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July 22, 1982

Arkansas Baptist State Convention

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JUL 22 1982

Hazen First at 100
See page 2



July 22, 1982

Arkansas Baptist
NEWSMAGAZINE



ABN photo/Millie Gill
Pastor Kelley Grubbs and chairman of deacons Don Stalling (far right) prepare to bury a time capsule at the cornerstone of Hazen First Church while a group of the church's senior adult members look on. The church celebrated its 100th birthday July 4.

Hazen Church at 100: a long way from the schoolhouse

by Millie Gill

Seven charter members intent on establishing a Baptist church in the Hazen vicinity are the roots from which the 223 current resident members of Hazen First Church have grown.

Approximately 150 of these members celebrated the church's centennial year July 4 in a modern brick sanctuary enhanced by panelled walls, deep red carpeting and pew cushions. History indicates the founders organized in a schoolhouse located nearer to DeValls Bluff than to Hazen.

Elder R. F. Routh pastored the 1882 congregation. Kelley Grubbs, in his tenth year of service, is the pastor 100 years later.

The Hazen church has progressed from the school building, to a store building and then to a new church in October of 1890. Numerous church and pastorium building programs have been completed since that time.

There have been 44 pastors leading in these building programs, and assisting with the projects on the state, national and world mission fields. Charles Hampton, one of these former pastors, has served as a missionary associate to Ethiopia.

Leaders and long-time members attribute its longevity to the guidance of the Lord through his word and his holy spirit, the spiritual leadership of pastors and the steadfast service of pioneer women.

Centennial speakers were Grubbs, and E. O. Martindale of Little Rock, a former pastor. The planting of a time capsule concluded the day-long observance that included a musical program and presentations by age level groups.

W. T. Byrum, director of missions for Caroline Association, and Hilton Lane, pastor of the Fairfield Bay Church, both former pastors, and Mrs. John Whitlow of Little Rock, wife of a former pastor, the late John Whitlow, were special guests.

OBU commencement set August 6

ARKADELPHIA — Carl Goodson, retiring Vice President for Academic Affairs and Dean of the School of Arts and Sciences at Ouachita Baptist University, will be guest speaker at OBU's summer commencement exercises set Friday, Aug. 6 in Mitchell Hall Auditorium. John Edward Steely, professor of historical theology at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, will receive an honorary doctorate of divinity degree at the 10:30 a.m. ceremony.

Fifty-one students will receive diplomas, including 21 bachelor's and 30 master's degrees.

A military officers commissioning ceremony will be held at 9 a.m. in the Formal Lounge of Evans Student Center. Three U.S. Army Reserve Officers' Training Corps cadets will receive their second lieutenant bars from OBU Professor of Military Science Major A. D. Carnes.

Ouachita President and Mrs. Daniel R. Grant will host an informal coffee for the graduates and their families between 9 a.m. and 10 a.m. on the Bridge of Evans Student Center.

Steely, a native of Almyra, graduated magna cum laude from Ouachita in 1944 and from Southern Baptist Theological Seminary in 1955. He has served churches in Arkansas and Illinois. He was Dean of Administration and head of the department of Bible and Religious Education at Southern Baptist College in Walnut Ridge before going to Southeastern in 1963.

Steely is author of several book chapters, articles and other writings. He co-authored the book "The Baptist Way of Life" with



Goodson



Steely

Brook Hays.

Goodson holds emeriti faculty status at OBU. In April, the honors program at Ouachita was renamed "The Carl Goodson Honors Program," in recognition of his outstanding service to the school.

Goodson graduated from William Jewell College in Liberty, Missouri in 1941 and the Southern Baptist Theological Seminary in 1944. He received his Th.D. degree from Central Baptist Theological Seminary in 1951. Before coming to OBU, he served as Dean of Missouri Baptist College in St. Louis. He spent 35 years at Ouachita teaching and serving on the administrative staff.

Under the influence

Drunken drivers kill 35,000 persons in the U.S. yearly. Only citizen outrage and action will bring a crackdown on these men, women and teenagers who abuse the privilege of driving. A look at the DWI problems begins in the Aug. 5 issue of the ABN.

In this issue

7

The people at Barcelona Road Church in Hot Springs Village were able to stretch out a little last Sunday, thanks to the 86 hands and 43 strong backs of an all-volunteer crew of construction workers. The group moved into Barcelona Road, hammered and sawed, and left a complete building minus finishing five days later.

8-10

The Arkansas-Indiana linkup, part of Arkansas Baptists' involvement in meeting Bold Mission Thrust goals, is more than just a group of committees or number of statistics. Exciting things are happening on the mission field in Indiana, to the credit of Arkansas Baptists. ABN intern Bob Allen, who recently visited Indiana, profiles one pioneer DOM and the work going up in his associations.



Every individual has sinned and does sin, no matter how ardently he tries not to do so. Living a life that is without sin in word, thought and deed is impossible this side of heaven. This does not release a Christian from the responsibility of doing his utmost to eliminate all sin from his life. A Christian can have the marvelous forgiveness of God when he does sin, but when he is forgiven by God he must, also, forgive himself.

Almost from the beginning of his life, a person learns that one who violates the rules "must pay." A small child, for example is told not to climb on the piano. When he does and falls, he discovers the price of disobedience.

We, also, learn from our parents at an early age that wrong doing deserves punishment. With rare exceptions, we agree that we deserve the punishment we receive. This principle of "wrong doing deserves punishment", is something we adopt for life.

The self felt need for punishment, also, grows out of our own depression and anger for not living up to our own expectations. We feel that, because we have fallen short of our goals, we need to be punished.

Thus, a person may become totally burdened down by his own guilt. This guilt may be real or imagined but, in either instance, the effects are the same. He cannot properly function. He feels that he must pay every day for his wrong doings.

Even the word "guilt" points to the idea of payment. It comes to the English language from the Anglo-Saxon where the word "gylt" means "to pay." Originally the word meant "payment of a fine for an offense." In Yiddish, the word "gelt" means money, as it does in its German counterpart "geld", which is quite similar to our word "gold".

So, in our experience, everything that we contact says, "You must pay and keep on paying for your wrong doings. You are guilty!" As we convict ourselves of our guilt, we make payment from our reserve of dignity and personal worth or esteem.

The Bible is clear on the fact that we are sinners. "All have sinned and come short of the glory of God" (Rom. 3:23), said the Apostle Paul. But God, through Christ, has made a way by which we can have full forgiveness for the sin we have committed.

There is no atonement that any person can make that will satisfy God or himself, if he properly evaluates the awesomeness of sin. An unrepentant and rebellious person is just fooling himself, if he believes that any sacrifice he can personally make will provide forgiveness. True forgiveness can come only from God through Jesus Christ.

In the act of salvation, there is forgiveness of sin and reconciliation with God. Sin and unbelief alienate a person from God. In salvation, he receives a new relationship, which includes forgiveness. This means that an individual who has Christ in his heart has a new kind of nature.

How does one effect restitution for past wrong doings? There are instances where restitution is possible, and those where it is not. Where it is possible, the new nature of Christ demands that restitution and apology be made. In an instance where restitution is not possible, a person can only go on from where he is.

One of the great aspects of the good news is that through Christ, we have the possibility of continual forgiveness. John said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) So, as Christians, we have the continuing day by day aspect of God's grace.

It is imperative that we recognize that confession of sin involves a determination not to be involved in that particular sin again. Let's suppose a person stole from another. Confession must involve restitution and a commitment not to steal again. One cannot ask for forgiveness when he has every intention of committing that same sin again.

Every Christian needs to recognize the daily aspect of his life in relationship with God. Wrong doing damages our relationship, but God's grace is always available. We need to recognize that God always loves us even when we fail. As Christians, we can say, "I have life. I am loved. I am free to live! If I fail, I am still O.K."

Because of Christ's forgiveness, we are free. We are not to be shackled by the guilt of past sin. Through the atoning work of Christ, forgiveness is ours. In order to be all God wants us to be, we must gratefully acknowledge forgiveness and accept it. In so doing we become the persons God wants us to be.

Arkansas Baptist

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Letters to the editor expressing opinions are invited. Letters should be typed double space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

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One layman's opinion

Daniel R. Grant/President, OBU

Can we improve the self-government of Southern Baptists?

With the overpowering presence of the New Orleans Superdome now in the past, it ought to be a good time for Southern Baptists to engage in serious reflection on how to improve our self-government. I suppose we all take some pride in the bigness of the Southern Baptist Convention, but it will not take many conventions like the recent one in New Orleans to convince me that there has to be a better way of making our decisions. So far as I know, only the Jehovah's Witnesses have larger meetings, and I have seen no evidence that theirs is the example we need to follow.

Here are just a few examples of the distractions and difficulties related to the super-convention in the Superdome:

1. When nearly 20,000 messengers vote on an amendment to a motion and it is impossible to determine accurately, either by

a show of hands or a standing vote, which side has the majority of votes, the meeting is clearly too big to make wise decisions. The giant town meeting is great for occasional inspiration, but is not the best way to govern, either in theory or in practice.

2. The very necessity of meeting in the Superdome resulted in a permanent backdrop of giant signs advertising Budweiser beer and Marlboro cigarettes. Southern Baptists have fewer and fewer options for meeting places because of the requirements of our enormous size.

3. The Superdome atmosphere prevailed no matter how hard we tried to sanctify it. Concession stands apparently remained open during all sessions, and it was common to see soft drinks, popcorn, and other refreshments being brought into the seating area. This was true whether there was busi-

ness, music, preaching, or prayer.

4. Sound problems and noise distractions were the common topic of conversation among messengers. The cavernous Superdome apparently had strange "blackout areas" where it was exceedingly difficult to hear what was going on. Motorized carts and wagons lumbering and clattering on concrete ramps behind and in front of us added to the distractions. One shrill alarm bell sounded for 20 minutes during the business session, signaling perhaps a fire, burglary, or stuck elevator, and was enthusiastically applauded when finally stopped.

Surely the time has come to think seriously about a way to limit overall attendance to some such maximum as 5,000, with quotas given to each state based on total church membership. If 5,000 registered messengers can't represent fairly and proportionately the various viewpoints and geographic areas of Southern Baptists, it is doubtful if doubling or quadrupling that number will do any better.

Southern Baptists have rightly been called a rope of sand with strength of steel. We need a little less sand and a little more steel in the annual meeting. We need a little less circus and a little more of "let all things be done in order."

Daniel R. Grant is president of Ouachita Baptist University at Arkadelphia.



Woman's viewpoint

Iva Nell Miller

As we share

Of all the experiences that Christians have in common, possibly few vary as greatly as the conversion experience. Probably Paul's conversion is the one that we first consider as the most spectacular. However, when God is permitted to possess a life, we observe dramatic changes, whether the person be a "Paul," a youth, or a small child.

Recently, during a Bible study session, a deacon shared with us his experience of conversion. From early childhood he had prayed, asking Jesus to come into his heart. He kept waiting for an overwhelming and wondrous event that would declare him saved. He prayed, and he waited, not doubting, just not understanding why the delay. One day, he recalled, as he was alone, in a quiet place, his heart was filled with a joyous peace that permeated his soul, dispelling all doubt. He shared with us that he could name neither the place nor the time when Jesus heard him, saved him. But it was very real to him that in his own good time, God spoke comfort to a burdened youth.

As a very young child, I, too, became burdened with fear and doubt. I did not

know the word "conviction." I did not know about prayer, but somehow, in spite of my ignorance of God, I turned to him, asking him "I pray the Lord my soul to take." Immediately a gentle calm settled over me. I was to learn somewhat later, through reading God's word, and by talking with other born-again people, that I did have Jesus in my heart.

The more of the Word I read, the more I pray and talk with Christian people, the more I learn. For instance, I have learned that that to which I am dedicated will shape my life; that we must let him have all our worries and cares, for he is always thinking about us; that what time I am afraid, I can call upon him; and, so importantly, every truth learned gives me an awesome responsibility yet a glorious privilege to share the love of God with others.

Iva Nell Miller, Mena, is married to Dilard Miller, president of the Arkansas Baptist State Convention and pastor at Mena First Church the past 26 years. She is a retired public school teacher, still active as a substitute. The Millers are parents of Karr La (Mrs. Dean) Dickens, missionary to the Philippines.

Letter to the editor

Good word for Southern

I would like to say a word in behalf of Southern Baptist Theological Seminary, in Louisville, Ky. Before, during and after my studies there, I have heard and read numerous attacks on the seminary. It is accused of being liberal, unorthodox in doctrine, not believing the Bible, etc., etc. These accusations are simply not true. As a recent graduate of the seminary, I assure you from first hand experience that Southern Seminary is a godly institution, deeply committed to the Bible and Christian ministry. I left the seminary with a keener sense of God's call to ministry, a greater love and appreciation for the Bible, and a stronger commitment to Christian mission.

I urge Arkansas Baptists to continue to support Southern and all six of our seminaries through prayer and Cooperative Program funding. They are prayers and dollars well invested. — Martin Thielen, Augusta

No mold for the old

There is no mold for the old. In our practice of stereotyping persons by age we have created images of older persons. In so doing we really have not been aware of older persons around us — those we see every day.

A news reporter rounded the corner of a sharecropper's house in search for a 100-year-old woman and found her working in a garden!

I sat in a retired industrialist's office to discuss his writing a book for our program and discovered that even at 80 years of age he was so involved in business and volunteer enterprises he would need a year or more to wedge in a writing assignment!

Some time ago I met a couple — both retired school teachers — who were enrolled in a state university, continuing their education for the sheer joy of learning.

Last week I met with a group of senior adults from Louisiana who were visiting the Sunday School Board (a frequent experience). One of them was 91, the age of the Sunday School Board.

In my homebound visiting I have come to know some senior adults who are incapacitated physically and/or mentally. Often I have come away enriched by their positive affirmations of life.

Some senior adults are very active — involved in many activities — to the extent of wondering how they ever found time for their vocations before retiring! Other senior adults prefer a slower pace now that they are retired or have less household work.

There is no set pattern for persons in



Kerr

by Horace L. Kerr

their senior years — no mold for the old.

Examples of stereotyping — molding — all older persons do abound, however. "She acts (looks) young for her age" is a typical statement. (That really may not be a compliment, if one looks on aging as positive growth and fulfillment.) The statement implies a certain way for an older person to act (look),

For and about



senior adults

and any variation is an exception. If there is a rule for action and looks for aging persons then the exception is observed more often than the rule.

Another example of stereotyping old age is the use of the statement, "He is getting old, you know," to explain away physical ills, unacceptable social actions or psychological problems. The implication is that illness, childish behavior, forgetfulness is the inevitable end of the aging process. Lay persons and professionals are guilty of this mold-setting. Actually, older persons can be treated medically, psychologically and socially as we expect to treat younger persons. Many an older person has been deprived of the fullness of life which would have been possible if proper understanding and treatment had been given. Of course I know there is loss of physical strength as one grows older. I'm aware of some psychological

losses, such as possible decline in all five senses. I observe social changes in retirement and the scattering or loss of family and friends. However, none of this dictates an end described by senility, sickness and isolation. We have accommodated changes all of our lives and will continue to do so as long as we live. We have learned to cope with all the circumstances and should be given the support we need to continue to cope with whatever our circumstances in the later years. Death is our common end, but life up to that point is not common — the same — for all senior adults. There is no common mold.

Senior adults need to guard against "mirror imaging" which can rob them of the special joys and freedoms available to them in this "best" time of their lives. Mirror imaging is the practice of seeing oneself as perceived to be seen by others — becoming what society seems to have determined for older persons. Remember, you are an individual, created by God as a special person for whom Jesus came into the world "that you might have life and have it more abundantly" (John 10:10b). Don't let anyone (not even yourself) make you into someone or something you are not.

There is no mold for the old!

Horace L. Kerr is supervisor of the senior adult ministry section of the family ministry department of the Sunday School Board of the Southern Baptist Convention. He worked with the Mississippi Baptist Convention 16 years before moving to Nashville. Kerr is author of "How to Minister to Senior Adults in the Church".

Questions or comments on this column for and about senior adults should be sent to Senior Adults, Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, Arkansas 72203.

Look who's joined you

New subscribers to the *Arkansas Baptist Newsmagazine* are:

Church	Pastor	Association
New budget: Douglassville, Little Rock	James Stone	Pulaski
Marble Falls First	Roger Carson	N. Arkansas
Garden Homes, Little Rock	Larry Wood	Pulaski
Red Oak, Marked Tree	Ira Upton	Trinity
First, Dierks		Little River
Roberson Mem. Mission, Carlisle	Danny Loretz	Caroline

For more information on how your church can join the family of subscribers to your state Baptist paper, write to Subscriptions, Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, Ark. 72203 or call Ann Taylor at (501) 376-4791, ext. 156.

missionary notes

Dale Allison, missionary journeyman to Zimbabwe, has completed his two-year term of service and returned to the States (address: 1372 West Twin Springs, Siloam Springs, Ark. 72761), his hometown. Before his employment by the Foreign Mission Board in July 1980, he was graduated from Ouachita Baptist University, Arkadelphia, Ark.

Sue Pendergraft, missionary journeyman to Kenya, has completed her two-year term of service and returned to the States (address: Rt. 4, Box 124-A, Hope, Ark. 71801), her hometown. She was employed by the Foreign Mission Board in July 1980.

by Millie Gill/ABN staff writer

Mike Kolb

has been named as the registrar and director of admissions at Ouachita Baptist University. He succeeds Frank Taylor, who resigned in June. Kolb has lived in Arkadelphia four years, employed in coal and lignite development in southwest Arkansas. A native of Tyler, Texas, he is a graduate of Chapel Hill High School there and of Stephen F. Austin State University in Nacogdoches, Texas. He and his wife, Sharon, are members of Arkadelphia First Church. They have three children, Clint, Holly and Katie.



Kolb



Wright



Deahl

Don Wright

has joined the staff of Bella Vista Church as full time minister of music/administration. He was serving as part-time minister of music.

Tim Deahl

has resigned as pastor of the Calvary Church of Texarkana to accept a position on the faculty of Luther Rice Seminary as associate professor of biblical studies. He will assume this position in Jacksonville, Fla., July 23.

Gary McCormick

has joined the staff of Trinity Church in Searcy as minister of education, music and youth. He is a graduate of William Carey College in Hattiesburg, Miss., and has attended New Orleans Baptist Theological Seminary.

J. A. Kuehn

will begin serving Aug. 15 as pastor of the Mayflower First Church. His resignation as

director of missions for Faulkner Association was effective July 31, following 14 years of service.

Roy C. Maddux

died July 10, at the Albert Pike Hotel in Little Rock. His memorial services were held July 13 at the Second Church in Little Rock. Maddux retired in 1972 from the staff of Southern Baptist College where he served as an English professor. He had also pastored Arkansas churches at Sulphur Springs, Pea Ridge and Eudora. He was a graduate of Ouachita Baptist University and Mississippi Baptist College. Survivors are a daughter, Mrs. Faye Gonzales of Texarkana, Texas; a son, Dale Maddux of Memphis, Ind.; a sister, Bertha Maddux of Woodward, Okla.; six grandchildren and five great-grandchildren. Memorials may be sent to the Sylvia Lucille and Roy C. Maddux Music Scholarship Fund with the Arkansas Baptist Foundation.

Bill Dixon

has been elected as first annual recipient of the Educator of the Year award by the members of the Association for Student Development in Southern Baptist Convention Colleges and Universities. He is dean of students at Ouachita Baptist University.

Jackson named to HMB

Johnny Jackson of Little Rock was elected to the Home Mission Board at the 1982 annual meeting of the Southern Baptist Convention in New Orleans.

Jackson, pastor of Forest Highland Church, was selected to fill the two-year unexpired term of Mrs. John D. Blythe, a Harrison resident who moved from this state.

Landes to become Baylor religion prof

DALLAS (BP) — James H. Landes will join the Baylor University religion faculty in January of 1983, following his retirement as executive director of the 2.2-million-member Baptist General Convention of Texas in December.

Landes, 69, will be distinguished visiting professor of religion.

"Dr. Landes will be teaching courses within the religion department related to Christian ministry. He is held in high esteem by the Baptists of Texas and is a leading statesman in our denomination," said Herbert Reynolds, Baylor president.

Texas Baptists responded to the announcement with strong approval.

Landes became executive director in 1974. He is a native of Arkansas, and received a bachelor of science degree from Ouachita Baptist University, Arkadelphia, Ark.; and a master of theology from Southwestern Baptist Theological Seminary. Landes has been honored with five honorary doctorate degrees, including one from Baylor University in 1951.

After graduating from seminary in 1940, Landes held three pastorates before assuming the presidency of Hardin-Simmons University in 1963. In 1966, Landes left Hardin-Simmons to become pastor of First Church of Birmingham, Ala., and in 1968, went to First Church of Richardson, Texas.

Landes has held numerous denominational positions including president of the BGCT from 1960-62.

He is married to the former Irene Pearson of Fayetteville, Ark. They have a daughter — Mrs. William (Ruth) Pitts of Waco.

Arkansans among Southwestern grads

Two students from Arkansas were among the 180 graduates receiving degrees July 16 from Southwestern Baptist Theological Seminary.

Jerry Lynn Winfield, pastor of First Church of Ashdown, and Eldon Ray Bushong Jr., who has in-laws in Fort Smith, were among summer graduates receiving the master of divinity degree.

Seminary president Russell H. Dilday Jr. conferred degrees and diplomas on the summer graduating class.

James A. Langley, executive secretary of the District of Columbia Baptist Conven-

tion, was featured speaker for the 10 a.m. ceremony in Truett Auditorium at the seminary.



Winfield

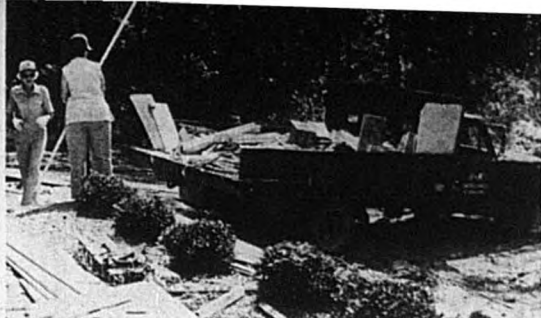


Bushong

Focus on youth

Fayetteville First Church

youth will return July 24 from a week's mission trip to Indianapolis, Ind., where they have been leading Backyard Bible Clubs for the Heritage Church in Zionsville, a suburb of Indianapolis. George Adams is minister of youth. He was assisted in guiding the 12 youth by Mary Robbins, Cindy Rea and Susan Shaw.



Text and photos by Millie Gill

Women from Barcelona Road Church (left) prepare food for volunteer construction workers. (Above) workers clean up building area and put finishing touches (far left and top left) on the building before pulling out. The 43-member team put up a 4,000 square foot addition to the Hot Springs church in five days flat.

Benevolent builders benefit Barcelona Road

Barcelona Road Church in Hot Springs Village, constituted in August, 1981, recently was the benefactor of an outreach ministry of Volunteer Christian Builders, Inc.

The 43 men, women and children, all Southern Baptist volunteers who service only SBC churches, arrived in campers, laden with building equipment to erect a 4,000 square foot addition in five days.

Only inside finishing work remained to be completed when they left at Friday noon.

Barcelona Road Church's only cost factor, in addition to building materials, was to provide volunteers with camper parking space and meals. Pastor Tim Reddin said, "The enthusiasm and commitment of this group is so contagious that I can see no way for our church not to continue in its

growth and soon need the second phase of this building program."

Not only has the church benefited from the volunteer builders, but Glenfield Church in Glen Ellyn, Ill., has loaned them \$10,000 interest-free to help in the anticipated cost of \$75,000. Members have pledged approximately \$70,000 over a three-year period for construction costs.

SDS



Correction

A photo caption in the July 1 ABN reporting a noteburning at Fort Smith First Church inadvertently stated the church paid off a mortgage note six-and-one-half months early. It should have read the note was paid off six-and-one-half years early.

Crucial questions for Christians

by Glen D. McGriff

Many church staff members seem to simply cave in without warning. Is there any way for me, as a young minister, to recognize that problems are developing?

It appears that an important factor in answer to your question is implied in context. The first and very significant factor to avoid serious breakdowns is the awareness of one's own vulnerability. Simply to know that "it could happen to me", is a strong defense.

It is very easy for a minister to develop what might be called a "God-Almighty" syndrome. One can become so familiar with "handling" the things of God; com-



McGriff

municating the Word of God; doing the work of God; and pronouncing the will of God, that a position can be presumed that closely approximates "being" God. It is equally easy for members of a congregation to transfer a "God-like" quality and confer such an image upon their minister. Such affirmation and transference can so overwhelm a minister that he loses touch with objective reality. Although one is "a holy man", he is none the less a man. The constant recognition of this factual truth can insulate one against insidious erosion that undermines emotional stability.

Dr. Glen McGriff is director of the Ministry of Crisis Support with the Arkansas Baptist State Convention.

Inquiries, comments or questions to be used anonymously in this column should be sent to Questions, Ministry of Crisis Support, Medical Towers Building, Suite 660, 9601 Lile Drive, Little Rock, AR 72205.

Pace tiring, rewards great on Indiana mission field

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Jim Walker is never at a loss to quote Luke 10:2. The words roll off his lips half a dozen times a day as he makes his rounds, visiting pastors, pumping hands and slapping backs, listening to the ministers' concerns, jotting down notes, vowing to do what he can.

Walker is director of missions in charge of two associations in east-central Indiana covering 10 counties, roughly 4,000 square miles and more than half a million people. He is one of eight DOMs coordinating work in 15 associations in the pioneer state yoked with Arkansas to add to the 284 churches and 43 missions currently active in Indiana's 92 counties.

"The Lord's got started more than is comfortable to keep up with," Walker said, moving the gear selector on his automobile from park to reverse and turning to back away from one visit toward the street leading to another. Walker's alarm clock seldom reaches 7 a.m. before the phone rings the first time, and his day lasts routinely until 10 or 11 p.m.

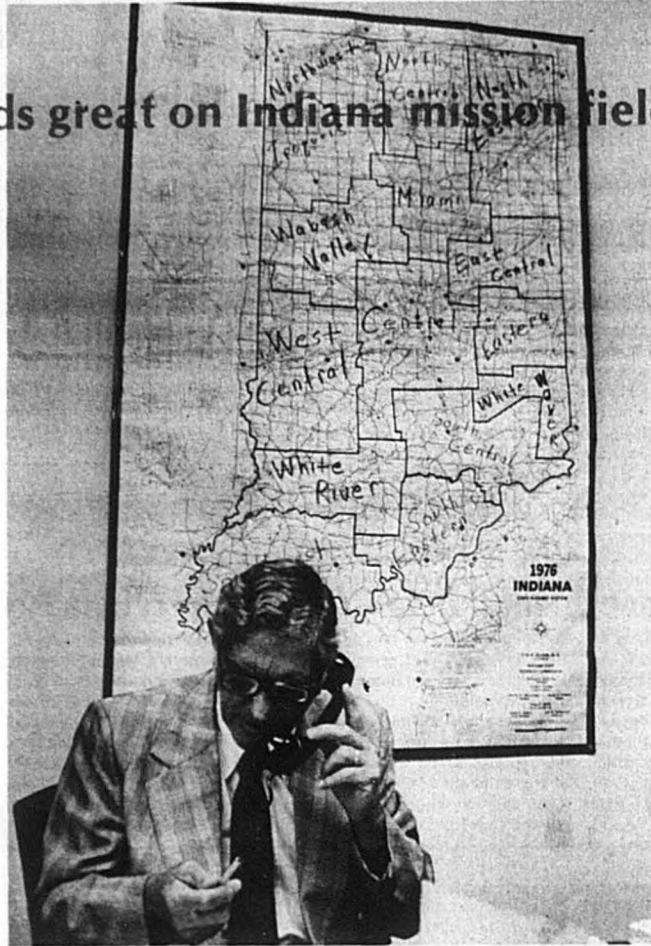
An ordinary day for him sounds like something that would make a good chapter for the Book of Acts.

— Mountain View Baptist Chapel meets at the home of pastor Noel Turner in the village of Modoc, Ind. The chapel is the only Southern Baptist work serving four small towns and a large farming community.

Turner works full time at the Ball Corporation plant in Muncie, where fruit jars are made. In his spare time, he seeks to build his church. "There is no church in that area that has an evangelical ministry," Turner said. There are churches, and some ministers fear the Baptists are after their members. "I'm not there to proselyte," Turner says. "I want to reach unchurched people. If I have to knock on every door to find out where the unchurched are, it might be some of their people."

Membership at Mountain View Chapel is 18, since the recent Sunday when Turner baptized six. An average of 30 worshippers crowds into the basement garage area built to house one car, and as many as 48 have been there.

The situation violates the most basic law of church growth, Walker says, that you have to have room to grow. They could do some structural work to make more room, but they are leasing. The owner is asking \$40,000 to sell the home. The church could buy the place for roughly the same month-



C. E. Wiley, state director of missions for the State Convention of Baptists in Indiana, talks from his Indianapolis office with one of the state's 284 church and 43 missions pastors.

ly payment as the current lease . . . if they could come up with a \$4,000 down payment.

— Yorktown is a peaceful town of 3,945 nestled along State Road 32 between Muncie and Anderson (populations 77,000 and 67,000 respectively). First Church of Yorktown sprang up along the main drag, about two blocks from the town's business district. The church was the only Southern Baptist work for several miles and took advantage of the situation to build itself up to 120 members strong.

Then problems came. The congregation erected a building — a nice building, perhaps too nice for the mission field. The payments were too high to meet, a number of divisions arose, and the church voted to close its doors. The Home Mission Board took over payments on the building, and

First Church of Yorktown ceased to be.

Immediately, Walker "began praying for a solid leader" who could take the Yorktown situation by the horns, and resurrect the work in the key area of Delaware County.

Walker invited an Arkansas pastor, Joe Hogan of Woodland Heights Church in Harrison, to conduct a revival last spring. Hogan came back to Arkansas and met Vern Falk.

Falk was a retired serviceman recently graduated from Central Baptist College in Conway. He had served Marble Falls Church at Dogpatch 15 months as pastor, but felt led into mission work, where he and his wife Ginny could work full time without supplement to their military pension.

Falk traveled to Indiana to look at Yorktown, and jumped at the chance. "I believe

anybody could make a church grow here," Walker quoted Falk as saying. The Falks converted the church fellowship hall into an apartment, and moved in. Before his first Sunday in the pulpit, Falk had contacted 50 families interested in becoming involved in the revived work, and he had not yet begun his "official" saturation of the town. Said Walker: "His coming is a simple, and nothing more than, answer to prayer for someone coming to the field."

— Eugene Triplett, pastor of First Southern Church of Sheridan, Ark.; and Refus Caldwell and Carl Overton, directors of missions for Conway-Perry and Central associations in Arkansas, were among a group visiting Walker for information on the Arkansas/Indiana linkup last summer. The Arkansans were "overwhelmed," Walker said, by the lack of Southern Baptist work, particularly in a densely-populated suburb area in east Muncie.

Both Caldwell and Overton targeted the area for their involvement, and the two associations worked out a system of putting together a \$23,000 annual package to put a full-time pastor on the field.

Triplett never forgot the visit either. He resigned his 10-year pastorate in Sheridan and moved into a rented home to begin from scratch a Baptist mission in the Westbrook subdivision. He met prospects with the help of a group from Third Church of Malvern, which led three backyard Bible clubs.

Ten worshippers met in the Triplett's living room the first Sunday at Westbrook Baptist Mission. Fourteen gathered for the second week and gave an offering of \$160.

Triplett said Southern Baptists do not have the same image in Indiana they do in Arkansas. "Southern Baptists don't have the respect of the people," he said. "Many people up here have the mistaken idea that we are kind of Pentecostal. They think we are charismatic — very shallow in our theology and doctrine."

Independent Baptists, on the other hand, label Southern Baptists as liberals, and openly degrade them from the pulpit. Both Triplett and Walker say the youth groups that have come from Arkansas to work in the area have done a great deal to improve the denomination's image in the pioneer area. Triplett quoted one prospect as saying "These people are a real credit to your program."

— Nine youth and five adult sponsors accompanied pastor Stanton Cram and youth minister Paul Horner from First Church of Pea Ridge, Ark., to Hartford City, Ind., a town of 7,622 with the only Baptist.

continued on page 10



DOM Jim Walker (left) meets with mission pastor Noel Turner and family in the garage of Walker's home. The Turners supplied the curriculum needs for Mountain View Chapel from a shipment of material from Arkansas that Walker distributes.

The Indiana linkup: What can your church do?

It was 1978 when Arkansas first took little sister Indiana's hand to help it meet a Bold Mission Thrust goal of 506 churches in the Hoosier state by 1990. To date, there are 284 Southern Baptist congregations in Indiana. The net gain since 1976, Wiley says, is roughly 30. Things are going well, Wiley said, but "we've just now begun to roll with it. It takes years."

Arkansas Baptists are continuing to stick by their Indiana brothers, and they must if the linkage is to be a success. Jim Walker, a director of missions in two Indiana associations, says there are a number of ways concerned Arkansans can help.

(1) Send literature and hymnals. Central Church in Hot Springs mistakenly got a double order of literature from the Sunday School Board. They called Nashville about the error, but were told it would be more trouble to process the returned order than the material would be worth. The Sunday School Board suggested the church send the package to missions. They gave the literature to Walker, and it met curriculum needs for three missions.

Free literature and 25 hymnals are available to new churches, Walker said, but church planters like to wait until the congregation is large enough to get maximum benefit from the books. In the meantime, the new missions can use old songbooks. Backdated literature for adults is not needed, Walker said, since most of the teaching is done from the Bible. Children's and preschool literature and teaching pictures, though, are greatly appreciated.

(2) Send volunteers. Tom and San Battle, a retired couple from Hot Springs First Church, donated a week to the cause in Indiana, doing survey work. A youth group from their church will come back to the same area in August to do what they can. "Anyone — if you are willing to do what we need — there's work to be done," Walker says.

(3) Send money. Mountain View Chapel at the small farming community of Modoc is growing ... somehow. Pastor Noel Turner fits his visitation around a full-time job at a local factory. The church meets in a badly overcrowded area of the pastor's home which cannot be expanded because the house is rented. A sponsoring church to put Turner on the field full time and to provide a down payment on the house and a 4.8 acre tract, Walker says, "would make this thing jump and grow."

(4) Send missionaries. Eugene Triplett of Sheridan and LaVern Falk of Dogpatch are just two Arkansas pastors responding in person to the needs of the Indiana mission field. Indiana needs qualified, experienced pastors, Walker says, "especially people who don't mind working."

(5) "PRAY ye therefore that the Lord of the harvest will send workers." "Above all things that we need here in mission work," Walker says, "to reach these vast areas of unchurched people, is prayer."

The linkup is set up with director of missions in Arkansas assigned to director of missions in Indiana. For any church in Arkansas not involved in the linkup but interested, Walker says, contact your DOM.



Youth from First Church of Pea Ridge, Ark. (from left, left photo), Tiffany Riley, Laura Robins and Connie Moore tabulate the results of a day's surveying before going to revival services at Hartford City. Pea Ridge pastor Stanton Cram (above) preaches inside the tent erected to house the service.

Indiana mission (continued)

Church in town disbanded. With the help of nearby First Church of Eaton, the Pea Ridge group surveyed 1,600 homes in a week, and held a tent revival nightly, led by Cram. At the end of the week, the youth, who had taken choir tours in the past but decided this year that a mission trip would be more profitable, reported 32 professions of faith.

Walker said he will be trying to get a pastor and find a meeting place to plant a church where the young people prepared the ground. "There are a lot of people who are apathetic about spiritual things," Cram said of the town's people, "but there are a lot who are ready for harvest."

Kathy Barrows, a student summer mis-

sionary from the University of Arkansas at Little Rock, worked with the Pea Ridge group. She is serving this summer in the association and shared an observation with Horner. People in Arkansas, she said, are just not aware of the great need in pioneer areas.

Walker, 57, himself is an Arkansas transplant, though several years removed. He was born in Izard County, Ark. and spent part of his childhood in Oklahoma before moving to Pea Ridge in time to graduate from high school. He attended Central College in North Little Rock two years and finished out his degree at Ouachita Baptist University. He lived 10 years in Illinois,

spent 2½ years in southern Indiana at Evansville, then moved to Michigan. He left the pastorate to accept a director of missions appointment in 1975, and moved to Indiana in September 1980.

His two associations contain 32 churches and six missions. The cities are more church than the rural areas. Four counties have only one Southern Baptist church, two have two.

In Eastern Association, 3,279 resident members meet in 21 churches and two missions. Population of the five counties total 184,130, making one of every 56 persons you meet there a Southern Baptist. East Central Association, however, has 11 churches and four missions with a total resident membership of 791. With a population of 336,729, the ratio of Southern Baptists to total population is one in 188. The statewide average is one in 76, Walker said. In Arkansas, he has heard, the ratio is one in three.

Walker said there are "at least 40" places in his two associations needing new work. Areas "needing" new work are those without a Southern Baptist church within seven or eight miles, he said. There are a number of towns of 1,000 or more — the size that would be expected to have a First Baptist Church — with no Southern Baptist work.

The work, Walker said, is "not just for the sake of starting churches. We believe people ought to be out there preaching the gospel."

Bob Allen, a student at the Southern Baptist Theological Seminary, is an intern with the "Arkansas Baptist Newsmagazine". He filed the preceding report after a two-day visit to Eastern and East Central Associations in Indiana in July. Allen lived three years in Indiana, working there as a reporter for the "Sullivan Daily Times".



Walker discusses new work with Eugene and Sue Triplet in their suburban Muncie home. The Triplets left Sheridan, Ark., to start from scratch the Westbrook Baptist Mission, with financial help from two Arkansas associations. The work is a prime example of how the Arkansas-Indiana linkage is reaching people in the pioneer area for Christ.

Sunday School

Using the Bible with preschoolers

Every preschool department needs a Bible. This Bible needs to be available to the preschooler, not displayed on a table draped with velvet or satin!

In younger preschool departments a teacher should be ready to hold the Bible and the preschooler as she talks or sings about the Bible. Older preschoolers can be shown how to carefully turn the pages of the Bible and look at its pictures.

The Broadman Presentation Bible is recommended for use in preschool departments. It is available at the Baptist Bookstore. This Bible has colorful pictures of Bible stories used with preschoolers.



Ratton

Bible thoughts are suggested for use in each Sunday School session with preschoolers. A Bible thought is the main truth in a Bible verse stated in terms which a child can understand. The teachers' guide give suggestions for using these Bible thoughts as the preschoolers participate in activities and in group time. These Bible thoughts should be underlined in the department Bible so as a preschooler can see where the Bible says, "God loves us," even though he cannot read 1 John 4:10.

As a Bible story is told during group time, the director should hold the Bible opened at the correct passage. This helps the preschoolers know that the story is from the Bible.

The Bible is the textbook for Sunday School — in a baby department as well as in an adult department. — **Pat Ratton, preschool consultant**

Christian Life Council

Drunk camel rider

Jeremiah used the Rechabites (Jer. 35) in illustrating the importance of obedience to the Heavenly Father. They were faithful in keeping the vow made to their earthly parents regarding abstinence from wine. If a Rechabite was killed in a traffic accident involving a drunk camel rider, most likely it was not his fault.

There are arguments for and against signing a pledge (vow) to abstain from substances capable of altering the brain or damaging the body in any way. The biggest group on the "against" side would likely be those who profit financially from the manufacture and sale of those products. The argument heard most often from those who would oppose such is that in so doing some would be made to lie.

On the other hand, who causes you to lie about something as

serious as that? Also, considering the tremendous pressures on every age group to indulge in those substances, is it unreasonable to make a strong appeal for total abstinence from those things which every year accounts for the killing and maiming of vast multitudes?

As a reader and concerned Christian, what do you think of encouraging children, youth and even adults to sign such a pledge? Such cards, if used, would be distributed without asking for their return. It would be a private matter between the individual and God. Consider however, the impact on that individual, his family and society as a whole if such a vow is taken seriously as did the ancient Rechabites. — **Bob Parker, director**

Evangelism

CWT prayer partners

The Continued Witness Training Prayer Partner ministry provides a dimension to the training that is very important. The involvement of God's power is called down upon the training through prayer. Prayer is the breath of spiritual life. Prayer releases the power and authority of God. Prayer is a heart of concern for others.

The involvement of prayer partners is an encouragement to those in the training process. The pastor, equippers and apprentices need someone praying daily for them. These pray for the power of the Holy Spirit upon the witnesses. They also pray that the lost will be convicted



Shell

and saved.

The witnessing teams prayerfully choose their prayer partners. They approach the individual to share with them in a prayer ministry for 13 weeks. The witnessing team and the prayer partner agree on a definite time to pray together each week.

The question will be asked naturally, "Who should be a prayer partner?" This should be a person not involved in the CWT as an apprentice or an equipper. He/she should have an indepth relationship and commitment to Jesus Christ and his kingdom's work. This person should have a genuine concern for lost people. They must have an active prayer life. This person should be made to realize he is very valuable to the success of the CWT process. — **Clarence Shell Jr., director**

Family and Child Care

Awareness brings response

People respond to what they know. This includes our interest in, prayer for, and support of mission causes for which we are responsible.

Often people in our churches say to me concerning our child care ministry, "Our people need to know that." Informing every member of our churches is a difficult task. But we must keep at this job of making every church member aware of needs.

Each pastor in our state, except those whose church receives a Mother's Day Offering, will be receiving a letter from us about this time. They are being alerted to the needs for which we are responsible.

We are very concerned that our income from direct gifts be 12

percent above 1981. Most of this comes through the Thanksgiving Offering. Therefore we are hopeful for a good response from each Arkansas Baptist this fall. We need \$375,000 in direct gifts to meet our budget this year.

I am very confident God's people will respond as they become aware. That is why we are beginning early to make you aware.

In the year that closed May 31, we ministered to 457 children through all of our programs. In addition these were countless hours of counseling and other services to families.

Awareness brings response. I am confident you will respond adequately. — **Homer W. Shirley Jr., director of development**

Baptists getting involved in helping the economically troubled

by Michael Tutterow

ATLANTA (BP) — The largest Protestant group in the United States, Southern Baptists, are particularly accountable for ministering to persons affected by the economic crunch, according to Paul Adkins, Christian social ministries director for the Southern Baptist Home Mission Board.

Adkins' comments came on the heels of a resolution passed during the Southern Baptist Convention in New Orleans, encouraging churches "to seek viable ways" to best assist persons "caught up in the throes of the present economic crisis."

Birmingham Baptists are beginning to respond to that responsibility.

Birmingham (Ala.) Baptist Association already has formed a committee to explore the problems of unemployment and to suggest possible church responses. Wallace Henley, author of the SBC resolution on concern for the unemployed, that was adopted in New Orleans and pastor of McElwain Baptist Church in Birmingham, chairs the committee.

Increases in unemployment and loss of social services benefits have placed a heavy drain on many Baptist center resources such as food and clothing, Adkins said. Several New Orleans centers, lacking space to accommodate additional homeless men and women, report turning away persons.

Adkins suggested Baptist churches provide counseling for the unemployed and assistance in developing new job skills and making employment contacts. He encouraged churches to tap resources among church members in creating jobs, offering placement help and providing basic medical services for unemployment persons and their families. "We can't let them suffer because they don't have money," Adkins said.

Adkins also urged denominational leaders to discuss ways SBC agencies can cooperate with churches ministering to jobless

Share your church's know-how ideas

Does your church (or association) have a good idea that's working to minister to persons affected by unemployment or some other economic crisis? Share it with us in writing and we will pass on to our readers some of the more innovative ones.

Send your brief description of the ministry you are providing to Editor, Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, AR 72203. The ABN staff will follow up on the good ideas chosen.

Americans.

"Whether we agree with it (the policies) or not, we're passing through an economic revolution where public sector responsibilities are shifting to the private sector," Henley said. "And the church is the private sector."

Henley urged Baptist churches to go beyond "concern" to adopt unemployed families and provide financial assistance until the family secures self-supporting employment. The idea offers only short-term relief, he admitted.

A long-range proposal suggests creating an associational trust fund to finance short-term employment for people most drastically affected. Henley pointed to local Baptist projects, like construction needs at a Baptist camp, as possible short-term employment.

The Birmingham committee has yet to make any formal recommendations to the association, said Henley, a former White House aide and assistant during the early years of the Nixon administration, and a former religion editor for the Birmingham News.

Henley said similar trust funds could be established by states conventions to assist those associations most impacted by unemployment. He also encouraged denominational efforts, calling for the SBC president to "appoint a task force on the unemployed to survey and suggest ways churches may assist those most deeply affected by unemployment." That motion, presented at the SBC in New Orleans, is scheduled for consideration during the SBC Executive Committee's September meeting.

Birmingham, already plagued with double-digit unemployment, received another economic blow with a recent U.S. Steel announcement that it will furlough 3,500 workers. Henley explained the plant's closing has produced "a rippling effect," forcing the closure of other steel-related businesses.

Tom Roote, Birmingham association's director of missions, said the plant closing has "its tentacles everywhere," yet the association still reports an increase in Cooperative Program gifts.

Roote has encouraged churches to beef up "no-questions-asked" food pantries and other ministries to assist families in need, but lamented, "I don't think the church can manufacture jobs."

Adkins echoed Roote's sentiments. "The church cannot settle this economic problem," he warned. "Individual church members must become aware of what's happening in their communities." Changes, he added, must then come through Baptists' involvement in the political process.

Baptists' active participation in that process, said Adkins, is consistent with Baptists' stands on justice. "Because of our Christian heritage and basis for ministry, we should get involved (politically) to demonstrate that we believe in the Bible," he concluded. "If healing comes, it will have to come in that manner."

Reagan sends lawmakers tuition tax credits bill

WASHINGTON (BP) — Making good on an April pledge to Catholic educators, President Reagan has sent Congress a tuition tax credit bill designed to help parents who send their children to non-public elementary and secondary schools.

In a June 22 letter to Vice President George Bush and speaker of the House of Representatives Thomas P. (Tip) O'Neill Jr., Reagan said "parents who, for whatever reason, are not satisfied by the education available in their local public schools should be able to seek an education better suited to their children elsewhere."

Such parents, the President said further, currently bear a "double burden" of paying tuition to private schools while paying taxes for public schools.

Reagan's announcement that he was

sending the bill to Capitol Hill came during a White House meeting to which about 20 advocates of tuition tax credits were invited. The one Southern Baptist in the group was Edward E. McAteer, president of the Religious Roundtable, a New Right organization which has lobbied heavily for tuition tax credits, prayer in schools and other conservative causes.

Reagan's bill, "The Educational Opportunity and Equity Act of 1982," faces an uphill battle in Congress, where a 1983 budget projecting a deficit of more than \$100 billion was passed June 23. Many members of Congress who have supported the President in his budget and tax cuts have served notice they will not go along with tuition tax credits.

The main reason cited by opponents of

the measure is the drain on the federal treasury that tuition tax credits would bring.

Although the Reagan plan would be phased in over a three-year period, some critics have projected that by the third year, 1985, tuition tax credits would cost the treasury as much as \$7 billion.

Taxpayers utilizing the credit would be able to subtract \$100 from their taxes due for 1983, \$300 for taxes due in 1984 and \$500 for 1985 for each child enrolled in a non-public school, provided the credit did not amount to more than one-half the tuition paid.

Reagan repeated in his message to Bush and O'Neill that he regretted the credit would for now be limited to the elementary and secondary levels. Parents of college students would not be eligible.

High Court limits power of school boards to ban books

by Stan Haste

WASHINGTON (BP) — High school and junior high school students may take school boards to court for banning books from school libraries, the U.S. Supreme Court ruled June 25.

In a hotly disputed 5-4 ruling, the high court said students possess the right to receive even controversial information in school libraries and ordered the case sent back to a U.S. district court for trial.

Justice William J. Brennan Jr., the court's

senior member, conceded that when school boards have broad discretion in managing school affairs, they must do so "in a manner that comports with the transcendent imperatives of the First Amendment."

Brennan noted that unlike textbooks, library books are not required reading and declared that "just as access to ideas makes it possible for citizens to generally exercise their rights of free speech and press in a meaningful manner, such access pre-

pare students for active and effective participation in the pluralistic, often contentious society in which they will soon be adult members."

The case arose in 1975 when five Long Island, N.Y. students took the Board of Education of Island Trees Union Free School District to court for removing nine books from the senior and junior high school libraries. School board members said books were removed because they were "anti-American, anti-Christian, anti-Semitic, and just plain filthy," adding that "it is our duty, our moral obligation, to protect the children in our schools from this moral danger as surely as from physical and medical dangers."

The decision to ban the books came after three school board members, including the president and vice president, attended a conference sponsored by a politically conservative organization, Parents of New York United (PONYU). At the conference, school board members were given lists of "objectionable" books.

After a temporary order to remove 11 books was carried out, the school board appointed a "book review committee" to read the books and make recommendations for permanent action. The committee, consisting of four parents and four Island Trees schools staff, recommended that five of the books be retained and two others be removed permanently. Committee members could not agree on two others, took no positions on one and recommended that another be made available to students only with parental approval.

But the school board rejected the findings and ordered nine of the 11 taken off the shelves.

In his opinion for the slim majority, Brennan said that while school boards "possess significant discretion" in deciding what books to place in school libraries, "that discretion may not be exercised in a narrowly partisan or political manner... Our Constitution does not permit the official suppression of ideas."

Of key significance for the federal district court which will now review the case, Brennan wrote, was the motivation behind the action to ban the books. If the school board intended to deny students access to ideas simply because the board disagreed with them and if such intent was the decisive factor in the banning action, the lower courts must find that the board violated the students' constitutional rights, he added.

Four high court members dissented, including Chief Justice Warren E. Burger, who called the majority judgment "a lavish expansion going beyond any prior holding under the First Amendment," and warned that it brought the court "perilously close to becoming a 'super censor' of school-board library decisions."

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International The Philippian jailer: A shaken man

by Gene Petty, Ouachita Baptist University
Basic passage: Acts 16:19-34

Central truth: Trust in God is made possible when the faithful are true to their faith in deed as well as in word.

A jailer in Jesus' day had an awesome responsibility, especially when given the custody of an individual hated by the ruling magistrates of the city. To let harm come to such an individual or even worse to allow such an individual to escape was punishable by death with few questions asked regarding extenuating circumstances. When Paul and Silas were turned over to the jailer in Philippi, the air was thick with hatred by the city officials because these men were not only bringing change spiritually, but were costing influential members of the town income derived from the suffering of others.

In verse twenty-three the seriousness of the charge against Paul and Silas is evident: they were beaten and the jailer was charged to keep them safely. The intent of the magistrates was to parade them publicly before the townspeople the next day as an example to every outsider to leave this Roman colony alone! The jailer understood this situation when he placed them into the "inner prison" and placed their feet in stocks. In essence they were placed in maximum security and chained so their escape would be impossible. When they were discovered missing in the middle of the night, it is no wonder the jailer in charge drew his sword to kill himself, for his fate was sealed if the prisoners were missing! Paul's prayers and songs of praise earlier had given verbal testimony of the gospel and his Lord, but his call to the jailer to "do thyself no harm, we are all here" was the deed that supported his words. Why didn't Paul escape? The jailer had to be impressed with Paul's commitment to this man he called Jesus Christ. His question to Paul concerning salvation was more than academic or intellectual — it came from a heart that sincerely wanted to be new. Our opportunity today is no less important than that of these early missionaries. Our faith must be in deed as well as in word!

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Life and Work Jesus — Our mediator

by C. A. Johnson, Walnut Street, Jonesboro
Basic passages: Hebrews 6:13-20; 8:1 to 10:25
Focal passages: Hebrews 6:19-20; 9:24; 10:11-14, 19-25

Central truth: On the basis of his sacrificial death upon the cross, Jesus is now the mediator between God and man.

1. God's promise is steadfast. Our present world-order is a sinking ship, soon to disappear, but our hope is fixed on the eternal order. As Christians we are anchored to an immovable object. Jesus has entered the eternal world on our behalf. He has accomplished the work of our redemption. He is in heaven as the Christian's forerunner, he insures the Christian's admission to the dwelling-place of God. He is there, too, as the Christian's high priest.

2. The finality of Christ: The sacrifice of Christ is contrasted with the sacrifices of the old order. The Aaronic priests had to repeat their sacrifices over and over. Their work was never completed. They never sat down in the sanctuary. None of their sacrifices could remove sin or cleanse the conscience with any permanent effect. In keeping with the perfection of Christ's sacrifice of himself, when he had presented it to God, he sat down. A seated priest is the signal of a finished work and an accepted sacrifice. The worth of his sacrifice and dignity of his person is shown in that he has not merely sat down in God's presence, but at "the right hand of God".

3. The meaning of Christ for us: Since Jesus is the living way into the presence of God and our High Priest who intercedes for us, there are some things we are urged to do: (1) Never forget our duty of worship. We should not become so involved in this present world that we forget the eternal world. (2) We should never lose our grasp on what we believe. Don't let mocking, cynical voices try to draw us away from God. (3) We should show concern for others. We are saved not only for ourselves, but for the sake of others. We can show this concern by setting the right example in our living, worshipping together, and encouraging one another.

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Bible Book Praise to the Lord of life

by Don Hook, retired Baptist minister
Basic passages: Ps. 9; 36; 100
Focal passages: Ps. 36:1-12; 100:1-5
Central truth: Man's greatest joy is experienced when he permits the fountain of life to be the Lord of his life.

God is both the creator and preserver of life (36:6, 9). Man has no choice about his birth. Psychologists tell us that man's strongest drive is self-preservation. The Psalmist tells us that we are "but men" (9:20) and though we do our best to preserve our lives, God is still the preserver of that which he created.

1. God may not be the master or "Lord" of all lives. As with physical birth, only God can bring about the new birth. But man, a creature of choice by creation, must permit God to make him a new creation. When man permits God to work this miracle in his life he becomes a sheep of God's pasture and one of the people of God (100:3). But God still may not be the complete Lord and master of his life.

2. Only when God's new creation turns the reins of his life completely into God's hands does he rest consciously and serenely under the shadow of the Almighty's wings (36:7). Then he no longer chafes under the gross inequities of life but lets God deal with the wicked in his own perfect justice and judgment (36:12). The sheep of God's pasture will eat of the fatness of God's house and drink from the river of God's pleasure (36:8).

3. The one who really lets God be the master and Lord of life finds his own life a paean of praise from which a joyful noise and a joyful service spring (100:1-2). His gratitude and praise fill the courts of the Lord as an acceptable offering to him. The goodness of God is experienced in all of its fullness (100:4-5). But only if he is Lord of all of life!

Only God himself knows what we, the children of God, miss when we do not let him be the Lord of our lives.

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on Friday, July 30, 1982

While traveling in the Southern Baptist Convention, Annuity Board President Darold H. Morgan often is questioned about the Southern Baptist Retirement Program for ministers and church employees. The following represents his response to a frequently asked question.

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SBC datelines

Brotherhood suit settlement sticks

MEMPHIS, Tenn. (BP) — A federal district judge has ruled that a sexual harassment lawsuit against the Southern Baptist Brotherhood Commission has been settled.

Odell Horton, judge of the United States District Court for the Western District of Tennessee, ruled June 18 that "a complete and binding settlement agreement has been negotiated among the parties in this cause."

Barbara (Mrs. Robert) Minor, 44, a nine-year employee of the Brotherhood Commission, filed suit April 9, 1981, against the commission, three of its executives and the Southern Baptist Convention, charging sexual harassment and defamation of reputation and asking \$3 million in damages.

Named as defendants were James H. Smith, commission executive director, Norman Godfrey, associate executive director, and David Haney, who was director of the Baptist men's division, but has since left the commission to open a consulting firm in Memphis.

Horton's ruling orders that a settlement reached Aug. 4, 1981, is to be enforced.

Court papers indicate the settlement includes eight months of salary for Minor, up to \$1,000 for medical expenses, a flat \$5,000 fee for her attorney, Lillian E. Dykes, and other incidental expenses, for a total settlement estimated at \$14,000.

Minor contended a settlement was not reached, although she admitted she signed a letter which set out the terms of the agreement, which was negotiated by Dykes and Ernest G. Kelly Jr., attorney for the Brotherhood Commission.

Horton wrote in his order: "The Court, after careful consideration, discredits that part of Mrs. Minor's testimony where she states that she thought she was simply signing the letter to show that she had read it.

That part of her testimony is just totally inconsistent with her conduct throughout the settlement negotiations.

"The Court therefore concludes that this settlement, fairly arrived at, with understanding, fully agreed to by Mrs. Minor, constitutes a binding agreement and should be enforced."

He further found that Minor "did authorize, agree to and approved the terms of the settlement" and that the "terms of the settlement agreement were freely, voluntarily and understandingly consented to by Mrs. Minor."

In her suit, Minor contended that Haney declined to promote her to division level secretary in 1980, after she refused to respond to what she described as a request for sexual favors on behalf of an associate. It further alleged that Haney, Godfrey and Smith made public statements questioning Minor's mental stability and morality, causing her grave embarrassment and humiliation.

The suit further alleged the "defendants are employed by the Southern Baptist Convention in various positions at the Brotherhood Commission and that the defendants are officials, representatives, agents, servants or employees of the Southern Baptist convention."

SBC attorney James Guenther of Nashville, said the SBC, "as a defendant, contributed nothing to the settlement. From the very first, we took the position that the SBC should not be a party to this suit."

Horton's ruling, however, did not speak to that issue.

The ruling, did, however, make permanent an injunction prohibiting parties to the lawsuit from making any public statement on the merits of the case.

New president visits Sunday School Board

NASHVILLE — Newly elected SBC President Jimmy Draper told Sunday School Board President Grady C. Cothen he was grateful to stand beside him and tell him he loved and appreciated him.

"He's my friend," Draper said of Cothen in brief remarks to the monthly meeting of the board's executive committee.

"We haven't always agreed on everything, but I can't really remember much we've disagreed about, except one thing recently," he said with tongue in cheek, referring to Cothen's nomination of Duke McCall in New Orleans.

Draper said their friendship was years

old, going back to when Cothen was president of Oklahoma Baptist University and he was pastor in nearby Del City, Okla., and to when Draper invited Cothen to preach to the annual Southern Baptist Pastor's Conference.

Draper said he was visiting at the Southern Baptist Executive Committee here to "find out what it means to be president of the Southern Baptist Convention. It's a big job, and I'm here learning so I can do my best to represent Southern Baptists.

The visit to the Sunday School Board was Draper's first official visit to an agency of the convention since his election in New Orleans.