



**WESTERN RECORDER**  
JULY 8, 1976

# Daley Observations

## How to Identify Southern Baptists

The name "Baptists" covers a multitude of people and churches. Almost anywhere one looks in the United States there's a church called "Baptist." It may be a storefront church in the inner city, a church in the open country or one in the prestigious suburban housing developments.

The building may be a converted pool hall, a tavern made into a sanctuary, a one room structure more than 100 years old or a multimillion dollar campus of buildings.



What goes on in these churches is so different as to make it appear impossible that they are all "Baptist" congregations. The worship in these is all the way from purely formless, unplanned and completely spontaneous services to formal services with high church music, robed ministers, intellectual discourses for sermons and stiff orders of worship.

The misleading thing is that not all these churches are the same kind of Baptists. They have major differences as well as minor ones. The name "Southern Baptists" has come to be associated with biblical preaching and teaching, warm evangelism and world mission commitment.

But not all Baptists fit this image. Yet anyone or any group can open shop and attract people by using the name "Baptist." Indeed many who call themselves Baptists and benefit from the image of Southern Baptists actually criticize Southern Baptists and profit financially from misrepresenting Southern Baptists.

## An Impossible Dream

Southern Baptists try to do something which no other large denomination attempts. This is to conduct a democratic business meeting with 15,000 or more participants all of whom have equal rights to make motions, debate and vote. This is how the annual Southern Baptist Convention is conducted.

So far we have succeeded very well but sometimes at considerable inconvenience. We bog down in parliamentary tangles, resort to pettiness and appear ridiculous to news people and other non-Baptist observers. Freedom, however, is worth more than a good appearance to outsiders.

The problem is that some participants are inconsiderate and abuse their privilege to participate. They are zealots who have gone to seed on one pet cause or peeve. The convention provides the biggest audience they ever had. They insist on being heard and being granted more than the allotted time. If they are not recognized they shout like mob members, they abuse presiding officers and become generally unruly.

How can we protect ourselves from this kind of convention participants? Baptist polity doesn't provide much help.

Some of these "independent" Baptists actually steal Southern Baptist churches and have developed a strategy to help them with their theft. They pose as sympathetic, cooperating Southern Baptists until they win enough following to force a showdown. They misrepresent Southern Baptist leadership and programs while picturing their own heroes as messiahs. They eventually try to lead a church to abandon Southern Baptist literature for "orthodox" materials produced by independent literature houses and to abandon giving to world missions through the Cooperative Program for giving to missionaries sent out by independent churches.

Should Southern Baptists take steps to protect themselves from being confused with these parasites and church stealers? One messenger to the 1976 Southern Baptist Convention thought so and enough messengers agreed with him to have the matter studied.

A study is appropriate and some steps would be appropriate. We should not, however, divert our attention from our main thrust to concentrate on these dishonest and unethical church stealers.

Some identifying symbol or logo could be adopted for use on Southern Baptist church signs, Southern Baptist literature and other materials and publicity of Southern Baptist churches. Some patented or copyrighted identification mark could protect Southern Baptists from thieves posing as shepherds.

If such is ever done we do well to be cautious about requiring all Southern Baptist churches to conform to anything but the truth. We should be as narrow as the biblical truth but as wide as the love of God.

The convention does not choose who will be messengers to the convention. The local church appoints its own messengers and the only credentials they need is certification by the church which appoints them assuming the church is in good standing and is participating in Southern Baptist mission activities.

It appears that more and more of these zealots show up each year. We have almost become resigned to the fact that someone will disrupt the convention every year.

Is this good or bad for the welfare of the convention? It is good up to a point. We cannot muzzle a pest without taking freedom from sincere and orderly messengers. We can afford to take longer and experience more difficulty in getting our business done than to give up free and open discussion.

At the same time we have to institute the limitations necessary to enable us to consider matters requiring convention attendance. Otherwise, the convention would bog down completely. We have moved in the direction of curbing abuse by participants during the last few years. Not many years ago resolution makers were allowed to read long resolutions before they were referred to the

resolutions committee for consideration and presentation in a later session. A few resolution makers were so indiscreet as to use offensive language and resort to other objectionable tactics. Now resolution makers are asked to submit their proposed resolutions prior to the convention or, when presenting them to the convention, they are permitted to present only the nature and subject of the resolution.

More curbs will have to be considered if messengers abuse the freedom now allowed. There is such a thing as protecting ourselves from ourselves.

## Baptist Forum

### A CREDIT TO PREACHING

I want to express my appreciation for your June 17 editorial "Ordination and Disordination." I would like to see this editorial reprinted in every one of the state Baptist papers, for this is an issue that needs to be confronted by Baptists everywhere.

You are so right about a church's obligation to keep track of those it ordains! I would expand this to say that a church should also keep in touch with those it has licensed if they leave the community. A Certificate of License is nothing short of an open letter of recommendation from the licentiate's church to all churches of like faith and order. Of course, the Certificate of Ordination is an even more serious matter for it indicates not only the endorsement of the ordaining church but also the endorsement of the church that requests the ordination. In spite of the many implications of licensing and ordination, the sad truth is that many churches have no idea about the whereabouts—not to mention the worthiness—of those it has licensed and ordained in years past.

However, the fault for the continuing rampages of unethical ministers does not lie totally with the church that ordained such men. Many churches fail to adequately investigate the background of a prospective pastor. How often do we hear of a pulpit committee that bothers to check the credit rating of a prospective pastor with the same care it devotes to evaluating his preaching?

Lamar Wadsworth, Louisville

At the same time let's hold to as much freedom and openness as possible in all Baptist meetings. Zealots may resort to abuse but convention messengers generally tolerate a nuisance only so far before moving in and putting him down. This is far better than formal restrictions. Freedom of discussion is worth some inconvenience and frustration.

Freedom of discussion without abuse by some seems to be an impossible dream but it's worth cherishing.

his supreme majesty and accept his sacrificial life and death as OUR SAVIOUR, and to turn away from our sinful self and let him have control of our life.

Edith G. Oldham, Louisville

### OUR SAVIOUR

It behooves all of us to remember daily what a wonderful Saviour we have. From the pen of an unknown author comes this striking comparison: "Socrates taught for 40 years, Plato for 50, Aristotle for 40 years, and Jesus for only three years. Yet the influence of Christ's three-year ministry infinitely transcends the impact left by the combined 130 years of teaching from these men who were among the greatest philosophers of all antiquity. Jesus painted no pictures; yet, some of the finest paintings of Raphael, Michelangelo, and Leonardo da Vinci received their inspiration from him. Jesus wrote no poetry; but Dante, Milton, and scores of the world's greatest poets were inspired by him. Jesus composed no music; still Haydn, Handel, Beethoven, Bach, and Mendelssohn reached their highest perfection of melody in the hymns, symphonies, and oratorios they composed in his praise. Every sphere of human greatness has been enriched by this humble carpenter of Nazareth.

"His unique contribution to the race of men is the salvation of the soul! Philosophy could not accomplish that. Nor art. Nor literature. Nor music. Only Jesus Christ can break the enslaving chains of sin and Satan. He alone can speak peace to the human heart, strengthen the weak, and give life to those who are spiritually dead."

Many people admire Christ and his teachings. Some even take him as an example to pattern their life after. But really to KNOW him is to bow before

### BELIEVES IN ABSOLUTES

When people refuse to believe that sin is really sin, and become grossly engaged in sinful living, they become mixed up and confused. Daniel referred to their condition when he said, "O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers because we have sinned against thee" (Dan. 9:8).

Our country is in such a state of sinful confusion and the root cause is the "situation ethic," or the so-called "new morality."

The "situation ethic" puts everything on the "feeling of the moment," or the "personal attitude" level. It says that what a person feels is right in a particular situation is right, and what a person feels is wrong in a particular situation is wrong. It leaves no room for absolutes.

We have only to read the 10 commandments to find that God did not leave the determination of right and wrong up to fickle personal opinion. He made it plain, "Thou shalt"; "Thou shalt not." These are absolutes—because some things are absolutely right, and some things are absolutely wrong.

God will not tolerate our country remaining indefinitely in a state of sinful confusion. It will finally come down to repentance and a return to biblical morality, or to utter ruin, and loss of our freedom under the "situation ethic."

William R. Hagan, Taylorsville

# Baptist News in Brief

## Hatley to Brotherhood

James W. Hatley, consultant in rural-urban missions for the Baptist General Convention of Texas, has been named director of World Missions Conferences for the SBC Brotherhood Commission. The new post was developed in coordination with the Southern Baptist Home Mission Board and Foreign Mission Board.



Hatley

## CBS to Feature Baptists

Virginians and a Virginia Baptist church standing during the American Revolution (as a Church of England house of worship) will be seen coast to coast July 18 on the CBS network's "Lamp Unto My Feet."

Stars of the production will be "The Buryl Red Singers," 10 members of a young singing group seen in the Southern Baptist Home Mission Board's TV series "Spring Street, USA."

## NSM Adds Rollin Delap

Rollin S. DeLap, student director, Baptist General Convention of Texas, has accepted the position of consultant,

National Student Ministries of the Southern Baptist Sunday School Board. He received the B. A. degree from Georgetown College and the M. Div. from Southwestern Seminary.

## Ga. Pastor to Trial

Herschel Arnold Markham, 42, pastor of Mt. Vernon Baptist Church in Fairburn, Ga., was bound over to trial in Atlanta on charges of "terrorists threats and acts."

Markham was arrested early June 18 in downtown Atlanta after holding police at bay for more than an hour when he claimed to have a bomb in an attache case. Later he called it a "literary" bomb—not a "literal" one.

He earlier caused a stir at the Southern Baptist Convention in Norfolk when he contested a report of the denomination's Christian Life Commission concerning MACOS (Man: A Course of Study) curriculum material now in use in public and private schools. He called the materials communistic and satanic.

After his arrest, Markham was ordered to undergo psychiatric evaluation. He was released on \$1,000 bond June 21. In a subsequent court hearing, Judge Ed Brock of Atlanta municipal court transferred Markham's case to the criminal court of Fulton County for trial after doctors said Markham was capable of standing trial and of defending himself.

Court officials say the charge is a misdemeanor, carrying a maximum penalty of a \$1,000 fine or 12 months in prison or both.

## Caldwell to Head GO

Max L. Caldwell has been named supervisor of the general officers section of the Sunday School Department at the Baptist Sunday School Board.

Caldwell was promoted into his new position after serving three years as a consultant in the same section responsible for enlargement campaigns and later Metro Reach campaigns.



Caldwell

A native Oklahoman, Caldwell holds degrees from Oklahoma Baptist University and Southwestern Baptist Theological Seminary.

## Good News on the Way

The American Bible Society announces that the "Good News Bible" will be released in the late fall. This completes the Today's English Version and Bible Society leaders estimate that 10 million copies will be sold in the first year. The New Testament part of Today's English

Version was published in 1966 and has surpassed its circulation of 50 million copies.

## BSSB Helps Deaf Pupils

"Teaching Deaf Children: Resource Kit," an attempt to communicate with deaf children in ways they can understand, was introduced recently at Glorieta (N. M.) Baptist Conference Center.

Mrs. Muriel Blackwell and Ginny Davis, both of the Baptist Sunday School Board's children's section, Sunday School Department, presented the new curriculum line available Oct. 1.

Class sessions for 13 weeks per quarter are included. Resources are written by parents of deaf children and by field experts. The 13 sessions are planned for one teacher for seven pupils.

## BSSB Transfers Editor

Mavis Allen, editor of *Outreach* magazine for the past six years, has been named projects consultant in the general officers section of the Baptist Sunday School Board's Sunday School Department.



Miss Allen

In her new position Miss Allen will work on the development of annual emphases as Reach Out and Sunday School Preparation Week.

A native of Louisiana, she holds degrees from Northwestern State University, Natchitoches, La., and New Orleans Baptist Theological Seminary.

## Nashville Hosts Deacons

A national deacon ministry seminar for deacons, pastors, church staff members, other laymen and their wives is set Aug. 12-14 at the Baptist Sunday School Board's Church Program Training Center in Nashville.

"The seminar content includes in-depth study of the work of deacons," according to Charles F. Treadway, seminar director and deacon ministry consultant in the board's Church Administration Department.

The pastor, associate pastor and a deacon of Nashville's Two Rivers Baptist Church will assist Treadway. Two Rivers has one of the most effective deacon ministries in the Southern Baptist Convention, says Treadway.

Interested persons should send a \$5 deposit to the Church Program Training Center, 127 Ninth Ave., N., Nashville, Tenn. 37234.



W. C. Fields, public relations director for the Southern Baptist Executive Committee, Nashville, triumphantly holds aloft the Norfolk area telephone book he has just torn in half in the SBC news room at the Norfolk Scope Convention Center as the SBC ended its annual meeting there June 17. Ever year since 1965 in Dallas Fields has torn in half the phone book of the city in which Baptists met. Phone books have also bitten the dust in Detroit, Houston, New Orleans, Denver, St. Louis, Philadelphia, Portland and Miami Beach.

## WMU: Subscriptions Up?

Woman's Missionary Union, SBC, is engaged in a three-year emphasis on missions education, and is undergirding that emphasis by attempting to increase readership of WMU magazines. WMU hopes to see its magazine subscription list top one million by 1978.

WMU produces seven magazines, each aimed at a specific audience. *Start* is a quarterly for leaders of preschoolers. *Discovery* is a monthly publication for girls ages 6-11. *Aware* is for leaders of girls in that group. *Accent* is for girls in the junior and senior high age. *Contempo* and *Royal Service* are for women under 30 and over 30 respectively. *Dimension*, a quarterly, is for WMU leaders and church staff members.

## Bratcher to Cedarmore

Robert Bratcher, translator of *Good News for Modern Man* and chairman of the committee translating the *Good News Bible* for American Bible Society, will lead a series of Bible studies at state WMU leadership conferences at Cedarmore.

Having been a New Testament teacher at Southern Seminary and missionary to Brazil Bratcher is equipped to help give depth to an understanding of "The Biblical Basis of Missions," his assigned subject and a suggested study during WMU's "To Know to Grow" emphasis of 1976-77.

The three conference dates are July 23-25, July 27-29 and July 30-Aug. 1.

Other features of the conference are: conferences for all elected WMU offices and leaders, messages by missionaries, a model book fair and a presentation of two dramas.

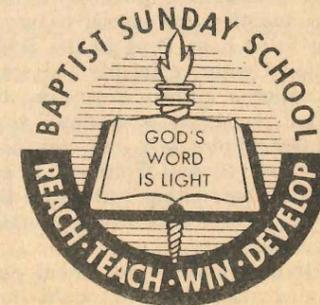


Bratcher

## Wrong Track, Says Billy

Evangelist Billy Graham addressed Virginians and visitors to Colonial Williamsburg at the College of William and Mary during the Virginia bicentennial festival June 24-25.

In his messages, video-taped for nationwide telecasts on the July 4th weekend, he told the crowds, "There needs to be more of a spiritual emphasis in the bicentennial celebrations because without the preaching of the gospel and those early clergymen who prepared the way, we would never have had a Declaration of Independence."



## Double Exposure

"Ah, youth!" someone observed. "Too bad it's wasted on the young!" But it needn't be in summer while one may enjoy a picnic in the park, a family reunion, picturesque countrysides, summer rains, blue skies, the warmth of broiling sunshine, a golden sunset in the west, tripping through a peaceful brook or digging into the soft grassy cover of earth with bare feet. Summer's the time of deviled eggs and pickles, hot dogs and potato salad, chips and fried chicken to make a certain Kentucky colonel take notice. Youth wasted? In summer that idea seems too far-fetched to be true, whatever the age!



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"Earnestly contend for the faith which was once for all delivered to the saints."—Jude 3.

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# Convention Reports

## SBC 1976: A View From the Afterglow

by Robert O'Brien, News Director, Baptist Press, Nashville

Still basking in the afterglow of a high-candlepower national spotlight, which radiated both heat and light during three hectic mid-June days, Southern Baptist editors across the nation have started trying to interpret just what transpired during the 119th annual national meeting of the Southern Baptist Convention (SBC) in Norfolk.

That spotlight, fed by media ranging from the *Village Voice* to the national TV networks, was lit by two men—one as highly visible by his presence as the other was by his absence.

Extricating himself from his frantic scramble to win the Republican presidential nomination from Ronald Reagan, Gerald R. Ford, an Episcopalian, journeyed to Norfolk to become the first incumbent U. S. President ever to address the SBC.

Meanwhile, Jimmy Carter, a Southern Baptist deacon and SBC agency trustee, remained out of sight—but not out of mind—putting the finishing touches on his remarkable surge to an apparent presidential nomination by the Democratic Party.

That combination intrigued the news media—already intrigued by the Carter phenomenon alone. It either puzzled, ruffled or dazzled individual Baptists, depending on how each view the political and religious ramifications of the invitation to Ford to speak and the presidential security and fire safety measures which entangled with SBC procedures and kept several thousand registered "messengers" at bay.

Only the first 10,500 messengers of the unofficial record 18,672 to register for the convention got special passes to let them in to hear Ford in the Scope Convention Center, a facility too small for the nation's largest Protestant denomination even in a normal year. Some 2,500 others got into adjoining Chrysler Hall to see Ford on closed circuit TV. Others either watched a live telecast on local TV or fumed outside Scope unable to get in.

Considering Baptists' historical penchant for a good fight, it could have

been grim—especially since a number of messengers had arrived with their spiritual teeth set on edge over some internal doctrinal/political disagreements.

They bent but they didn't break. "Like a strong rubber band, the Southern Baptist Convention was stretched to new formations during sessions in Norfolk . . . , but always returned to its original shape of cooperation and abiding by the will of the majority," wrote Oscar Hoffmeyer Jr., associate editor of Louisiana's *Baptist Message*.

It was the sign of a denomination come of age. "The messengers to the SBC seemed to be growing in maturity," noted J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*. The SBC showed "balance and poise," said James F. Cole, editor of the *Baptist Message*.

The Ford invitation had drawn criticism of some in advance of the meeting on grounds that it was not wise in a political year to give a candidate a platform at the SBC. One state Baptist editor, Robert J. Hastings of Illinois, had urged the committee on order to business to withdraw the invitation. The committee, chaired by Maryland editor R. Gene Puckett, declined, saying Ford was invited not as a candidate but as President to speak on a Bicentennial emphasis.

### Daley Said Differently

With one notable exception—C. R. Daley, editor of Kentucky's *Western Recorder*—state Baptist editors expressed general approval, in retrospect, of the Ford address. Hastings, echoing most of his colleagues, said Ford's message "was a high point of the convention. Refusing to use the platform as a political springboard, he paid what I took to be genuine praise of Baptists and what they stand for . . ."

For Daley, though, it was his "most disappointing day in 25 years of con-

vention attendance." The Kentucky editor noted that the "President behaved becomingly," was "treated cordially and respectfully" and "read an excellent speech containing expressions of fundamental Baptist convictions." But he declared that the "security arrangements for the President's visit were understandable but to subject convention messengers to such treatment is deplorable."

Calling the presidential appearance "a case of civil religion in its classic form," Daley said that it should be "the first and last time a President is invited to speak to a Southern Baptist meeting, simply because he is President . . . Baptists as a minority group have never sought prestige and attention from visits of high political officials. And now as the largest evangelical group in America we should not risk selling our soul for a 30-minute visit of an appointed American president running for election."

But Bob S. Terry, editor of Missouri's *Word and Way*, wrote: "The convention did not endorse President Ford by having him on the program. In fact, a resolution was adopted which stated that the traditional policy of not endorsing candidates be affirmed. But the President's appearance constituted the highest form of praise for Baptist principles of religious liberty, morality in government and the personal relationship of every person to Jesus Christ."

Without exception, however, the editors agreed that while Norfolk area Baptists were to be commended, the Scope was too small. They agreed with a convention proposal, passed in Norfolk, which will limit future conventions to cities which can offer no less than 16,000 seats and 6,500 hotel rooms.

At first it appeared SBC business would get sidetracked in the presidential hoopla. But it didn't.

"It is unfortunate that the 1976 SBC will be remembered as the year the President came," wrote Alvin C. Shackelford, editor of the *Indiana Baptist*, "when there were a number of significant matters on the agenda—the missions challenge for the remainder of the century; a study report on the operation of our SBC Executive Committee; the convention's first statement on homosexuality; an operating budget for our combined agencies which is

increased nearly 20 percent above the previous year; and record messenger enrolment . . ."

### A Good Convention?

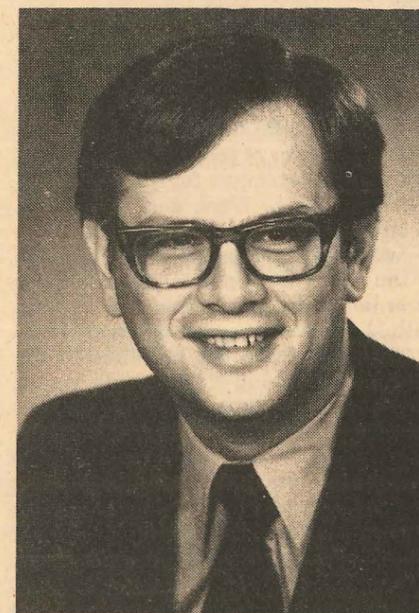
The editors were mixed in their views of whether the convention was "significant" or "not so significant," "good" or "great" or "not so spectacular." "Views of the convention as always, are determined by the mindset of the beholder," explained James Langley, editor of the *Capital Baptist* of the D. C. Convention. "Some came away inspired by challenging speakers and stirring music. Others found little of the courageous and prophetic, and no real 'rocking of the boat'."

An editor or two—particularly Jack Harwell of Georgia's *Christian Index*—voiced the annual complaint that there's still not enough time to conduct convention business and hear what messengers want to say in the midst of a welter of other program features. But several editors commented on the convention's "fairness" and "democracy" in allowing a messenger from Georgia, Herschel A. Markham, to express his views on what he felt was communistic public school literature, even though they felt he did so in a disruptive manner.

The editors unanimously—and profusely—praised the work and ability of outgoing SBC President Jaroy Weber of Lubbock and the move by the convention to elect James L. Sullivan, retired SBC Sunday School Board president, on the first ballot. Sullivan, running against four other nominees, reportedly collected 54 percent of the vote.

Two editors—Theo Sommerkamp of the *Ohio Baptist Messenger* and Daley of Kentucky—applauded the election as a recognition by Baptists of the need to use the pool of talent of retirees. Several praised Southern Baptists reaching back for a historical SBC practice of electing SBC agency-related statesmen.

John Roberts, editor of South Carolina's *Baptist Courier*, summed up the unanimous reaction of the editors, noting that the new president "is one of the best prepared men ever elected president of the Southern Baptist Convention. Few people are more knowl-



edgeable in denominational matters. He knows Baptists, their strengths and their weaknesses, better than almost anyone else living . . . Baptists love and respect Sullivan . . . They admire him for his frankness, openness and integrity. They see both his doctrinal beliefs and his denominational loyalty as genuine."

A number of the editors interpreted Sullivan's election as rejection by the messengers of divisiveness and ultra-conservatism.

### Division Didn't Materialize

John Hurt, editor of the *Baptist Standard* in Texas, said the convention "turned its back on dissidents both organized and otherwise, and accepted as a major thrust the sharing of Christ with all the world before the turn of the century."

But Hurt also said the election "was not a clear-cut issue since Adrian Rogers, pastor of Bellevue Baptist Church in Memphis and a director of the (Baptist Faith and Message) Fellowship, withdrew after being nominated. He explained he had not given permission for the nomination and was declining because the 'Lord spoke to my heart,'" Hurt wrote.

Rogers had been the focal point of pre-convention criticism by some state Baptist editors, who expressed concern

that he had packed speakers with members and sympathizers of the Baptist Faith and Message Fellowship (BFMF) and that he would use the Pastors' Conference as a springboard to the SBC presidency. He had been touted by BFMF leaders as a candidate of the ultraconservative group formed in 1973 to ferret out what it calls convention liberals and to emphasize the verbal inspiration theory of scripture.

His withdrawal of his nomination and the manner in which he conducted the Pastors' Conference, an annual pre-convention meeting of SBC pastors, raised his stature in the eyes of several editors, summed up by Edgar Cooper of *Florida Baptist Witness*: "It was evident that his action relieved the tension that had built up over the election . . . Rogers did the right thing . . ."

"This editor's fear that the Pastors' Conference would provide an opportunity for a special interest group to influence the convention proved to be without foundation," wrote Sneed of Arkansas.

Harwell of Georgia and Shackelford in Indiana commended the Memphis pastor, respectively, for his "statesmanship" and being "a man of his word" because he had said he would not be a candidate and followed through on what he said. Puckett of Maryland and Harwell both noted that Rogers looms as an eventual candidate for president. ". . . If he disassociates himself from the BFMF, he may someday be president of the Convention," Puckett said.

The editors in general saw a unified convention with missions and evangelism at its heart and an unswerving commitment to middle of the road conservatism. "It was truly one of our finest hours," said Julian Pentecost of Virginia's *Religious Herald*. "The outlook continues to be bright for Southern Baptists," added Marse Grant of North Carolina's *Biblical Recorder*. "The few detractors and critics will continue to be around, but will serve a good purpose by keeping those in the mainstream alert and aware of what's going on," Grant continued. "Southern Baptists refuse to go off on tangents—a characteristic which is significant in these days when extremists in some denominations are having a field day sowing division and discord."

# Kentucky Baptists at Work

## New Facility at Jonathan Creek

In the fall of 1974 a Paducah couple made an anonymous challenge gift of \$50,000 to Jonathan Creek Baptist Assembly to be used for the construction of a conference and assembly building. The trustees of the assembly accepted the challenge, went back to their respective associations and passed the challenge on to the churches comprising the 11 associations.

Within approximately seven months, the \$50,000 was raised or pledged and plans were drawn and placed in the hands of a contractor.

In July 1975 ground was broken and construction begun. The culmination of the effort was the dedication services held Saturday, May 29.

George Gray, manager of the assembly, cut the ribbon opening the building. Earl L. Shoemaker, director of missions of West Union Baptist Association and chairman of the building committee, presided. Special music was performed by the youth group, Sunday Night Revival, from Reidland Baptist Church, Paducah.

There was a presentation of the building and keys by Lonnie Smith, of C & L Construction Co., to John W. Dyke, chairman of the trustees and advisory committee.



This new \$50,000 conference/assembly facility was recently dedicated at Jonathan Creek Baptist Assembly on Kentucky Lake.

The dedication message was delivered by Franklin Owen, executive secretary-treasurer of the Kentucky Baptist Convention. Architect for the new building was Alex L. Black and Associates, Madisonville.

According to Shoemaker, the concept of the new conference building is to be close to nature, glorify God and blend in with the natural surroundings at Jonathan Creek. With the addition of the new facility, the assembly is no longer just a summer camp. All activities can now be scheduled 12 months of the year.

The 6,000-square-foot structure will be the center of many activities. Special worship services, programs and training sessions can be conducted in the large carpeted room on the main floor. The lower floor may be used as a general conference room or as individual meeting rooms seating 25 persons each. The main floor also contains administrative offices for the assembly.

Jonathan Creek is owned by the 11 associations making up the western part of Kentucky. These associations are Blood River, Caldwell-Lyon, Christian, Fulton, Graves, Little Bethel, Little River, Ohio River, Ohio Valley, West Kentucky and West Union.

During the summer of 1975 50 young people accepted Jesus Christ as their saviour while another 84 rededicated their lives to Christ. Four surrendered their lives to the mission fields; two others yielded to the ministry. Throughout the year over 6200 people used the assembly in some manner. Nine new cabins were built last year in the boys' camp, increasing that facility to 13 cabins. A maintenance building was also erected and a dining hall and dormitories were completely redecorated.

Jonathan Creek Assembly is located on the southern bank of Jonathan Creek on Kentucky Lake. It began as a summer camp area in 1955 when the churches of the West Union Baptist Association borrowed money to make the purchase. The property consists of 120 acres with about a mile of shore line on Kentucky Lake.

Originally it was a tent-type operation until the first buildings were constructed about 1960. The site now has, along with the new conference building, a dining hall, dormitory space for 150 persons, 13 summer cabins which will serve approximately 150 persons, an outdoor tabernacle, swimming pool and superintendent's residence. The value of the property is estimated at approximately \$1,600,000.

Alton Mitchell, director of missions for Ohio Valley Baptist Association, was chairman of the fund raising campaign. Mission directors of the 11 associations are serving as the planning and development committee and were responsible for overseeing the new building.

## Family Stress Theme Of October Conference

"Stress in Family Living" is theme of a family life conference set for Monday and Tuesday, Oct. 25-26, at Crescent Hill Baptist Church, Louisville.

The conference purposes to assist pastors and lay persons in coping with the growing problems encountered in ministering to people in an increasingly hostile secular world. Past conferences of this nature have been so well received that the program will be expanded this year, said a spokesman.

The event is jointly sponsored by the Baptist Board of Child Care and the Kentucky Baptist Convention's Department of Cooperative Ministries.

It's a small world



through  
the Cooperative Program

## The Way It Was

by Phil Burgess  
Staff Writer

Convention."

The May 13, 1926 issue of *Western Recorder* pictured F. F. Brown of Knoxville, Tenn. on the cover page. He was the preacher of the annual sermon at the convention. In his message Brown stated that wealth and material goods must be put into a Christian perspective.

With convention finances always a concern *Western Recorder* carried a passage dealing with the subject: "While the various Boards reported debts and needs, the messengers of the Convention returned home with a unique sense of satisfaction concerning their various Boards and the situation. Those debts will be taken care of; the needs will be supplied. At last the tokens are large and abounding that we are climbing up out of the trough into which we fell at the close of our 75 Million Campaign."

In one convention issue a writer stated, "The great constructive work of the convention never had a better inning nor hearing. Foreign Missions, Home Missions and Education got the best hearing and had about the best program and secured the finest responses in a long time before."

Frank Burkhalter, Nashville, Tenn., wrote, "One of the most definite conclusions reached by the Houston convention was its definite committal to the Co-operative Program as the best means of solving our financial problems and carrying forward our great co-operative work."

Apparently the Houston convention was a success in the eyes of some. John Jeter Hurt of Jackson, Tenn., said, "That convention was at once the wonder and the glory of Southern Baptists. It didn't just happen. The spirit of it was worked down from above."

And that's the way it was, 50 years ago.

Key program personalities include Swan Hayworth, director of pastoral counseling, North Carolina Baptist Hospitals; Wayne Oates, professor of psychiatry and behavioral science, University of Louisville School of Medicine, and chaplain, Norton-Children's Hospitals; Anne Davis, assistant professor of social work education, Southern Baptist Theological Seminary; and Herbert Wagemaker, director of inpatient psychiatry, General Hospital, Louisville.

In addition, pastors, denominational workers and professional counselors will lead group discussions on topics pertaining to the theme "Stress in Family Living."

There will be no charge for the two-day conference and participants need not register in advance. Persons attending the sessions from outside Louisville who do not wish to commute will be responsible for their own lodging, however.

Further information on the conference is available by calling, toll-free, 1-800-292-9440. In Louisville, the number is 245-0261.



Hayworth



Oates



Miss Davis



Wagemaker



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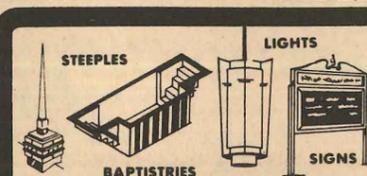
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# Mountains to the Mississippi

West Side Baptist Church, Louisville, celebrated its first homecoming in 10 years June 13. Activities included morning and afternoon worship services and a dinner. George W. Bullard Jr., pastor of West Side, led the congregation in a service of worship and dedication for the Gordon Craig Whiteley memorial fund. Whiteley was pastor of West Side for 15 years.

Youth choir members from Porter Memorial Church, Lexington, brought home a first place trophy after participating recently in the Omega session of

the Southern Baptist Convention youth choir festival at Ridgecrest (N. C.) Baptist Conference Center. Robert W. Cook is director.

Highland Baptist Church, Louisville, recently completed a month of bicentennial celebrations. Included in the special services was a re-creation of various eras of Baptist worship in the United States. Don J. Burke, Highland's pastor, reports that several pastors have made inquiry concerning the materials developed and used. Those interested in these materials should contact Donald J. Burke, Highland Baptist Church, Cherokee Rd. and Grinstead Dr., Louisville, Ky. 40204.

## Personnel Changes

James Taulman, pastor of Fort Mitchell Baptist Church for the past nine years, has resigned to assume the pastorate of Reynoldsburg (Ohio) Baptist Church effective July 18. Taulman is a member of the executive board of the Kentucky Baptist Convention and has served on the Christian Life Committee of the state convention.

St. Matthews Baptist Church, Louisville, called Larry D. Insko as minister of education effective Aug. 1. Insko, 29, is a native of Maysville and holds degrees from Georgetown College and Southern Seminary. He has served on church staffs at Nicholasville, Lexington and Frankfort, and since 1972 has been minister of education at Central Baptist Church, Winchester. Married to the former Diane Case, he is the father of two children, Lee and Laura. J. Altus Newell is pastor at St. Matthews.



Taulman



Insko

## Revivals

Millwood Baptist Church, Don Lambert pastor, reports an outstanding revival with Tony Carson as evangelist. Special singing groups added to the effect of the services. In all, 50 decisions were registered.

Joe Mobley, evangelist of Williamsburg, Ky., was the speaker in recent revival services at the Scaffold Cane Baptist Church, Mt. Vernon, Ky. Lowell Mason, pastor of the church, reports 37 public decisions.

## Deaths

G. K. Offutt, pastor of West Chestnut Baptist Church, Louisville, for 26 years, has died. Offutt was the first black Th.D. graduate from Southern Seminary and served for 28 years as a teaching missionary with the Southern Baptist Home Mission Board.

Alvin Farmer, father of J. W. Farmer, pastor of First Baptist Church, Carrollton, died June 9. He is survived by his widow, Mrs. Lena Moss Farmer of Louisville, along with three daughters and son.

# Christian Education

## GGBTS Adds Patterson

James Richard Patterson, associate pastor of First Baptist Church, Memphis, for five years, has been appointed instructor in theology at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.



Patterson, 33, was born in Big Springs, Tex., and is a graduate of North Texas State University and Southwestern Baptist Theological Seminary.

## Suzanne Coyle Appointed

Suzanne Coyle, daughter of Mr. and Mrs. Bruce Coyle, Lebanon, Ky., has been appointed a fellow by Princeton (N. J.) Theological Seminary.



She was awarded the fellowship in practical theology at commencement exercises recently. Miss Coyle graduated with the M.Div. degree in pastoral theology.

## McClellan Favors OBU

U. S. Sen. John L. McClellan (D-Ark.) has committed his official papers to Ouachita Baptist University, Arkadelphia, Ark., for permanent display and storage.

Speaking in Little Rock McClellan said, "My decision to make Ouachita the repository of these papers was largely influenced by the stature and prestige that Ouachita has achieved as a Christian institution dedicated to providing the highest quality of formal education."

The collection of papers and memorabilia covers Sen. McClellan's 50 years in public service including 38 years he has spent in the U. S. House of Representatives and Senate.



Ralph Duncan (left), director of development and denominational relations, Clear Creek Baptist School, Pineville, points student Richard Wood to the construction site of Alumni Hall. The school's alumni recently began a drive to raise \$100,000 toward the \$185,000 cost for the 12-family apartment complex which will ease a severe shortage of housing at the school.

## SWBTS at Shawnee Soon

Southwestern Baptist Theological Seminary will open a branch center offering fully accredited seminary training in the Oklahoma City area beginning this fall, according to Jesse Northcutt, vice president for academic affairs. The center will be the second one opened by Southwestern Seminary since last year when a similar program was begun in Houston, Tex., Northcutt said.

The latest program is a joint endeavor of the Baptist General Convention of Oklahoma, which is financially underwriting the program, Oklahoma Baptist University, which is providing the classroom and support space and the seminary.

The program will offer accredited graduate level courses which will lead to the master of divinity and the master of religious education degrees. Officials also expect to begin offering doctor of ministry seminars at a later date.

The initial Monday only courses, to begin Aug. 30, are expected to be taught on the OBU campus at Shawnee, with the full resources of OBU's Mabee Learning Center to be made available to the seminary students. Professors from the seminary will fly to Oklahoma each week to conduct the various courses.



George Ramey, associate professor of religion since 1968 at Cumberland College, Williamsburg, has been appointed director of business affairs and treasurer. He will continue to teach part time.

## Stetson is Looking

A seven-man trustee search committee to seek a new president for Stetson University, DeLand, Fla., has been named.

Earl B. Edington of St. Petersburg was named chairman and Wendell Jarrard Sr., DeLand, vice chairman, of the special committee responsible for finding a replacement for John E. Johns, who will leave the top Stetson post in August to become president of Furman University, Baptist school in Greenville, S. C.

# Franklin Owen

## YOUTH WEEK

After speaking to the opening of the morning session of our ladies leadership conference at Cedarmore's Boone Lodge, and while driving among our many fine facilities, I looked up at the tabernacle and saw the heads of people on the back row. I knew it was a Baptist meeting and I am a Baptist so I turned around and drove back, parked my car, and walked up the hill to the meeting.

It was the morning assembly of youth camp on the last day of its five-day duration. Tom Smoot, one of our student ministers, was speaking. Wanda Carpenter, our youth consultant, was at the front in connection with her general superintendency of youth camp activities.

I was blessed by those moments in the tabernacle. I like the tabernacle with its nature setting, its open sides, only the roof to keep the rain off of one's



head and we needed it that morning. (Tom assured us that he would call for an ark to rescue us if we needed it.)

I experienced sweet nostalgia sitting there in the service with the young people. I remembered the many times I had sat in the tabernacle when I was a boy at Arcadia Heights Assembly ground in the Missouri Ozarks. I saw my first foreign missionary there, John Lowe, from China. I preached my first sermon there at age nine. (I didn't know I would ever preach again.) The Junior boys of that camp session were asked to conduct one of the evening worship services. (With our leader's help, of course.) Because I was the preacher's son they said I had to preach.

I am sure that the Christian messages I heard and the leaders and friends that I saw there had much to do with shaping my coming manhood. Many of the experiences and lessons are of clear memory still.

Back to Kentucky and Cedarmore, we tripled our youth camp thrust this year by scheduling three different weeks of it and we have reached nearly three times as many young people. Maybe we will have even more next year. Have your children been to such camp? I recommend it.

# Our Baptist Heritage

When Baptist historian David Benedict visited Kentucky in 1810 he found that the Baptists were "by no means uniform in their opinion of slavery. Many let it alone altogether; some remonstrate against it in gentle terms; others oppose it vehemently; while by far the greater part of them hold slaves and justify themselves the best way they can."

This division noted by Benedict continued until the Civil War. After a decade or so of little debate, the slavery issue heated up again in response to the actions of the abolitionist societies of the North. Kentucky's Baptists were nearly unanimous in their distaste for the rhetoric of the

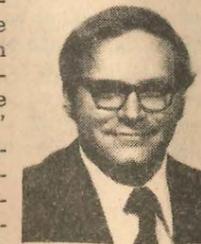
abolitionists; but some, such as Howard Malcom, president of Georgetown College, and J. M. Pendleton, pastor of the First Baptist Church, Bowling Green, advocated the emancipation of slaves and the colonization of freedmen in Africa.

Pendleton's most detailed defense of his position, as Fred A. Grissom has shown, appeared in 1848 in *The Louisville Examiner*, an anti-slavery weekly which succeeded Cassius Clay's *True American*.

"Ah, Kentucky," he wrote, "I blush for thee. Thy soil should never have been trodden by the feet of a slave."

Pendleton longed for the day when Kentucky would banish "the evil of slavery to posterity."

But Pendleton spoke for a minority of Kentucky Baptists. Two of the most influential Baptists, John L. Waller and W. C. Buck, editor of the *Baptist*



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International Series

## Living the New Life

Matthew 19:16-30

As Christ was drawing near to Jerusalem for the last time, one of the most fascinating persons mentioned in the New Testament approached him. He was still in his youth, that period of life which is always interesting because it is the time of physical strength, mental acumen and spiritual acquisition. He possessed many praiseworthy virtues. His seriousness was one of the first signs of his greatness. He was unusually discerning. His morals, habits and conduct were commendable. His character and reputation were above reproach. He was justly proud of his clean record. Like many others his piety was purely negative. All that he could boast about was the evil which he had not done. He was not discontented with what he had, but he was dissatisfied with what he was. He was deeply conscious that he had not obtained that for which his soul was longing, namely, eternal life, but he was interested in learning how he might obtain it.

Confident that Christ knew how to obtain eternal life, he asked, "Good Master, what good thing shall I do, that I may have eternal life?"

His strange request revealed the fact that he was mistaken about Christ, thinking that he was a good man, but a mere teacher. Obviously he did not believe in the deity of Christ. The appellation "Good Master" could have been applied to almost any rabbi of that day.

His ignorance was further indicated by his idea of the ability of man. He thought that eternal life could be earned or obtained through doing. Like many today he did not know that eternal life has never been received by anybody except as an outright gift.

Nobody has ever been saved because of what he did to or for his fellows. Although some are teaching salvation by works with new vigor and viciousness, it is still true that nobody has ever saved himself. When eternal life was offered to this young man on terms which were different from what he had expected, he refused to receive it. Consequently, he went away from Christ in great sorrow, without salvation.

In the closing verses of this lesson Christ did not teach that riches are sinful, or that a person must divest himself of his riches in order to be saved. Rather, Christ taught that riches are perilous in that they frequently keep their possessor from accepting Christ as saviour, in that they afford a false sense of security.



H. C. Chiles,  
Murray, Ky.

Life and Work Series

## Called to Lead

Exodus 3:3-8a, 10-11

While Moses was keeping the flocks of Jethro, his father-in-law, in Midian, he learned many things about God's will for him. It was important that he should learn that only utter dependence on God could fit him for the task which was before him.

### The Curiosity — 3:3

One day Moses' attention was arrested by a strange and inexplicable sight, a flame burning in a bush but the latter was not being consumed by the fire.

### The Call — 3:4-5

As Moses turned aside and approached the bush God told him to remove his shoes because he was on holy ground. God revealed to Moses that he wanted him to come to the aid of his afflicted people and to deliver them from bondage in Egypt. God wanted a man through whom he could work, so he called Moses. God never makes a mistake when he calls any person to a given task.

### The Compassion — 3:6-8a

While the Israelites were unaware of God's presence he saw their afflictions, even though, up to that time, he had not taken any action for their relief. In compassion he announced his purpose to Moses, saying that he had come down "to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good and large land flowing with milk and honey."

### The Commission — 3:10-11

The commission which Moses received was urgent — "Come now therefore, and I will send thee unto Pharaoh." When Moses heard the commission he exclaimed, "Who am I that I should go unto Pharaoh?"

This mission or assignment appeared to be too great for Moses so he voiced his objections and made his excuses. God never calls nor commissions a person to a task without supplying adequate strength for its accomplishment. What God commands us to do he always enables us to achieve, if we respond obediently.

### Exodus 4:10-16

Like Moses too many of us bewail our weaknesses and make excuses for our idleness in the service of the Lord. Whether our resources are small or large we are responsible for using them for God's glory.

International Series

## Discerning Truth and Error

I John 4:1-12

Christians should learn to tell the difference between truth and error. They should test those who represent themselves as having been sent from God by scrutinizing what they teach about Christ.

### The Errors of False Teachers — I John 4:1-6

The first test of every spirit claiming to be of God is, "What think ye of Christ?"

### The Test of Love — I John 4:7-12

"God is love." It is his very nature to love. God is the source or fountain of love. His love is righteous and just, but also compassionate and sacrificial. To be born of God is to possess his nature.

As proof of his love, "God sent forth his only begotten Son into the world that we might live through him." The love of God provides a "propitiation" or "covering" for our sins. When we have been the recipients of God's love, it should flow through us to others. God's infinite, inexpressible, incomprehensible, immeasurable and inexhaustible love is unending.

God wants us to realize fully that we are the objects of his wonderful, yea, almost incredible love. He is anxious for us to live in the devout and habitual contemplation of his infinite love. Knowing that God's love was calculated to excite the admiration, appreciation, and devotion of his readers, John challenged them to look at it penitently, appropriately, adoringly and gratefully. We must never forget that God did not bestow his unparalleled, unmerited and unending love on the amiable, the attractive, the worthy or the lovable, but upon those who were in active rebellion against him.

As we, the children of God, contemplate the love of Christ, which he revealed in his atoning death on the cross, we should resolve to love him devotedly. Let us meditate upon his atoning sufferings until the fires of love for him burn within our hearts. How can we express our love for him who did something for us which we never could have done for ourselves? We reveal our love for him by thinking about him—his will, word and way for us. We express our love for him by speaking frequently and lovingly about the beauty of his character, the sinlessness of his life, the infallibility of his teaching, the efficacy of his death, the triumph of his resurrection, the wonder of his salvation, the joy of his fellowship and the glorious hope of his return. The best evidence of our genuine love for him is unquestioning obedience to his commandments.



H. C. Chiles,  
Murray, Ky.

Life and Work Series

## "O God, Our Help"

Exodus 5

At the command of God, Moses and Aaron sought an interview with the Egyptian monarch. These messengers of God boldly entered the presence of Pharaoh, fully believing that, if not at first, ultimately their mission for God would be successful. Standing in the presence of the powerful monarch, they delivered God's message to him. God demanded that Pharaoh grant the Israelites permission to go into the wilderness and there have a feast, in connection with which they would truly worship and praise God.

Proud, arrogant and powerful Pharaoh regarded Jehovah's demand through Moses and Aaron as a case of astounding audacity. Secure in his possessions, which he fully intended to keep within his grasp, this proud and haughty tyrant informed God's servants that he was defiantly refusing to allow the Israelites to go on a religious pilgrimage.

Forthwith Pharaoh summoned the taskmasters, who were Egyptians, and the officers, who were Israelites, to appear before him. Upon their arrival in his presence, the cruel and merciless despot declared that he was not only going to force the Hebrews to continue their hard labor, but that he was going to increase the amount of their work. The royal command was given that the laborers were not to be given any more straw. Gathering the necessary straw without diminishing the number of bricks which they produced in the same length of time was both an unreasonable demand and an impossible achievement.

### The Deliverance — Exodus 12:29-34

By means of a series of 10 devastating plagues God sought to teach Pharaoh and his subjects the utter futility of trusting other gods than himself. The last plague in this series was the death of all the firstborn among the Egyptians. God sent this plague upon Pharaoh and the Egyptians in order that they might recognize Jehovah as the true God, and that they might be induced to permit his people to go forth and serve him.

At long last, Pharaoh's stubborn will was broken, and to him it had become crystal clear that Jehovah was God. On that fateful night Pharaoh commanded the Israelites to leave Egypt. As they left, God went before them in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light. God retained command of the situation and carried out his purpose in his own way. From this case we can see that our attitude toward God has much to do with the manner in which he deals with us.

# Viewpoint

## The Role of Women in Worship

by R. Charles Blair, Mayfield

No Christian, surely, is willing for anyone—male or female—to be less than God intends. It is tempting to accept the spirit of the times and endorse male/female sameness. But to do so might be as much cultural conformity as some other social stands taken by churches through the ages and just as wrong in the perspectives of scripture and history. Unpopular though a position may be Christians should maintain it through the severest criticism—if it is right.

As scholars are aware the Greek New Testament is even plainer than our King James Version at this point. The requirements for an apostle to replace Judas (Acts 1:21) and for the seven servants of Acts 6 include the specific word for "males."

The general word "men" usually incorporates all people but the more explicit word "man . . . in contrast to women . . . especially a husband" is used here. Women were thus excluded from these key positions (long before Paul's conversion) by general agreement of the men and women present (Acts 1:14, 6:1). Qualifications for bishops and deacons are markedly male (1 Tim. 3, Titus 1:5-9, 1 Peter 5:1-5).

One of the most crucial passages is 1 Cor. 14:33-40. While tongue-speaking and disturbances of worship form the context for this prohibition, and while women in Corinth suffered from the immoral behavior of temple prostitutes, none of these facts give the primary key to this passage.

Greek texts punctuate verse 33 differently than the King James Version, New American Standard, and other usually helpful versions. (Ironically, the much-maligned *Good News* is precise here, as is the original American Standard.)

The expression, "as in all the churches of the saints," does not complete the first part of verse 33 (though peace rather than confusion is the theme of the section), but refers, in a new paragraph, to what we call verse 34. Thus the reading is, "but of peace.

(34) "As in all the churches of the saints, let your women keep silence in the churches. . . ." Though some insist that the reference was only to a local

situation in Corinth, that is precisely what the passage does *not* say.

Again, verse 37 clearly emphasizes that we are not dealing with Paul's personal opinion (whether or not he was a misogynist!), but with "the commandment of the Lord." "Shame" of verse 35 is defined as "modesty, shame, disgrace, ignominy, a shameful deed."

That we are not dealing with an absolute prohibition which would forbid decent, orderly, restricted activity, is seen in the word used for "speak." It is not the usual "lego" but "laleo" which signifies "to speak freely, to speak without restriction" or even in some contexts "babble."

A focal passage is 1 Tim. 2, where we are instructed to pray for all men and told that God will have all men to be saved and that the man Christ Jesus is the mediator between God and men. In all these verses "men" has its generic meaning, proper to the Greek, of "mankind" or "people."

Even in reference to Jesus the emphasis is not on maleness but on humanity. But in verse 8 the inspired apostle changes his word and the Greek text contains a definite article not found in KJV. Thus it reads "I will therefore that *the males* (emphasis mine) pray everywhere." The key word referring to general public leadership in prayer is restricted to men—not just any man, but to those who can "lift holy hands without wrath and doubting."

### Feminine Authority

The word for "women" in verse 9 is also accomplished by the definite article. There are explicit rules of conduct for each.

Verse 12, reasonably diagrammed and punctuated, does not forbid women from teaching as such. Indeed, the same writer, in Titus 2:3-5, commands women to teach women and it is nearly an ideal situation when a married couple teaches a class of small children. What *is* forbidden is for a woman to teach *a man*, or to take to herself authority over a man. "The male" is the direct object of both verbs, based on a literal understanding of Gen. 3.

The true liberation of women is accomplished, like that of men, in the gospel. In fact 1 Tim. 3:15 is interpreted by some to refer to "the childbearing"—the virgin birth of Christ as the incarnation of our redeemer. A definite article does appear at that point in the Greek text.

The only New Testament passage which seems to refer to any woman as holding any church office is Rom. 16:1, where Phoebe is called (Greek) a "deaconess" of the church at Cenchrea. Even here the form of the noun is not uniquely feminine; the reference may be to her relation to her husband, in light of 1 Tim. 3:10-12. At any rate, the word means "servant" or "minister," and all of God's people, male or female, should be that. Woe to the preacher who habitually baptizes without a faithful deacon and deaconess to assist. Visitation by married couples avails much and avoids much.

An active women's missionary program will keep down a multitude of problems. Any church which supposes that it can function *without* "deaconesses" is in difficulty. But, as Duke McCall has recently indicated, ordination is not a toy to be taken lightly.

### Woman Ordained?

There is not a single hint in the New Testament of any woman being ordained to anything. As one brother said, "I propose not to lay hands on any woman except my wife—and she doesn't want to be ordained." Simple certification to the chaplaincy should satisfy any reasonable government regulation where women are needed to minister to other women.

Let us not forget the plain warning of Isa. 3:12, or the condemnation of Thyatira (Rev. 2:20-23). An exceptional Deborah, reluctantly doing the job of a cowardly Barak, should not cause us to forget God's principles. While a good women's organization is found in most of our churches, it is far more difficult to enlist men in missions and evangelism. Baptist Men's work needs the encouragement of knowing God's commands to fathers and husbands. Far too many men already consider religion "just for women and children." Let us keep our testimony clear and scriptural so that lost souls will not be hindered in finding salvation.

# News of Long Run Association

## Action

### Sunday School Action Campaign

March 19-23, 1977

Place this date on your calendar. More information will be given later.

### PLEASE NOTE

Persons needing personal care and help with cooking and household chores may be interested in the services of the Visiting Nurse Association. For more information, call 583-4837.

### Congratulations to Dr. G. Allen West

The Board of Overseers of the Boyce Bible School presented a commendation to Dr. West for his vision and leadership as the first Chairman of the Board.

### Homecoming and Open House

Place: Spring Meadow Children's Home  
Date: July 17, 1976 — Saturday  
Time: 10:00-3:00 Open House  
10:00 Registration Begins  
12:00 Lunch

All alumni and others who are interested are invited. Please call in advance if you plan to come. 245-4131.

### Cedarmore Sunday School Conferences

Place: Cedarmore Baptist Assembly  
Dates: August 9-11 and August 12-14  
Both conferences will be for church leadership.

For more information contact Cedarmore at 1-747-8911 or Sunday School Department of K.B.C. at 245-4101.

### Summer Missionaries At the Baptist Center

Summer Missionaries. Without them the Baptist Center could never make it through the summer. They help make Backyard Bible Clubs, Youth Retreats, and Day Camps a reality, not to mention the maintenance of the regular weekday programs of the Center.

But who are these people? Where do they come from?

The Summer Missions program is a cooperative effort of the Home Mission Board and National Student Ministries, with students applying to and being assigned from each agency. Each summer hundreds of college students assist in the ministry efforts of churches and mission points.

This year the Baptist Center has four summer missionaries. The Home Mission sponsors two; the Baptist Student Union (BSU) and Hurstbourne Baptist Church sponsor one apiece. Charles Hines and Malcom Greenway are Home Mission Board appointees, Bette Jo Arthur represents the Tennessee BSU, and Patty Martin comes from Hurstbourne.

Charles, a native of Natchez, Mississippi, majors in Social Work at the University of Southern Mississippi and plans to use that training in full-time Christian ministry. No stranger to sum-

mer missions, Charles worked last year in Portland with skid-row alcoholics.

Malcom completed his work at Arkansas State University this May in Psychology. He describes himself as a "BSU Christian," having committed his life to Christ as a result of the witness of Baptist students on his campus.

Betty Jo, hails from Ocoee, Tennessee, which is close to Cleveland, not far from Chattanooga. A recent graduate of Cleveland State Community College, she missed the commencement exercises in order to get to Louisville in time for orientation. Though quiet, she has a fan-club; a fact evidenced by the amount of mail she receives.

Patty, the youngest of the crew, majors in Home Economics at Georgetown College. Rebecca, a special friend of hers, though somewhat manipulated by Patty, assists her in Sunday School and Backyard Bible Clubs. (Rebecca is a puppet.) The daughter of a truant officer, Patty only missed school once.

From various places, with varied backgrounds, they come to the inner city, to the Baptist Center to share themselves and the love of God in an impersonal-confused world. Pray for them!

### Amb-Jamb Report

The 1976-Amb-Jamb was held June 25, 26, and 27, at Otter Creek Park with the following churches present: Bethlehem, Cardinal Hill, Hopewell, Meadow Hill, Parkland, Pleasant Grove, and Spring Meadows Children's Home. We were blessed with 76 R.A.'s, 10 small children and 29 adults. Our special guests were Ken Griffin of the Long Run Association, Bob Jones and his family of Boyce Bible School, and Mr. and Mrs. Calvin Fields of the Kentucky State Baptist Convention.

The purpose of Amb-Jamb was to provide a time of fellowship and learning. There were many different games and contests in which the R.A.s could participate. In horseshoes Cardinal Hill Baptist Church was the leading group in both the crusaders and the pioneers. The crusaders of Meadow Hill Baptist won in the Critter Race; and the Pioneers of Cardinal Hill Baptist won in

their group. The tug-of-war was won by Parkland Baptist in the crusaders and Pleasant Grove in the pioneers.

A note to the people who were unable to attend, we were blessed by the weather clearing off Friday around 3:00 p.m. and the rest of the weekend was warm and beautiful. Hope to see all of you next year.

Glen Canada



**HAND IN HAND  
FOR WORLD MISSIONS**