

WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

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1979 SBC

The bitter-sweet taste lingers

by Robert O'Brien

Southern Baptist state newspaper editors commenting on the recent 122nd annual Southern Baptist Convention in Houston saw it as a bitter-sweet example of Southern Baptists at their worst and best.

The best, they said, came in the form of an extravaganza in the Astrodome in which more than 48,000 Southern Baptists, plus many others viewing satellite telecasts around the country, saw 1100 missionaries dedicated and another 1200 volunteer for mission service.

They described that Bold Mission Thrust rally as unparalleled in SBC and perhaps Christian history.

SBC president Jimmy Allen, architect of the rally, got high marks from the editors, both for his efforts on behalf of missions and his balance, graciousness and good humor as he presided over potentially explosive business sessions.

One editor, Edgar Cooper of the Florida Baptist Witness, went as far as to make a "Bold Suggestion" that Allen, pastor of First Baptist Church, San Antonio, Tex., succeed Baker James Cauthen, retiring chief executive of the SBC Foreign Mission Board.

The worst aspects of the convention, the editors said, came in the form of unprecedented political maneuvering, mixed with allegations of voting irregularities, which took place during successful efforts to elect a president committed to biblical inerrancy.

Not since the 1970 convention in Denver, where Southern Baptists battled over volume one of the Broadman Bible Commentary, has a convention produced such fire and brimstone.

"It is hard to know who is wearing the white hats and who is wearing the black hats; sometimes the hats look gray," declared R. G. Puckett, editor of the Maryland Baptist.

While expressing strong distaste for the political maneuverings surrounding the election of Adrian Rogers as SBC president, the editors, impressed by the sincerity he displayed in a two hour news conference with them, urged Baptists to support and pray for him and give him a chance.

Rogers did not back away from his charges that seminaries and colleges have some "liberal" faculty members. But he declared that he had had no part of the political process which elected him and he disavowed the methods.

That political process, widely reported before and during the SBC, involved meetings in 15 states and operatives in other states over a 14 month period. Houston appeals court judge Paul Pressler and Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, organized the effort to elect a president committed to biblical inerrancy.

At the convention, the "inerrancy" forces caucused in rooms, complete with hostesses and refreshments, in the skyboxes overlooking the Summit floor. Floor men operated below to conduct the efforts to elect Rogers, while reports indicated that buses brought in messengers simply to vote on that issue.

In the midst of all of this, enough evidence of voting and registration irregularities presented itself to cause Lee Porter, SBC registration secretary, to resolve to conduct a full investigation even before the SBC voted to instruct that action.

Editors unanimously condemned the political maneuvering with descriptions ranging from "horrendous" to "smelly." Observers could remember no parallel in SBC history, although the "conservatives" said it was something the "liberals" had done for years. Not so, responded Julian Pentecost, editor of Virginia's Religious Herald and C. R. Daley of Kentucky's Western Recorder. "There is no historical precedent for what they did," said Pentecost. "Politics in electing convention presidents are not new," added Daley, "but they have never been seen in such open and brazen form."

The editors who commented on it, such as Presnell Wood of the Texas Baptist Standard, Theo Sommer-

kamp of the Ohio Baptist Messenger and John Roberts of the Baptist Courier in South Carolina, heartily endorsed the SBC's call for investigation of the election process. "The investigation should be completed before the Executive Committee meets in September," said Roberts. "Its findings, regardless of what they are, must be made public . . . We doubt that any voting irregularities were sufficient to change election results, but this opinion needs to be substantiated by truth."

Besides disavowing the politics which elected him, Rogers also told the editors he would be president of "all Southern Baptists," not just of a segment. He further declared he would not embark on a theological witch hunt, said he previously had disassociated himself from the Baptist Faith and Message Fellowship, said he would not make a person's biblical interpretation or theory of inspiration a test of fellowship and said he would operate with love in his heart, not blood in his eye. He also pledged support to the SBC's Bold Mission Thrust.

All the editors expressed a willingness to accept the words of Rogers, pastor of the 10,400-member Bellevue Baptist Church, Memphis, Tenn. at face value and wait to see what the future holds.

In an editorial entitled "An Open Letter to Adrian Rogers," Jack Harwell of Georgia's Christian Index reflected the spirit of the editors with this comment: "You (Rogers) are truly a dynamic person, a powerful preacher, a fervent soul winner, a gracious gentleman. Please, Dr. Rogers, use all of that dynamism, power, fervency and graciousness to rally Southern Baptists together around Bold Mission Thrust, and not to divide us around futile doctrinal extremities."

But several editors noted that the path would not be easy for Rogers.

"It seems that many 'moderate conservatives' may stand at arm's length waiting to see what directions the new administration of the president will take," said Al Shackelford of Tennessee's Baptist and Reflector. "On the other hand, the so-called 'ultra-conservatives' will be watching to see if Rogers can be the 'great right hope' they desired when they supported him. Some of these seem to expect immediate results in ridding the convention of

'liberal' professors and denominational executives."

"He has a tight rope to walk with one end being held by those who agree with his views and the other by those who disagree with him," declared Daley.

"The convention had its bright moments and surprises," summed up James Lee Young of the Rocky Mountain Baptist. "For one, after the pressures and aspersions cast on the six SBC seminaries, messengers reaffirmed their support of the schools . . . (and they) . . . reaffirmed their commitment to the Bible as the divinely inspired Word of God, yet refused to be drawn too far in any direction by the factions."

The editors saw no sign of a split which some had predicted. "The Houston papers had proclaimed 'division in Southern Baptist ranks, and differences were evident,'" said Bob Terry of Missouri's Word and Way, "but that night (the Astrodome rally) demonstrated the commitment of Southern Baptists to the proclamation of the gospel around the world. Internal matters are not going to sidetrack Southern Baptists . . ."

"Despite a few flurries of ill will, the convention was one of great inspiration and challenge," declared Hudson Baggett of The Alabama Baptist.

"There could be trouble and turmoil ahead but not likely," said Daley. "The constitution of the convention puts direction of our seminaries into the hands of trustees elected by and answerable to the convention. President Rogers says he is committed to this structure. Besides, there is too much confidence among Southern Baptists in our seminaries and their leadership to allow for a witch hunt. Actually what happened in Houston could have a salutary effect. Sincere and wise teachers in Baptist seminaries and colleges will reexamine their beliefs and teachings, and integrity will require they teach according to and not contrary to the denomination's doctrinal statement or remove themselves."

"It seems that every few years Southern Baptists have the kind of convention we suffered last week," said Shackelford. "Let's hope and pray that it will be many years before the attitude and atmosphere of the 1979 SBC surface again."

Court sidesteps parochial school busing

The U. S. Supreme Court has sidestepped an opportunity to review its 32-year-old decree allowing states to provide transportation to nonpublic school students.

The high court dismissed "for want of substantial federal question" a challenge to Pennsylvania law mandating transportation for all pupils, public and nonpublic alike, to and from schools located up to 10 miles beyond local school district boundaries.

Two Pennsylvania school districts, including Pittsburgh, had earlier challenged the law in state courts, where they lost. They sought to demonstrate that the law violates the no establishment of religion guarantee of the First Amendment and has the primary effect of advancing religion.

During the 1972-73 school year, before the law was implemented, some 700 nonpublic school pupils were bused to their schools at a cost to the state of

\$150,000. The following school year saw more than 3800 nonpublic pupils being transported, costing Pittsburgh more than \$477,000.

The Pennsylvania Department of Education had threatened to withhold state education funds to school districts which refused to enforce the transportation law.

No explanation was given by the six high court justices who voted to dismiss the appeal. But the court was apparently unwilling to reopen what advocates and opponents of aid to nonpublic schools alike have accepted as a given since the court decided in 1947 that states may constitutionally provide transportation for nonpublic school pupils.

Since that historic ruling, decided by a bare 5-4 majority, the court has also held that states are not obligated to provide such aid to students attending parochial schools.

Mondale, Young headline Baptist conference

Vice President Walter F. Mondale and United Nations Ambassador Andrew Young will headline the 17th Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs Oct. 1-3 in Washington.

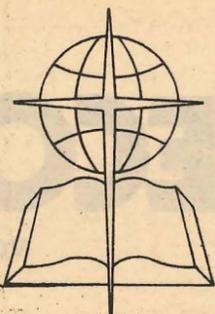
Other scheduled speakers include Patricia M. Derian, assistant secretary of state for human rights and humanitarian affairs; John J. Gilligan, professor of law at the University of Notre Dame and formerly administrator of the Agency for International Devel-

opment; William A. Jones, president of the Progressive National Baptist Convention and pastor of Bethany Baptist Church, Brooklyn, N. Y.; and Theo Van Boven, director of the division of human rights at the United Nations' Geneva office.

The meeting will also include a luncheon sponsored by the Baptist Joint Committee and the American Jewish Committee at which the Jewish group has announced it will present its "Isaiah Award" to the Baptist agency.

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

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C. R. Daley

Daley Observations

Independence Day, 1979

Independence Day, 1979, ranks in significance with any since the first one in 1776. It should be the occasion for sober reflection on the part of every American because how we react to the current energy crisis will prove whether we have the moral character of our forefathers 200 years ago.

The challenge of our day is not political tyranny but economic tyranny by a group of small, oil producing nations who seem to take delight in making it harder and harder upon Americans. These nations and most of the rest of the world have watched the American life style of plenty and luxury with envy and now enjoy watching us squirm.

We keep hoping these nations will be more considerate but we hope in vain. Our national welfare depends not upon the attitude of other nations but upon our attitude. Our hope is not in their changing but in our adjustment.

The needed adjustment will not be easy. It will call for sacrifices which are never popular but sacrifice and hardship have their virtues. They build discipline and character which are desperate needs of our generation.

Let's face it. We have reached a level of comfort and luxury in America no other nation has known. With our abundance we have become soft and spoiled and a forced austerity may be God's way of chastening and blessing us.

But there are few signs of willingness on the part of Americans to alter lifestyles to meet the crisis. Few of us are driving less and walking more or raising windows instead of turning on air conditioners though both would improve the health of most of us.

The reaction of too many of us to the gasoline shortage is like that of the former United States government official in Virginia who dug up his front yard to put in a 2000 gallon gasoline storage tank so he could drive if no one else could. Some communities have actually had to deny permits for installation of gasoline storage tanks and the big increase in sales of cans for storing gasoline reveals how desperate and foolish we are.

We might as well accept it. When the first gasoline powered automobile was built, it was a matter of time when fossil fuel would become scarce and expensive. That time is here and we might as well adjust to it until other forms of energy are developed sufficiently to provide our needs and wants.

In the meantime, let's declare our independence as much as possible from gloating, exploiting nations. Let's declare our independence from a soft and selfish lifestyle that puts our personal wants above the needs of others and above the welfare of the nation.

Let's prove we possess the same moral fiber that our forefathers demonstrated in building our nation. If we would, Independence Day, 1979, would rank with the first Independence Day in 1776.

Baptist Forum

Applications not accepted here

I was deeply interested in the news article regarding Harold Lindsell, and in the editorial comments on the subject of the inerrancy debate, which were included in your May 30 issue. The focus of interest on this issue coincides with an incident in my own spiritual life which has affected me greatly.

I was born and raised as a Baptist, and have attended and belonged to several Baptist churches. Recently my wife and I moved to California, and have made our home in an area of the city of San Jose which does not have a conveniently located Baptist church nearby. We visited a number of churches in the area, and were favorably impressed by a small, new church of another denomination. This church is seeking to grow in an area of many unchurched Christians, and to reach the many people who are not Christians. We were impressed by their sense of mission and had begun to consider making this our church home. I invited the minister of this church to our home one evening, and spent several hours discussing the church and its work with him. However, I was told flatly that unless I was willing to sign an application for membership attesting to my belief in the linguistic inerrancy of the Bible, I would not be allowed to join this congregation as a member.

I find this deeply disturbing. I am willing to defend the right of the local church to make autonomous decisions such as this, but I am concerned about what such a requirement means in relation to their view of salvation. My own faith in Christ Jesus as Savior and Lord of my life is not enough. Even my assurance to this pastor as to my belief in the infallibility of scripture, and my agreement that scripture is the true source of information on matters of faith and practice for a Christian would not change his mind.

I agree wholeheartedly with C. R. Daley's observation that this kind of divisive argument is counter to the needs of Southern Baptists at this time; indeed, I think it is counter to the needs of the Church universal at this time. I am not making a case for liberalism, nor am I condemning those who seek to maintain a high standard of orthodox belief. What I am saying is that every believing Christian is our brother, and that our emphasis must be on that unity, not on the differences between us. We are not called to judge the state of another person's salvation on any grounds at all, much less on the basis of a creedal statement of any kind. John 3:16 says that whoever believes on the Lord Jesus Christ will be saved, not those who ascribe to a particular catechism necessary for membership.

The pastor of whom I spoke earlier responded to this argument by saying that he in no way questioned my salvation or the sincerity of my belief, but that for membership in that church I must also be willing to sign their application for membership. This disturbs me even more, not only for this church, but for the implications for Baptists as well. We cannot presume to substitute or add to the biblical requirements for salvation. If ever we as Christians take the position that affirmation of a creedal statement, no matter how well intentioned and firmly held, is on an equal footing with belief in the Lord Jesus Christ as a requirement for salvation or for membership in a Baptist or any other church, we are indeed in serious danger of becoming that discarded instrument that God can no longer use.

Baptists and all Christians have a witness which we are called to take to the world: a witness to the salvation and the life-changing grace that is ours in Christ Jesus. Let us find our unity and our orthodoxy in his love and in our devotion to him.

John N. Sims Jr., San Jose, Ca.

Seminary professors praised

I am deeply disturbed about the rash of charges which have been leveled toward our seminary professors in recent weeks. Such accusations are unfortunate anytime but they are most unfortunate at this time when God is so bountifully blessing our seminaries with record enrolments and all the corresponding opportunities. By the grace of God and through the generosity of Baptists, I attended a Southern Baptist seminary where most of the professors made less than I made as a student. To the men and women of God who taught me to read, study and apply the Bible, I am indebted. Oh yes, they caused me to struggle, agonize and think! But that is why I went.

I wanted a Christian education not just a Baptist indoctrination. I believe there is a difference. All of my teachers loved God, his word and me. If there is one who does not believe and teach the Bible, a "Bill of Particulars" should be presented to the president and trustees. But let us not be guilty of condemning good and dedicated people en masse nor in practicing character assassination by implication. Most of our seminary professors are servants of God. I support them and thank God for them.

Bill Messer, Lawrenceburg

Resolution withdrawn to support Dehoney

Many have asked why I withdrew my resolution on doctrinal integrity and spoke in favor of Dr. Dehoney's motion affirming Article I of the Baptist Faith and Message.

Prior to the discussion and vote on Dr. Dehoney's motion, I spoke with both Dr. Allen and Dr. Rogers, and with Dr. Dehoney himself. My concern was that we be assured that "truth without any mixture of error" meant no errors of any kind and applied to the entire Bible, not just the "truth" within the Bible.

In speaking to his motion, Dr. Dehoney defined the sense and intent of his motion as follows: "My interpretation and his (Dr. Rogers) interpretation of what that means 'without error' is that we understand this to mean that the original autographs, God's revelation, was perfect and without error doctrinally, historically, scientifically and philosophically." Dr. Hobbs also explained that the unquestioned intent of the committee that designed the original Baptist Faith and Message statement was that it apply "to the whole Bible."

Since the maker of a motion is the only one who can interpret the intent and sense of his motion and since the messengers clearly understood this interpretation and affirmed it with a near unanimous vote, I accept this as a commitment to the principle of inerrancy, the basic purpose of my resolution in the first place. With this interpretation I had no difficulty supporting the Dehoney motion and saw no need to pursue my resolution further.

Larry Lewis, St. Louis, Mo.

My Dear Wormwood,

Please get started right away on my election for president of the SBC next year. Since the convention will be held in St. Louis, it looks especially promising for me because of the close proximity to western Kentucky. It looks like my chances are real good for this reason.

If we can capture a few early primaries, I know I will have a very good chance to win. This is why I want you to get started on a coalition right away.

Now, if it so happens that it looks like I can't win because of the early returns, I want you to know right now that I intend to throw all of my support to Snoopy.

Happy politicking!

Your affectionate uncle, Screwtape

Mountains to the Mississippi

No paper next week

In keeping with our long standing tradition and postal regulations limiting Western Recorder to 50 issues annually, there will be no paper next week. Your next issue will be dated July 18.

Congregations

Kentuckians BSSB writers

Two Kentuckians have contributed to the July-September issue of Children's Leadership, published by the Baptist Sunday School Board.

Mary Kinney Branson, director of children's work, First Baptist Church, Madisonville, is the author of "Dial-a-Bible Story: Telephone Ministry to Children."

James H. Cox, associate editor of Western Recorder, contributed "Thirty-five Ideas for Early Time."

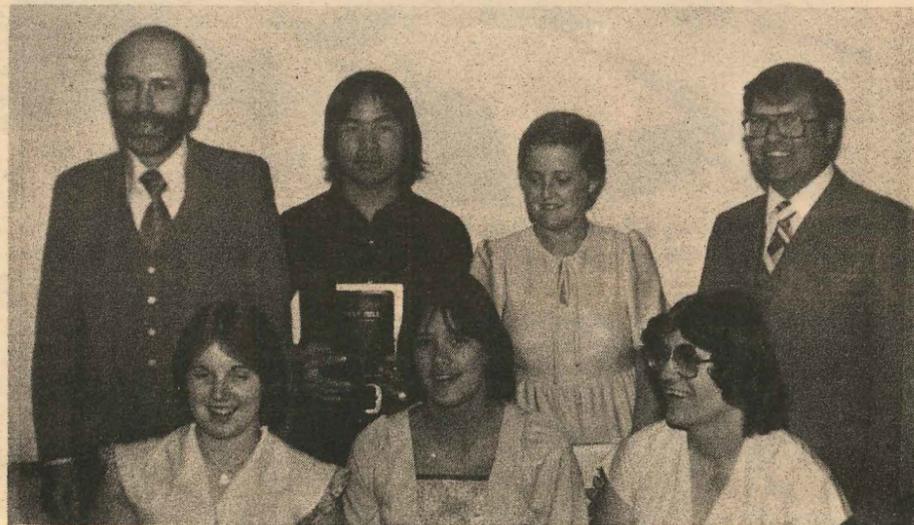
Puppet seminar at Shepherdsville
First Baptist Church, Shepherdsville, will sponsor a puppet seminar July 21.

Larry Davidson, puppeteer for educational television in Alabama and a student at Southern Seminary, will lead the seminar. His assistant will be the Shively Heights Love Muppets from Louisville.

For information on the seminar contact First Baptist Church, 301 Buckman St., Box 26, Shepherdsville, KY 40165.



Gray Hawk Baptist Church, Irvine Association held ground breaking services June 3 for an auditorium and education building. Those participating were [l-r]: Merdia Issacs; Layne Strunk; Earl Coffey; Tyra Brumback, chairman of building committee; Clyde Shackelford, builder; Bill Mailfalb, architect; Ronald Rose, pastor; Bobby Morris and Billy Wright.



Students commissioned by Green River Memorial Baptist Church are [front l-r]: Cheryl Miley; Betty Conover; Carmella Esarey; [back l-r]: Danny Flanagan, director of religious activities, Campbellsville College; Khamsing Norady; Cindy Lowe; Don Gowin, pastor.

Green River Memorial commissions students

Green River Memorial Baptist Church, Campbellsville, commissioned five Campbellsville College students as summer missionaries Apr. 29.

The five students commissioned during the candlelight service, along with their assignment, were Cindy Lowe (Wisconsin), Carmella Esarey (Illinois), Betty Conover (Arizona), Cheryl Miley (California) and Khamsing Norady (Kentucky).

Don Gowin, pastor of Green River

Memorial, presented the challenge. Danny Flanagan, director of religious activities at Campbellsville, prayed the prayer of commissioning. Special music was presented by Mrs. Denean Hurt and Mrs. Gloris Benningfield. Steve White, state BSU president, spoke of his experiences as a summer missionary.

The students will be serving as summer missionaries through the Home Mission Board and the Baptist Student Union.

Personnel

Calvary calls Peck

Walter W. Peck has been called as pastor of Calvary Baptist Church, West Union Association.

Peck has pastored Wice, Mt. Pleasant and Strathmoor churches in West Union Association.

Boyd to Concord

Carl Boyd has accepted the pastorate of Concord Baptist Church, Little Bethel Association.

Boyd, his wife and three children came to Concord from Klamath, Calif. Mrs. Boyd is a native of Central City.

McCool to Beaver Dam

Michael McCool has begun as minister of education and youth at Beaver Dam Baptist Church, Ohio County Association.

McCool comes to Beaver Dam from First Southern Baptist Church, Clarks-ville, Ind. where he was associate minister of education.

He is a graduate of Mississippi State University and holds the MRE degree from Southern Seminary.

McCool is a native of Biloxi, Miss. He is married to Barbara Cade of Starkville, Miss.

Deaths

Mrs. J. Weller Check dies

Mrs. J. Weller Check, 88, known to those who knew her as "Nellie," died June 26 at the Masonic Home in Louisville.

Mrs. Check was an employe of the Kentucky Baptist Convention 14 years, retiring in Nov. 1960. She was telephone operator and receptionist when the convention was located at 127 E. Broadway and after it was moved to Middletown.

Mrs. Check was a member of Crescent Hill Baptist Church, Louisville.

Doris Yeiser, administrative assistant, remembers Nellie as "dearly beloved by all who knew her. Her disposition and experience as a long time Sunday school teacher was valuable to the younger women who worked in the building as she would counsel with them."

It's good to love yourself

by Charles Willis

"Most of our preaching in church starts in the wrong place," says Grady Nutt, professional entertainer and ordained minister from Louisville. "We hear about how bad we are rather than how God loves us and made us in his image."

Nutt explained, "If I understand what grace is about, biblically and theologially, it is that God frees me to be all I can be."

Addressing the subject "How to Love Yourself" on nationally televised "At Home with the Bible," he claimed, "The greatest lesson I ever learned is that I'm OK."

"We all play down strengths far too often," he continued. "Confidence means that I know I can handle what I am about to do; cockiness is needing everyone else to know it."

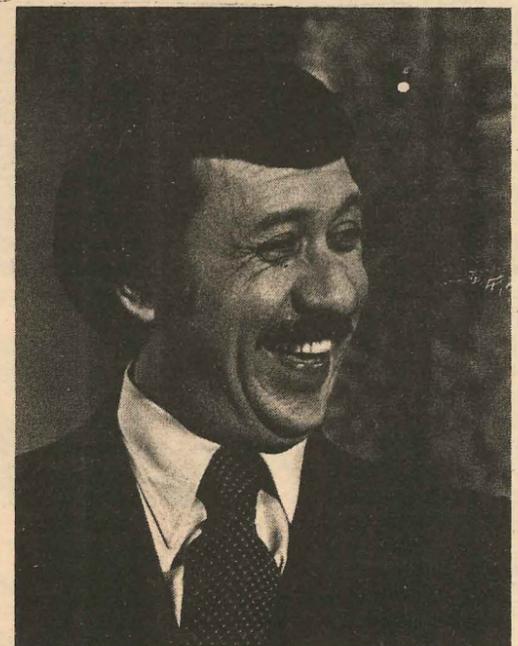
"The worst form of pride is disguised as false, or blind, humility in which a person plays down his strengths hoping that others will notice them so that he can act like he didn't know he had them."

"This is a part of the guilt trip we get in many religious circles," he said. "People tend to be so pious that they act like they don't want to be noticed."

"It is inconceivable that God would call me to do something that I can't handle," he continued. "The mature and wise person learns to stay aware of the new discoveries being made in his own life and to assimilate new experiences, knowing that each new step makes life richer. The happiest people are the ones who remain flexible."

A popular lecturer and after dinner speaker, Nutt shows that he practices what he preaches when he says of his own work, "I never feel like I'm performing; I always feel like I'm sharing."

That sharing takes the form of 200 speaking engagements each year, including some television appearances. He has been featured on numerous nationally known programs, including cameo appearances on "Hee Haw."



Grady Nutt

Christian Literature Day

Sunday, July 8, 1979

Won't you thank God for the literature Southern Baptists are privileged to enjoy?



Where are all the printing presses?

"If the Sunday School Board is a publishing house then where are the printing presses?" is a question often asked by visitors.

The Sunday School Board owns no printing presses but utilizes different printers for the more than 140 monthly and quarterly periodicals and 300 to 350 undated publications.

Planning for literature content begins three and one-half to four years in advance and includes subjects and Bible passages and developing outlines for each topic.

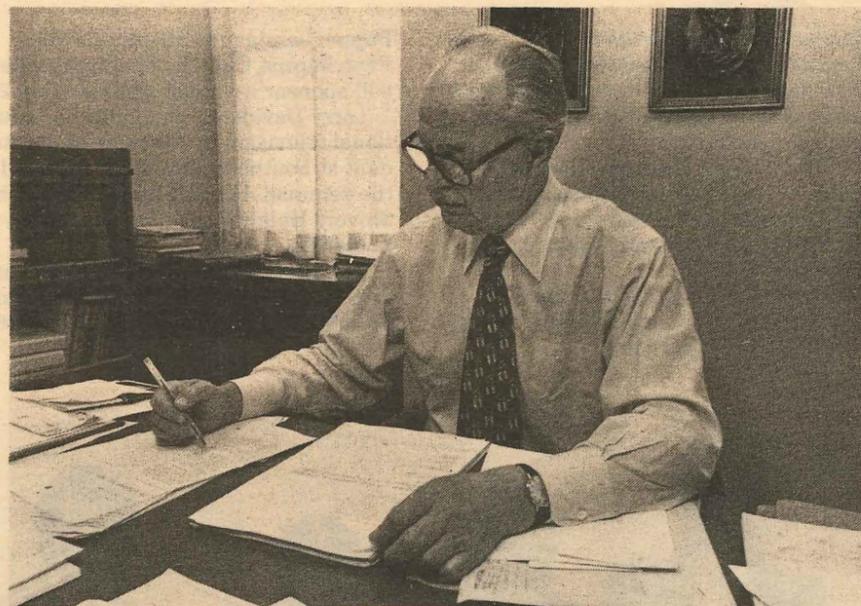
The writers for most of these publications are not board employees but Southern Baptists who are qualified as doctrinally sound Bible students and who are loyal to the denomination. The board does employ some 100 editors and supervisors who handle the steps in publishing.

A writer's manuscript arrives on the editor's desk 14 months before the publication date. The manuscript is then edited for content and style. In addition to careful reading by the editorial staff, each manuscript is sent to an outside appraisal reader who checks for biblical accuracy, doctrinal soundness and denominational acceptability.

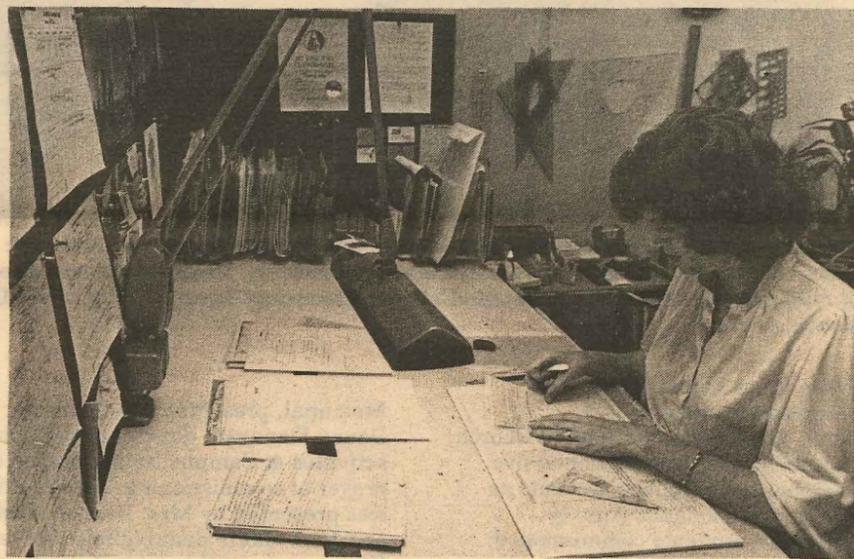
The edited manuscript is sent to the artist-designer who is responsible for layout of the pages and selecting art and photographs which will enhance the publication.

The manuscript and artist's design is checked and rechecked before being put into final form. A photographic negative of each page is made and sent to the printer.

The finished products are delivered to the board's warehouses before being distributed to churches.



Howard Bramlette, a Sunday School Board editor, checks a manuscript for accuracy in content and style.



Tricia Watkins, an artist-designer, lays out pages of a publication.



The printed periodicals and products are delivered to the board and stored until requested by churches.



Flexibility, speed required for board artist-designers

by Linda Lawson

A visitor to one of the Sunday School Board's more than 40 artist-designers might be surprised to find magazine layouts and printers' proofs rather than easels and paints.

While each is a skilled artist, most spend their time doing design work for magazines and book layouts, brochures, advertising, resource kits, album covers, catalogs and posters.

After a layout is completed, the artist-designer orders needed drawings, photographs or paintings, mostly from free-lance artists. Each year the board purchases more than \$500,000 worth of art and photographs for use in church literature, Broadman books and other products.

"The designer controls the look of the product and we need this control in house," said Jerry Ross, manager of the art services department. The use of many different free-lance artists enables designers to obtain varied styles of art and to work with artists specializing in biblical or contemporary work and in drawing different age groups.

One major expenditure goes for art for more than 100 teaching pictures produced annually for use with preschoolers and children. Each is an original oil painting. Great care is taken to be sure biblical paintings are accurate scripturally and meet the needs of the target group.

One problem is that often the Bible doesn't give much information about how something or someone looked. For example, what did Noah's ark look like?

"Recent theories suggest it looked more like a box than the ark shape represented in most paintings," said Doris Adams, supervisor, preschool-children curriculum design section.

Another problem, Mrs. Adams said, is that people's impressions of biblical characters and scenes often are based more on traditional artists' renderings than on what the Bible says.

For example, she said drawings of the three wise men usually picture them coming to Jesus in the manger. Actually, the Bible clearly states the wise men came to a house and Jesus was a young child. A

recently completed painting for a teaching picture shows the scene in a home.

One of the most expensively produced board publications is the Sunday School Lesson Illustrator, a quarterly magazine on biblical history and archaeology.

Artist-designer Bill Latta has made two trips to the Holy Land with editor Bill Stephens to research sites and obtain photographs. He maintains a large file of slides and photographs verified as to biblical and geographical accuracy.

Occasional drawings or maps are completed after Stephens does extensive research and then works with the artist to be sure all details are accurate.

Production of 141 curriculum resource kits per year occupies the full time attention of several artist-designers. Each kit is different, containing from 15 to 36 items such as puzzles, posters, mobiles, games, work sheets, time lines, film slips, etc.

When a kit arrives in the art department from an editor, the artist-designer responsible for its production first determines whether all the suggested items can be produced within the budget allotment. Items may then have to be cut or added.

When specifications of color, type and size are complete, free lancers are enlisted along with other board artists to develop the items. By the time art production on a kit is completed, as many as six different artists may have contributed.

Among the 40 board artist-designers many areas of expertise are represented—cartoons, oils, watercolors, graphics, realism, abstract.

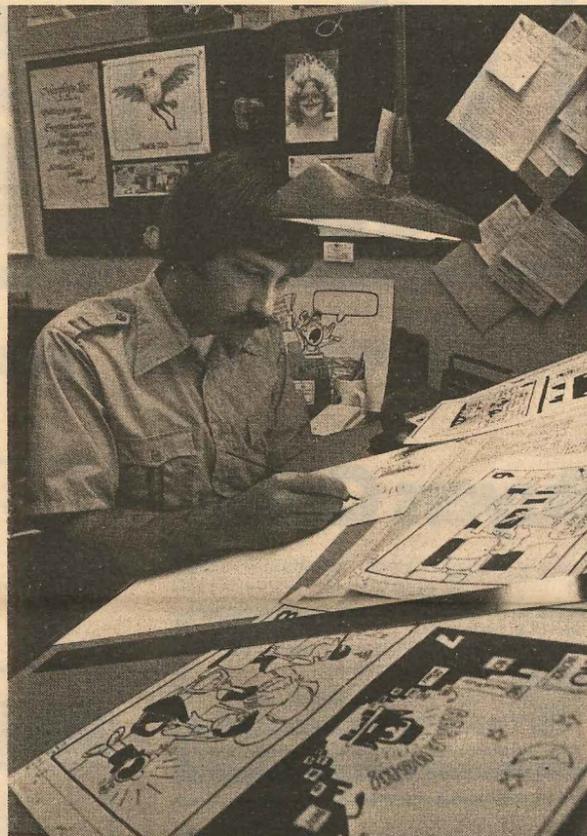
Artists aspiring to work at the board are judged by their portfolio. Also, they must have either a college degree with a major in commercial art or two to three years of professional art school training. "We prefer the combination of both," Ross said.

Artist-designers assigned primarily to periodical production may design as many as 24 issues per year. They may also produce many other small items such as brochures, posters or kit items.

"It is very difficult to work as fast as we require," Ross said.



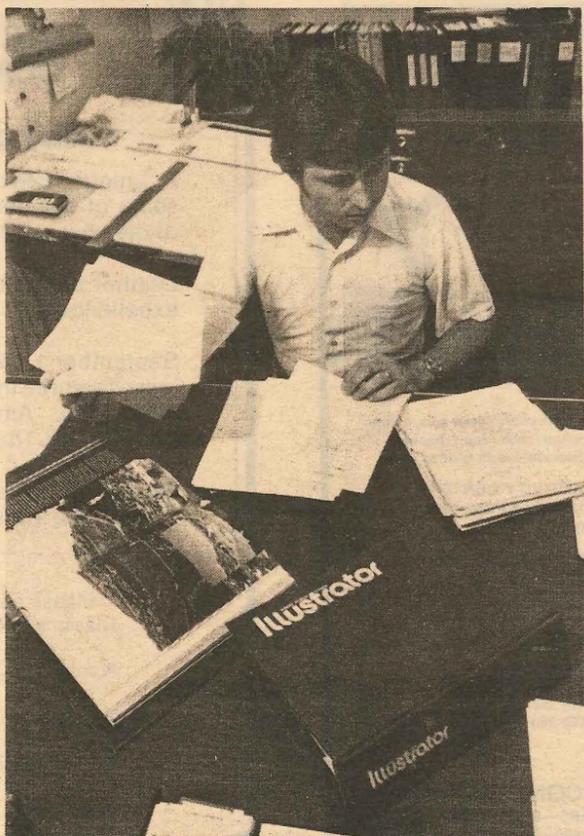
Betty Outlaw pulls the pieces together for one of 141 curriculum resource kits produced each year.



Doug Jones' cartoons appear in Sunday School Board periodicals. A recent Jones creation is Akky, a regular feature of Bible Discoverers, a Sunday school quarterly for children.



Susan Maywald makes color selections for an issue of Home Life which has a monthly circulation of 800,000.

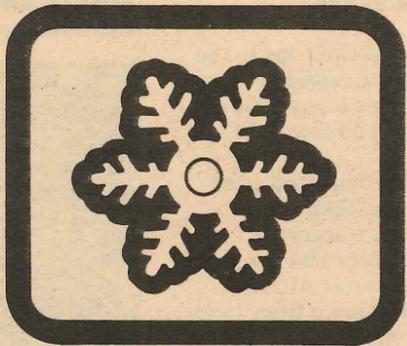
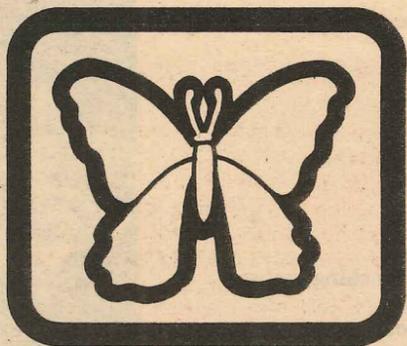
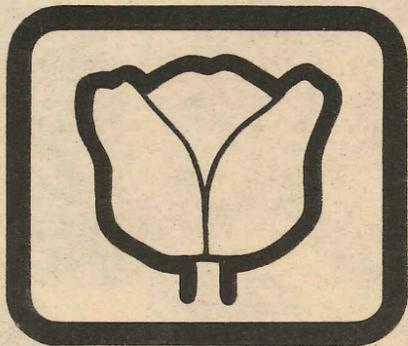


Bill Latta maintains a large file of Holy Land slides and photographs for use in the Sunday School Lesson Illustrator.



John Brown completes an oil painting which will become a children's teaching picture.

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Sunday School Lessons

H. C. Chiles

JULY 15, 1979

INTERNATIONAL SERIES

Micaiah's courageous stand

Jehoshaphat made the mistake of feasting with Ahab and Jezebel on terms of intimate friendship. He entered an unholy alliance with Ahab which proved to be for the benefit of Ahab.

1 Kings 22:5-8 Jehoshaphat was not willing to venture into combat without discovering if it were God's will. He knew success was not possible without divine aid. Instead of inquiring of the Lord, as Jehoshaphat requested, Ahab assembled 400 false prophets who told him what he wanted to hear. They predicted success for his undertaking. Dissatisfied with their declaration, Jehoshaphat insisted on hearing a messenger of Jehovah before entering another Syrian campaign. Ahab could not jeopardize his project by refusing to consult a prophet of God. However, he hated Micaiah, the "prophet of the Lord," because of previous utterances concerning an impending doom upon the king.

1 Kings 22:13-19 Complying with the wish of Jehoshaphat, Ahab sent for Micaiah, an inconspicuous man of God of noble character. The messenger who went to Micaiah told him what the other "prophets" had declared and advised him to speak favorably of the project. The king, courtiers and those who hated God were powerless to sway him to give a pleasing prophecy.

Faithful Micaiah courageously declared to the king's messenger his message would be what God directed him to say even though it might result in his imprisonment. Micaiah was not afraid to declare God's message no matter what it might cost him. Contrary to the prediction by the false prophets of a great victory for Ahab, Micaiah told the king his endeavor would result in defeat and death.

1 Kings 22:26-28 Ahab's anger was so great he ordered Micaiah taken back to the city, imprisoned and fed with the bread and water of affliction until the victory was won. Abuse, imprisonment, persecution and suffering were the immediate results of the prophet's faithfulness to God and his devotion to duty. Micaiah's imprisonment and being placed on a starvation diet, the man of God remarked that if Ahab won the battle such a victory would be positive proof he had not spoken God's message. Meanwhile, Ahab was slain just as God's servant had predicted. This was proof God had spoken through Micaiah. In the death of wicked and arrogant Ahab the preaching of God's prophet was vindicated.

LIFE AND WORK SERIES

Getting started as a Christian

Acts 9:19b-31 Having dethroned self and enthroned Christ as Lord of his life, Paul began to serve Christ in Damascus. He did not preach current events, politics or philosophy, but Christ. In striving to comfort and encourage the Christians it was evident that the change in him was genuine, thorough and extraordinary. The Jews plotted his destruction and watched for an opportunity to slay him but Paul hid from his would-be assassins. With soldiers surrounding the city, Paul's death seemed inevitable.

An inventive genius suggested they lower Paul out a window in the house where he was hiding to the ground on the outside of the wall. This way Paul escaped a premature death and continued his great work for Christ.

When Paul returned to Jerusalem and attempted to join the company of Christians there, they were suspicious and afraid of him. There was certainly a measure of justification for their attitude. It was natural for them to think his professed conversion was only a trick and that he was gathering evidence to be used in the slaying of other Christians.

Meanwhile, Barnabas, one of the most lovable Christians, investigated Paul's experience on the road to Damascus and found it to be genuine. He discovered that Paul had marvelous and unlimited possibilities as a witness for Christ. Barnabas came forward and vouched for Paul to the Christian brethren. It was glorious that Barnabas had the insight and courage required to stand by Paul at this critical time in his career. Because of his willingness to act for Paul, the members of the church in Jerusalem admitted him into their fellowship.

Paul craved the companionship of other Christians. For a few days he enjoyed the fellowship with his brethren in Jerusalem. Daily and boldly he preached the gospel of Christ to the Greek-speaking Jews. It was not long, though, before they began to devise ways to slay him. His brethren recognized his life was in jeopardy, feared for his life and requested he depart with them to Caesarea. He did so without hesitation. From there they sent back to Tarsus. In a Christlike spirit he demonstrated his willingness to go for the good of the cause of Christ.

Frank Owen

Maybe one more observation that I haven't seen from anyone else's pen should be made in connection with the much-written-about circumstances of messenger registration and voting at the recent Southern Baptist Convention in Houston, Tex.

Well organized, previously planned elections of officers in whatever organization are sometimes accused of having been "railroaded." Nearly always such accusation is leveled against the "in" group. That is, the insiders (often employed people) are accused of having a machine and of using it to railroad their candidates into office and thus stay in power.

One thing is certain. The "in" group cannot be accused of railroading anything at the recent Southern Baptist Convention. It was rather conclusively demonstrated that the "in" group had no machine, no plan, no preparation, no railroad. Representatives of the unorganized moderates popped up one at a time and nominated five favorite candidates for the presidency. No apparent advance agreements, little or no targeting of effort on any one thought possibly to be the most electable.

JULY 22, 1979

INTERNATIONAL SERIES

Elisha's encounter

After Elijah's translation, God brought Elisha on the scene to render a notable service for him.

2 Kings 6:8-10 Even though Benhadad, king of Syria, knew the Israelites enjoyed the protection and blessing of God, he continued to be their fierce enemy. Had he been wise he would have tried to cultivate friendly relations with them. Instead, he called for numerous raids to be made into Israel. The object of the raids was to plunder. They seized and carried away people, animals and property.

Repeatedly Benhadad sought to seize and kill Jehoram. All such attempts were foiled by Elisha the prophet. God enabled Elisha to foresee the location of each ambush. Each time he warned Jehoram of the snare and it was avoided. Benhadad had clever plans but he made a terrible mistake leaving God out of his calculations. **2 Kings 6:15-22** Enraged at the thwarting of his plans and perplexed at the mysterious manner his secret designs were made known to the enemy, the king conducted an investigation to discover the problem. Upon learning Elisha was the one who frustrated his designs, the king issued an order to locate the prophet and capture him.

When he learned Elisha was in Dothan he ordered the town surrounded by a large force of infantry and cavalry. It was a great number to send against one man, but even they were inadequate for the task.

When Elisha's servant awoke he was terrified at the sight of the host which had encompassed the town. Frantic, the servant inquired what should be done. With magnificent faith Elisha assured him there was no reason to be afraid because "they that be with us are more than they that be with them."

Instead of praying that God would send a host of heavenly messengers to protect him, the prophet asked God to open the eyes of his fearful servant. He was anxious for God to enable his servant to see that divine provision had been made for their protection. When God revealed the protective hosts, remarkable vision changed a coward into a hero. He came to realize God always protects and defends his own.

LIFE AND WORK SERIES

Saved to serve

Having been driven from Jerusalem, unnamed disciples went into the populous and wicked city of Antioch to preach the gospel of Christ. The Lord placed his stamp of approval upon their testimony. As a result many believed on Christ and were saved. The first Gentile church was established.

Acts 11:22-30 Tidings of these triumphs of grace claimed the attention of the church in Jerusalem. Barnabas, one of the honored members, was dispatched as an official observer and qualified investigator of this new organization. Barnabas approved the work as being of the Lord.

Full of the Holy Spirit, Barnabas remained in Antioch and launched an evangelistic campaign, promoting the Lord's work in every way. He became convinced the field was large and strategic enough for the services of the ablest man who could be found. He immediately requested Paul, who had been waiting for a door of service to open. Paul responded and they labored together effectively in Antioch for a year.

Presently, the nickname "Christians" was applied to the children of God in Antioch. In their conversations, conduct and work they manifested a real likeness to Christ.

Prophets from Jerusalem, including Agabus, came to Antioch and predicted a famine in the Roman Empire. Anticipating the need of their brethren, the saints in Antioch made contributions and sent them to Jerusalem by Paul and Barnabas. Their giving was voluntary and in proportion to their financial ability.

Acts 13:1-3 Young as was the church at Antioch there were prophets who made known the will of God and teachers who explained the meaning of God's Word. Upon the hearts of these servants, God laid the evangelization of the world. They refrained from eating in order to ascertain the divine will. When they realized their responsibility the Holy Spirit said to them: "Separate me Barnabas and Saul for the work whereunto I have called them." They were so yielded to him they were willing to give the two ablest men to do work among the unevangelized in distant places. It must have been encouraging to those pioneer missionaries to know they were God-chosen, God-qualified, God-sent and God-directed. That consciousness gave them courage and the blessed assurance of success.

Favorable observation

Though this fact gives witness to the political ineffectualness of the moderates, it also demonstrates the fact that denominational employes, institutional representatives, teachers, trustees and such have not used their jobs, their time or energy in building a political machine. So-called insiders simply have not been politically inclined. They went to the convention and all the way to voting time without a chosen candidate. No one was anointed. In other words, there was no moderate political party.

I think this is a healthy sign in our Baptist life. It is a sign that employed administrators, missionaries, denominational servants and even trustees and committee personnel by and large have been primarily preoccupied with doing their jobs. Let this be recorded to their credit.

The fortress was stormed from without. It had no ammunition, no guns to fire. It was busy with peaceful chores.

Baptist News in Brief

Baptist Home East opens

A dream conceived in 1968 by the Baptist Homes for the Elderly, Inc. came true recently with the opening of Baptist Home East in Louisville. The 110 bed nursing home devotes 90 beds to intermediate care and 20 beds to personal care.

The facility has approximately 30,000 square feet, meets all building and fire codes and is equipped with the latest alarm and safety devices. One feature is an enclosed courtyard which provides a safe promenade for elderly patients.

Baptist Home East is located on 5.98 acres of land on Hounz Ln. adjoining Westport Road Baptist Church.

S. Cornell Snow, president of Baptist Homes for the Elderly, Inc., stated that "even though the nursing home was conceived by Baptists, the facility is inter-denominational. It is gratifying that Baptists can now meet the need for all people in the community which includes approximately 100,000 Baptists in the greater Louisville area." About one third of the 110 beds have been engaged.

George S. Wiedemann is administrator of the facility. Further information can be obtained by writing Baptist Home East, 3001 Hounz Ln., Louisville, KY 40222

Six-family church offers to resettle 20 Vietnamese

When Jeff Clark, pastor of Grace Community Chapel, Schaumburg, Ill. read about a Vietnamese family needing sponsors, he thought of several large churches in Illinois that might help.

"Then I realized that if we really care, we can ourselves, even though our new chapel has only six families and we rent the Hoffman Estate High School for a meeting place," Clark said after reading an article in the Illinois Baptist.

The next day he drove to Braidwood, Ill. and talked with the Ngo Kim Thanh family, a Vietnamese family already resettled by the Main Street Baptist Church there.

"They just stood in the door with grins all over their faces when I told them we would help bring their relatives to the states," Clark said.

And just four days later it was official. Grace Community Chapel voted to sponsor 20 relatives of this family, still stranded in refugee camps in Malaysia.

House OK's labor-HEW bill with abortion restrictions

The House of Representatives beat back efforts to liberalize its two-year-old restrictions on federally funded abortions and then passed a \$73.5 billion authorization bill for the departments of Labor and Health, Education and Welfare.

In adopting language forbidding the use of federal funds for abortions "except where the life of the mother would be endangered if the fetus were carried to term," the House invited yet another in an ongoing series of debates with the U. S. Senate over the obligation of the government to help needy women pay for abortions.

The House bill also includes an anti-busing prohibition saying none of the appropriated funds may be used to transport students or teachers to overcome racial imbalance as part of a plan to desegregate school systems.

The Senate has consistently refused to go along with the restrictive House position on abortion, resulting in drawn out arguments among conferees appointed by both bodies to resolve differences.

Present law, hammered out between the House and Senate last year, declares that federal funds may only be used for abortions when the life of the mother is endangered by continuation of the pregnancy, when medical evidence indicates that carrying the fetus to term would result in long term health problems and in cases of incest or rape, if promptly reported.

Reliable surveys indicate that under those restrictions, the number of abortions paid for by federal funds has decreased dramatically by 99%.

"One-tree" Sunday school divides

Two young Kenyan Baptists whose Sunday school consisted of one class meeting under a tree quickly applied the principles they learned at a recent weekend Sunday school clinic.

After being taught the value of age-group division and the use of available space, the two went back to Karura, a preaching point of Kariobangi Baptist Church in Nairobi. Southern Baptist missionary Charles E. Evans of Georgia, one of four teachers at the clinic, arrived at Karura that Sunday to find the regular Sunday school teacher holding class under the tree.

But the choir director was conducting a second class—under another tree.

FOUR SCORE AND SEVEN YEARS AGO OUR FATHERS BROUGHT FORTH ON THIS CONTINENT A NEW NATION COMMITTED TO LIBERTY AND DEDICATION TO THE PRINCIPLE THAT ALL MEN ARE CREATED EQUAL AND THAT THEY ARE ENDEAVORING TO LIVE WITH LIBERTY AND JUSTICE UNDER GOD. WE ARE HERE ENGAGED IN A GREAT CIVIL WAR, FIGHTING WHETHER THAT NATION SHALL REMAIN SO CONSECRATED TO THE MEMORY OF OUR FATHERS WHO MET ON A GREAT BATTLEFIELD IN THAT WAR. WE HAVE COMPLETED AND ARE A PORTION OF THAT BATTLEFIELD. A FINAL RESTING PLACE FOR THOSE WHO HERE GAVE THEIR LIVES FOR THAT NATION MIGHT LIVE. IT IS ALTOGETHER FITTING AND PROPER THAT WE SHOULD DO THIS, BUT IN A LARGER SENSE WE CAN NOT DEDICATE—WE CAN NOT CONSECRATE—WE CAN NOT HALLOW—THIS GROUND. THE BRAVE MEN LIVING AND DEAD WHO STRUGGLED HERE HAVE CONSECRATED IT FAR ABOVE OUR POWER TO ADD OR DEDUCT. THE WORLD WILL LITTLE NOTE NOR LONG REMEMBER WHAT WE SAY HERE BUT IT CAN NEVER FORGET WHAT THEY DID HERE. IT IS FOR US THE LIVING RATHER TO BE DEDICATED HERE TO THE UNFINISHED WORK WHICH THEY WHO FOUGHT HERE HAVE THUS FAR SO NOBLY ADVANCED. IT IS RATHER FOR US TO BE HERE DEDICATED TO THE GREAT TASK REMAINING BEFORE US—THAT FROM THESE HONORED DEAD WE TAKE INCREASED DEVOTION TO THAT CAUSE FOR WHICH THEY GAVE THE FULL MEASURE OF DEVOTION—THAT WE HERE HIGHLY RESOLVE THAT THESE DEAD SHALL NOT HAVE DIED IN VAIN—THAT THIS NATION UNDER GOD SHALL HAVE A NEW BIRTH OF FREEDOM—AND THAT GOVERNMENT OF THE PEOPLE SHALL BE ESTABLISHED THAT THE PEOPLE SHALL NOT PERISH FROM THE EARTH.

JULY 4, 1979

