
The Memorial Messenger Memorial Baptist Church

A Minister's Treasury of Funeral and Memorial
Messages

R. A. W. - God, Grits, and More

The Baptist Denomination

The Church, a Community Force

Minutes of the ... Meeting of the Shiawassee

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Monthly Messenger

Cumulative List of Organizations Described in
Section 170 (c) of the Internal Revenue Code of
1954

The Journal and Messenger

Geer's Hartford City Directory

The Pulpit

The New Jersey Conference Memorial

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1986

The John P. Crozer Memorial

The American Baptist Almanac for the Year of Our
Lord ...

Memorial Papers

A Journey of Faith

The Memorial Church Messenger, Vol. 1

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Excerpt from The
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September, 1915 Will
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successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

The Baptist Denomination B&H Books

What makes a Baptist church Baptist? Casual observers might be tempted to stereotype the churches of the American South, but scholar Andrew B. Gardner paints a portrait of one North Carolina congregation that defies easy categorization. Established in 1958 in the college town of Chapel Hill, North Carolina, the Olin T. Binkley Memorial Baptist Church immediately sought to establish a welcoming religious community—focusing initially on bringing in

both Black and White congregants and, as ideas about inclusivity developed, on accepting all people, regardless of identity. By naming itself for a theologically progressive preacher and professor, the fledgling church signaled a perspective unfamiliar to Baptists in the South, which gave the church a radical edge. The church's first pastor, Robert Seymour, also possessed a progressive vision that resonated with his congregants and pushed them to commit to justice and equality. Soon after its founding, the church strived to challenge inequality in segregated Chapel Hill. Although it remained predominantly White well into the twenty-

first century, Binkley evolved to become increasingly aware of issues of gender equality, equity, LGBTQ inclusion, and climate justice. Addressing these issues was Binkley's way of building God's kingdom on earth as it is in heaven. *Binkley: A Congregational History* tells the story of a single church with a complicated past, demonstrating that, while liberal in heritage, it operated with an unconsciously White, heteronormative worldview that slowly evolved into a distinct expression of faith. The author also draws on scholarship within the broader field of American religious history to position Binkley—with all its complexities, conflicts,

and nuances—within the broader context of twentieth-century liberal Protestantism. Perhaps most importantly, Gardner tells the story of a place animated by a vision of Christianity that is often overlooked or drowned out by larger and louder Christian groups. He compellingly shows how this progressive vision of Christianity has shaped Binkley's commitment to its community and beyond.

The Church, a Community Force
Farrar, Straus and Giroux

"I gave you to the Lord, son." "Why, Dad? Don't you remember telling me how hard you and Mom prayed to have me? You asked for me, didn't you? Now you're

giving me back! Don't you want me anymore?" Despite his best efforts, Dr. Williams discovered that he was not in control of the steps or order of his life. Innately, he knew that he would one day become a minister. However, he did not know the unbelievable territory through which his journey would take him. He candidly shares the real story behind the ephemeral earthly glory of God's messenger. Discover how he arrived at death's door and what enabled him to find life's door again. Experience his story of laughter, tears, sacrifice, pain, and friendships won and lost. View his "wilderness experience" amid the crowd, his isolation

among his own, and the ultimate victory not of his making. Growing up in Houston, Texas during a time of radical social change and poverty, Dr. Williams overcame the hurdles of his environment, his health, and his speech in ways that even he did not comprehend. Share with him grit(s) of every conceivable nature. Experience the traumas, joys, and threshings he experienced on his journey to his calling. This touching story will inspire you to deeper convictions that God is indeed an ever-present help, regardless of whom we are, regardless of where we live, regardless of what we think we know, regardless of . . .

**Minutes of the ...
Meeting of the
Shiawasse Baptist**

Association

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In Taking Back God

Leora Tanenbaum

recounts the stories of women across the United States, starting with herself, who love their religion but hate their second-class status within it. If you've witnessed the preferential treatment of men in America's houses of worship, you will not be surprised to learn that there is a surge of women in this country rising up and demanding religious equality. More and more, religious women—Christian, Muslim, and Jewish—are declaring that they expect to be treated as equals in the religious sphere. They want the same meaningful spiritual connections enjoyed by their brothers, fathers,

husbands, and sons.

They embrace the word of God but are critical of their faith's male-oriented theology and liturgy. They reject the conventional interpretations of religious traditions that give women a different—and, to their minds, lesser—status. Rather than abandoning their faith, they are taking it back and making it stronger, transforming religion while maintaining tradition. Tanenbaum relates the experiences of Catholics, evangelical and mainline Protestants, Muslims, and observant Jews. The conflict they face—honoring tradition while expanding it to synchronize with modern values—is ultimately one that all

people of faith grapple with today.

Monthly Messenger

Forgotten Books

A valuable resource for a tremendous and always-present need.

Cumulative List of Organizations Described in Section 170 (c) of the Internal Revenue Code of 1954

Palala Press

Raised as a Southern Baptist in Rome, Georgia, Susan M. Shaw earned graduate degrees from the Southern Baptist Theological Seminary in Louisville, Kentucky, was ordained a Southern Baptist minister, and prepared herself to lead a life of leadership and service among Southern Baptists. However, dramatic changes in both the makeup and the message of the

Southern Baptist Convention during the 1980s and 1990s (a period known among Southern Baptists as "the Controversy") caused Shaw and many other Southern Baptists, especially women, to reconsider their allegiances. In *God Speaks to Us, Too: Southern Baptist Women on Church, Home, and Society*, Shaw presents her own experiences, as well as those of over 150 other current and former Southern Baptist women, in order to examine the role, identity, and culture of women in the largest Protestant denomination in the country. The Southern Baptist Convention was established in the United States in 1845 after a schism between Northern and Southern

brethren over the question of slavery. Shaw sketches the history of the Southern Baptist faith from its formation, through its dramatic expansion following World War II, to the Controversy and its aftermath. The Controversy began as a successful attempt by fundamentalists within the denomination to pack the leadership and membership of the Southern Baptist Convention (the denomination's guiding body) with conservative and fundamentalist believers. Although no official strictures prohibit a Southern Baptist woman from occupying the primary leadership role within her congregation—or her own family—rhetoric

emanating from the Southern Baptist Convention during the Controversy strongly discouraged such roles for its women, and church leadership remains overwhelmingly male as a result. Despite the vast difference between the denomination's radical beginnings and its current position among the most conservative American denominations, freedom of conscience is still prized. Shaw identifies "soul competency," or the notion of a free soul that is responsible for its own decisions, as the principle by which many Southern Baptist women reconcile their personal attitudes with conservative doctrine. These women are often perceived from without

as submissive secondary citizens, but they are actually powerful actors within their families and churches. *God Speaks to Us, Too* reveals that Southern Baptist women understand themselves as agents of their own lives, even though they locate their faith within the framework of a highly patriarchal institution. Shaw presents these women through their own words, and concludes that they believe strongly in their ability to discern the voice of God for themselves.

The Journal and Messenger

Known worldwide as Lead Belly, Huddie Ledbetter (1889-1949) is an American icon whose influence on modern music was tremendous - as was,

according to legend, the temper that landed him in two of the South's most brutal prisons, while his immense talent twice won him pardons. But, as this deeply researched book shows, these stories were shaped by the white folklorists who 'discovered' Lead Belly and, along with reporters, recording executives, and radio and film producers, introduced him to audiences beyond the South. Through a revelatory examination of arrest, trial, and prison records; sharecropping reports; oral histories; newspaper articles; and more, author Sheila Curran Bernard replaces myth with fact, offering a stunning indictment of systemic racism in the

Jim Crow era of the United States and the power of narrative to erase and distort the past.

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