

In Panama, Mixed Feelings

Land on which church buildings stand will become the property of the government of Panama if the U. S. Senate ratifies the controversial Panama Canal treaties.

Although Baptist leaders interviewed in the Canal Zone anticipate little problem, they still don't know quite what to expect. Most interviewed favor ratification, and expect it to go through; others express misgivings.

Churches in the Zone would have to buy their property from Panama for "a nominal fee," following ratification. Two pastors interviewed, Silvester Scarlett of First Isthmian Baptist Church and Wil-

fred Morgan of Bethany Baptist Church, expressed uncertainty about what the phrase "nominal fee" means.

U. S. Sen. Howard Baker, R.-Tenn., who recently visited Panama on a fact-finding trip, agreed the phrase is ambiguous. He asked Ambler Moss, deputy assistant secretary of state traveling with him, to comment. Moss conceded the meaning lacks clarity but added he does not believe the churches would have to pay exorbitant prices for the Canal Zone land.

When asked if he saw any reason to believe that the ratification would threaten religious freedom for Baptists or other Christian groups in the country, Scarlett responded, "No, I would not say that I have any ground for that type of fear—absolutely no ground at all. But we know that anything can happen."



Two Kentuckians are among new officers of Baptist Public Relations Association [l-r]: Mike Dudit, Southern Seminary news director, newsletter editor; Richard M. Styles, Hardin-Simmons University, president; Stan Hastey, Baptist Joint Committee on Public Affairs, membership VP; John Seelig and Don Hepburn, both of Southwestern Seminary, program VP and treasurer; and James H. Cox, associate editor, Western Recorder, awards chairman.

Tax Credits Under Fire

A Baptist leader in Washington is calling on citizens of all faiths to mount a massive protest campaign against "one of the most destructive tax proposals in the nation's history—the income tax credit plan for tuition paid to private elementary and secondary schools and colleges."

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, charged "the bill is a threat to the basic guarantees of the First Amendment." He urged an immediate flood of communications to every member of the House of Representatives and of the Senate.

WESTERN RECORDER

March 8, 1978

Kentucky Baptists' Weekly News Journal

Vol. 152, No. 10

State WMU Pauses at Florence for Nostalgic Look Apr. 25-27

Woman's Missionary Union of Kentucky will turn the clock back 100 years Apr. 25-27 at its centennial meeting at Florence Baptist Church. "Their Vision—Our Opportunity" is the conclave's theme.

Principal program personalities include Helen Falls, New Orleans Seminary; Mrs. Beverly Terrell, soloist, Dallas; Mrs. Dewey E. Mercer, missionary to Japan; Barry Allen, business manager, Kentucky Baptist Convention, Middletown; Carolyn Weatherford, executive director, WMU, SBC, Birmingham, Ala.; and Ann Davis, Southern Seminary, Louisville.

Numerous special events are interspersed with the speeches and music.

The first session, opening Tuesday at 6:30 p.m., includes presentation of a new Kentucky WMU history book, *Proclaiming Christ*, by Mrs. O. B. Mylum, Berea. She will autograph the book during a centennial reception honoring past and present WMU presidents following the session.

A new drama, "Let the Woman Keep Silent/Go Tell," by Mrs. Allen Graves of Louisville, concludes that session. The Crescent Hill Baptist Church Players directed by Bob Hughes will perform.

The first of two business sessions is

slated for Wednesday morning. Several former state WMU staff members return to speak that afternoon and will be honored with present staff at a second centennial reception that night. At that time a cake bearing 100 candles and large enough to be divided with the whole crowd will be cut.

Climaxing the Wednesday evening session will be the premier of the new WMU commissioned color film, "The Bridge Builders." The film will be the subject of a feature in the Mar. 22 issue

of Western Recorder.

A second business session is set for Thursday morning. A brief service of commitment will end the annual meeting shortly before noon.

Mrs. Wayne Dehoney, Louisville, is president of the state WMU organiza-

tion. Kathryn Jasper, Middletown, is executive secretary.

The Ramada Inn, headquarters hotel, has been booked for weeks. Other motels are filling rapidly. A list of accommodations in Florence is available from the state WMU office in Middletown.

Coal Strike Touches State Church

Picket lines are a strain on the commitment of Christian coal miners and the lingering strike by the United Mine Workers of America poses a challenge to the churches of Christian miners, says Derrill Smith, Kentucky pastor.

Each weekend, Smith, a student at Southern Seminary, travels to the tiny west Kentucky community of Echols to serve as pastor of the Pond Run Baptist Church.

Ninety percent of the men in the Pond Run congregation work at the several underground and strip coal mines nearby. While most of the men are members of the union, others in the church are management or "company" employees.

Smith is thankful that none of the men in his church have been involved with violence. "We have had to consider what responsibility our Christian commitment means to non-violence," he says.

The length of the labor dispute is beginning to have a financial impact on the church. In January, the church fell \$300 short of its budget and expectations for February are more dismal.

Swiss Presidency Hard

Isam E. (Dick) Ballenger faces two major problems as he officially takes over the presidency of Baptist Theological Seminary in Ryschlikon in March.

Ballenger, a Southern Baptist missionary, must cope both with a money crisis and with the difficulties imposed by Switzerland's stiff quota system for foreigners which limits the number of foreign faculty members the seminary can have.

Because of the system used to protect the Swiss labor market, Ballenger had difficulty getting his visa renewed.

Evangelism Dates Set

The Kentucky Baptist Evangelism Conference, plagued the last two years by bad weather during its traditional mid-January observance, has been reset for a new time in 1979.

According to Jay Brown, state director of evangelism, Middletown, the new dates are Monday and Tuesday, Feb. 26-27. The 1979 session will be held at Elizabethtown's Severns Valley Baptist Church.

PR Aid Set Thursday

Long Run Baptist Association's church communications lab is slated Mar. 9 at Walnut Street Baptist Church, Louisville. Staff members from churches across Kentucky will attend. A \$15 registration fee includes lunch and program expense. For more information see the Recorder's Feb. 8 edition.

Don't Forget Whitesburg!

Information supplied to Western Recorder for last week's article on vacation Bible schools was correct except for one major point. Instead of Ninth & O with 1503 VBS registration in 1977 being the state's leader, First Church, Whitesburg, with 1707, was in front. We apologize to both churches.



Miss Falls



Mrs. Terrell



Mrs. Mercer



Allen



Miss Weatherford



Miss Davis

Charges Are Heresy?

Trustees of William Jewell College announced they have found no validity in charges that the school's dean of religious life was fired because he differed with the school's Bible Department.

Elton Johnson charged he was dismissed last November because of differences with teachers in the Bible Department. He said the issue came to a head when he supported a resolution at the Missouri Baptist Convention which condemned certain teachings in the Bible departments of Baptists schools.

At the core of all allegations are charges that the chairman of the Bible Department, David Moore, does not believe in a "personal devil," according to a report in the Word and Way, Missouri Baptist paper. The charges had stemmed from a report in the Kansas City Star, which Moore said took him out of context.



The Evangelism Lag And How to Reverse It

The 1977 Southern Baptist statistical report recently released is disappointing but should not be demoralizing. We are so accustomed to statistical success that the lack of it is taken to be failure. Anytime we don't outdo what we did the year before we conclude God has abandoned us or we have abandoned him.

Not so! Our 1977 record should concern us but not frustrate us. What we didn't do should not divert us from gratitude for what God did do through Southern Baptists. In 1977 more than 345,000 souls were baptized into Baptist churches for which we should praise God.

The greatest temptation in failure is to start blaming one another. The tendency when any kind of failure comes is to find a scapegoat. It eases our consciences if we can put the blame on something or someone else.

Rather than blame one another we should confess our own failures, seek together to discover where we failed and proceed to rediscover and embrace God's way to accomplish his assignment.

A comprehensive analysis of the 1977 Southern Baptist record is not possible in the limitation of this editorial. The record shows that in the areas where we are still growing the rate of growth is declining and in some areas where we have been growing we actually show declines.

The most disturbing decline is in baptisms. Evangelism is the heart of our thrust and all other areas of our work are bound to suffer when the number of baptisms declines. Without discounting declines in other areas let us take a look at the important matter of baptisms.

Is the decline in baptisms due to what we are not doing or due to what's happening in the

world around us? The answer is both. While we should not make excuses for our shortcomings, we should not overlook the factors in society that make evangelism more difficult. Consider some of these.

Our times are not conducive for the greatest response to the efforts of churches and individuals to evangelize and congregationalize. We have no national crises such as war or poverty when people generally are more inclined to turn to the Lord. Most Americans are well enough off in every way not to think they need divine help. Adversity, not prosperity, turns people to God and to the church.

American affluence gives families more and more travel trailers, boats, summer and winter cottages and weekends as well as annual vacations. Baptists used to preach about the sins of such wealthy people but now more and more of these are our own members who leave their churches frequently and are not around for personal or church evangelistic efforts. American secularism has invaded Baptist congregations to an alarming point.

Probably the most decisive factor affecting contemporary Southern Baptist evangelism is changing family life in America. Baptist thrusts in evangelism, Bible study, missionary training and other endeavors have been centered around traditional family life where married couples and their children have been the target for evangelistic church outreach.

The periods of greatest evangelistic statistical success for Southern Baptists have been those with high birth rate but the birth rate has been leveling off or declining in areas where Southern Baptists are strongest. We have reached married couples and their children mostly but now more and more adults are not marrying early if ever and an alarming number are being divorced. Married couples are waiting longer and longer to start their families. Baptist churches for the most part have not yet adjusted their outreach efforts toward this host of singles and childless couples.

These are only the beginning of the list of today's challenges to church outreach. What is the prospect for regaining our evangelistic thrust? Is there any way to meet these challenges? Surely there are ways and we must find them.

The hope is not in the denomination. Denominations are not evangelistic, only churches and people are evangelistic. We have always known this but we are still inclined to look to the denomination for some magic method which only a church led by the Holy Spirit can find.

Of course the denomination can and will help. The Home Mission Board which is assigned the denominational promotion of evangelism will utilize over \$2.5 million in 1978 trying to assist in personal, mass and other approaches to evangelism but all these efforts will go for naught apart from evangelistic fires in churches and in the hearts of church members.

Nor is the answer in the magic of modern communication media. Radio, television and all other media are helpful for contacting people but all these ultimately depend upon the one-to-one contact of a believer and non-believer. And so the lagging evangelistic thrust of Baptists and the hope for its renewal end up where all the rest of our outreach ends—in the local churches and in hearts redeemed by the grace of God and touched by the love of Jesus Christ.

A Denominational Worker And the Local Church

A Baptist denominational worker who does or will not devote his energies to the ministries of a local Baptist church should find employment elsewhere. The local church is the very heart of Baptist life. It generates the human and material resources for all denominational agency and institutional life.

Imagine an employe of General Motors running down General Motors products and driving an automobile of another manufacturer. He should boost General Motors or have the integrity to find employment with a company he can endorse and support.

Baptist denominational workers generally are sympathetic with and involved in a local church but there are glaring exceptions for which there is no excuse. This doesn't mean he has to fill out a six point record slip every Sunday nor has to be in the front of the line every time the church door opens. It does mean he should be in the forefront of the thrust of some local Baptist church. To sit home or take Sunday for recreation or to use his denominational responsibilities to excuse himself from regular attendance and specific duties in a church is inexcusable.

Consider an example. A faculty member of a Baptist college ought to be one of the most sincere and devoted members of a local church to be found. While all his salary does not come from denominational funds, a considerable portion of it does. Not to attend a Baptist church regularly and not to support it with at least a tithe are hypocritical. He should be free to choose which church he serves in but not free not to choose some church.

Furthermore, faculty members of Baptist schools and Baptist staff workers of Baptist agencies with rare exceptions should be Baptists. Occasionally we might have to purchase professional services from non-Baptists but these should not be regular faculty or staff members. This is not a matter of keeping our business for one another but a matter of commitment to common convictions.

Some faculty members of Baptist schools and other denominational will disagree with this view. They expect to render quality professional services and nothing more. With this attitude they should be teaching in non-Baptist schools or working for other organizations. I know there is no such thing as Baptist chemistry or Baptist understanding but there is the Baptist understanding of the revelation of God in chemistry as well as in morals.

A Baptist school is more than a service to the welfare of society. It is an extension of the ministry of many local Baptist churches and it is to serve the needs of these churches as well as society in general. For Baptist school personnel not to be fully involved in local churches is lamentable. Of course what goes for Baptist school employes goes for employes of all other Baptist agencies and institutions.

This does not mean a denominational worker must be a blind loyalist or follow a local church without ever raising a question. He should make his input in an effort to make the church what it should be. Nor should he be imposed upon or overloaded merely because he is employed by Baptists but he should be regarded as one whose loyalties and commitments to the local church are unquestioned.

WESTERN RECORDER

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

Published 50 times per year by the Kentucky Baptist Convention, Box 43401, Middletown, KY 40243. Second class postage paid at Louisville, Ky., and at additional mailing offices.

C. R. DALEY JR. Editor
JAMES H. COX Associate Editor
PAUL WHITLER JR. Business Manager

BOARD OF DIRECTORS

C. Carman Sharp, Louisville, chairman; Harold J. Purdy, Madisonville, vice chairman; Billy D. Marcum, Brandenburg, secretary; William S. Blakeman, Winchester; H. Stanton Carney, Paducah; Curtis Erwin, Glasgow; Garnett Hulette, Frankfort; William D. Jagers, Cynthiana; John W. Kruschwitz, Ft. Thomas; Donald J. LaBelle, London; O. G. Lawless, Bowling Green; Gilbert Sapp, Russell Springs.

SUBSCRIPTION RATES

Individual, \$3.68 (tax included), Foreign, \$3.75; Church Budget, \$2.50. All except church accounts payable in advance. Church accounts must have tax exemption number.

Baptist News in Brief



Boyd

Boyd Elected by PCPA

Robert M. Boyd of the Sunday School Board was elected executive secretary of the Protestant Church-Owned Publishers' Association.

PCPA is made up of 26 publishing houses and fosters cooperation among denominational publishers.

A native of Hopkinsville, Ky., Boyd received his master of religious education degree from Southern Seminary, Louisville. He served churches in Kentucky and Texas before joining the Sunday School Board in 1958.

Mrs. Waldrop Named

Sybil Waldrop, associate professor of education at Eastern Kentucky University, has been named supervisor of the pre-school curriculum section in the Sunday School Board's Sunday School Department.



Waldrop

Mrs. Waldrop, a native of Louisiana, has served as director of younger preschoolers at Rosedale Baptist Church.

Home Board Claims 11

The Home Mission Board of the Southern Baptist Convention collected 11 awards in the annual national awards competition of the Baptist Public Relations Association, including three of four major "best in class" awards.

Runnersup among the 22 state and national Southern Baptist organizations which received 56 awards included the SBC Foreign Mission Board, with six, and the Baptist General Convention of Texas, SBC Christian Life Commission, Southern Baptist Theological Seminary and SBC Radio and Television Commission, with four each.

Double's Their Pleasure

The Baptist General Convention of Texas aims to double mission gifts in five years to help reach the world with the gospel of Christ.

The 2.1-million-member BGCT is involved with 10 million other Southern Baptists in a "Bold Mission" thrust to secure 5000 short-term volunteer missionaries by 1982.

Under the 5-year plan, the Texas churches are challenged to give about \$200 million for world missions through 1982.

Watch Out for the Law

by K. Maynard Head

One evening the choir of a Baptist church selected a musical program to present to their fellow worshipers on Easter Sunday. One of the choristers had a copy of a cantata which the choir liked, but he didn't have enough copies to go around. A simple solution was found. Someone suggested he make photostatic copies on the church's copier and within minutes each singer had a personal copy of the music. But... a crime was just committed by that choir!

Jan. 1 a new copyright law, the first major revision of the federal copyright statute since 1909, went into effect. And for the first time it catches up with photocopying and audiovisual reproduction equipment.

Copyright is a protection for authors, composers, sculptors, painter, choreographers and others against having their works "stolen." They should, of course, have the right to reproduce and profit from their work. Otherwise, these creative individuals would have little incentive to distribute their works to the public.

Article I, Section 8 of the United States Constitution empowers Congress "To promote the progress of science and useful arts by securing for limited times to authors and inventors the exclusive right to their respective writings and discoveries."

Most people realize they cannot copy someone else's poem or book and distribute it as their own, but mechanical

copying devices have made copyright violations seem somehow less criminal. They reason, since they aren't trying to make money, then making copies is permissible. But every time a copyrighted work is reproduced and by so doing the work is not purchased, the copyright holder is cheated out of his profit on the purchase price.

The law says if you deprive a copyright owner of a sale, that is not "fair use," a concept used for years by the court in deciding copyright cases, and it finally has been spelled out by the new copyright law. It states that copyrighted materials may be used without permission or payment of royalties if the use fulfills "purposes such as criticism, comment, new reporting, teaching (including copies for classroom use), scholarship or research."

To be copyrightable, works under the new law must be "original works of authorship fixed in any tangible medium of expression, now known or later developed, from which they can be perceived, reproduced, or otherwise communicated, either directly or with the aid of a machine or device." There are seven categories of works listed: literary, musical, dramatic, pantomimic and choreographic; pictorial, graphic and sculptural; motion pictures and other audiovisual media and sound recordings.

So whenever you have the temptation to make a copy of a work watch out for that new copyright law!

A Response to Moody

by Harold Lindsell, Editor, Christianity Today

An article by Dale Moody of Southern Seminary, Louisville, appears in the Feb. 8 issue of *Western Recorder* titled "Husband of One Wife—What Does It Mean?" Moody rightly thinks his article may occasion many responses.

Indeed he has opened up for discussion questions that demand the attention of Southern Baptists in view of the ordination of Martha Gilmore as hospital chaplain, which ordination was conducted by the Cliff Temple Baptist Church, Dallas. Unfortunately Moody lumps together a number of disparate questions, none of which can be disposed of easily. In trying to cover a broad waterfront Moody has succeeded in confusing issues rather than clarifying them. So an explanation is in order.

Moody says that we should study the New Testament "about the ministry of virgins, widows and women deacons before we make wild assertions that claim that the only scriptural offices of the New Testament are pastors and deacons." The words "wild assertions" are loaded and pejorative. Did not our Baptist forebears dig deeply in scripture before they established the ecclesiology of Baptist churches? Surely we know that, on the basis of scripture, they believed there are only two offices for any church, offices that are related to ordination. Most Baptists would agree that the terms pastors, bishops, teachers and elders are words used to describe the office of the minister of the congregation. Paul, in I Tim. 3 deals directly with the office of the elder or bishop. He lays down the injunction that a bishop shall be a male and the husband of one wife. Obviously the "one wife" injunction can only mean one of two things: either he must be monogamous or he can have only one wife during his lifetime. But to elevate this question to one of supreme importance is unfortunate for it obscures the real one: what about the ordination of women? Nowhere in scripture is there any evidence that woman should be ordained to the gospel ministry.

Moody does acknowledge that "the only functions forbidden women in the New Testament are teaching and ruling, both functions of elders." Precisely! And because this is the teaching of the New Testament no woman should be ordained to an office when it is forbidden in scripture. Ergo, the ordination of Martha Gilmore as a hospital chaplain when it was ordination to the gospel ministry is unbiblical, according to scripture and to Moody. And the question of the husband of one wife has no bearing on the case. Let it also be said with emphasis that refusal to ordain a woman to the gospel ministry never supposes female inferiority. It has only to do with function. In the Old Testament God passed over 11 of the 12 tribes of Israel when he chose that Messiah should come from the tribe of Judah. And he passed over the heads of many houses when he chose that Jesus should come from the loins of David. And he bypassed 11 tribes when he chose that the priesthood should come through the tribe of Levi. In none of these instances did these acts

presuppose inferiority of those tribes which were denied the office of the priesthood or of being progenitors of the Messiah. It was a functional matter, not one of superiority-inferiority.

When we approach the matter of the diaconate another factor enters that Moody has failed to appreciate. The basic word "diakonos" is used in different ways in the New Testament. Let me illustrate. In Matt. 8:15 Jesus healed Peter's mother-in-law. The scripture then says that "she rose and served him." The word "served" is the Greek word "diakoneo" (the verb) and as used here has nothing whatever to do with the office of deacon. This can be shown in other instances as well. Every believer, male and female, should live so that they are ministering or serving. No one can escape the fact that the apostle Paul does speak of women who serve the church. But he does not speak of them with respect to the office of deacon. There is no New Testament evidence whatever to justify the notion that women were ordained to the office of deacon. In fact the evidence all points in the opposite direction. The most advocates for the ordination of women deacons can say is that New Testament does not directly forbid the ordination of women. But this is a weak and unsubstantial argument for on that basis some strange doctrines can be validated.

In I Tim. 3 Paul speaks about deacons. Verse 11 has caused some to think that women were deacons too. But that is unconvincing. The testimony of the Acts of the Apostles is to the effect that deacons were to be men. In Titus the same thing is true. Moody concludes that his interpretation validates the notion that "the door is open for ordination of women at least as deacons." Please note the use of the words "at least." It shows his inability to justify the ordination of women to the gospel ministry. Thus it becomes clear from his own argument that the ordination of Martha Gilmore as hospital chaplain is a violation of Baptist church order. She certainly was not ordained to the office of deacon. What other office could she have been ordained to than that of pastor, elder or bishop?—unless, of course, there is some third and unknown office of which we have no knowledge. Anybody with any sense in his head knows that Martha Gilmore was ordained to the gospel ministry. Therefore Moody confuses matters by injecting into his discussion the matter of the diaconate, especially in light of the title of his article—"Husband of One Wife."

It would be well for us to observe also that Moody has made a theological blunder when he says that "the New Testament is not only inspired; it is authoritative in both faith and order." The Bible is not authoritative because it is inspired. It is inspired because it is authoritative. And nowhere in scripture is either its authority or its inspiration limited to matters of faith and order. It is completely trustworthy in all of its parts.

1978 YOUTH WEEKS

JUNE 19-23

JULY 3-7

JUNE 26-30

JULY 10-14

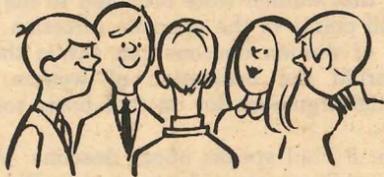
at
CEDARMORE BAPTIST ASSEMBLY

A week of . . .
creative worship
small group Bible study
music — drama — campfires
recreation — fellowships

led by

SUMMER SONSHINE '78

(Summer Mission Teams of Ky BSU)
—Two Teams Each Week—



- Son Share Players (Drama Team)
- Son Burst (Creative Ministries Team)
- Son Celebration (Music / Recreation Team)

BSU CAMPUS MINISTERS

AS
WORSHIP LEADERS



June 19-23 . . . Dan Flanagan
June 26-30 . . . Richard Poe
July 3-7 . . . Dale Adkins
July 10-14 . . . Tom Meigs

For reservation form and other information,
contact:

Wanda Carpenter, Youth Consultant
Kentucky Baptist Convention
P.O. Box 43433
Middletown, Kentucky 40243
(502) 245-4101

Total Cost:

Youth Buildings —
\$37.50 per person
Boone Lodge —
\$45.50 per person

Biomedical Ethics: A 'Now' Christian Concern

by Henlee H. Barnette

Margaret wants to have a child. But she is a carrier of a hereditary disease called hemophilia, afflicting primarily males and characterized by failure of the blood to clot and abnormal bleeding. If she becomes pregnant, she has a 50-50 chance of having a hemophiliac if the baby is a boy.

What should she do? Her options are: (1) she can become pregnant and by the technique of amniocentesis (examining amniotic fluid) the doctor can determine if it is a male and she can abort the fetus; (2) she can carry the fetus to birth and run the risk of having a hemophiliac; or (3) she can forego pregnancy through abstinence, contraceptives, sterilization, remain childless and adopt a child. These are difficult options, both for the patient and the doctor, and as medical science continues to make advances, such complex moral decisions will become more commonplace.

Before suggesting which of the above options to choose, let me focus on a new discipline, biomedical ethics. This energizing study can help identify moral problems in the bio-sociomedical areas, articulate ethical principles as guidelines for decision making and action and assist scientists and physicians in the moral decision making process.

So far only vague and general definitions of the new field have been articulated. It is an interdisciplinary enterprise involving biology, medicine, philosophy, the physical and social sciences, ethics and, for some, a theological component. It deals with those vexing moral questions arising from biology, medicine and the delivery of health care.

Biomedical ethics encompasses more than traditional medical ethics. For centuries physicians have been guided by codes (from the Hippocratic Oath to the Ethics Code of the American Medical Association). Largely individualistic, these codes relate to the physician's relationship to the patient and other physicians. They contain more rules of etiquette than ethics.

Biomedical ethics, however, is concerned with both interpersonal and social relations. Among the problems considered by this discipline are behavioral control, biomedical reproduction, euthanasia, genetic engineering, organ transplants, human medical experimentation, consent, abortion, physician-patient relations, rights of patients, the right to health care, the structure of medical organization, the responsibility of institutions to one another and to individuals, the social sources of illness, the delivery

of health care, enactment of laws, scientific research and the manufacture of medical products.

The non-religious may reject theological approaches to decision making about biomedical issues because such approaches require religious presuppositions. For those in the Judeo-Christian tradition, however, the religious dimension is indispensable. A theological orientation is implicit in their lifestyles and social concerns.

What is needed is an ethic which embraces the total person in his social ethic. Such an ethic may be had in the biblical concept of the will of God as love. It means to will and to work for the well-being of all of God's creatures and creation. One's well-being includes among other things the dignity and worth of personhood, health, basic human rights, justice and freedom within responsibility. In relation to creation, it means care for the good earth and the things that grow upon it. For "the earth is the Lord's" and mankind has a stewardship to care for and to conserve it.

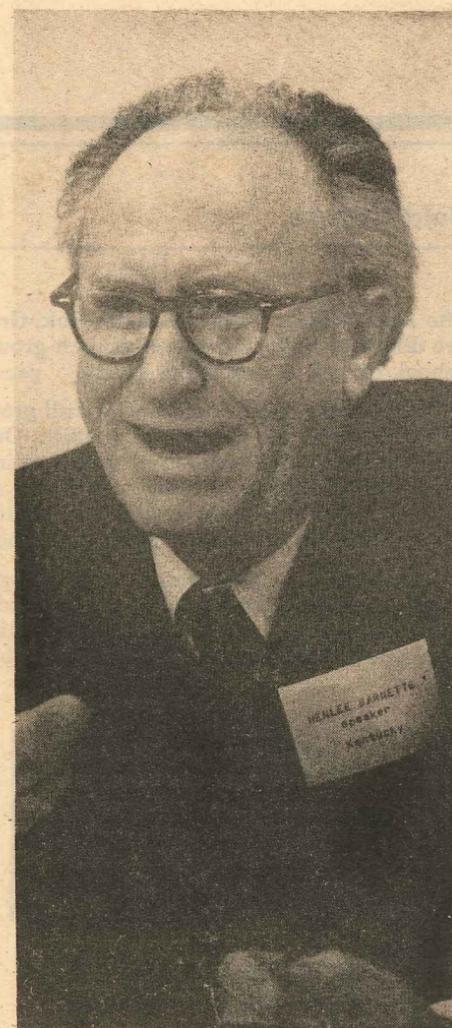
Love is grounded in God who is love (I John 4:8) and demands love of others (I John 4:11). In particular concrete situations where decisions are to be made, love must find expression in such norms as justice, truth, care, regard, covenantal as well as contractual relations, free informed consent, recognition, fair play, forgiveness and the supreme value of persons made in the image of God. These are the instruments of love for willing the well-being of others.

For the implementation of love in decision making a bifocal approach is essential. This method looks to the sciences for facts, that is, for what is and to the norms of scripture for what ought to be. The Holy Spirit who reveals truth also fills our hearts with love to motivate us to do the truth (Rom. 5:5). After getting all the facts possible about an issue, love becomes the principle of judgment and action.

Obviously, reason is essential in making moral decisions. Paul urges: "Test everything; hold fast what is good, abstain from every form of evil" (I Thess. 4:21). Love and knowledge go together in making decisions and solving the issues of life (Phil. 1:9-10). Knowledge about an issue and its context is essential for intelligent Christian action. Love as revealed in Christ is the criterion of action.

Such an approach to moral problems has some distinct advantages. Where the Bible does not speak directly to issues raised by biomedical technologies such as the transplant of organs, recombinant DNA (gene-splicing to create new organisms), and genetic manipulations, one must seek ethical norms in harmony with love. Also this approach saves one from legalism on the one hand and no law on the other. It delivers one from subjectivism by providing basic guiding principles of action. Law without love leads to legalism; love without law leads to subjectivism.

In the light of love, which is to will the well-being of others, it appears that the third alternative suggested in our case about Margaret would be the most loving thing to do. This choice would avoid the trauma of giving birth to a hemophiliac, the enormous cost of treating the child and bringing a child into the world afflicted for life. Here the well-being of the parents and siblings is considered as well as the would-be child and society.



Barnette, Ph. D., is Clinical Professor of the Department of Psychiatry and Behavioral Sciences, University of Louisville School of Medicine. He is also retired professor of Christian ethics at Southern Seminary, Louisville.

How Do You Survive?

How does a Christian missionary survive in the midst of extreme poverty and starvation?

Jim McKinley has wrestled with that question for 20 years—since going to the Asian nation of Bangladesh as a Southern Baptist missionary in 1958. The tiny country received world-wide attention in 1974 and 1975 as a series of natural disasters led to mass starvation.

McKinley, currently on furlough and enrolled as a special student at Southern Seminary, says the situation is better today, thanks to a string of good crops and an absence of natural disasters. Yet he says, "bloated stomachs of children are the accepted thing... small arms and small legs. People die daily of malnutrition."

"For the first time in decades we are seeing response to the gospel. Dozens are being baptized—not in the hundreds as yet," McKinley says.

Men to Indianapolis

Speakers and participants from around the world will be featured at the Second World Conference of Baptist Men Apr. 5-9 in the Indianapolis Convention Center.

Program personnel include Ambassador Francis Dennis of Liberia; BWA president, David Y. K. Wong of Hong Kong; Jimmy R. Allen of San Antonio, Tex.; SBC president; Erling Oddestad of Sweden; Grand Ole Opry star Jerry Clower of Yazoo City, Miss.; Roberto Laredo of Chile; Samuel Prato of Venezuela; and Isaac Malafa of Cameroon.

Registration information is available from the Baptist World Alliance, 1628 16th St., N. W., Washington, D. C. 20009.

Broadman Believes ... a better book ... a better life ... a better world



OVER THE STUMBLING BLOCK: INVITING JEWS TO JESUS

Dan H. Wishnietsky

Speaks to Christians on what the Bible teaches about Jews and God's Desire to save them through faith in Jesus Christ.

paperback, \$1.95

PRAYERS THAT CHANGED HISTORY

R. Earl Allen

By reintroducing thirteen prayers found in the Bible the author causes the reader to relate the content of his prayers to the prayers of such persons as Abraham, Moses, and Stephen.

paperback, \$2.25



PUNCHING HOLES IN THE DARKNESS

Ida Nelle Hollaway

Through warm, heart-touching stories of her missionary experience in Japan, Mrs. Hollaway makes a strong appeal for a dedication to missions.

paperback, \$2.25

AN EXPOSITION OF THE FOUR GOSPELS

Herschel Hobbs

This set of four volumes provide a readable commentary on the Gospels. The author uses as his basic text the King James Version.

paperbacks, \$19.95



HEART TO HEART

R. G. Lee

Nine messages from this pulpit giant that carry the reader heavenward.

\$4.95

At BAPTIST BOOK STORES from

BROADMAN

Bold Growth

Frank Owen



The Bold Mission Thrust includes Bold Growth. There are different ways to measure church growth. Sunday school, church membership, giving... you name it.

Probably the most important overall growth statistic to our future is the number we baptize. Our denomination would fall out of existence in one generation if we should cease to win new converts. Fifty or so years without evangelism would put the whole Christian movement under the cemetery sod.

"Jesus came... preaching... and saying... the kingdom of God is at hand: repent ye, and believe the gospel..." (Mk. 1:14-15). Believers openly declared themselves committed to that new order by being

baptized. Baptism is still the biblically appointed sign of repentance and faith in which the believer declares his new-found faith and commitment to Jesus Christ the king.

Some men are more effective than others in leading people through the initial conversion experience. Like Peter, they seem unusually endowed in calling human sinners to "...repent, and be baptized..." (Acts 2:38).

This gift is not necessarily related to eloquence or training or vocation. A layman may surpass the minister or vice versa.

Seven hundred and fifteen of our 2200-affiliated Kentucky churches are served by pastors who work at

another vocation to earn (or partially earn) their livelihood. Often these and other ministers have limited formal education. If there has ever been any tendency to appreciate them less (God forbid) such couldn't be the case today. Their ministries often include the fruit of many baptisms.

Every possible witness is needed as Baptists wade into the staggering task of bearing witness to Jesus Christ as saviour and Lord to every person on earth by the end of this century. Those of us especially whose baptismal records are relatively modest (which includes this writer) must appreciate and try better to follow theirs and our Lord's example by "baptizing them" (Matt. 28:19).

PARR'S REST, INC.
Private Home for Elderly Ladies

Baptist managed. Not a nursing home. Private room. Near bus line. Protective environment. Religious, social and recreational activities available.

Mrs. Rene Groves, Adm.
969 Cherokee Road, Louisville, Ky. 40204

PEARSON FUNERAL SERVICE
Serving All Religions
Prices to satisfy every preference and need

1210 S. THIRD
Phone 634-3438

109 BRICKHOUSE LANE
Phone 994-6547

Since 1848

Members: Kentucky Funeral Directors Board Association
Members: National Funeral Directors Association

FIBERGLASS

- STEEPLES
- WALL CROSSES
- STAINED FIBERGLASS WINDOWS
- BAPTISTRIES
- BAPTISTRY HEATERS

Write for free color brochure.

Fiberglass Specialties

214 657-6524 Box 931 Henderson, Texas 75652

BOWLING UNITED INDUSTRIES

STEEPLES, LIGHTS, BAPTISTRIES, SIGNS

P.O. BOX 2250 DANVILLE, VA 24541
PHONE 1804 797-3277

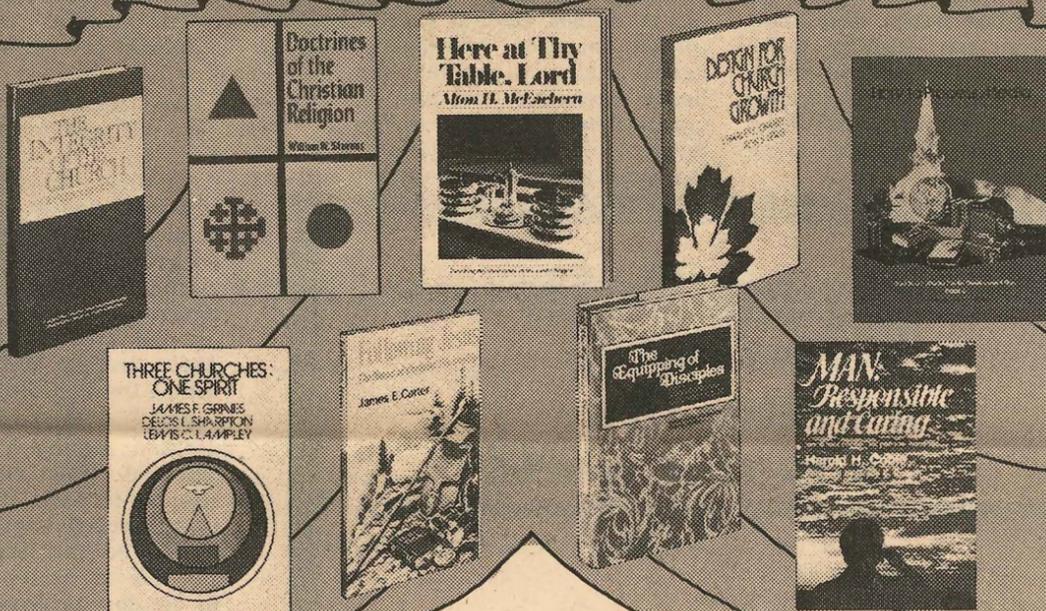
Buyers Guide

ALUMINUM SIDING, exterior decorating, quality work. Call Colville Aluminum Co., (502) 368-1100.

AUDITORIUM - for banquets, dances, meetings. Seating with tables for 1200 people. Stage and concession facilities. Louisville area 366-1935, 957-7875.

MAKE RESERVATIONS NOW for 16 day vacation. Visit Greece, Jordan, Turkey, Cypress and Israel by air, sea and land. Less than \$100 per day. Depart July 20. Contact Hoyt or Opal Roberts, 2004 College Farm Rd., Murray, KY 42071 or call 753-3924.

BROADMAN PRESENTS



THE INTEGRITY OF THE CHURCH

E. Glenn Hinson

Based on New Testament interpretation of the church, this book presents its unique role in modern society as a pluralistic community, worshipping, witnessing, serving, and challenging within the world. \$5.95

DOCTRINES OF THE CHRISTIAN RELIGION

William W. Stevens

A ready reference in systematic theology, this book is helpful as a resource for pastors and teachers. paperback, \$6.95

HERE AT THY TABLE, LORD

Alton H. McEachern

Beginning with an interpretation of passages relating to the Lord's Supper, this book continues with suggestions and resources for enrichment, and concludes with 30 meditations for the observance. paperback, \$2.75

DESIGN FOR CHURCH GROWTH

Charles L. Chaney and Ron S. Lewis

Here is guidance and inspiration on reaching the lost. Includes information on the principles of growth, how to do a diagnosis, and how to follow through to expansion growth. paperback, \$4.95

MANUAL FOR DESIGN FOR CHURCH GROWTH

paperback, \$1.95

MAN: RESPONSIBLE AND CARING

Harold H. Coble

The husband of Betty Coble, whose book *Woman—Aware and Choosing* is a current favorite, writes for all Christian husbands on their contribution to marriage. \$5.95

THE CHURCH MEDIA CENTER DEVELOPMENT PLAN

Jacquelyn Anderson

Series of three books containing step-by-step lessons to aid media centers in their operation.

HOW TO ADMINISTER AND PROMOTE A CHURCH MEDIA CENTER, STAGE 1

spiral bound, \$4.00

HOW TO PROCESS MEDIA, STAGE 2

spiral bound, \$3.50

HOW TO CLASSIFY, CATALOG, AND MAINTAIN MEDIA, STAGE 3

spiral bound, \$4.25

THREE CHURCHES: ONE SPIRIT

James Graves, Lewis Lampley, Delos Sharpton

Here is the story of two churches caught in the dilemma of relocating, giving up, or continuing to minister. With faith and the aid of another church, they merged. paperback, \$2.95

FOLLOWING JESUS: THE NATURE OF CHRISTIAN DISCIPLESHIP

James E. Carter

This is a practical primer on the nature of discipleship including the call, service, behavior, obligation, and other areas. \$2.75

THE EQUIPPING OF DISCIPLES

Lloyd Householder and John Hendrix

A basic book for pastors and other church leaders on training members in Christian Discipleship. \$6.95

At BAPTIST BOOK STORES from **BROADMAN**

Ring Donor Looking Down from Heaven At 'Those Slow Southern Baptists'

Myla Koetter Guard, whose engagement ring may become a symbol of Southern Baptists' sacrifice for missions, died in a Macon, Ga. nursing home at the end of January.

Mrs. Guard, 91, struggling against cancer, sent her diamond ring to the Southern Baptist Home Mission Board (HMB) in Atlanta in November.

Her gift arrived, uninsured in a tattered ring box, to be used "for some young missions woman or to best advantage."

Her selfless gesture touched the hearts of many at the HMB and around the country.

A Foreign Mission Board employe wrote offering to buy the ring and leave it in keeping of the HMB.

A 66 year old woman in Houston, Tex., read about Mrs. Guard's gift and called the HMB to say she would be willing to sacrifice to buy the ring herself.

A Kentucky pastor wrote suggesting the ring be sold with the understanding that the buyer permanently entrust it to the safekeeping of the HMB.



In response the HMB employes plan to buy the ring and give it to the board to keep the spirit of Mrs. Guard's sacrifice "in the HMB family." Staff members have indicated their gifts to purchase the ring will be

"over and above" their gifts to the upcoming Annie Armstrong Offering for Home Missions.

Mrs. Guard, who was hospitalized in December for pneumonia complications to the lung cancer already taking her life, was transferred to a Macon nursing home on advice of her doctors. The pneumonia had cleared and the doctors were not sure how long she could live.

"At the risk of sounding 'not sad'," her daughter, Mrs. Myla Bennett, wrote to the HMB in February, "I was relieved to know Mother had passed away."

"She had always been a very active person, and for her, she had ceased living several weeks before. Besides, all of our family knew perfectly well that she had gone to be where she wanted to be. Death for her and for us was not the end of her life."

Even in death, Mrs. Guard proved her devotion to missions.

Her funeral, which she planned, was not mournful. Instead, the service, held in Fayetteville, Ark., had a theme of missions, according to her wishes.

The family asked members of the church in Watkinsville, Ga., and First Baptist Church of Fayetteville, where she had been a member, to send no flowers, but instead give to the Annie Armstrong Easter Offering.

"Mother would have shied away from publicity of her gift," said her daughter. "She was a private person who thought more of others than of herself."

"All of us will miss her," the daughter continued. "But I am perfectly sure of the fact that she is at this moment looking down from heaven, wondering why those 'slow' Southern Baptists don't do more for the cause of missions."

PERSON TO PERSON



Every Sunday at 9 a.m. a Phoenix telephone operator calls about 20 persons and asks them to stay on the line. At 9:30 a.m., with everyone waiting, the operator dials First Southern Baptist Church and tells Cecil Stewart that his class is ready.

This telephone conference call, designed for shut-ins who cannot attend church, is perhaps the most unusual Sunday School class in Arizona. Stewart, 74, said the idea came from a similar class in another state.

Each class costs 40 cents per person. The church pays the fee and buys lesson materials, published by the Southern Baptist Sunday School Board. Stewart, an ordained minister, begins the class by calling roll and greeting each listener. Then prayer is said and he gives the lesson.

One class member recently told Stewart, "I am blind in one eye and can see very little out of the other eye and have a bad heart and can't get around much. . . I miss going to Sunday School and church. I was a teacher for many, many years up until my health gave way two years ago. Thank you again for the wonderful lesson."

Liberian Teenagers Share Gospel through Funny Little People

After morning worship the children who had half heard the announcements came to ask, "Are those funny little people coming to church tonight?"

The missionaries nodded their heads and the children cheered as they ran to tell their friends.

Actually "those funny little people" are extensions of the hands, arms and voices of 10 teen-agers in Monrovia, Liberia who have found it's fun to share Christ through puppetry.

The Gospel Puppeteers were born out of a need. Many Christian teenagers in Monrovia didn't want to

"go along with the crowd." They wanted to be different, but some weren't bold enough to stand up and say, "I'm a Christian."

At the same time the churches realized they needed a program which would attract all ages, particularly on Sunday evenings when most church doors were closed.

To fill those needs the puppeteer group began with the help and ingenuity of Mrs. Carroll Medford who came to Liberia for a brief visit but what she started turned into a church project.

A stage was built from plumbing pipes and cloth. Scripts were written and the first program was taped as a Thanksgiving special.

The missionary kids enlisted American and Liberian friends. The group became excited about the possibilities. Their enthusiasm opened church doors. They appeared on television and in no time the puppeteers had more requests for performances than they could fill.

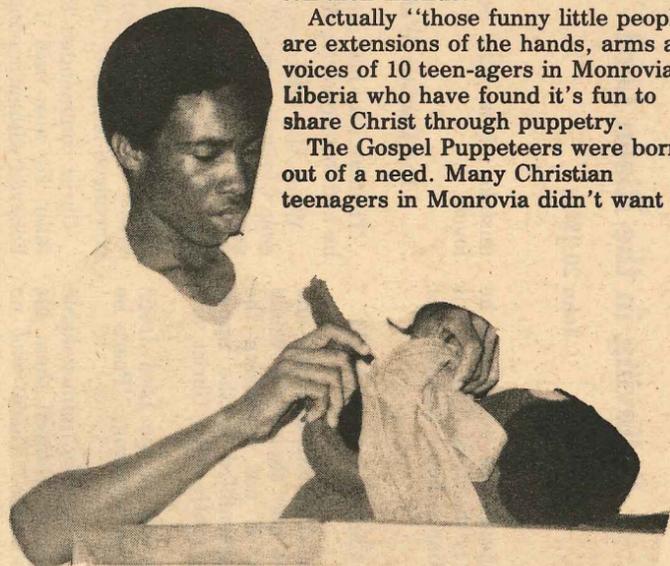
With each performance the 13 and 14 year olds gained new insight into witnessing.

"When the puppets were singing about their friend, Jesus, who goes with them wherever they go, somehow something happened to me," recounts one of the puppeteers. "I knew Jesus was really there. And he was reaching right through my hand and out that



puppet's funny mouth and into the hearts of the people in the audience."

While God is speaking through the puppets, those who know what goes on behind the curtain are aware that God is performing his miracles there, too. Teenage puppeteers are learning to stand anywhere and talk about Jesus.



Sunday School Lessons

March 19, 1978

H. C. Chiles



Western Recorder
MARCH 8, 1978

Youth Week will be observed Mar. 12-19 by the Southern Baptist Convention.

Witnessing with Power

International Series

Acts 3:1-10

This scene was laid "at the gate of the temple which is called Beautiful" in Jerusalem.

The Companions—Acts 3:1

On many occasions Peter and John were together in intimate service. Here we find them accompanying each other to the place of prayer.

The Cripple—Acts 3:2-3

As they were about to enter the gate they observed a cripple. Helpless from his birth, he sat near the gate of the temple beseeching passersby to contribute to his support.

The Cure—Acts 3:4-7

When he asked alms of Peter and John they stopped. Peter said, "Look on us." Expecting to receive something worthwhile, the cripple responded. His heart must have sunk at the disappointing words, "Silver and gold have I none." Peter continued, "But such as I have give I thee." With quickened interest he heard the apostle say, "In the name of Jesus Christ of Nazareth rise up and walk." Peter grasped the outstretched hand of the man and lifted him, whereupon he felt the thrill

The Consequences—Acts 3:8-10

In exuberance of his new strength, he entered the temple and praised God who had wrought this great miracle on him. People were struck with amazement.

Acts 4:1-4

After informing the people Christ had enabled them to perform this miracle, Peter seized the opportunity to preach to the multitude. His preaching aroused them to such an extent their leaders were greatly perturbed, not only because they taught but because they proclaimed the resurrection. They had the apostles arrested and imprisoned.

Religious intolerance was represented by the priests and rationalism was represented by the Sadducees who denied the supernatural. They hated those who preached the resurrection of Christ. They argued it was contrary to reason and to their theology. In their attempt to suppress this new doctrine violent anger was substituted for logical arguments. In spite of the bitter opposition, many of those who heard the preaching of the gospel of the crucified, buried and risen Christ believed on the saviour and were gloriously saved.

Believing in the Risen Lord

Life and Work Series

John 20:19-29

The resurrection of Christ authenticates everything he did while here. It proclaims he is the living Christ. It is the confirmation of the Christian's hope of life after death.

The Disciples Saw the Risen Christ—John 20:19-23

Aware their Lord had been crucified unjustly and knowing those who had treated him shamefully would treat his followers likewise, it is not surprising the disciples were fearful. They assembled in the upper room where they had met frequently with Christ and locked the doors.

While discussing the strange events the Lord Jesus entered the room. He spoke to them saying, "Peace be unto you."

Having calmed their fears he gave them unmistakable evidence of his resurrection. Christ showed them his scarred hands and his pierced side. There was no

mistake about him being the same Christ they had loved.

The Doubter Was Convinced—John 20:24-29

Thomas was not present. Thinking Christ was dead, he had lost hope. He did not expect Christ to be there.

When the other apostles informed Thomas they had seen Christ he refused to believe saying, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

The next Lord's day he was with other apostles. Christ appeared and offered Thomas proof. Thomas was convinced and said, "My Lord and my God!"

Christ commended Thomas for his outburst of adoring faith. He also said it would have been better had he believed without having to see.

