

Mrs. Jackie Prater [r] presents a volume of letters of appreciation to Hicks and Reba Shelton on the occasion of Shelton's 50th anniversary in the ministry. Mrs. Prater was chairperson of the Calvert City First Baptist Church committee which arranged the celebration. Shelton is interim pastor at the Calvert City church.

Walker accepts, rejects Indiana editorship

James A. Walker, announced as new editor of the Indiana Baptist in the newspaper's June 2 edition, has retracted his previous acceptance of the position.

Citing only "personal reasons," Walker, stewardship director for the Arkansas Baptist State Convention, notified Indiana officials too late to remove the story from the newspaper that he no longer "felt comfortable in the situation."

R. V. Haygood, executive secretary for the State Convention of Baptists in Indiana, accepted Walker's retraction with "deep regret" and said the convention's committee will continue its search for an editor.

Indiana has been without an editor for its 9600 circulation weekly since the sudden resignation of Gene Medaris Feb. 2.

Dacca missionaries stay after coup attempt

All 17 Southern Baptist missionaries in Bangladesh were in their annual meeting in Dacca when President Ziaur Rahman was assassinated in an attempted coup May 30.

In a telephone report Dan Johnson, missionary journeyman to Bangladesh, said there was no immediate danger to the missionaries and they planned to remain in Dacca for a few days until the situation calmed.

Johnson, who has completed his journeyman term, called from London enroute to the United States. He left Bangladesh May 31.

May figures show continued support of Cooperative Program

Undesignated contributions through Southern Baptists' national Cooperative Program increased 12.6 percent over May 1980, putting gifts for the first eight months of the fiscal year 13.6 percent ahead of last year.

May's gifts of \$7,015,955 boost the year's total to \$54,380,651, up from last year's \$47,867,714 at this time.

Designated contributions rose just .42 percent in May to \$8,873,705. For the year designated gifts are \$59,996,091 or 11.2 percent ahead of 1980's pace.

May's designated and undesignated gifts totaled \$15,889,659, up 5.5 percent. For the year all gifts are \$114,376,742, up 12.3 percent.

McCall says journal survey of seminary students distorted

Duke K. McCall, Southern Seminary president, has challenged a report in the April-May issue of the Southern Baptist Journal that only 63 percent of the seminary's graduate students believe in God, 63 percent believe in the divinity of Jesus, 32 percent believe in the virgin birth of Jesus, 53 percent believe in life beyond death and 37 percent believe in the existence of the devil.

The Southern Baptist Journal implied that these were "yes" or "no" questions, when this was actually not the case, McCall told the Baptist and Reflector, newspaper of Tennessee Baptists.

Southern Baptist Journal, published by the Baptist Faith and Message Fellowship, reported its conclusions were based on a 1976 master of divinity thesis by Noel Wesley Hollyfield Jr. entitled "A Sociological Analysis of the Degrees of 'Christian Orthodoxy' Among Selected Students at Southern Baptist Theological Seminary."

Hollyfield's study used the method of a survey conducted in the mid-1960s by two California non-Baptist sociologists, Charles Y. Glock and Rodney Stark. Their study of Christian orthodoxy concluded that the "conservatives" were groups like American Baptists and the "fundamentalists" included Southern Baptists and Missouri Synod Lutherans.

Instead of asking specific questions the Glock and Stark study had used six statements in each category—ranging from that they considered to be "most

conservative" to "atheistic." Respondents were asked to choose the statements which most nearly reflected their views.

Hollyfield's study used the same statements as the sociologists'. The percentages used in the Southern Baptist Journal actually mean that 63 percent of the students surveyed chose Glock and Stark's interpretation of the "most conservative" statement on belief in God, McCall said. No student chose the statement which Glock and Stark interpreted as expressing no belief in God.

McCall questioned the competency of the statements in Glock and Stark's survey to determine what a Baptist believes. "They were applying sociological measures to theology which means they could measure sociological opinions, not theological beliefs," he observed. Sociological terminology rather than Baptist terminology was used in the statements.

The SBTS president also clarified the charge in the Southern Baptist Journal that Hollyfield's thesis "was read and approved" by seminary faculty members who were "satisfied that the contents were accurate and conclusions validated."

"The thesis was not 'approved,'" McCall said. "The professors concluded that he (Hollyfield) had done enough study to have the paper accepted. It did not mean that the professors approved his conclusions."

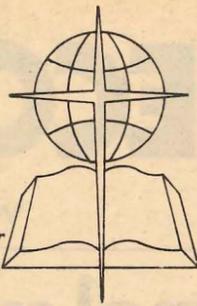


Former President Jimmy Carter [second from left] recently met with Southern Baptist journalists to discuss his identity as a Southern Baptist, the controversy currently affecting the convention, his assessment of the religious right movement and some

notable factors of his presidency. With Carter are [l-r] Al Shackleford, editor, Baptist and Reflector, Tennessee state newspaper; Bob Maddox, former presidential liaison to the religious community; and Stan Hasteley, Baptist Press bureau chief, Washington, D.C.

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

Sunday School Board celebrates 90th anniversary

The 90th anniversary of the Sunday School Board of the Southern Baptist Convention this year gives occasion to take note and express gratitude for the inestimable contribution of this institution to Southern Baptists. Southern Baptist Theological Seminary professor Walter Shurden, who has written an updated history of the board for the 90th anniversary celebration, is correct in saying "no institution has done more to denominationalize Southern Baptists than this board." He could have also said the Sunday School Board has more responsibility for the present beliefs and practices of Southern Baptists than any other human source. Not even Baptist colleges and seminaries have been as influential in fashioning our doctrinal stance. Shurden's history suggests the following observations.

Like other important and influential institutions in Southern Baptist life, the Sunday School Board came into existence only after arduous and persistent efforts and amidst much difficulty and disagreement. The first three attempts fell by the wayside before the present organization began with one staff member and one secretary.

When the Southern Baptist Convention was organized in 1845 the general feeling was that the literature needs of Baptists in the South could continue to be amply met by the American Baptist Publication Society. This national organization had been formed in 1824 and had many loyal supporters in the South who opposed the start of a Southern Baptist publishing house.

The creation of a Sunday School Board was not seriously considered in the organizational meeting of the Southern Baptist Convention in 1845. But some farsighted leaders in the South saw the importance of Southern Baptists having their own publishing agency and in 1847 some of them met in Savannah, Ga. and formed the Southern Baptist Publication Society with headquarters in Charlestown, S. C. The new organization won considerable support but the tragic Civil War, financial disaster and opposition from Landmarkism spelled its doom.

The convention itself started the Bible Board of the Southern Baptist Convention in 1851. Its first assignment was restricted to circulating Bibles but by 1855 it was expanded to promote Sunday school. It, too, became a victim of the Civil War and was officially abolished in 1863.

In the same convention session a new organization called the Board of Sunday Schools of the Southern Baptist Convention was formed. Two of the most prominent leaders of Southern Baptists lent their talents to this new publishing effort. They were Basil Manly Jr. and John A.

Broadus, professors at Southern Baptist Theological Seminary. The new board was based in Greenville, S. C. with Manly as president and Broadus as corresponding secretary. In spite of significant contributions by Manly and Broadus the convention abolished the 10-year-old Board of Sunday Schools in 1873.

The responsibility for Sunday schools was assigned to the Home Mission Board from 1873 to 1891 when the permanent organization was founded. The founder and first corresponding secretary of the present Sunday School Board was J. M. Frost, certainly one of the most influential Baptists Kentucky ever produced. Frost was very reluctant to leave the pastorate of Leigh Street Baptist Church in Richmond, Va. but on July 1, 1891 he began his Sunday School Board ministry with one desk and one helper. His office was in a corner of the office of Tennessee Baptist editor E. E. Folk, who provided the space free of charge.

What a story! Beginning 90 years ago with two employes and one desk in the corner of another's office, the Sunday School Board today has 1500 employes, a \$109 million budget and property worth \$33 million.

The wisdom of creating a Sunday School Board to provide literature for Sunday schools was bitterly debated in the Southern Baptist Convention sessions of 1877, 1878 and 1879. The debate also went on in state paper editorials. Only two state papers, the Baptist and Reflector of Tennessee and Western Recorder of Kentucky, endorsed the idea. This contribution of Western Recorder to the establishment of the Sunday School Board was recognized in anniversary services in Nashville May 28-29.

The editorial support of Western Recorder was but part of Kentucky's contribution to the Sunday School Board. Manly and Broadus, prime movers in the first Sunday School Board, were Kentuckians when they moved with Southern Seminary to Louisville and Louisville was a strong contender with Nashville as the location for the board. Above all, J. M. Frost, a native of Georgetown, will always be revered as a foremost architect of the Southern Baptist Convention.

Is there a doctor in the house?

Is there a doctor in the house? The patient is the Southern Baptist Convention and the emergency is the current controversy which threatens the health, if not the very life of the convention.

The physician needed is a denominational statesman who has the respect and confidence of both sides of the current fuss and who could call us from our petty bickerings back to our God-given role of proclaiming and living the gospel of love. In the past when similar crises have arisen God has provided a prophetic voice and a steady hand but no such statesman seems to be on the horizon. Consequently Southern Baptists in

Los Angeles this week could throw fuel on a fire that already threatens our unity and world witness.

This would be shameful because no great differences divide us. The differences are more imagined than actual and more concocted than real. Different views of inspiration of the Bible have always been with us but the Bible's ultimate authority is affirmed by all of these views. In the heat of controversy minor differences are always magnified.

Both sides have what seems to them to be a just course. One would save Southern Baptists from liberalism, the other would save us from creedalism. Either of these would be disastrous for Southern Baptists but actually neither constitutes a serious threat.

Liberalism is a relative term and means different things to different people. The fact is theological liberalism is rare among Southern Baptists. Throughout their history Southern Baptists have been so conservative in theology that anyone espousing liberalism has removed himself or has been removed by safeguards instituted for that very purpose.

Accusations of liberalism have been directed toward seminary teachers since the first seminary opened in 1859. In the meantime our seminaries have provided every generation with preachers who have been faithful to the Bible. Millions have found Christ through their preaching and been nurtured by their exposition of the scriptures. The same is true today.

Southern Baptists have sailed safely through other controversies and will survive this one. Indeed, this one is not near as fierce as the one in the 1920s and 1930s involving Frank Norris and fundamentalism. No one criticizing seminary teachers and denominational leaders today has a fraction of the ability or influence of Norris. The only reminder of Norris in current criticism are two irresponsible writers in independent papers who make Norris smell like a rose. Fair minded Baptists disregard such criticism.

Creedalism means the imposition of one particular view upon all Southern Baptists. This has been tried before but true Baptists have always revered soul freedom and diversity too much to become creedalists. We let those who would impose their personal views upon all of us go only so far before we put them down.

The most lamentable aspect of the current controversy is that it is not on issues but more and more centers on personalities, on name calling and labeling. Debating issues would be constructive but accusations and name calling are always destructive.

The conclusion of history may be this. The real heresy of Southern Baptists in 1981 was not liberal views toward the Bible but unloving views toward one another. This would be the greatest of all tragedies to befall us for with love our differences can be worked out but without love perfect doctrinal uniformity is as sounding brass or a tinkling cymbal.

Is there a doctor in the house?

The Baptist brouhaha and biblical authority

by Henlee Barnette

Some Southern Baptists are engaged in a brouhaha about biblical inerrancy. I had not planned to enter the controversy, but the issue has been blown preposterously out of proportion to its importance for Christian faith and practice. Members of my Sunday School class asked what the fuss is all about. The following is my response.

I share the biblical, historical and classical position of Baptists: basic biblical doctrines are infallible, but translations of the Bible do have errors in them. John A. Broadus, a founding father of Southern Seminary, 1859, noted that there are "spurious texts" in the Bible as we now have it and that they should never be used as texts in preaching. Indeed, I do not know of any Southern Baptist professor who teaches that the Bible as we now have it is without some translating errors.

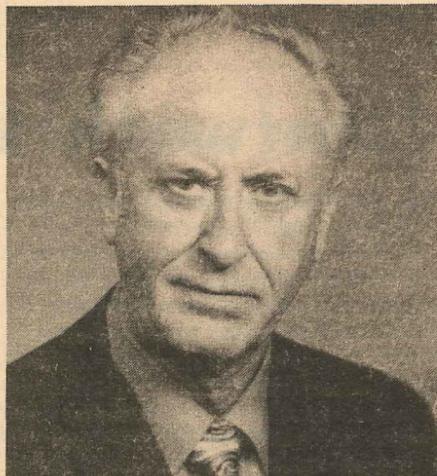
The autographs. Advocates of inerrancy know that all the translations we now possess have "spurious texts." Yet they try to leave the impression with the theological non-specialist that every word is perfect and every text is true. When confronted by competent scholars that there are "spurious texts" in the Bible they say, "Oh, I mean that the 'autographs' are inerrant." The autographs are the original manuscripts written down as the authors were inspired of God. But no such manuscripts have ever been found. If ever discovered they probably would not be perfect documents because they would reflect the culture and theology of the authors. Only God is perfect. All else bears the mark of imperfection.

If God intended for us to have an inerrant Bible, why don't we have error-free copies? One answer is that salvation does not depend on the doctrine of inerrancy and the truth of Christianity can survive without it. Besides, if we had a perfect Bible it might become an object of worship. **Jesus is the Word.** Jesus Christ is the Word, the Logos. For the Greeks it was a philosophical idea as well as word, the spirit of reason imminent in the world, the ultimate principle in and behind the material world. The Hebrew for "word" (dabar) was always the spoken word, a living thing with power to effect things, a "happening" (Gen. 1). Later the creative Word was absorbed into the concept of divine wisdom personified describing the activity of God (Prov. 8). Still later the Word became associated with the written law or the Jewish Torah. This is what some Southern Baptists have done. They equate the Word with the words of the Bible. The words of the Bible bear witness to the Word of light and life, even Jesus.

John puts the Word in his true perspective. The Word is not the Torah but Jesus Christ who was from eternity. The Word was made flesh, a real human being (contra the docetics) who dwelt among us, a historical figure, fully man and fully God (John 1:1-14). Hence, Christ is the ultimate norm of faith and practice.

The record of revelation. The Bible is the record of God's revelation of himself, his will and his purpose reaching its climax in the person of Jesus Christ. (Heb. 1:1f). The content of the Bible is "God-breathed," that is, a product of the action of the Spirit. Men moved (carried along) by the Spirit spoke from God (II Tim. 3:16, I Pet. 1:20-21). Hence, I prefer to put the emphasis upon inspired men who wrote and not the letter of the word.

The Bible, like the church, the conscience and the Spirit, bears witness to Jesus Christ and saviour and Lord of



Barnette

life. Also they bear witness to the fact that Jesus Christ is the ultimate criterion of character and conduct. If certain teachings in the Bible do not square with Christ's life and teachings, they are historically and culturally conditioned and do not apply to the present situation. In short Jesus Christ is the Word, the ultimate authority of faith and practice and not some theory of inerrancy of the Bible.

To make the Bible the ultimate authority is to usurp the authority of Christ. It is to absolutize a book. This is bibliolatry, the worship of a thing instead of a person, Jesus Christ. Baptists who claim that the Bible is absolute, inerrant, infallible in every minute detail are as wrong as Catholics who claim these same powers for the pope. The Bible is pen-ultimate; Christ is ultimate.

Politics, power and the kingdom of God. The current controversy about inerrancy has hidden agenda. One is opposition to professors in our seminaries using the tools of source criticism, form criticism and tradition criticism to better understand the Bible. These tools are legitimate means to make clear how the biblical authors used materials in putting the oral tradition into written form. True, there is the temptation to make the tools of interpretation ends in themselves. This is not only wrong, it is ridiculous and may be an effort on the part of a professor to appear erudite and intellectually sophisticated. I know of no Southern Seminary professor who does this.

Another hidden agenda is the struggle for power. This actually is the

primary issue which has to do with who is going to control the Southern Baptist Convention. Both groups, the inerrancy of the scriptures and infallible doctrines people, are conservatives who want the power to shape the convention and its agencies.

Many conservative Southern Baptists now gaining positions of power in the convention are pastors of colossal quasi-independent Baptist churches which give a pittance to the support of the Southern Baptist Convention. For over a century progressive-conservative Southern Baptists have supported and built with their tithes, offerings and personal energies a great program of missions, evangelism, education, publications, hospitals, children's homes and service agencies. If the radical right-wing Southern Baptists gain control over the convention, such ministries will inevitably decline in size and service for Christ.

The susceptibility of some members and ministers of Baptist churches to manipulative religious leaders is frightening. Is it an unconscious desire to escape from the radical freedom of Baptists by submitting to authoritarian personalities who will make decisions for them? Is it an expression of anger toward an increasing Baptist bureaucracy? Or is it a struggle for more democratic participation in convention affairs? I think that it is this latter observation. Progressive-conservatives or moderates have dominated the convention for decades. They have indeed had their politicians seeking to get elected to office and, once in, have appointed persons of their own political persuasion to important posts in the convention.

I believe changes should be made in the way that the Committee on Committees is appointed. (The Committee on Committees appoints the Committee on Boards which appoints the trustees of institutions, agencies and commissions.) At present the president of the convention has complete power to appoint members of the Committee on Committees. The past president of the convention abused this power by appointing a committee made up of

almost totally radically conservative members.

One step in the right direction would be for the president, vice presidents and four regional (East, West, North, South) members at large to form a committee to appoint the Committee on Committees. Perhaps further steps may have to be taken so that it will be impossible for any one power hungry segment of Southern Baptists to take over the convention and its agencies.

In the present controversy one group is attempting to prove that it believes the Bible more than the other one. In so doing we are debilitating our witness and making ourselves not only a "stumbling block" to the faith, but a "laughing stock" in a world weary of fratricide.

The kingdom of God should be the unifying symbol of our denomination. So let us get beyond the divisive arguments about inerrancy to the demands of the kingdom of God in terms of evangelism, religious education and missions. These and other neglected issues, such as business ethics, politics, war and peace, also delineated in the Baptist Faith and Message, should have our attention and action.

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Messages to the convention

Excerpts from the president's address by Bailey E. Smith

Smith testifies the 'worth of the work' to Southern

Peter and John were having a bold mission thrust, "Now when they saw the boldness Peter and John . . ." In Other words, their boldness was obvious and that boldness came from the fact that they believed the work of Christ was worth whatever the price. They said, "For we cannot but speak the things which we have seen and heard."

Our theme for this convention, keeping in mind our Bold Mission Thrust emphasis, is our bold response . . . Now! I sincerely believe that in this day of compromise and vacillation that is an appropriate theme—"Our Bold Response Now!" Now is the day for us to speak the claims of Christ and respond to the needs of a hungry, lonely, needy, waiting world.

These past months as your president I've gone across this great land and abroad seeing Christians in many and varied types of work. I've heard many of them tell of the challenges of this work, yet never with a regret or complaint. I asked almost everywhere I was one consistent question. I would look square in the face of that dear servant of Jesus and I would ask, "Well, do you

think it's worth it?"

In one of our pioneer areas I asked a precious pastor's wife who was just relating how long it had been since she had a new dress, that very question. She answered, "I've never doubted that a moment."

I was kneeling in prayer with one of our vocational evangelists who preaches about 43 weeks a year. He misses many events in the life of his family. He said, "It's God's will. Sure it's worth it." A denominational official in Nashville with a heavy load answered the same way—so did a seminary professor.

Now I want my bold response and your bold response to be that the work and opportunity God has given us is a worthy work. I want us to see five worthy parts of our work. First of all we respond boldly to a waiting world because we have:

A saviour worth serving. Oh how the Word is a testimony to his uniqueness and greatness. Jesus Christ is not one of the prophets who came to earth to show a "part of the personality of deity" as I read one to say. He, in the

flesh, was God incarnate. All man, as if no God. All God, as if no man.

As Christians we are not proclaimers of some theoretical religious or philosophical meanderings from the dusty libraries of antiquity; we are ambassadors of one in whom only is salvation, the Lord Jesus Christ.

When Adrian Rogers spoke last year at the Southern Baptist Convention in St. Louis he challenged us in his eloquent and powerful way to preach Jesus the "master of the mighty, Christ of the conquerors, head of the heroes, leader of the legislators, overseer of the overcomers, governor of the governors, prince of the princes, king of the kings and Lord of lords."

We have a church worth reviving. It really doesn't matter whether a church has a carpeted aisle or vinyl tile. It is not essential to know whether a man has a ThD or never had the opportunity for training. What does matter is that within those walls the Holy Spirit of God does its work, its mighty work where "sinners are converted and God's name is glorified." A revived

church is a caring and sharing church. We don't want to be a cloistered crowd creating cultural calisthenics but a lighthouse where men in the darkness can be saved, a rock for those sinking in life's despair, a hope for those who face a dead-end street.

Oh God, let the revived church go out on life's sea and bring men and women and boys and girls to the shore. Only a revived church can do the job. Our greatest song still is, "We have heard the joyful sound, Jesus Saves—Jesus Saves. Shout salvation full and free, Jesus Saves—Jesus Saves."

We have a denomination worth supporting. Someone shared with me that the annual income of the eight leading electronic evangelists are spread over a range of from \$60 million down to \$11 million, for a grand total of \$293 million. With no thought of disparaging the work of these good men of God, it has been pointed out that their budgets supported two churches, five schools, one hospital, TV ministries and some special and periodic mission work.

George H. Harris, the writer of the

Excerpts from the convention sermon by James L. Monroe

God is faithful to himself, his purpose, his people,

"The Lord's loving kindness indeed never cease, For his compassions never fail, They are new every morning; Great is thy faithfulness" (Lam. 3:22-23).

There was a period in my life once when I knew God was trying to teach me something, but I had not been able to learn it. I was willing and at times it almost came through but then it would slip away.

It was after my first trip to Israel. I tried to sort out my impressions of that visit. One thing impressed me. When I visited the sites associated with Jesus I expected to feel a special closeness to him. It didn't always happen. The ornate church buildings, the noise of the vendors nearby and the air of hostility that prevailed in those years caused me to have conflicting reactions.

All through that experience I had the feeling that I'd missed something that God was trying to tell me. I'd been so intent on realizing a preconceived idea that I missed the main point he was trying to impress on me. It was not until a subsequent visit that I finally grasped it.

I was atop Masada, that majestic mountain fortress overlooking the Dead Sea. I tried to imagine the emotions of the people of AD 73 as their brave leader, Eleazar Ben Yair, told them that capture was imminent and led them to choose death rather than slavery to Rome.

Centuries before God had said to their father Abraham, "And I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8).

Then I turned the pages of history for 1875 years. I watched the modern exodus as the Jews flocked back to Israel from among the nations. I heard David Ben Gurion reading the declara-

tion that Israel was once more an independent state.

As I walked over the ruins of Masada I came to the ancient synagogue. There the message came through to me. It was what God was trying to tell me about himself and it was the greatest lesson I could possibly learn—simply this, "God is faithful." The Israeli flag flying over Masada helped me to believe those words as never before.

God's people rise to no greater heights in worship than when they cry out in praise, "great is thy faithfulness." The acceptance of this eternal truth causes hope to be reborn. It challenges and enables God's people to be faithful to him. "Let us hold fast the confession of our hope without wavering, for he who promised is faithful" (Heb. 10:23).

Faithful to himself

When we say God is faithful we mean first that he is faithful to himself. He is God. He has always been God. He will always be God. He will never be less than God. He will always be all that God is and there can be no more. Malachi quotes God, "For I, the Lord, do not change" (Mal. 3:6).

Because God does not change; his attributes are always the same. They are his perfect qualities which are inseparable from his nature and which constitute his character. They are blended in perfect harmony in him and he always acts in keeping with his attributes. When we know his attributes we know how he will act.

Faithful to his purpose

When we say God is faithful we also mean he is faithful to his purpose. God has made no secret of his purpose. It is stated in scripture. He intends to sum up "all things in Christ, things in the heavens and things upon the earth" (Eph. 1:8-10).

God can be faithful to his purpose because he is sovereign. This means he has the power and the disposition to rule his entire creation.

Because our unchanging God is sovereign we have confidence that he will achieve his goal in history even if men are unfaithful. And there are times when men fail him—even those chosen by him and called to declare his purpose. In so doing they stand in stark contrast to his faithfulness.

He places his church into the world and calls it his body. There it faces ignorance, indifference and hostility. Imperfect men are called to do an impossible task. They become so enmeshed in their own sinfulness and littleness that it begins to look like the gates of Hades shall stand after all.

Once more God has the last word. He tells men, "God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it" (1 Cor. 10:13). Imperfect men, believing in God's faithfulness, march on.

Then his church plans a Bold Mission Thrust, admirably planning to give all the people of the world the opportunity to hear the good news of Jesus in this generation. A frightened and infuriated enemy strikes back determined to turn the thrust into a bust.

But God is faithful! As the fragile fellowship of the church begins to fracture and as men cry out in anger and frustration at each other the spirit of God begins to woo their hearts. They remember, "God is faithful through whom you were called into fellowship with his son, Jesus Christ our Lord" (1 Cor. 1:9).

The faithfulness of God entices men to march on.

Faithful to his people

Having said that God is faithful to him-

self and to his purpose let us now joyfully declare that he is faithful to his people. The very nature of the relationship between him and his people declares this.

God's people are those who have been born unto him. A believing sinner, having been justified by the saving death of Jesus on the cross, is indwelt by God's own spirit. The Spirit gives him life. This is the new birth. An inseparable union is formed between him and God. God can only be faithful to himself as he is faithful to whom in whom his spirit dwells.

Since the people of God are bound unto the purpose of God they are guaranteed God will be faithful to them. God's purpose involves the people he has called to be his own.

My response

How shall I respond to this eternal truth that God is faithful? Surely I cannot remain passive to such a revelation. The Lord's loving kindness and compassions are new every morning as reminders of his faithfulness. Likewise there should be a daily response of faith on my part.

God has been faithful to me. Fifty-two years ago I entered into a faith relationship with him. When he called me to himself I had nothing to offer him. Even though after a half century I still follow him I can take no credit for it. Though for 42 years I have preached his message, and the end is not yet, I cannot boast.

His faithfulness has sustained me. There were so many times I stumbled. I could have deserted him. That I did not is not due to any great strength or courage on my part. I simply trusted in his faithfulness.

That is why the revelation God gave me on Masada has been so sweet. It has helped me understand the secret of my life. It has helped me see how a

Baptist Convention body in L.A. June 9

article, "contrasted the work of the Southern Baptist Convention in a recent year in which the mission income totaled \$316 million. But these mission funds supported 6000 full time missionaries in more than 90 countries, six seminaries (10,000 students), 67 colleges, schools and Bible institutes, 1100 Baptist student directors, 32 radio and TV programs each week, and leadership and materials for 35,255 Southern Baptist congregations which have averaged 1000 baptisms per day for the past 25 years."

This is why I believe the Bold Mission Thrust emphasis is right on target because Southern Baptists have the capacity to bring Jesus to a lost and dying world. We can confront our world with the glorious gospel of Jesus Christ by the year 2000. I want to say—

We have a Bible worth believing.
You say, Bailey Smith, do you believe the Bible is totally the Word of God? Do you believe the Bible is the infallible Word of God? Do you believe what Southern Baptists adopted as our

statement of faith in the 1963 Southern Baptist Convention that quotes, "The holy Bible was written by men divinely inspired and is the record of God's revelation of himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end and truth without any mixture of error for its matter." Yes, yes, yes—I believe all of the above.!

If the Bible is the Word of God at all it is the perfect Word of God because God will not give a word of flaws and mistakes. Daniel Vestal, pastor of First Baptist Church, Midland, Tex., is exactly right when he says, "If the Bible is truthful, it must be truthful in all parts. Because truth and error are mutually exclusive. And if it's not true in all parts, who is to determine which part is true and which part is error."

Praise God for his wonderful, infallible Word. Last of all, let me say—

That we have a future worth living.
Our denomination has a great and joyful future fulfilling the great commission of our Lord Jesus Christ. Your

church has a future worth living because the gates of hell shall not prevail against it. You have a great future because if you have put your faith in Jesus Christ you can rest assured that what he said is true, "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you that where I am there you may be also."

He is coming again, too.
Sometime ago I stood at the graves of my young parents. I thought of that coming day when Jesus shall appear. The graves will open and I believe Dad will come out of one and Mom out of the other and Dad will reach out his hand and Mom will take his and, together, hand in hand and even though having been with him, they shall rise and forever be with the Lord. Oh, the great, grand and glorious future we have in Jesus Christ.

Southern Baptists, God is on his throne and challenges us to love one another because there is a world out there in need to which we must minister, remembering that we have a

saviour worth serving, a church worth reviving, a Bible worth believing and a future worth living.

Bailey E. Smith, 1980 president of the Southern Baptist Convention, is pastor of First Southern Baptist Church, Del City, Okla. He is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary and has served as president of the Baptist General Convention of Oklahoma and the Southern Baptist Pastors' Conference.

Monroe declares

seemingly impotent and indifferent church could one day batter down the gates of Hades. It has enabled me to believe Bold Mission Thrust could really happen.

It has caused me to believe that the greatest thing I can do is help someone to grasp who God really is and what it means to know and worship him.

In view of God's faithfulness I come this day to make a new commitment of my faith. I invite my brothers and sisters to join with me. As we do so let us commit ourselves to each other. Let us express the love for each other that we have so unconvincingly professed in the past.

I renew my commitment to my denomination—not because it is perfect but because it is where God has placed me in his service. It is the channel I work through to obey the great commission which is God's definition of Bold Mission Thrust.

I love the Southern Baptist Convention. Gratefully I have served it whenever given the opportunity to do so. I

shall continue to serve it but I shall always keep in mind a higher loyalty. God is not dependent on the Southern Baptist Convention but the Southern Baptist Convention is dependent on him. As I trust in his faithfulness this convention will be stronger.

Above all as I declare my faith in his faithfulness I commit myself anew to him. I have no greater need than to seek his face and to walk in humble submission to him. I must remember that without him I am nothing, but when I am with him all that he is is available to me. God is faithful.

James L. Monroe is pastor of First Baptist Church, Fort Walton Beach, Fla., and served as second vice president of the Southern Baptist Convention 1976-77. Currently he is a trustee of Southern Baptist Theological Seminary. He is a graduate of Livingston State Teachers College and Southern Seminary, and attended Howard [now Samford] College.

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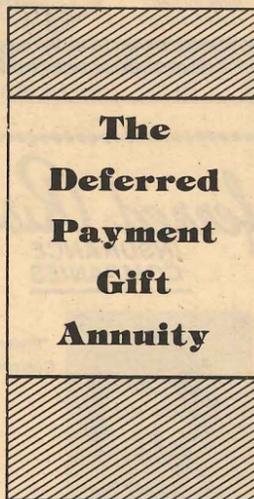
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Ministering to the children of the 80's

Trusting the process

by Lawrence J. Dauenhauer,
Director of Administrative Services

I was attending a big league baseball game the other day. Half the fun is observing the crowd, their conduct and their costumes. The conduct can be offensive as well as amusing, the costumes both casual and conversational. One young man's tee shirt in particular caught my eye. Referring no doubt to baseball, it said: "If you are losing the game change the rules!" Tempting advice, but it just doesn't work that way in the "game" of life. The reason the young people we serve come to us is largely because they have somehow been involved in a "losing" situation. In school, with their parents, in the drug scene, in their personal abilities to cope—somewhere they are losing in the game of life. Many have sought to change the rules. Many have opted out of the stream of life with radical behavior, defiant life styles, experiencing an overwhelming sense of need not to be losing.

Kentucky Baptists through our program offer these young people help in finding the answer, help in their quest for meaning and purpose in life. As our young people have discovered help in winning comes not by changing the rules but by the faith and trust to face the realities of life and live by the rules. Through our witness and out of the love our ministry offers, young people are making life work!

It is not only true, however, for our young people but for all of us. Many times when we are working out our processes and everything seems to be in a "go" pattern, we are suddenly brought up short when the final corner is turned and we find a "dead end" for our hopes for success. Our friend's tee shirt would have us change the rules and try to go around—cut the corners and make it work! But when our "heads are on straight," we look behind the "dead end" and check the process. If it is sound we move on in faith to try again and trust the process anew. In that faith our young people and, indeed, all of us can stay on target and play by the rules. We can all join hands and walk the pathways of life seeking that which can build and strengthen, that which leads to a "winning" situation under God.

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Sunday School Lessons

JUNE 21, 1981



H. C. Chiles

CELEBRATE THE VICTORY OF CHRIST

Life and Work Series

The mourning of many over the destruction of Rome was accompanied by the rejoicing of the saints in heaven. Rome's being called to account for her terrible wickedness was positive proof God was still on his throne and in control.

Revelation 19:6-8 Almighty God has preserved, controlled and directed all things he created in order that they might accomplish the purpose for which he made them. There is a divine plan of government even though it is too vast for us to comprehend and its methods too intricate for us to explain. Even though we are often staggered by what this divine government ordains or permits nothing can make us doubt the power of God's guiding hand in history. All movements of history have been at God's direction or with his permission. And God has never abdicated his throne. "This is my Father's world, Oh, let me ne'er forget That though the wrong seems oft so strong, God is the ruler yet!"

At one of our marriage ceremonies the bride gets most of the attention, with the guests watching for her appearance as the organist begins to play "Here Comes the Bride." At the marriage of the Lamb the multitude will say, "Let us be glad and rejoice, and give honour to him," with the bridegroom receiving the attention. This bridegroom is Christ, the Lamb of God, our saviour, the husband of the bride God is preparing for him. That bride is the household of the Christian faith, whom he is now preparing for presentation at the marriage of the Lamb. Wonder of wonders that we, God's children, shall see Christ and reign with him in glory! In the meantime he will protect us and provide for us. Each Christian has been saved by grace, but when he appears before the judgment seat of Christ he will be rewarded for his labors for the Lord.

Revelation 20:4, 11-15 Verse four refers to the Christian martyrs who resisted all opposition and refused to worship anyone except Christ. Because of their faithfulness to Christ they were put to death by his enemies.

One of the most terrible and awe-inspiring scenes upon which human eyes will ever gaze will be the appearance of the unsaved at the great white throne of judgment. The righteous judge who will sit on the great white throne will be none other than Christ, the son of God. John 5:22 informs us, "The Father judgeth no man, but hath committed all judgment unto the Son." No believers in Christ will ever stand before the judge on the great white throne to be judged. Only the unsaved will be judged there.

Before this judgment throne both "the small and the great" will appear and be treated alike. The righteous and perfect judge will not show partiality, but will administer absolute justice. The purpose of this judgment will be to ascertain the degree of punishment that will be meted out to each wicked person. Those who appear will be judged according to what they have done with Christ, and "according to their works." Those who repeatedly, deliberately and willfully refused "the gift of God" which is "eternal life in Christ Jesus our Lord" and did more wicked deeds than others will be subjected to punishment that will be far more severe than those who heard the gospel occasionally only and yet rejected the saviour. Some will suffer more than others, depending on the opportunities they had and rejected, and the sins they committed. By receiving Christ as saviour and having his name written in the Lamb's book of life, any sinner can avoid an appearance before the white throne of judgment and escape the horrors of hell.

RECALLING GOD'S ACTION

International Series

Deuteronomy 4:1-2, 5-10 Moses reminded the Israelites of the time when God spoke to their ancestors at Mount Sinai and made a covenant with them. The 10 Commandments were the heart of God's covenant with his people. Obedience to these commandments by God's children assured them of his blessing, but their refusal to obey them deprived them of the divine blessing.

Deuteronomy 4:1-2 Moses reminded the people of the sealing of the covenant relationship between God and them, of how they had promised they would worship God alone, and then of how they had broken their promise at Baal-peor.

In verse one Moses urged the Israelites to listen carefully to God's requirements of them. He challenged them to do exactly what God commanded them, thereby proving the genuineness of their faith in God and their love for him. Such obedience on their part would result in the prolongation of their lives and their entrance into and possession of Canaan, which was the land which God had promised to their ancestors. Obedience to the commandments of God on the part of any people is a guarantee of a life that is more abundant, full, complete and enjoyable.

Tampering with God's word, either by adding to it or subtracting from it, is strictly and specifically forbidden in verse two. Obedience to God's word is necessary on the part of his children if they are to escape divine chastisement and to receive the divine blessings in abundance.

Deuteronomy 4:5-10 Under divine instruction Moses had taught the people in Israel the laws of God, both religious and civil, and then sought to impress upon them that their successful entrance into and possession of Canaan were dependent upon their obedience to those laws. An additional effort to motivate the Israelites to obey God was Moses' appeal to them to compare their lot in life with citizens in other nations who worshiped man-made gods and deprived themselves of the blessings of the true and living God. Moses admonished and encouraged his people to exercise the wisdom of refusing to indulge in the practices of pagans. He taught them that through their compliance with God's will their standing with other nations would actually be enhanced, their own lives would be enriched immensely and their posterity would receive untold blessings.

While Moses' people were looking back with pride to what God had done for them, he was vitally concerned that they look to the future and prepare for its challenges. He did not want anything to divert them from the pathway of real obedience to God or prevent them from teaching God's word to the rising and future generations. People are prone to forget and for that reason need to be reminded regularly of the marvelous ways in which God has blessed them as an incentive to adhere closely to the teachings of his word, which teachings are just as valid and important as they were when they were recorded.

JACK R. TAYLOR

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Jack R. Taylor is president of Dimensions in Christian Living, Fort Worth, Texas. Two of his other outstanding titles are *Key to Triumphant Living and Prayer: Life's Unlimited Reach*.

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Clear Creek Comments

D.M. Aldridge, President
Clear Creek Baptist School
Pineville, Ky. 40977



Mail call at Clear Creek

I wish you could be at Clear Creek Baptist School on a typical morning when the mail arrives. On most days the mail load is quite heavy and we hear from a variety of persons who have an interest in the school.

Some of the correspondence is from former students who are out in the Lord's vineyard. They came to Clear Creek School with an intense desire to learn as much as possible about God's word and the work of his church here on earth. When they leave us upon their graduation, they are eager to be about the Father's business. They write to tell of victories, disappointments and challenges.

Other letters come from churches seeking a pastor. When this request comes we seek the Lord's will in making appropriate recommendations.

Letters also come to us from persons seeking admission to Clear Creek Baptist School. Our standards are high (as they should be) and we encourage these prospective students to know the will of the Lord.

Other correspondence comes from persons wishing to know more about the school and from those who want to come for a visit. Over the years thousands of people from all over the United States have come to this area for a look at Clear Creek School. They leave impressed with our ministry and become good friends and supporters of the school.

Some mail contains financial support which we must have in order to survive. Without that continuing and often sacrificial support we could not offer students the extremely low tuition and housing which enables them to support families as they study.

Let me urge you to write should you ever have an inquiry about what Clear Creek School is doing in these uneasy spiritual and economic times. We feel the hand of the Lord on our ministry and seek your daily prayer support. If you have a prayer request you would like for us to remember let me know and we will include it when we pray.

KBC Activities

Here and now

JUNE CONFERENCE AND CAMP DATES

Ridgecrest: Church Recreation, 6-12; Church Training Youth, 13-19; Church Music, 20-26; Bible Preaching, 27-July 3
Glorieta: Church Training Youth, 6-12; Sunday School, 13-19; Sunday School, 20-26; Sunday School, 27-July 3
Cedarmore: (All full weeks are from 1 p.m. Monday to 1 p.m. Friday):
Acteens & GA's, Cedar Crest, Grades 4-12, 15-19, 22-26, 29-July 3
RA's, Camp Rabro, Grades 4-12, 8-12, 15-19, 22-26, 29-July 3
Youth Camp: Youth Weeks (all filled, waiting list available), 15-19, 22-26, 29-7/3
Jonathan Creek: GA Camp, June 29-July 3

JUNE

- 7-11 Southern Baptist Convention and auxiliary meetings. Los Angeles, Cal.
- 21 Father's Day
- 28 Christian Citizenship Sunday. Suggestions available from Cooperative Ministries: Christian Life Dept., KBC

Looking ahead

JULY

- 6-10 Mountain Missions Conference. Oneida Baptist Institute
- 12 Christian Literature Day
- 24 Kentucky Baptist Historical Society. Bowling Green, First Baptist Church
- 31-8/1 Preschool Sunday School Workers Seminar. Cedarmore Baptist Assembly

The Child Care, Clear Creek and Oneida columns are paid space.

Oneida Journal

One day nearer

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



God has willed that Oneida's work continue. In absolute assurance of that fact we are able to labor here despite every adversity. We cannot be discouraged for if God be for us, who can be against us?

Saturday, May 16, was a cloudy day for our work. We suffered a \$375,000 physical loss by fire, much of it not covered by insurance, and money comes so hard at Oneida. (We opened school last August not knowing where nearly one million dollars was to come from for operations during the year. But we did open with confidence that our God could and would provide.) Every cloud has its silver lining, and God let me see farther than the flame and smoke that day. He works through people to accomplish his will.

I did what I could at the fire scene, not much admittedly, and the firefighting effort was not hurt when I had to quit to show various families and other guests about our campus. Their first impression of Oneida's president could not have been favorable. I was unshaven, hair uncombed, having been aroused at 4:45 a.m. with the word of "fire," covered with soot and smelling strongly of smoke. Having made the "tour," I interviewed seven students, one by one, and moved two of them into Marvin-Wheeler Hall while Hensley Hall was still burning. God said to me in this: "Boys and girls need Oneida. They are still coming. They must be cared for."

We have no master plan for the next five or 10 years, but surely God has one for us. We have no written budget, but God has one for us. He knows our needs and not just our "wants" and his provision will be sufficient. We face each day, whatever comes, with that faith and May 16 was no less so. We know we must provide our boys and girls with a quality Christian education, take care of as many as we have rooms and beds for, accept them whether they can pay or not and, no matter how far we are behind with our current bills, pay our bills as promptly as we can.

We do not recruit students. We have no field offices, no development office, no public relations director or staff. We are 40 miles from the nearest bus or airport. Yet in the past school year we enrolled students from 20 states and 13 nations. For the first time in 82 years we closed with more students than we started the year with. Indeed we closed with the largest enrolment of our history.

In the past six years we have added nine buildings, large and small, each to meet a genuine need, not an artificial or self-generated "need." We have had to add much housing to take care of a three-fold increase of staff to take care of a tripled enrolment. Boys and girls arrive every week. Calls come every day from everywhere for there are many who desire what Oneida offers, a quality program undergirded by Christian love.

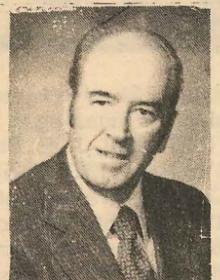
Lives are being changed for all of eternity. Almost 170 made professions of faith between August and May. Can you measure the significance of that in God's eternal plan? God tells us in each life changed to "press on" for the night is coming when man's work is done. We continue to reach out to the "lost," privileged to share God's love that has the power to change and save.

Thank God for fellow laborers: John and Hannah Sanderson, beginning their tenth year; Larry Gritton beginning his ninth year; Dean Erma Smith and her husband John in their sixth year with us; Zane Fraker and Rick Coffey beginning their fourth year; Mr. and Mrs. Scott, Paul Perry, Barry Wyrick and Luke Day in their first year; and many others who went the third mile on the day of the fire.

When the end has come and the sheaves are garnered, we'll cast our trophies at his feet. Each day is one day nearer!

Frank Owen

Prayers for convention



Next week, June 10-12 the Southern Baptist Convention will be meeting in annual session in Los Angeles. There is more concern than usual just now for this great body and rightfully so. Times of tension are to be expected in a religious democracy.

However, the rift is greater this time. The breach is deeper and potentially more destructive of our life and witness than I can remember. I have never seen so great effort to make our denomination more creedal in nature and to narrow the scope of freedom previously allowed our individual and congregational constituents. We haven't previously tried to squeeze the definition of a Baptist into such narrow confines. The Bible, itself, has been considered sufficient base for our beliefs but now we are disputing whether we can require each other to believe what men say about the Bible. Inerrancy has become a political watchword and a possible majority of attending messengers seem to believe it should be used as a political tool.

It is my own prayer that people of the far right, who are coming into office and on boards and committees amidst some pretty hard language of intention to narrow the scope of freedom and tolerance of each other's beliefs, will relax their rigidity somewhat, realizing that we cannot dictate to each other in matters of conscience. It is my hope, in turn, that the now hardening resistance of a consolidating body of moderates will be able and willing thereby, to soften its challenge of what has been seen by them as a movement to purge our agencies at the possibly unrealized risk of destruction.

In short, I pray that the convention will somehow get through this session without further polarizing two opposite forces within the fellowship whose final fragmentation would terminate the largest free, evangelical world mission program as we now know it. I pray (join me Baptists) that all of our existing constituency that believes Christ is Lord will come to recognize that we don't all have to dot the same "I's" and cross the same "T's" in order to remain united in purpose to proclaim Jesus Christ to a lost world.

Sunday School Board created 90 years ago

by Linda Lawson

The decision to establish a board to publish Sunday school literature came after moments of high drama and classic compromise between two leaders of the denomination, J. M. Frost of Virginia and J. B. Gambrell of Mississippi, at the 1891 national convention in Birmingham, Ala.

The assignment to write a report on the need for a publishing board was given to the two men because Frost, a Richmond pastor, was the leading proponent of the idea and Gambrell, editor of the Baptist Record, opposed it.

When they met to draft their report Gambrell offered to let Frost name the board's location and write the report provided Gambrell could write the closing paragraph. Frost agreed provided he could write the final sentence.

In his paragraph Gambrell noted the presence of differing views about the need for a board and concluded, "It is therefore recommended that the fullest freedom of choice be accorded to every one as to what literature he will use or support and that no brother be disparaged in the slightest degree on account of what he may do in the exercise of his right as Christ's freeman."

Frost did not dispute Gambrell's position but added in his last sentence: "But we would earnestly urge all brethren to give to this board a fair

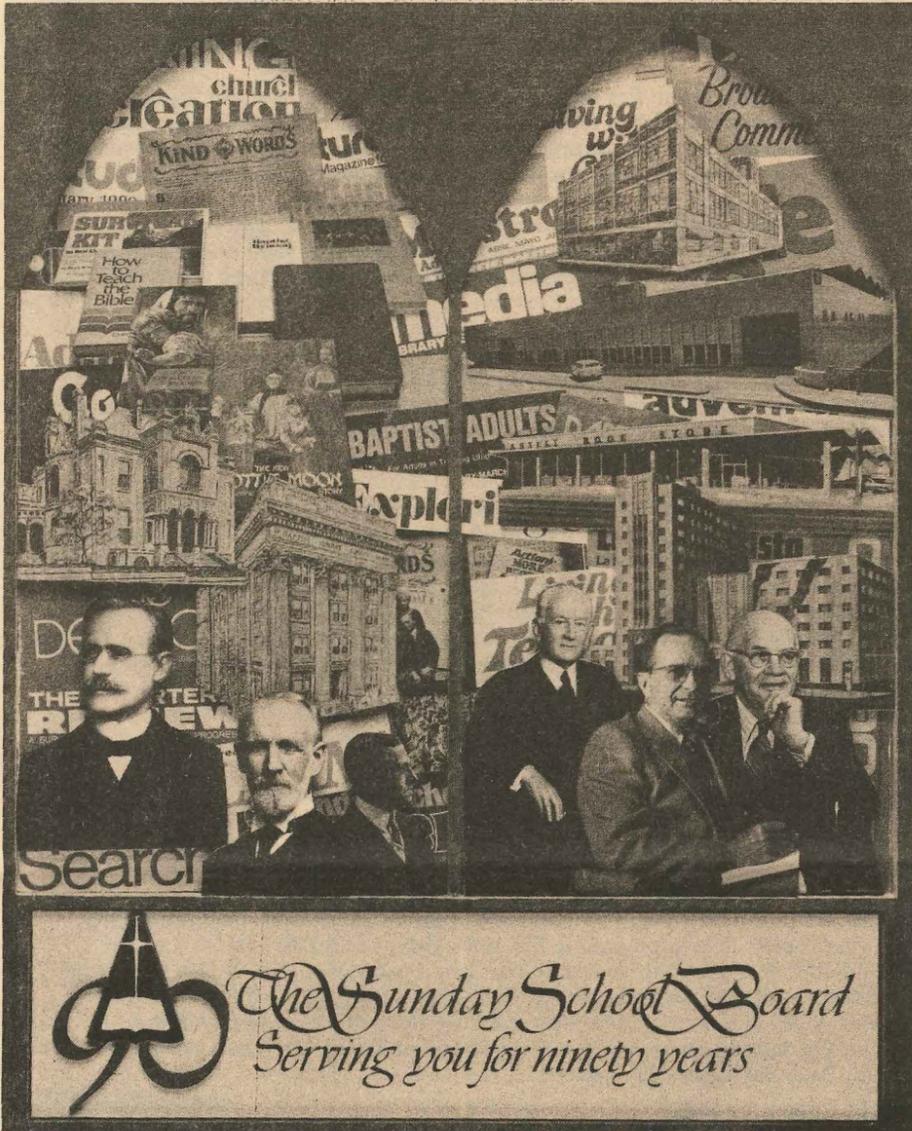
consideration and in no case to obstruct it in the great work assigned it by this convention."

After Frost presented the report to the convention messengers, John A. Broadus of Southern Baptist Theological Seminary walked to the platform and made a brief, passionate appeal for peace. Tension between sides was broken and the vote taken with only 13 dissenting votes.

Frost was elected first corresponding secretary of the Sunday School Board and chose Nashville, Tenn., as its location because it was the printing center of the South and the geographical center of Southern Baptist Convention territory.

Frost began work in the offices of E. E. Folk, editor of the Baptist and Reflector, state paper of Tennessee. Folk in 1891 had been one of only two state paper editors to support the idea of a Sunday school publishing board. The other was Thomas T. Eaton of the Kentucky Western Recorder.

Frost directed the Sunday School Board from 1891 to 1893 then returned to the position in 1896 and served until 1916. Succeeding directors have been T. P. Bell, 1893 to 1896; Isaac J. Van Ness, 1917 to 1935; T. L. Holcomb, 1935 to 1953; James L. Sullivan, 1953 to 1975; and Grady Cothen, who has had the position since 1975.



Above: Six men have headed the Sunday School Board since its founding in 1891. They are [l-r]: T. P. Bell [1893-1896], J. M. Frost [1891-1893; 1896-1916], I. J. Van Ness [1917-1935], T. L. Holcomb [1935-1953], Grady Cothen [1975-present] and James L. Sullivan [1953-1975]. Right: Al Shackleford [l], editor of the Tennessee Baptist and Reflector, and C. R. Daley [r], Western Recorder editor, were recognized by Sunday School Board president Grady Cothen during the board's 90th anniversary celebration. These papers were the only two in 1891 to editorially support the establishment of a Sunday school publishing board.

