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Arkansas Baptist State Convention

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April 12, 1984

Arkansas Baptist

NEWSMAGAZINE



Southern Baptist College
Discovery Day April 28
page 2

On the cover



Southern College photo

Students at Southern College invite high school juniors and seniors to attend Discovery Day Saturday, April 28.

Southern College sponsors 'Discovery Day'

Saturday, April 28, will be a special day on the Southern Baptist College campus as prospective students arrive for the annual "Discovery Days" activities.

Their day will begin at 10 a.m. as they register and meet SBC faculty members. After a presentation by the BSU drama team, SGA President Chuck Johnson will briefly explain campus organizations.

At 11:15, prospective students will divide into groups to learn more about scholarships and financial aid, the new four-year Christian ministries degree, campus activities and music and art scholarships.

A noon luncheon will be followed by open house in the dormitories, academic buildings, library and chapel. A musical presentation by the college's Southern

Singers will top off the day's "discoveries".

"Discovery Day is an important day we set aside each year to encourage junior and senior high school students to look us over," explained Jim Brewer, SBC admissions director. "In addition to seeing the physical layout of the college, students can receive financial aid counseling while on campus to see if they may qualify for any assistance.

"High ACT scores may help students obtain academic scholarships, and students are encouraged to bring those scores with them," Brewer said.

More information about Discovery Day is available from the Office of Admissions, Southern Baptist College, Box 455, Walnut Ridge, AR 72476, or call (501)886-6741, ext. 121.

Age responsive to gospel, Parks says

by J. Everett Sneed

The new Foreign Mission Training Center was introduced to Arkansas Baptists at a dinner held March 26, in the Union National Bank Building, Little Rock. W. O. Vaught, pastor emeritus of Immanuel Church, Little Rock, and past president of the board of trustees of the Foreign Mission Board, served as moderator.

Dr. Vaught announced that the new training facility would be dedicated in October. "In the past," he said, "we have had an inadequate method of providing orientation and training for our missionaries who serve on the foreign field. We now have an excellent facility. I believe that Arkansans would like to have a part in this important project." It would cost \$150,000, he said, to place Arkansas' name on one building. A gift of \$10,000 has already been made.

The major speaker at the dinner was Keith Parks, president of the Foreign Mission Board. He said, "We are living in an age in which there is more response to the gospel than there has been since Jesus."

Dr. Parks noted that last year 146,196 people accepted Christ in our overseas mission work, representing an average of one conversion for every 11 Baptists. Also added were 2,000 new churches. This was an addition of greater than one-third more conversions and ten times as many new churches as started by Southern Baptists in the United States.

Parks observed that Southern Baptists are increasing their mission forces, while other large denominations are decreasing theirs. "Why is God blessing us?" he asked. He suggested two reasons: (1) Because the basic purpose of Southern Baptists is evangelism that results in churches; and (2) Because we continue to send God-called people as career missionaries."

Three years ago Southern Baptists joined with ten other groups in a study of the evangelization of North and South America. Parks was asked to speak on, "The Southern Baptist Missionary Learning Center." The others said, "We can't believe that you are constructing a training center when we are phasing out our missionary work."

Parks recalled that he was a participant in the first training project sponsored by the Foreign Mission Board in 1954. It was a one-week endeavor. Later on it was expanded to three weeks. For 15 years Southern Baptists have rented Callaway Gardens twice a year to provide orientation and training for new missionaries. "The number of missionaries attending these training sessions has been too large. For several years we have been planning to build our own facility," he said.

"We need to teach our people how to learn," Parks said. The 247-acre site in Rockville, Va. is about 20 miles from Richmond, where the foreign mission administrative building is located. The 22 building facility will have 100,000 square feet of space caring for a total of 272 people.

Parks said, "Missionaries are our most valuable asset. It is our goal to make them as effective as possible. If we could make them only one percent more effective, we would bring countless more people to Christ."

Parks said he had no reservation in asking people to support this project. "If we don't mind asking people to give their lives, why should we be embarrassed to ask for some of their money?" The new facility will be used to train and debrief career missionaries, volunteers and journeymen.

J. Everett Sneed is editor of the Arkansas Baptist Newsmagazine.

In this issue

8 turning point

The Senate's decisive rejection of President Reagan's proposal for government-organized classroom prayer marks another milestone in a 22-year debate over the proper role of religion in the public schools, says Baptist Press Washington bureau chief Stan Haste.

14-15 double up

Since no Arkansas Baptist Newsmagazine will be printed for April 19, Sunday school lessons for Palm and Easter Sundays are provided in this issue.

No April 19 issue

As usual, the Arkansas Baptist Newsmagazine will not be published the third week in April. Hence, no issue will appear the week of April 19.



One of the most harmful events in Southern Baptist life is the occasional unhealthy competition between churches, organized groups, agencies or institutions. Although efforts by a church or other Baptist entity to destroy another is infrequent, when it does occur the entire cause of Christ is set back dramatically.

A number of years ago three Southern Baptist churches in the same vicinity were observed in mud slinging, name calling and character assassination. At first, the effort was to gain members at the expense of the other two churches. The fight escalated, as time went on.

At first, the efforts were more subtle. The pastors led the members in saying such things as, "Our choir is better than anyone else's in our town." Or, "Our facilities are more comfortable than those of the other churches."

Eventually, the fight intensified and became more and more open. Every aspect of each church was being compared with the other two. Finally, each church began to question the doctrinal integrity of the others. Such charges were made as, "The other churches teach heresy," or, "The other pastors don't believe the Bible." It was even said, "The other pastors condone sin."

Doctrine is of utmost importance. The word "doctrine" means "teaching, or substance." The substance of belief determines our actions. But anytime an individual believes that he has a monopoly on truth, he is treading on dangerous ground.

The result of the bitter competition among the three churches was sad. Eventually all of the churches lost in membership. Many of the people became tired of the fighting and castigations of the other churches. Some of those who remained loyal to each congregation harbored hate or resentment for the members of the other two churches. In spite of the decline of each congregation, some of the members retained a "holier than thou" attitude.

The worst result was the harm that it brought to the cause of Christ. Christians were diverted from their main task of reaching the lost for the Master. It is normal for a motivated Christian to desire the church where he is a member to grow. But very little is accomplished for the kingdom by switching membership from one church to another. The kingdom grows when the unchurched are won to Christ.

Perhaps the most important question is, "What produces the kind of vile competition that seeks its own success at the

expense of brothers in the faith?"

First, those who engage in this type of activity have an insatiable desire for top recognition. Often this ambition exceeds their ability. Many psychologists believe that such individuals have had traumatic experiences in their lives which have left deep emotional scars.

Those who would lift themselves at the expense of others feel that they must be in control. Such individuals would feel a sense of having lost of face or position, if they were not the most prominently recognized persons in the church or community. They speak of noble principles but will resort to any method to win.

When a leader attempts to advance his work by downgrading others, his attacks will escalate. Ultimately, he must resort to saying what the people want to hear, regardless of its accuracy. The use of half-truths and inaccurate information will sometimes attract godly people for a time. But nothing permanent or substantial can be built with such methods.

Fortunately, most individuals who attempt to advance at the expense of others are, eventually, discovered. Most Christians, given the opportunity to observe, become aware that there is an orthodoxy of attitude just as there is of belief. Jesus said, "Ye shall know them by their fruits . . ." (Matt. 7:16). The Master's statement applies equally to doctrine, behavior and attitude. Any leader who tries to advance at the expense of others or implies that he or his is the only one doing what is right bears close observation. Attitude, as much as anything in an individual's life, provides a window into the heart.

Attitude, above all, determines our effectiveness with an unbelieving world. Unbelievers may not accept our teachings, but they can not dismiss a true Christian attitude.

Sometimes it seems that secular groups understand better than Christians the necessity of uplifting one another. Jesus stated this truth clearly as he said, "Every kingdom divided against itself is brought to desolation; and a house divided against a house faileth" (Luke 11:17). When Christians fight each other, Satan goes unchallenged. It is important to remember that our common enemies are the forces of evil, not the Baptist churches across town.

Rather than competing with each other, let's pray for and support each other. The goal of Bold Mission Trust is for every person on earth to hear the gospel by the year 2000. This goal can only become a reality as we join hands with each other under the guidance of our Master.

Arkansas Baptist

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meeting the information needs of Arkansas Baptists

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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. They must be marked "for publication."

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Letters to the editor

Man's law versus God's

In the Bible days, if you exposed the sins of certain people, they would cut your head off. Now, they just sue you for \$2½ million.

I am not a Church of Christ sympathizer (denominationally speaking), but what happened in Oklahoma had no specific denominational significance. This sort of thing could (and probably will) happen to any church that preaches against sin.

It's a sad thing when we realize that our country has degenerated to this point. Yet, we call ourselves a God-fearing nation.

Well, today, in light of this Oklahoma adultery case, along with other things we have witnessed lately, to say we are a God-fearing nation stops just short of a big "Ha Ha". I certainly see no fear of God displayed in a woman who will commit adultery and not deny it, then sue her church because they called it sin.

I see no fear of God in a lawyer who would take such a case, nor in a judge who would rule as this one has.

It's time we quit playing around, avoiding the real issue. For some reason, we have been afraid to admit that the Devil has a whole host of demons at work, and as the saying goes, "You ain't seen nothing yet".

Right now, we are just being tolerated by this demon-possessed society we live in. We need, we must, realize that we are at war. We must recognize who the enemy is. Let's go back to the Word and look at it believingly this time. We wrestle not with flesh and blood, but principalities, and our weapons are not carnal but spiritual.

Now what would be nice is for some Baptist who has a burden for souls to go to this woman and lead her to the Lord. If she ever got what Paul got, I mean, really born again, yes regenerated, according to the Bible, she would then have a different outlook on sin, and, come to think of it, plenty of money to start a great campaign against it. — **George Wormington, Gillham**

[Editor's note: In the case in question, a jury awarded the plaintiff \$390,000 in a \$1.3 million lawsuit.]

Pastor-church relations

My friend was bothered, disturbed. A church had voted the evening before to "fire the preacher." This is not an isolated case. It occurs with alarming frequency if you are a pastor, staff member or members of a congregation. I maintain confidence in a high percentage of men (or women) who serve in churches. I do not pose as completely objective, but I have never been asked to terminate my relation as pastor.

May I make two suggestions? Better than "fire the pastor", fire up the pastor by praying for him to be effectively used of God in leadership. Second, to the pastor, pray and work to make the church effective in the

community. Not many pastors will be terminated where the people pray and cooperate and the pastor is diligent in his habits and the church is effective in the community.

Take for granted there comes the time when a pastor should terminate as pastor. There is a way to work out God's will and not hurt a pastor, his family and the church. If after prayer, much prayer, the leadership of the church has conviction the pastor can no longer give effective leadership to a congregation, then honorably this should be related to the pastor as man to man (face to face). Stabbing in the back should be below

church dignity.

Can I presume most leaders would cooperate if a pastor, having been confronted that he should move on, would possibly respond to the person, "I too feel I am no longer able to provide leadership and will take steps to relocate. I will need time. I will pray and ask God to open another door and I will give you progress reports periodically."

Personally, my convictions are many hurts can be avoided if committees and pastors communicated and cooperated. — **John S. Ashcraft, Little Rock**



Food and fellowship

Virginia Kirk and Jane Purtle

At the time of illness and death

It is inevitable that all of us will face times of sickness and death. How thankful we should be for good health, as well as for the strength and courage God gives us to face life's troubles when they do come.

No doubt some of you or someone you know at this moment is spending long hours with a terminally-ill person. There are many ways to help these people.

First, it is a comfort to have someone just come and sit with you at the bedside of an ill relative. A small gift of fresh fruit or a few cookies and something to read will help the sitter pass those long hours. These small efforts remind us that we are loved and cared for at a difficult time.

We can also volunteer to sit a few hours and relieve that person at the bedside. Often a very ill patient needs to be fed his/her meals, and it is a great help if someone will offer to be there at a definite time. Sometimes there are children at home who need to be cared for or picked up after school. Laundry needs to be done, pets fed, mail and papers collected.

Always there is the welcome gift of food. Perhaps you, too, have had the experience of coming home from the hospital and finding that a friend has left a warm cake on the cabinet. Or another time there was a pot of homemade chicken and dumplings, along with field peas and a simple banana pudding. Warm thoughts still go out when I think of those kind friends who remembered me at a difficult time.

One way to repay these thoughtful people is to pass the gift on to another person. This pudding would be a good choice.

Banana pudding

3/4 cup sugar	2 tablespoons margarine
2 tablespoons flour	1 teaspoon vanilla
pinch of salt	2 sliced bananas
1½ cups milk	1/4 cup sugar
2 eggs, separated	1½ cups crushed vanilla wafers (or graham crackers)

Combine flour, 3/4 cup sugar and salt in a saucepan. Add 1 cup milk and mix. Beat egg yolks slightly and stir in 1/2 cup milk. Add yolks and milk mixture to dry ingredients. While stirring, cook over low heat until boiling. Boil gently, still stirring, for one minute. Add vanilla and margarine. Cool.

Sprinkle half of the vanilla wafer crumbs in the bottom of a quart baking dish. Add half of the cooled pudding and then the sliced banana. Cover with the rest of the pudding and remaining crumbs. Cover with a meringue made from the egg whites and 1/4 cup sugar. Bake at 350 degrees for 10 minutes or until done.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle is on the staff of Christian Counseling and Teaching Center in Syria, Va. They have enjoyed cooking together for several years.

You'll be glad to know...

Don Moore

...563 accept Christ!

That is good news! Where did it happen? In the correctional institutions of Arkansas and the Pulaski County jail. How did it happen? The churches of the Arkansas Baptist Convention called five full-time chaplains and one part-time chaplain to work in these institutions. They have been faithful to share Christ. Our Home Mission Board, realizing this was a great need, also assisted with the support of this ministry. Aren't you glad you had a share in this by your gifts through the Cooperative Program?



Moore

By God's wisdom and grace, we will keep taking the gospel to where the people are. You'll see the result in the glow and glory on the faces of the redeemed in heaven. We are glad to help you do things you want done, but cannot do alone in your particular location. This is what convention and cooperation are all about!

... Laymen needed; laymen respond. Last year over 6,000 lay-people responded to world mission needs by going to foreign mission fields to work on a short time basis. Many paid their own travel and living expenses. They returned blessed beyond measure, and with a new zeal to carry the gospel to the ends of the earth.

Brazilian leaders have said they need laypersons to come during the Amazon-Arkansas Partnership during 1985, 1986 and 1987.

Two churches in the state have laymen ready and anxious to come and assist with weekend revivals.

Lay Renewal Weekends are being used of God to kindle new spiritual fires in many churches.

When the potential of the lay-person is realized and utilized, unbelievably good things happen to them, to their pastor, to their church and to the kingdom of God.

Please contact me or Neal Guthrie in the Brotherhood Department, if you would like a team of lay-people to come and encourage and inspire the people of your church.

Don Moore is executive director of the Arkansas Baptist State Convention.



The Southern accent

Jackie Burton

What is real?

There have been many times in the past few weeks that I have heard or read about the importance of being "real" in the Christian walk. When I hear something enough times I usually (not always) begin to think I need to take a closer look at the possibility of improvement in areas of my own Christian walk.

We all like the genuine, the "real" thing. Showrooms in shopping malls everywhere display "real" diamonds, "real" fur, and T.V. commercials proclaim to us daily that Coke is the "real thing".

One of my favorite books is a story by Margery Williams entitled *The Velveteen Rabbit*. A conversation between the Rabbit and the Wise Skin Horse discusses the meaning of "real".

Because the Skin Horse lived so long in the nursery, he knew all about being real. "Real isn't how you are made. You become. Sometimes it takes a long time. Sometimes it hurts, but when you've real you don't mind being hurt. Love makes you real."

I work and walk every day with students who are looking for the "real thing". They spot the phonies, and they know the genuine. As a Christian, I have the answer to real. God gives me the reality of Christ as I experience daily his love for me. My life must be the showroom to display to the students and to all people the real that is in me.

Jackie Burton is dean of women and BSU director at Southern Baptist College.



One layman's opinion

Daniel R. Grant

Asking for money versus asking for lives

Fund raising really isn't as bad as it is cracked up to be. Based on its public image, we would have to place fund raising close to the bottom of the totem pole of things most people would like to do, either occasionally or as a career. I can recall very clearly one of the first questions that raced through my mind when I was asked to consider becoming president of Ouachita Baptist University. It went something like this: "Why would anyone in his right mind leave a comfortable university teaching position to spend the rest of his life asking people for money?"

Keith Parks, president of the Foreign Mission Board of the Southern Baptist Convention, apparently asked himself, and God, something of the same question when he was asked to consider coming to his present position. He shared with a dinner audience in Little Rock recently the kind of trauma he went through as he considered this problem of asking people for money. He confessed that, addition to knowing of the special fund-raising needs of the Foreign Mission Board, he knew full well of his own personal distaste for fund raising. His testimony of how God dealt with him is one all people need to hear.

As he prayed about this matter, God

reminded him that he had spent most of his adult life as a Christian missionary and preacher, asking people to give their lives completely to Christ. God further reminded him that to ask a person for money — only a small material part of one's life — should be all the more easy to do, Parks explained.

As simple as that idea is, I had never really thought of it in those terms. In my case, it was more along the lines of "If God wants me to president of Ouachita, surely I should have the simple faith to believe that God will open up the hearts (and pocketbooks) of Arkansas Baptist who believe in Ouachita's ministry of Christian education."

The remarkable financial support that has come to Ouachita in recent years, as well as to the Foreign Mission Board for its new learning center near Richmond, Va., is just another illustration of what is meant by Christian stewardship for the whole person. When the whole life is given to God, very little asking has to be done for such things as money. When people give their whole lives to God, there is money enough and to spare for the support of Christian education and world missions.

Daniel R. Grant is president of Ouachita Baptist University.

Arkansas all over

by Millie Gill / ABN staff writer

people

Larry Garrison of Morrilton has been called as interim music director of Plumerville First Church. A graduate of the University of Central Arkansas at Conway, he serves as band director for Morrilton High School. He and his wife, Cindi, have two daughters.

Kenneth Altom is serving as pastor of the Mount Zion Church at Batesville. He served for several years as pastor of the Marcella Church.

Ron Taylor has joined the staff of Batesville Calvary Church as music and youth director, coming there from Jacksonville. He and his wife, Glenda, have two children, Kristi and Greg.

Michael W. Taylor has been named Young Man of the Year by the White County Nursing Homes. A resident of Searcy, he is youth director of the Crosby Church. Taylor has served as a nursing home volunteer in the county for more than a year.

Robert C. Parsley has accepted a call to serve as pastor of the Prescott First Church. A native of Tulsa, Okla., he is a graduate of Ouachita Baptist University and Southern Baptist Theological Seminary. He has been serving as pastor of the Lula Church in Lula, Miss. His wife, the former Carole E. McKenzie of Memphis, is also a graduate of Ouachita Baptist University.

Roy Allen Fowler will begin serving May 6 as pastor of Mountain Home First Church, coming there from the First Church of Metropolis, Ill. He is a graduate of Campbellsville College, Campbellsville, Ky. and Georgetown College in Georgetown, Ky. He holds both the master and doctor of ministry degrees from Southern Baptist Theological Seminary. He has pastored Kentucky churches, including those in Georgetown, Lexington and Hopkinsville, as well as serving as a missionary to Brazil under appointment of the SBC Foreign Mission Board. Fowler is married to the former Patricia Ann Ross. They have six children, Allen, Stuart, Sandra, Alicia, Janice and Joel.

Raymond Edwards is serving as pastor of the Lead Hill First Church.

Rodney Stromlund is serving as pastor of the Bear Creek Springs Church at Harrison.

briefly

Barnett Memorial Church, Little Rock, deacons are assisting in the children's worship each Sunday by presenting messages.

East End Church at Hensley featured Brian Kinder in concert April 8.

Beech Street First Church in Texarkana distributed 1,000 New Testaments in Texarkana April 8 in observance of Scripture Distribution Day.

Fordyce First Church is installing a 22-rank Moller pipe organ, installation to be completed by April 22.

Enon Church at Monticello has completed a witness training session. The TELL group has led 11 people to make professions of faith as a result of the training, according to pastor Buddy Carter.

Fayetteville First Church sanctuary choir and orchestra will present "Songs of the Resurrection" on Easter Sunday morning, April 22. The service will begin at 10:50 a. m. and will feature four selections on the resurrection of Christ, to be followed with a sermon by pastor Jere Mitchell. Mark Short is minister of music.



Geyer Springs First Church music director James Burleson and ABCS Music Department director Ervin Keathley load one of four cabinets of speakers to a two-manual Conn organ donated for the new chapel at Camp Paron. The organ, valued at roughly \$5,000, formerly served in the sanctuary of the church and was recently replaced by a new pipe organ.

Mena First Church ordained Steve Phillips as a deacon March 25. Those assisting pastor Dillard Miller were Barney Sherrer, Edwin Bloomfield, Curtis Powell and Bert Hensley.

Pulaski County Association at a March 20 executive board meeting presented \$20,000 to Life Line Church pastor Gerald Taylor for the acquisition and renovation of property to be used as the meeting place for Grace Mission. The mission, sponsored by the Life Line Church and now meeting there, is a ministry dedicated to reaching the growing black population of southwest Little Rock. Paul Williams is mission pastor.

Rudd Church at Rule will celebrate its 25th anniversary May 6.

Norphlet First Church honored pastor Gerald Perry March 25 in recognition of his 30th anniversary in the ministry. His son, G. Scott Perry, was recognized for five years of ministry. Perry has been pastor of the Norphlet church since July, 1982. His son is pastor of the Mt. Carmel Church in Joshua, Texas. They both were presented with plaques. Guests from Arkansas, Texas and Missouri were present for the recognition service.



Knowles Church near Strong celebrated its 100th anniversary with April 1 services that included recognition of former pastors, former members and visitors by pastor Stan Anderson, a noteburning service to celebrate payment of a \$31,382.87 indebtedness and distribution of a 30-page church history compiled by Barbara Drummonds.

Crucial Questions for Christians

Glenn D. McGriff

Southern Baptist College hosted an area pastor's conference April 10. College president Jack Nicholas and Dennis Jones, pastor of Corning First Church, were speakers.

Green Meadows Church, Pine Bluff, pastor Robert Howie and music/youth director Don Butler will be in Shoals, Ind., April 25-29. They will assist the Shoals Church with revival as part of the Arkansas-Indiana linkup.

Cedarville Church will celebrate its 50th anniversary with homecoming services May 6.

Jasper Church has purchased a van to be used for church programs and ministries.

youth

West Pulaski County youth will hold a 7:30 p.m. rally April 14 at Nall's Memorial Church in Little Rock. The Royal Heirs of Sulphur, La., will be guest musicians. Maurice Landry, host church youth director, is coordinating the rally.

Magnolia Central Church junior and senior high youth participated in "Youth Week '84—My Mission? My Life!" March 18-25. Participation included leadership in worship experiences and staffing the Sunday School, in addition to involvement in Bible study, recreation and social activities.

Beck Spur Church at Forrest City has presented 21 children and youth with Bibles for their intensive preparation for a church Bible Drill. Misty Hurd, age four, was the youngest to qualify by reciting all the books of the Bible.

buildings

Antioch Church at Royal has voted to enlarge its educational building by adding space for infants and toddlers.

Jessieville Church will dedicate a new auditorium in the April 22 morning worship service.

Hopewell Church at Harrison will dedicate a new building April 22 according to pastor Dean Cox.

Dr. McGriff, I am hearing so much about stress and burnout in the ministry, I am developing an underlying fear regarding my own life in the ministry. Would you tell us young pastors what to look for and what to do about stress?

Stress is a term that is used to describe the strain, pressure or force placed upon persons in the experience of living. The strain or pressure can be produced by some external factor, or by an imagined or anticipated condition or event. One can understand why stress has been called "the wear and tear of living."

Let me assure you that life and living is not an occasion for fear. The human organism is able to withstand pressure and adapt to stressful situations. One can reduce the amount of stress by responsible choice and disciplined thinking. While stress cannot be avoided, it can be controlled. Many pastors experiencing burn-out may have failed to exercise responsibility over their own lives.

A helpful suggestion is to responsibly monitor the demands being made upon you and accept the limits of time, knowledge, experience, strength, and responsibility. When one exceeds the limits of his ability, he has usually moved outside the area of responsibility.

Another relative matter is to determine who or what determines responsibility. Believers acclaim only one Lord. Only Christ then should set the structures of responsibility. It is not conceivable that Christ would assign responsibility without corresponding grace for enabling.

The pastor often finds himself responding to people's expectations rather than obedience to the One Lord. The expectations of various factions create frustrations. Obedience to the Lord Christ results in expression of spiritual gifts and personal endowments. It is the expectations of people that produce an overload. An overload is a level of demand that exceeds one's capacity to respond or comply. It is such overload that produces burnout and breakdown.

Glenn D. McGriff is director of the Ministry of Crisis Support, Arkansas Baptist State Convention



McGriff



ABN photo / Mark Kelly

Clear Creek Association held its ninth annual Ouachita Baptist University Student Preacher Day March 26. Each year, OBU ministerial students preach in the various churches of the association. This year, a youth rally was held on Saturday evening, March 25. Associational Director of Missions George Domeser noted the day "provides students who do not have churches an opportunity to preach and acquaints our churches with OBU. Our people are always blessed by the messages delivered by these young men." The association provides meals and a small honorarium for each student, while OBU provides transportation. Participating were (front row, left to right) Jay McLain; Brent Fields; Reid Cullum; John Howeth; (second row) Vester Wolber, OBU religion department chairman; Davey Hughes; David Allbritton; Kenny Nichols; (third row) Kendall Jones; Dwight Magnus; John Huff and Ken Lovelace.

School prayer: reviewing 22 years of turbulence

by Stan Haste

WASHINGTON (BP)—The U.S. Senate's decisive March 20 rejection of President Reagan's proposed constitutional amendment to return state-sanctioned prayer to the nation's classrooms marks a new watershed and potential turning point in the long and bitter debate over the proper role of religion in public schools.

Despite a 55-45 Republican majority in what is often called the most conservative Senate in a generation, the President was unable to convince enough senators of his own party to support his proposal. The result was an unexpectedly large defeat, 56 for and 44 opposed, 11 votes short of achieving the necessary two-thirds majority.

Because 18 of the president's fellow Republicans in the Senate joined 26 Democrats in voting down the amendment, Reagan will be hard-pressed in the upcoming election campaign to pin blame on the opposition party.

The amendment failed in large measure because as the debate unfolded over how the practice of school prayer would work out on the local scene, more and more Americans began to see its possible abuses.

Until the Senate floor debate began three weeks before the vote, few pressure groups had asked the hard questions. Particularly deficient were New Right organizations, including leaders of Religious Right groups. Several years ago, they raised a furor over possible consequences of the ERA, but apparently were unconcerned about the impact of a school prayer amendment.

Furthermore, Sen. Lowell P. Weicker Jr. of Connecticut, a moderate Republican, fulfilled his promise at the debate's outset to turn the Senate floor into a classroom in order to educate senators and citizens alike about the real dangers attending passage of the amendment. The longer the debate went on the stronger the opposition grew.

On the Senate floor, momentum changed when Weicker and other opponents began to drive home the crucial point conceded by the Reagan administration itself that government officials at some level would become involved in setting the conditions and even determining the content of prayers to be recited. More than any other issue in the debate, the question of how "voluntary" the prayers would be swayed the debate against the proposal.

The "voluntary" question turned out to be the key. Despite repeated claims by President Reagan that all he sought was a return to voluntary prayer, too many senators and citizens came to realize that in many, if not most instances, the prayers to be recited would have been anything but voluntary.

One key point that surfaced was the fact that the amendment's wording nowhere included the word "voluntary." Furthermore, and even more damaging to the president's

cause, Sen. George J. Mitchell, D-Maine, pointed out during floor debate that Reagan's people purposely left out the key word because they feared its use "could be understood to mean only prayer initiated by students voluntarily."

In fact, the president's amendment would have excluded prayers mandated by state legislatures and written by local school boards. White House personnel admitted from the beginning, both orally and in writing, the amendment would result in precisely those actions.

The "voluntary" question has been at the center of the 22-year debate over the whole matter of religion in public schools. It was the central question in the U.S. Supreme Court's 1962 and 1963 decisions outlawing state-written, state-prescribed prayers and Bible readings.

In the 1962 case, the high court ruled in *Engle v. Vitale*, 370 U.S. 421 (1962), that a prayer composed by the New York state board of regents violated the First Amendment ban on an establishment of religion.

The New York regents' prayer failed the constitutional standard, the court held, because (a) government wrote the prayer; (b) government required that the prayer be part of the regular school program under the direct supervision of an agent of the government—a classroom teacher; (c) government determined the place where the required prayer was recited, and (d) government determined the time when the required prayer was recited.

One year later, the high court extended its previous ruling by striking down a Pennsylvania law requiring daily Bible readings and a Baltimore, Md., requirement that one chapter of the Bible be read daily and/or the Lord's Prayer be recited.

In this decision, Abington School District v. Schempp, 374 U.S. 203 (1963), the court held the challenged laws failed the establishment clause because (a) government required the religious exercises and made them part of the public school curriculum under the direction and control of teachers who are agents of the state and (b) government, through compulsory attendance laws, required that students be present.

But besides invalidating the challenged laws, the Supreme Court also made these positive points:

The Bible may be used as a reference for the teaching of secular subjects. The Bible may be studied for its literary and historic qualities. The study of comparative religion or the history of religion and its relationship to the advancement of civilization is legitimate. The recitation of historical documents which contain references to God is permissible. Anthems which include the lyricist's professions of faith in God may be sung.

Despite these positive actions by the na-

tion's high court, some lower federal courts have appeared confused in some of their related decisions. Most notable is the checkered record of lower courts regarding the constitutionality of student-initiated religious groups that have sought to meet on school premises on the same basis as do other student groups.

One such case, *Bender v. Williamsport Area School District*, is very much alive. It involves the effort by a group of students at Williamsport (Pa.) High School to hold religious meetings twice weekly during a designated class period for extracurricular activities. A federal judge ruled last year that the local school board, which denied the religious groups permission to meet, discriminated against the students' right of free speech.

That case has been appealed to a federal circuit court where a decision is pending. If and when it arrives for a final resolution at the Supreme Court, many observers are hoping the practice will be upheld.

Among these is the Baptist Joint Committee on Public Affairs, a Cooperative Program agency of the Southern Baptist Convention which has been under a barrage of criticism for opposing the Reagan prayer amendment.

Since the 1962 and 1963 decisions, the Baptist Joint Committee has supported staunchly the high court's reasoning and findings. This was true in the current debate over the Reagan amendment, in spite of the 1982 SBC resolution endorsing it. What some Southern Baptists apparently have not recognized is that the BJC was bound, not by the SBC resolution (SBC resolutions have no binding effect on anyone), but by the unanimous action of the BJCPA trustees opposing any and all constitutional amendments on school prayer three months before the 1982 New Orleans convention.

But for the past two years the BJC has supported enthusiastically proposed laws to protect the right of students to hold truly voluntary, student-initiated religious gatherings on public school premises. From the BJC's standpoint the most promising of these are S. 815, introduced by Sen. Mark O. Hatfield, R-Ore., and H.R. 4996, introduced by U.S. Rep. Don Bonker, D-Wash.

In addition, the Baptist agency is a friend-of-the-court participant in *Bender v. Williamsport Area School District*, on the side of the students seeking equal access for their religious group.

The equal access approach appears to be the most promising avenue open to Americans concerned about the legitimate presence of religion in public schools. It will not satisfy everyone, particularly those convinced that the Supreme Court made a tragic mistake two decades ago. But for those seeking a healthy balance between "no establishment" and "free exercise," it seems the best alternative yet.

Michigan church starter aims for 'a church in every town'

by Patti Stephenson

INDIAN RIVER, Mich. (BP)—Carroll Fowler, a self-described Arkansas country boy, recounts a conversation among three Michigan oilmen about his church-starting venture in Manistee, Mich.

"One said to his friends, 'I hear someone's starting a Southern Baptist church in our town,'" Fowler relates. "Who? they asked. 'That Yankee who talks funny.'"

Fowler's booming laugh underscores his deep pleasure at being accepted as one of their own—despite a strong southern accent—by the "northlanders," as he calls residents of Michigan's upper peninsula.

Fowler is a big man, with a rippled wave of salt-and-pepper hair across his brow and a ruddy face creased by laugh lines. A church planter strategist appointed by the Baptist Home Mission Board, he helps start SBC churches across 21 counties in Michigan's Upper Peninsula. His job is to find where outreach is most urgently needed, start works there, then ferret out the people and resources to sustain them.

Fowler's trek from Arkansas to Michigan resulted from his participation in a 1977 revival campaign in Gaylord, Mich., a town with no SBC witness. "I left knowing some-

day I would return," he remembers.

One of the most difficult times of his life was "leaving the comfort zone of a growing church in the Arkansas Ozarks", Fowler recalls. The same day he and his wife, Wilma, packed their rental truck for the move, their son, Steve, packed and left for college. "We felt we were leaving everything—comfortable salary, friends, family."

The challenge to grow a church was formidable, considering "we were the only Southerners in town and Baptists to boot," Fowler recalls. After two-and-a-half years, however, he had baptized 132 people.

Fowler's approach was simple: "I just found out how people thought up here and began to think like they did." He plunged into community life, visiting 50 homes a week and coaching the high school baseball team to a winning season.

Along the way, he learned to accept "people where they are" in a community plagued by high alcoholism, common-law marriages and illegitimate births. Two-thirds of those who joined the church "had their lives completely turned around by Christ," he says.

But Fowler was not content to see just one church grow. "I know God wants a church

in every town in northern Michigan," he explains, but that dream had been derailed by a lack of full-time pastors.

When he took on the job of overseeing church planting in northern Michigan last year, Fowler knew the key to success was finding people who would be challenged by the immense needs and would be willing to make sacrifices to meet them. The solution, he found, was Mission Service Corps, the SBC's short-term volunteer program.

Fowler began recruiting MSC volunteers from all over the country to become "stack poles" for new work in unreached communities. More than a dozen volunteers are now cultivating new work in towns such as St. Ignace, Atlanta, Boyne City and Cadillac. Most all are bivocational; Fowler helps them find housing and jobs, then coaches them through the first six months.

Fowler's formula for starting churches begins with a community survey, searching out people interested in a home Bible study or correspondence Bible course. Mission teams from Tennessee associations linked to Michigan and other trained volunteers help conduct surveys in the summer.

In three years, Fowler hopes to have 30 MSC volunteers at work in Michigan. There are 16 churches and four chapels in northern Michigan now. His goal for 1990 is 50.

Fowler thinks two things must happen before Southern Baptists fully penetrate northern Michigan. "First, they have to know about the huge numbers of people who are lost here and how few Southern Baptist churches we have to reach them," he says. "Second, they must experience that need personally for themselves. That's what makes the difference."

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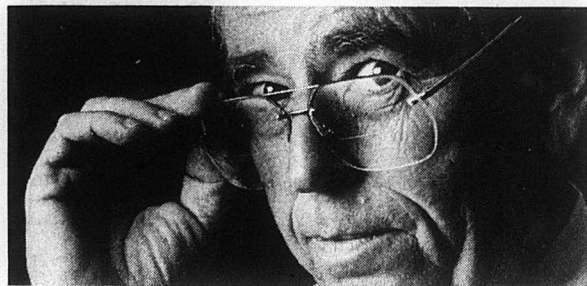


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Home missions: the vision is within you.



Ask and they receive—When young people at the Arkansas Baptist Home for Children at Monticello requested a "date car" the plea was heard up at Siloam Springs. Art Melson (left) donated a 1982 Ford Escort wagon to Arkansas Baptist Family and Child Care Services and is shown giving the keys to John Ross, the agency's director of development. Melson, who returned to the agency board of trustees this year, is a past president of the body. At their March meeting, Family and Child Care Services trustees elected officers for 1984. Named president was Charles Ainley of Paragould. Others elected were J.M. Lunsford of Paragould, vice president and Mrs. Nell Ponder of Mountain Home, secretary-treasurer.

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Christian Life Council Donkey riders

In the book of Judges we are told that Jair judged Israel 22 years and that he had 30 sons who rode on 20 donkeys. (10:4 NASB)



Parker

A few chapters later we are told of another judge, Abdon. He had 40 sons and 30 grandsons who rode on 70 donkeys. None of their progeny had to ride double, so apparently both judges were thoughtful, at least in regard to their families, as well as being prosperous.

The brief biblical accounts of the lives of these two leaders of ancient Israel also relate where they were buried, and that's all! Their lives were impressive only in that they had many donkeys, sons and grandsons.

It's sad, but many lives even today are lived completely with nothing more significant to report. Not every one lives a life as faithful to God and as exciting as was Gideon's, but all should strive for something more obituarially spiritual than the fact of how much was possessed materially. Our lives ought to be remembered not for how much we left but how much we gave.

Then said Jesus unto his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:24-26).

— Bob Parker, director

Family and Child Care Services Changing young lives

Because of the generosity of the North Central Association WMU, three young lives will never be the same. We have received three camp scholarships for Siloam Springs for three of our young people.

Many life-changing decisions are made at camp. Each year many come to know Jesus Christ as Savior and Lord. Others will make a commitment to God for Christian service that could change the world.

It will soon be time to attend camp even though it may seem far into the future. We must make plans for our youth in advance.

Every year several individuals and groups sponsor a youth to Siloam Springs. The cost is \$35.00. If you would like to make an investment in the life of a young person that will provide religious training, fun, and

fellowship, you may do so by sending a check to Mrs. Eula Armstrong, P.O. Box 180, Monticello, AR 71655, or John Ross, P.O. Box 552, Little Rock, AR 72203. Please write "Camp Sponsor" on your check.

The opportunities to fellowship with other youth, to experience Christ as Savior and Lord and to witness to others will be made possible to those you sponsor. You can make summer a very meaningful time for some boy or girl. — John A. Ross, director of development

Family Ministry Pylant to address seniors

The Senior Adult Celebration to be held May 24-26 will feature Agnes Pylant as banquet speaker and Morning Watch leader.



Pylant

Agnes travels extensively throughout the country speaking to senior adults in churches and at conference centers. She is in great demand as a speaker at the Senior Adult Chautauquas at Ridgecrest and Glorieta. She is the author of *Gee Whiz — I'm Old, Three Score and Ten — WOW!* and *Here's a Story to Tell*.

The Senior Adult Celebration will begin with a banquet on Thursday evening, May 24, and conclude at noon on Saturday. All of the sessions will be held on the campus of Ouachita Baptist University at Arkadelphia.

For reservations or additional information write: Church Training Department, P.O. Box 552, Little Rock, AR 72203. — Robert Holley, director

Woman's Missionary Union Mother-Daughter Camps

Mothers, are you caught in a busy daily routine that does not enable you to spend quality time with your daughter? GA Mother-Daughter Camps offer mothers and daughters in grades one to three an opportunity to spend time together. Girls and mothers will hear missionary speakers, participate in recreation, singing, worship and prayer times. Time spent sharing in these activities is special for both mothers and daughters.

The first GA Mother-Daughter Camp will

be May 18-19 at Camp Paron. GA Mother-Daughter Camp begins with registration at 5:00 pm on Friday, May 18 and concludes by 3:00 pm on Saturday, May 19. June 22-23 and July 13-14 are the dates of the next GA Mother-Daughter Camps.

Julia Garner, Malawi; Mark and Cheryl Kelly, Mission Service Corps, will be the missionaries during the May GA Mother-Daughter Camp. Tina Stocks, Calvary, Little Rock, will lead the musical activities. Theresa Qualls, Geyer Springs, Little Rock, and Judy Foust, Second, Conway, will guide the recreational and craft activities. Lisa Brown, Heidi Brown, and Susan Jones, Acteons, Perryville, will assist with nature activities.

Plan now to attend the May GA Mother-Daughter Camp. Registration information has been sent to GA leaders. The number of reservations is limited. Register early! For more information, contact the State WMU Office, P.O. Box 552, Little Rock, AR 72203. — Pat Glascock, GA/Mission Friends director

Stewardship Department Taxes and tithes

Who needs a reminder that tax returns are due April 16? While Americans complain about high taxes, our taxes are actual



Walker

ly lower than many Western European nations. We also have the added advantage of deducting charitable gifts. Should the tax deduction motivate people to give?

The government, in granting the deduction, recognizes the positive influence of churches and foundations on American life. Some argue that this contribution more than offsets lost revenue to the government.

Is the deduction a good motive for giving? R. T. Kendall in his book *Tithing* says, "the Bible alone should provide our motive for giving." To give just because of a tax deduction, he argues, is the lowest level of giving.

To test the true motive for giving, one needs to ask how much he would give if the gift could not be counted as a deduction on 1040 forms. This question forces the matter of law giving or grace giving. Do we give to get the deduction or do we give because we are moved by God's grace?

The government demands taxes with penalties for those who evade what's due. The churches may request tithes, beg for tithes, but have no power to collect them. Churches depend upon their members to be moved by the grace of giving. — James A. Walker, director

Evangelism

Offensive evangelism

The statement is made many times that a good defense wins ball games. It is very important for the church to be built on a good foundation. Of



Shell

necessity, the church has a good defense in relation to the programs and building. The church that is satisfied to put up a good defense and hold their own will never succeed in gaining the victory in evangelism.

Jesus stated, "The gates of hell shall not have the strength to stand against the mighty onslaught of the church." The church is to move aggressively to victory against all obstacles and bring people to Jesus.

Our churches must move forward as a good ball team. In terms that we understand, the church is carrying the ball to the goal line to make a spiritual touchdown and win the game of life. The church must work together to get that last shot to make that final basket that wins the game and victory.

Evangelism is essential to church growth. God has no other plan for the growth of his churches and the expansion of Christianity. Isaiah 54:2 states, "Enlarge the place of thy tent, . . . spare not, lengthen thy cords, and strengthen thy stakes;" Jesus said in Matthew 28:19, "Go ye therefore, and disciple all nations". Some religious groups grow through the birth process. Baptist churches grow through the rebirth process. —Clarence Shell, director

Brotherhood

31st RA Congress

The 31st Arkansas Royal Ambassador Congress will be held on April 27-28, 1984, at Ouachita Baptist University, in

Arkadelphia, Arkansas.

The Congress is for Crusaders, Pioneers, and their counselors and pastors. It is a chance to meet with men and boys from all across our state, swap ideas, make new friends, and have loads of fun.



Guthrie

The program will include missionary Glendon Grober from Brazil, and two members of the Ouachita swim team, Blair Thomas, and Lance Carsdale.

RA's and their counselors will enjoy the

new OBU physical education complex and all of its facilities. Following the ceremonies on Friday evening, the swimming pool will be open for those who would like to swim. The practice gyms will also be open for fun and fellowship.

Meals will be served in the campus dining facility. The total cost for meals will be \$6.25. Counselors and their pastors may attend the annual Baptist Men's Banquet to be held in Evans Student Center. Cost for the banquet is \$4.00 per plate. All will move to the arena for opening ceremonies at 7:00 p.m.

All reservations must be in by April 24. For your reservations, please call 376-4791, or you may write to the Brotherhood Department of the Arkansas Baptist State Convention. — Neal Guthrie, director



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Contact the office of the executive secretary, 376-4791, ext. 5101 for reservations.

International

In the shadow of the cross

by Dennis M. Dodson, pastor, First Church, Monticello

Basic passage: Mark 14

Focal passage: Mark 14: 22-36

Central truth: The cross was a choice Jesus made in obedience to his heavenly Father in the agonizing awareness of what it would cost him.

On the occasion of eating the Passover meal with his disciples, Jesus took the opportunity to speak about his sacrifice in behalf of man. He used the bread and the wine as symbols for his body and blood which would be the essential elements of the event (his crucifixion) by which God would establish his new covenant with man.

Later, on the way to the Mount of Olives, he spoke again about his death to show how his disciples would be affected by it. As usual, the disciples were so disturbed by the prediction of his death they didn't pay attention to the promise of his resurrection and their restoration. (Mt. 28:16f; Mk. 16:6,7; Jn. 21).

Gethsemane was a necessary stop on the way to Golgotha. There, in prayer, Jesus dealt with stress (v.33) and sorrow (v.34) that were beyond mere man's endurance and experience (Isa. 53:6b; Lk. 22:44). The "hour" (the appointed and appropriate time) had arrived for him to drink his "cup" (the suffering and shame of the cross). In his prayer, Jesus addressed his heavenly Father affectionately and asked him to alter the plan of redemption so he could avoid the cross.

When Jesus said, "It is enough," he indicated the end of his prayer period. He had prayed through his struggle with the stress and sorrow he was experiencing over what he was to suffer. He had submitted himself to the will of God and was ready to pay the price of our redemption (I Pet. 1:18,19). We, too, should submit to the will of God regardless of the cost and the consequences. It may be bitter for awhile, but it is always the best!

In Gethsemane, Jesus called the disciples to vigilance and prayer. He wanted these for support in his struggle for submission to God's will and for the strength to do it. We need them, too (v.38). The response of the disciples to Jesus' request is so similar to what happens too often in churches today. Though they were with him physically, they were not with him spiritually.

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Life and Work

Burial of the Savior

by Gene Crawley, First Church, Newport

Basic passage: Mark 15:40-47

Focal passage: Mark 15:40-47

Central truth: Christ was buried, yet lived.

When Jesus died, more than just his body was buried that day. The two on their way to Emmaus told the depth of the disillusionment when they said, "We trusted that it had been he which should have redeemed Israel" (Lu. 24:21).

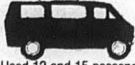
Now their dreams lay dead and buried, too. The evidence of how completely their dream had vanished could be seen by the fact that not one of the twelve was present at his burial. Who wants to die for a lost cause? To be present at his burial would be to identify with his cause, and any follower might well receive the same fate.

What seemed to his disciples as ultimate defeat at the hands of his enemies was, in reality, victory. Christ's battle, which could only be won through obedience and death, was against Satan and not against flesh and blood. This was not recognized by his followers until much later. Even at his ascension, the question was still asked, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). How slow they were!

Yet, are not we just as slow today to recognize the victory in death? Too often we mourn as those who have no hope. When they laid Christ in the tomb, it was with the hope of the resurrection. We today who bury our loved ones who die in the Lord, do so with the knowledge and assurance of the resurrection.

Therefore, two truths become wonderfully clear. "All things (do) work together for our good" (Rom. 8:28). Even death, which was a penalty for sin, becomes our vehicle into God's presence. So we can say, "O death, where is thy victory?" (I Cor. 15:55). Secondly, because he lives, we too live and shall reign eternally. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

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Bible Book

Judgment for sins of injustice

by W. Coy Sample, First Church, Morrilton

Basic passage: Amos 5:1 to 6:14

Focal passage: Amos 5:12-15, 18-24; 6:3-7a

Central truth: Leadership is a position of trust, and leaders are responsible to God both for their own conduct and the actions of their people.

There is nothing hidden from God's sight. While some may shut their eyes to certain things, God sees all. The leaders of Israel were guilty of oppressing the poor and of harassing anyone who tried to do something about the unjust treatment of the poor.

Oppression and injustice were the order of the day, where the leaders met at the "gates" to hear evidence and make final judgments. Leaders did unjust acts not only in their private lives, but in their public capacity. They not only plundered the public, but made a profit by helping others to do the same.

"The Day of the Lord" was an important period of time, in which the Jewish population believed that God would have his way among all nations. Their belief was that in that day the Lord would destroy all of his enemies and exalt Israel.

Amos attacked that proposition and declared that the "Day of the Lord" would be a time of judgment and doom on Israel. Since God does not tolerate unrighteousness, Israel would find God against her on his day.

Judgment would be inescapable; it would be as sharp as it is sure. God's demand for accounting surrounds us. It hems us in. Amos, in verse 19, shows there is no escape. In running away from one, we only run into the jaws of another. If it is not the lion's tooth, then it will be the bear's claws; if not the bear's claws, then it is the serpent's bite. No escape is open.

Every aspect of worship was twisted by wrong motives. Amos declared that God abhorred worship without righteousness. God was not pleased with any of their offerings. Even the music was an offense to God, because of the spiritual condition of the people.

National disaster and punishment had been earned by the indifference and unfaithfulness of those who had been called to be the nation's guides and rulers.

All who hold places of leadership need to take note and learn from the mistakes of Israel's leaders.

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International

He has risen!

by Dennis M. Dodson, pastor, First Church, Monticello

Basic passage: Mark 15:1-16:20

Focal passages: Mark 15:31-39; 16:1-7

Central truth: There is a connection between Calvary and the empty tomb which causes us to rejoice in a Savior who both died and lives for us.

As we focus in on the drama of the crucifixion of Jesus, we see those who derided him demanding that he descend from the cross if he wanted them to believe. He would not come down from the cross, for that would defeat his purpose (Mk. 10:45; Gal. 3:13; 1 Pet. 2:24), but he would come up from the grave. By his resurrection, he would prove that he was the Son of God who could save man from sin and death.

After Jesus' death on Friday, women came to the tomb very early on Sunday morning to anoint his body with spices. Their conversation was concerned with the moving of the stone from the entrance to the sepulcher. When they arrived, they found the expected obstacle to their service removed. When we go as far as we can in our faith, God acts to remove the obstacles which would prevent our service for him (Mt. 17:20; 28:2-4). Entering the tomb, the women encountered a divine messenger (Mt. 28:2), who reported the resurrection and referred them to the place where Jesus had lain. Yes, while they waited until "the sun had risen" (v. 2), the Son had risen, too!

The story is told about a little boy standing at a department store window at Easter time looking at a picture of the crucifixion. A man stopped and stood by him to look also. The boy said, "Those are Roman soldiers, and that's Jesus. They killed him." The man looked down and asked him, "Where did you learn those things?" The boy replied, "In Sunday School." When the man turned and walked away, the boy ran after him to say, "Mister, Mister, that's not the end of the story. He rose again!" How important this truth is (Rom. 10:9, 10; 1 Cor. 15:14, 17)! Because of this we have reason to rejoice.

The women were instructed to inform the disciples, especially Peter, that Jesus would precede them into Galilee where they would see him as he had promised (Mk. 14:28). The message was delivered and the meeting took place. Going to Galilee resulted in going to the whole world with the gospel. The imperatives of Easter are: "Behold the facts and go tell the 'good news' to others!"

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Life and Work

Christ has been raised!

by Gene Crawley, First Church, Newport

Basic passage: Mark 16:1-8

Focal passage: Mark 16:1-8

Central truth: He lives.

The greatest words of human history are easily, "God so loved the world." The second greatest, in my opinion, are found in our text. They are, "He is risen."

On that Sunday, an event took place that would forever change history. Those words offer hope to the lost, power to the saved, and assurance of eternal life. The words place a period (or, perhaps better, an exclamation point) beside Christ's life and forever remove the question mark. He was who he said he was. He was the Christ. He did have the power to forgive sins and transform lives. Therefore, because he was, he is; and he still does have the same authority.

It is truly amazing how words with so much meaning, "He is risen," could become seemingly "old hat" to the church today.

We have the greatest news the world could ever hear. He is alive. We have the greatest authority and power we will ever need to deliver the message, the indwelling Spirit of the risen Christ. We have the greatest resources of any age to be able to deliver the message. We have the greatest means by which to deliver the message in terms of ease of communications and transportation. Yet, we are probably doing as poor a job as any generation in reaching people for Jesus.

Last year Southern Baptists were blessed by God with increases in almost every area of our convention, except baptisms. It's time that we once again go out with the same enthusiasm as those first-century converts who turned the world upside down.

Until being the church becomes as important to us as playing church, men will continue to die in their sins all around us. We must become like those Emmaus disciples who, having seen the risen Christ, said, "Did not our hearts burn within us?" (Lk. 24:32). Jesus lives to save.

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Communication

a family tradition

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Bible Book

The resurrection of Jesus

by W. Coy Sample, First Church, Morrilton

Basic passage: John 20:1-29

Focal passage: John 20:1-10, 19-22

Central truth: The fact of the resurrection of Jesus is fundamental and vital to the Christian system. It is absolutely essential that one believes this truth. If Jesus is not risen from the dead, the whole superstructure of faith falls.

Jesus in his lifetime repeatedly predicted that he would suffer death and rise again the third day. He did this from his early ministry in Judea (Jn. 2:18-22) until his last days in Jerusalem (Matt. 12:38-40).

He established two ordinances: baptism and the Lord's Supper. Both ordinances proclaim the truth of his death and picture the fact of his resurrection.

While neither his disciples nor his enemies knew quite what to make of his statements, his enemies, wanting to make sure that a hoax was not perpetrated, placed guards around his tomb.

In light of these facts, one can conclude that Jesus risked all his claims on this event, his resurrection.

Now, we come to the matter of the open tomb.

Mary Magdalene was the first person to see the risen Lord. She walked through the early morning hours of the first day of the week. What she saw electrified her.

On her testimony, Peter and John ran to the tomb and took careful note of what they found: grave clothes not in frantic disarray, as if thrown about by grave robbers, but carefully folded and laid aside.

Mary returns and encounters angels and the risen Lord himself. Jesus had work for her to do. She must tell others of her experience with the risen Lord.

The disciples, with Thomas absent, are visited by the risen Lord. One week later, Thomas, who had expressed doubt, was present with the other disciples when Jesus appeared the second time. Thomas' confession of Jesus as the risen Lord is as powerful as anything in the gospels.

The proof of his identity would be repeated often—for many days under varied circumstances, at different places and to different groups—so as to be absolutely infallible. Jesus lives!

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Pastors' Bible Conference to meet at OBU

The seventh annual Statewide Pastors' Bible Conference, to be held April 23-25 at Ouachita Baptist University, will feature L.L. Collins Jr., associate executive director of the Arkansas Baptist State Convention, as conference teacher and Roy J. Fish, professor of evangelism at South-western Baptist Theological Seminary, conference preacher.

The conference is intended to create an atmosphere of worship, Bible study, preaching fellowship and recreation for pastors, church staff members and other interested persons.

Collins is a former professor of New Testament at Criswell Bible Institute and Southwestern Seminary. Fish, an Arkansas native, has served in more than 400 evangelistic crusades and periodically serves as a lecturer in the Billy Graham Schools of Evangelism.

Conference registration is scheduled for Monday, April 23, from 1-7 p.m. Information concerning fees and program is available from Carl Goodson, OBU Box 3727, Arkadelphia, AR 71923; telephone 246-4531.

Launch delay slows BTN program start

NASHVILLE, Tenn. (BP)—A delay in the scheduled launch of Spacenet I satellite has changed the start of regular BTN programming to July 2, 1984, according to Joe Denney, manager of telecommunications at the Baptist Sunday School Board.

BTN, a denominational training network operated by the Sunday School Board for churches, will still broadcast live portions of this year's Southern Baptist Convention from Kansas City June 12 and 13.

The SBC telecast and limited programming beginning June 18 will be beamed to churches on a temporarily-rented satellite transponder. Churches will receive instructions for positioning TVRO satellite antennas.

Programming was originally scheduled to begin June 1 and would have included the special SBC broadcasts from Kansas City, Mo. Plans now call for the SBC broadcasts as announced plus limited program broadcasts June 18-29, Monday through Friday, 11 a.m. to 1 p.m.

Programs to be broadcast June 18-29 include Sunday school Life and Work Series lessons previews for youth and adults and

topics related to church training, church music, media library and building space. A one-hour program of highlights from the Southern Baptist Convention is set for Friday, June 22. A full programming schedule will begin July 2 from 10 a.m. to 3 p.m. (Central Daylight Time).

Denney also announced the BTN signal will not be scrambled in July, but will be scrambled beginning Aug. 1. A decoding device will be provided to each subscribing church to unscramble the signal. Subscription charges will begin July 1.

Preparatory efforts are progressing steadily toward the start of programming, Denney said. The uplink facility is expected to be completed about May 1 and the taping schedule calls for 178 programs to be taped between April and June.

Denney added churches will likely receive a few additional programs in June as technicians test the equipment before and after scheduled broadcasts.

Groups interested in obtaining a BTN receiving antenna should contact the Broadman sales department.

Baylor men asked to remove posters

WACO, Texas (BP)—Men students at Baylor University have been asked by the Baptist institution's president to remove any posters having to do with drugs, alcoholic beverages or photographs demeaning to women from their dormitory rooms.

Herbert H. Reynolds sent a personal request to each of the men's dormitories.

"I am now appealing to your basic goodness and your desire, I believe, to always take the high road in life, and to not adorn your walls with unseemly posters of this sort," Reynolds wrote. "This is not becoming to you as young adults and fellow Christians, and it is not becoming to our men's residence hall system and Baylor University as a Christian institution which strives to achieve high ideals.

"I am counting on you to respond to my message and I believe you will do so."

In mid-January the dean of men at Baylor issued a ban on such posters but in early February Reynolds announced he was

rescinding the ban which had been instituted without his knowledge. Reynolds explained Baylor's stance toward alcohol and its opposition to degrading women by displaying lewd photographs is well known.

However, he added, "It is important... our student body know we are reasonable people and can readily differentiate between those matters which may bring lasting harm to their lives and those which are relatively harmless and of a transient nature.

"I think the ban was well-intentioned but I equated the poster with the deed. If you cry 'wolf' enough on things, then pretty soon what you have to say doesn't amount to much."

Last fall Baylor cracked down on alcohol use and placed three social fraternities on probation until August 1985.

Reynolds said the personal request of the students, "was more effective than an unenforceable edict. We can't search every dorm room every day."