

VPs contend unity is key to Bold Mission Thrust

by Toby Druin

The new vice presidents of the Southern Baptist Convention expressed the same sentiments after a few days of reflection on their recent elections in St. Louis—surprise that the convention chose them and a common commitment to being a unifying influence.

Evangelist Jack R. Taylor, Ft. Worth, was elected first vice president, winning out over six other nominees. And the man he beat in the runoff, C. Wade Freeman, Dallas, former director of evangelism for Texas Baptists, was elected second vice president, topping a field of 12 for that post.

Taylor said in Dallas, where he was leading a meeting at Calvary Hill Baptist Church, Mesquite, the response to his election had been "surprise and pleasure" on his part and that he had been congratulated from all quarters.

"I was somewhat surprised," he said. "Not often has an evangelist even been considered for the office."

He wasn't running for the office, he explained, and didn't consent to his nomination by William A. Cook of Oklahoma until Monday afternoon before the Tuesday night election. Before giving Cook the go ahead, Taylor had spoken to the Pastors' Conference urging "prayer, not politicking" and pointing out Southern Baptists can disagree and still love each other.

"I hope this can be a year of unifying, of bridge building," he said. "We need to major on relationships. If we are saved persons, we may be apart on doctrines and non-essentials to salvation, but we ought to seek for points of fellowship and agreement and start there instead of at our differences."

Taylor said he felt the convention elections—his and Freeman's and that of Bailey Smith as president—had the "flavor" of bridge building and developing of relationships, and he hopes to foster that feeling.

Taylor was pastor of Castle Hill Baptist Church, San Antonio, for 17 years, 1957-74, building that congregation from 10 members to more than 4000. In 1974 he formed Dimensions in Christian Living and moved to Ft. Worth. He now leads some 40 Christian life and Bible conferences and Christian growth seminars a year.

"I am not a crusade evangelist in the strictest sense," he said. "My ministry is largely to churches, to Christians and to the building up of individual Christians."

"I see this as an absolute necessity for continuing evangelism and missions. The raising of the quality of the kind of Christianity we have is a natural shot in the arm to evangelism and missions."

Taylor is a native of Wheeler County and is a graduate of Hardin-Simmons University and Southwestern Baptist Theological Seminary. He was pastor of New Hope Baptist Church Number 3 near Ranger, Tex., before moving to San Antonio.

He has become widely known through his books as well as his preaching ministry and said in the future he hopes to spend more time writing.

He is seeing signs of a spiritual awakening in America, he contended, in response to "more and more desperation to see God really at work. People want to cease business as usual and get on with business as it ought to be."

Freeman said he was in Washington, D. C., to help with the wedding of his grandson when Clyde Fant, pastor, First Baptist Church, Richardson, Tex., called just before the SBC to ask his permission to nominate him for vice president.

"I finally gave my consent reluctantly," he said. "I had never even thought of it; it had never entered my mind."

The second vice presidency is the only elective

office Freeman has held other than moderator of a Baptist association, and he was surprised, he said.

He, too, hopes to be a unifying influence, "because I don't want to see a two-party system develop in the convention."

"I have never seen anything like it," Freeman, a member of First Baptist Church, Dallas, explained. "I see the possibility of great men who have been leaders of our denomination being at cross purposes with each other."

"Baptists will always have their differences," he said. "We have never been accused of being unanimous on very many things, but we have not had differences that separated us. I weep when I think of the possibility of it."

Freeman is not a fisherman, he said, but his friends who are tell him that when a lake "turns over" the fish don't bite. The turmoil in the convention over inerrancy of the Bible, he believes, is comparable to the "lake turning over" and he fears people will not be won to Christ.

"I am afraid the fish aren't going to bite," he said. "The energy of Bold Mission Thrust has been completely sapped over the last two years because of this disrupting force that has crept in."

The answer, he feels, is to refocus Southern Baptist attention on winning people to Christ—getting them "hot after souls," as L. R. Scarborough used to tell his students at Southwestern Seminary, Freeman said.

"I don't think this problem about inerrancy will ever be solved, anyway," he said. "But in fact I don't know a Baptist preacher who doesn't already believe it. Do you know a Baptist preacher who doesn't believe the scriptures?"

Freeman said his election was a "back to Bethel" experience for him. A native Missourian, he was born 125 miles south of St. Louis and sold newspapers on the streets of the city before being won to Christ at 16 about a mile from the site of the present convention center.



[l-r] Jack Taylor, author and evangelist, Ft. Worth, Tex., first vice president; Bailey Smith, pastor First Southern Baptist Church, Del City, Okla., president, and Wade Freeman, retired director of evangelism, Baptist General Convention of Texas, Dallas, second vice president.

Tragedy strikes during Texas church worship

by Jerilynn W. Armstrong

It's not business as usual in the small east Texas town of Daingerfield. Family members are making funeral arrangements for their dead and others are visiting friends and relatives in area hospitals.

Sunday, June 22, while the congregation was singing the third stanza of "More About Jesus," a former high school geometry teacher stormed into the packed First Baptist Church, Daingerfield, and opened fire on the congregation killing five people and wounding 10 others.

Witnesses said the gunman, Alvin Lee King III, 46, kicked open the doors of the church and screamed, "This is war," before opening fire with an M-1 carbine. He was dressed in full battle gear and carried additional semiautomatic rifles with fixed bayonets and two pistols.

Authorities said King, who was to go on trial the next morning on an incest charge, shot himself in the head after fighting with ushers and fleeing from the church. He is in Galveston's John Sealy Hospital and was reported in stable condition, June 23.

Residents speculated that his impending trial may have triggered the shooting spree. He reportedly had asked several members of the church to serve as character witnesses but they had refused.

Virgil Fielden, associate pastor at the church who was to preach for the morning service, June 22, said a year or so ago a skit was staged in the church where several youths stormed into the church in a mock communist takeover and several people thought something similar was happening.

"Since the majority of the congregation believed the man was play-acting they remained calm and seated. There was no panic, and I believe because of this fewer people were killed," said Dan Gilmore, music and education director at First Baptist Church.

"All I can remember is that everything stopped and got quiet," said Gilmore. "It was quiet like I've never heard before. Then, before I knew it, it was over."

In less than three minutes, the gunman shot down 15 church members attending the 11 a.m. services.

"My first thought was that it can't happen here in small town USA," Gilmore said. "I just moved from Houston four months ago to this town, and at first was shocked this type of freak accident could occur, but it shows crises take place everywhere."

Before Sunday, King and his wife, Gretchen, lived on a small farm in Cass County. Until 1972, King had been a geometry and math teacher at Daingerfield High School. He abruptly quit and became a truck driver. He later earned a doctorate in psychology at East Texas State University and returned to the Daingerfield area.

Gilmore said no one in the congregation moved until three men tried to wrench the rifles away from King.

One of them—James McDaniel—died trying.

"I cannot commend our people enough for their presence of mind and quick action following the incident," Gilmore said. "They rendered aid to those who needed it and have extended the hand of love and comfort to those who lost loved ones."

"As a matter of fact, the entire community has offered food, facilities and aid to our congregation. In a town of 2600 there's not a person who remains untouched by this incident. It's a community affair. The pastor and I believe God is going to work a miracle in and through this situation and bless the church and community." The pastor, Norman Crisp, was ill and did not attend the June 22 service.

Funeral services were scheduled for the five victims on June 24 and June 25. The 10 wounded are recuperating in four area hospitals.

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

Communication is not always clear

One of the lessons I have learned as a college teacher, a pastor and a writer is how often there is failure in communication efforts. The difference in what one thinks he said or wrote and what some hearers or readers understand he said is amazing.

Only today I replied to a letter with the question why I did not believe the Bible. I was glad to respond but disappointed that something I said or wrote left the impression I did not believe the Bible. Sometimes such a conclusion is not based on what one said or wrote but only on hearsay. This kind of conclusion is very unfair.

I do not feel it is necessary every time the subject comes up to affirm a fundamental conviction. I hope my life and ministry give clear demonstration of such a conviction.

Believing in the infallibility of the Bible has never been a problem for me. I was taught that as a child in my home and in Sunday school. I have always regarded the Bible completely trustworthy and authoritative. I believe without any reservation what the Baptist Faith and Message statement says about the Bible. In fact, I made the second to the motion when the Baptist Faith and Message became the official doctrinal position of the Kentucky Baptist Convention.

Since my childhood assumption of the inspiration of the Bible I have learned much about the Bible and how it has come to us. Some childhood illusions have been removed but they have always been replaced with a growing and more meaningful appreciation for the Bible.

Some of these new convictions may sound like heresy to some but not when they are understood. For example, it was a deepening experience of my faith in God and the Bible when I realized that the ultimate revelation of God was not in a book but in a person. God is revealed perfectly in Jesus Christ. The Bible is very important because it points to, recounts the deeds of, contains sayings of and tells how Jesus gave himself to save me from sin. Furthermore, it tells me how to live and how to serve Jesus Christ.

This is why I reach for the Bible the first thing every day. God speaks to me through it though I hear and obey only a fraction of what he says.

Because I believe the Bible is inspired when I talk to others and preach about the deepest meaning of life and how to find it, I read and proclaim truth from the Bible. I do not worship it but my worship would be greatly hindered without the Bible. I do not trust it to save me but it points me to Christ who does save me.

Without Christ the Bible would have little value beyond being beautiful and exalted literature. With Christ it becomes the word of life. With Christ I would make it without the Bible if

it were not available but even with the Bible I could never make it without Christ.

What concerns me about the present discussion among Southern Baptists is the battleground is about to be limited to one facet of one Baptist distinctive without consideration of any of the other historic Baptist distinctive beliefs which come from the Bible and have helped hold us together.

The debate actually is not over the inspiration of the scriptures but over one facet of that important doctrine. I know of no seminary teacher or agency staff member who does not believe in the inspiration of the Bible. It's how it was inspired and what human elements came through in the final product that we seem to be hung up on.

Why do we have to haggle over words like "inerrant" and "original manuscripts" if in the end we all agree it is the inspired word of God?

We claim the Bible is our only creed and that it is a sufficient guide. Why not then be content to use scripture terminology instead of making other words the tests of our orthodoxy?

"All scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness" (2 Tim. 3:16).

Nothing greater can be said for the Bible than it is inspired (God-breathed). That's where I stand.

Gifts increase in spite of recession

One of the most encouraging signs among Kentucky Baptists and Southern Baptists in other states is the continued level of church offerings in spite of the national economic recession. It speaks well for the dedication and the maturity of many of God's people.

In a recent Nashville conference on the effect of the economy upon the denomination the question came up as to when Cooperative Program receipts would reflect the state of the depressed economy. The answer is there is at least two or three months lapse between the offering plates of churches and the receipt of Cooperative Program funds by denominational agencies.

Unemployment, inflation and economic recession have been with us long enough to hurt church offerings but so far have not in most instances. Churches with a large number of members who are unemployed are feeling the crunch. At the same time salary increases for tithers make for higher offerings than a year ago in many churches.

The level of Cooperative Program gifts in Kentucky should never be a source of pride but it's surely something for which to be grateful. For example, Cooperative Program gifts from Kentucky through the Southern Baptist Convention last month amounted to \$312,060 which is 24.6% higher than May 1979. This is one of the best records of any state in the Southern Baptist Convention.

This says something about how Baptists in Kentucky feel toward the evangelistic and missionary efforts within our state and around the world. They are not satisfied to hear the gospel themselves without sharing it with others.

This record of Cooperative Program giving also reflects the confidence of Kentucky Baptists in their denominational leaders. Executive

secretary Franklin Owen's leadership is highly regarded and appreciated. Critics of denominational institutions and leaders have not convinced many Baptists in Kentucky.

This record also speaks to the effectiveness of pastors and other church staff members in keeping members informed of needs for the vast Southern Baptist missionary enterprise. In every congregation the pastor is the key. The pastor's feeling about the mission of Baptists in today's world is generally reflected in the level of sharing by the members.

It's a good day in Kentucky for Southern Baptists. Let us rejoice and thank God.

Baptist Forum

A new creation

Some response needs to be made to the very good article by T. B. Maston which appeared recently in many state papers. Maston says, "There is a danger, however, when numbers are overemphasized and become too largely the ultimate measure of success." Maston is not saying that there is never a place for numbers, but that there is a danger in their over-emphasis and improper use. As usual, he is correct and has touched a vital spot.

But many of us have found as pastors when numbers are not used we do not know exactly what to use. We have become so accustomed to motivating ourselves and others by setting numerical goals and measuring success by reporting numerical gains, that when we do not do this we feel at a loss. We would be shocked to learn the New Testament never uses numerical goals or reports as a motivating force. We rejoice when there are reports of numerical growth, but we are warned by Jesus that our rejoicing at this point may be misplaced (Lk. 10:20).

Our motivation should come from the inherent power of the gospel to reach us deeply. The gospel may be greater than we have realized. Our challenge is to share the gospel in all the world, but without a corresponding growth in our understanding of the meaning of the gospel our efforts may be self-defeating. It may be when this happens we turn to numbers to bolster the work and support our sagging spirits.

There is a dimension of the gospel which we may be neglecting. The gospel is more than personal salvation, being loyal to the church and living an ethical life. The Bible presents a world view which, when comprehended intellectually and emotionally, moves into the life with motivating power. From the Christian standpoint the biblical world view has the Incarnation, the Cross, the Resurrection and the Lordship of Christ as its essence.

Wherever this Christian world view is preached and taught, there is the opportunity for God to create the church as a neglected, for his glory. When this world view is neglected, the church tends in the direction of becoming merely a human institution with a religious theme. With the Christian world view the church becomes, not merely a vehicle of the gospel, but a part of the gospel.

God's purpose is to create a people in whom he can display his glory. He achieves this purpose in Jesus Christ. The people whom God is creating in Christ are to be obedient and open to him so that he can implant in them his own Christlike character. The essential quality of this character is love expressing itself in servanthood.

In this way the church is saved from the danger present in the overemphasis on numbers. The church no longer needs to rely on the external goal of numbers but trusts the beauty and power of its shared life with Jesus Christ. The constant use of numerical goals and statistical reports tends toward superficiality; the understanding of the Christian world view leads to deeper and richer experiences with Jesus Christ.

Carmen Conner, Albuquerque, N. M.

Baptist News in Brief

HMB honors Talmadge

U. S. Senator Herman E. Talmadge, D-Ga., was honored in Atlanta for his "leadership in the cause of the separation of church and state" by the Southern Baptist Home Mission Board.

William G. Tanner, executive director-treasurer, presented the senator a plaque and several letters of appreciation in ceremonies at the Home Mission Board building in Atlanta.

"We just want to say thank you to Sen. Talmadge," Tanner said. "All of us owe a debt of gratitude to him."

Talmadge, a Southern Baptist, led a battle in the U. S. Senate to amend the Employee Retirement Income Security Act of 1974 (ERISA) which could have had devastating effects on the retirement benefits for perhaps 100,000 persons in denominational and missionary work.

The work Talmadge did in getting the Talmadge Church Plan Amendments out of committee and onto the Senate floor is national in scope, Tanner contended, and has far reaching implications in the separation of church and state.

The Talmadge Church Plan Amendments to Senate Bill 1076, which clarify the church plan definition of ERISA, have been favorably reported out of the Senate Finance Committee, and now are coming to the Senate floor for a vote. Many observers feel committee passage was not a significant step.

Tanner said the issue is larger than retirement plans and includes the whole issue of growing governmental bureaucracies anxious to further entangle themselves in the affairs of churches and their ministries.

Talmadge said that as a Southern Baptist, he is "a strong believer in the separation of church and state." He added: "The basic principles of the ERISA bill are good, but it was extended far beyond what it ought to be; it put the government's tenacles where they should not be, on the churches."

Russians welcomed

Russian believers are taught before baptism they ought to be a "small Billy Graham" in sharing Christ with others, a Russian Baptist leader told an overflow crowd at the Southern Baptist Foreign Missions Conference.

Alexei M. Bichkov said he believes Russian Baptists can contribute a special concern for evangelism, unity and mutual understanding to the world fellowship of Baptists.

He and Jakov Doukhonchenko, who also addressed a responsive crowd at the Foreign Missions Conference at Ridgcrest Baptist Conference Center, receiving a standing ovation of welcome.

They joined hands during an area conference as the group sang "Blest Be the Tie That Binds."

Bichkov is general secretary of the All-Union Council of Evangelical Christians-Baptists in the USSR, and Doukhonchenko is the council's vice president and superintendent for the Ukraine, which has about half of Russia's Baptists. Churches in the All-Union Council have more than a half million members.

The two Russian leaders, on their way to the Baptist World Congress to be held July 8-13, Toronto, Canada, discussed Southern Baptist missions and life for Baptists in the USSR.

Doukhonchenko, also pastor of Kiev

Baptist Church, expressed gratitude to Foreign Mission Board leaders for inviting the two to take part in the conference for the first time. He said that, though they had heard much about the work of the board, they were now even more impressed with the "tremendous work of missionaries in many countries." They will now be better able to understand the work and to encourage fellow Baptists in Russia to pray for the Southern Baptist missions effort, he said.

SBC unites against hunger

Four Southern Baptist Convention agencies have joined forces to introduce a continuing plan to help the 13.4 million Southern Baptists combat world hunger.

Supported by the Foreign Mission, Home Mission and Sunday School Boards and coordinated by the Christian Life Commission, the plan includes the distribution of 40,000 world hunger packets. One packet will be sent to each Southern Baptist pastor and minister of education and to denominational leaders.

Foy Valentine, executive director of the Christian Life Commission, said the packet is designed to help Southern Baptists develop a concerted and unified response to world hunger.

Southern Baptist gifts to world hunger jumped from \$81,000 in 1971 to more than \$3,000,000 in 1979.

Building on the observance of World Hunger Day, set on the denominational calendar by the SBC for Aug. 6, the plan offers suggestions for a church-wide prayer service, world hunger sermons, ways to witness through hunger relief, and a seven-point plan of action for individual church members.

Baptists relieve war

Southern Baptist personnel doing relief work with Cambodian refugees have not been affected by the limited invasion of Vietnamese troops across the Cambodian border, a report from this area indicated June 25.

Earl G. Goatcher, Southern Baptist missionary heading up the relief efforts, said all 10 Southern Baptist personnel now assisting in the work are at sites some distance south of the points where fighting has occurred. None appears to be in danger, he said.

Initial reports said 18 Thai soldiers and 31 Vietnamese were killed as Vietnamese troops backed by artillery and tanks struck across the Thai border. Two refugee camps in the border area reportedly were overrun.

Most of the military activity, Goatcher said, is some distance from the southeastern area where Southern Baptists have concentrated their refugee relief efforts.

The Southern Baptist missionaries in Thailand planned to begin their annual mission meeting June 29, with discussion of Southern Baptists' future role in refugee work on the agenda.

Kammerdiener to direct FMB work

Donald R. Kammerdiener, field representative for the eastern part of Spanish-speaking South America, has been elected by the Southern Baptist Foreign Mission Board as area director for Middle American and the Caribbean, effective July 1.

I'm for Baptist state papers

by James H. Smith
Executive Director, Brotherhood Commission, SBC

In 1967 Bob Hastings and I joined the staff of the Illinois Baptist State Association at the same time. We observed that every department of work had its own promotion piece. Every department director was an editor. The results were not very effective. Pastors were so bombarded with promotion sheets that most of them went unopened directly to file 13. We agreed the Illinois Baptist should be the vehicle of communication for all our work.

We proposed to the board of directors and to the convention that the Illinois Baptist should go into every home and should be paid for out of the Cooperative Program receipts. The board and then the convention enthusiastically accepted the recommendation.

The Illinois Baptist became the vehicle of communication between the denomination and every Southern Baptist family in Illinois. The circulation of the paper more than doubled immediately.

This arrangement has worked very effectively for the past 12 years. In many instances, informed church members have been the ones to initiate involvement in their own church. It has helped them to deal intelligently with issues that confront the denomination. It is the only religious news publication to enter most Baptist homes.

The state paper is a powerful tool. Much of the success of the Southern Baptist Convention can be attributed directly to the state Baptist papers. That's why it is appropriate to recognize this primary vehicle of communication between the denomination and Baptist people as part of a denomination-wide emphasis on Christian literature during the month of July.

No BEOGs for privates

The U. S. Senate firmly rejected an effort to extend basic educational opportunity grants to qualifying elementary and secondary school students.

By a vote of 71 to 24, the Senate defeated an amendment offered by Sen. Daniel P. Moynihan, D-N.Y., to a bill extending the Higher Education Act of 1965. The Moynihan rider would have allowed students attending private and parochial elementary and secondary schools, who meet family income qualifying standards, to receive grants up to \$750 per year for tuition, fees and other expenses.

Under existing law, basic educational opportunity grants are available only for college and university students.

Sen. Ernest F. Hollings, D-S.C., a strong advocate of public education, led the challenge against the amendment. The South Carolina senator termed the amendment "foot-in-the-door legislation" which would "establish a precedent for comprehensive federal assistance to private education."

He cited a congressional budget office study showing that the program would cost \$149 billion in 1982 while benefiting less than one percent of the secondary and elementary school population.

Hollings also argued that the amendment should be rejected because "it is based on the faulty assumption that the government has an equal duty to both public and private schools."

Baptists mix politics

Detroit Southern Baptists plan to help throw out the welcome mat when delegates from across the country gather for the Republican National Convention July 14-17.

Central points of hospitality will be a booth at the convention headquarters and a downtown mission center, where volunteers will provide a variety of services to the visitors, explained Larry Martin, director of missions for Greater Detroit Baptist Association.

Volunteers will sell Bibles, New Testaments, message buttons and give

away portions of scripture. They also will give delegates information about churches of various denominations in the area and provide free transportation to Southern Baptist churches on Sunday.

"Contact persons" will mingle with crowds in the headquarters and witness in the course of natural conversation, Martin explained.

Livingston news at FMB

Mike Livingston, associate editor of Probe magazine at the Brotherhood Commission, will become senior staff writer for news and information services at the Southern Baptist Foreign Mission Board late in July.

Livingston, who has traveled across the United States since 1976 doing articles for the pioneer Royal Ambassadors boys magazine, will turn his attention to special feature and news coverage on foreign missions.

A journalism graduate of Memphis State University, Livingston edited and published his own magazine before working as a newspaper reporter for the Commercial Appeal in Memphis, Tenn.

He later taught journalism and was public information officer at North West Mississippi Junior College, Senatobia, Miss. He also has done newspaper layout and edited two trade publications.

Hamblin joins NOBTS

Robert Hamblin, pastor of the Harrisburg Baptist Church, Tupelo, Miss., since 1958, has been elected as associate professor of evangelism at New Orleans Baptist Theological Seminary, effective Aug. 1.

A native of Hamilton, Oh., Hamblin earned his bachelor's degree from Union University, Jackson, Tenn., and his bachelor of divinity, doctor of theology and doctor of philosophy degrees from Southwestern Baptist Theological Seminary. He has also done doctoral work with the Cobb Institute of Archaeology, and Mississippi State University.

Hamblin has been pastor of churches in Ripley, Covington and Memphis, Tenn., and Garner, Tex.

Kentucky Southern Seminary graduates



Lamkin



Randles



Dunn



White



Whitehead



Francis



Bastin



Dockery



Ford



Gray

Thirty-five Kentuckians were among 284 students who received degrees from Southern Baptist Theological Seminary, Louisville, during commencement exercises June 6 in the seminary's Alumni Chapel.

Sir Cyril Black, internationally known Baptist from Wimbledon, England was the 145th commencement speaker.

Founded in 1859 Southern Seminary is Southern Baptist's oldest theological institution and is the largest school of higher learning in Kentucky.

Duke K. McCall has been Southern Seminary president since 1951. McCall presided over the graduation ceremony and presented the diplomas.

Graduates from Kentucky include:

Doctor of Philosophy

Adrian Lamkin, Jr., Elizabethtown
Raymond J. Randles, Louisville

Doctor of Ministry

Charles Kenny Cooper, Muldraugh
(Not pictured)

Robert Marvin Dunn, Florence
Buddy C. McGohon, Louisville
(Not pictured)

Charles Royce White, Frankfort
Roy Don Whitehead, Somerset

Master of Theology

Dan Ray Francis, Louisville

Master of Divinity

Kenneth A. Bastin, Louisville
D. William Dockery III, Louisville
Walter Scott Ford, Owensboro
Ronald A. Gischel, Louisville
(Not pictured)



Mollette



Tate



Cunningham



Harris



Simpson



Wesley



Shadowen

David Earl Gray, Bardwell
Walter Lyle Mantooth, Valley Station
F. Jackson Mercer II, Sonora
Glenn W. Mollette, Stamping Ground
Robert Gregory Tate, Shepherdsville
Roger Lee Weddle, Louisville

Master of Religious Education

Joey Jay Clifton, Jeffersontown
Rebecca L. Cunningham, Louisville
Rufus Bunard Harris, Louisville
James A. Lowe, Louisville
Don R. Lynn, Paducah
Alicia Beth Simpson, Louisville
Kenneth W. Wesley, Somerset
Steven Gayle West, Elizabethtown
(Not pictured)

**Master of Religious Education—
Missions**

Linda Blincoe Asa, Owensboro
(Not pictured)

Dale Richard Harlan, Louisville

**Master of Religious Education—
Social Work**

Bruce Dale Hartsell, Louisville
(Not pictured)

Master of Church Music

Barbara S. Adams, Jeffersontown
(Not pictured)

Byron Vance Ball II, Henderson
(Not pictured)

David Alan Hume, Louisville
(Not pictured)

Philip Eugene Quinn, Louisville

Jeffery T. Shadowen, Crestwood

Gene Franklin Wright, Lexington



Mantooth



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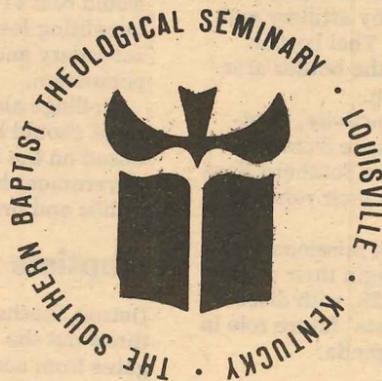
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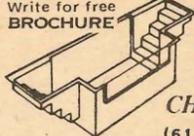
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Sunday School Lessons

H. C. Chiles

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 16.

JULY 13, 1980

INTERNATIONAL SERIES

The exiles' lament

Lamentations 2:17-21 Unwilling to condone their sins, God warned the people in advance of the certainty of a divine judgment unless they repented and amended their ways. They ignored God's warning and persisted in their sins, so he permitted the Chaldeans to subject them to affliction, sorrow and misery. When the Jews called upon others to assist and relieve them, none were able to render the help which they needed and requested. The terrible calamity which befell them was in fulfillment of God's prediction. Their defiance and grievous sins provoked the wrath and judgment of God. When his people live in sinful disobedience God always fulfills his word.

Jeremiah exhorted the sinful people to repent and to pray for divine mercy.

Lamentations 3:31-33 Although the people had been unfaithful to God, his great love had been manifested to them repeatedly in alleviating their suffering and relieving their distress. Mercy is love in action. Man is sustained by the mercy of God.

It is regrettable that God's children sometimes complainingly ignore God's mercies, ungratefully accept them, or sinfully abuse them. Unfortunately some of God's children murmur and complain so much that they do not have any time for thanksgiving. Instead of counting their blessings, which are so numerous, they spend their time enumerating their adversities. When our eyes are fixed on the father of mercies we shall certainly see numerous manifestations of his goodness, grace and glory every day. His love is unchangeable, his purposes are unalterable, and his promises are unfailing; therefore, he is adequate for all our needs. A comparison of our ways with the ways of God, as they are set forth in his word, will reveal that many of ours are unholy, but that all of his ways are holy. For this reason we should repent of our sins and receive from him loving forgiveness and real cleansing. It is so reassuring and comforting to remember that God always exercises compassion according to the multiplicity of his mercies.

LIFE AND WORK SERIES

A faltering follower

Mark 8:27-33 Christ took his disciples into the region of Caesarea Philippi. There he asked them a question involving public opinion: "Whom do men say that I am?" The answer revealed that the people had a variety of opinions about Christ, namely, John the Baptist come back to life to remind them of their obligations to God, Elijah reincarnated to call them to live righteously, Jeremiah advocating a revival, or one of the prophets. To none was he regarded as more than man. Then, our Lord asked his intimate associates the pointed question: "Whom say ye that I am?" Peter, the spokesman for all the disciples, replied: "Thou art the Christ." Peter's acknowledgment of Christ's deity delighted the master.

Immediately our Lord began referring to his approaching death, and that filled the disciples with dismay. Inconceivable to Peter that Christ should be crucified, he began to rebuke the Lord for cherishing such an idea. Christ rebuked Peter severely for allowing himself to become the mouthpiece of Satan in attempting to keep the saviour from the cross.

Mark 9:2-8 Six days after Peter's great confession at Caesarea Philippi, Christ took three confidants with him on a special trip to the top of a high mountain. In the presence of Peter, James and John, who were nearest to him in understanding and sympathy, Christ was transfigured. The glory which the disciples saw, as Christ underwent that remarkable change, was that of his sinless soul shining through the veil of flesh and revealing the amazing beauty of his inherent character. His face and his garments shone with a radiant, glorious beauty.

While the trio gazed in speechless amazement upon their glorified Lord, they observed that he had been joined by Moses and Elijah, the former a representative of the law and the latter a representative of prophecy, who had come from the realm of glory to talk with their Lord.

Peter was so dazzled by what he saw and heard, and so enamored with the circumstances, that he impulsively made the suggestion that all of them remain on the mount, and that they build three tabernacles in honor of Moses, Elijah and Christ respectively. Peter's blunder in reducing Christ to the level of Moses and Elijah was corrected by God's declaration: "This is my beloved Son: hear him."

JULY 20, 1980

INTERNATIONAL SERIES

Jeremiah: Messenger of hope

Jeremiah 32:6-10, 13-15 While Jeremiah was in prison and the siege of Jerusalem was in progress, God informed Jeremiah that one of his cousins, Hanameel, would attempt to enlist his assistance in retaining possession of a field which was part of his inheritance. Two copies of the deed were entrusted to Baruch, Jeremiah's faithful secretary, for safekeeping.

By this purchase Jeremiah proved his faith in the future of the nation. Moreover, it was symbolic of God's redemption of his people and their restoration to their homeland. The land which Jeremiah purchased was a token of the pledge that at some time in the future Judah would again come into possession of the land which she was losing to the Babylonians.

Through Jeremiah God sought to let his people know that the approaching defeat of their country was not the end of the whole affair, so he said: "Houses and fields and vineyards shall be possessed again in this land." His faith in God enabled Jeremiah to understand that God was keeping watch over his people, accomplishing his purposes in and through them and in due time he would bring back a remnant through whom he would accomplish his redemptive work.

Jeremiah 33:12-16 Events in the days of Jeremiah were disconcerting and discouraging. Evil had become so entrenched in the government that the latter was decaying rapidly. The people were engrossed in sin so deeply that, due to their unwillingness to repent and turn from their wicked ways, that they were on the verge of forfeiting all of their national privileges.

Turning his attention to the future, Jeremiah sought to encourage the people with a message of hope. He assured them that what God had promised he would certainly perform. He declared that in God's own time the messiah would appear on the scene and execute righteousness and justice in all of his dealings with me. We do not appreciate as fully as we should the love which motivated him to die for us. Through conforming to his will and devoting our time and energies to the fulfillment of his holy purposes, we shall be blessed greatly, and, at the same time, we shall be a blessing to many others.

LIFE AND WORK SERIES

From failure to fulfillment

Christ's prediction of Peter's denial—Luke 22:31-34 In order to induce the 11 apostles to watch and to pray, Jesus frankly warned them that Satan had asked to have them for the purpose of sifting them, or shaking them violently in hope they might be induced to take refuge in utter defection. While Satan cannot bring back under his complete control those whom the Lord has saved, he keeps on trying to impair their usefulness, to cripple their influence and to prevent them from rendering effective service for Christ.

Knowing the choices they were making, and following the courses which they were pursuing with loving solicitude, Christ assured the apostles he was going to continue his ministry of intercession for them. Jesus knew that Peter would deny him, but he also knew that his faith would not suffer an eclipse. As he thought of how ardently Peter could love, how devotedly he could serve, and how much he could do, Christ knew that he had something in him that was worth working on and preserving. Anticipating the great change which would be wrought in the character of Simon Peter upon his repentance and forgiveness following his bitter experience and failure, Christ commanded him, when he turned around and got right with God, to "strengthen thy brethren." Sifted saints can and should become strong and strengthening saints to the glory of the Lord.

Christ's prediction of Peter's denial was fulfilled—Luke 22:56-62 After displaying enough courage to follow Jesus, a maid identified Peter as one of Christ's followers, whereupon he denied that he knew him. Another identified Peter as a follower of Christ, and the apostle replied, "Man, I am not." When another man said that Peter was a follower of Christ, he replied, "Man, I know not what thou sayest," and immediately "the cock crew." When the Lord looked at Peter he went out into the darkness and burst into tears of bitterness and remorse. Then, his despair began to turn to hope.

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Wm. E. Amos, Director
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"An exposure to love"

I wish you could have found a way to have been present at the Glen Dale Homecoming June 22. For years, the fourth Sunday in June has been marked permanently on people's calendars as the annual homecoming.

On this 1980 homecoming day, they came in large numbers, from far and wide . . . both young and old. From as far as Florida and as near as Hardin County, they came. They ranged from as recently as last year's graduates to some who left the home in the early 1900's not long after it opened. They came representing every walk of life, looking differently and acting differently than they did when they were residents. The traffic patterns of their lives now take them out of regular contact with those who shared days at Glen Dale. That's what makes homecoming so special—to rekindle friendship and swap stories consumes much time around the picnic tables. For some, it is a warm and nostalgic journey back "home." For others, it is a bittersweet journey as they try to absorb both the changes in the home and in the ministry of child care over the last 30, 40 or 50 years.

But if you listen closely as you wander through the day, you cannot help but pick up a single, unifying thread that runs through so many experiences. That thread is one you might call "an exposure to love." For many, it was at Glen Dale that the basic love of God and of fellowmen was experienced and incorporated into their lives. The weekly exposure to Gilead Baptist Church and its consistent ministry over the years has left its mark. An understanding of the relentless love of God was experienced through committed staff who served day in and day out because they keenly felt Glen Dale was the best place to live out their special call from God. The exposure to love also was seen in the clear call to consistent discipline and an understanding of the values of a good day's work. Wherever they came from . . . whatever they found themselves doing at this point in their lives, they were bound together in the common experience of Glen Dale.

I couldn't help but draw parallels to the present ministry and youth who live there. While admittedly there are many changes in child care today and in 1940—as in all of life itself—there remains that basic thread that has existed across the years. We still have a staff whose profound commitment to God's call keeps them present with today's youth. We still are busy each day sharing the warmth of God's love with today's youth. We still enjoy the warm, caring relationship between the Gilead Baptist Church and our youth. We still recognize the value of consistent discipline and of the feelings of pride in completing a good day's work.

So, upon reflection of the 1980 Homecoming, let me say to all alumni and Kentucky Baptists: let us not be dismayed at the difference of yesterday and today. But in the spirit of responding to the clear call of Jesus Christ to live and witness in the present, let us gather around the common thread of "exposure to love" to tie us together so that the needs of today's youth will be met in the best possible way.

KBC Activities

Here and now

JULY

- 7-11 Mountain Missions Conference. Oneida Baptist Institute. Evening meal Monday through evening meal Friday.
- 7-11 Cedarmore. Monday afternoon through Friday noon: Youth Week (Filled); GA/Acteen Camp, Cedar Crest (Filled); RA Camp at Rabro, Grades 4-12.
- 7-11 GA/Acteen Camp at Jonathan Creek.
- 8-13 Baptist World Alliance. Toronto, Canada. See article in May 21st issue of Western Recorder.
- 11-12 Cedarmore. Evening meal Friday through lunch Saturday: Mother/Daughter Overnight, Cedar Crest (Filled); RA Camp at Rabro, Grades 1, 2, 3, and fathers.

Looking ahead

JULY Events for week of July 6-12, listed under HERE AND NOW

- 13 Christian Literature Day.
- 14-18 Cedarmore: Children's Music Camp; GA/Acteen Camp at Cedar Crest (Filled); RA Camp at Rabro, Grades 4-12.
- 18-19 Cedarmore: Mother/Daughter Overnight, Cedar Crest; RA Camp at Rabro, Grades 1, 2, 3, and fathers.
- 21-25 Interfaith Witness Conferences:
 - 21—Princeton, Caldwell-Lyon Association Office.
 - 22—Paducah, Baptist Tabernacle.
 - 24—Williamsburg, Main Street Baptist Church.
 - 25—Hazard, First Baptist Church.
- 21-25 Cedarmore: Youth Music Assembly (Filled); GA/Acteen Camp at Cedar Crest; RA Camp at Rabro, Grades 4-12.
- 21-25 GA/Acteen Camp at Jonathan Creek.
- 25 Kentucky Baptist Historical Commission and Society. May's Lick Church, May's Lick.
- 26 WMU Associational Officer's Clinic, Jonathan Creek.
- 28-8/1 Cedarmore: Children's Music Camp (Filled); GA/Acteen Camp, Cedar Crest; RA Camp at Rabro, Grades 4-12.

AUGUST

- 4-8 Cedarmore: GA/Acteen Camp at Cedar Crest; RA Camp at Rabro, Grades 4-12.
- 6 World Hunger Day. Suggestions for observing from Cooperative Ministries: Christian Life Department, Kentucky Baptist Convention.
- 7-9 Early Childhood Education Conference. Cedarmore. For teachers in church weekday programs, age 3 through kindergarten.

Oneida Journal

The greatest commandment



Barkley Moore, president,
Oneida Baptist Institute, Oneida, Ky. 40972

It is inspiring to know Christians who are more than the Sunday morning service variety. There are those countless souls who LIVE their faith every day. There are the many who have learned the greatest commandment of all—to LOVE one another and, so loving, to SHARE.

Many hundreds of God's people each year share their dollars—\$5, \$10, \$25, an occasional \$100—to feed, house, sometimes clothe, to train with Christian teachers, Oneida's hundreds of boys and girls.

Among our most generous of financial donors are Mr. and Mrs. Bill Sphar of First Baptist Church, Winchester, and owner of Sphar & Co. But the Sphars give much more than money. They give of themselves. Sphar has been a Sunday school teacher or superintendent for the past 50 years in his church.

Four years ago the Sphars made their first visit to Oneida to do a week of volunteer work. They had become interested in Oneida as they knew many Oneida people who are active in their church. Chairman of their board of deacons at the time was Carl Omer Hensley, a 1957 Oneida graduate. Also active is Carl's wife, Juanita, a 1958 OBI graduate. Former Oneida music teacher and coach, Omer "Blue" Hensley, class of '29 and his son, David, born at Oneida, now minister of music, First Baptist Church, Winchester, are also faithful. The former Betty Webb, class of '49, and her husband, Bill Damerl, are, too, part of the Winchester church family.

That first summer the Sphars worked at Oneida, they met the Ford Thompson family of Rochester, Mich., also here to do a week of volunteer labor. Thompson is a school principal. The men worked with our sewer plant that week and that had to be a labor of love! Mrs. Sphar worked in the hot kitchen helping to cook for hundreds of students and preachers as it was the week of the annual Mountain Missions Conference at Oneida. Mrs. Thompson helped teach in Oneida's summer "Special Help" program. The two families returned again the next year to do a lot of painting.

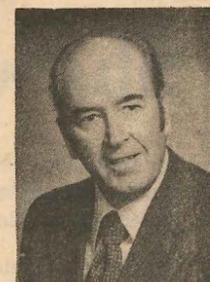
Last year the Sphars were joined by Mr. and Mrs. Mack Hunter, a retired businessman, and also an active deacon at Winchester First Baptist. They worked a week together in very hot weather helping to tear down an 80 year old house on the corner of our campus. A group of 40 Baptist young people from Hoke's Bluff, Ala., had worked a week moving materials and otherwise preparing the building for demolition. Then about 35 people of all ages from Ten Mile Baptist Church, Glencoe, led by pastor Ed Kirkpatrick, worked over a week to tear down the building. More on this remarkable group later.

This year the Sphars and Hunters were joined by their pastor of 10 years, Wayne Price, and also by Mr. and Mrs. T. K. Strong, retired Kentucky food store owners and members of First Baptist Church, Jackson. The men worked an entire day helping get Oneida's farm irrigation system operating again because of the unusually dry growing season we've been experiencing. The remainder of the week, they and their wives painted in beautiful Anderson Hall which was built in 1911.

Another outstanding volunteer group is a group of laymen from Ephesus Baptist Church near Winchester, led by their pastor J. Edwin Davis. Carpenters, electricians, sign painters, they came last spring and did many things for us that badly needed doing. In the group were: Earl Crowe, Ernest Christopher, Bruce Buckland, Ed Rupard, Jim Bender, Lewis Brashear and Zeldon Angel.

Truly the greatest gift of love is the gift of self. We love, we share because HE first loved us.

Frank Owen



Scholarship must be honest

Our Southern Baptist Convention has now moved decisively to the far right. How much this will affect what we are in the churches on Sundays remains to be seen. Certainly it is on Sundays in the churches that we are what we are. The convention meets three days a year. Its boards, committees and the employed professionals whom they direct are the people responsible to sustain the agencies and programs authorized by the convention.

A so-called liberal Southern Baptist is usually to the right of the center in relation to Christendom, generally. Accordingly, I count it not too important when the norm of our constituency moves somewhat right or left to be a bit more or less conservative at a given time.

I do pray that in this very conservative trip that Southern Baptists have embarked upon, we shall not forge for our constituents so hard a line of orthodoxy as to preclude our traditional allowance for human freedom of thought. As Baptists we have stood for a healthy measure of individualism.

There is a great body of doctrine on which we generally agree—certainly enough to stay in fellowship, but we have no creed—we are dedicated to congregational autonomy and individual freedom. We don't grind out Christians (or churches) just like you make sausages—all the same size, same color, same shape; all parroting the same cliches and shibboleths.

God made us in marvelous variety. Capable of thoughtful, voluntary unity, yes, but never to be reduced to programmed zombies, never intended to be automatons.

In this connection, I lament an undue atmosphere of attack against our seminaries and schools. God help us if we destroy confidence in them. We shall have no Christian institutions of learning left to support while continuing to be taxed to sustain spiritually sterile institutions.

And let me remind the reader that our scholarship has to be honest. We depend on our best scholars at times like medicine depends on laboratory researchers. Few of us have time or background to be linguists and such. We are without orientation if we can't allow our scholars to honestly report their findings. We have to build on biblical truth as we honestly find it.

A note on years

by Jerry Hopkins

One year seems such a fleeting time in the perspective of an entire life span. Yet when one thinks meaningfully a year is a great amount of time. This past year can never be relived; it is time forever past. When one begins to look back, he sees many precious hours wasted. We are to redeem "the time, because the days are evil" (Eph. 5:16). Paul's advice is emphatic at this point. "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5)

The time which we have is the most precious of our possessions. It is the most valuable because it is irrevocable. Once lived it can never be relived. This is the great distress which many people feel when they look back on time that has been lost. Time lost is never to be regained. Time wasted is time when we have not in the fullest sense lived the human life. The real human life lived to the fullest, the Christian life, is time enriched by the joys of experience, sharing, creative endeavor, meditation and even suffering. In a life that is distinctly Christian there is no place for idleness or mediocrity. There is ever the lively experiences which enrich life making it human and Christian only when Christ is in it.

At this time of the year, we stand at the transitional point—gazing back over the past and looking forward to that which is new and yet unknown. Thoughts seem to be alive as we anticipate the celebration of the 204th year of our nation's birth. There are regrets, joys reminisced, suffering relived and experiences recalled. Yet this is only an imaginary transitional point imposed on time by man.

These are perilous times in which to live. Yet they

present the Christian with a fantastic opportunity to share the message of Jesus. We must give the world the message of the Lord by our living, as well as by our words. We can proclaim his wondrous transforming power in these tempestuous times by the exemplary way we live. In the midst of racial unrest, social ferment and political uneasiness we can exemplify our faith and trust in Christ by the peace and serenity in our lives. We must confront others with this one who has changed us. The Lord Jesus is indeed our only hope for new lives.

These are exciting times in which to live; challenging times in which to work for the Lord. Jesus, ever present and real in life, proves constantly sufficient. In the crises of life he is there to assist. He is a friend like no other, but he is no sentimental escape. He causes one to face the great facts of life and the significance of "redeeming the time."

All the years ahead can be time spent in Christ's service. They will be time invested in eternity or time eternally lost. Christ is ever urging us to give ourselves and, consequently, our time to him. "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:24-25). The measure of a person's life is that to which he gives his time. Will another "new year" in the life of our nation . . . or our individual lives . . . be wasted, or will the time be redeemed in wisdom by walking with the Lord Jesus in the way of victory?

Show biz on a Sunday morning

by Jerry Hayner
Pastor, First Baptist Church,
Gainesville, Fla.

Few people would disagree that the most popular form of entertainment today is "spectator" oriented. Movie going is big business. Television is big business. People want to be entertained, thus spectator sports like football, basketball, baseball, horse racing, etc. are drawing crowds never before equaled in the annals of history.

People respond in somewhat the same ways to their entertainment. If it comes to us by television or radio and we like it, we watch it or listen to it. If we don't, we turn it off and walk away. If the entertainment is that which is presented to us in a location like a stadium, a coliseum or an arena, we voice our pleasure or displeasure by clapping, cheering, booing or even throwing things.

I also think that few people would disagree that whatever entertainment is, it must get better and better or we will become bored and disinterested. Look at the television shows and movies that couldn't rate with the people. And in sports it's almost funny the way we hire and fire our coaches as we look for instant entertainment of the "Top Ten" variety. With slogans and mottoes, cliches and what have you, we urge them on.

So what has Sunday morning to do with all of this? Plenty. Some say it begins at 11 a.m. sharp and ends at 12:00 p.m. dull. Some say, "Why waste my time going to a building that's too hot or too cold, sitting

on benches that are too hard, sitting beside people who are too fat, too restless, or too something, listening to a speaker who is too dull, and then fighting restaurants that are too crowded?" The other alternative is—Showtime A.M. A beautiful setting in nature or some ornate cathedral . . . gorgeous and talented singers . . . a speaker who is gifted with more personality than a thousand village preachers . . . and you can watch them while sitting down, lying down, or standing on your head if you please. It's Showtime, Sunday Morning.

How has that affected the church down on the corner, or has it? Well it has, in more ways than one. Negatively, it has drained away some of the tithes and offerings and some of the people who are afflicted with "Sunday morning headaches" that usually feel better by noon. Lots of print has been given to that. So I'll save my thoughts.

What really concerns me is the way many of the "spectators" who leave the comforts of home and attend the services at the local church respond to those services.

Recently I had the occasion to be a "television" worshiper. The hospital bed was my pew for the morning. So I tried to worship "in spirit" although I couldn't be there in body. The congregation sang together, and I hummed along. Then the shocker came. A soloist presented the beautiful testimony of

God's grace and the congregation cheered. The choir sang. They cheered again. An orchestra played—once more the hand clapping swelled. A testimony was given; the people cheered the witness. It was kind of them not to applaud the prayers, and I guess, being a preacher, I felt sorry for the minister. He was the only one who did very much that didn't get any applause. I hope his feelings weren't hurt.

That's enough of my facetiousness. What really is at stake? Worship—pure and simple. What is it? When is it? For the sake of me, I can't imagine Isaiah hearing great crescendoes of hand clapping or cheering whenever he entered the temple in Isa. 6. Somehow he didn't see or hear the worship leaders. They were transparencies through whom he saw the Lord "high and lifted up."

Pardon me, folks, but I think we've been overly influenced by our culture when you can no longer worship without cheering the "performers" for their great achievements. I, for one, protest. I'm not against good singing, good testimonies, interesting speakers, dynamic sermons or any of the rest, so long as they point beyond themselves to the God they're supposed to exalt. I'm not even against telling people you appreciate what they've said or done that blessed your life. I'm just against Showtime, Sunday Morning!