



## Kentucky kicks off giving program

by Denise George, *State Correspondent*

Cecil Ray, national director of Planned Growth in Giving, was in Kentucky last week to introduce Planned Growth in Giving to Kentucky Baptist leadership. His first presentation was an emphasis to state staff at Middletown where he said, "This 15 year effort in Planned Growth in Giving is awesome in its goal but simple in its plan."

In speaking to the directors of missions at Cedarmore he explained that "Planned Growth in Giving will help Baptists match commitment with their vision. It (PGG) is a plan to call for the quality of commitment to enable us to do what we have had the vision to do," he said. "It will allow us to accomplish Bold Mission Thrust."

Ray also shared the emphasis with a special Kentucky task force made up of pastors and lay people from across Kentucky, meeting in Louisville. Ray, of Raleigh, N. C., told this task force, "This is not so much an effort to raise church budgets as it is to lead Baptists in a systematic plan to grow in Christian stewardship."

The task force was being prepared to participate in, support, encourage and help develop Kentucky's involvement in Planned Growth in Giving.

Ray referred to this first denominational-wide call to Bold Mission Thrust commitment as "the vision." He described its purpose as a "spiritual movement in its nature and a call to commitment in its intent." He further explained, "It does not replace Bold Mission Thrust. Instead, it is the call to commitment that enables the awesome dream embodied in Bold Mission Thrust to have a chance to be realized."

Ray emphasized in this 15 year, 15 step growth program (to kick off in 1985 and continue through 2000) a new level of commitment in giving must be made. He explained that this call to commitment will be extended to individuals, families, churches, associations, state conventions and the Southern Baptist Convention. Its purpose is to develop believers to undergird churches and to enable the denomination to achieve Bold Mission Thrust objectives.

Ray maintained that in order to reach its (PGG) goal, church members will be asked to increase their personal giving through their churches by some percentage over the 15 year period. Churches likewise would be asked to consider the 15 year, 15 step increase through the Cooperative Program and associational missions.

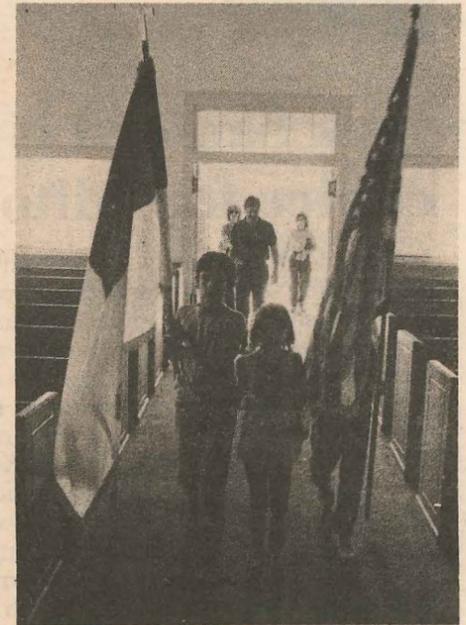
Associations will also be asked to increase awareness of Bold Mission Thrust and encourage churches to participate in Planned Growth in Giving activities.

State conventions will be called on to increase their percentage of Cooperative Program funds given to Southern Baptist Convention ministries each year. The Southern Baptist Convention goal is to increase the percentage of Cooperative Program funds allocated to the Home and Foreign Mission Boards to 75 percent. Currently it is 69.8 percent.

In supporting this emphasis, Ray acknowledged a three-fold blessing: spiritual growth for families, churches and denominational causes; an effective undergirding of Bold Mission Thrust (a growth of from three billion dollars in church income currently to over 20 billion dollars by the year 2000, and from \$300 million currently through the Cooperative Program to over \$2.5 billion by the year 2000); and further development in Christian giving and serving.

To prepare the churches for the PGG Church Event scheduled for fall 1985 a series of 21 Planned Growth in Giving seminars is scheduled to be conducted in various locations across Kentucky, February-May 1985. A team of five, made up of pastors, lay people, directors of missions and denominational leaders, will lead in each of these seminars preparing pastors and church task force leaders for the church emphasis in Planned Growth in Giving. Ray said this emphasis is to relate people to God in such a way that they will express his giving nature and assist individual Baptists in making the worldwide Bold Mission Thrust dream come true.

"Kentucky has her own dream for the Planned Growth in Giving call to commitment," William W. Marshall, Kentucky's executive secretary-treasurer, reflects. "My thought is not a new thought. It's the implementation of the vision of a dream at the level of the local church where people honestly, really feel they are personally contributing toward the winning of the world for Christ."



Dennis Moses, carrying the Christian flag, Melana Moses the Bible, and Kerry Young the American flag, head up the procession at the beginning of the vacation Bible school joint worship service at Powell's Chapel Baptist Church in Murfreesboro, Tenn. More than three million Southern Baptists are expected to participate in vacation Bible school this summer.

## ACTS sends first signal

The American Christian Television System (ACTS) became a reality at 4 p.m., May 15, launching the first TV network by a Christian denomination.

The first broadcast signal from the newest television network was sent from a 38-foot satellite transmitting dish in Ft. Worth, Tex., to the Weststar V satellite. When ACTS' blue and gold logo flashed on the eight-foot TV screen at the Radio and Television Commission headquarters, employees who had gathered to watch the sign-on broke into applause.

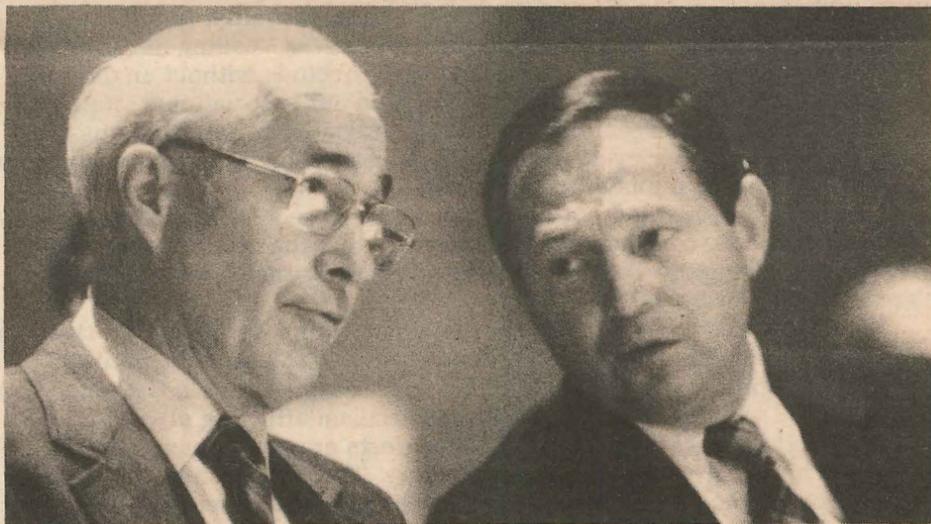
"ACTS is a reality," Jimmy R. Allen, president of the commission, told employees and reporters before the 4 p.m. broadcast. The Radio and Television Commission is assembling the network, which will deliver family and Christian entertainment programs daily to cable TV systems and television stations nationwide.

Allen led the group in prayer just before the satellite sign-on. Quoting Ps. 119, Allen said, "The heavens declare the glory of God, and they (the heavens) will become the means for sharing the message of God all over this country."

ACTS will broadcast six hours a day until June 12. On that day Southern Baptists will officially dedicate their video venture in ceremonies at the Southern Baptist Convention in Kansas City, Mo., and expand to 18-hour-per-day broadcasts.

The first program on the network, which was delivered to almost 70 cable TV systems, was a 30-minute preview of ACTS and its shows. It was followed by the first episode of "Sunshine Factory," a half-hour children's program.

ACTS will use its first months of transmission to fine-tune the operation and bring more TV systems on line. Organizers estimate the network will have access to three to four million homes when it reaches full speed June 12.



Cecil Ray [left], director of Planned Growth in Giving, discussed plans with executive secretary-treasurer William W. Marshall before one of three seminars he conducted in Kentucky last week.

## Local Baptists aid flood victims

by Dennis Brewer, *State Correspondent*

The rains came . . . and came . . . and came while individuals and communities along the banks of the Kentucky River braced themselves for what would seem to be one of the most destructive floods in the area's recent history.

In the city of Jackson, mayor Frankie Noble reported 300-400 families within a three mile radius of the city affected by the rising waters of the Middle Fork of the Kentucky River. The river crested at 41.5 feet, 12.5 feet above flood stage.

Some families lost virtually everything to the rising water, while others managed to salvage some household items. Entire mobile home parks were affected due to an inability to move all homes before the water cut off entrances to the lots. Most of those affected had no flood insurance.

As residents of Jackson began the arduous and painful task of assessing the damage and cleaning up, a call was

issued to Baptists in Crittenden Association for flood relief items. Ed Beghle, moderator of the association, made contact with pastors and churches through the associational office requesting food, bedding, clothing and other items which would aid the flood victims of Breathitt County.

Within five days, nearly a trailer full of goods was secured. Allen Stewart, owner of Stewart Trucking in Dry Ridge and a member of Dry Ridge Baptist Church, along with Kelly Kennedy, pastor of Knoxville Baptist Church, delivered the items to Jackson. Jack Stephens, pastor of First Baptist Church, Jackson, had made arrangements with the city government for storage and distribution of the relief items.

Even as the items were unloaded from the trailer, the mayor's office was receiving calls from needy victims. Some of the flood victims, according to a local policeman, did not have "even a bed to sleep on."

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May 22, 1984

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# daley observations

C. R. Daley

## Jack Sanford is a good choice for editor

Jack Sanford, the newly elected editor of Western Recorder, needs no introduction to many Kentucky Baptist readers. For, though he comes to the editorship from a Tennessee pastorate, he is coming home to Kentucky. For those who do not know him let me give assurance he has all the qualifications for an excellent ministry as Western Recorder editor.

Sanford's pastoral experience in Kentucky has been from one end of the state to the other. He knows, understands and loves Kentucky Baptists. He is a keen analyst of Baptist life in Kentucky and in the Southern Baptist Convention and he has proven ability as a writer. He is as qualified as any editor in the history of Western Recorder.

Jack and I have been friends many years though distance between us geographically has afforded only limited association. I have followed his pastoral and writing ministries with interest and admiration.

Once I recommended him for the editorship of another state paper but he chose to stay in the pastorate. However, I had absolutely nothing to do with his being chosen as editor of Western Recorder.

From the outset of the search process for my successor I decided to have nothing to do with the choice. Upon request of the chairman of the search committee, I shared my thoughts as to the kind of person needed but recommended no one nor gave an evaluation of anyone on the list of prospects. Upon first hearing of his choice by the search committee I was surprised because I had not thought of him as a prospect. Upon reflection the choice makes sense.

During the month of June I will help Jack every way I can to be ready to assume full responsibility on July 1. This will include accompanying him to Kansas City for the 1984 meeting of the Southern Baptist Convention where I can introduce him to fellow state editors and the convention press room operation. From July 1 on I hope to be his strongest supporter but from a safe distance. That's as it should be. The Daley era is over.

Surely I will continue to be interested in the welfare of Western Recorder. My concern will not be so much with who is editor but for the conditions under which the editor ministers.

Shortly before he retired earlier this year Florida editor Ed Cooper said, "The main force that makes the Witness a strong state paper is the Florida Baptist Convention. Since 1947 the convention has allowed its paper the freedom to function without undue restrictions or fear of intimidation. The continuation of this policy is most vital for the future of Florida Baptists."

Such a policy is also vital for the future of Kentucky Baptists. Western Recorder has had this freedom from its first day over 150 years ago to this day. This more than who has been editor has made Western Recorder influential in Kentucky and Southern Baptist life. The day it loses this freedom its voice and influence stand to be diminished whoever the editor might be.

There are more than a few who qualify to edit Western Recorder but not one of these can discharge an editor's true responsibilities without freedom and independence.

## Why a shortage of Catholic priests and a surplus of Baptist ministers?

The contrast in the number of those entering the ministry of Roman Catholic and Southern Baptist churches is an interesting phenomenon. The Catholics are hurting for priests, Southern Baptists are almost hurting with preachers. The Catholics are under supplied, Southern Baptists are over supplied. The Catholics are concerned over how to enlist more men and women for the ministry, Southern Baptists are conducting a study on how to make use of so many young men and women already ministerially trained.

Note these statistics from the two denominations. In the United States the number of Roman Catholic priests declined from 37,453 in 1968 to 35,356 in 1983. During the same period the number of American Catholics increased from 47.5 million to 52.1 million. Furthermore, at the present rate by 2000 A.D. there will be 65 million Catholics in this country and only 15,000 active priests.

In the Louisville archdiocese the number of priests declined from a peak of 286 in 1967 to 241 in 1983. Because of the decline in the number of priests 10 parishes in the archdiocese lost their associate pastors last year and 12 more will lose associate pastors this year.

Southern Baptists certainly have no such problem. One only has to check the Southern Baptist Convention annual to be impressed with the abundance of Southern Baptist ministers. These figures are not meant to be exact but the 1983 list of Southern Baptist pastors exceeds 29,000. Added to these are about 21,000 ministers of education, music, youth, etc. serving on church staffs. Besides all these, the lists of missionaries, chaplains, evangelists, denominational workers, etc. contain more than 23,000 names. This makes more than 73,000 professional ministers serving 14 million Southern Baptists compared to 35,000 priests serving 52 million Catholics. Of course there are many more Catholic ministers of one kind or another who are not ordained priests.

The future outlook for Baptist ministers is just as bright as the present. Our six seminaries presently are training more than 10,000 young people for the Baptist ministry. Add the seminary extension and Bible school enrolments and there are approximately 20,000 Baptist ministers in training today.

The big question is why is the number of Catholic priests declining sharply at the same time that the number of Southern Baptist ministers is increasing.

The beloved Gaines Dobbins had an answer which he facetiously but also seriously gave when asked by leaders of other denominations why so many more Baptist young people were going into the ministry than young people of other denominations. With his characteristic grin and chuckle he replied, "I don't know except that God must be calling more young people into the Baptist ministry than in the ministry of your churches."

That may be so but we had better not believe it to the point of pride and arrogance. I don't propose to know all the answers but there are some obvious reasons the Baptist ministry is attracting more young people than the Catholic priesthood.

One is the emphasis Southern Baptists put on surrender to full time service and especially in youth meetings. We stress "calling out the called" and seldom does a youth service of any kind conclude without an urgent invitation for surrender to full time service. In our associational, state and national convention assemblies thousands of Southern Baptist young men and women surrender every year to the ministry though many are uncertain as to what specific ministry they are called.

I have not investigated but I have not heard of such an approach to young Catholics. On the contrary, my impression is that the demands put upon those considering the Catholic priesthood are such that few young people are inclined to walk the aisles.

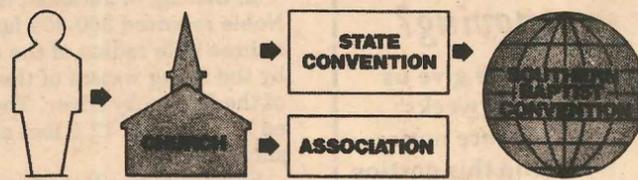
Not only the rigorous demands for long and difficult training but the poor prospect for any kind of financial remuneration in the Catholic ministry is not encouraging to young people in America today. After all, Catholic youth are infected with the same American materialism afflicting all of us.

Among the vows required of Catholic priests are poverty and chastity. That's a high price for being in the ministry. The American life style puts quite a premium on salary and sex. Catholic priests are denied both. Married Baptist ministers are denied neither. Could this make hearing the call to the Baptist ministry easier to hear and heed than a call to Catholic priesthood?

The liberating changes in Catholicism in recent history certainly are a factor and especially in America. The Catholic church and its hierarchy have far less influence than formerly. This goes for Catholic young men and women who prefer to pursue secular careers and marriage like other American youth.

Whatever all the reasons be, let us be humble, thank God for the great host of young people responding to a call to minister and do everything possible to help them reach God's intended place for their ministries.

### STEPS IN MISSION GIVING



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C.R. DALEY, Editor, JAMES H. COX, Associate Editor

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

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# baptist news in brief

## Moon faces prison term as court rejects appeal

Sun Myung Moon, founder and leader of the Unification Church, faces a jail sentence in the wake of the U. S. Supreme Court's rejection of the controversial South Korean's appeal for review of his conviction for tax evasion and conspiracy to file false income tax returns.

Moon, whose 18-month prison term could begin as early as next month, failed to convince the high court to review his conviction on grounds the funds at issue in the dispute with the Internal Revenue Service were held in trust for his church.

Although the court's refusal to review the matter was announced in a standard one-line notice along with many other cases similarly rejected, at least six of the nine justices are known to have voted against the review. No fewer than four justices must agree in order for any case appealed to the high court to receive a full review.

In papers filed with the court, a battery of prominent attorneys headed by Harvard law professor Laurence H. Tribe argued Moon's conviction should be examined because money deposited in New York's Chase Manhattan Bank and stock in an importing company called Tong II Enterprises belonged to the church, not to Moon personally.

By convicting Moon, the argument

went, a New York jury infringed on the Unification Church's right to determine for itself how it handled its funds. "Moon's claim," Tribe wrote, "was that he had been given the assets as a religious leader, by his religious followers, for their religion."

## Former FMB staffer named to faculty

Stanley A. Nelson has been appointed associate professor of theology at Golden Gate Baptist Theological Seminary. Nelson goes to the post from the Nigerian Baptist Theological Seminary in Ogbomosho where he taught Old Testament, theology and Baptist history for over two years.

Prior to that he was an associate in the Personnel Selection Department of the Southern Baptist Foreign Mission Board in Richmond, Va. where he served 12 years as director of the missionary journeyman program. He previously served as pastor of four Southern Baptist churches in Texas, Kansas and North Carolina.

Nelson holds a bachelor of arts degree from Virginia Commonwealth University in Richmond and MDiv and PhD degrees from Southwestern Baptist Theological Seminary in Ft. Worth, Tex. He has also done advanced graduate study at Union Theological Seminary in New York and at Interpreters House in North Carolina.



Dr. and Mrs. Baker James Cauthen celebrated 50 years of marriage May 4 with a reception at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Cauthen, retired president of the Southern Baptist Foreign Mission Board, is guest professor of missions at Southwestern. The Cauthens met and married in Ft. Worth while he was a missions instructor on the seminary faculty and a local pastor. It was while he was teaching missions that Cauthen was called as a missionary to China, where Mrs. Cauthen's parents had served as missionaries.

## John Baker returns to Northern Plains

John P. Baker, 72, who retired in 1976 as executive secretary of Northern Plains Baptist Convention, has been elected to that position again.

Baker, who was the first executive secretary of the convention, succeeds Roy W. Owens who has accepted a position as regional consultant for the new church growth department of the church extension division of the Southern Baptist Home Mission Board. Owens had followed Baker as executive secretary of the convention which includes North Dakota, South Dakota and Montana.

The Northern Plains executive board turned to Baker to complete the unique goal of the convention—to be the only state convention in the Southern Baptist Convention to dissolve.

Wyoming, a part of the convention since its formation in 1968, became a separate convention this year. As separate convention work continues to grow, there will be a Montana convention and a Dakota convention. Baker will lead in securing directors for the Montana fellowship and the Dakota fellowship and guide the convention toward dissolution. No timetable has been adopted for the process.

The Northern Plains Baptist Convention has approximately 120 churches and 15,000 members.

## Adrian Rogers added to evangelists program

Adrian Rogers, president of the Southern Baptist Convention 1979-80 and pastor of Bellevue Baptist Church in Memphis, Tenn., has been added to the list of speakers for the Conference of Southern Baptist Evangelists meeting.

The CSBE will meet June 13, 1:30-5:30 p.m., in the Music Hall of H. Roe Bartle Hall of the Kansas City Convention Center. The annual meeting of the Southern Baptist Convention, June 12-14 is also being held at Bartle Hall, but will not have a session the afternoon of June 13.

Rick Scarborough, an evangelist from Mobile, Ala., and president of the CSBE, dropped himself off the program so Rogers could be added. Other speakers will be Junior Hill, an evangelist from Hartselle, Ala., and Ron Dunn, a conference leader from Irving, Tex.

## Hunter new president at Baptist college

A North Carolina educator and active Baptist layman has been named president of Baptist College at Charleston, an institution of the South Carolina Baptist Convention.

Jairy C. Hunter Jr., vice chancellor for development and business and a member of the faculty at the University of North Carolina, Wilmington, N. C., since 1978, was elected at a meeting of the college's board of trustees May 14.

Hunter, 42, earned his PhD in educational administration and management from Duke University, Durham, N. C., and holds degrees from Wingate College, Wingate, N. C., and Appalachian State University, Boone, N. C. He will assume the president's office Aug. 1.

Hunter a native of Lancaster, S. C., is confident about returning to his home state to lead the financially troubled Baptist institution. Baptist College faces severe financial problems and has undergone several administrative changes since November 1983, when the college's trustees asked for the retirement of John A. Hamrick, the school's first president.

The South Carolina Baptist Convention recently announced it would negotiate a \$1 million loan for the school to help pay outstanding debts. "I feel Baptist College is close to turning the corner and within the next 12 months or so will be on a sound financial basis," Hunter said.

Hunter, a Sunday school teacher and deacon at Pine Valley Baptist Church in Wilmington, said he came to Baptist College because he wanted to be "involved with the development of students in a Christian environment."

## Baylor gets land gift worth \$13 million

A Dallas woman has left Baylor University in Waco, Tex., more than \$13 million, even though no one in her immediate family ever attended the Southwest Conference school which is affiliated with the Baptist General Convention of Texas.

Baylor officials said the gift from the estate of Mattie Allen is the largest in Baylor's 139-year history and one of the largest given any college or university in Texas.

After the announcement May 17 the money immediately was invested through the Baptist Foundation of Texas to start earning approximately \$4000 per day in interest. Income will be used to strengthen Baylor faculty and instructional efforts in certain schools and to provide extensive tuition scholarships for "students who both need and merit such assistance," said Baylor president Herbert H. Reynolds.

Mrs. Allen died Aug. 30, 1983, at age 96, leaving Baylor approximately 147 acres of prime real estate between Grapevine and Ft. Worth, located near the Las Colinas development area. The land was sold for more than \$13 million. Her esteem for Baylor apparently was greatly influenced by George W. Truitt, long time pastor of First Baptist Church, Dallas, which she joined in the 1930s, and by her attorneys.

## Equal access bill defeated

The U.S. House of Representatives narrowly rejected a proposal to give student-initiated religious groups the same access for meetings in secondary schools provided for other voluntary, student-initiated meetings during non-instructional periods.

Referred to as an "equal access" bill, H.R. 5345, sponsored by Reps. Carl D. Perkins, D-Ky., and Don Bonker, D-Wash., drew a strong majority in the 270-151 House vote, but fell 11 votes short of the two-thirds necessary for passage.

The two-thirds margin became necessary when the bill's backers brought it to the floor under a "suspension of the rules" procedure which allows for only 40 minutes of debate and generally permits no amendments. The procedure is regularly used for quick passage of noncontroversial items.

Citing the lack of time remaining in the 98th Congress due to long summer recesses for the Republican and Democratic nominating conventions and an early fall adjournment or recess for election campaigns, Perkins told colleagues "it would take an act of God" to get the bill to the floor and passed under normal House procedures.

Although other legislative channels remain open in the House and especially in the Senate where a similar measure (S. 1059) sponsored by Sens. Mark O. Hatfield, R-Ore., and Jeremiah Denton, R-Ala., is pending on the calendar, the defeat lengthened the odds for passage this year.

Nonetheless, some backers of equal access found encouragement in the size of the House majority voting for the bill.

"This vote dramatically demonstrates that the equal access concept commends itself to Congress and proves without a doubt that passage of such legislation is doable," said James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs. The

agency is one of several groups supporting the equal access legislation after earlier opposing a constitutional amendment on school prayer, rejected by the Senate, described the equal access proposals as "exceedingly complex."

"We're sympathetic," he said, "to the problems of public school administrators as they try to handle the pressure from zealots on every hand, demanding in one case that the schools become virtually parochial institutions and, on the other hand, that they be sterilely hostile to religion. But we see the equal access legislation as a useful tool for these administrators which would help them handle such pressure."

The bill defeated by the House would have barred secondary schools which generally permit student-initiated and student-composed groups to meet during non-instructional periods from discriminating against the religious content at such meetings. The bill would have provided such meetings be "voluntary and student-initiated," and that school employees be present only in a non-participatory capacity. House sponsors planned to replace the bill's enforcement mechanism—a cutoff of federal funds—with a judicial remedy contained in the Hatfield-Denton measure.

In addition to the Baptist Joint Committee, other groups supporting equal access included the National Council of Churches, the U.S. Catholic Conference, the National Association of Evangelicals, the Friends Committee on National Legislation, Americans United for Separation of Church and State and the Christian Legal Society.

Joining national teachers and school administrator organizations in opposition to the measure were the Lutheran Council in the USA, the Church of the Brethren and several Jewish groups.

# baptist forum

John G. Hicks makes reply

Since your full page article of May 15, 1984 referred to me in an erroneous manner, it is incumbent on me to set the record straight.

For the people who know me, I need not respond to your article. However, for your readers who do not know me personally, I would like for them to have the facts.

I believe the Bible is God's holy, inspired and inerrant word and I make no apology for this. This is where Southern Baptists have always stood until the last 15 or 20 years. Therefore, I am in the mainstream of Southern Baptist membership but am not a member of any "party."

You are in error in saying I have not been active on the associational level. For years I was a member of the Long Run Baptist Association committee on aging and continued to serve in this area with the corporation established by Long Run Association known as Baptist Homes for the Elderly, Inc. I now serve as trustee and vice president of that corporation, and assisted in establishing and operating Baptist Home East, the only Baptist nursing home in this area of the state until the recent facility at Treyton Oaks. I have worked with other committees of the association and

in connection with city wide B.Y.P.U. work.

You are further in error in saying I have not been active at the state convention level, as I served a term as a member of the executive board of the state convention.

Your position seems to be that unless one is a denominational employe or past denominational leader, he should not be appointed to a committee or board. I take the other view, that the "man in the pew" should have representation in Southern Baptist life and not allow the convention to be run by denominational employes and seminary employes and professors. The main problem is that the average Baptist layman doesn't have the time or money to attend the convention, whereas the denominational employes are given time off and expense money for the trip. In addition, it is difficult for an ordinary layman to be designated as a messenger from many churches as pastors, staff, denominational employes and seminary professors are given priority. I can name you several such churches.

For the benefit of those who read your article who do not know me, I want to outline something of my background.

I was reared by a Baptist mother, a former member of Broadway Baptist

Church. At the age of 13 I accepted Jesus as my savior and later joined Deer Park Baptist Church in Louisville, where the great Greek scholar, Leonard O. Leavell, was pastor. At Deer Park (a great church then) I was also under the tutelage of the eminent Greek scholar, William Hersey Davis, who spoke frequently at prayer meetings and at times taught me in Sunday school.

I began teaching Sunday school when I was about 17 or 18 and have continued through the years as a Sunday school teacher.

While at Deer Park I met and married my wife, Emma, who was secretary to J. W. Black, the executive secretary of the Kentucky Baptist Convention. Emma also served as church secretary at Deer Park for some time. I served as trustee and deacon at Deer Park for many years and during the time when 50 percent of church receipts went to mission causes.

Deer Park, at that time, was a mission minded church and I was on the mission committee to start a new work. This resulted in the establishment of Hersey Davis Memorial Baptist Mission, now Davis Memorial Baptist Church on Hurstbourne Lane at I-64 in Louisville. I served for many years at that church as Sunday school teacher, trustee and deacon.

Perhaps you will recall that you took part in the ground breaking of Davis Memorial at which time I was chairman of the deacons.

For the past eight years I have been a member of Cedar Creek Baptist Church at Fern Creek, Ky., which is one of the oldest Baptist churches in the state, where Robert A. Hill, a biblical scholar, is pastor. I have served there and am now serving as men's Sunday school teacher and vice chairman of the deacons.

I should mention that when I was first named as a member of the Committee on Committees, I was contacted by a lobbyist of Southern Seminary and requested to select a certain named individual to be trustee of the seminary. I was a little surprised that such methods were used in the convention!

I feel that your conclusions in paragraphs four and five of your article are obviously wrong. I am not a "new-comer." Your statement in the last paragraph that Kentucky Baptists have the "right to know" what is happening is correct and I trust you will print this entire letter to affirm your belief in that statement.

John G. Hicks, Louisville

*[We are glad to print Mr. Hick's reply to last week's editorial. His participation in associational and state convention affairs was known and this is why the editorial stated that two of the three Louisville attorneys referred to have not been active in associational or state convention work. The legal and other services of Mr. Hicks to Baptist Homes for the Elderly, Inc. have been extensive and commendable. —Editor.]*

## Give the people responsibility

A motion in our New Orleans SBC meeting of 1982 to allow state conventions to nominate members to the Committee on Committees has been derided in speech and article as striking at the heart of Baptist polity. That may stem from poor memory rather than present observation. Baptists sail on an ever-changing sea rather than walk on an unchanging land.

Cooperative Program gifts already vitally entwine the state and Southern Baptist conventions. The motion to shift control of the Committee on Commit-

tees from the president to the state conventions merely distributes power to the people who are already mutually related in the service of Christ.

Concentration of power in a few hands seems more inappropriate than trusting the people. Concentration of power tends to destroy. Our Lord took the form of a servant, not that of a power broker. The storm of controversy produced by a few manipulators of political machinery might be stilled by shifting the controls to the hands of the people. Why not let the state conventions or their presidents nominate candidates for the Committee on Committees?

Russell Bennett, Louisville

## Tennessee pastor cites 'real issue'

I wanted to write this several months ago. It would've been an angry denunciation of our seeming inability to show tolerance to others who don't believe precisely the way we do. My desire was to lambast our lack of love, expose our immaturity and scathe our hypocritical attitudes that condemn other believers for not seeing eye to eye with us doctrinally. But I realized I couldn't write it in love, so I didn't do it at all.

A half year later, on the precipice of our annual convention I find myself broken and immensely saddened over the current plight of our denomination. My heart aches over the leprous condition I see. And, brethren, it runs so much deeper than you think! Our problem far, far exceeds the controversies over inerrancy, James Robison, women's ordination or supporting the Cooperative Program. We stand grossly guilty of murder before a holy God. Murder of our brothers and sisters in Christ who don't instantly conform to our exact specifications on any issue or belief. Whatever happened to love, acceptance and forgiveness? There is an obvious absence within our ranks of genuine Christ-like humility.

Will we ever get to the place where we realize the real dilemma at hand is not amillenialism, charismatic theology or what new idea should we promote? How long must we continue fighting ourselves? I'm sure if we stop to analyze we could find plenty wrong with one another, but who among us can throw the first stone?

May God forbid our epitaph equaling that of Ephesus, "You've left your first love." Let us remember it is not by our doctrines, systems or traditions that the world will know we're his disciples, but only by our genuine love for each other. Unless there are drastic attitude changes our funeral sermon may soon be delivered by the Son of God, out of whose mouth comes a sharp two-edged sword which says, "Ye did run well; who did hinder you?"

Please listen Southern Baptists. "He that hath ears to hear . . . let him hear."

Dan J. Martin, Dyersburg, Tenn.

## Mankind has spiritual needs

Mrs. Madelyn Murray O'Hair is quoted as saying that atheism is for thinking people. Mrs. O'Hair has not thought to inform herself on some important points. People who have made a lifetime study of the subject tell us that no race of people has ever been found in all history, anywhere, regardless of how primitive or advanced, who did not have some form of religion. Mankind has his spiritual needs as well as his physical needs. Russia has been trying to develop a nation of atheists since 1917 and they have failed to do so.

Walter M. Averett, Lexington

## God's help in the choice of a new editor

by Glenn Durham, Chairman, Directors of Western Recorder

In editor Daley's report to the Western Recorder board of directors May 13, 1983 were the words, "Since I will be 65 on Oct. 1, 1983, I am officially notifying you of my plans to retire." The board asked Daley to continue until June 30, 1983 and complete 27 years as editor.

The board voted to have a special called meeting at Severns Valley Baptist Church, Elizabethtown, on June 28 to discuss selection of a new editor. I went to my motel room in Frankfort after the May 13 meeting and began to realize the great responsibility placed on the shoulders of the directors. I thought about taking the easy way out—resigning and letting someone with more wisdom take over. I picked up the Bible in the room and found two scriptures—Prov. 3:5,6 and James 1:5. I began to ask God for wisdom and the entire board began to pray for God's guidance and leadership. We met at Severns Valley with all 12 members present and began to lay ground work. We elected a five man search committee and five subcommittees:

1. Job description
2. Profile of editor
3. Profile of paper
4. Relationship of Western Recorder to Kentucky Baptist Convention
5. Procedure for the search committee

Aug. 30, 1983, we met at the Baptist Building and adopted the reports of the committees.

The search committee asked for names of prospects until the KBC meeting in Paducah. At the close of the KBC in Paducah we began meeting and reviewing names submitted and seeking God's direction in the task before us. We prayed for wisdom and many Christian friends prayed for us and with us all year. God's Spirit was felt in all meetings and between meetings as we drew closer to his choice for editor.

After interviews, meetings, discussions, we began to see what God had in store for us. We had 10 committee meetings with 100 percent attendance at each meeting. Prayer was a vital part of each meeting as we asked God for wisdom.

Mar. 29, 1984, the committee voted unanimously to present Jack Sanford to the full board of directors. On Apr. 17, 1984, the board of directors met at the Farmdale Baptist Church in Louisville and voted unanimously to present Sanford's name to the executive board of the KBC. On May 7, 1984, the KBC executive board approved the recommendation of the Western Recorder board. On May 9, 1984, Sanford resigned his church in Memphis to begin working with Daley on June 4, 1984 and become editor of Western Recorder July 1, 1984.

In the Sunday school class May 13, 1984, our lesson was from the third chapter of James. I realized it had been exactly one year ago today that our journey started. James 1:5 says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We prayed for wisdom. After 10 committee meetings, three special board meetings, two regular board meetings, the journey is complete. We enjoyed fine harmony, blessings of fellowship and great spiritual uplifts and God showed me why the road was smooth and pleasant. James 3:17, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." God has answered our prayers.

### Hit by a falling "ax"

The Mar. 27 issue of Western Recorder contained an editorial which I found of great concern. I am referring to the editorial on "Ministers axing one another." This practice has probably been going on longer than the practice of churches "axing" pastors. As a former staff member I have experienced the "ax."

My concern, as is yours, is with those unwarranted terminations of staff members because of "self centered, egotistical and high-handed pastors who have to have everything their narrow way." I too realize that many pastors are good leaders of staff and have good relationships. At the same time I know of some staff persons that can be just as "self centered, egotistical and high-handed" as pastors.

This "axing" practice shows itself in pastors making it very hard for staff members to stay around rather than trying to work things out. Sometimes a staff member takes a legitimate stand and the pastor becomes defensive because of his own insecurities and attacks the staff member rather than hearing him out and trying to straighten things out on a one-to-one basis.

Some pastors I have been acquainted with seem so insecure that everything has to go their way or it is wrong. Instead of openly handling their feelings they tend to hold sessions "behind closed doors" in order to "straighten out" the staff member rather than "working with" the staff member. Since when does the pastor know everything that's best? Cannot the Holy Spirit lead staff members to know what is best?

The problem with "fair-minded church members" not tolerating this situation is that many times they do not know about it. The staff member has been warned by the pastor not to go to the personnel committee or someone in the church to talk about the problem. Or the staff member may feel he cannot go to a fair-minded church member for help because of an appearance of insubordination. Staff members need an objective party to talk to if there are problems with the pastor.

A problem I have experienced with personnel committees is that they can be swayed by a pastor against a staff member before the staff member has had a say. Many times the fair-minded church member refuses to disagree with their pastor for fear it is "sinful," yet they will freely criticize the staff member as if he is not "called." Why is it that while the whole church calls a staff member, it only takes a swayed personnel committee to get rid of the staff member and the rest of the church hears about it "after the fact," whereas if there is a problem with the pastor, the whole church gets in on it?

I have also had acquaintance with situations where a staff member served in an interim capacity until a new pastor came. After the pastor did come, the staff member was compelled to be subject to the pastor's every whim. Some pastors are so immovable and inconsiderate in their own thinking that they fail to get an accurate picture of the needs of the church. As a result, the church does not progress well in its ministry to its community and stays where it was when the pastor first came. Since when does any person know what needs to be done in a church after only being there a few weeks or months?

In regards to severance pay and time to find other employment, I am acquainted with other problems. Many

times discussion about staff problems gets so heated that getting rid of the staff member is of first consideration. There is no possibility that there may be another side (the staff member's) to the problem. Rather it is assumed the pastor is always right. When this happens, severance pay and time to find other employment go out the window and are not even considered.

In closing, I recently read with interest a letter of response on the same Mar. 27 editorial. A letter by Edward Boyd in the Apr. 17 issue mentioned that you, Mr. Daley, did a "hatchet job" on many readers. My reply to Mr. Boyd and to you is that for every pastor you did a "hatchet job" on, you gained an ally in a mistreated staff member.

Bill Harrill, Shelbyville

### Children of the world need help

Sure, the recession has made it rough on Americans the past few years, with the poverty level population increasing from 29 million in 1980 to over 35 million at present. This has been a painful but endurable experience for us.

But outside U.S. borders, there have been some actually horrifying developments which worsen with each passing year. UNICEF (not to be confused with UNESCO whose funds President Reagan wants discontinued) reports that in 1983 alone 21 million children died, most by far in Third World countries. The sheer immensity of the problem almost overwhelms the mind. Some nations lose more than 150 of every 1000 live births during the first year of life.

And UNICEF has been fighting a losing battle to improve these statistics—for lack of sufficient funds. They contend that with additional money from the First World they could save 10 million children yearly. They could extend a strategy which they have found to be very effective in the past several years. This strategy, in 1982 for example, involved the use of 300,000 volunteers whom UNICEF trained in basic sanitation, nutrition and health care. These "educated ones" went out on foot to villages to teach and motivate their neighbors—and achieved excellent results. But limited funds prevented widespread use of this system.

If you think the 21 million children which will be lost in the year of 1984 are worth a few moments of concern, there is a very effective way you can help salvage their very lives. Simply exercise your citizenship and write a brief note to your Senators, care of the Senate Office Building, Washington, DC. Ask them to support the human needs and world security bill. This legislation allocates \$250 million to Third World health care and related development efforts. This amount, \$1 per American over the next year, is an almost unnoticeable sum when compared to the billions of "security" aid we presently give.

Here at home we obviously have many domestic problems deserving our attention, but at least here most of our children make it to adulthood.

Dick Fister, Elsmere



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Four Baptist leaders from the Soviet Union appeared recently on "Life Today," a daily talk show on the ACTS network hosted by Jimmy Allen [r]. The Russians were visiting the United States as guests of the Southern Baptist Convention. They are [l-r] Michael Zhidkov [foreground], pastor of the Baptist Church of Moscow; Gregory Kommandant, pastor of the European Baptist Church near Kiev; Nikolai Zverev, vice chairman of the International Department of the Baptist Union of Russia; and Yakiv Dukhonchenko, superintendent of Baptist work in the Ukraine. The men discussed religious freedom in the Soviet Union.

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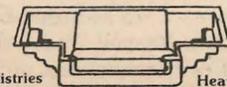
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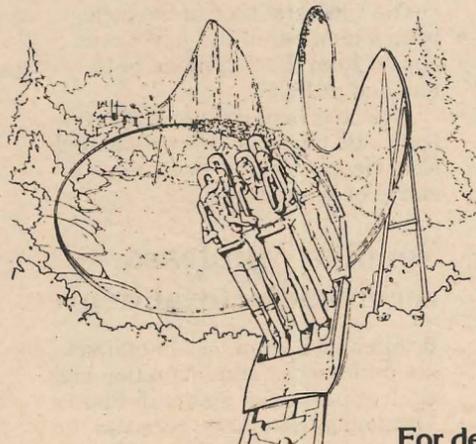
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# christian education



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## Three Kentuckians get Southwestern degrees

Three Kentucky students were awarded degrees during Southwestern Baptist Theological Seminary's May commencement. Carole Lynn Smith of Hopkinsville (see photo) received her MA in religious education. MDiv degrees were awarded to Pilson Lee Quinn of Maceo and Kerry Lynn Smith of Madisonville (see photos).

Thirty-two states were represented among the 433 graduates.

The degrees were awarded by seminary president Russell Dilday during the May 11 commencement at Travis Avenue Baptist Church, Ft. Worth.

Arthur Walker, executive director of the Southern Baptist Christian Education Commission, Nashville, was commencement speaker.

## Campbellsville begins work study program

Campbellsville College is participating in a program that will help both its own students and the outside work force. The Commonwealth Work Study Program is a financial assistance program developed to provide aid to eligible Kentucky students by offering employment opportunities in career-related positions at the prevailing rate of pay. Any profit or non-profit business can qualify.

Keith Johnson, financial aid director at Campbellsville College, said employment is provided by Kentucky employers who receive incentive wage reimbursement at the rate of \$1.50 per hour per Commonwealth Work Study Program student employed.

Johnson said that the college has just received funds to participate in the program which will begin immediately. He said the student may work in either a profit or non-profit organization.

To qualify, students must be enrolled at Campbellsville College, must be Kentucky residents and be employed in career-related jobs.

A limited number of positions is available and all interested students and businesses should contact them, (502) 465-8158, extension 207.

## Georgetown graduates 219 in commencement

Georgetown College observed its 155th annual spring commencement Saturday, May 12, on the hill fronting 144-year-old Giddings Hall with over 2000 family members, alumni and friends as guests.

The graduating class of 219 heard one of its peers, Sonya Taylor, and a member of the faculty, associate professor of history Lindsey Apple, deliver orations for the hour and a half program.

Presiding over the commencement event for his first time was recently elected president W. Morgan Patterson who the night before brought the

annual baccalaureate sermon in Georgetown's John L. Hill Chapel.

## Clear Creek graduates 17 Kentuckians

Clear Creek Baptist School held its 38th annual commencement exercises May 4 at Binghamtown Baptist Church, Middlesboro. Forty-eight graduates, representing nine states, were awarded degrees, diplomas or certificates in theology, religious education or church music.

Randall Bell, executive director of the American Association of Bible Colleges, was speaker for the occasion.

Kentucky graduates receiving bachelor of theology degrees included: Odell Beauchamp, Hodgenville; Bobby Brooks, Pineville; Steve Carney, Louisville; Tommy Edwards, Irvine; Charles Miracle, Miracle; Garry Mitchell, Paris; Eddie Reynolds, Danville; Billy Scott, Corbin; Sherl Thomas, Irvine; and Sandra Holtzclaw, Pineville.

Receiving associate degrees in ministry were: B. F. Jackson; Larry Day, Chevrolet; Patsy Walter, Danville; Sue Thomas, Irvine; and Lisa Reynolds, Danville.

Lewis Walter of Danville received a diploma of Bible, and Deborah Miracle of Miracle was awarded a bachelor of religious education.

## Georgetown Associates elect 1984 officers

New officers for the Georgetown College Associates were elected at the group's annual spring meeting in the Gheens Room of Giddings Hall, Apr. 28.

Local druggist John Fitch was elected to a term as secretary of the organization which is now in its ninth year.

John Stanford, chief operating officer of Bettendorf-Stanford Corporation in Salem, Ill., was chosen to continue as chairman.

The 1960 graduate of the college has been a member of the Associates almost from the beginning of the group, founded in 1975.

Vice chairman is John Farmer, a Louisville physician who graduated from Georgetown in 1972. He is a native of Winchester, Ky.

## Seminary professor receives doctoral degree

R. Micharl Harton (see photo), associate professor of administration and adult education at Southern Baptist Theological Seminary, received the doctor of education degree from Indiana University at Bloomington May 5.

Harton, a native of Paducah and a 1968 graduate of Murray State University, received his MRE degree from Southern Seminary.

Harton joined Southern Baptist Theological Seminary faculty in 1978 after having served as minister of education at First Baptist Church, Memphis, Tenn.

## Baldwin and Story presented distinguished alumnus awards

A Campbellsville native, now secretary of the Natural Resources and Environmental Protection Cabinet in Frankfort, and a Vine Grove educator received Campbellsville College's distinguished alumnus awards this year.

Charlotte Eads Baldwin, daughter of Maxine Eads of Campbellsville, was awarded her honor during the college's commencement exercises May 6. Ray Story, principal of North Hardin High School, was presented his award during the college's annual senior banquet May 5.

Mrs. Baldwin received an associate degree in business administration in 1951 from Campbellsville Junior College. She thanked president W. R. Davenport for Campbellsville College's giving "a distinctive part of itself" to her.

Mrs. Baldwin, formerly mayor of Madisonville, Ky., was appointed in 1983 by Gov. Martha Layne Collins to her Frankfort position. She has worked on numerous state boards, panels and commissions.

A past president of the Kentucky Municipal League and co-chairman of the Governor's Commission on Full Equality, Mrs. Baldwin is also a member of the board of directors of the

Governor's Scholars Program and the Pennyryle Area Development District.

In 1982, Mrs. Baldwin was named a "Woman of Achievement" by the Kentucky Federation of Business and Professional Women and honored as "Tri-State Mayor of the Year" in 1981 by the Evansville, Ind. Freedom Festival.

Mrs. Baldwin also holds a bachelor's degree in political science from the University of Evansville.

Ray Story is a 1963 graduate of Campbellsville College. He received his master of arts degree from Western Kentucky University. He is active in Campbellsville College's alumni association and is currently serving as president-elect of the organization.

Story is now in his second term on the Kentucky High School Athletic Association and is the representative for secondary school principals in Kentucky on the Federal Relations Board, which entails keeping in touch with senators and representatives in Washington, D. C.

He is a member of the Kentucky Association of School Administration, the Kentucky Association of Secondary School Principals and the National Association of Secondary School Principals.



Charlotte Eads Baldwin [r] accepts the Campbellsville College distinguished alumnus award from W. R. Davenport, president of Campbellsville College, during the college's commencement May 6.



Shown here, following congratulations from Georgetown College president W. Morgan Patterson, are the recipients of certificates citing them for All-American recognition. Honorees and their honors are [l-r]: Kent Garrett, Springfield, Oh., junior defensive end on the football team, Academic All-American; Janie Howard, senior member of women's tennis team from Frankfort, Ky., Academic All-American, and Mike Ward, senior offensive tackle and four-year letterman out of Mansfield, Oh., second team All-American.

## A 'loyal plodder' now at Blackburn Correctional Institute

# Talmadge McGary is still going strong

by Laurie K. Taylor,  
State Correspondent

Talmadge McGary is one of Kentucky Baptists' most valuable hidden treasures.

The kindly, gray-haired gentleman with the perpetual smile works quietly behind the scenes at Blackburn Correctional Institute, Lexington. He's chaplain to 350 inmates living at the minimum security institution.

No one was more shocked than McGary himself when the Lord led him into prison ministry.

"I had pastored Southern Baptist churches for over 25 years," McGary recalls. "I was happy in the pastorate, but God had other plans for me."

McGary began his ministry at West Baptist Church, Hickman. While he was pastor there, doctors removed a tumor from his right lung. Though it was benign, McGary suffered from complications and infection which resulted in tuberculosis. He resigned his church and began the long road to recovery.

In June 1946 McGary walked into the hospital anticipating a 10 to 14 day stay for a check-up. In November, after three major operations in just a two month period, he was carried home by ambulance.

After a six-and-a-half year battle with medical problems, McGary mustered enough strength to begin the long haul back to full time ministry. He worked for awhile in volunteer missions at Louisville General Hospital through Long Run Baptist Association. Then he accepted the call to pastor Virginia Avenue Baptist, Louisville, where he ministered for 16 years.

While at Virginia Avenue, McGary attended classes part time at Southern Seminary and Indiana University Southeast in Jeffersonville, Ind. He became convinced he needed to complete his education, so he resigned his church and enrolled in seminary full time. The 51-year-old student then earned his BA degree at the University of Louisville and returned to seminary to earn his MDiv degree.

During his seminary stay, two of his former churches invited him to return as pastor. McGary declined the invitations, but agreed to work as interim pastor at Hickman. He commuted 265 miles one way for four months to fulfill his commitment.

McGary later accepted the pastorate at a small church in New Point, Ind. and commuted 200 miles roundtrip.

"After graduation I naturally thought I'd go back into the full time pastorate," McGary reflects. "Opportunities came along, but I felt led to accept nothing. I couldn't figure out why the Lord didn't seem to want to use me after all the time I had spent getting my education."

Finally McGary got to the point that he had to find employment, but he still didn't feel led to any of the churches who contacted him. In need of money to live on, McGary accepted the position of classification treatment officer at LaGrange Reformatory.

"I was up front with them from the start," grins McGary. "I told them I would only be there a short time be-

cause I was a Southern Baptist pastor and I knew the right church would come up very soon."

At LaGrange, McGary interviewed men when they arrived at the complex and talked with them about their problems. He referred them to the jobs they were best suited for while incarcerated and also assigned the type of custody each required.

Soon after he started work there, one of the prison chaplains resigned and McGary applied for the job. A shortage of funds prohibited the administration from filling the position, but they asked McGary to help the remaining chaplain on a part time basis.

"I couldn't understand," McGary confesses. "I always had had a church. Now I had two degrees and I didn't feel led to accept a pastorate."

"The seminary was trying to help, churches were calling, but I just didn't have a peace about any of them."

Feeling confused and frustrated, he agreed to work with the prison chaplain part time even though they couldn't pay him.

For four months McGary preached almost every Sunday at prison chapel services. He was growing more and more restless about the direction God was leading in his life. Then the word got out that Blackburn Correctional Institute was getting ready to hire a full time chaplain.

McGary quickly jumped on the chance to be considered for the job. He discovered he was qualified for the position in all areas except one. The Council of Churches which recommends the chaplains required courses in clinical pastoral education. McGary knew if he could get his foot in the door at Blackburn he could take the courses he needed and still be considered for the job.

McGary transferred to Blackburn on loan from LaGrange as a classification treatment officer. For 14 weeks he worked full time in that capacity, attended classes at the UK Medical Center and worked nights to get the chaplaincy ministry started on a volunteer basis.

Then he got the bad news. When he called the Council of Churches to see if he could talk with them about becoming the full time chaplain, he was told the position had just been filled.

"I hit bottom," McGary recalls with a lump in his throat. Still carrying the deep hurt from that experience, McGary continues, "I had done all I knew to do to seek the Lord's will and to prepare so he could use me in ministry. I couldn't understand what he was trying to tell me."

The Council told McGary he would have been offered the job if they had known about him sooner. They promised to keep him in mind if another

position came open.

The newly appointed chaplain stayed at Blackburn only 14 months before he left to return to Army chaplaincy. McGary called over and over again to talk to the commissioner to make sure he would be considered for the now vacated position. Finally, on May 1, 1975 Talmadge McGary was appointed full time chaplain at Blackburn Correctional Institute.

"Sure, prison ministry is sometimes discouraging and very frustrating," contends McGary, "but I can always look back to my call and the way God led me here to keep me going."

McGary has worked the past nine years from a small office and an old, musty room he has made into a makeshift chapel. Through the years his ministry has grown so large that his Tuesday night chapel services must be held in the prison gymnasium.

The tenderhearted chaplain wants to provide a better place for the inmates to learn about God—a place more conducive to worship. It's his dream.

Plans have already been developed to build a prison chapel. It took several years to get approval from the authorities to even start the actual footwork that lays the foundation for such an undertaking.

Dallas Vincent, pastor for over 20 years of Ormsby Heights Baptist Church, Louisville, is a member of the board which oversees McGary's ministry.

"Talmadge McGary is one of the most tenderhearted men I've ever met," Vincent says. "When he talks about his work he is moved with emotion. He is such a compassionate person. He loves those men with all his heart and wants them to come to know the Lord."

"When I saw the place they are having chapel, I couldn't believe it," he admits. "The place was packed with men, but they were attentive and respectful. They were there because they wanted to be there."

Building the new Abundant Life Chapel will cost an estimated quarter million dollars. It would cost twice that amount if the prisoners were not going to do the labor themselves.

Although the chapel will provide a better worship atmosphere and there will be enough room to triple chapel attendance, the new building is much more significant.

"This project is probably the epitome of a long and successful career—Talmadge McGary's ministry," Vincent explains. "It's the apex of all he's done because of his compassion for inmates at Blackburn."

"Though he'd never tell you himself, McGary can document dozens of lives changed through his ministry," Vincent continues.

"Even if the funds aren't raised to build the chapel, McGary will still reach lives," Vincent contends. "You see, Talmadge McGary is not a big splash. He's just a diligent and loyal plodder."

A film telling about McGary's ministry and some of the lives he's touched has just been released. It's available to churches and other organizations free of charge. To view the film send your request to Talmadge McGary, Blackburn Correctional Institute, 3111 Spurr Road, Lexington, KY 40511.



Talmadge McGary welcomes a Blackburn inmate to a chapel service. The chapel's sign [inset] is showing wear just as is the gymnasium where services are currently held. Plans are underway to build a new prison chapel at a cost of a quarter million dollars.



**William W. (Bill) Marshall**  
Executive Secretary-Treasurer, KBC  
Box 43433,  
Middletown, KY 40243

## on mission together

### A funny way to pray

A few weeks ago, as Alice and I sat on the bed with Shawn preparing to say our prayers, Shawn and I were still nursing some grouchiness from an uncomfortable conversation at the dinner table. When it seemed obvious that any continued conversation about the subject would get us nowhere, Shawn said, "I'm tired. Let's pray."

About the time we closed our eyes Alice said, "Oh no, not yet. I think we ought to laugh first."

At that she began forcing herself to laugh. Sensing what she was trying to do, I joined her in the game. Instantly,

Shawn sat up in the bed and stared at us with big, wide eyes. Within just a moment all three of us were laughing — authentically — to the point where we could hardly stop.

After a hilarious five minutes or so, we tried to get back to the serious business of praying. About midway through the prayers, we broke out again into laughter. We finally just said "amen" and hugged her goodnight.

Later in the night, when all the lights were out, as I lay there thinking about how easy (and wrong) it would have been to go to bed "grouchy," I heard a little chuckle from our daughter's room and once again I thanked the heavenly father for the healing gift of laughter.



**H. C. Chiles**  
Clear Creek Baptist School,  
Pineville, KY 40977

## sunday school lessons

International Series

### Responsible before God

**James 5:7-11** James exhorted the early Christians who were being persecuted to "be patient . . . unto the coming of the Lord." He cited three examples of those who exercised patience in a commendable fashion: first, the farmer waiting for the rains that are

so necessary for the proper growth of the crops until the harvest season; second, the noble prophets of God who faithfully bore their testimony for him notwithstanding the fact they had to endure much persecution and terrible suffering while doing so; third, Job, who lost his property, family, health and friends, but after bearing all his troubles bravely declared, "Though he slay me, yet will I trust in him." Since they were able to endure their afflictions with patience, we should be able to do the same.

We will never outlive the need for patience.

**James 5:12-18** Hardships, afflictions and suffering are inevitable in this life. How shall we react to them when we encounter them? When misfortune and trouble come, let us turn to God and ask him for help. Earnest prayer will prove to be appropriate and profitable to those who know and love the Lord.

James told his readers who were Christians that when their bodies were subjected to one or more of the diseases common to man, they should call persons of genuine Christian experience and ask them to pray for them. When God so wills, he can and does heal directly, but he also uses means such as medicines and the skills and abilities of physicians and nurses to bring about the restoration of health.

The confession of sin is a vital factor in availing prayer. The elements of prayer are adoration, confession,

thanksgiving, intercession and petition. Prayer is a duty which Christians owe to God, to others and to themselves.

**James 5:19-20** When one ceases to follow Christ he is not to be abandoned but should become an object of loving concern and be urged to confess his sins, to seek and obtain divine forgiveness and then to prove his genuine appreciation for that forgiveness by his joyous praise of God and by his faithful obedience to him in the future.

Life and Work Series

### The witness of scripture

**Luke 24:25-27** After the resurrection of Christ, two disciples, Cleophas and one whose name was not recorded, started on their pilgrimage from Jerusalem to Emmaus. Christ joined them and asked them to tell him all that was in their hearts. Their reply contained expressions of love and grief, pride in the master and shattered hopes due to the recent events. To them Christ expressed displeasure at their failure to understand the Old Testament scriptures which indicated it was necessary for the messiah to suffer and die for the sins of the people before he could enter into his glory.

Upon reaching the village of Emmaus, the stranger courteously saluted the disciples as if he were going on, but they insisted on him sojourning with them. Christ accepted their cordial

invitation to become their guest for the night. During the evening meal, as he occupied the master's place at the head of the table, Christ took the bread, blessed it, broke it and gave it to the two disciples. The voice, the blessing and the sight of his pierced hands revealed to them his identity. As soon as they recognized Christ he vanished from their midst.

**Luke 24:44-48** Christ is glorified when his followers accept the truths set forth about his life and ministry by Moses, the prophets of the Old Testament and the writers of the books of the New Testament. Human intellect alone is not sufficient to comprehend the divine truths recorded in holy scriptures, but we can understand their meaning through the enlightenment of the Holy Spirit. The global aspect and outlook of verses 46 and 47 are quite clear. The glorious gospel of Christ is to be taken to the ends of the earth, by those whom he has saved and commissioned, in order that those who hear it may trust Christ and be saved from their sins.

**John 5:37-40** In mentioning those who bore effective witness for him Christ called attention to men of God, his own works and the heavenly father.

Christ reminded the leaders that, even though they had the letter of God's word in their minds, they did not have its message in their hearts. Christ made it clear that one cannot be saved until he is willing to come unto the savior and trust him.



**W. R. Davenport**  
President,  
Campbellsville College,  
Campbellsville, KY 42718

## campbellsville college today

### Students on mission

**Mission awareness** School is out. The regular academic year is over. Students and faculty are gone from the campus for a time. But they have not gone away from an awareness that is growing and thriving in the lives of our college family — the call of God on our lives to share

Christ with the world — the call of missions. Mission awareness on campus has been heightened and focused by the presence and ministry of our missionary in residence program which brings furloughing missionaries to the campus. It has been of significance to have the Van Thompsons from Malawi and the Richard Poes from Chile among us.

**Mission commitment** A functioning missions committee is a regular part of our college life, helping us focus the commitment to missions of students and faculty alike. Committees don't get it done, however, without the personal commitment of individual Christians. It is so gratifying to see such a large number of our college family take that step of personal involvement.

**Spring break missions** Traditionally, college students may bask in the sunshine of a Florida beach during their spring break from college activities.

This year far more of our students were on specific mission assignments. Of particular significance was the series of mission teams serving churches in southeastern Indiana. This project has become an annual one and is growing in involvement and impact.

**Summer missions** Now that school is out, our students are scattering to the "corners of the earth" for summer mission tasks. Not only across Kentucky and from the West Coast to New England in the USA, but also to Europe, the Orient and to South America they will go to serve and to share Jesus.

What a thrill to see them go. What a blessing to have them in the program of a Christian college that encourages and prepares them to go.

Thanks for your prayers and your gifts that make such a college program possible.



**Leon Simpson**  
President  
Clear Creek Baptist School  
Pineville, KY 40977

## clear creek comment

### God remembers

Last week I wrote of memory and of May as the month of remembering. Memorial Day (or Declaration Day) comes at the end of May and is a day to honor American servicemen who gave their lives for their country. Originally, it honored men who had died in the Civil War. Now, Memorial Day honors those who have died in all of the wars in which America has been involved. It is good for all of us to remember.

Christians should use their memories to bolster their faith. When we realize all of the blessings of life and salvation, we are led to praise our great God in heaven.

Some might wonder, "What about God's memory? Does God remember? Does God remember me?" In fact, some Hebrew Christians of the first century had these very questions. They were undergoing terrible persecution and trials and tribulations seemed to overwhelm them. The temptation to doubt the goodness and providence of God was strong.

However, God used his great servant to remind them (and us) of a beautiful truth. "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister" (Heb. 6:10).

How wonderful to be reminded that our heavenly Father is a just, righteous

and loving God. And how it thrills my soul to know that God does not forget! Anything I do for him is recorded forever in heaven. He remembers my work and labor of love.

It encourages me greatly to know that God remembers our work at Clear Creek. Truly, it is his work! We have given our lives to serve our Lord's church in the training of God's ministers. And yet it seems so little to present to him. Does God see? Oh, yes, God sees and remembers every cup of cold water given in his name.

You may feel at times that all you do for Clear Creek is forgotten or insignificant. Not so! We appreciate you more than you can ever know and God remembers and rewards!

So, remind yourself today that we have a righteous, loving heavenly Father who watches over us in love and grace. Man may forget, even friends may forget, but God remembers!



**Barkley Moore**  
President  
Oneida Baptist Institute  
Oneida, KY 40972

## oneida journal

chapel.

Friday, May 4, 25 senior citizens from Porter Memorial Baptist Church, Lexington, came for lunch and a tour. Later in the afternoon Allen Graves of Southern Seminary, their daughter and granddaughter came for an overnight visit. That evening we hosted the Three Rivers conference banquet in our dining room. Scores of student athletes were here from Cordia and Buckhorn, both former boarding schools and now public schools. Also many others came from the Riverside Christian Training School and the Methodist boarding school at Red Bird. Our Oneida Mountaineers were out in full force. After the dinner, the entire group moved to our chapel for the evening's award program.

Following the ceremony, our faculty and staff met at 9:30 p.m. in the library to discuss and evaluate individual student progress in preparation for the commencement day honors. We take this annual meeting very seriously and it lasted over six hours, ending at 3:40 a.m. It was a wonderful night of fellowship and sharing. The meeting ended on a very high note of inspiration and prayer. I have such a dedicated, caring staff. They really love our students. When the meeting was over, Mrs. Pauline asked me to step into her classroom. She showed me the newly arrived yearbook for 1984. It is so beautiful. We rejoiced over it together. I shared an early breakfast with one of our staff.

Then back to my room for three hours of sleep and another day.

Saturday, May 5, four different students and their families were toured and interviewed. Three of them will begin summer school June 10 and the other will come in August. There was the usual whirl of activity. I am reminded of a colony of ants. The yearbook staff and cheerleading squad, after a year of tremendous effort, made a day's outing to Kings Island. In the evening I also left for Ohio and spent the night in the home of two great Oneidians, Bob and Margaret Halcomb, who graduated in 1954. Bob came back as principal 1974-77 and Margaret taught those years. We could hardly make ourselves go to bed, so much to talk about.

Sunday, May 6, I spoke in Bob and Margaret's church, Mt. Repose Baptist Church. I received a warm welcome from pastor and people. That evening I spoke at Fellowship Baptist Church, Loveland. A church fellowship was held afterward as the congregation tearfully said "goodbye" to Bud and Kay Underwood, two of our finest 1963 graduates, who are turning to Oneida as full time staff members. Bud received our highest honor in 1963 by unanimous vote of the faculty and it was my privilege to hand him that award on graduation night. Getting back to their home, we sat up into the wee hours, sharing memories of the past and dreams for the future. How

precious are kindred minds and souls who love the Lord!

Monday, May 7, news comes of tornadoes in our county and serious flooding. Making contact with our campus by phone I learn all is being done that can be done. I decide to go from Ohio to Cedarmore, as previously planned, to attend the annual May meeting of the executive board. I met with the agencies committee that evening and shared my report. It is great to be a part of the Kentucky Baptist family.

Tuesday, May 8, I contacted Oneida and learned that the flood waters were receding. Only two of our family units were flooded as well as our athletic field and part of our farm. There is some damage but nothing too serious. I gave my report to the executive board in mid-morning and immediately left for home. I quickly inspected the flood damage in the community and on school property, spoke with the many volunteers still hard at work cleaning up the mud, etc. I was thrilled to learn how magnificently the community, staff and students had all worked together. I was also gratified to learn not one hour of school classes had been canceled. There was a new student and family to interview immediately upon my return to the office. Then there were many conferences to be held, many to see, decisions to be made concerning commencement, several work camps and summer school. It all has kept me happily busy. Now to bed.

### My day

Thursday, May 3, Tom Meyer, vice president for student affairs of Eastern Kentucky University, and his lovely wife came for their first visit. Meyer made a very effective presentation at



**Eldred M. Taylor**  
Executive Director  
10801 Shelbyville Road  
Middletown, KY 40243

## homes for children

### When? Who?

Jane Addams (1860-1935), world famous founder of Hull House, Chicago, was considered an authority on many social matters. Hull House, one of the first social settlement houses in the United States, became a neighborhood meeting place. The poor, lonely and hurting people found encouragement there. Jane Addams not only had concerns for unemployment, poverty, public health, old-age insurance and world peace but for children. I am told that in her appeal for help for those who had great needs, she once said, "If not now, when? If not you, who?"

How appropriate these two questions are for us today! When? And who? With multitudes of children affected by the widespread disintegration of families, we must respond now—not later. With the example and teaching of Jesus, the response to "Who?" has to be Christians. For us who call ourselves Baptists and operate Baptist Homes for Children, the "Who" is us and the "When?" is now.

The month of May gives us the height of spring with its fresh green, fragrant flowers and singing birds. All of us feel an extra spring in our walk, and children enjoy the outdoors once more. School activities are intensified, not only with exams but with the prospect of moving to a higher grade or graduation and summer break.

Your Baptist Homes for Children are now putting the finishing touches on our plans for the summer. With the youth out of school, many activities are

planned to promote positive growth for them. There will be work, play and training. Camps, retreats, outdoor expeditions, participation in church activities, sports events, study groups and work projects are examples of how we make good things happen in the lives of youth in our care.

When? We must respond to the tremendous needs of children now. We cannot wait, for they are growing up and what is done to help them to be what God wants them to be must be done now.

Who? You and me! God calls each of us to respond to dependent, neglected, hurting children. How wonderful that right now, every day, letters are coming with enclosed gifts marked for our summer program. Let's give our best to help children who have had so little.

If not now, when? If not you, who? Please don't wait and don't fail to do what you can do.

'Strengthening the chain'

## Laurel River Baptists go to work in Ohio

by Beth Wyatt, State Correspondent

Seven men from Laurel River Baptist Association recently spent one of the most meaningful weekends of their lives as they demonstrated mission action in Ohio's Capitol City Baptist Association answering a challenge as partners in the Kentucky-Ohio link.

The late Rev. Darty, former director of missions in Ohio, prior to his illness and death made numerous trips to Kentucky to speak on behalf of the mission work in Ohio.

Mr. and Mrs. Arthur Bingham were among those to hear him while they were students at Clear Creek Baptist School. There they answered the call to missions. They are presently serving the Home Mission Board and the Stowe Center in the Greater Dayton area.

During last fall's World Missions Conference in Laurel River Association Mrs. Bingham shared the work they are doing and a number of persons felt the call to "go up and help."

On a cold Thursday afternoon, members from the Lily and Liberty Baptist churches set out for Ohio in a motor

home donated for the trip by the pastor of Lick Fork Baptist Church.

Sarin Mean, a Cambodian refugee and team member, arrived in Laurel County in September 1982. The association provided the family with a house and men have provided transportation to and from work. Mean felt he must share with others the help he had been given and was one of the first to volunteer to make the Ohio trip.

Members of Laurel River Association agreed during last October's annual meeting to set a goal of \$1200 to be given before the 1984 meeting. They reached and exceeded the goal by Mar. 1.

Laurel River is also sponsoring a mission in Ohio, another link in the chain.

The Kentucky men were aided by a number of Oriental nationals who attend church in the Stowe Baptist Center building. "They were certainly impressive," remarked one of the team members. "Even the children worked. The group taught us something. Of the eight adults, only four were able to find

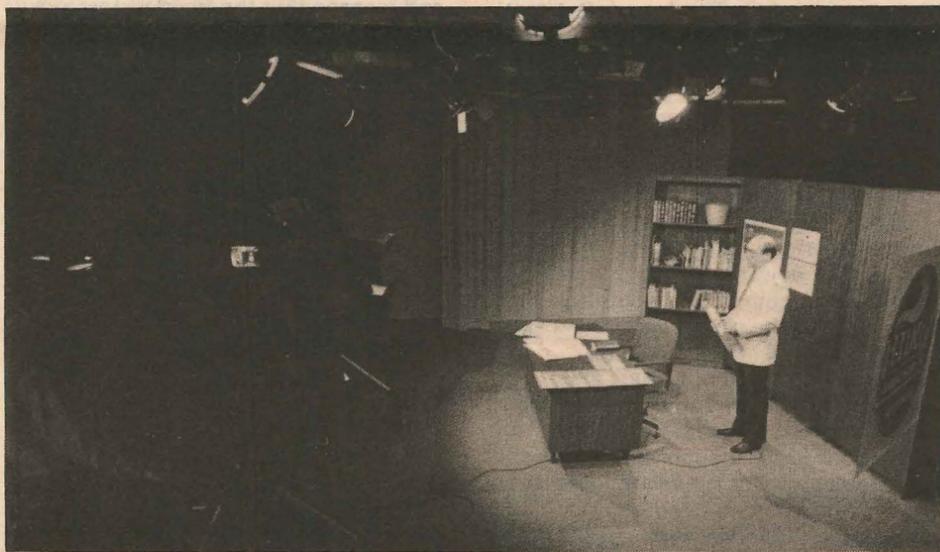


Seven men from Laurel River Baptist Association traveled to the Capitol City Association in Ohio, adding strength to the Kentucky-Ohio link. Left to right [standing] are: Glynn Robbins, Gene Hurst, Woodrow Woods, Johnny Mize and Thermon Taylor, [kneeling] Sarin Mean and Bruce Reed.

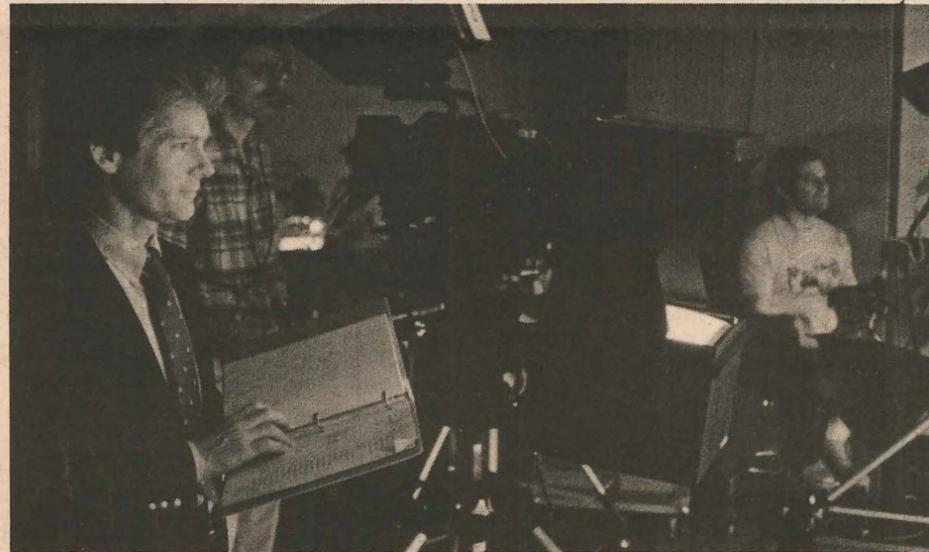
jobs, so the others are sharing with them their finances. They have come a long way."

According to director Bingham, "the men were able to accomplish more in

two days than we have been able to do in a week. We marvel at the way God continues to bless through the Laurel River Baptist Association with prayer, financial and physical support."



Keith Kline, BTN youth Sunday school lesson design editor, tapes an upcoming Sunday school lesson preparation message.



Larry Ware [left], BTN adult Sunday school lesson design editor, watches during the taping of a recent Sunday school lesson preparation message.

## BTN to aid in Sunday school preparation

Improved Bible teaching in Southern Baptist churches is the overall goal of Sunday school lesson preparation programming which will be transmitted on BTN (Baptist Telecommunication Network) when the satellite network becomes operational in June.

Lesson preparation messages for youth and adult workers using the Life and Work curriculum series will air weekly beginning in June. Similar program messages to support the Bible Book series will begin in October and Convention Uniform series messages are scheduled to start in April 1985.

Keith Kline and Larry Ware are BTN Sunday school lesson design editors for youth and adults, respectively. They oversee writing and editing of scripts and on-camera presentations for lesson preparation and Sunday school training messages for the Sunday School Board network.

The lesson preparation messages will

be transmitted on BTN to subscribing churches to be videotaped for use during weekly workers' meetings. The 20-minute lesson preparation messages include a 10-minute overview of the Bible passage. The remaining 10 minutes will provide suggestions on how to teach the Sunday session. The weekly messages also include suggestions for evangelism and outreach activities.

Kline and Ware emphasized that the lesson preparation messages are designed to be incorporated into weekly workers' meetings, not to replace the sessions.

"We are suggesting that all workers meet together at first and view the lesson preparation videotape and then divide by departments to continue their planning sessions," said Kline.

"The messages will suggest ways to use procedures and illustrations in the printed lesson materials," he added.

Ware said, "We're trying to help adult Sunday school teachers do the best job they can in guiding their classes in Bible study. In churches which do not now have weekly workers' meetings, we hope the BTN lesson preparation messages will help fill a void. For those who do have weekly workers' meetings, these messages will enhance and improve what they are doing."

Kline, a former consultant in youth Sunday school work at the board, said he chose to become involved in BTN because "I was challenged in helping to design youth Sunday school work of the future. Also, it sparked my interest in communicating in a different medium."

Ware, a former college professor and then a consultant and an editor of adult Sunday school materials, said involvement in BTN "offers me the opportunity to use my background in education to make the messages as much of an

education tool for ministry as possible. The potential for training people and helping them expand their ministries is great through BTN."

BTN programming for use in training Sunday school workers with all age groups will also be transmitted regularly. Messages which will air in the next few months for training youth workers include How to Use Sunday School Curriculum, How to Make Effective Visits to Youth and Basics for New Youth Sunday School Workers.

"The basics message is 60 minutes but it is designed as a packaged training conference which takes five hours to complete," said Kline. Participants can earn study course credits for their efforts.

Adult training messages in production include Grouping and Grading Adults in Sunday School, Developing Skills in Biblical Interpretation and How to Begin an Adult Homebound Department.

# Daley Observations reprise

## Some of Daley's thoughts in print over the past 27 years

(From Aug. 1, 1968 issue)

### Broadman Bible Commentary

The Broadman Bible Commentary now in process of preparation by Broadman Press stands to be one of the most significant contributions ever made to Baptists and to others by the Sunday School Board. Such an undertaking is long overdue and marks the coming of age of Southern Baptists in the field of biblical scholarship.

The first two volumes of the 12-volume work are scheduled for release Oct. 1, 1969. These are Volume I, containing Genesis, Exodus and general articles on the Bible and the Old Testament, and Volume VIII containing Matthew-Mark and general articles on the New Testament. Each volume is priced at \$7.50, and a reduced price of \$77.50 is offered for the 12-volume set. The entire 12 volumes is scheduled for completion by the end of 1972.

Some of the best of contemporary Baptist scholarship in America and in England has been engaged to do this work. The general editor is Clifton J. Allen, one of the most perceptive minds and committed spirits among Southern Baptists. He will be assisted by an editorial board and an editorial advisory board composed of a cross-section of Southern Baptist theological, denominational and pastoral leadership.

The work has been described as "integrity of interpretation by contemporary scholarship" and "trustworthy guidance toward understanding the biblical revelation." It will be all of this if present plans are fully realized.

General editor Allen and the advisory board mean to let the writers be unfettered in their work. Responsible editing will be done, but no preconceived interpretation will be forced upon the writers. They are men of ability and integrity and will approach their task with whatever scientific tools of interpretation they have and with a commitment to and love for the scriptures. This is the only way a respectable commentary can be produced.

The result is likely not to please every Baptist and will certainly upset those who make no room for any interpretation but their own. The choice of the Revised Standard Version for the text will be questioned by a few, but such recognition and use of this version by Southern Baptists is long overdue.

This set of commentaries is not to be considered the authorized Southern Baptist interpretation. There is no such thing now and hopefully there will never be. The commentaries will contain interpretations of honest, able and committed Baptists who are making a life study of the scriptures. With some interpretations we will agree. With some we will disagree, and this is as it should be. After all, this is one of the ways we learn more of what God is saying to us today in the Bible, and this is the objective of the project.

(From the Aug. 8, 1968 issue)

### Criticism without confidence can be too destructive

The spirit of revolt of our day is breaking up ancient and revered social, political and religious structures. The control of many homes has already passed from the parents to the children. Long established racial structures in America and all over the world have been toppled and even old religious structures like Roman Catholicism are reeling from revolution.

All religious structures probably need the benefits of criticism but the danger always is the good will be thrown away with the bad. Whatever happens to Roman Catholicism in this age of revolt, let us be careful about what happens to Southern Baptists. Some purging we always need, but let us not start a fire that will consume the good with the bad.

Churches and denominations have become favorite whipping boys in our day. There is hardly a good word for Baptist churches and the Southern Baptist Convention today except for those regarded as naive and without discernment. It is high time responsible observers spoke up for the preservation of much we have as Baptists.

If Baptists benefit from this spirit of criticism without letting it destroy much that is good, there is one characteristic we must embrace and strengthen. This is the spirit of confidence and trust in each other. This is not to advocate blind confidence and unconditional trust but confidence and trust that become fellow Christians.

The need for mutual confidence is in every area of Baptist life today. In interpreting the Bible, for example, the Baptist scholar and layman must trust each other. They need each other in finding the best understanding of the revelation of God. The temptation always is for the layman to suspect the scholar of trying to undermine the Bible and for the scholar to look with contempt upon the untutored layman.

The same goes for the pastor and the congregation. In too many churches

the mutual confidence with which the pastor and congregation began is soon lost and it becomes pastor versus congregation and congregation versus pastor. The pastor loses confidence in an apathetic and critical congregation and the congregation uses roast preacher as a regular diet.

Even denominational leadership and pastors encounter the same problem. Somehow the Baptist Building man is regarded too often as only a clever manipulator and the denominational worker at times feels the pastor is too protective of his congregation and unresponsive to world needs.

The three paragraphs above overstate the case for the sake of emphasis but the problem justifies such emphasis. Let us be done with such unchristian attitudes.

Jesus thought and expected the best of his humanly weak disciples and they were the better for his confidence. We can help each other by trusting others like Jesus did. It is better to believe the best about others and be disappointed should they fail than to believe the worst about others and brag on our insight when they fail.

(From the Aug. 29, 1968 issue)

### There is a greatness about Southern Baptists

Resorting to the extreme is almost a universal fault. Whichever side we take on a matter, we tend to overstate the case. This is surely true when it comes to how we think of ourselves as Baptists.

Up until several years ago Southern Baptists were about the biggest braggarts who could be found. We were leading all other religious groups in America in the rate of growth, in the number of young people responding to the call for full time Christian service and in most other areas that can be statistically measured. To be sure we said we gave God the credit but our chests were stuck out as we denied the credit. We were extreme in our self-appreciation.

Now it's just the opposite extreme. We have had a statistical decline and we have reacted like Chicken Little. The sky is falling and we outdo each other in castigating ourselves. Once we thought there was nothing wrong with Southern Baptists; now there is hardly anything we can find which is right about ourselves. Instead of saying Baptists are the hope of the world, we now are saying that God is the only hope for Baptists.

God is our only hope and true humility is always becoming, but this should not lead us to complete self-depreciation. Somewhere between extreme self-appreciation and supreme self-depreciation lies the truth. Maybe we needed a statistical decline to deflate our Baptist ego. At the same time we don't need such self-castigation as is prevalent today.

With all our faults Baptists are a great people. Our greatness is not in statistical success but in the inner qualities we possess. Three of these qualities readily come to mind.

Baptists are great in their convictions. Contrary to what some observers say, Baptists are far from giving up their distinctives which are based upon divine revelation. This comes out wherever Baptist preaching is heard whether it be from the older or the younger generation of preachers. The younger generation of Baptist preachers tend not to use the old shibboleths and cliches nor emphasize provincial doctrinal positions, but neither do they buy the "God is dead" theology and the "new morality" ethics.

Baptists are great in their diversity. One of the amazing things about us is the variety of beliefs and practices. The formal worship services and the academic sermon in some Baptist churches is a million miles away from the simple, unstructured order of worship and the sermon from an untrained preacher of other Baptist churches.

To sit in a seminary classroom one day and to be present in a district association meeting in some section of Kentucky the next day is like being in two worlds. Yet the Baptist seminary professor and the non-trained Baptist preacher have enough conviction in common to belong together and enough respect for each other's differences to stay together. This is a part of the greatness of Southern Baptists.

Baptists are also great in their unity. This unity in diversity is possible only through love for and toleration of each other. It is one thing to be diverse, it's another thing to put up with each other when we don't agree. The temptation always is to pitch each other out and the fact that Southern Baptists have remained together is a miracle. This miracle becomes even more amazing when we remember our unity is not in an ecclesiastical organization but only on the basis of voluntary cooperation. Only the help of the Lord and some degree of maturity in Southern Baptists can explain our unity within diversity.

Conviction, diversity and unity are but three of the inner qualities that make Southern Baptists what they are. Let us preserve these while purging ourselves of some traits which are not so commendable.

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