



The Light Of The World

Western Recorder

MARCH 24, 1973

Staff Changes

Miss Debbie Simpson of Jacksonville, Florida, has been added to the staff of Calvary Baptist Church, Lexington. Effective March 1, she became the director of preschool and children's education.



Miss Simpson is a graduate of Carson-Newman College, Jefferson City, Tennessee, and received her master of religious education degree from Southern Seminary in December, 1972. Prior to coming to Lexington, she served on the staff of the East Baptist Church, Louisville, and the Baptist Center in Louisville. Her responsibility will be the supervision of education of all ages, birth through sixth grade.

Fred Eugene Richardson began pastoral duties at Trinity Baptist Church, Paducah, on February 15. He came to Trinity from the Roland Memorial Baptist Church, Greenville.

Richardson has also been associate pastor at Second Baptist Church, Hopkinsville, and has served several other

Library Workshops Set

The Kentucky Sunday School department, in cooperation with the church library services department of the Sunday School Board, has planned two Library Workshops for the state.

The first, to be held April 9, will be hosted by the Baptist Building in Paducah. First Baptist Church, Florence, will be the site of the second workshop on April 12.

The workshop program which features Glynn Hill of the Sunday School Board, begins at 7:00 p.m. with adjournment two hours later.

churches and associations throughout the state.

Mrs. Richardson is the former Juanita Sills of Paducah. The couple has three children and six grandchildren.

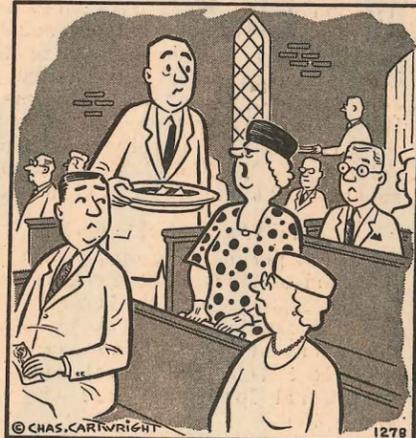
C. Alan McCutchen, formerly of Louisville, has accepted the call of Memorial Baptist Church, Murray, to become full-time director of music and youth.

Maurice Hancock, St. Matthews Baptist Church member, Louisville, assumed responsibilities as community minister as of February 1, 1973. He is currently doing graduate work at Southern Seminary.

Hancock received his BA from the University of Richmond in 1959 and a MDiv from Southeastern Baptist Seminary in May, 1972. His newly created position entails surveying St. Matthews' present ministry to retired persons and the church's other community ministry involvement. He will secure the help of retired persons in designing future programs as well as initiating a total program of community ministry.

Hancock and his wife, Loretta, have four children and live at N-10 Seminary Village.

Church Chuckles by CARTWRIGHT



"Don't you remember — I put in a dollar two Sundays ago!"

DEVOTIONAL



James N. Lewis, Jr.
North Fork Baptist Church, Frankfort

THAT YOU MIGHT HAVE LIFE John 10:10

I drive to Louisville to the seminary every day, and one of the pleasures of such a trip is noticing the seasonal changes which are quite pronounced. This pictorial cycle of life brings many thoughts to mind as the year passes in sometimes brilliant and sometimes drab review.

For the past four months I have been seeing only barren trees and empty fields. But with the official coming of spring in a few days, I anticipate things starting to change. A green bud, a sprig of grass — new life appearing in a seemingly dead tree or field. Soon everything will be green, alive, fresh, and beautiful. The difference is marked and welcome.

Jesus has promised such a change in our lives also. He came so that we might have life, a qualitatively different life, a new life. A life with as much contrast as winter and spring.

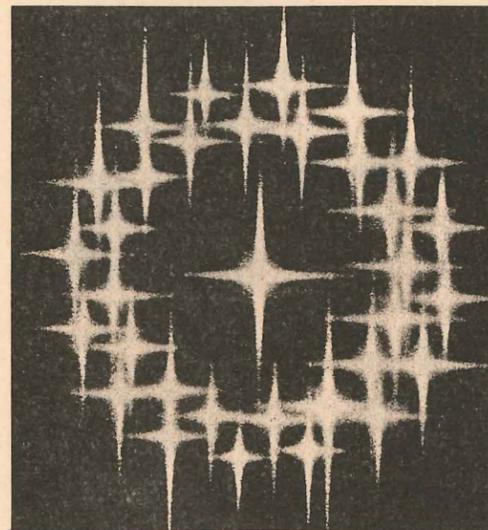
Yet, seldom does the radicality of this change, this new life in Christ seem to really impress itself upon us. In Christ we are different, but there is a continuity with the past. Just as the green growth of spring enhances the barren trunk and branches of winter, so Christ brings out new, more attractive aspects of our basic character and personality. In Christ the scars and ugliness and inadequacies are covered with a fresh ordering of talents, concerns, and loyalties. We are new, yet we are still ourselves, God's creation made more lovely and useful.

The promise of life, abundant life is an invitation to change, to be transformed. Unlike the leaves of spring, we can choose to retard our growth, to resist development, to impede change. But if we submit our lives to Christ the transformation can fill us to overflowing with God's kind of life. It is the kind of life that must be chosen to be experienced, and it is ours if we will take it.

With the dawning of spring, perhaps our prayer can be voiced with the words of a hymn by Mary S. Edgar:

God who touchest earth with beauty
Make me lovely too
With Thy Spirit recreate me
Make my heart anew.

WESTERN RECORDER



"He's a man—he's just a man
He's not a king—he's just the same
as anyone I know..."

These words which occur in the religious "rock" opera *Jesus Christ, Superstar*, emphasize Judas' conception of the humanity of Christ. Since its release this religious rock has provoked widespread re-actions. These re-actions vary from those who praise it to those who consider it to be heresy.

Most of the criticism of this religious opera focuses on the composer's treatment of the humanity of Christ. The composers, Webber and Rice, readily admit that they approached Christ as a man rather than as God.

There is indeed an over-emphasis on the humanity of Christ. For example, in the Tom O'Horgan Broadway production of *Superstar*, the sexuality of Jesus is stressed. He and Mary Magdalene fondle and kiss each other. There is the strong implication that Jesus and Mary had a thing going together and it wasn't a platonic relationship.

The reason that we may be shocked at the crass picture of the humanity of Christ may be due to the emphasis that theologians, and churchmen have placed on the deity of Jesus while ignoring the human Christ who did have the emotions of a man. Jesus has often been made so remote that men could not identify with him and were unable to approach Him with boldness and assurance.

That the humanity of Jesus needs to be emphasized in our culture today is not denied, but in this modern age there is an over-emphasis on the man Jesus. The pendulum has swung to its widest arch so that Christ is seen as a pathetic figure of history who played the game of life brilliantly but was defeated on the last play.

[J. C. Carpenter is pastor of the Plano Baptist Church. This is a condensed version of his message to the 1972 Warren County Association.]

Jesus Christ, Super-Superstar

John 1:1-4, 14

By J. C. Carpenter

The writers of the New Testament present Christ as the Super-superstar. They see him as one who is beyond even the extraordinary man. These historians who wrote the biography of Christ tell us in an emphatic manner of their own experiences with the Christ. They do not deal in speculation or theories concerning him but trace in concrete form the life, words, and deeds of this unique man. There is a portrayal of the accounts of the manifestations of the Word made flesh and the consequences of that divine revelation. But no where do we see the Christ stand so tall as in the Gospel of John, the gospel of the Word made flesh. Christ is presented in John as fully God as well as fully man. Here, John says, is the Word who is a Super-superstar; the one who can do it all.

The Word Reveals God

The Gospel of Mark opens with the manhood of Jesus. Matthew traces the lineage of Jesus back to Abraham and David. Luke takes us back to Adam, but John lets us see into the very heart of eternity and reveals Jesus as the Eternal Christ, the Word who was and is God.

No other New Testament writer presents this revealing work of Christ as clearly as John. He begins by calling Him "Word." As the Word, He speaks God's final message of grace and saving power to mankind.

The first verse is translated, "In the beginning was the Word, and the Word was with God, and God was the Word." The article is absent before God in this instance. When the definite article is absent before a noun, that noun becomes more like an adjective. It qualifies, shows nature or essence of the person. The Word, Jesus of Nazareth, possesses the same nature as God the Father. John's opinion is that when we look at the character and nature of Jesus we see perfectly what God is like, for He is God.

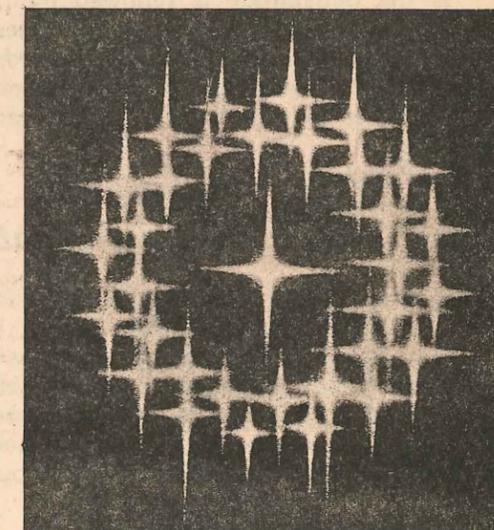
The Word, John says, was in the "beginning." John indicates in verse three

that the Word was existing at the beginning of the created order. Even before the sun's rays pierced the blackness of the Universe, even before the moon and stars adorned the heavens, even before the streams and rivers flowed into the seas and oceans, and even before the mountains and valleys were carved out, Christ existed with the Father. The Word had been a spiritual being without a human body prior to His birth at Bethlehem.

This Christ who existed before the created order was not himself part of the creation. He was not created. Since he was not created but already existed is evidence that He is eternal. The eternalness of the Word affirms that He is God for only God is eternal.

John further means that we are not to start with the man Jesus, but we begin with the Eternal Word, living personally, self-consciously in the Godhead. Jesus Christ is God become man—not man become God. We must reject the idea of a man gradually coming nearer and nearer to God and being continually filled with divine energy until a saturation point is reached and Christ takes on deity. John said, "The

(Continued on page 15)



WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—JUNE 3

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Contributors Behind The Scene

The Lord's business among Kentucky Baptists is big business in more ways than one. It's big in the sense of its spiritual dimension but also in terms of its material assets and the annual income and expenditures. The combined assets of the Kentucky Baptist enterprise apart from local churches amount to more than \$84 million. Cooperative Program income last year exceeded \$4,100,000 not to speak of the multiplied millions more dollars received and spent by over 2,200 local Baptist churches.

Unlike some religious groups who leave the final disposition of financial and fiscal matters to denominational officials and powerful committees, Baptists try valiantly to practice democracy and leave final authority in fiscal matters to the rank and file or to their representatives. This requires the time and energy of many Baptists in addition to the employed staff of the Kentucky Baptist Convention.

An erroneous impression is that those elected to committees of the Convention occupy a place of honor and prestige with little to do but attend an occasional committee meeting. Just the opposite is true for most who serve on such committees.

An example is the finance committee of the Kentucky Baptist Convention Executive Board. These laymen and ministers are required to spend many hours recommending how the Cooperative Program income is to be distributed and to see that the will of the Convention is followed by the agencies and institutions sharing in these resources. For this a half dozen or more meetings of the committee are required each year. One of these meetings which took place recently required two days and much of one night.

An Important Event For Kentucky Baptist Youth

One of the human explanations for the success of Baptists through the years is the emphasis placed upon church activities and programs for the spiritual development of youth. The oft heard observation, "The young people in our churches today are the church leaders tomorrow," is too true to become trite by overuse. As go the young people, so goes the

In addition to other duties requiring careful attention, this committee heard the requests for funds from all departments of the mission work of the Executive Board along with the requests from all the agencies and institutions of the Kentucky Baptist Convention. Following these requests was the careful consideration of each and a final decision on what will be recommended to the Executive Board in May.

This committee has another important responsibility in connection with a wise policy of the convention which requires that all agencies and institutions sharing in Cooperative Program funds submit an annual audit for review. The finance committee has the responsibility to examine and approve these audits. This is a major assignment requiring hours of tedious examination of audits.

The responsibilities of other denominational committees are equally demanding. All this is to say we are indebted to those who render such services. In the case of laymen time is taken from their jobs and businesses; in the case of preachers their church members do without their services while they are away and work accumulates which must be caught up. Churches which share their pastors and staff members for careful consideration of the fiscal affairs of the denomination are contributing to a democratic fiscal policy which encourages continued confidence and cooperation of those whose tithes and offerings make possible our world outreach.

Many people give many hours to ensure a fair, efficient and trustworthy operation of the Kentucky Baptist enterprise. Here's a sincere word of thanks from your fellow Baptists.

church as far as human resources are concerned.

One of the hopeful signs among many discouraging things for church life today is the continued interest and commitment of many young people. They may appear not to appreciate their heritage as much as we think they should. They don't plan to go about it the way we did but they are none the less com-

mitted to changing this world for good.

Whatever the present adult generation does, we better not downgrade and disparage this enthusiasm of young people. We can but have reservations about some of its expressions but to guide and to channel rather than to stifle it is our responsibility.

Among the things that turn young people on today is music. What's more the kind of music it is does nothing for many adults and actually is repulsive. Even much of the religious music that inspires young people is hard for adults to accept in worship services. Our concern, however, should not be what pleases our sensitivities but what turns on youth for Jesus Christ.

For many years Kentucky Baptists have provided many youth activities of educational and rec-

reational nature at Cedarmore and in other localities. In recent years a state wide youth rally has been added to these activities. The response has been good and the results gratifying.

This activity this year will be known as a "Jesus Festival" and will be at Freedom Hall in Louisville on April 10. Extensive plans have been made for a high quality meeting and the young people from all churches in Kentucky should have opportunity to attend. The spiritual meeting of young people must be provided in their local churches week by week but their great moments for life decisions often come in such high experiences as can be expected in the Jesus Festival next month. Every Kentucky Baptist church should be anxious to provide the expense and work required to have its youth present for this event.

BAPTIST FORUM



BAPTIST COLLEGE INFLUENCE

Dear Editor:

What is happening to the Christian influence that should be felt in our Baptist colleges?

I think the Georgetown administration is trying so hard to bend with the times that they have gotten curvature of the spine. This affliction comes from deterioration.

Knowing that the beautiful John L. Hill Chapel was dedicated at Georgetown College "to the glory of God" and to honor the memory of the one whose name it bears, it is hard for me to understand why there is no worship service there on Sunday.

There was a beauty contest in it recently, bathing suits and all. The rock groups that hold their concerts there often make fun of playing in a chapel. Even movies with rape scenes have been shown there.

Who permits this? All of us Baptists who are passive and slowly dissolving in the pollution. What else can you call this? These things certainly do not bring honor or glory to anyone's name.

I am sincerely concerned.

Paris, Kentucky Mrs. Wm. B. Kenney

ACCURATE REPORTING NEEDED

Dear Editor:

In the February 10 issue of the *Western Recorder* Mr. Barry Garrett, Washington bureau chief of the Baptist Press, posed this question on abortion: "Was this a Warren type or liberal Supreme Court that rendered the decision?" His answer was: "No. This was a 'strict constructionist' court, most of

whose members were appointed by President Nixon."

I am sure that the nine Supreme Court justices were surprised to learn that most of them were appointed by President Nixon, and that they were a strict constructionist court, when in fact, five of them (Justices Douglas, Brennan, Stewart, Marshall and White) were members of the Warren Court. Nixon appointed four members to the present court, three of whom voted for abortion. Of the five Warren members still serving on the court, four voted for abortion, a Warren decision 80% to 75%.

Mr. Garrett hails the decision as advancing "the cause of religious liberty, human equality and justice." It appears that if you are for abortion it was a great decision. If you are against abortion blame President Nixon.

Mr. Nixon doesn't seem to have had much luck getting strict constructionists approved for the Supreme Court by a Democratic congress. Baptists deserve more factual reporting out of Washington.

Lexington, Ky. Helen Okcuoglu

QUESTIONS 'LIVING BIBLE'

Dear Editor:

No one questions the spiritual devotion of Kenneth Taylor, the author of *The Living Bible*. The question is the correctness of his paraphrase. It may read like the daily newspaper, but does it read like the original Hebrew and Greek inspired by the Holy Spirit?

Some people seem little concerned about accuracy, but I know a few who have been shocked by the vulgarity of his paraphrase I Samuel 20:30. Besides

it is not correct, as one can see by comparing it with the Hebrew or the literal translations.

Nothing less than an eschatological bias could lead to the paraphrase of Mark 13:29-30. The passage has reference to the fall of Jerusalem in A.D. 70, and the King James Version is correct at every point of its literal translation. If one wishes a correct paraphrase he should consult TEV (*Good News For Modern Man*).

I believe in the Second Coming of Christ with all my heart, but I don't need to pervert passages that have to do with other events to find a text for it. Taylor's paraphrase is the interpretation adopted today by many fantastic schemes of date-setting for the Second Coming.

Again it is correctness and clarity that count, not clarity alone. Many other errors could be noted if space permitted.

Louisville, Kentucky Dale Moody

Is the . . .

Western Recorder

in your . . .

Church Budget?

If not, why not . . . ?

Every Family

deserves to know!

Mrs. Dobbins Dies Following Illness

Mrs. Mae Riley Dobbins, wife of the well known and beloved Southern Baptist educator, Gaines S. Dobbins, died in Birmingham on March 1 at the age of 86. According to her husband, Mrs. Dobbins had been an invalid for six years but her death came suddenly and unexpectedly.

Mrs. Dobbins was a native of Mississippi, a graduate of Mississippi College and was very active in student affairs at Southern Seminary during the many years of her husband's ministry there. She also was outstanding in various capacities in the Crescent Hill Baptist Church. She served as superintendent of the junior department, chairman of

the shut-in department and was a Sunday School teacher of young ladies for many years. She was also active in Woman's Missionary Union and served on the executive committee of the Kentucky State Woman's Missionary organization.

In addition to her husband, her survivors include a son, Austin Dobbins, chairman of the department of English at Samford University in Birmingham; and a sister, Mrs. Sim Salter of Hazelhurst, Mississippi.

Dobbins will continue to live at 2121 Ridgeview Drive, Birmingham, Alabama 35216, where his friends might communicate with him.

'Doctrinal Emphasis Week' Nears

The week of April 16-20 has been designated as "Doctrinal Emphasis Week" in the denominational calendar. During this emphasis many churches will be studying about the doctrine of witnessing.

Doctrinal Emphasis Week is for the entire family, according to Mic Morrow, associate director in the KBC church training department. Adults will study the book, *Take The Stand*. Youth will study *From Experience to Expression*.

Children and preschoolers will use a selected unit from the regular church training curriculum materials. For older children it will be "Who Is Jesus?"

from Exploring C for Leaders, October-December, 1972. Younger children will study "Jesus Was A Loving Teacher," Exploring A for Leaders, April-June, 1973.

For older and younger preschoolers, these units will be used: "Learning About Jesus," Guide C for Preschool Teachers, January-March, 1973; "Jesus Grew," Guide B for Preschool Teachers, January-March, 1973; and "Jesus," Guide A for Preschool Teachers, January-March, 1973.

The teaching of systematic theology is one of the tasks of the church training program. Doctrinal Emphasis Week helps in fulfilling this task.



ANNUAL HOUSEPARTY — Georgetown College was host to more than 200 Kentucky girls recently who were attending the annual Acteens Houseparty. A similar event was held at Cumberland College March 9-11 and attracted 142 participants. The largest gathering is scheduled for Campbellsville College March 23-25 with more than 250 registered. The Houseparties are coordinated by Mrs. Anna Mary Byrdwell, state Acteens director.



Highest
Praise

FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention

I would have named this column "Greatest Compliment," were it not for the fact that my heading space is limited to two lines with eight characters per line.

The preacher must not put too much stock in the compliments he receives following his sermons. I saw a very clever cartoon once picturing a lady and her husband leaving the church steps. The minister was visible in the doorway, continuing to shake hands with other parishioners. The departing lady was saying to her husband, "I intended to compliment his sermon but did he mention my new hat, no."

Mind you I am not opposed to compliments. I've met a few good church people who seemed to want to say something nice to me (believe it or not) but who at some time in their lives had been scolded by a preacher who said they should never "enjoy" a sermon but rather should "appreciate" it. We preachers ought to be more careful about inhibiting our kindest members. Compliments are scarce enough without making people afraid they will say it wrongly.

Well, I've heard my share perhaps of faint praise; enough that I don't get upset whether they say it or not or how they say it if they do. However, I still appreciate any compliment and notice quickly an exceptional one. Sometimes it's the giver or the content or the wording that gives it weight. It is to tell you about one of the highest compliments I ever received in my life that I write this column.

I was the preacher at a church downstate. I did work hard in the sermon and thought possibly I got it across pretty well for me and my measure of ability. A little boy sat alone on the front seat to my left. He appeared to listen quite well throughout, much better than most boys that age.

After I was finished preaching and the presiding officer again took charge for the closing hymn, I stepped down to the front seat and stood by the little boy. He looked up at me, smiling brightly and said, "Mister, you done good up there." Thus did a strong young heart greatly warm a tired old one. "... a little child shall lead them." (Isaiah 11:6)

Frank Owen

WESTERN RECORDER

People And Places

Kentucky pastor **James T. Garland** will be one of the featured speakers at the Southern Baptists' first Small Church Conference set March 26 to 29 at Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina.

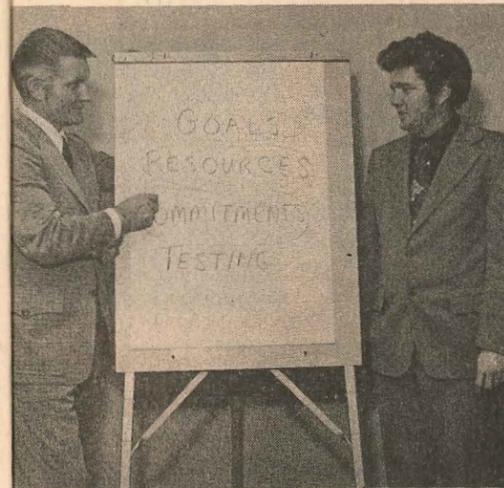


Garland

A Calloway County native, Garland has pastored Kentucky churches in Carrsville, Paducah, Calvert City and Columbus. He is presently serving as chairman of evangelism of the Ohio River Baptist Association. He served as moderator in the past of the Blood River Association and the West Kentucky Association.

He is married to the former Marie Tibbs of Paducah.

Crofton Baptist Church had groundbreaking ceremonies on February 18 for a new sanctuary which is scheduled to be completed in August of this year. Among those present for the occasion were four former pastors and their family members. The first shovel



LEARNING — Elwyn N. Wilkinson, Jr. (right), director of religious activities at Cumberland College, Williamsburg, visits with Art Driscoll, consultant for National Student Ministries of the Southern Baptist Sunday Board during a personal and professional growth seminar held at the Sunday School Board in Nashville recently.

of dirt was turned by J. Ray Clark, the third oldest member of the congregation. Others participating in the ceremony included H. Truman Luther, pastor, and representatives of various groups of the congregation.

Crofton Baptist Church was organized in 1850 and has used its present sanctuary since 1910. The new building will be of brick structure and is designed to seat 325. It will include a baptistry, choir rooms and a pastor's study as well as the auditorium. The present building will be used for educational and recreational purposes.

Thornhill Baptist Church, Frankfort, will celebrate its golden anniversary on April 29, during the regular worship hour, 11 a.m. At noon, dinner will be served for all members, former members and friends of the church. William Hartung is the present pastor of Thornhill church.

The 30 voice **Memorial Youth Choir** of Memorial Baptist Church, Murray, presented a musical arranged by C. Alan McCutchen, new minister of music and youth of Memorial church, recently. This musical was presented at Memorial Baptist Church, Twelfth Street Church, Paducah, Sinking Spring Church, Murray, and at the Murray State Baptist Student Union.

The Memorial Youth Choir also plans a special week of working in Bible schools and presenting a witness in music at various churches in eastern Kentucky this June.

Campbellsville College's cheerleaders were recipients of the Commissioners Award for the best cheerleading squad in the seven school Kentucky Intercollegiate Athletic Conference recently. Members of the squad include: Georgie Saylor, Lexington; Sharon Gay, Eubank; Joanna Smith, Morgantown; Clara Adkins, Louisville; and Sharon Morris, Campbellsville.

Herman M. Bowers, pastor of the First Baptist Church, Frankfort, was honored by the Civitan Club of Frankfort as "Clergyman of the Year" for 1972. He was presented with a plaque at a breakfast for all clergymen of Franklin County at the First Christian Church on January 27. The award was presented by Forrest Banta, president of the Civitan Club, citing Bowers for his efforts as chairman of the Executive Committee for the Capital Crusade for Christ, held last October.

Emmanuel McCall, associate secretary in the department of work with National Baptists of the Home Mission Board, spoke at the Faith Baptist Church, Georgetown, as part of their two Sundays' observance in Race Relations on February 18. On February 11, the church devoted the morning worship service to the contribution that blacks have made to the religious

life in the United States. Black music was used throughout the service. On Sunday evening, February 11, Lidon Sheats and Ted Swisher from Koinonia Farm in Americus, Georgia, spoke at the worship service.

T. A. Thacker, Midlane Park Baptist Church, Louisville, was a Kentuckian attending a Sunday School Adult Life and Work-Forefront Writer's Conference at Henry Horton State Park near Nashville recently. He was among 32 writers from 15 states attending to receive outlines and suggestions to guide them as they prepare articles for Southern Baptist Sunday School periodicals for adults and young adults. Thacker is a writer for "Young Adult Bible Study."

A **Symposium on Abortion** will be held at Atherton High School Auditorium, 3000 Dundee Road, Louisville, on March 25. The symposium is sponsored by Right to Life of Louisville, Inc. It will be in two sessions, both free and open to the public.

The afternoon session will be from 1 p.m. to 4 p.m. and guest speakers will be Sue Bastyr and Maureen Dahl from the University of Minnesota, founders of SOUL (Save Our Unwanted Lives).

In the evening session, 7-10 p.m., Paul Marx, professor of sociology and internationally known author, will be the guest speaker. There will be films, one of which will be a medical film of an actual abortion. Both sessions will be open to discussions and slides will be shown.



AT CONFERENCE—Garry Oliver (center), Central Baptist Church, Lexington, and campus minister at the University of Kentucky, visits here with Franklin Farmer (left), supervisor of the youth section, and Lynn M. Davis, Jr., manuscript analyst in the church services and materials division of the BSSB. Oliver was one of 35 writers from 16 states gathered at Henry Horton State Park near Nashville recently for a Sunday School Youth Writer's Conference.



GHANA

Katherine Sue McElyea
Junior at Berea College
Major: Nursing
Home: Mountain City, Tennessee

Do general nursing duties. Responsibility of issuing medications to wards. Opportunities to witness and share nursing techniques with national nurses.

BSU Appoints 18 Summer Missionaries

Eighteen Kentucky college students were recently selected to serve as summer missionaries under appointment of the Baptist Student Union of Kentucky.

The 18, chosen from several hundred applicants, will serve for 10 weeks without pay. The

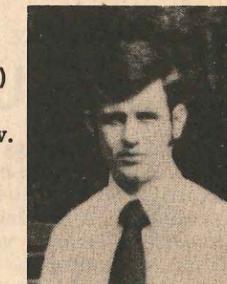
expenses will be paid for with funds raised by college students on local campuses and in fund raising activities.

Following is a list of vital information about each appointee and a brief description of the type work that student will do.

Oregon (BROTHERHOOD COMMISSION)

Reginald Kirk Hickman
Sophomore at Eastern Kentucky Univ.
Major: Undecided
Home: Virgie, Kentucky

Will work in RA Camps and with RA's.



HAWAII

Mary Evelyn Hancock
Junior at Campbellsville College
Major: Elementary Education
Home: Calhoun, Kentucky

General mission work with heavy emphasis on Bible school. Some work in Christian social ministries.



UGANDA

R. Bruce Richardson
Junior at Morehead State University
Major: Music Education
Home: Shreveport, Louisiana

Will do evangelism and youth work. He will be doing general field evangelism in the churches, teaching pastors in the Bible schools, teaching missionary children, and teaching Bible in primary and high schools, music and recreational activity will be an important part of the work.



NORTHERN PLAINS

Janice Hope Powell
Senior at University of Louisville
Major: Sociology
Home: Richmond, Kentucky

Will do general mission work in area of Rapid City, South Dakota; majoring in church extension, mission Vacation Bible Schools, survey work, back yard Bible classes and youth camps.



VIRGINIA

Jacquelynn Suzanne Hayden
Junior at University of Kentucky
Major: Elementary Education
Home: West Louisville, Kentucky

Will do general mission work with emphasis on Bible schools in Appalachian area of Virginia.



GUAM

David W. McMichael
Junior at Murray State University
Major: Pre-med
Home: Paducah, Kentucky

Will work with Taumni Baptist Church. Will work in VBS, music, preaching and witnessing. (Son of David McMichael, Pastor of Olivet Baptist Church, Paducah.)



ALASKA

Daniel Earl Myers
Senior at University of Louisville
Major: English and Humanities
Home: Louisville, Kentucky

To do general mission work. Will need to be able to adjust to adverse circumstances, rugged and love of outdoors. He will do VBS, camps, recreation programs, youth work, surveys.

NEW YORK

Sharon Lee
Junior at Western Kentucky University
Major: Elementary Ed. and Social Work
Home: Georgetown, Kentucky

Will do inner-city mission work in Buffalo. One approach is through regular services in a normal church setting through the Fillmore Baptist Church in inner city Buffalo. The second avenue is through an extension and outreach to youth through a coffee-house ministry in what we call "The Sycamore Tree." The third area of outreach is through the matter of weekday ministries.



LOUISIANA

David Lee Adkins
Junior at Morehead State University
Major: Sociology and Recreation
Home: Louisville, Kentucky

Inner-city ministry. He will be at the Friendship House (Baptist Center) near the French Quarter in New Orleans. It is a community of economically disadvantaged people who are white, black, and Mexican Americans. Activities include Bible study, singing, recreation, arts and crafts.



BAHAMAS - FREEPORT

Eric William Fruge
Junior at Georgetown College
Major: History
Home: Owensboro, Kentucky

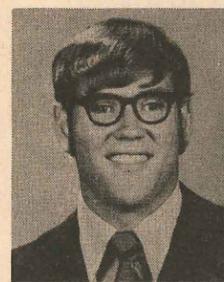
Do VBS, preaching, teaching, youth work, music. Also work in camps. Each Sunday will be spent in going to churches where Bible schools will be held the coming week to announce the schools and many times opportunities for preaching and teaching will be available.



BAHAMAS - FREEPORT

Natalie Joy Fruge (Mrs. Eric)
Junior at Georgetown College
Major: Home Ec and English
Home: Wilmington, Ohio

Do VBS, teaching, youth work, music. Also work in camps. Each Sunday will be spent in going to churches where Bible schools will be held the coming week to announce the schools and many times opportunities for teaching will be available.



KENTUCKY

Walter Scott Ford
Sophomore at Kentucky Wesleyan Col.
Major: Religion - History
Home: Owensboro, Kentucky

Preacher Mountain Youth Team



KENTUCKY

Carol Ann Bailey
Junior at Georgetown College
Major: Music Education
Home: Montpelier, Ohio

Pianist Mountain Youth Team



NEW MEXICO

Lawrence West
Junior at Berea College
Major: Industrial Arts
Home: Roanoke, Virginia

Construction projects. Principal project will be located on the Mescalero Apache Reservation, Mescalero, New Mexico. Construction teams composed of students from Kentucky, California, Arkansas, Tennessee. Construction and renovation of Indian churches.



NEW MEXICO

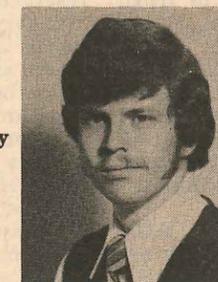
Nancy Roberta Tassie
Junior at Eastern Kentucky University
Major: Rehabilitation Social Work
Home: Louisville, Kentucky

Construction projects. Principal project will be located on the Mescalero Apache Reservation, Mescalero, New Mexico. Construction teams composed of students from Kentucky, California, Arkansas, Tennessee. Construction and renovation of Indian churches.

KENTUCKY

James Dale Fitch
Senior at Murray State University
Major: Industrial Education
Home: Paducah, Kentucky

Advance Man Mountain Youth Team



KENTUCKY

Michael Lloyd James
Junior at Eastern Kentucky University
Major: Sociology - History
Home: Stanford, Kentucky

Song Leader Mountain Youth Team



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Sioux Uprising Catches Christians In Crossfire

Christian missions with the Oglala Sioux Indians appears caught in a crossfire between the American Indian Movement (AIM) and free-thinking independent Indians who follow elected tribal leadership.

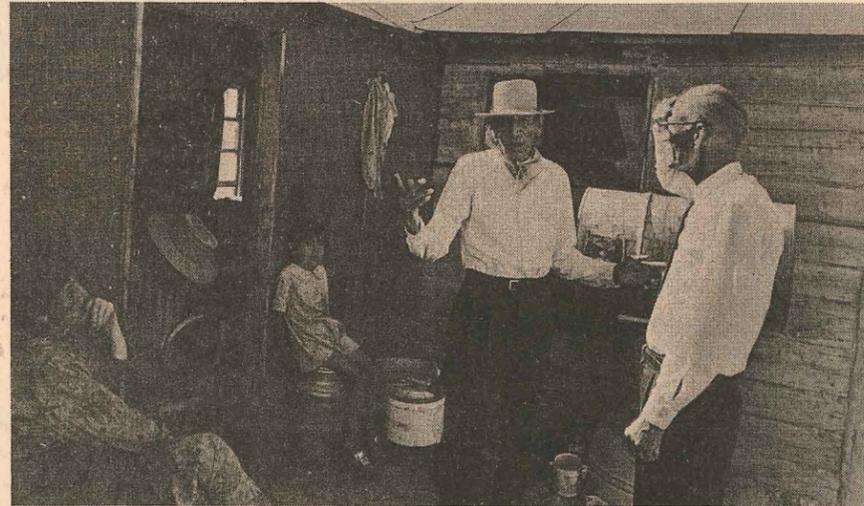
The future existence of churches on this reservation, and others as well, is in question.

One goal of AIM, according to Baptist missionary A. L. Davis, is to get the churches off the reservations all together.

Davis said, however, they are largely concerned with the removal of the institutionalized, longer established churches such as the Catholic and Episcopalian.

When Baptists first went to the Pine Ridge Reservation in 1866, 50 percent of the 11,000 people were Catholic and 40 percent were Episcopal. Since then, other churches have begun work, such as the Wesleyan Methodist, Mormon, Pentecostal and two Indian originated churches — the Native American Church and Body of Christ Church.

"We smaller groups just sit and wait now. We are in the middle," Davis said. "We don't agree with the violence but have sympathy for the demands that Indian rights be recognized."



SBC Home missionary A. L. Davis talks with Sioux Indian Frank Short Horn.

Davis said that hopes for the smaller churches remaining on the reservation rest on the friendships developed with the Indian people there. "If you have friends out there on the reservation, then you have hope of staying," he said.

Davis said he hopes the federal government will bring order, but not without dealing with the grievances expressed by the demonstrators.

Southern Baptists have two mission churches in the area, one at Pine Ridge and another at Sharp's Corner. The Oglala Baptist Chapel at Sharp's Corner is housed in a mobile unit on a property controlled by an individual, but the Sioux Baptist Chapel at Pine Ridge meets in a building leased by a permit issued by the town.

Between the two mission points is the beleaguered Wounded Knee where AIM Indians have taken over the Catholic church building.

Wounded Knee, a sparsely settled community with a museum and trading post, is the site of an 1890 massacre in which more than 300 men, women and children died.

In early March, a group of AIM rebels took charge of the trading post, and held several hostages captive in the Catholic church in Wounded Knee. They demanded the removal of tribal council president Dick Wilson, charging him with corruption.

Federal troops were called in to surround Wounded Knee. Caught right in the middle between the AIM leaders and the federal troops were about 60 Sioux families that live in the area, according to Southern Baptist missionary Harold Heiney.

Not all these people support AIM, because many of the AIM leaders are considered "outsiders," Heiney said.

When the AIM rebels asked for a vote to impeach Wilson, the tribe voted down the ouster.

"Sioux are free-thinking people, but AIM demands total obedience," said Dorothy Richards, secretary to the tribal court at Pine Ridge. "We don't have too many AIM people here. Most of the ones in Pine Ridge are outsiders, and we hate people coming in from the outside and telling us what to do."

Davis, long-time home missionary with Indian groups, fears the Wounded Knee incident will affect Baptist work on other Indian reservations.

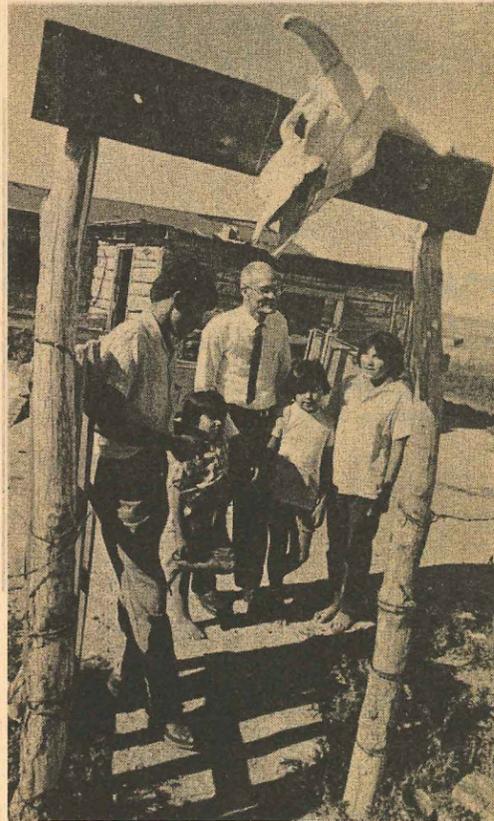
Davis came to South Dakota in 1966 from Montana mission work and state work on the Oglala Sioux reservation which stretches more than 100 miles long and 60 miles wide. More than 11,000 Sioux live on the reservation. Davis lives now in Rapid City and the reservation work was expanded to include missionary Heiney who lives in Pine Ridge.

Heiney is concerned with ministering to the people there on the reservation. The rift he says, is Indian against Indian, and he fears it could end in bloodshed.

"We are trying to work with our people now so that when all this is over we all will be able to live on the reservation," Heiney emphasized. "Our ministry is to bring reconciliation between the two factions, to pick up the pieces and share the gospel."

Southern Baptists are not among the churchmen serving as negotiators; most of these are outsiders also.

"Now there is not much we can do. A lot of the Indians are not for AIM. We need to try to minister spiritually and stay sensitive to the feelings of all the people. We will carry on our programs to all of the people." (BP)



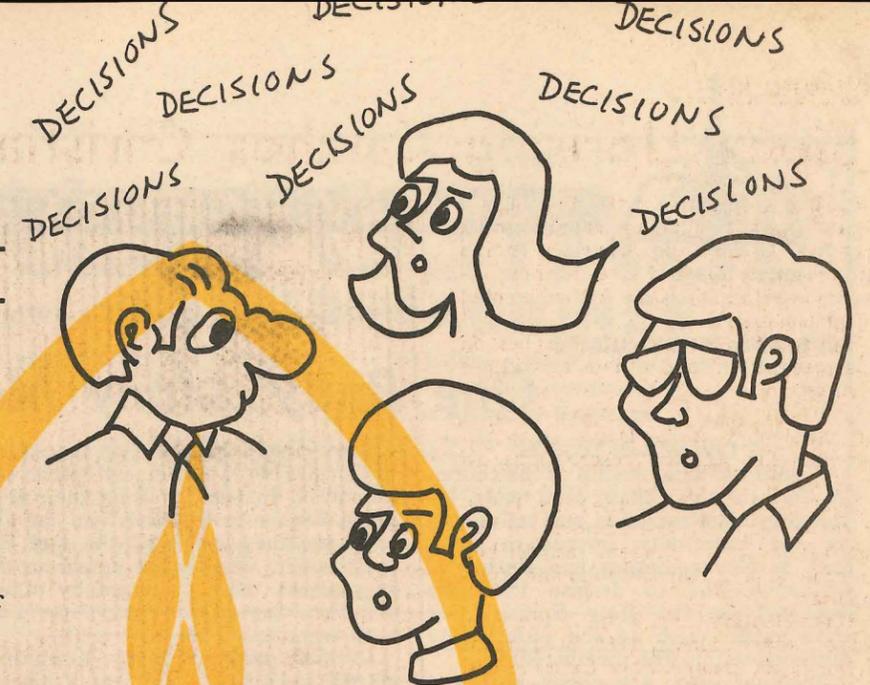
Davis visits with Indian children.

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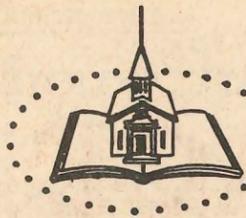
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for April 1, 1973)



LIFE AND WORK SERIES

One Body, Many Members

I Corinthians 12:12-26

Within the membership of the church in Corinth were those who were inclined to be attracted to and influenced by the externally impressive gifts, such as clever oratory and flashes of brilliance, and to despise the gifts imparted by the Holy Spirit. They contributed much to the unfortunate divisions within the membership.

Spiritual gifts are never bestowed upon Christians by the Holy Spirit for the gratification of their recipients and the glory of their possessors, but always for the exaltation of Christ, the proclamation of His gospel, the salvation of the lost, the edification of the saved, the glory of God, and the extension of His Kingdom.

In today's lesson Paul uses the body with its various members as an analogy to the church, and he deals with the relationship of each member to the other. In both the human body and the church each member has its own particular function, and the proper functioning of each is necessary to the best interests of all the other members. Each member as a living cell in the organism must be a healthy one so that there will not be any spiritual unsoundness in the entire body.

All members of the human body are fashioned by God in their present form and they are set in their places according to His perfect will. Each member is in the very best position in which it could be placed for the greatest service and usefulness to the whole. They are to perform their respective functions, for which they are fitted, for the good of the entire body, and without any friction between them. If one member of the body suffers, other members suffer also. For example, a headache is seldom due to a direct injury of the head, but is usually due to the malfunctioning of another member of the body.

Just as a human body is healthy and efficient when each of its members functions properly, so members of the church should respect, sympathize with, and work with one another. There are members in the church, some of whom have greater talents than others, and render greater service for Christ, but all of them are one in Christ and are closely related to one another.

Some of the members of the church in Corinth were extremely selfish and immature. Instead of using their God-given talents for the One Who had given them, they lamented the fact that their talents were not as numerous and as great as those possessed by others, and then neglected to serve the Lord with what they had.

In the case of many Corinthian church members, there was a disposition to magnify their personal gifts, talents, and positions, and to minimize and deprecate those of their fellow-members. Such inconsiderateness and selfishness displeased the Lord, and they were unjustifiable on the part of those who displayed these unworthy traits. Instead of being jealous of another whose talents and opportunities are greater than his, one should be grateful for those which the Holy Spirit has given to him.

God has placed us in the church in the capacity which He has deemed best.

Each of us has his divinely-appointed task, "to every man his work." Each of us has the very talent which is needed for the performance of his particular duties. All of us are interrelated and dependent on the others. We can and should be mutually helpful. We must be faithful in ministering to the needs of others.

Mutual care should characterize all church members, in view of the fact that suffering and honor belong to the whole body, and not just to isolated members. All of us have our places to fill in the body. Some are teachers and others are hearers, but if either is missing, there is a real deficiency. No one has any right to be jealous or envious of another whose talents are more numerous or greater than his own. Instead, each should be grateful for the talents which the Holy Spirit has given him, and use them to the fullest for the glory of God and the good of others.

INTERNATIONAL SERIES

God Speaks Through Christ

Hebrews 1:1-4

Hebrews is the only book in the Bible which begins with the name of the Deity. It opens with a matchless declaration of the existence of God. At various times and in different ways He has revealed Himself as the God of power, justice, holiness, truth, love, and mercy. God has always spoken to people through His work of creation and through human conscience. He has also spoken through various messengers whom He has commissioned to be the bearers of His will to men.

Through His Son Jesus Christ — what He was, what He did, and what He said — God revealed Himself and His perfect will. In the days of the prophets, as well as when Christ came to reveal God to men, people were so engrossed in their personal affairs, and so occupied with their sins, that they did not pay much attention to the will of God.

Certain contrasts between the revelations in the Old Testament era and

the new revelation by His Son are set forth clearly in these verses. It is the same God Who speaks in and through both. The earlier revelations were fragmentary, but the new one was complete. The former came at intervals, but the latter was once for all. The old one was incomplete, for the One Whose coming had been predicted and anticipated had actually arrived.

When one sees Christ through faith, he beholds the very attributes of God, because the Son is the express image of the Father. He is the exact representative of His being. Christ is the upholder of all God's universe and the preserver of all things.

Christ is the divine spokesman, the heir of all things, the creator of the world, the revealer of God, the redeemer of men, and the enthroned Lord. Having "sat down on the right hand of the Majesty on high," He has received higher honors than any that have ever been bestowed upon angels. By inheritance He has obtained a more

excellent name than any angel or any other person. It was very important that the Hebrews realize that Christ was superior to the angels. At the time this epistle was written there was a strong tendency among them to exalt unduly the angels. In doing so they failed to realize that Christ is as far above the angels as the Creator is superior to any of His creatures.

John 1:1-8, 14-18

These remarkable verses contain some rich and important truths about Christ, the Son of God, the Messiah of the Jews, and the Saviour of sinners, Who came into the world to accomplish the saving purpose of the Father.

Here we are taught that Christ is co-eternal, co-existent, and co-equal with God the Father. There was never a time when He did not exist. The statement, "The Word was with God," reveals His separate and distinct personality, even though an inseparable union existed between the Father and Him. "The Word was God" is a very clear declaration of the deity of Christ. Of all things that exist in the material universe there is nothing that came into existence apart from Christ (verse 3); therefore, He is God.

Christ, Who is the source of all life, is also the Light. Not only is every living being dependent upon Him for the sustenance of life, but He is also the source of all light. In the incarnation Christ was the light blazing in the darkness, but men would not receive the illumination which He brought. Through the intervening centuries Christ has kept on shining in the midst of the darkness, ignorance, and hostility of the sinful world, but happily the darkness has never been able to overcome or extinguish the light.

In human flesh Jesus Christ lived in Nazareth and elsewhere among men. In His face many saw the glory of God revealed. He exemplified and demonstrated grace and truth. Witnesses to this truth were John the Baptist and John the evangelist the writer of this Gospel. John the Baptist bore a faithful witness to the eternal Christ Who had existed long before the incarnation, yea, Who had shared the glory of the Father before the creation of the universe. He rejoiced to proclaim the pre-existence and the pre-eminence of Christ, the perfect revealer of the Father. He gladly testified that Christ was far above him and above all others, and always would be.

While here He brought the glory of God into human view, understanding, and appreciation, and exhibited the Father in such a way that those who came to know Him knew the Father also. He came to reveal God to men, to redeem them from sin, and to reconcile them to God. Let us gladly testify to His grace, mercy, and power!

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Jesus Christ, Super-Superstar

(Continued from page 3)

Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only Begotten from the Father full of grace and truth." (John 1:14). The Word was God breaking into human history in the form of Jesus of Nazareth.

The Word as Creator

John describes the Word not only as He who reveals God, but also the agent through whom the God-head had executed creation. John said that without exception all things came into being through the Word. God creates, but He creates in and through the Son, even as he provides redemption in and through the Son.

Paul in Colossians 1:15-20 supports John but he points out that all things were created unto Him. In other words, Christ is the goal toward which all creation moves as well as being the agent of creation. Creation only finds its purpose in Him because it was with reference to Christ that all things were made.

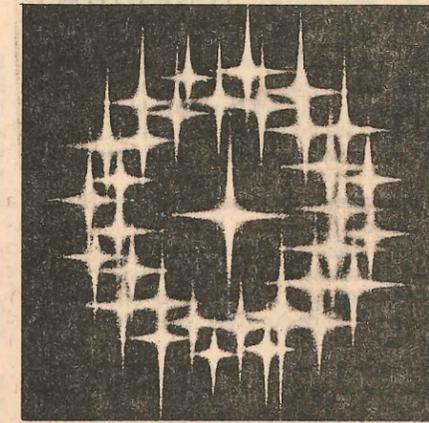
Not only is Christ the goal toward which all the created order moves but it is by His power that creation is sustained. Paul in Colossians 1:17 writes, "He is before all things and in Him all things hold together." (RSV). As it's creator, Christ still has control of the universe. We can take comfort in the assurance that God's eternal purpose of creation will be accomplished for His Son is still in charge of things. He is the ruling Lord of the Universe.

The Christ who created the first heaven and earth is also going to re-create the world. This has to be done for the present world, which has been polluted by the sins of mankind, and is not a fit habitation for the completely redeemed man. One day Christ who is sustaining the Universe and galaxies will let things loose. Peter tells us that when this day shall come the heavens will pass away with a loud noise and the elements will be dissolved with fire. The earth and the works that are upon it will be burned up. Peter does not leave us with this pessimistic report but continues to write that Christ will put back together the Universe to form a new heaven and earth in which only those who have been transformed and glorified in Christ will dwell.

The Word is The Source of Real Life

John's Gospel is the Gospel of "life." Life is the key word which unifies his Gospel. The words and works of Jesus touch many areas of human needs, but the central thrust of John's Gospel is that Jesus has come that men may have life and have it more abundantly. Jesus confronts death, both spiritual and physical, with the gift of real life.

John says "In Him was life..." To Nicodemus there was the offer of a



new life through being born from above. Living water is offered to the woman at the well. He is the Bread of Life; water of Life; the resurrection and the life; He is the way, the truth, and the life. Jesus assures His disciples, "Because I live, you shall live also." Through the cross and resurrection this life is offered to all who will believe on Him. In John 20:30 we find John's purpose for writing the gospel, "but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name."

What is this "life" or "eternal life" that John writes about? It is a new quality of life that is made possible only through Christ's coming into the world. "This is eternal life, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." John uses the present tense which shows that this eternal life is a present possession. Man can be assured that this life is his even before physical death.

This life can only come through a personal knowledge of Jesus. It is not a knowledge about Jesus found in a creedal or theological statement, but a knowledge that is a result of a personal confrontation with the Christ. A knowledge which comes through a personal relationship of choice and response, of giving and receiving, of faith and trust.

Faith, for John, is the way of obtaining this eternal life. No human being has this life in himself. Man has physical life by which he moves, thinks, acts, and makes decisions, but he does not have the ability to live the more abundant life. God alone is the source and the only way it is imparted to us is through our faith in Jesus Christ, the Word, who is God manifested in the flesh. The moment we commit ourselves to Jesus in saving faith we receive "real" life and begin to walk in "newness" of life. There is implanted within us the "life" of God. A life that is eternal for it comes from an eternal

God. Since God's life is eternal and never will perish; so also is this new life in the believer.

The quality of this life is further seen in the type of fellowship it brings to the believer. It is a fellowship with Jesus Christ and God the Father. It is a continuing fellowship with God made real by the Christ. It is a fellowship that continues in the hereafter. The real joy of heaven will not be the precious stones, streets of gold, beautiful mansions, but the unending life of fellowship with God and Christ.

But let us also be practical. We who have eternal life, life in Christ, no longer live unto ourselves, but we live for him who for our sakes died and rose again. Thus we find joy not only in fellowship but in service. It is a life lived out in the Spirit and love of Jesus Christ. This life evokes love, the agape love, which is the self-giving type of love, manifested by Christ.

Conclusion

So John in four short verses presents Jesus, the Word, as the unique Christ, the Son of God. He was God incarnate, that is, God in human flesh, "and the word became flesh and tabernacled among us." Jesus could truly say "I and my Father are one." While he was with the Father in his pre-existent nature, Christ possessed all the attributes of God. Since his ascension he still possesses these attributes. The Word was God before He came to earth. He was God while he remained here. He will remain God throughout eternity. To make Christ anything less than God is to distort and twist the scripture, to deny what Jesus affirmed about himself, and to disregard the testimony of the early Christians.

However, we must also recognize that the scriptures teach that Jesus was truly man. He clothed Himself in human nature, he experienced life as a man, but in so doing he revealed the kind of man that we all ought to be.

To deny his deity is a sin; to deny his humanity is a sin. Here we have the unique man of the ages, the Super-superstar, who was all man; yet all God in One Personality.

Such is the message of John, Paul, and the New Testament. Today it is the opinion and conviction of all true Christians even in spite of those who would deny the deity of Jesus. One day there will be added the final word to human history and it will be written by Jesus Christ - Our Divine Lord. ■

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WESTERN RECORDER*

MARCH 24, 1973

Layman Jailed For Church Visiting

A 37 year old volunteer youth director for a Baptist church was arrested and charged with disorderly conduct in Crowley, Texas, after police ordered him and other church members to leave a trailer park where they were attempting to conduct a visitation program.

The pastor of the Rendon Baptist Church near Fort Worth, Lonnie Echols, said the congregation plans to continue the visitation program despite the arrest, and to fight for their freedom of religion in court.

It all started when the youth director and volunteer choir director for the church, Willie G. Rutledge, took a church bus with several members to the Chalet City Mobile Home Park at Crowley to visit for the church and share their faith.

Echols said that the wife of the manager of the trailer park yelled at the group, telling them they could not solicit door-to-door at the park, and ordering them to leave.

Rutledge responded, "We're not soliciting, we're witnessing." Echols added the 37 year old layman, who volunteers his time as youth and choir director, told the woman they would pray for her.

The woman and her husband called the police.

When the police arrived, Rutledge and the others agreed to leave, with plans to go to the city hall and get a solicitor's permit. City hall, however, was closed.

According to Echols, Rutledge told the officer he was willing to leave, but that he could not stop him from witnessing for Jesus Christ.

"The only way you can stop me from witnessing is to lock me up," Rutledge reportedly told the officer.

"Okay, we'll just take care of that," the officer replied, according to Echols.

"They put handcuffs on him and hauled him off like a criminal," Echols added. Objecting to the way Rutledge was

treated, the pastor said he was all for law and order, and he knew the police have a job to do, "but so do we." He said that freedom to share their faith was the principle at stake, and argued that church groups should not be classified as solicitors.

Echols said that when the case comes to trial (March 13), the church would file a motion that would exempt church groups from the solicitor's permit requirement.

Crowley police chief Cecil Sorrells said the 37 year old layman, a student at Bible Baptist Seminary in nearby Arlington, Texas, pleaded not guilty to the disorderly conduct charge, and was released on his own recognizance.

Sorrells said that church groups are required to have a solicitor's permit before going door to door in Crowley. "It doesn't cost anything for a church group," he said. "If these people had bothered to go by and pick one up, this wouldn't have happened." (BP)

Javed Is Dead!

Javed is dead.

He was 5 years old and weighed an unbelievable 10¼ pounds. The oldest of three sons, Javed was caught in the middle of a struggle for mere existence following the war for independence in Bangladesh and the resultant bitterness between Bengalis and non-Bengalis.

A program for the rehabilitation of malnourished children was begun at the Baptist Welfare Center on the outskirts of Dacca in January. Javed and his 3 year old brother, Jahed, were two of the first eight children entered.

They were literally "skin and bones," especially Javed who was so weak he could not stand alone on his spindly legs. He was completely without the vitality of a normal 5 year old, but lay all day in his mother's lap and cried.

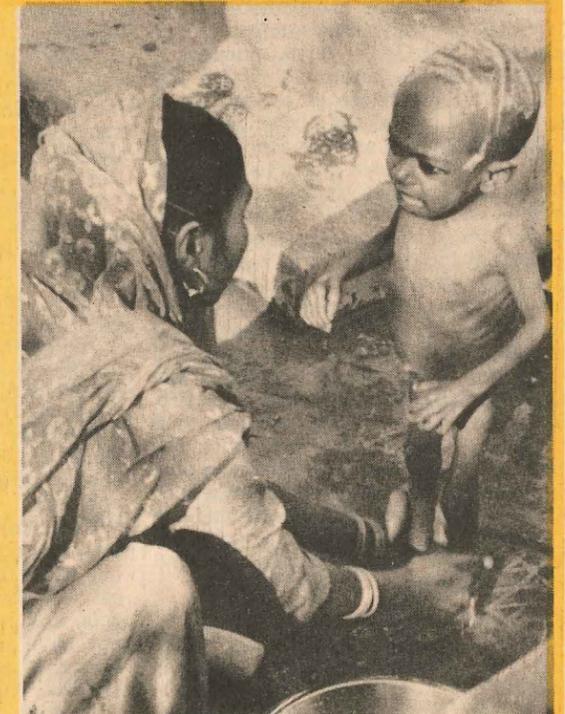
Every morning their mother would bring Javed and Jahed to the Baptist center for the day. There they were bathed, dressed in clean clothes, and fed three meals, including milk, cream of wheat, rice, vegetables, meat and fruit. They were given vitamins and medicines as prescribed by the consulting physician.

Before the first week had passed, an improvement could be seen in Jahed, whose appetite was increasing. His cheeks began to fill out though his legs and arms were still pitifully thin.

But for 5 year old Javed, it was too late. After 2½ weeks at the center, he died. Only 11 days before, a younger, healthier brother had died; he had never gone to the center because he had measles.

Now little brother Jahed alone is left in their tent home and the father in his grief refuses to send him back to the center. The mother, who was there with her boys, knows they received only loving, helpful care, but will she be able to persuade her husband to send their one remaining child for the milk and food that mean life and health for him?

We are praying that Jahed will come back. In the meantime, the program goes on feeding other children who are malnourished and ill because they are beyond the age of breast-feeding and not yet able to digest their family's limited diet of fried whole-wheat bread. (FMB)



This malnourished five year old gets his daily bath at a day care center in Mirpur District of Dacca, Bangladesh. Southern Baptists help support this center which provides three meals, a bath and change of clothes daily for the children enrolled. A consulting physician is on hand to dispense vitamins and medicines.