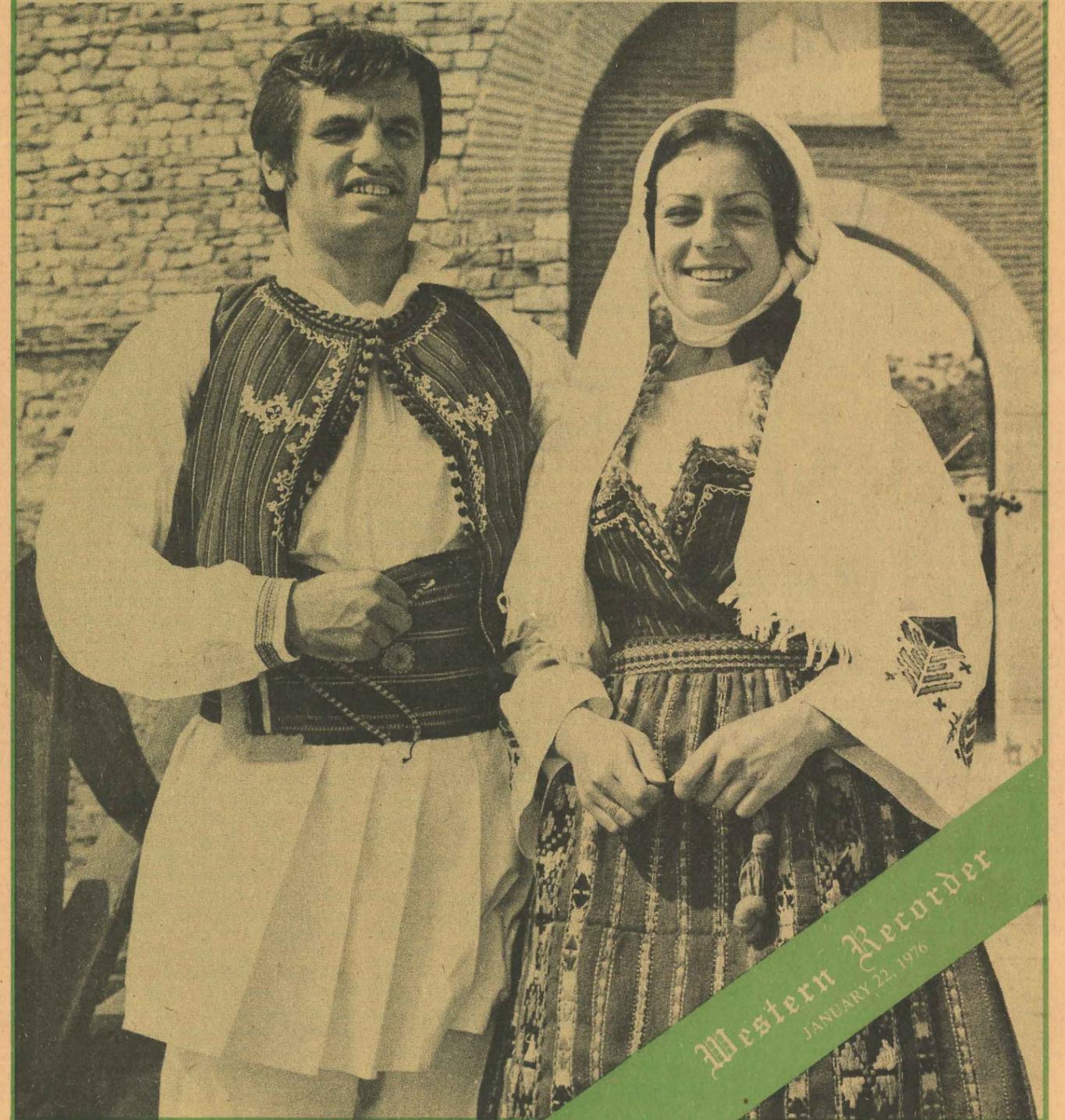


"Faces of Hope," a survey of Yugoslavia, its culture, its people and the role it played in the spread of Christianity in Europe and the United States will be explored Sunday, Jan. 25, on NBC-TV. The program is produced by the Southern Baptist Radio and Television Commission. See story, page 7.



Western Recorder
JANUARY 22, 1976

Staff Changes

John C. Hedrick, former pastor of First Baptist Church of Craigsville, W. Va., is now a full time evangelist. Married and the father of five children, he resides in Campbellsville, Ky.



Hedrick

Isaac B. McDonald has accepted the pastorate of First Baptist Church, Hodgenville. A native of Florida, McDonald is a graduate of the University of Florida and Southern Seminary. He served pastorates in Florida and Kentucky and was most recently at Ruhama Baptist Church, Birmingham, Ala.

The First Baptist Church of Sturgis has called **Truett Miller** as its interim pastor. He recently retired as the pastor of the First Baptist Church, Middlesboro.

Immanuel Baptist Church of Frankfort has called **James E. Frost** of Louisville as assistant to the pastor with his primary responsibilities in the areas of youth and education. He has attended Western Kentucky University and is a graduate of Southern Seminary.



Frost

Bill Whittaker accepted the call of First Baptist Church, Murray, Jan. 1, leaving Sturgis First Baptist Church. A Bowling Green native, Whittaker is a graduate of Western Kentucky and Southern Seminary. He and his wife, Rebecca, have three children.

Robert Chaney of Dayton, Ohio, has accepted the pastorate of Eminence Baptist Church. He is a graduate of Campbellsville College and Southern Seminary.



Chaney

People And Places

John Henry Edwards passed away Dec. 19 at the age of 100. He had been a member of Gray Hawk Baptist Church for 60 years.

The following missionaries, all having Kentucky connections, are beginning a 14-week orientation program at Callaway Gardens in Georgia: **Mr. and Mrs. Karl D. Babb**, missionary appointees to Rhodesia, former residents of Glencoe where he was pastor of Poplar Grove Baptist Church; **Mr. and Mrs. Dale Beighle**, missionary appointees to Ethiopia, natives of Kentucky (he is from Pendleton County and she is the former Ann Puckett of Pike County); **H. Randall**, missionary appointee to Indonesia, was formerly associate pastor of Chenoweth Park Baptist Church, Jeffersonton; **Mr. and Mrs. John A. Gray**, missionary appointees to Upper Volta, are former students of Southern Seminary; **Charlie E. Hawkins**, a former Southern Seminary student, has been appointed as a missionary to the Philippines; **Mr. and Mrs. Mike M. Shockley** are missionary appointees to Ghana and he was pastor of Louisville's Zion Baptist Church; **Mrs. Robert Williamson**, missionary appointee to Rhodesia, has lived in Kentucky. **Mr. and Mrs. J. Allen Hill** are newly appointed missionaries to the Philippines and he is a former campus minister for the Kentucky Baptist Convention.



Jack Birdwhistle

"L and chosen by God!" the speaker cried as he approached the climax of his address. "With a bosom swelling with reverence and pride, on this the first grand centennial of thy career, I hail thee, first among nations—Beacon Star of hope."

The speaker was Elder L. B. Woolfolk, pastor of First Baptist Church, Lexington; the date, May 25, 1876; the occasion, the session of the General Association of Baptists in Kentucky at Walnut Street Baptist Church, Louisville.

Woolfolk's rousing speech was the highlight of Kentucky Baptists' celebration of the centennial year 1876, which marked not only the birth of the United States but also the 100th anniversary of the first Baptist preaching in Kentucky.

They had begun to discuss a centennial as early as 1873, and in 1875 the General Association had voted to participate, as were Baptists throughout the nation, in a massive effort to raise funds for Baptist educational institutions. Kentucky Baptists' centennial committee urged their churches to give generously to the cause of their choice: state missions, the Orphans' Home in Louisville or to a Baptist school. They hoped that each of the state's nearly 150,000 Baptists would give at least one dollar and have his name entered on the "Dollar Honor Roll."

The drive for funds encountered several problems. The state's economy was at a low ebb following a drought in 1874, floods in 1875 and the nationwide depression after the "Panic of 1873." In addition, some churches and pastors were wary of the campaign's "cooperation" aspects. Nevertheless, nearly \$10,000 was raised and Baptist leaders generally agreed that the many mass meetings, addresses and sermons devoted to the centennial and to Baptist history had been a boon to the Baptist cause in Kentucky.

The overwhelming emphasis during the centennial of 1876 was on Baptists' contribution to religious liberty in the United States. The overwhelming emotion was gratitude—to God and to pioneer preachers and congregations—for the amazing growth of Baptist work in Kentucky since 1776.

Third of a Series

Church-State Issues In Education: Tax-Exemption And Tax-Credits

by Ronnie Prevost, New Orleans, La.

Education, many would agree, is the focal point of the church-state issue today. A lot of people would like to believe that the issue is "cut and dried." Rather, the issue becomes complicated and complex with such queries as:

Should parochial school lunchrooms receive surplus food on the same basis as do lunchrooms of the public schools? Should transportation to parochial schools be provided at public expense? (It is in 16 states and in part in five other states.) Should parochial school students be furnished with free textbooks? (They are in five states.) Should churches accept direct state aid for school construction? Should Bible reading and prayer be permitted in public schools? Should public schools use any distinctive religious symbols such as a crucifix, star of David, a nativity scene, or menorah on their property? Should religious persons or groups be allowed to disobey laws deemed necessary to protect the health and safety of society as a whole (such as those laws pertaining to vaccinations and immunizations)? Should churches receive indirect state aid in the form of tax exemptions (for all church property and not just church school buildings)? Should contributions to churches be tax deductible? Should persons be allowed tax credits for tuition paid to parochial schools?

These are just a few of the areas of concern within the realm of church-state relations and even within these there are many questions to be asked and many gray areas with no easy solutions.

There are two specific issues relating to the church-state question in education. These are: the tax status of churches and their schools and tax credits for tuition paid to parochial schools.

In setting up the Internal Revenue Code Congress made it possible for taxpayers to deduct up to 50 percent of their income for contributions made to churches. This is not a right held by the churches. It is a privilege which could be revoked by the Internal Revenue Service's quasi-judicial power for two of several other reasons: racial discrimination and attempting to take part in influencing legislation.

Many Christians do not list their church offerings when itemizing deduc-

tions and they usually explain this by saying that they either do not believe that it is the government's business to know how much they have given to their church or they feel that they are, in a sense, receiving back some of what they had given to the church. Of course, this tax-deductible status has been viewed by many as a sort of incentive produced by the government in the churches' favor. We can only speculate as to the effect withdrawal of a church's tax-deductible status would have on its receipts. Certainly churches must be aware that this privilege can be withdrawn and they must be knowledgeable concerning the grounds upon which withdrawal could take place. The question is whether or not the tax-deductible status is a form of aid extended to churches and their schools by the government.

One could very well ask, "Is not tax exemption a form of subsidy?" Surely our church treasuries would be sorely pressed to maintain many of our present church programs including our church schools if the churches were forced to pay taxes paid by other institutions and corporations owning property and holding land. Whether or not tax exemption is a form of subsidy, the threat of withdrawal of tax exempt status could possibly be used by a government as a kind of financial lever to force a church or group of churches to do its bidding.

A related proposal is that churches should pay taxes. This proposal is based in the tenable assumption that churches are protected by the government (as the government is outlined in the constitution which provides for freedom of religion) and make use of public services and facilities (fire and police protection for instance) as they carry out their programs. Of course, others would ask if the church would not then have some say over governmental practices should the church become a tax paying institution. We could carry this a step further and ask to what degree would the church have representation on the basis of its taxation? The possibilities are numerous and, to many of us, fearful.

President Ford has made his voice heard concerning tax credit as he spoke in a press conference recently. He was asked his views on federal aid to private

and parochial schools. His answer was:

Well, I have personally expressed over a long period of time that the tax credit proposal is a good proposal. The Supreme Court unfortunately a year or so ago, in effect declared such a program—I think it was in the Pennsylvania case—as unconstitutional. I think that's regrettable because competition in education between private and public schools is good for the student. There is no reason why there should be a monopoly in education just on the public side. And private education has contributed over a long period of time, at the primary, secondary and graduate levels significantly to a better educated America. And I would hope that we could find some constitutional way in which to help private schools.

Mr. Ford apparently would identify himself with the proponents of the tax credit who argue that parochial and other private schools, in educating young people, are easing the burden that public schools weigh in the shoulders of the tax base. This same factor would agree that a parent who pays tuition for his child to attend a parochial school is virtually being forced to support both the parochial school system (through tuition payments) and the public school system (through payment of taxes). To them, this double burden is unfair.

There are those who oppose the tax credit as well as any other state support of parochial schools. Their arguments are that this tax credit would seriously lessen the amount of funds available for public education and that this tax credit would be a form of indirect aid to parochial schools because of the incentive produced by it to enrol one's children in parochial schools. A survey by the Missouri Synod of the Lutheran Church (it had at one time the second highest number of parochial schools with 1,300) and two surveys by the Roman Catholic Church (with the highest number of students enrolled in its parochial schools with 3,614,000 in 1973-74) agreed in their conclusions that students trained exclusively in parochial schools did better on questions of religious fact and faith than did those with a purely public education.

WESTERN RECORDER

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

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Guest Editorial

The Plight of the Seminaries

Elmer L. Gray, Editor, The California Southern Baptist

One hundred million dollars for the seminaries! If the Southern Baptist Convention's Executive Committee approves the proposal of Owen Cooper, a member of the committee and former president of the convention, the six SBC seminaries will join in a \$100 million fund-raising campaign.

Cooper suggested this joint campaign as a counter proposal to the request of Southwestern Baptist Theological Seminary for approval of the multi-million dollar fund-raising campaign. Southwestern Seminary of Fort Worth has the largest enrolment and largest budget of any of the six Southern Baptist seminaries.

Cooper's proposal will be discussed at the February meeting of the executive committee.

Some, including at least two editors, John Hurt of Texas and C. R. Daley Jr., of Kentucky, oppose the proposal. They see the campaign as a threat to the Cooperative Program and to the annual missions offerings. None of the opponents denies the need of the seminaries. They have even addressed themselves to that need.

The executive committee must decide whether the \$100 million campaign is the answer to the need of the seminaries.

But even \$100 million cannot solve the greatest need of the seminaries. Southern Baptists have supported and will continue to support their seminaries but they need to do more. The current financial dilemma accentuates the need for Southern Baptists to operate their seminaries as one enterprise rather than six.

Let us ask and answer some questions. How can the seminaries work as one enterprise in seeking funds for operation and development? How can they work together in their \$12 million annual budget planning? How can they jointly develop their facilities? Plan degrees and curricula? Recruit students? Conduct public relations? Employ and develop faculty? Keep financial and academic records? In these times seminaries could do many things better jointly than separately.

Have we come to the day when the Southern

Baptist Convention can actually develop and operate a unified program of theological education? Convention management of theological education is now limited to the program budgeting of the executive committee and the election of members to the six separate seminary boards.

This means each seminary administration can make its own plan with little or no concern about coordinating those plans with the other seminaries. What a climate for rivalry and competition! For instance, public relations can be aimed at enhancing the image of the individual seminary at the expense of Southern Baptist theological education as a whole. Recruiting prospective students can become a greater priority than preparing them for ministry.

Problems from this lack of coordination will increase with growing financial needs, with external relations with accrediting associations and government agencies, and with pressures from within the convention such as doctrinal, regional, and administrative pressures.

The question of a joint seminary financial campaign gives the executive committee the opportunity to call on the convention to set up and operate a unified theological education program. This must be more than defining program guidelines for budget allocations. It could mean the establishing of new convention management structure for theological education.

Is this the time for the convention to establish a single governing body for its six seminaries. Such a body (board or whatever) could direct the seminaries according to objectives designed to accomplish convention purposes. It could also respond effectively to program questions of the executive committee. Under the present organization it is not uncommon for the seminaries to divide over such questions and to seek to force the executive committee to become judge between them. The convention needs a unified theological education plan and the appropriate structure to administer the plan.

Bicentennial Glimpses

The year 1976 calls for a double celebration on the part of Baptists in Kentucky. Our nation's 200th birthday coincides with the 200th anniversary of Baptist preaching in Kentucky.

Interested and inspiring events and activities have been planned to make 1976 a memorable year for Kentucky Baptists. One of these is the bicentennial volume, "Baptists in Kentucky — 1776-1976," which is now available by order from the Kentucky Baptist Convention, Box 43433, Middletown, Ky. 40243. This book, written by competent authors, brings together information which cannot be found anywhere else. The cost of \$6 per volume includes tax and mailing charges.

One of the most significant events of the year is the day of celebration on Apr. 19 at Harrodsburg where the first recorded Baptist preaching took place. This will be a joint celebration with Black Baptists in Kentucky. More will be said about this as the time approaches.

The *Western Recorder* has a significant place in the 200 years of Baptists in Kentucky. In this year of 1976 bicentennial materials will be used extensively in the paper. One of these is introduced in

this issue on page two.

The author of these bicentennial glimpses is Jack Birdwhistell. Jack has recently completed his doctorate at Southern Baptist Theological Seminary. His major is church history and his research has turned up some important and fascinating things in the 200 years Baptists have labored in Kentucky.

Jack is a Kentuckian having been born and reared in Anderson County where the name Birdwhistell is well known.

During student days in the seminary Jack was pastor of the Canmer Baptist Church and is now serving as interim pastor of the Irvington Baptist Church. Materials in his column will deal with Baptist pioneer preachers, the great frontier revivals in Kentucky, the early organizational life of Kentucky Baptists, the anti-mission movements and other interesting facets of Baptist life in early Kentucky.

His column will appear periodically in the *Western Recorder* during 1976. Readers will find Dr. Birdwhistell's articles interesting and informative.

Guest Editorial

How to Have a Nervous Breakdown

John E. Roberts, Editor, Baptist Courier

Everybody writes about ways to find peace of mind. But nobody makes a list of ways to have a nervous breakdown. I think somebody should; there are so many. Here are a few for starters:

(1) Worry about trying to find the answer before the problem arises. Our imagined fears usually are bigger than the real thing demands when it develops. And likely as not it never develops in the first place. It is not work but worry that dulls the mind and robs us of energy. The Bible admonishes us (Matt. 6:33-34) not to worry about tomorrow, because each day has enough cares of its own.

(2) Wish things had been different. The poet said, "Of all sad words of tongue or pen, the saddest are these—it might have been." We cannot change the past. A parallel danger exists in exalting the past if such becomes an obsession. No matter how happy the past, we must live in the present and for the future. Sad or happy the past belongs to God. Romans 8:28 tells us all things work together for good to those who love God.

(3) Make no decisions, at least not today. Put them off as long as possible, changing your mind several times as you go. God gives us ability to make decisions, and to use that ability is one of our most Godlike characteristics. The ungodly are

described as like chaff blown by the wind. Being blown about by indecision makes you a candidate for a nervous breakdown.

(4) Demand more of yourself than you can produce. To do less than your best is to do nothing at all. But to impose on yourself demands beyond your ability is to destroy yourself and those around you. More people suffer mental and emotional collapse from this error than perhaps any other. The apostle Paul in Romans 12:3 asks such a person "not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith."

(5) Believe the worst. Any time there are several possibilities, believe the most unpleasant and sordid. Accept every lie as truth. Allow the imagination a free rein in adding to the lie. Make everyone and everything suspect. Question the motives of Christian friends. Second Corinthians 11:14-15 tells us that it takes little practice for us to see Satan as a minister of righteousness.

There you have them — five surefire ways to give yourself a nervous breakdown. There are 995 others. There is no guarantee against such a collapse, for although we have a perfect plan we follow it imperfectly. The scriptures here cited can be a beginning in the right direction.

BAPTIST NEWS BRIEFS

1975 SECOND HIGHEST FOR HOME MISSIONS

The Home Mission Board made 271 missionary appointments in 1975. The 271 total is five more than the 266 appointed in 1974 and is the highest since 1970 when the total was 322.

The final tally shows 91 missionaries, 160 missionary associates and 20 US-2 missionaries were appointed. Language missions and Christian social ministries appointments led the totals with 105 appointments. Christian social ministries appointed 80 persons. The rest of the appointments were scattered among cooperative ministries with National Baptists, church extension, metropolitan missions, rural-urban missions, evangelism and special mission ministries. (BP)

PLANS LAID TO DOUBLE BAPTIST WORK IN NORTH CENTRAL STATES

Final plans were made at a meeting in Indianapolis for the initial phase of an effort to double the number of Southern Baptist churches and members in seven north central states during the 1977-1990 period.

The meeting was attended by approximately 150 Baptist leaders from the seven states involved and several agencies of the Southern Baptist Convention.

The seven states—Illinois, Indiana, Iowa, Michigan, Minnesota, Ohio and Wisconsin—now have 1,784 churches.

The proposed "North Central Missions Thrust" will seek to double this number, and also double the number of members of churches and church organizations, the number of mission chapels, and the number of baptisms.

Other specific goals will be set.

According to Orrin Morris, regional coordinator, Southern Baptist Home Mission Board, 22.8 percent of the nation's population live in the seven state area. The 1970 census indicated a total population of 50,563,237 for these north central states. Less than one percent of these are members of Southern Baptist churches.

At the meeting in Indianapolis, a calendar was presented for the first four years of the North Central Mission Thrust, noting emphases for this initial phase. One of the executive secretaries from the involved state Baptist conventions will serve as president each year.

Planners designated 1976 will be a year of awareness. The communications committee is made up of state paper editors of the north central states, with Alvin Shackelford, editor of the *Indiana Baptist*, serving as chairman. E. Harmon Moore, executive secretary of the State Convention of Baptists in Indiana, will be president this year.

Finding and enrolling prospects will be the emphasis in 1977, using the Southern Baptist Sunday School Board's new Action Sunday School Enrolment Plan. State Baptist Sunday School directors will lead the drive with Lew Reynolds, Indiana Baptist conventions Sunday School director, serving as chairman and James Smith, Illinois Baptist convention executive secretary, as president.

Church extension will be the 1978 focus, with Charles Chaney, Illinois Baptist convention missions director, as chairman, and Robert Wilson, Michigan Baptist convention executive secretary, as president.

Evangelism will draw the main emphasis in 1979. Chairman will be Jim Coldiron, Michigan Baptist convention evangelism director, with Ohio Baptist convention executive secretary Ray Roberts, as president.

Southern Baptist Convention agency representatives attended the meeting and shared projects which they will use to support the North Central Mission Thrust. Representatives came from the Home Mission Board, Sunday School Board, Brotherhood Commission, Radio and Television Commission, and Woman's Mission Union (WMU).

Through WMU, attempts will be made to lineup "prayer partner states" and other parts of the country with the seven north central states. (BP)

Giving Record

by
Franklin Owen



Our people continue to give with gratifying increase. Our receipts for December reached \$528,159.01 against \$429,601.11 during the same month a year ago. This is only the Cooperative Program gift receipts and does not include any special offerings that come through this office.

Our fiscal year began Sept. 1 so we have now covered one-third year. In that time, Cooperative Program receipts have reached \$1,946,655.34, as compared with \$1,614,534.48 during this same period a year ago. This is an increase of 20.57 percent over the previous year. It might be interesting to note that at the same time a year ago, we stood at 12.08 percent ahead of the previous year.

The above figures aren't quite as bright as they look. The committed budget of our convention for Cooperative Program Funds is \$5,500,000, but the goal adopted by the convention is \$7,000,000. This would be Kentucky's fair share of the Southern Baptist Convention adopted goal of \$150,000,000 through the treasuries of the churches as a worthy celebration of the bicentennial year. This was a very daring goal for the Southern Baptist Convention. (Up from \$100,000,000 receipts.) By the same token, the \$7,000,000 portion for Kentucky is very ambitious. (Up from \$4,800,000 at the time adopted.)

We're far ahead of the "sink or swim" level of our Kentucky receipts, but we're still way behind with the full goal dream of both Southern and Kentucky Baptists. I long to see us reach that goal. We just may do it.

After four months, which is 33 percent of the year gone by, we have received 27.81 percent of the \$7,000,000. Each month our committed world mission budget needs \$458,333.33, and we are exceeding that but the dream goal needs \$583,333.33 monthly. We are gaining on the latter but we must accelerate much faster as the year goes by. If we and all (or even some) of the other states could achieve the above proportion, it would be a glorious mission advance from the Baptists of this land to the four corners of the earth in our great bicentennial year.

Thanks to all the churches for continued faithfulness and often accelerated mission giving. May we go on to \$7,000,000 by Aug. 31, 1976.

Baptists in TV Bicentennial Series

The NBC network will present "Faces of Hope," a bicentennial special, Sunday, Jan. 25 at 5 p.m. EST.

The documentary was produced on behalf of Southern Baptists by the Radio and Television Commission, Ft. Worth. It focuses on the religious life in a communist state (Yugoslavia) and looks at the role played by the Balkan countries in the spread of Christianity to Europe and the United States.

The Radio and Television Commission is cooperating, on behalf of the Southern Baptist Convention, in promotion and audience response for an eight-part series of bicentennial programs, along with three other religious organizations. Others participating are the National Council of Churches, Jewish Theological Seminary of America and the United States Catholic Conference.

Each of the organizations is responsible for two of the eight programs and worked independently with NBC in their production. They have joined forces to publicize the programs and distribute related educational materials, but are not providing funds for each other's productions, a commission spokesman said.

The first of the eight-part series, "Where We Came From," was televised Jan. 18. Presented by the Jewish Theological Seminary of America, the documentary-interview was filmed on location and featured prominent American Jews of East European backgrounds.

"Mexican . . . and American" is the title of the Feb. 15 presentation by the United States Catholic Conference. This documentary explores the richness of the Mexican-American culture and society and emphasizes the contributions of Mexican-Americans in today's society.

On Mar. 21 the National Council of Churches of Christ, USA, will present "Strangers In The Homeland," a drama in which social justice is seen through the eyes of a fictional family enmeshed in the controversies surrounding the American Revolution, pre-Civil War times, and the Vietnam War.

The Jewish Theological Seminary will present "A Woman of Valor" on May 30. This drama describes the trials of a Jewish family in New York at the end of the 18th century during a yellow fever epidemic. It also traces the roots of the first Jewish settlers in America in 1654 and the establishment of a Spanish-Portuguese synagogue.

"Golden Spring," to be presented by the Southern Baptist Convention of June 6, features Alexander Scourby narrating an examination of the golden age of the

Renaissance, filmed in Florence, Venice, Rome and the Vatican State. The film captures the creativity and religious intensity of an era that shaped every age to follow.

The story of Puritan Jonathan Edwards and his congregation's attempt to expel him from his pulpit because his standards for Christian commitment were too strict, is told in "A Gathering Of One." This film, presented by the National Council of Churches of Christ, USA, will be aired June 20.

An eighth film, to be presented by the

United States Catholic Conference is scheduled for the fall of 1976 and has tentatively been titled "The Land." It is expected to depict the role of the land in shaping the American experiment.

All films in the series will be aired on the network from 5-6 p.m. ET. Check your local listings for exact time in your area.

A grant from the Lilly Endowment makes possible cooperative information and education services related to these programs.

Baptists Fight Hunger, Poverty in Ethiopia

by Phil Strickland

Southern Baptist missionaries in the Menz district live only 217 kilometers from Addis Ababa, the capitol of Ethiopia. That's just 135 miles. But that 135 miles takes all day in a four-wheel Landrover.

The Menz district has a culture which may be as close to the ancient biblical culture as any in the world today. The people are shepherders and farmers. Transportation is by foot. The standard dress is long woolen robes. In the remote highlands, I felt the need to run my watch back about 2,000 years. But in these remote highlands lay perhaps the clearest answer to the crucial question, "Can Southern Baptists really do anything to help meet the world hunger crisis?"

There are four Southern Baptist missionary families in Menz.

Jerry Bledsoe is a veterinarian. He and his wife Rosie have two sons. Bledsoe is the second veterinarian ever appointed as a Southern Baptist missionary and is the only one now on the field. He leads a busy life. In the course of a year he will treat over 5,000 sheep and up to a thousand cattle.

Bledsoe also has been trying to improve the local stock. He has introduced new kinds of cattle that give up to six liters of milk a day compared to one liter a day for the local cows. They also provide a third more meat than local cows when slaughtered.

Sixty improved heifers and seven bulls are now a part of the Menz district because of the mission's efforts. One of those bulls alone has been responsible for 50 new calves.

They have also introduced improved varieties of sheep that produce seven pounds of wool compared to one pound by local sheep. Of the 120 improved sheep introduced in Ethiopia last year, 70 were the result of the Menz missionaries' ministry. The chickens that they have traded to the people—a good chicken for a bad one—have already caused a noticeable increase in egg size and production all over the district.

Lyn Groce is an agriculturist. It seems to run in the family. His father-in-law was the first Southern Baptist agriculture missionary appointed to Africa. Groce currently is the only person in Ethiopia doing research in crop production at altitudes over 9,000 feet (Menz is high in the Ethiopian highlands).

He has been trying to determine what grows best in the area and has tried over 30 varieties of barley and wheat. Now he has 10 planted, from which he will choose the two or three best varieties.

Dr. Sam Cannatta treats people by the thousands. In clinic after clinic they wait for Sam to come with his quick wit, ready sermon and life-giving knowledge. For many people at Menz these mission efforts literally mean life; for others, hope. The truth of God in Christ, like good sheep and wheat, is spreading in Menz.

Where hungry people live is irrelevant. Christians are called to respond whether the hungry live in the next block or in Calcutta. Distance may cushion us from the reality of the need, but distance does not affect the Christian's responsibility concerning that need. (BP)

Taylor Named VP By Kentucky Baptist

Clark Taylor has been named vice president for operations at Kentucky Baptist Hospital. His appointment became effective Dec. 29, according to James Dorsett Jr., executive vice president of Louisville Baptist Hospitals.

Taylor comes to Louisville from the Somerset (Ky.) City Hospital where he had served as administrator since July 1975. He was assistant administrator from June 1973 until his appointment as administrator.



Taylor

Taylor, 27, holds a masters degree in hospital administration from the Medical College of Virginia and served a one-year administrative residency at Washington (Pa.) Hospital. He did his undergraduate study at Transylvania College, Lexington, Ky.

As vice president for operations at Kentucky Baptist Hospital Taylor will have responsibility for the administration of daily operations at the 253 bed hospital. The hospital is located near downtown Louisville and offers full medical, surgical, psychiatric and emergency services.

Seminary to Offer Off-Campus D. Min. Program in Fall

Southern Baptist Theological Seminary will begin its first off-campus doctor of ministry degree program in Norfolk, Va., beginning in August 1976. Seminary officials are presently exploring the possibility of beginning similar D.Min. seminars in Nashville and Atlanta.

Under the new program, according to Dean of Theology Roy Lee Honeycutt, seminars leading to the D.Min. degree will be offered in an off-campus location for a period of one year. Except for location and class schedule, the off-campus program will be identical to the on-campus degree. Members of the seminary's resident faculty will lead the seminars.

The doctor of ministry degree is an advanced professional degree in ministry. The purpose of the program of study is to equip the person committed to a Christian vocation for excellence in the practice of ministry.

Louisville Church Responds To Save Charismatic Congregation

by Ben L. Kaufman

Friends within the Southern Baptist pentecostal movement have saved Oak Hills Baptist Church near Cincinnati from "near the brink of bankruptcy."

"There's no way that we could have had an every member canvass or in any fashion raise the \$12,000 to save the church," Allen M. Falls, Oak Hills pastor, said.

The money came mostly from another congregation which follows similar pentecostal worship practices, Trinity Baptist Church of Louisville.

As it entered the 1970's Oak Hills, in suburban Cincinnati, was a typical growing Ohio Southern Baptist congregation. Its modern building was new, its pastor apparently settled into his position and the membership edging towards 400.

Then some members of the church and Falls felt "the call of the Holy Spirit" and became members of the charismatic movement, which is bringing pentecostal practices into churches which never before knew them.

The changes troubled many members who felt pentecostalism was a "departure from tradition," Falls said. They left, taking their tithes and offerings with them.

Falls and a remnant of about 100 stayed and paid the bills, while puzzling about how to meet the mortgage.

Last autumn the Cincinnati Baptist Association of Southern Baptist churches expelled Oak Hills from its fellowship, along with another small suburban congregation, accusing both of unacceptable pentecostal worship practices and doctrine.

A subsequent meeting of the Ohio Southern Baptist Convention, however, took no action to expel Oak Hills, which still continues as a Southern Baptist church, the pastor said. Oak Hills reportedly sent no elected messengers to the Ohio convention meeting.

Unable to generate support at home, Falls and his remaining members sought help. When Falls attended a charismatic conference for Southern Baptists at Trinity Baptist Church in Louisville, Trinity Church, "learning of the Oak Hills congregation's problem, unanimously voted to pay off the mortgage," Falls said.

Oak Hills members "sought the help of the Lord by praying and fasting on Wednesdays and Fridays," Falls said, and six months later the \$12,000 gift was pledged.

The final payment came through, and at 11 a.m., Sunday, Jan. 11, Roy Lamberth, Trinity's pastor, was to preach the celebration sermon at the note-burning service, while his 35-member "spirit-filled" youth choir joined the host singers at Oak Hills.

In addition, Falls said, "Contributions came through the mail that often were larger than the amounts received for the Sunday offerings."

The pastor said many persons who helped "the church in those dark hours" have been "blessed by God in special ways."

He cited the case of a young person, who emptied his savings account of \$1,300, and the case of a Dallas business man who made a sacrificial gift.

Recounting the case of the business man, Falls said he "heard of the church's desperate situation in a prayer meeting of the Beverly Hills Baptist Church (a charismatic-oriented Southern Baptist congregation in Dallas expelled by the Dallas Association) and sent a generous contribution.

He made the contribution, Falls said, "even though he felt the crunch of the recession by the loss of his executive position and even though he was in ill health and \$50,000 in debt."

Falls said the man has since written to him, crediting God with "renewing his health and prospering him by allowing him to become the vice president of a large Dallas firm, with a larger income than he previously earned."

Looking back on the sequence of events, Falls believes the mortgage burning did not result from "the efforts of man," but, he said, "is rather the blessing of God upon a people who believe in prayer and fasting and have faith in a God who gives gifts through his Holy Spirit unto the church today just like in the New Testament times.

"The church holds to a God that is the same yesterday, today and forever, a God that heals, delivers and prospers and saves to the uttermost a people open and receptive to the moving of his spirit," the pastor declared.

Falls acknowledges that he resisted "the spirit in his life" at one point, fearful that giving himself to it would cost in his job and security. It nearly did.

But once the financial crisis had passed, he could muster a sense of humor: "I've never burned a mortgage before," Falls said, with a laugh. He had to ask another preacher "to find out how it's done." (BP)



Over 180 persons attended the second annual East Central Area Bible Conference at the Bangkok [Thailand] Baptist Church. The group represented 20 churches or preaching points in eight provinces. The meeting was planned for strengthening old and new believers in this Buddhist stronghold. Fifteen professions of faith and six rededications were registered.

Oxmoor Center Will Exhibit Baptists' "Faces of America"

A bicentennial exhibit of photographs and art created by Southern Baptists will be on view at Oxmoor Center, St. Matthews, Ky., July 18-21.

Called "The Faces of America," the exhibit was assembled by the Baptist Home Mission Board as part of its celebration of the bicentennial. The exhibit is on a tour of 48 cities.

To help Americans appreciate the different "peoples" of America and celebrate the bicentennial, the Southern Baptist Home Mission Board has assembled a traveling exhibit of photographs and art.

"The board has more than 2,200 missionaries working in the 50 states and Puerto Rico. The diversity of the American people in culture, religion and even language is a fact of life to us," explains James Sapp, director of the Home Mission Board's Division of Communication. "We couldn't imagine a better way for us to share in the bicentennial than through the faces of Americans in an exhibit that says 'we may be different, but we're still one great people'."

Sapp called upon two talents from his division to create "Faces." One was photographer Don Rutledge whose photos have appeared in hundreds of magazines, including *Time* and *Life*. One of the photographs of the exhibit, entitled "Eskimo

Family," recently received first prize and trophy in the Photographic Society of America's photo-journalism category. In fact, almost all of the photographs of the exhibit have won at least one photographic award.

"All the people in the photographs are Americans," Rutledge points out. "They're not the same color or of the same social or economic background; some don't even speak English. But they are people, people with the same emotional and physical needs we have. And if the photographs can communicate that effectively, then they've succeeded in bringing us closer together."

Tom Baker, director of the board's art services, is the other contributing talent. He agrees with what Rutledge says: "The exhibit's main purpose is to illustrate the faces that make up America and relate them to our common heritage, the one that began in 1776. We may be different, but in the end we're Americans, every one of us."

To portray his "faces," Baker used a variety of artistic media: carbon pencil, acrylics and oils. "A paint brush can't approach the realism of a camera, but then an artist can often communicate things a photographer can't. I think by using both in this exhibit we've presented our message from every angle."

Want Literature? Go After It!

Mark Johnson of Ahsokie, N. C., believes strongly in the value of the Royal Ambassador (RA) boys magazines published in Memphis.

That's why the 25-year-old RA counselor at Creech Memorial Baptist Church, Ahsokie, hitch-hiked 900 miles to Memphis to pick up the magazines for his boys at the Southern Baptist Convention's Brotherhood Commission.

Johnson learned that his periodicals order hadn't been placed, so he closed the meeting of his RA boys group on a Wednesday night with a promise that he would have the new magazines by the next weekly meeting.

And he did. While in Memphis, Johnson also picked up the order for other RA chapters and their leaders in his church. Then he hitched a ride with a Brotherhood Commission staff member back to Interstate 40 for his return trip to Ahsokie.

Johnson acknowledged that he had considerable hitch-hiking experience as a former Air Force man, thumbing 500,000 miles in 49 states and two provinces in Canada.

While at the Brotherhood Commission, he also placed an order for magazines for the next quarter. (BP)

Graduate Schedule Set at Georgetown

David Jester, director of graduate study at Georgetown College, has announced registration for the second semester's graduate program for Feb. 10 and 12.

The graduate program is unique among private colleges in central and northern Kentucky in that it is able to serve graduates of a variety of schools desiring higher degrees.

The Georgetown program presently offers the M.A. in education degree for elementary and secondary education. It provides continuing education for in-service personnel and full time study for regular graduate students. In addition, the fifth year or equivalency program for Kentucky teachers, who are not candidates for a degree, is available.

Besides its normal graduate faculty, Georgetown's program is enhanced by regular part time instructors.

Inquiries concerning graduate studies in biology, guidance and personnel work, testing, statistics, curriculum, psychology and sociology, or a schedule of classes may be obtained from Dr. Jester at the college.

'Man of the Soil' Aids India's Agriculture

by Larry Jerden

If there has ever been a man who could be described as a "man of the soil," it would have to be Maurice Cook.

Cook was raised on a farm and managed the family farm for half a decade. Pursuing more knowledge of the earth's soil, he earned a Ph.D. from Virginia Tech, and became a professor of agriculture. He wrote a textbook on soils, was named the distinguished professor at North Carolina State last year, and is the university's coordinator of academic affairs.

But for this year, Cook, a deacon at Hayes Barton Baptist Church in Raleigh, N. C., is a missionary.

"Nancy (his wife) and I have been trying to grow in spiritual maturity for several years," he said of his calling to India, where he is on a one-year tour as an agricultural missionary. "We began to realize that there are ties that bind us to the fatherhood of God and the brotherhood of man.

"The more we thought about how richly God has blessed us . . . the more we thought we should do something to identify with the world's impoverished. So we concluded the least we could do was to devote one year of the prime of our lives to world missions."

After volunteering for a one-year special project assignment through the Southern Baptist Foreign Mission Board, Cook was assigned to Bangalore, India, primarily to teach in the state agricultural college, located across the road from the Baptist Hospital.

In the year he is serving, Cook is working in three areas: the hospital, in nearby villages, and at the college.

"Ivan Miles, who served two one-year terms here concentrated mostly on village work," commented Cook, "and I will continue that. But I want to concentrate more on the hospital acreage."

The Bangalore Baptist Hospital has about 10 acres available for cultivation and for raising cattle. Cook says the land will yield enough food for the hospital kitchen to feed the patients, and for the cows to produce enough milk for hospital needs.

In addition to the strictly "practical" uses of the hospital's land, Cook said he also wants to plant fruit trees around the building, "both for food and esthetic purposes." He has also been asked to landscape the new student center across from

the agricultural college.

In the villages, Cook is part of the total ministry approach of the India Baptist Mission. While medical and health professionals from the hospital teach health and basic nutrition, Cook plans to teach the villagers how to grow the things that will insure they can practice what they learn about good foods.

"In the village I want to get a small plot to demonstrate with," he said, "and let them see what the best crops for their soil will do with good fertilizers and procedures they can duplicate. They might not change their methods quickly, but they are very gracious people and they will listen to what you have to say."

"They need their tanks deepened so they will have a water supply through the dry season—giving them a third crop each year, and the road from the village to the main highway needs repair."

Cook said he would also like to interest some of his agricultural students at the college in going out into the village with him, because he feels that the Indians themselves have the resources and technology to increase their own food production.

But, he admits, the food situation in India is far from being easily solved.

"If you look at selected statistics," he said, "the picture can look quite good. There is more fertilizer being produced every year, and new fertilizer plants are under construction. Wheat production has doubled in the past 10 years.

"But," he continued, "the fertilizer is still too expensive for most village farmers, and population growth keeps ahead of total food production. And food production is just one aspect of the problem here. Marketing is a big problem."

Cook admits it is easy to become overwhelmed at the magnitude of the hunger problem, especially in a country like India, and especially when he is only going to spend one year in it.

"So I guess we just chip away at a small group among the many millions," he sighed.

The "small group" he hopes to have the most influence with are his agriculture students. He is engaged in both a "professional" relationship with them and a spiritual ministry through the student center. He is directing the center the year he is there, and, in addition to having groups for Bible study and other activities at the center, he also has a Bible study group of students in his home.

"I try to convey knowledge to the students in my classes," he said, "but even more I want to be able to communicate in informal contacts.

"Being located at the university is strategic. It is highly respected in India and my impression is that we have very good relations with the people there.

"We meet people in state government and in India's agribusiness, so there are subtle influences we can have."

"I am going to try to increase yields and bring better water to villages, yes," Cook declared, "but it has to be something more than that. It has to be something long lasting. That is my goal—to leave something lasting. I might not make it, but that's my goal." (BP)

Church Training Slates Enrichment Retreat

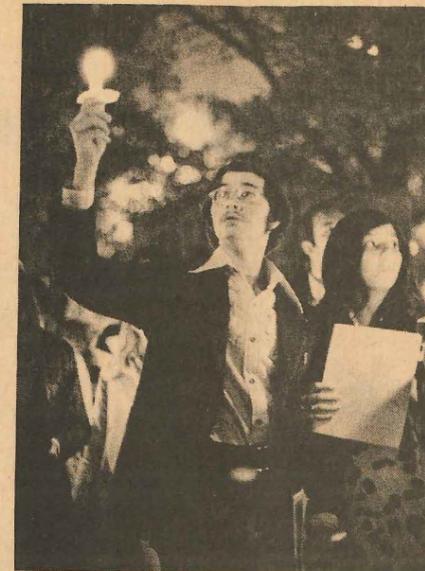
The Church Training Department of the Kentucky Baptist Convention has set a marriage enrichment retreat Feb. 2-3 at Cedarmore Baptist Assembly, Bagdad.

"A marriage enrichment retreat is a time apart well-structured with learning experiences designed for making good marriages better," according to C. Vernon Cole, department director. "It is a practical program of marriage enrichment consonant with biblical revelation and carried out in the name of Jesus, the reconciler of man."

The retreat begins at 10 a.m. Monday and concludes with the dinner meal Tuesday at 5 p.m. Lodging, meals and all activities will be at Boone Lodge.

Richard G. Waggener, family ministry consultant in the Baptist Sunday School Board's Church Administration Department, Nashville, will be retreat leader. A clinical candidate with the International Transactional Analysis Association, he holds degrees from Southern Seminary. His master's degree was in pastoral counseling.

Couples interested in the marriage enrichment retreat should communicate immediately with the Church Training Department, Kentucky Baptist Convention, Box 43433, Middletown, Ky. 40243.



Students and single adults from across the Southern Baptist Convention marched down the San Antonio River with candles to the historic Alamo as they observed the coming of the new year and the third 100 years of this nation. The torchlight parade followed a New Year's service that ended Freedom 76.



Waggener

Church Library Clinic At Dayton Mar. 26-27

The church library department of the Sunday School Board has scheduled regional clinics across the Southern Baptist Convention during February and March.

The regional clinic closest to Kentucky will be held at North Dayton Baptist Church in Dayton, Ohio, on March 26 and 27.

Consultants from the board's church library department will lead the conference. New concepts in church library organization and services will be presented. Each participant will be able to choose one area of study, according to Wayne Todd, secretary for the church library department.

The clinic will begin on Mar. 26 at 2 p.m. and conclude at noon on Saturday, Mar. 27. A \$5 registration fee, payable at the clinic location, will cover the cost of conference materials and the evening meal on Friday, as well as refreshments.

Interested persons should register for the clinic with the Church Library Department, 127 Ninth Ave., N., Nashville, Tenn. 37234.

Swimming: 'My Method of Witness'

Pan American Games gold medal winner Kim Peyton, 18, began

swimming in the first grade but wanted to quit competition by the time she was 12. Her coach, Don Jacklin, talked to her about God, telling her she needed to look to someone other than herself if she was to "make it" in swimming or life.

Bethel, Logan Host Deacons' Retreat Feb. 9

The Bethel and Logan Baptist Associations have scheduled a deacon's retreat for Feb. 9 at Auburn Baptist Church. The program, scheduled to begin at 7 p.m., will feature personalities from the Kentucky Baptist Convention and the Sunday School and Home Mission Boards.

Jack Palmer, superintendent of missions in Bethel and Logan associations, will lead a seminar on the relationships between pastors, deacons and other men in the church. James Sapp, from the Home Mission Board, will speak on men and missions involvement. Forrest Sawyer, of the Kentucky Brotherhood Department, will lead a discussion about deacons as the leaders of men in the church. Ron Stone, of Central Baptist Church, Winchester, will lead a conference for pastors and Charles Treadway of the Church Administration Department of the Sunday School Board will speak on the deacon as a spiritual leader. Special music will be provided by a men's quartet from Winchester.

A freestyle distance swimmer, Miss Peyton most recently won four gold medals at the Pan American Games in Mexico City. Now she trains four hours a day, six days a week (Sundays off), swimming between seven and eight miles per day. She is preparing for the Olympics next summer.

"Some people may think that swimming is the center of my life, but it isn't," the talented Baptist said. "The center of my life is Jesus Christ. First Corinthians talks about gifts. Mine is swimming and right now it is my method of witness. I advertise everywhere I go that I am a Christian. My way of witnessing will change because I can't swim forever. But it is my best witness now as I give my best."

Sharing with her congregation at Mill Park Baptist Church in Portland, Ore., Miss Peyton said, "The biggest thrill of my life, next to being a member of Mill Park Church, was being chosen to carry the U.S. flag at the closing ceremonies (in Mexico City) before 10,000 people." (BP)

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SUNDAY SCHOOL LESSON

by H. C. Chiles

(These Lessons for February 1, 1976)



INTERNATIONAL SERIES

Jesus Involved In Conflict

Matthew 12:1-14

Repeatedly Christ Jesus was involved in conflicts with the religious leaders of his day who sought to impose numerous restrictions upon him and his followers.

One sabbath Christ and his disciples were walking through a field of grain. The hungry disciples began to pluck the heads of grain, to separate the kernels from the chaff, and to eat the raw kernels, which was a common practice.

Hoping to counteract his influence with the people, the critical Pharisees seized their opportunity to challenge Christ by contending that he permitted his disciples to violate the law with reference to the sabbath. These fanatical Pharisees sought to make it appear that plucking the ears of grain, rubbing out the kernels in their hands, and masticating the raw kernels were equivalent to reaping, threshing, and grinding.

Christ brushed aside all of their traditions, defended the right of his disciples to do what they did, and expressed his approval and support of them. He reminded them that their hero, David, had eaten the shewbread when he and his men were hungry. He called their attention to the work of the priests on the sabbath in making the necessary preparation for the sacrifices.

After answering the Pharisees' criticism of the disciples for their gathering of food on the sabbath, Christ proceeded to the synagogue. In keeping with his custom of attending worship services, Christians should be in the house of the Lord each Sunday.

In the synagogue was a man whose hand was withered and useless. Anticipating that his helpless condition would appeal to Christ, the malicious and ritualistic Pharisees asked him, "Is it lawful to heal on the sabbath days?" With a look of indignation cast toward those hardened Jews, Christ made reference to the incident of pulling a sheep out of a pit into which it had fallen on the sabbath. He inquired as to what they would do in the event that one of their sheep should fall into a pit on the sabbath. He then asked for their interpretation of the law pertaining to the sabbath by inquiring of how much more value is a man than a sheep. He taught that, because man is of far more value than a sheep, it was right and lawful that he should be healed on the sabbath.

In the light of Christ's teachings that human life is more important and sacred than the sabbath, in the same way that it is of greater value than all material wealth, works of mercy on the sabbath were quite permissible, and were by no means a violation of God's commandment.

Through the unexpressed will and the marvelous power of the Great Physician the withered hand of the paralytic was healed. To prevent Christ from performing any more miracles and from doing more teaching, these fanatics began to plot the destruction of the Saviour. They considered the plucking and eating of grain, and the healing of an afflicted man on the sabbath as terrible sins, but their plotting to murder the Son of God on the sabbath was not considered by them as being sinful. How distorted human minds can get!

LIFE AND WORK SERIES

What About Rewards?

Matthew 19:27-30

Different ones wanted to know what they were going to get for following Christ, but Peter candidly and courageously made the inquiry. However, he did not ask the question until he had committed himself to follow Christ. Exercising patience, Christ painstakingly answered his question: Having sacrificed the blessings and joys of fellowship with their loved ones in their respective homes and their occupations from which they had been earning their livelihood, and knowing that they would not receive any monetary rewards for following and serving Christ, one can understand why they wanted to know what their rewards for that would be. Frequently those who identify themselves with Christ and follow him are called upon to make personal sacrifices.

Matthew 20:20-21

The wife of Zebedee, along with their two sons—James and John, approached Christ in a most respectful and reverent manner, recognizing his authority by virtue of his divine office, expecting to ask him for preferred positions for her sons. She, like many others, had never learned that the children of God are not rewarded according to their selfish desires, but for their faithful service. If this fond mother and her two ambitious sons had won the victory over the sin of selfishness, they would not have been scheming for themselves while Christ was talking about his own death. Instead of censuring them harshly, or expatiating upon the folly of her ill-advised request, Christ mentioned the obvious lack of understanding of the cost of the places of honor requested.

Frequently we ask God for things without realizing what we must experience or endure if he gives them to us. We pray for patience, for holiness, and to be made more like Christ. Then, when God begins to answer our prayers by leading us into the furnace of affliction, we begin to complain.

The mother of James and John, as well as her sons, learned from Christ that the places of honor in the kingdom were reserved by the Father and would be awarded by him at the appropriate time.

Matthew 20:24-28

It is not surprising that the other disciples were disturbed when they learned that James and John, through their mother, had been trying to steal a march on them by asking for the chief places in the kingdom. Their indignation was natural because they thought an unfair advantage had been taken of them. There were incensed at the assumption that these two were superior to the other ten.

Christ was grieved that among his disciples, whom he expected to love each other dearly, there should be jealousy and quarreling. Has it ever dawned on you that most church problems are caused by one or more members having a desire to be honored, to rule, or to be pleased instead of wanting to please and honor the Lord, and to help people? In Christ's kingdom ambition is to be for service only.



Regional Festivals

Date	Location	City	Age Group	Regional Music Director
Feb. 27	First B.C.	Grayson	All Ages	Rodney VanHoose, Greenup, 41144
Mar. 26	Highview B.C.	Louisville	Adult	Wendell Boertje, 3515 Grandview, Louisville, 40207
Mar. 26	First B.C.	Hazard	All Ages	Robert C. Young, First B.C., Hindman, 41822
Mar. 26	Eastwood B.C.	Bowling Green	Adult/Youth	Bill Bacon, Glasgow B.C., Glasgow, 42141
Mar. 26	Porter Memorial B.C.	Lexington	Adult/Youth	Larry Cook, P.O. Box 278, Nicholasville, 40356
Mar. 27	Eastwood B.C.	Bowling Green	Children	Bill Bacon (cf. above)
Mar. 27	Porter Memorial B.C.	Lexington	Children	Larry Cook (cf. above)
Apr. 2	St. Matthews B.C.	Louisville	Youth	Wendell Boertje (cf. above)
Apr. 2	First B.C.	Richmond	All Ages	Jim Cordell, Box 797, Somerset, 42501
Apr. 2	Latonia B.C.	Covington	Adult/Youth	Larry Cook (cf. above)
Apr. 2	First B.C.	Central City	Adult/Youth	Bill Hart, Hall Street B.C., 1102 Hall St., Owensboro, 42301
Apr. 2	Lone Oak B.C.	Paducah	All Ages	Ronald Sholar, First B.C., Hopkinsville, 42240
Apr. 3	Lyndon B.C.	Louisville	Children	Wendell Boertje (cf. above)
Apr. 3	Latonia B.C.	Covington	Children	Larry Cook (cf. above)
Apr. 3	First B.C.	Central City	Children	Bill Hart (cf. above)
Apr. 30	Second B.C.	Hopkinsville	All Ages	Ronald Sholar (cf. above)

For further information contact regional music director listed above beside the location where you choose to take your choirs.

TM Has Hindu Basis, Christians Told

by Toby Druin

Christians tempted by the "non-religious" label on the promises of Transcendental Meditation (TM) were advised to be aware of the movement's Hindu origins and philosophy.

Glenn Igleheart, director of the Southern Baptist Home Mission Board's department of interfaith witness, said that no doubt many Baptists and other Christians are attracted to TM through claims it can cure almost everything from high blood pressure to alcoholism and drug abuse.

An advertisement in the Jan. 5 Atlanta newspapers claimed Transcendental Meditation brings "quicker recovery from stress, increased stability, increased productivity, normalized blood pressure and increased orderliness of thinking."

But Igleheart and his associate, Kate Ellen Gruver, whose areas of work include TM, cautioned Baptists both about the claims made by TM and about the basic Hindu philosophy behind the movement.

"The public image of TM has been Americanized," he said, "but the interior teaching is avowedly Hindu.

"The issue for Baptists is that any religious organization in America has the right to promulgate its teaching, but Transcendental Meditation should acknowledge its Hindu origin and philosophy."

TM's claims often are accompanied with the contention that TM is "not a religion" or is not "religious." "TM claims it is non-religious in nature," Igleheart said, "but the very ground of its philosophy is basically Hindu monism."

There is evidence that through quiet times or meditation some of the "cures" claimed by TM can be realized, Igleheart and Miss Gruver said. "But studies have shown the same results can be achieved by simply cultivating a quiet time or period of meditation such as practiced by Christians in prayer," he noted.

Persons participating in TM, Miss

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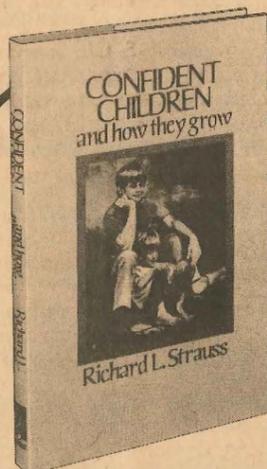
Gruver said, go through an initiatory rite that is religious in nature, involving bringing an "offering" of fruit and flowers and kneeling before a picture of a Hindu guru.

After four sessions of instruction—one course offered costs \$125 for individuals and lesser rates for children and students—the new meditator is given a "mantra," a secret Sanskrit syllable or syllables, assigned to them to suit the individual's particular "vibratory rate."

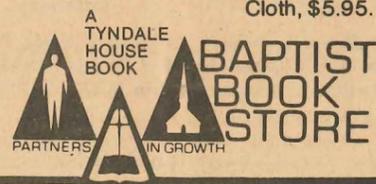
Thereafter, TM advocates devote two 20-minute sessions daily to meditation, secluding themselves and repeating the mantra over and over again. Though the mantra supposedly is secret, many have been revealed and are from Hindu religious writings.

Both Igleheart and Miss Gruver said inquiries to their offices and in conferences they attend are increasing about TM.

TM's rapid growth, Igleheart observed, indicates a search for meaning and security by many people to which Christians should respond. (BP)



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Home Board Adds Staffer, 23 Missionaries Appointed

Directors of the Southern Baptist Home Mission Board named one staff member and appointed 23 persons to missionary positions in 11 states.

J. T. Burdine of Bismark, N. D., was elected associate director of the board's department of rural-urban missions, effective Feb. 15.

Burdine has served as director of missions for Eastern and Western Baptist Associations in North Dakota and missions director for the Northern Plains Baptist Convention in North Dakota, northeastern Montana and northwestern Minnesota.

From 1962 through 1968, Burdine served pastorates in Florida, Indiana, Alabama, Kentucky and Alaska. A graduate of Stetson University in Deland, Fla., he earned both master and doctor of theology degrees from Southern Baptist Theological Seminary, Louisville, Ky.

Missionary appointments included 15 career missionaries and eight missionary associates.

Bill and Sandy Warnock of Kingsland, Ga., were appointed pastoral missionaries at Waikiki Baptist Church, Waikiki, Hawaii. A graduate of Georgia Southern

College in Statesboro, he earned the master of divinity, master of religious education and doctor of ministries degrees from Southeastern Baptist Theological Seminary, Wake Forest, N. C.

William Robert and Lorna Sims of Houston, Tex., were appointed to a missionary pastorate of El Portal Chapel, Calif. He was in full time evangelism at Wildwood Christian Ranch, Gillette, Wyo., in 1974, and prior to that, was associate pastor and mission pastor for First Baptist Church, Lake Jackson, Tex., from 1969-74. He is former pastor of churches in Burleson and Galveston, Tex.

A native of St. Louis, Mo., Sims is a graduate of the University of Houston and Southwestern Baptist Theological Seminary, Fort Worth.

George Sadler Jr. of Atlanta will serve as a missionary of the Home Mission Board's department of cooperative ministries with National Baptists, directing a Seminary Extension center in Tampa, Fla.

A native of York, S. C., Sadler is a graduate of Claflin College, Orangeburg, S. C., and earned the master of divinity degree from Interdenominational Theological Center in Atlanta. He has been a pastor, assistant pastor and special education teacher in Georgia.

Princeton, Lexington Host SS Workshops

The Sunday School Department of the Kentucky Baptist Convention will host two pastor-director workshops (Sunday school program promotional meetings) next week.

Workshops are scheduled from 4 to 9 p.m. Jan. 27 at First Baptist Church, Princeton, and at the same time Jan. 29 at Grace Baptist Church, Lexington.

Three separate conferences are scheduled. Ken Griffin, of Long Run Association, Louisville, will conduct a session on Preparation Week.

Pastor / Director Planning will be led by John Fox of Virginia.

The Action Program will be conducted by Frank Smith, adult consultant, Sunday School Department, Baptist Sunday School Board, Nashville.



William and Margaret Perkins of Birmingham, Ala., will be missionaries in cooperative ministries with National Baptists directing Birmingham Baptist Fellowship and coordinating activities between National and Southern Baptist churches.

Perkins, an Atlanta native, is a graduate of North Carolina Agricultural and Technical State University, Greensboro, and Interdenominational Theological Center in Atlanta. He has been pastor of Third Baptist Church, Hampton, Va., since 1971.

Mrs. Perkins earned the master of arts degree from Wellesley College in Massachusetts and has taught school in Washington, D. C., Talladega, Ala. and Newport News, Va.

Fleet and Wanda Belle of Prichard, Ala., will coordinate joint National and Southern Baptist activities in Mobile, Ala. Belle, a graduate of Dillard University in New Orleans, La., earned the master of divinity degree from Howard University in Washington, D. C.

Autry and Irene Brown of Bolivar, Mo., will serve in Colorado as state consultant in Christian social ministries.

Brown, who holds a doctorate in education from New Orleans Baptist Theological Seminary, has been a psychology teacher at Missouri Baptist College, St. Louis, and at Southwest Baptist College, Bolivar, Mo. He served pastorates in New Mexico, Colorado and Louisiana.

Jim and Genie Kerr of Elkins, W. Va., will direct Christian social ministries in the Charleston, W. Va., area. He has served as pastor of Elkins Southern Baptist Church.

Both the Kerrs are graduates of Southwestern Baptist Theological Seminary, Fort Worth. He holds a master of divinity degree and she holds a master of religious education degree.

Jim and Laura Morgan will serve in Charleston, S. C., as associate director of Christian social ministries. A graduate of Southern Seminary with a master of religious education degree, he has been director of church community weekday ministries for the Charleston Baptist Association. Before that he directed the Charleston Baptist Mission Center.

He has also been education director of churches in Kentucky, Georgia, Virginia and North Carolina, and was youth and recreation director, 1960-65 for First Baptist Church, Charlotte, N. C.

Missionary associates include Leonardo and Maria Rodriguez Jr., pastorate at Antiquola Baptist Mission, Corpus Christi, Tex.; Ruben Lopez and Aurora Hernandez, pastorate of Mision Bethel Bautista, Robert Lee, Tex.; Mrs. Benny (Cathy) Garcia, director of the weekday program at Friendship Center, Albuquerque, N. Mex.; James Alexander and Nancy McAleece, missionary associates in Christian social ministries, pastor-director of Chelsea Baptist Chapel in Massachusetts; Patricia Reed, coordinator for Woman's Missionary Union activities between National and Southern Baptist churches in Oklahoma.

The status of Peter and Mary Kim, associate pastor of the Korean church of San Diego, Calif., was upgraded from student status to full time missionary associate. (BP)

State Wide Support

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ANYWHERE IN KENTUCKY
800-292-9440

KY. BAPTIST CHILD CARE PROGRAM

From the beginning of the Child Care Program in Kentucky until the present time, Kentucky Baptists have:

1. Given property in the form of —
Homes Real Estate
Farms Personal
2. Given monies through —
Stocks Certificates of Deposit
Bonds Cash

The amounts given have ranged from pennies to hundreds of thousands of dollars.

You may wonder why Baptists and their friends have given so liberally over these 107 years of ministry. Two important reasons have been:

1. To provide Christian care to as many children and their families as funds and facilities will permit.
2. To provide Christian Child Care and related services to children and their families who have experienced troubled relationships which make separation necessary for a period of time. Personality development of each child according to his abilities and needs is a major goal of our ministry. Physical, intellectual, emotional, social and spiritual growth are all important. Emphasis is given to each area by qualified staff, who seek to demonstrate Christian love in a Christ-centered ministry.

Today's social and economic climates are responsible for an increasing demand upon our services. Because of this we continue to honor our two-fold commitment:

1. To maintain the high quality of our services to the children and families in our care —
2. To try to use every dollar of our contributors' support the very best way for our program.

Many people cannot understand the high cost of maintaining a child or adolescent in a group living environment. They recall the days of the orphan asylums when one house mother was responsible for twenty-five or thirty children living in dormitories, grateful for gifts or cast-off clothing. The plain fact is that there are very few orphans to be found in institutions today. Since the primary reason for our existence is to assist in resolution of problems in order that families may be reunited if at all possible and not simply "custodial care," there can be no basis for comparison between our services today and those of a generation ago. We are involved in the high calling of a healing ministry in the name of Jesus Christ.

For this reason more and more people are becoming involved in the support of the Kentucky Baptist Child Care Program.

You have the opportunity to provide current support or deferred support through your will.

You can take advantage of this opportunity by indicating on the coupon below your desire for information and sending it to:

Kentucky Baptist Child Care Program

Rev. Tom Moore
Director of Development
10801 Shelbyville Rd.
Middletown, Kentucky 40243

I WOULD LIKE . . .

Information on preparing my will.

Information on how I can give to Child Care through my will.

Information on providing current support.

Please send me information on _____

Please contact me for an appointment — my phone number is _____.

NAME _____ PLEASE PRINT

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CITY _____ STATE _____ ZIP _____

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KY. BAPTIST CHILD CARE PROGRAM