

WESTERN RECORDER

NOVEMBER 30, 1977

A Christian Hustler?

Porno King Finds Religion

Larry Flynt, publisher of Hustler magazine, says he has become a Christian and wants to turn his pornographic monthly into a Christian publication.

The 41-year-old publisher made the announcement during Sunday services in Houston and San Antonio churches.

The previous Friday he and Southern Baptist Convention president Jimmy Allen drew headlines when both urged a Texas legislative committee in San Antonio to seek stiff criminal penalties for use of children in pornographic literature and films.

Flynt said he did some serious thinking about his relationship to the problems of society and to Christ. The climax to his concern came when he called

evangelist Ruth Carter Stapleton, the President's sister. Flynt said the prelude to his conversion began months ago—the night he spent six hours talking to the Stapletons in their home in Fayetteville, N. C.

Mrs. Stapleton, a Southern Baptist, said she and her family had exchanged visits with the Flynts a couple of months ago. She said she found him to be a very enjoyable person "and so full of love," but there was no indication of his real commitment until the phone call from San Antonio.

Flynt said his conviction and 25-year sentence for obscenity in Cincinnati made him do some thinking. "I didn't know what I was doing was wrong . . . all I started out to do was make money," said Flynt, who reportedly went from rags in east Kentucky to riches in publishing.

Flynt related that while preparing for his court testimonies, he asked a team to research the Bible and find passages to support pornography.

Instead the team came up with over 100 passages condemning it. Flynt said God let him to a missionary and in conversation with him, Flynt became convinced there is a God and that he was working against God. Flynt said this awesome realization brought him to a turning point in his life.

After Flynt made a public profession of faith in Christ on Sunday, he said he would change his magazine as soon as possible.

Soap Meets Mr. Clean!

The Southern Baptist Christian Life Commission, leader among religious groups opposing ABC-TV's soap opera parody "Soap," is claiming victory.

"Sensing it's mistake, ABC has sent word to its affiliates that it is making radical changes in 'Soap,'" Harry N. Hollis Jr., director of family and special moral concerns for the commission told the Baptist Convention of Maryland meeting in Annapolis.

He said that thanks to a diligent protest around the country, "ABC has pulled away from its' goal to make 'Soap' a forerunner of things to come on TV.

"It remains to be seen whether this bland, boring, mediocre show will survive, but ABC will long remember the sting of 'Soap' in its eyes," he continued.

Hollis said since "Soap's" content is being altered, the commission's efforts will be increased to deal with topics such as the impact of television ads on children, using television to teach pro-social values and provide religious inspiration and instruction, and to research the idea of changing the system of advertising so that sponsors will know in advance on which shows their ads will appear.

Dilday Named SWBTS President

Russell Dilday has been elected the sixth president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Dilday, 47 pastor of Second-Ponce de Leon Baptist Church in Atlanta since 1969, will succeed Robert Naylor, who will retire July 31, 1978.

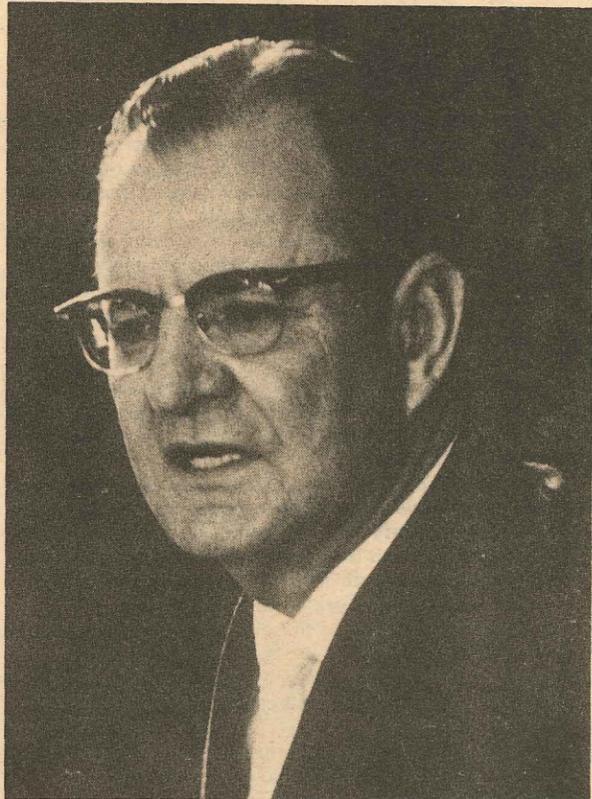


Dilday

In related action, the seminary's board of trustees voted to name Naylor president-emeritus upon his retirement. Naylor, 68, will complete 20 years service as seminary president.

Before going to Atlanta, Dilday was pastor of Tallowood Baptist Church, Houston, Tex., 1959-1969, and has also served as pastor of Texas Baptist churches in Clifton and Antelope.

Dilday attended school in Wichita Falls, Tex., and later graduated from Baylor University. He holds the master of divinity and the doctor of philosophy degrees from Southwestern Seminary.



Arthur B. Rutledge, who served as head of the Southern Baptist Convention's Home Mission Board for 11 years before his retirement last year, died Nov. 23 of an apparent heart attack. He was 66. Rutledge has pastored several churches in Texas, served with the Texas Baptist Convention and headed the HMB's mission division prior to being named executive secretary in 1965. Rutledge was stricken at his lake cottage near Gainesville and was pronounced dead on arrival at a Gainesville hospital. His wife, Vesta, died Oct. 3 at the same hospital.

Women Ordination—More Controversy

The recent ordination of two women as Southern Baptist ministers has added more fuel to the controversial fires surrounding this debate.

The continuing theological debate over the right of women to serve as ministers in Southern Baptist churches has been brought into sharp focus in Dallas by the ordination of Martha Gilmore, and in St. Joseph, Mo., with the ordination of Kathaline Thom.

Southern Baptists on both sides of the women's ordination issue agree that the authority of ordination belongs to the local church rather than the denomination. However the magnitude of the controversy over the ordination of women as ministers was demonstrated when a Southern Baptist association in Kentucky dismissed a small congregation for ordaining a woman to the ministry earlier this year.

When Cliff Temple Baptist Church enabled Mrs. Gilmore to become the first in Dallas, the fourth in Texas and about the 30th woman in the nation to be ordained as a Southern Baptist minister, the pastor, A. Douglas Watterson, said the church "acted in the liberating spirit of the gospel."

Mrs. Gilmore, who has been a teacher in Sunday school at her church and in Dallas schools and classes for pregnant women, began to feel a "sence of call" to be a woman chaplain when she was teaching at the Dallas county jail. Her husband Jerry, an attorney and former city councilman, supported her decision.

Mrs. Gilmore believes her natural gentleness and understanding as a woman strengthen her effectiveness as a hospital chaplain, which will be her full time ministry after she completes theological studies.

When the Cliff Temple congregation was considering Mrs. Gilmore's request for ordination, it also voted to consider all qualified persons, regardless of sex, for positions as ministers or deacons in the church. Mrs. Gilmore hopes both actions will help women expand their roles in Southern Baptist churches and in other denominations where women's

ordination is controversial.

"I can't understand why men and women are saved equally from the bondage of sin but not equally allowed to put their Christian service into action," Mrs. Gilmore said.

Miss Thom, the first woman ordained by a Southern Baptist church in Missouri, begins her training for accreditation as a chaplain at Trinity Lutheran Hospital, Kansas City, Nov. 28.

The news of Miss Thom's ordination only recently came to light, three months after Ernest White, pastor of Wyatt Park Baptist Church, St. Joseph, where she was reared, led an ordination service for her and two other Wyatt Park members, William Gaylon and Greg Meuller.

Although Miss Thom said she and White knew they were "pioneering new territory for Missouri Baptists," they felt ordination was a "natural step," despite the controversy in the Southern Baptist Convention that currently surrounds the ordination of women. Only about 30 of over 35,000 SBC churches have ordained women.

"God called me into the ministry and ordination seemed like the natural response, just like baptism is the natural response to one who becomes a Christian," she explained.

White, who said news of the ordination service was carried in the church newsletter, the local newspaper and in the associational bulletin, said he has had "no direct adverse reaction" and "not a single word of criticism" spoken to him about ordaining Miss Thom.

Miss Thom said she first felt called to missions through the Girls' Auxiliary (GA) missions education program in her local church. She served as a summer missionary in New Mexico during her college years, on the staff of Portland Bridge Mission in Louisville, on the staff of Wyatt Park church and in the St. Joseph Baptist Association as associate Baptist Student Union campus minister for Missouri Western College.



Don't Pray Unless You Are Willing to Go!

This time each year the minds and hearts of Southern Baptists turn in a special way to foreign missions. Nothing Southern Baptists do has more universal support than the Lottie Moon Week of Prayer for Foreign Missions each December.

Each year I try to think of something new to say about this experience but there is probably nothing to be said which has not already been said. This year it has dawned upon me that nothing new needs to be said. After all there is nothing new to say about the gospel. It's the old, old story but it's more precious every time it is told. So it is with the call to special prayer and sacrificial giving to share the good news of Christ with millions who have never experienced the abundant life.

But there is a special excitement this year about our world mission outreach for the remaining years of the 20th century. We are committed in a way we have never been to an intense effort to reach every living soul on earth with the gospel by A.D. 2000. This calls for bold prayer and bold giving.

When we think of the efforts of Southern Baptists for world evangelization there are two possible conclusions either of which is wrong. One of these is to look at our efforts and conclude we are doing a pretty good job. The other is to look at what we are doing in light of the mammoth task and conclude we are doing too little to make any difference.

What Southern Baptists are doing does make a difference. To have missionaries in 89 nations of the world is something. But this is far from enough. Our missionaries are scattered very thinly and we'll have to do much more even to come near our goal by A.D. 2000.

Bill Marshall, a missionary and a staff member of the Foreign Mission Board, challenged Kentucky Baptist pastors in their recent annual Pastors' Conference with some sobering facts. For example, there are many more pastors and staff members in the 2200 Southern Baptist churches of Kentucky than there are Southern Baptist missionaries in all the foreign nations of the world. This doesn't mean we need fewer in Kentucky but that we must send more missionaries to other parts of the world if we are serious about our commitment.

Marshall also reminded us that 95 percent of all Southern Baptist preachers serve in our homeland. This leaves five percent of Southern Baptist preachers for 95 percent of the world's population. The nation of Bangladesh serves as an example. Right now we have only one Southern Baptist preacher in this whole nation. It would be like appointing a preacher as a missionary and saying to him, "Your field for evangelization is comprised of the states of Kentucky and West Virginia." Even with what other evangelical missionaries are doing could every person in these two states be confronted with the gospel by A.D. 2000?

The task would appear impossible and the prospect hopeless were it not for one dimension. This is the divine dimension and that makes all the difference in the world. Judging by our reluctant response it would seem God should have chosen another way to take the gospel to every creature. But he chose human instrumentality and that's what next week's season of prayer and giving is all about.

There is one special new dimension to the Lottie Moon prayer this year. Until now many of us who have passed the age to become life career missionaries could only pray, "Lord, here's my gift. Use it to send someone else to preach the gospel." But this year because of the new opportunity through the Mission Service Corps we can pray, "Here am I, send me."

And that's what will happen this year. Not only will Southern Baptists reach the \$34 million Lottie Moon goal but the first big thrust for the Mission Service Corps will come as a result of this year's Lottie Moon Week of Prayer and giving. You who are reading these words and don't want to be called had better not pray seriously.

Be Careful with Your Giving!

Back in the summer an attractive young lady greeted me as I walked from the shopping center parking lot to the grocery store. She was asking for a donation and pinned on her blouse was a button reading, "I am not a Moonie, I am a Baptist." Naturally this intrigued me and I stopped to listen to her appeal.

She claimed to be a member of the First Baptist Church in Washington, D. C., and to be raising money for evangelistic purposes but was not quite clear what the evangelistic projects were. She did not claim she was sponsored by the First Baptist Church. I expressed my reluctance in responding to such appeals but was impressed enough to part with one dollar. When I checked later, the First Baptist Church in Washington knew nothing about her.

It's rare that I respond to such appeals. It's hard for me not to be rude to flower sellers and other solicitors on streets and at traffic intersections. The new fad and religions would starve before starting if they depended upon my gifts.

How do you respond to appeals from young converts raising money for one of the new religions? The first tendency is to respond with at least a small gift instead of appearing hard and cold. But this small gift multiplied by millions has filled the coffers of some charlatans with unusual power to appeal to searching young people.

The current issue of Home Missions has an excellent article on some of these "new" religions. Following the article are suggestions for a Christian response when confronted by representatives of these religions whether you are being asked to join or to make a contribution. I highly recommend the following suggestions.

1. Ask "salesmen" to identify the group they represent. Make them be specific about the religion they belong to and the projects for which the contributions go.
2. Do not give out of feeling or admiration for the devotion of young converts. Give only if you agree and believe in the religion they represent. To give is to endorse and to advance the cause.
3. Explain you are not giving because you do not believe in their religion. Make clear you are not rejecting them as persons. Don't be rude.
4. Do not accept invitations to weekend retreats or other indoctrination meetings. Do not debate with them nor listen to their pitch unless you are secure in your own Christian convictions.
5. Give your testimony to them. Tell them what Jesus means to you and what he could mean to them. Ask them to go to church with you.
6. React with love and compassion. Let your attitude be a witness for Christ.

The sure way to know how your religious contributions are used is to give through a local church which makes regular financial reports. There are enough people who never give through a church to be tapped for these questionable causes. Those truly committed to Christ and his missionary assignment

present their tithes and offerings to God through their churches.

Guest Editorial

Fuzzy Thinking Continues Regarding Homosexuality

Daniel R. Grant
President, OBU

Two recent federal court decisions indicate that fuzzy thinking continues to be common on the subject of homosexuality. For some strange reason there are courts of law in this land that seem to be saying it is more important to protect the rights of a few students or faculty members to practice homosexual behavior, and even to advocate it, than it is to protect the right of a vast majority of children and young people to be protected from the insidious influence of those who want to spread this anti-social lifestyle in our schools and throughout our nation.

As early as 1971 the University of Missouri denied the request from the "Gay Lib" group for recognition as an official student organization. A federal district judge upheld the decision on the university's governing board. However, this judge's ruling was recently overturned in a 2-to-1 decision by the U. S. Court of Appeals for the Eighth Circuit. This is in spite of the fact that university officials argued that formal recognition of the group would conflict with Missouri's sodomy law. The University of Missouri has now asked the U. S. Supreme Court to overturn this decision that would allow a homosexual organization to use campus facilities and seek student-activity funds.

In another recent case, a court has ordered the University of Delaware to pay back salary and damages amounting to \$22,454 to an avowed homosexual faculty member who was dismissed. The dismissed faculty member was an untenured lecturer and director of the theater who had advocated homosexuality in articles in Philadelphia and Wilmington newspapers, and also in the student newspaper. Currently, attorneys are discussing a settlement of the matter and no decision has been made on filing an appeal.

If Christian people stand idly by and let fuzzy-thinking lawyers and judges distort our legal system so that we no longer have the right to choose what conduct we shall call anti-social and, therefore, illegal, the consequences will be dire indeed. Prostitution and polygamy, to name just two clearly illegal and anti-social patterns of behavior, still remain outlawed in our land. If we should dignify homosexuality as something to be protected under civil rights, it is difficult to see how we could continue to outlaw prostitution or polygamy. I hope and pray the Universities of Missouri and Delaware will appeal and win both cases.

Western Recorder

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

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Baptist Forum

WE COMMEND YOU!

This is in regards to your article published in the Oct. 26 issue of Western Recorder.

On Nov. 9, 1977, the following action was approved by the Monroe Baptist Church, Route 3, Tompkinsville, Ky. We the members of Monroe Baptist Church by action of a motion and vote in the order of business, commend the churches of the South District Association for their loyalty and faithfulness to the word of God. We wholeheartedly agree with their action in dismissing the Beech Fork Baptist Church from the fellowship of the association for the reason of ordaining a woman to the gospel ministry. We feel that this is clearly and plainly forbidden in the word of God.

Monroe Baptist Church
Tompkinsville

Baptists Hold Annual Meetings

Discuss Bold Mission Thrust

Utah-Idaho

A "tremendous" spirit, fired by excitement for Bold Mission Thrust, prevailed at Boise, Id., at the annual session of the Utah-Idaho Southern Baptist Convention.

Five new churches were seated and 26 new pastors were recognized, both records for the young convention, which organized in 1964. At the time of the 1976 convention, there were 17 pastorless churches, but that number was cut to seven this year.

In other action, messengers tabled a resolution against the ordination of women as deacons and pastors until the 1978 convention.

Alabama

Alabama Baptists accepted the challenge of Bold Mission Thrust with the adoption of a record \$14 million budget and a pledge from the heads of each of the convention's agencies and institutions to support the massive evangelistic outreach effort of Southern Baptists.

During the convention held in Montgomery, the 1541 messengers also adopted program "Good News Alabama," which calls for cooperation of both black and white Baptists in developing plans for sharing the gospel with every person in Alabama by 1980.

In other business, messengers voted to seek loans of more than \$6 million for development and acquisition of retirement centers in Dothan and Tuscaloosa. Resolutions in support of the national Day of Prayer and Bold Mission Thrust were adopted, along with one asking for confidentiality privileges for ministers.

Florida

Florida Baptists, meeting in St. Petersburg, demonstrated a spirit for missions, approved a connectional form of government between associations and the state convention, commended the Florida Citrus Commission, and voted resolutions commending Anita Bryant and opposing homosexuality.

Messengers voted a record \$8 million budget, attended a commissioning service for nine foreign missionaries, and took actions undergirding the Southern Baptist Convention's Bold Mission Thrust.

They also commended a fellow Southern Baptist, President Jimmy Carter, for his application of Christian principles in government and elected Cornelius B. Davis, pastor of Lakeside Baptist Church, Lakeland, as president.

Other resolutions by the convention opposed television programs detrimental to the moral climate of the nation and the

messengers also went on record in opposition to topless and bottomless entertainment.

Hawaii

A battery of local pastors and speakers from the U. S. mainland challenged Hawaii Baptists to commitment to the Southern Baptist Convention's Bold Mission Thrust during their annual meeting.

Anticipation of a simultaneous evangelistic crusade "coupled with the bold witnessing effort (to proclaim the message of Christ to the entire world in this century) have generated excitement not felt in a number of years by Hawaii Baptists," a convention spokesman said.

Edmund Walker, the convention's executive secretary-treasurer, said the convention "majored on fellowship and celebration," which he said are important to a group which is scattered over six islands and seldom has opportunity to come together as a body.

Homosexuality

California

Messengers to the Southern Baptist General Convention of California refused, in annual session in Sacramento, to seat messengers from Shaw Avenue Baptist Church, Fresno, because it accepts alien immersions and practices open communion.

The convention also declared it would offer tangible help and encouragement to a Nevada Baptist Convention, which will be formed Oct. 16-17, 1978, and go into existence in January, 1979.

In other action, the convention commended Bob Greene and Anita Bryant Greene, opposed homosexuality, took a strong stand on abortion, reelected William Hann, pastor of Truett Memorial Baptist Church, Long Beach, as president, and approved a \$5.68 million budget.

Arizona

Messengers to the annual Arizona Southern Baptist Convention meeting in Casa Grande elected their first woman officer, passed a resolution opposing homosexuality and commending Anita Bryant, and made a change in its constitutional method of electing its executive director-treasurer.

Other action in the annual session included voting a record \$1.06 million budget, electing Wayne North, pastor of Emmanuel Baptist Church, Tucson, as president and proclaiming support of the Southern Baptist Convention's Bold Mission Thrust.

Mrs. Val Harvey of First Southern Baptist Church, Glendale, was elected second vice president of the convention, which serves Arizona and southern Nevada.

The convention amended its constitution to provide that any future executive director-treasurer first be approved by a two-thirds favorable vote of the convention's executive board and then by a two-thirds favorable vote of messengers at either an annual or special convention. The current executive director-treasurer, Roy F. Sutton, retires Dec. 31, 1978. A search committee is seeking his successor.

In other action, messengers approved giving 23.5 percent of their annual budget to worldwide missions through Southern Baptist Convention's Cooperative Program unified budget, and commended C. L. Pair, editor of the Baptist Beacon, state Baptist paper, for "his courageous public protest against...television immorality and violence...."

South Carolina

A committee recommendation that North Greenville College be merged with Furman University was rejected by South Carolina Baptists meeting in annual session at Columbia.

The proposal, coming after a study by a 15-member committee, cited declining enrollment and financial problems at North Greenville as reasons for the merger.

North Greenville is a junior college with 450 full-time students, 35 percent fewer than in 1969.

Furman University, located in Greenville only 14 miles from the junior college, has 3200 undergraduate and graduate students. Both schools receive substantial convention support.

The convention held to a moderate course in adopting resolutions on abortion, homosexuality, Bible infallibility, beverage alcohol and drugs.

Messengers opposed "abortion on demand," approving abortion only as medically necessary to protect the life and health of the mother.

Baptist Hospital in Columbia was accused of being "in the abortion business with Cooperative Program money," by Gary Brum of Cayce, who appealed for passage of a resolution opposing all abortion for any reason. William A. Boyce, hospital administrator, replied that in 1976 Baptist Hospital had 2500 live births and 60 abortions. "Each abortion was for sound medical reasons," he said. "There were no abortions on demand."

Virginia

Virginia Southern Baptists confronted the issues of homosexuality, abortion, death with dignity and President Jimmy Carter's Vatican envoy and passed a record \$7.6 million budget.

The Virginia Baptists expressed opposition to Carter's appointment of an envoy to the Vatican or "the international headquarters of any other religious body" and stipulated that the resolution be forwarded to Carter, a fellow Southern Baptist.

They voted to accept homosexuals "as persons of worth without our approving their sexual behavior or relaxing our resolves to speak out against sinfulness." They also affirmed the Biblical truths about "the essential heterosexual orientation of human beings," but expressed opposition "to the forms of discrimination that abridge the constitutional rights of persons on the basis of sexual preference."

The abortion statement, as did the homosexual resolution, sought to take a balanced view of both sides of a hotly debated issue. "Christian individuals will want to exercise gentleness, patience and openness in the debate that surrounds the abortion dilemma, taking care not to use rhetorical overkill, emotional manipulation and legalistic judgements in responding to those who must bear the burden of so grave a decision," the statement said.

Women's Movements

Tennessee

Harmony was the order as Tennessee Baptists met at their annual convention to pass a \$10.55 million Cooperative Program budget and elect Bill Sherman, pastor of Woodmont Baptist Church, Nashville, president.

No resolutions were offered for consideration by the 1657 messengers present. The resolutions committee expressed some disappointment that the convention declined the opportunity to comment on current concerns such as homosexuality, the woman's movement, pornography and television programming.

North Carolina

North Carolina Southern Baptists voted to double their Cooperative Program budget gifts and baptisms by 1982 and voted not to permit Wake Forest University to accept federal funds for capital improvements on the campus.

The National Science Foundation had given the school's biology department a \$299,600 research grant, a portion of which was designated for construction. Wake Forest felt the construction was necessary for the research but the state convention's Service Rendered Committee felt that use of federal funds for that purpose would violate the convention's policy on separation of church and state.

The convention, accepting the committee's recommendation, allowed Wake Forest to accept the grant for research but not use any of it for construction.

Mississippi

Mississippi Baptists, in annual session in Jackson, passed a resolution protesting an Internal Revenue Service regulation which is "attempting to define what religious bodies and agencies could or could not be classified as 'integrated auxiliaries' of the church."

The resolution, passed unanimously, called the regulation a violation of the United States Constitution and "an administrative intrusion into the freedom of religious life in America, where the Congress could not tread by the dictates of the first amendment."

In other action, the convention passed a resolution concerning family relationships which affirms that "the restoration of happy and biblical family relationships is one of the most critical, moral imperatives of our times."

Messengers also voted to send telegrams of support to singer Anita Bryant and of appreciation to the Florida Citrus Commission and reelected Robert Hamblin, pastor of Harrisburg Baptist Church, Tupelo, as president.

They passed an \$8.6 million budget for 1978, 32 percent of which will go to the Cooperative Program.

Montana

Messengers to the Northern Plains Baptist Convention in Billings, Mont., learned they had set records in baptisms, Southern Baptist Cooperative Program gifts, budget size, Sunday school enrollment and attendance at their own convention.

While the entire Southern Baptist Convention increased its contributions to its unified budget by 11.16 percent in 1976, the Northern Plains Convention, the third youngest affiliated body, increased its giving by 40.36 percent.

The convention, which a spokesman said led Southern Baptists in percentage of increase in Sunday school enrollment in 1976 with 12.6 percent, saw its Sunday school enrollment increase by 21.9 percent in 1977.

Bold Mission Thrust Has a Price Tag . . .

a BIG one!

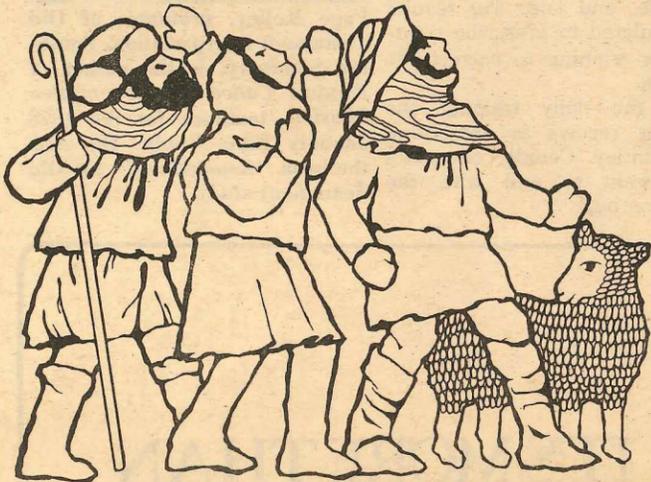
Bold Mission Thrust has a price tag. A BIG one.

The first installment payment is due in December and the amount is \$34 million. That's the goal for the Lottie Moon Christmas offering for Foreign Missions. On the personal level each church member will need to add 18 percent to this year's gift for the special Christmas offering if the goal is to be reached.

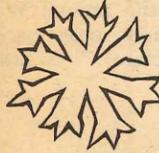
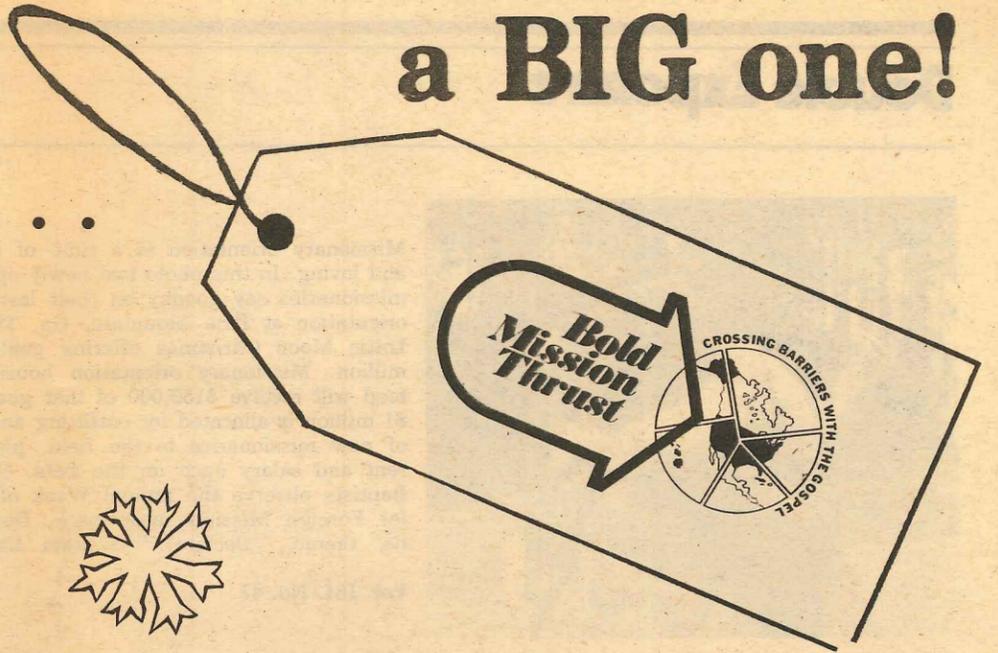
The big increase will cover a whopping inflationary increase and leave \$4 million for Bold Mission Thrust. The price for missions is rising—especially for foreign missions because these efforts are affected by more than US inflation. Before bold new efforts in evangelism and ministry can be touched, the 2700 missionaries already under appointment need major cost of living adjustment.

Missionaries in Mexico, for example, had to cope with a 46 percent inflation rate in that country in 1976.

Fifteen years ago only about 30 percent of the board's budget went for missionary support. Today it takes more than 60 percent of the budget to maintain the missionaries. Yet the missionary still has less buying power. A smaller percentage of money is available for needed programs of work.



Week of Prayer for Foreign Missions
December 4-11, 1977
Lottie Moon Christmas Offering
National Goal: \$34,000,000



declare

Programs have been discontinued, cut back, or stopped in the planning stages.

For example, in almost every area of the world, requests for mass media funds have been turned down. Meanwhile, increased use of the mass media is a major strategy for Bold Mission Thrust.

One problem overseas is devaluation of the American dollar. Missionaries in Japan had two cost-of-living raises in 1977. By the time the first one came through, they still had a decrease in buying power because of the extent the exchange rate had lowered the value of the dollar.

Bold plans call for more missionaries. The board's plan to proclaim the gospel to the whole world calls for a doubling of the missionary force, with a goal of having 5000 missionaries by the end of the century. But financial resources will have to double to support them.

The per capita gift of Southern Baptists to the last Lottie Moon offering was only \$2.23. Doubling this amount should be easy if Baptists are committed to Bold Mission.

Bold plans have been made to carry out Christ's mandate to proclaim the gospel throughout the world. Now it's up to Southern Baptists to size up the price tag.

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Double Exposure



Missionary orientation is a time of learning and loving. In this photo two newly appointed missionaries say goodbye on their last day of orientation at Pine Mountain, Ga. The 1977 Lottie Moon Christmas offering goal is \$34 million. Missionary orientation housing and food will receive \$150,000 of that goal. Over \$1 million is allocated for outfitting and travel of new missionaries to the field, plus their rent and salary once on the field. Southern Baptists observe the annual Week of Prayer for Foreign Missions next week, Dec. 4-11. Its' theme, "Declare!," is from Ex. 9:16.

Vol. 151, No. 47

Cumberland Benefits Special Kids

Friday afternoons at Cumberland College are a treat for about 25 Whitley County special education students.

In response to a recently passed congressional act requiring an individualized education meeting the specific needs of the handicapped, the college has offered its services and facilities to Whitley County.

There Jim Simpson, a special educator, and Walter Mathes, physical education instructor, head a weekly training and assessment program for the children's specific physical problems.

In one corner of the college's lower gym an instructor will engage the students in a game of throwing a rubber ball at a target on the wall. In another corner students attempt to put together a puzzle comprised of the different parts of the body.

The instructors record the children's problems in tests such as these, and later the results are tabulated to prescribe treatment or training to correct the problem.

But the daily training the students receive is something the Whitley County educators don't want to end with the afternoon bell.

"Hopefully," says Whitley County special education teacher Ginger Brashear, "it will lead to more parent involvement and more education for a child of this type, regardless of his handicap."



Page Kelley, professor of Old Testament interpretation, Southern Seminary, is the author of *Exodus: Called for Redemptive Mission*, textbook for the 1978 January Bible Study. He calls the book "foundational" for Old Testament study.

Christian Education

Hearing Man Heads Deaf Work

For the first time the Home Mission Board will have a language missions staffer who can interpret deaf culture to the hearing.

Rodney Webb, 33, the son of deaf parents, has been named assistant director of the language missions department, with responsibility for ministries with the deaf and other language groups.

Although the language missions department has a national consultant for ministries with the deaf, Carter Bearden who is deaf, the difference will be that Webb can identify with the hearing culture, as well as with the deaf culture.

Webb also will give emphasis to cross-cultural outreach for churches and provide a closer

emphasis and relationship to work among Arabs. He will serve as a language missions administrative liaison with the western states.

There are about 650 deaf church groups within the Southern Baptist Convention, including 14 separate deaf congregations, one Southern Baptist church building managed and owned by the deaf, and two deaf churches that cooperate with the SBC—totaling nearly 4000 deaf persons attending an SBC church on a given Sunday.

An estimated 13 million Americans have some hearing impairment. Southern Baptists have been striving to minister to these persons since 1906, when the first missionary to the deaf was appointed.



George and Carolyn Redding were honored on their 40th wedding anniversary at a reception given by their two sons and one daughter. The celebration took place at Faith Baptist Church, Georgetown, Oct. 22. George was a Bible and Greek teacher at Georgetown from 1944 to 1973, and is now teaching in the Boyce Bible School in Louisville. Carolyn taught for 15 years in the Georgetown public schools.

FREE IN CHRIST

Frank Owen



Our recent Kentucky convention session demonstrated again our unity in diversity—our ability to hold fellowship despite differences.

There is a great body of doctrine common among us in which the biblical directives seem universally clear. There is another realm of what might be called doctrinal opinion. Clear biblical directives are lacking or less clear. Equally honest Christians draw differing inferences from biblical implications. These and non-biblical questions usually account for our disputes.

Baptists are a democratic people, a free people. We are not afraid to discuss these things in public meetings. Onlookers often expect us to break fellowship over differences and sometimes appear disappointed when we sail above these divisive issues, refusing to do final battle over them.

I see a growing awareness among Baptists that our larger fellowship at convention levels must be a little more heterogeneous. The smaller the circle the more homogeneous a

group can be, but our state and nationwide fellowships have to free up a bit and allow for differing local customs. We are a federation whose affiliates need not in every instance dot exactly the same "I's" and cross the same "T's." Yet in the great eternal truths of faith and practice, we are one people.

Note also that our general doctrinal viewpoint is not the only bond that holds us together. Our necessary pooled strength to perform our mission in the gospel is of greater consequence to us than agreement in secondary matters.

We don't wish to grind out Christians or churches just like you make sausages; all the same size and shape, all just alike. We do wish to unite our strength to proclaim Christ to the ends of the earth.

We do differ, but we don't forge straight jackets for each other. Freedom within biblical limits is our goal; and respect for the capacity of each other to be guided by the Holy Spirit in matters of interpretation. We are not perfect, but we are free in Christ.

IT'S MORE THAN JUST AN OFFERING...

The Lottie Moon Christmas Offering is A TRADITION.

A TRADITION eighty-nine years old. In 1888, Woman's Missionary Union accepted the challenge of missionary Lottie Moon for a special Christmas offering for foreign missions which became known as the Lottie Moon Christmas Offering.

A TRADITION based upon sacrifice. Each year millions of Southern Baptists share of their material wealth to support this special offering. Sacrificial giving is an important part of this response.

A TRADITION supported by prayer. During early December, church members throughout the world join in a special Week of Prayer for Foreign Missions which coincides with the Lottie Moon Christmas Offering emphasis.

IT'S MORE THAN JUST AN OFFERING

\$34 Million

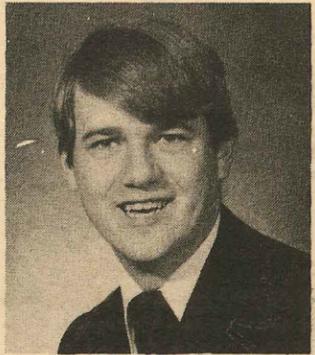
Lottie Moon Christmas Offering

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Woman's Missionary Union, SBC



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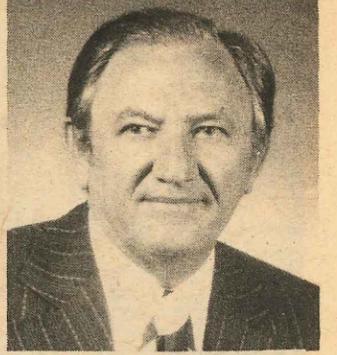
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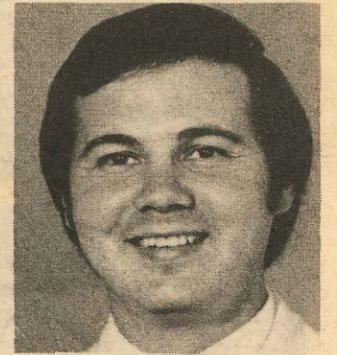
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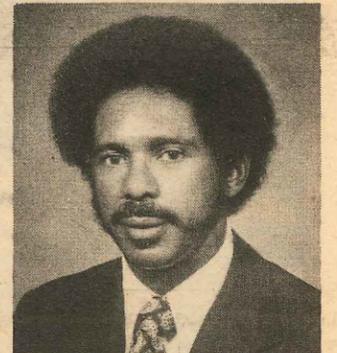
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JANUARY 16-17, 1978

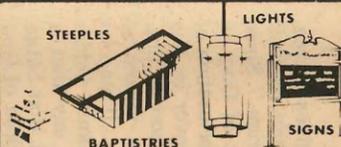
INSPIRATION

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SCHEDULE OF SERVICES

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Deaths

William R. Hintz, president of Grand Canyon College, a Southern Baptist school, died Nov. 17 of an apparent heart attack during a faculty-student basketball game on the campus. He was 52.

He is survived by his wife, Barbara Laughman Hintze of Phoenix, a daughter and three sons.

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Sunday School Lessons

Lessons for December 11, 1977

International Series

by H. C. Chiles, Murray, Ky.

Finding Peace with God

Job 29:1-5

After Job's counselors were reduced to silence the bewildered servant of God recalled the days when he was in the prime of his young adulthood. Then he was enjoying fellowship with God and the companionship of his ten children. His material prosperity was at its peak. In his anguish over the loss of his children he thought God had deserted him and yearned for the awareness of God's preservation, presence, and protection.

Job 40:6-9

Job spoke at great length defending himself and implying that God had not been fair in dealing with him. God rebuked Job for obscuring divine providence by his irresponsible talk and challenged him. Exposing Job's guilt in criticizing God for the manner in which he had operated and in an effort to get him to straighten out his thinking, God questioned Job. He asked if he meant to label God as unfair, if he tried to find fault with him in order to make himself appear right, if he put his human strength against that of his creator, and if he could match his voice with that of his maker. These questions exposed Job's lack of wisdom, made him aware of his guilt in questioning God, brought forth his confession that he had spoken unwisely and reduced him to silence.

Life and Work Series

The Good Shepherd

John 10:9-16

The presentation of Christ as the good shepherd is one of exceptional appeal. Christ took some commonplace things, such as the shepherd, the sheep and the sheepfold, and made them the vehicle of certain truths. In teaching how essential to life he is, Christ said: "I am the door."

Christ is the door to salvation. Our Lord said, "By me if any man enter in, he shall be saved." One who enters this door will find protection from the pangs of the past, the perils of the present and the fears of the future. Christ came in order that we might have abundant life—the life which lifts us above the changes and circumstances of this world. In him there is an all-sufficiency to satisfy our daily needs. There is an overflow in the life that Christ gives. It is life with a surplus of peace, joy and power.

Christ our savior, who called himself "the good shepherd," watches over his sheep (God's children) far better than any earthly shepherd watches over his sheep. He knows all about our weaknesses, dangers, cares, temptations, struggles and needs, and provides

Job 42:1-6

Job affirmed the omnipotence of God and hastened to acknowledge his stupidity in talking so freely about things he did not understand. Like many of us, Job was wrong to express his opinion about God's work.

God intervened and Job received a fresh vision of his holiness resulting in a new realization of the sinfulness of his own heart. While standing in the presence of God his self-righteousness vanished. In the dust of humility and in the ashes of contrition Job truly repented of his unworth and resentful thoughts about God. After confessing that he had talked about things beyond his comprehension, Job sought and obtained God's forgiveness.

Seeing God in his perfection, Job also repented on account of what he was. Abhorring himself, Job repented and prostrated himself to the sovereignty and wisdom of God and his faith became more meaningful. Out of his personal experience with God, Job realized that God was in control of the universe, that he was concerned about the correct solution of his personal problems, and that he was the source from which his inner peace had come. Out of the divine appreciation of the patriarch's attitude, God saw to it that Job's fortunes changed dramatically.

for all our physical, intellectual, material and spiritual needs. We are frequently prone to wander from the good shepherd but, as Christ's sheep we should have hearing ears and following feet.

John 10:27-30

According to the statement of Christ, he gives eternal life to individuals when they believe on him as their personal savior, and "they shall never perish." Since a believer in Christ is kept by the power of God he cannot be lost. A true acceptance of the declaration of Christ concerning the security of the believer in this passage increases our faith, love and devotion to him. It also strengthens one's desire to live a victorious life and render obedient service for him. If one of God's children is ever lost, it will be because God's power is not sufficient to keep him. To say that a child of God can be lost is simply to assert that Satan has more power than God. To say that a child of God can be lost is to contradict the word of God, to say that the divine nature can go to hell, to belittle Christ and to exalt Satan.



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