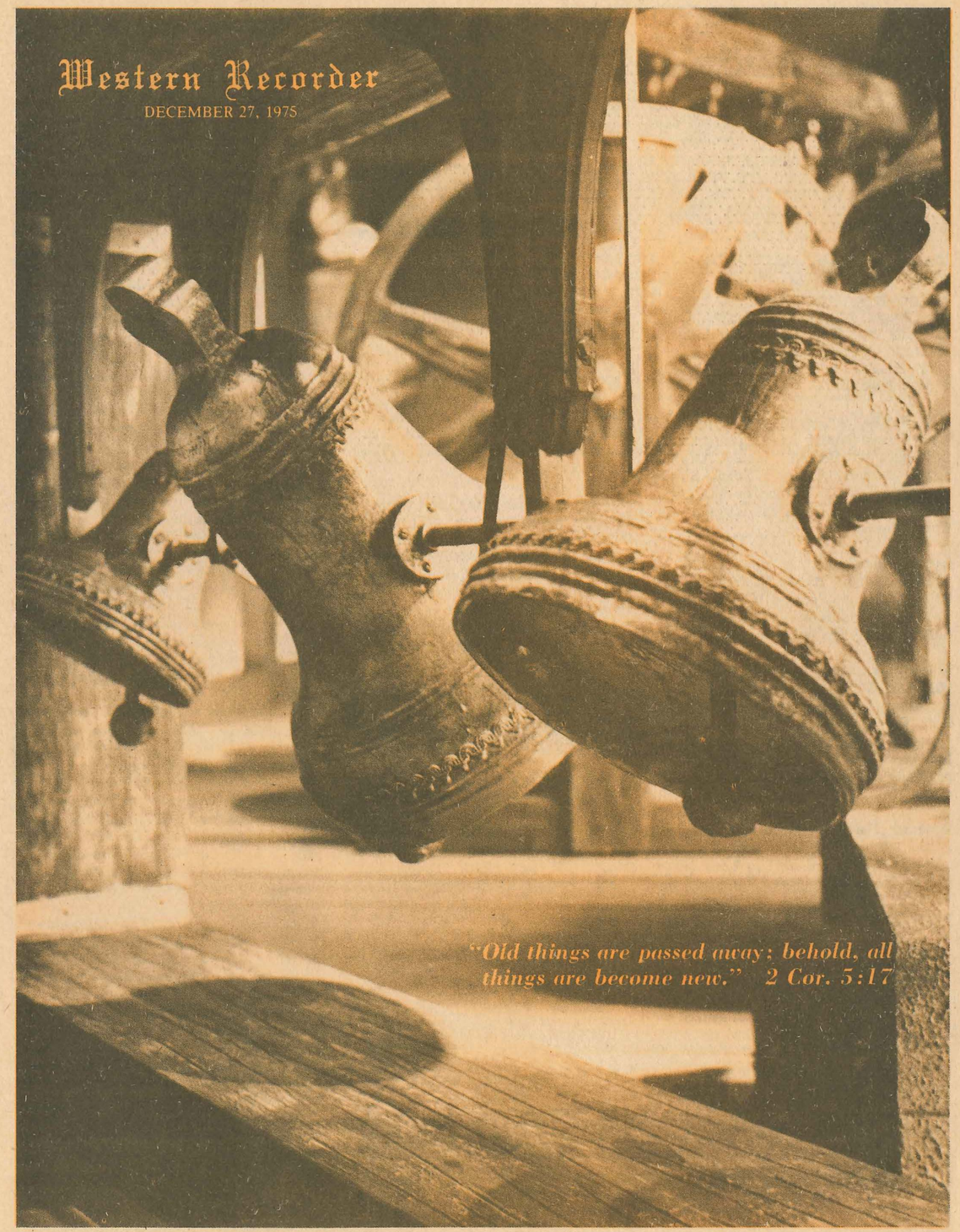
Western Recorder

DECEMBER 27, 1975



"Old things are passed away: behold, all things are become new." 2 Cor. 5:17

Staff Changes

Rick Goodman recently accepted the pastorate of Mt. Zion Baptist Church near Mt. Vernon. A former resident of Oklahoma City, Goodman is a first year student at Clear Creek Baptist School, Pineville. He is married to the former Rita Rivers and they have two children, Rena and Russel.

Ronald Payne was called as pastor of Bacon Creek Baptist Church, Corbin. Married to the former Pat Price, Payne is the father of three children: Louis, Michelle and Dale. They are formerly residents of Owensboro. Payne is a third year student at Clear Creek Baptist School, Pineville.

Don Bowlin, a second year student at Clear Creek Baptist School, accepted the pastorate of Berean Baptist Church, Slimp. Formerly of Sharon, Tenn., Bowlin is married to the former Brenda Guill. They have two children, Donald and Christopher.

Bob Durham is the new pastor of Crabtree Avenue Baptist Church, Owensboro. He formerly served Hillvue Heights Baptist Church, Bowling Green. His first Sunday in the new pulpit was Dec. 14.

Raleigh Winstead has come from the Highland Baptist Church, Hillsboro, Mo., to pastor the Harmony Baptist Church near Dixon, Ky. He worked for the Chrysler Corp. 38 years in Evansville, Ind., and Fenton, Mo., and has served pastorates in Illinois, Indiana and Missouri.

Rowland Nance was ordained to the gospel ministry Dec. 7 at Second Baptist Church, Providence. He has been called to New Harmony Baptist Church in Ohio Valley Association. Joe Foreman, host pastor, served as moderator of the council, with Ronnie Nance, Rowland's son, preaching the ordination sermon. Ronnie Nance is pastor of Crider Baptist Church, Caldwell-Lyon Association.

Dale Rouse of Daviess-McLean Association has come to pastor Hanson (Ky.) Baptist Church, Little Bethel Association.

People And Places

C. E. Coryell was recently honored on the occasion of 25 years of perfect attendance in Beechmont Baptist Church Sunday school in Louisville. Eugene I. Enlow is pastor and Lowell F. Lawson is minister of education.

Campbellsville (Ky.) College President **W. R. Davenport** has written an article titled "Counseling Kids About College" which appears in the November issue of *Christianity Today,* a national religious magazine.

James H. Cox, associate editor for *Western Recorder,* has contributed to these Baptist Sunday School Board periodicals for first quarter 1976: *Bible Searchers: Teacher, Resource Kit for Bible Searchers* and *Children's Leadership.* Cox is a former Tennessee Baptist Convention special children's consultant and has written Sunday School Board curriculum for several years.

Revival Reports

Wallace Morris of Bowling Green was the evangelist in a revival at the **Midlane Park Baptist Church** in October. Results included 16 additions to the church and one young man surrendering for special service. Midlane Park pastor T. A. Thacker commends Morris for his preaching, personal witnessing and other work in the revival.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING — MIDDLETOWN, KENTUCKY 40243

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Now — or Never

by Donald R. Jones, Pastor
Corinth Baptist Church,
McQuady, Ky.

"You have not passed this way before" (Joshua 3:4b).

This verse is often used for new year's meditations. It is fitting that it should be used because a new year is a precious gift from God and a great responsibility for each of us. Like a new snow fall, the new year beckons us to make our marks upon it for good and for God.

How tragic, however, that so many times we think only in terms of resolutions for the whole year. In doing this so often we fail to stick by our resolutions feeling that if we failed on the first day or first week to keep our new resolves, then it is useless to continue. Resolutions and commitments are necessary each day. If we fail the Lord today, we should confess our sin, permit God to forgive it, and then forget the past. The only way to do this is to press toward the mark of our high calling in Jesus.

Joshua certainly wanted to remind the people of Israel that they needed God's help daily as they faced the newness of the land and daily experiences. You do not know what you will face and encounter in the new land but whatever it is God is sufficient to give you the resources of grace and courage so necessary to be faithful to God and one another.

Another side to Joshua's comment is that while you have not been this way before, you will never pass this way again. God certainly would have us hear his word this hour as he reminds us that we will have this new year to live only once. We cannot back up and start again tomorrow or next month or next year. If you fail God that will be a mark which you make on this new year. If you are faithless to the church, the year will record this, too.

The other side is equally true, as well. When you walk with the Lord, in the light of his word, he will not only shed his glory on your way; you will also know that God is using your example to encourage others and even to lead lost men and women to the savior.

What Joshua is saying, it seems to me, is best summarized with the words of Henry Drummond: "I will pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."

Neither shall we!

Many of us will soon be thinking of new year's resolutions. But have we done everything we intended to do — or should have done — in 1975? Perhaps this is a good time to evaluate priorities and opportunities, too.

By Return Mail

by Wyatt Shely
Lawrenceburg, Ky.

How welcome are the footsteps of the postman! Old and young alike await his coming, for the message that he brings is expected to contain words of greeting and cheer. However, the mail may carry news that brings sorrow or disappointment.

Some months ago a distant relative sent me a picture of her father, whom I had never seen. I received the picture with gladness, showed it with pride to my friends, and soon forgot all about it.

Several months later I received a note from far away saying, "Please send father's picture by return mail." By return mail! And I had not seen nor thought of the picture for many weeks. It had never occurred to me that the sender would ask for a return. This unexpected request startled me into a frantic — eventually successful — search. Yet, I was thrown into near-panic when I realized that the hour had come for me to give an account to my far-away friend.

The phrase kept haunting me until I resolved once more to "set my house in order" and thus avoid the possible shock of a sudden summons to report by return mail.

Just a few more hours and the postman will return. Is there time for you to make that visit you so long have planned to make? Your fast-aging mother has been looking for you. Your shut-in neighbor loves to have you come to read, and talk, and pray with him. And you enjoy such visits, too; but now it has been so long, that neglected visits have become many. There are folks, no doubt, who wait despairingly for your footsteps — footsteps that roam restlessly on the city streets or lead you into places where unrewarding chatter steals your hours away.

The mailman has already started on his way. He soon will be standing at the door. Can you in your hurry to answer his call find the laid-back church envelopes you had meant to use? And that "special" offering you had planned to give — is there enough cash on hand to attend to it? Alibis! Excuses! Rationalizations! Be in haste to admit that you had really planned to quit fooling yourself and get back "into the harness" for the mailman cannot tarry long. There are others for whom he carries a message, "By return mail," and he must be on his way.

"By return mail!" That buried talent — can you find it? Or has it been buried so long that you have forgotten where you hid it? Still, there is no need now to take your rusted spade and dig for the long-neglected treasure. The time is too short for that. The class you refused to teach must go untaught; the lad who looked up to you must bear his disappointment; your vacant pew will be your most lasting monument.

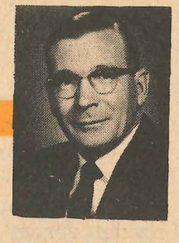
"So much to do, and so little time" is a well-worn complaint. But is it true? We have abundant time for business, for entertainment, for window-shopping and for trivial conversation. And while we dream of castles to build; of messages to pen, of journeys to make, the day approaches when visions fade and the desire for adventure dies within us. And when the summons to "report by return mail" arrives we may find that "found wanting" rather than "found faithful" is the appropriate description of our stewardship.

Is there yet time to find the friend whose confidence you betrayed? Are words of apology hard for you to speak? To set one's house in order on short notice presents mountains of difficulties.

"By return mail!" Will the message throw us into panic? Will we have to beg for mercy and extended time? Or has everything entrusted to our care been guarded well? Have our talents gained other talents? Is the ledger balanced? Are our robes un-spotted? Is the story finished — sealed — the postage paid and ready for the postman?

"That which has been entrusted to you is wanted. Please report by return mail."

DALEY OBSERVATIONS



Our Challenge For 1976

The present Baptist adult generation faces one of the greatest challenges and opportunities in modern Baptist history. This challenge is the result of the currently unexpected and unprecedented turn of Baptist youth to the church and to serious considerations of church related vocations. What these seeking young people find in local churches and in denominational programs will help determine their final commitments.

One of the sure evidences of this turn by today's young people is the phenomenal increase this year in enrolment in all six of our Southern Baptist seminaries. Ten years ago such a turn would have been unthinkable. The decade of the sixties is remembered as the era of youth's greatest disenchantment with the institutional church. Young people then were turning in about every direction except to church related vocations and among those being trained in our seminaries for religious work, the office of pastor was about the least desired ministry.

Not so in the seventies! The last several years have seen more and more seminary trainees committed to the pastoral ministry. By now our Baptist colleges as well as our seminaries have more and more young people preparing for church related vocations.

One of the oft heard questions among Southern Baptists today is how to account for the record number of young people enroled in Baptist seminaries. Several answers are offered but none fully explain the phenomenal increase.

Some say the economic recession and job scarcity explain it. College graduates finding no place to use their training have decided to stay in school and some have turned to tuitionless seminary graduate studies while waiting for doors to open.

This could be a small factor but only a small one. The seminaries of other denominations have experienced no such growth though the current recession and unemployment affect Methodists, Presbyterians, Christians and others as well as Baptists.

Southern Seminary President Duke McCall points out one explanation for seminary enrolment increases which is worth noting. He thinks these young people are flocking to seminaries because of an experience with God. They believe God is doing something in them and is saying something to them. They are not all quite sure what God wants but they are remaining open and are preparing while waiting for further light.

When W. A. Criswell preached a week recently at Southern Seminary with overflow crowds hanging on every word, he was visibly moved. His conclusion was that record seminary enrolments is the work of God and is the most encouraging sign he has seen. He predicts a great spiritual awakening is ahead for Southern Baptists.

Not all observers are as optimistic as Dr. McCall and Dr. Criswell but even cynics have to take note something is happening. It's a new day among our young people which is a happy contrast with the sixties.

Why should we be so surprised? Have we not prayed for this? Are we like the early Christians in Jerusalem who prayed for Peter's release but couldn't believe it when Peter turned up at the prayer meeting?

God is surely involved. He does things in his own way and his own time. We cannot arrange his doings nor predict his schedule. We can only wonder at the mystery of his love, accept the extravagance of his grace and remain open to his will.

The most important question for this adult Baptist generation is not what God is doing among young people but what these young people will find in us as they become yoked with us in service. God grant that we will be stepping stones and not stumbling blocks. May the more they see and know us, the more they will be convinced it's real.

What about this for a challenge in 1976?

Bread Upon Waters

All worship services are inspiring to sincere believers but occasionally there is one which stands out like a majestic peak in a mountain range. One of these for me was a recent Sunday when Missionary William Wakefield came to Hurstbourne Baptist Church to encourage us in our special annual praying and giving for Southern Baptist foreign missions.

We were already off to a good start. The Sunday before Pastor Wallace Deloach had preached an outstanding sermon on our responsibility for a world outreach and the dedicated W.M.U. leadership had made fine preparation as usual. Several lights representing $100 each were brightly burning on the Lottie Moon Christmas wreath and hope was high that the $3,500 goal for our 250-300 active member congregation would be reached.

Then came Bill Wakefield who recently arrived in the states from his assignment in Singapore. His account of the Christian witness of Southern Baptists in southeast Asia lifted us to a new level of concern for world evangelization and made the $3,500 goal which we had thought was worthy seem quite small.

Bill's account of one incident in connection with the Communist invasion of South Vietnam brought tears and joy to my heart. An orphanage in South Vietnam was about to be overrun by the North Vietnamese. By special arrangements the children were evacuated and taken from one city to another until they finally arrived in Saigon where it was thought they would be safe.

When it was realized Saigon would also fall, the children were hustled off again and finally were put on a boat to escape. Eventually the boat reached Singapore harbor but the orphans were not allowed to land without special arrangements. These special arrangements included funds to care for them and funds were hard to come by.

Missionary Wakefield was awakened with a distress call for help. He responded and made arrangements within an hour for $10,000 of Southern Baptist foreign mission relief funds. The children came ashore and by now they are in the United States being cared for in a Texas Baptist children's home awaiting adoption by American families.

My tears were for the suffering of these children and countless others over the world. My joy was in realizing I had a little part in this ministry of mercy on the other side of the world. Not with pride but with gratitude I remembered joining fellow Kentucky Baptists in the special offering this year of over $100,000 for the relief of hunger and suffering in the world.

I am glad there was a Southern Baptist missionary in Singapore to whom orphan children could turn. I am glad there were funds available for the missionary in this moment of crisis. With fellow Hurstbourne Baptists, I will rejoice with every $100 light turned on and shout hallelujah when all 35 are brightly burning.

"Cast thy bread upon the waters: for thou shall find it after many days" (Ecclesiastes 11:1).

BAPTIST FORUM

HUNGER EMPHASIS

Dear Editor:

Through a recent resolution at the state convention and through a continual flow of contributions, Kentucky Baptists are expressing their concern for the problem of world hunger. Many would be interested to know that the current issue of *Home Missions* magazine (Nov.-Dec.) is directed at this concern.

This is part of "the most ambitious effort in journalistic cooperation ever undertaken by SBC mission magazines" (p. 3). Watch for coming issues of *World Mission Journal, The Commission* and *Royal Service* as the focus on world hunger continues.

Tim Townsend, Louisville

ERA: WHY?

Dear Editor:

If you wonder why an Equal Rights Amendment is needed, you are one of many who are unsure about this question.

People read the 14th amendment to the U. S. Constitution and find it says (in part): "No state shall make or enforce any law which shall abridge the privileges or immunities [protection] of citizens of the United States, nor shall any state deprive any *person* (italics mine) of life, liberty, or property without due process of law, . . ."

This seems clear enough. However, the problem is that the Supreme Court has consistently ruled that the word "persons" in the constitution means only "men."

When Senator Marlow Cook (R-Ky.), co-sponsor of the ERA, introduced the amendment on the floor of the U. S. Senate, he stated: "The 14th Amendment, like all other provisions, means what the Supreme Court says it means. Over the years the court has extended the perimeters to include as "persons" entitled to equal rights thereunder: corporations, juveniles, school children, and criminals. It is an incredible and no longer tolerable fact that the Court has

(Continued on page 7)

BAPTIST NEWS BRIEFS

LANGUAGE MISSIONS CONSULTANT ASSIGNED TO NASHVILLE

Ramon Martinez, language missions coordinator for the Miami Baptist Association since 1973, has been assigned as consultant in language materials for Southern Baptist Convention agencies in Nashville. Martinez is a missionary under appointment by the language missions department of the Southern Baptist Home Mission Board, Atlanta.

Oscar Romo, director of the language missions department, said Martinez' new assignment "is an effort to assist the agencies headquartered in Nashville in meeting needs of the various language culture groups in the United States." Home Mission Board Executive Director Arthur B. Rutledge called the assignment "a new dimension in cooperation among Southern Baptist agencies. I believe it will greatly expand our ministry to language-culture persons."

Though Spanish is Martinez' specialty, he will serve as a consultant in all language areas. He will have an office in the Southern Baptist Sunday School Board building. (BP)

W. VA. EDITOR RESIGNS

Tom F. Lang, editor of the *West Virginia Southern Baptist,* will become pastor of Oconee Heights Baptist Church, Athens, Ga., Jan. 1. Lang, who also serves as director of the religious education division for the West Virginia Convention of Southern Baptists, will return to a church he served as pastor, 1953-56.

After eight years in the pastorate in Texas and Georgia Lang moved to West Virginia in 1960, where he held two pastorates before joining the West Virginia Convention staff in 1973. He was president of the West Virginia Baptist group before it organized as a state convention and presided over the organizational meeting which led to full-fledged convention status in 1970.

Jackson Walls, who joined the West Virginia Convention's religious education division as an associate in November, will serve as interim editor of the *West Virginia Southern Baptist,* the convention's news organ. Walls served previously as a pastor in Ohio. (BP)

COLLEGES URGE ALCOHOL AD BAN

Four denomination-related colleges will co-sponsor a resolution seeking to reimpose a ban on advertising alcoholic beverages during telecasts of sports events sponsored by the National Collegiate Athletic Association (NCAA), according to reports.

The resolution will be introduced at the NCAA meeting in St. Louis Jan. 14-16 by Baylor, Wake Forest, Samford and Texas Christian Universities, according to the *Biblical Recorder,* state news publication of North Carolina Southern Baptists.

In an editorial accompanying the news report, J. Marse Grant, editor of the *Biblical Recorder,* predicted "rough going" for the resolution at the NCAA meeting "because of the insidious way the beverage alcohol industry baits these institutions, as well as everybody else, with big sums of money." (BP)

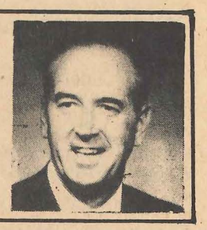
IMPORTANCE OF LOCAL CHURCH IN EVANGELISM UNDERSCORED

The strategic place of the local congregation in evangelism was underscored in the Southern Baptist Home Mission Board evangelism section's annual meeting at Clearwater, Fla., with directors of evangelism of state Baptist conventions.

A new strategy unveiled by the evangelism section for "growing an evangelistic church" stressed the importance of the local church in winning America to Christ. The strategy calls for equipping church members for evangelism by helping them to grow to spiritual maturity and discover their gifts for evangelism and then giving them opportunity to use those gifts in ministries and events such as church revivals, crusades, "joy explosions," and lay crusades. (BP)

1976 Toll Road

by Franklin Owen



'Tis night, I am riding on the Western Parkway, talking to a portable dictaphone. This is a beautiful four-lane road and like many modern Kentucky highways, it is a toll road.

Up to my present position, I have paid six toll charges, one of which was an extra from having gotten on the wrong road, which caused me to be funneled through an extra pay station.

These toll roads are of recent construction. They replace and run alongside of very crooked, undesirable roads. Certain parables come to mind along the way that are remindful of the highway of life, which we are now ready to travel, which we call 1976, which highway will be a toll road.

For one thing, it is not possible to travel without paying the price. Oh, there are side roads, which one may choose to avoid the standard toll, but such detours are painful, slow and extract more than the equivalent of the toll through wear and tear.

One has to watch closely at points of ingress and regress. The main roads are well marked. But if one does not heed carefully the markings, he'll end up lost and pay extra tolls, either through extra pay stations, or through extra wear and tear, pain and suffering, inconvenience, etc.

1976, the highway of life, is sure to be a toll road. You just can't travel unless you are prepared to pay the price. If you try to take the side roads and avoid the price, you'll find the wear and tear, the inconvenience, the price of the struggle, is even greater in other ways. Long delays, failure to reach the destination on time, etc. — this is the price of the side road which, again then, becomes a toll road.

Choose the high road in 1976. Life doesn't tolerate many excursions. There aren't really any short cuts. No one can get it for you wholesale. The highway of life is a toll road, and he travels best, arrives best and lives best who rides the main road and pays the price as he goes. God bless your journey of the year.

BAPTIST FORUM

(Continued from page 5)

limited these guarantees to male individuals only."

From Indiana, Senator Birch Bayh (D), who also co-sponsored the ERA amendment, stated in his presentation: "The proposed ERA, as simple and straight forward as it is, would be a long step forward in a long journey toward legal equality for women. . . .

"Theoretically, of course, women should already be entitled to 'equal protection' under the 14th amendment of the Constitution and to 'due process' under the 5th amendment. But in actual fact the Supreme Court has never rendered a decision holding that laws qualifying persons on the basis of sex are unreasonable and unconstitutional. And such laws do exist."

Representative Martha Griffiths (D-Mich.) reports: "In 100 years, not one thing has ever been done (for women) under the 14th amendment. No woman, either plaintiff or defendant, has ever stood before the Supreme Court and asked for protection of the 14th amendment and received it."

If the Supreme Court had ruled that "persons" in the 14th admendment meant women as well as men, then women would automatically have had the vote — long before they did. But the court did not so interpret, and the 19th amendment was necessary before women could vote.

If the Supreme Court would now interpret "persons" as meaning both men and women, the Equal Rights Amendment would not be necessary. Since the court has not, and apparently will not so interpret, then the ERA is needed.

The ERA will eliminate only legal discrimination and not interfere with social customs or personal relationships.

Participation by women in military service will depend on the status of the draft after ratification of ERA. Congress has always had the power to include women in the draft. If a volunteer army exists, women would be eligible on the same basis as men — but the new factor under the ERA will be that requirements, assignments, and promotion will be the same for qualified men *and* women. If a draft should exist, women would be subject to the draft but would be provided the same alternatives (as men) to service, exemptions from service and assigned on the basis of their capabilities.

Under the ERA protective labor laws would be extended to women as well as men. Employment would be based on a person's (meaning women and men) capacity to perform on a job.

Under ERA alimony would be awarded to *either* spouse on the basis of need. Child support obligations would be based on the means of *each* spouse. Custody of the children would be given to the parent most able to provide for the children's welfare.

Under ERA state laws prescribing longer prison sentences for women than for men for the same crime would be invalidated. *But* the ERA will not invalidate laws punishing rape.

All the ERA will do is to give women the same options that men have — these options are not now available to women.

Under state laws there are hundreds of legal inequalities, many of which discriminate against women as to property and inheritance, rights of guardianship, management of wages, etc. It would take years to clear up all these laws by the usual method. Under the ERA the states would have two years to bring their laws into compliance. Thus the Equal Rights Amendment is needed — for women today — and men — and for their children and grandchildren of tomorrow.

The ERA is not new — it was first proposed in 1923. Fifty years is long enough for the American people to decide that women are persons after all.

Marie Humphries, Louisville

WOMEN'S LIB CONTACTS

Dear Editor:

Praise the Lord! And praise the members (messengers) of the Kentucky Baptist Convention for their resolution to rescind the Equal Rights Amendment in Kentucky. As chairman of the Kentucky Stop E.R.A. Committee, I have contacted quite a few Baptists in the last three years and have wished for some time that *Western Recorder* might afford us the communication network to become more effective in spreading information about the danger of this unnecessary and dangerous legislation.

So, once again (prayers answered) let me offer some names and addresses for Kentucky Baptists to contact for information about the much misunderstood women's lib amendment:

Kentucky Committee to Rescind E.R.A.
832 Brand St.
Mayfield, Ky. 42066

Concerned Women of Kentucky, Inc.
P.O. Box 1127
Owensboro, Ky. 42301

Kentucky Stop E.R.A.
122 Woodside Pl.
Ft. Thomas, Ky. 41075

National Stop E.R.A.
Box 618
Alton, Ill. 62002

Carol Maddox, Ft. Thomas

GREETINGS FROM ZAMBIA

Dear Friends,

Greetings from Zambia in this holiday season. This week especially is a rejoicing time for us — the WEEK OF PRAYER.

Often we receive letters saying you are thinking of us. This week we are truly thinking of you as millions of Baptists of all ages are studying, praying and giving for the Good News to be spread. What an exciting time!

For example your gifts made it possible for a strong roof to be put on a village church today. The people made the 15,000 bricks by hand for the walls and you bought the roof. On one work day 4,600 bricks were made and laid out in the sun to dry before burning. The two ton Mazda "Lottie Moon" truck carried Buddy and the roof to the village. In other words the last year's week of prayer means a symbol of love from the Baptists in America to this community. "YOU CARE for the Katayauchi Baptist Church."

Please remember to pray for the pastor and the members of this group. These days they are plowing and planting by hand. The rains have come and to live their crops must yield. Other seasons they have weekday church activities — literacy classes, Bible classes, women's meetings, choir practice and soccer games plus a church library.

Leroy and Jean Albright
Petauke, Zambia

READ IT AGAIN

Dear Editor:

If Donald and Cheryl Bogie of Montgomery, Ala. (*Western Recorder,* Dec. 13, 1975) had read my letter in the Nov. 1, 1975 *Western Recorder* as carefully as they thought they had, they would have noticed that my letter did not, as they claim, say that gun control "causes" crime to increase. My point was that crime increases "in spite of" gun control, according to statistics. I feel that my original letter was perfectly clear on this point, and I see no reason to change my position.

To disarm the law-abiding citizen is to place him at the mercy of the criminal. A reasonable person would have to conclude that crime would probably increase if guns were outlawed, but I certainly did not say so or attempt to prove it in my first letter. If the 2nd amendment of our constitution can be violated by the passage of gun control laws, then the same thing can happen to the 1st amendment which guarantees our religious freedom.

Rodney G. Owens, Russell Springs

No *Recorder* Next Week

In keeping with *Western Recorder's* policy of many years, there will be no issue of the paper next week to provide the staff a few days away from the weekly labors.

As a result, *two* Sunday school lessons (for Jan. 4 and 11) are included in this week's edition (pages 12 and 13).

Beginning with the first issue of 1976 *Western Recorder* will return to its former schedule of many years, discontinued in recent years, of printing on Mondays. The release date will change to Thursday instead of Saturday, as presently, as a result.

Kentucky subscribers should receive their papers no later than Thursday each week; most will normally receive it Tuesday or Wednesday under the new plan.

This will bring the *Recorder's* publication schedule into line with 15 of the other 21 Baptist state papers which are printed weekly. Only three of the remaining six are dated later than Thursday each week; three are dated Wednesday.

The net result of the publication date change should benefit Kentucky Baptists by giving them news at the same time — or sooner — than most other Baptists across the Southern Baptist Convention receive it.

The next issue of *Western Recorder* will be dated Jan. 8, 1976.

Mr. and Mrs. Fred C. Ladd [left] and Mr. and Mrs. Robert [Bob] Williamson, the final two foreign missionary couples appointed in 1975, brought the number of appointments by the Southern Baptist Foreign Mission Board to a record 265 for the year. The previous record, set in 1969, was 261.

Turkeys for Theologians: Clear Creek Tradition

More than a ton of Christmas cheer that cost almost $3,000 arrived at Clear Creek Baptist School, Pineville, Dec. 18. Christmas turkeys, grocery baskets and $5 bills were distributed to ministerial student families at the theological school for adults.

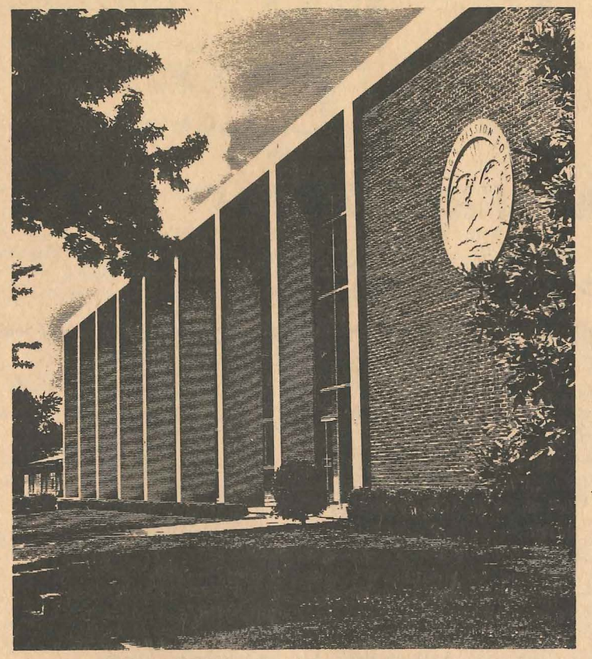
Bill Whittaker, pastor, First Baptist Church, Sturgis, Ky., representing Clear Creek's alumni in 32 states, distributed the turkeys, fondly called "gospel birds," along with food baskets and $5 bills to the student preachers' families.

The popular Christmas project was begun by the late Donald Burnett who recalled that during his student days at Clear Creek he knew student families who were without meat on their tables for weeks at a time — including Thanksgiving and Christmas. Burnett died of a heart attack on Thanksgiving day, 1970. Since 1970 Whittaker, a close friend of Burnett, has annually rallied former Clear Creek students and their churches to underwrite the expensive project.

According to Whittaker, "Clear Creek ministerial students are men with families. They often pastor small mountain churches, work as janitors and are employed on campus construction projects to support their families while they study for the ministry. Low incomes of student families, who previously made up to $15,000 a year, plus inflation often make their pantries almost empty.

"This year when thanks are said at Clear Creek tables on Christmas, a plump turkey will be the centerpiece, surrounded by other holiday dishes — gifts provided by former students who also made a tremendous financial sacrifice to obtain formal training for the ministry."

Bill Whittaker, in charge of the Clear Creek Baptist School alumni turkey distribution program at Pineville, Ky., humorously watches little Kenny Hansen "shoot" his family's Christmas turkey. Kenny's father, Kenneth Hansen, is a Clear Creek student and Hi Hat, Ky., pastor.



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In 1976, the Southern Baptist Convention will meet in Norfolk, Virginia, about 100 miles southeast of Richmond.

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We are rolling out the red carpet for visitors to the Foreign Mission Board during 1976. Special tour programs, literature, and displays are planned.

Let us know if your Bicentennial travel plans include a stop at the Foreign Mission Board, and we will send you a special information packet. Write:

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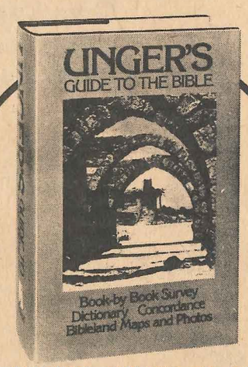
Johnson Will Join Seminary Extension

Bob I. Johnson will join the staff of the Seminary Extension Department of the six Southern Baptist theological seminaries, Nashville, as associate director for extension center education, effective Mar. 15.

Johnson, 41, who will soon complete requirements for a doctorate in education from Southwestern Baptist Theological Seminary, Ft. Worth, succeeds J. C. Bradley, who joined the Southern Baptist Home Mission Board as director of associational services.

Currently, the Seminary Extension Department, which offers courses both through correspondence and extension centers, has 230 centers in 36 states, with 5,207 students. Total Seminary Extension enrolment is 6,702 students in 49 states.

Johnson will assist Raymond M. Rigdon, Seminary Extension director, in developing and maintaining a system for locating, establishing and conducting extension centers in strategic locations and in promoting extension center education. (BP)



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Southern Graduates 25 from State

Southern Baptist Theological Seminary, Louisville, graduated 25 Kentuckians in commencement exercises Dec. 19.

Names and photos of only six had reached *Western Recorder* by publication time last week.

Several of the new graduates are pictured here.

Receiving the master of divinity degree were: Douglas M. Anderson (Kuttawa), Howard Gene Atkinson (Paducah), Gayle Lee Clifton (California), Larry Stephen Doyle (Cave City), Timothy Joe Edwards (Verona), James E. Hill (Louisville), Michael B. McGarvey (Paducah), Raymond Joseph Randles (Louisville), and Gerald L. Rudolph (La Center).

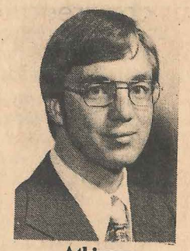
The diploma in theology was awarded to James Anson Hendricks (Richmond) and James L. Snardon (Allensville).

Receiving the doctor of ministry degree were: Larry Kenneth Martin (Eubank), Victor McKinney Jr. (Bowling Green), Gary E. Pennington (Louisville), Theodore R. Sisk Jr. (Lexington), Joseph Miles Smith (Louisville), and Harold Lloyd Storment (Louisville).

The doctor of philosophy degree was awarded to: Ira Vinson Birdwhistell (Lawrenceburg), Robert William Langdon (Louisville), John Norman Meadows (Mt. Vernon), Stuart Russell Sprague (Louisville).

Receiving the master of church music degree were Larry K. Brandenburg (Berea) and Larry Ray Buchanan (Paducah).

James Everett Frost (Louisville) received a diploma in religious education, and Terry Edward Abbott (Louisville) received a diploma in Christian ministry from the seminary's Boyce Bible School.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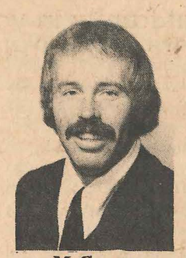
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Randles


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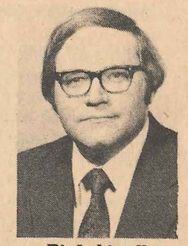
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Brotherhood Plans To Enlist 48,000

A project to introduce mission activities for men and boys in 1,500 Southern Baptist churches and to enlist 48,000 men and boys in Brotherhood work during the next two years has been launched by the Brotherhood Commission.

At least 30 state Baptist conventions are participating in the missions and ministry project known as Mission Education Dialogues (MED), said Bob Banks, executive assistant for planning and promotion at the Commission.

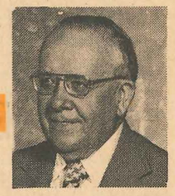
Working through their Brotherhood departments, 18 state conventions agreed to sponsor the project in 1976 and four in 1977. Five others are in the process of selecting dates. Three have already completed it.

Banks said the mission education dialogues are patterned after a growth effort he used in the Baptist General Convention of Oklahoma three years ago to increase Brotherhood enrolment by almost 15 percent and Baptist Men's enrolment by about 20 percent.

Basically, the project calls for pastors and other church staff members in every association in a state to discuss with associational and state Brotherhood leaders their interests and needs for involving their men and boys in missions.

The project climaxes with trained Brotherhood leaders in the associations offering to help individual churches begin involving their men and boys in missions or strengthen existing Brotherhood units based upon the needs of individual churches.

SUNDAY SCHOOL LESSON



by H. C. Chiles

(These Lessons for January 4, 1976)

INTERNATIONAL SERIES

Jesus and the Law

Matthew 5:38-48

When Christ assumed the role of teacher many wondered what he believed, and whether or not he would be a true Hebrew. So much emphasis was placed upon the Mosaic Law that a man was accepted or rejected by the Jews on the basis of his attitude toward the law. To avert any possible misunderstanding concerning his attitude toward the law, Christ spoke to his disciples in the hearing of the multitudes and told them plainly that he had not come to destroy the law and the prophets, but to fulfill them. He had not come to reverse or abrogate anything, but to fulfill everything that was declared in the older revelation. He revealed the deepest meaning of the law by which he lived and through his sacrifice at Calvary he showed the end toward which the ceremonial law pointed.

Prior to the time of Moses, if a man knocked out an eye or a tooth of another, the injured party and his associates were permitted to slay him, if possible. Moses forbade that sort of thing, but permitted the victim to inflict like punishment on his assailant. Christ sought to eliminate entirely all revenge. By precept and example he taught the rightfulness and necessity of forgiveness.

Our Lord taught his followers that it was their duty to love their enemies. By his own life he showed us how to do that very thing. Christ had many bitter enemies. They resented his teachings, sought to take his life, and eventually put him to death. While hanging on the cruel cross in excruciating pain, Christ prayed, "Father, forgive them; for they know not what they do." Thus he gave a very forceful demonstration of his admonition, "Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." This command was in perfect accord with the life of our Lord for it was for his enemies that he gave himself. Obedience to his command takes on new meaning when we recall that all for whom Christ died were his enemies. Had he not loved his enemies, none of us would have come to know God.

Such spiritual exercises as those which are set forth in verse 44 are beyond the ability of mere fallen human nature to perform. The tendency of the carnal nature is always to give another as good as he sends. However, by God's grace the Christian can obey his Lord in those matters. Many Christians have demonstrated that it is a possibility. If God's love is in our hearts, we can and we will love our enemies. While the natural and easy thing for us to do is to love those who love us and dislike those who do not care for us, such conduct does not surpass the standards which the publicans maintained. In loving only those who love us, we do nothing more than any ordinary unsaved person would do.

It is the will of our Lord that we shall love our enemies in such a way that even the most casual observers will recognize that we are the children of God.

LIFE AND WORK SERIES

What Is Reality In Religion

As Christ's popularity increased, due largely to the miracles which he wrought, the opposition of his enemies became more satanic and intense.

Scribes and Pharisees from Jerusalem went where Christ was to see what he was doing and to hear what he was saying. They tried to ensnare him by their clever questions and quibblings, hoping to discredit him in the eyes of the people and to increase their own popularity. They were concerned primarily with the "tradition of the elders," meaning the many rules and regulations transmitted orally from the most famous rabbis of the past, which they considered more binding than the requirements of the Word of God.

Christ asked his critics, "Why do ye also transgress the commandment of God by your tradition?" Even though God had said, "Honor thy father and mother," Christ declared that there were those who were so selfish, stingy, and greedy that they refused to support their aged and needy parents. Under the guise of devotion to God, they evaded their duty to their aged parents who lacked the bare necessities of life by declaring that their property had been dedicated by vow to God. Such dishonesty and deceit merited the condemnation of Christ and right-thinking people.

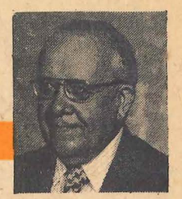
Scribes and Pharisees were very strict in their religious devotions, but only for the purpose of an outward show. In reprimanding and denouncing these hypocrites Christ compared them to those whom God described in Isaiah 29:13, "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me."

Christ bluntly denounced the sham and hypocrisy of these faultfinders who were merely acting the part of religious men, but were striving primarily for the praise of men. They did not love God and were not interested in glorifying him. Christ boldly denounced their heartless and vain worship.

Realizing that it would be useless to say more to the obstinate and perverse Scribes and Pharisees, whose minds were closed to all reason, and who resented so strongly and bitterly his exposure of their hypocrisy and the fallacy of their position, Christ turned to the multitude of common people standing close by, and told them that the things which defile a person are not from without but within. Defilement is not a matter of the food which has been consumed, but of the thoughts, motives, and intentions of the heart which find expression in words and in deeds.

All sinful imaginations, carnal reasonings, lustful desires, and wicked deeds are devised and take their rise from the corrupt heart, and are expressed by the lips or performed by some outward action, thereby defiling the individual. That is why Christ emphasized the importance and great value of right motives and attitudes. The condition of the heart determines the quality of the life. If the life is to be useful in the Lord's service, it must be clean and fully dedicated to him.

SUNDAY SCHOOL LESSON



by H. C. Chiles

(These Lessons for January 11, 1976)

INTERNATIONAL SERIES

The Kingdom Way of Life

Matthew 6:19-21

Devoting so much thought, time, and energy to securing treasures, these words of Christ touch us where we live. His statement, "Lay not up for yourselves treasures upon earth," does not mean that we are not to make provision for the needs of tomorrow. Each Christian should be diligent in business, not only to avoid owing others, but to be able to help others. Christ forbids us to accumulate earthly treasures for their own sake, to make the pursuit of them the chief end of life, and to use them selfishly.

The things we prize above all else, and for which we live, determine the direction and quality of our lives. If they lull one into a false sense of security, distort his vision, or enslave him, treasures are a curse. Money is laid up in heaven where it is invested in that which is going there. An unbeliever cannot lay up treasures in heaven. Treasures laid up on earth are liable to destruction, to inherent decay, or to be taken from us. Earthly treasures neither last nor satisfy. Treasures in heaven are safe, lasting, and permanent.

Matthew 6:24-33

If one is occupied with the Lord, and the things which pertain to his good pleasure, his life will be controlled by him, joyfully enriched by his presence, and greatly benefited by his blessings. But, if one is occupied with Satan, and the things under his dominion, he is tragically injured and impoverished. Always choose the best, and never allow the good to become the enemy of the best.

Two things harass the minds of people — anxiety about today and fear of tomorrow. Christ did not tell us that intelligent forethought and industry in providing for our daily needs and those of our loved ones are not good and proper, but he did warn us against indulgence in the sin of worry, which is unnecessary, unchristian, unavailing, and useless. Things should be our servant instead of our master. Anxiety about material needs indicates a lack of faith in the ability, love, and willingness of God.

In attempting to get us to live without anxiety, our Lord pointed us to nature for some good examples. The fowls neither sow nor reap, and yet they do not go hungry. The birds do not worry about what they shall eat and drink, and yet God takes care of them.

Christ taught that the first step toward getting what we need is a proper relationship to God and his program. Christ wants us to put first things first, but we frequently fail to do so because we get absorbed in secondary things. Unless his command to "seek ye first the kingdom of God, and his righteousness" is obeyed, the promise, "all these things shall be added unto you," will not be fulfilled.

LIFE AND WORK SERIES

What Is Crossbearing?

Matthew 16:13-17

Our Lord asked his disciples to tell him whom they had heard others say that he was. Knowing all things, he was not seeking this information for himself, but he asked the question in order to get the disciples to give the subject more serious consideration.

Some thought that Christ was John the Baptist, reminding them of their obligations to God; others were of the opinion that he was Elijah, calling upon them to live righteous lives; still others thought that he was Jeremiah, advocating a genuine revival; and numerous others declared him to be one of the prophets.

After listening to the various reports as to his identity, Christ asked his intimate friends, "Whom say ye that I am?" With his usual impetuosity, Peter, the spokesman for all the disciples, answered, "Thou art the Christ, the Son of the living God." There was not any doubt in his mind about that. In reply to Peter's confession of faith, Christ told him that it was not due to any human wisdom that he had reached that conclusion, but that it had been revealed to him by the Father. The glorious truth of the deity of Christ is a divine revelation.

Matthew 16:20-25

After the disciples had openly declared their faith in his deity and Messiahship, Christ began to teach them more expressly and to inform them clearly of his approaching sufferings, death, burial, and resurrection. When Christ informed them that such was on his program, the disciples were shocked and astounded. The very idea was abhorrent to them. With rash impulsiveness Peter took Christ aside and argued the case privately with him, trying to persuade him not to pursue what he considered such an unwise program. Willing to defend his Lord or to do anything possible to prevent him from going to the cross, Peter expressed the hope that God would never allow such a thing to befall Christ. For the time being Peter yielded to the temptation of Satan by trying to dissuade Christ from going to the cross. In response to the remonstrance of Peter, Christ administered a solemn and sharp rebuke, letting him know that all opposition to God's plan for him to go to Calvary and pay the penalty for the sins of men originated with Satan. Resenting Peter's attempt to put an obstacle in the way of his doing God's will and achieving his goal, Christ said to him: "Get thee behind me, Satan."

Christ declared that discipleship involved self-denial, cross-bearing, and following him. Following Christ is a priceless privilege and an indescribable glory. We are to follow Christ when things go well and go ill with us. To follow Christ is to think his thoughts and to do his will. As we follow him joy unspeakable will flood our souls.

House Passes Overseas Voting Rights Measure

by W. Barry Garrett

The U. S. House of Representatives overwhelmingly voted approval of a bill that would grant over 750,000 American citizens living overseas (including missionaries) the right to vote in federal elections by absentee ballot. The bill earlier had been passed by the U. S. Senate.

When hearings were held in both the Senate and House of Representatives on the Overseas Citizens Voting Rights Act of 1975, the Baptist Joint Committee on Public Affairs represented six Baptist bodies (including the Foreign Mission Board of the Southern Baptist Convention) favoring the measure.

James E. Wood, Jr., executive director of the Baptist Joint Committee, in his testimony, held that the right to vote is basic to the concept of citizenship. He argued that private citizens living abroad should have the right to vote in federal elections the same as government and military personnel.

The major difference between the Senate version of the bill and that passed by the House has to do with the liability of a citizen living abroad but voting in a federal election for state and local taxes. The Senate version prohibited states from applying state and local tax laws for such citizens solely on the basis of voting in federal elections in a state.

The House version, on the other hand, eliminated this provision and adopted a neutral position on the liability of the voter for state and local taxes.

At the present time, a typical private American citizen outside the United States finds it difficult and confusing, if not impossible to vote in a presidential election, or for a congressman or senator in the state where he last resided. The reason for this difficulty is that many states impose such rules or confuse the absentee registration and voting procedures so as to discourage most overseas citizens from attempting to vote. The current bill is designed to overcome these difficulties. (BP)

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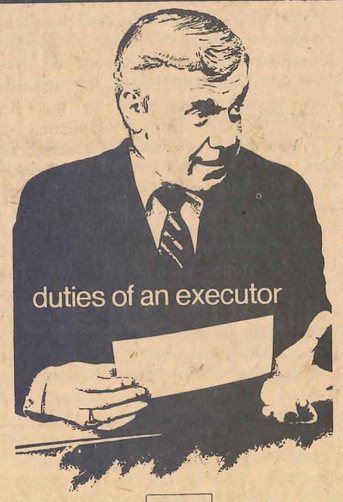

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Myrte Veach, youth work consultant of the Baptist Sunday School Board's Sunday School Department, Nashville, will participate in two Kentucky Baptist pastor-director workshops next month. For pastors, Sunday school directors, outreach leaders and preparation week leaders, the workshops are scheduled Jan. 27 at First Baptist Church, Princeton, and Jan. 29 at Grace Baptist Church, Lexington. Both programs begin at 4 p.m. and continue until 9 p.m. Three conferences will be offered: pastor-director planning workshop, people search, and reach out-preparation week emphasis. The purpose is to train leaders who will assist other churches in these areas of planning.

4-B Baby's World

by Ione Gray

Sometime past mid-November a new born baby brought the population of the world to four billion. We can't really designate him or her because the earth now adds a couple of people a second. So the 4-B Baby couldn't hold the limelight for long in a world that increases population by about 200,000 every 24 hours.

It took the human population until the opening of the 19th century to reach the first billion. The next billion took a century; the third about 35 years. And now, with 4-B Baby's help, we have gone over the top for the fourth billion in 15 years. By 2000 A.D. there may be seven billion (short of nuclear war or possibly famine).

Our 4-B Baby might have been born in a fashionable lying-in hospital somewhere in the USA or in Europe. More than likely he was born without benefit of doctor or midwife in the world's great hunger highway, an area that spans the world around the Equator, parts of Saheli in Africa, parts of Central America, Ethiopia, Tanzania, India, Pakistan, and Bangladesh. They are the countries with the bloated bellies and big birth rates.

The week in which news of the 4-B Baby reached my desk there also arrived a number of Southern Baptist Convention publications with articles on world hunger. Some magazines were devoted solely to over population and hunger. Other publications — interdenominational and secular — tackled the same problems.

There were all kinds of stories — touching, moving, sad, pathetic, heart-piercing, poignant. There were stories of sacrifice and courage. There were stories of creative ways of dealing with current hunger. I'm glad most writers and editors treated the needy as hungry human beings and not as an abstraction called world hunger.

But the more I read the more uneasy I became. With a few exceptions it seemed to me that the thousands upon thousands of words were about plans designed to do no more than put a narrow Band-Aid on a rapidly growing world catastrophe. What will we do next year and the next and on for the next 25 years? Will we save the life of 4-B Baby just so he can grow up and father other babies to starve?

Is it possible to go beyond palliatives? Where are the leverage points where concrete actions can provide non-palliative solutions to issues of world order? Who will furnish the strategy of transition from the present system of decision-making to one which is more just?

Among the most helpful remedies in the current drive to feed hungry people is the elimination of wasteful life styles or consumption patterns among citizens of well-fed nations. Even more fundamentally, our global economic and political institutions must be reconstructed to allocate resources on the basis of priority need. The present economic order operates on an opposite principle, that of the market place. Goods go to those with effective purchasing power. This order must be radically transformed.

What do we do about the situation? Any answers attempted in this brief space would be much too simplistic.

It just may be that the teenagers in Concord, N.C., who fasted for a weekend to help feed starving people, will have to enter the dog-eat-dog world of politics or become financiers or food experts. It will take them and thousands more.

They will need more than ever their church and their faith in creating new ground rules governing access to the world's productive resources. Called by less admirable terms, they will be the new martyrs!

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At Campbellsville—

No Generation Gap In This Relationship

by Karen Davis

Mother and daughter relationships are supposed to be a little strained in this day of the "generation gap," but a Campbellsville family hasn't found that to be the case.

Mrs. Billie Sue Kibbons and her daughter Kathy have attended classes at Campbellsville College side-by-side for a couple of years now, and are presently engaged in their student teaching experiences at the same elementary school.

"We've had lots of fun," both mother and daughter say of their experiences.

Mrs. Kibbons taught school one year in a one-room school house, so the idea of completing teacher's training was not a new one to her.

"I've always enjoyed working with children," Kathy said. "I feel that a teacher is such a big influence on a child's life, especially in the early grades. If you can help a child have a good experience in the lower grades, he'll be more likely to enjoy school later on."

Both feel the experience has been a good one so far. They say they've had a good relationship all along and there has been no rivalry for grades. "It's made it easy to be sympathetic to Kathy's needs, because now I have the same needs," Mrs. Kibbons said.

"I had two years of college before I married, and going back after 20 years I had to learn to study all over. It seems I spent twice as much time as Kathy just to make about the same grade."

"I'll always have fond memories of going to college my last two years with my mother," Kathy predicts. "It's something happy to look back on."

"And I appreciate that I got to be with Kathy this much," Mrs. Kibbons reflected. "Many mothers don't have this much time with their daughters and it won't be long until she'll be away. It's been a real privilege for me. We've studied together and laughed together."

Student teaching together has also been a good experience. Kathy is student teaching first grade at Taylor County Elementary and Mrs. Kibbons is student teaching third grade at the same school.

One advantage of teaching together is sharing the same car.

The Kibbons have also shared textbooks and sat side-by-side in many classes. "They both appeared highly respected by students in my class," said Dr. Drewry Meece Jr., chairman of the education department of Campbellsville College.

Both mother and daughter were among 18 seniors named to appear in "Who's Who Among American Colleges and Universities."

Kathy has served on the Baptist Student Union council all four of her years. She has also served in the Student Government Association and been twice elected to the homecoming court.

The wife of Jerry Kibbons, a religious education professor at Campbellsville, Billie Sue Kibbons is the mother of three teenage children, a member of the college art club, the Green River Artists' Guild and serves on "Friends of the Court," an organization to help juveniles who get in trouble.

Mother and daughter are also active as Sunday school and Training Union teachers and children's choir leaders at the Campbellsville Baptist Church.

Both will graduate from Campbellsville College in May with B.S. degrees in education.

"Generation gap"? Well, let's just say it doesn't have to be that way.

Baptist Professor Helps Re-Orient 'Moonies'

by Mike Bailey

A young debutante in Fort Worth joined the Unification Church cult of Korean evangelist Sun Myung Moon, with the promise that she would receive divine truth, eternal blessing and an opportunity to help the world.

Once in the cult, the girl was "brainwashed by its simplistic theology, which claimed to have the secrets to divine truth," said William Hendricks, a theology professor at Southwestern Baptist Theological Seminary. Hendricks is helping to re-orient the girl, along with two other former "Moonies," the popular name for cult members.

The Unification Church or Moon cult, as some call it, has been accused by critics of using mind-control techniques on its adherents, including "brainwashing" and of being a political front. Fairly new on the American scene, its leader, Moon, whose full name means, "Shining Dragon," reportedly teaches that Jesus Christ failed and that there is to be a new messiah. The impression is given that Moon may be the new messiah.

Hendricks says the Moon cult is doubly dangerous. "They're going after individuals of above average intelligence, from high social and economic levels," like the former debutante.

"Secondly, they're (the Moon cult) involved in a financial venture which has political overtones and poses the threat of totalitarianism if it ever enters the political arena."

In talking with the girl, Hendricks discovered she had what he called a "spiritual vacuum," caused by the cult's "simple theology and indoctrination, which didn't give members opportunity to think for themselves."

The vacuum, according to Hendricks, "needed filling with insights and perspectives from the Christian faith as revealed in Jesus Christ."

"In the sessions," he said, "I point out what it is to be a Christian. From a Christian viewpoint, the principles of the Moon cult are incorrect."

Hendricks cited five reasons why he believes young people join the Unification Church and similar cults:

Lack of an informed and adequate theological basis; guilt about being wealthy in a world of hungry people; break-up of the family unit; educational trends toward the humanities and social sciences that neglect guidance in decision making; appeal of a cult that makes decisions for its members.

All three former Moonies "feel a sense of mission about helping others still in the cult," said Hendricks. "They now understand what Christian commitment is from a practical level. Before, it was only doctrine or theory, now it's a reality," he noted.

The former debutante has been involved in forming of the International Foundation for Individual Freedom, a non-profit organization which reportedly will seek to distribute information on what it considers the dangers of the Unification Church. (BP)