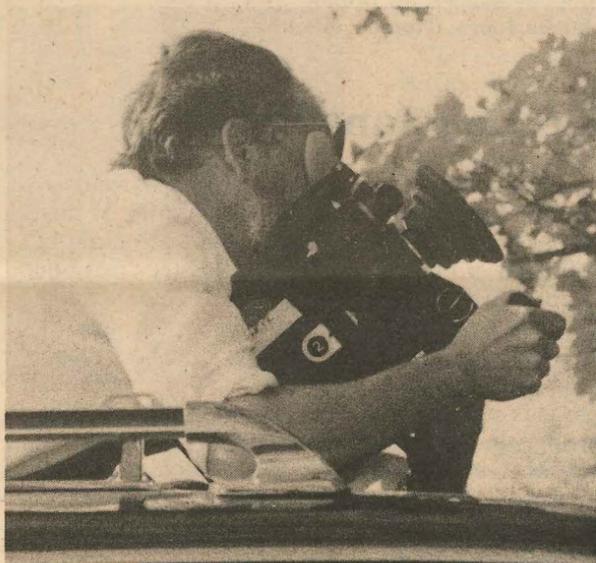
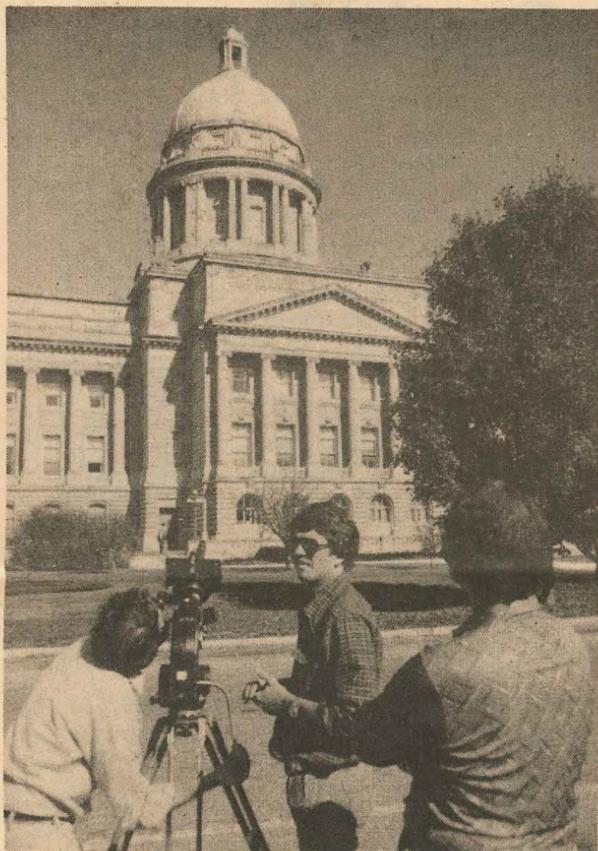


WESTERN RECORDER

Vol. 152 No. 12, March 22, 1978

the bridge builders

A bluegrass drama that exceeds state lines



James H. Cox

There are in Kentucky two visual images that are often left upon the mind. The first of these images is stone. The old stone walls which wind for miles through the bluegrass, dividing land and fields and people. Then... the second visual image... is a more spiritual thing.

The bridges. Graceful and delicate as birds, the bridges reach from this shore to another. If you should ask a Baptist which he would build—a wall or a bridge—the answer would be a bridge. A bridge reaching from the past to the future... from one human heart to another... and from all human hearts to the heart of God. A bridge from an old life to a new.

An unseen narrator climaxes a gripping drama with these poignant lines as a camera spans old stone walls dissolving into suspension bridges.

In a few fleeting moments Marshall Riggan's 30-minute color motion picture, "The Bridge Builders," concludes. And his audience is left with a positive impression of what a Baptist is.

The film, which will be scheduled on state television stations this spring and summer, premieres Wednesday night, Apr. 26 at Florence Baptist Church during the centennial observance of Kentucky Woman's Missionary Union.

The film is a project of the state WMU and was produced by the Radio and Television Commission of the Southern Baptist Convention, Ft. Worth. But if the reader thinks it is a propaganda agent for WMU he is in for some rather startling surprises.

While the film takes a look at what Kentucky Baptists are doing in missions, at no point is WMU cited for its good work. Even the references to Kentucky Baptist educational institutions are

[continued on back cover]

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

WESTERN RECORDER

C. R. Daley Jr., Editor
James H. Cox, Associate Editor
Paul Whittler, Business Manager

Published by Western Recorder Inc., Box 43401, Middletown, KY 40243 50 times per year. Second class postage paid at Louisville and additional mailing offices.

Subscriptions: Single, \$3.68; foreign, \$3.75; church budget, \$2.50. Payable in advance, except church accounts, which require tax exemption number.

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.



C. R. Daley

Daley Observations

Pray for Two Search Committees

Two search committees now at work need the earnest prayers of all Baptists concerned for the welfare of our denominational efforts in the coming years. One is the committee searching for a successor to executive secretary Franklin Owen in Kentucky and the other is the committee to nominate a successor to Southern Baptist Convention executive secretary Porter Routh. There is no connection between these committees. They just happen to be functioning at the same time.

One urgent reason for prayer for these committees is that their choices for all practical purposes will be final though their recommendations are formally accepted or rejected by the Kentucky Baptist Convention Executive Board and by the Southern Baptist Convention Executive Committee. Experience proves that such recommendations are routinely approved even though some approved with reservation rather than appear uncooperative.

Another serious prayer concern for these committees is that denominational politics will not be the least factor in the choice of these committees. It should not have to be said but personal ambition does rear its head even among the best of us. Nothing could hurt the present fine spirit among Kentucky Baptists and Southern Baptists more than the appearance of cronyism in the choice for either of these leadership places. The caliber of the members of the search committees gives reason to be optimistic about the absence of politics.

These two committees are put together for this prayer request because of the close relationship between Kentucky Baptists and Southern Baptists and because the welfare of one depends upon the welfare of the other. What helps one helps the other, what hurts one hurts the other.

Please pray for the following persons serving on these important committees:

The Kentucky committee:

Verlin C. Kruschwitz, Elizabethtown
Delores Baugh, Glendale
Betty Cook, Louisville
Lillie Cox, Versailles
Norman Cabbage, Leitchfield
Maribeth Hambrick, Georgetown
A. B. Harmon, Louisville
Peggy Hicks, Anchorage
W. D. Jagers, Cynthiana
Bob Jones, Lawrenceburg
Billy Fred Mackey, Whitesburg
David A. Nelson, Owensboro
Ron Stone, Winchester
John M. Sykes Jr., Ashland
H. H. Thomas, Lexington

The Southern Baptist Convention committee:

Brooks Wester, Hattiesburg, Miss.
H. Franklin Paschall, Nashville, Tenn.
Anita Bass, Lubbock, Tex.
Paul Craven, Charleston, S. C.
Rodney Landes, El Dorado, Ark.
James Jones, Trenton, Mich.

The Constant Drip

A constant drip of water will eventually wear away the hardest stone. This is the story of the gradual erosion of the constitutional principle of separation of church and state and the diversion of public funds for private and parochial schools. What was regarded as impossible in one era becomes possible in the next era and becomes policy in the next.

So it is now in Kentucky as evidenced in the passing almost unnoticed in the Kentucky General Assembly of H.B. 168. This legislation will provide free textbooks and supplementary instructional material for use in parochial and non-public schools.

The original proposal called for funding of \$1,400,000 but Gov. Carroll agreed not to oppose the legislation if funding were reduced to \$25,000 which would be sufficient for a court test on the constitutionality of the legislation. Once past the constitutionality test, the funding obviously would equal or exceed \$1,400,000.

A few years ago such a proposal would have had severe difficulty getting by the executive, legislative or the judicial branches of government in Kentucky. Not so today. Sentimentality and political consideration take precedence over principle. Legislators and the governor give in to pressure and cop out by passing the buck on to the courts and the courts become more and more permissive with each passing year.



Baptist Forum

In the Temple

Temple Baptist Church, Stuttgart, Germany, a Baptist church and a member of the European Baptist Convention, is seeking a pastor to arrive this summer. Temple is an English language church serving a congregation of American armed forces and civilian personnel. Write me for information.

Catherine S. Rudder
Corresponding Secretary
AFOSI Detachment 7013
Stuttgart Spt Cmd Mail
APO New York 09154

Three Cheers for Annuity Board

For 19 years it was my privilege to represent the Annuity Board and its program in Florida. During this time I went all over Florida telling our people about the unexcelled programs offered our churches, agencies and institutions.

Last year I retired and for over a year I have received the benefits of my own participation in these programs. The benefits I have received have more than met my expectations. Over 30 years ago, I began participation in the program. At the same time I invested in two other retirement programs with two well-known commercial companies. When I retired, these two companies began paying exactly what they had promised in my contracts; however, the benefits I receive from the Annuity Board are almost twice as much as I was promised.

Because the Annuity Board is a nonprofit trust agency of the Southern Baptist Convention, it is in a position to provide larger amounts for less money. Like any other good investment, the more money you place in the program, the larger your return. Experience has shown that a minimum investment of 10 percent of total compensation for each individual is the best way to provide adequate retirement income. The majority of pastors, church staff members, agency and institution personnel will live to retire. The income received is dependent on what is being done now.

As one who is receiving the benefits of good stewardship from churches and the convention, I would strongly urge our churches to move into the 10-plus program and give salaried personnel the peace of mind that comes in knowing that someone cares.

Phil Maxwell
Jacksonville, Fla.



Chafin



Clinton



Helmbold



Fletcher



Harrison



Ray

Christian Education

Georgetown Sets Vocational Seminar Kenneth Chafin, pastor, South Main Baptist Church, Houston, will address a Christian vocation seminar at Georgetown College Apr. 22. Chafin will speak to pastors, staff members, laymen and students planning careers in church related vocations.

Other program personnel include Ann Davis, Southern Seminary; Larry Insko, Central Baptist Church, Winchester; Marie Jester and Wayne Moore, Georgetown College; Bill Bailey, Central Baptist Hospital, Lexington; Tony Whitfield, Lone Oak Baptist Church, Paducah; Jim Highland, First Baptist Church, Shelbyville; Don Blaylock, Kentucky Baptist Convention.

Clinton Heads Cumberland Alumni John Clinton has become Cumberland College's first full time director of alumni affairs, having earlier been associate director.

Clinton completed course work for the B. S. degree in business administration in December and will graduate in May. He was founder and first editor of the school's new student newspaper, The Cumberland College Observer, while a student.

Clinton is married to the former Lynn Cunningham, presently a junior sociology major at Cumberland. Their fathers are both Cumberland graduates; their mothers both attended Cumberland.

Religious Educators Look to Atlanta

Religious educators from across the Southern Baptist Convention will convene at Atlanta's Peachtree Plaza Hotel June 11-12.

The meeting precedes the annual meeting of the Southern Baptist Convention June 13-15 at the Georgia World Congress Center in Atlanta.

Educators from Southern Baptist churches and institutions will convene under a theme, "The Church Reaching Out—Through Religious Education," in support of the SBC's Bold Mission Thrust goal to evangelize the world by the year 2000.

The program will feature presentations from pastors and ministers of education from churches showing significant growth and other representatives of agencies and churches, according to association president, Elmer F. Bailey, associate pastor of Bellevue Baptist Church, Memphis, Tenn.

Churches to be featured include First Baptist Church, Jacksonville, Fla.; Bellevue Baptist Church; Summer Grove Baptist Church, Shreveport, La.; First Baptist Church, Houston, Tex.

Other program features include Roy Edgemon, secretary, Church Training Department, Sunday School Board, with a presentation on discipleship development; William G. Tanner, executive director-treasurer, SBC Home Mission Board, Atlanta, on the church reaching out through mission strategy; Reggie McDonough, secretary, Church Administration Department, Sunday School Board, on leadership development; and Harry Piland, secretary, Sunday School Department, Sunday School Board, on a church reaching out through Bible study.

A special segment of the program, on Monday morning, June 12, will feature speakers dealing with how religious educators should minister to their own needs. C. Winfield Rich, minister of administration and education, Belmont Heights Baptist Church, Nashville, will speak on "Caring for One Another as Religious Educators"; Russell H. Dilday, president-elect, Southwestern Baptist Theological Seminary, Ft. Worth, Tex.,

"Caring for New Religious Education People"; and Allan Petersen, executive director of Family Concern Inc., Wheaton, Ill., "Caring for Families of Religious Educators."

Want to Know Who Came Before You?

Campbellsville College will host a genealogy seminar Mar. 27-28 featuring F. Wilbur Helmbold, head librarian and director of genealogy, Samford University, Birmingham, Ala.

The seminar is for people desiring to know more about their ancestors. The program includes information on types of resources available, research methods and ways of recording facts about ancestors.

Drama Conference Set at Cedarmore

Cedarmore Baptist Assembly, Bagdad, will be site of a drama conference Apr. 21-22. Separate workshops will be offered in beginning puppetry, puppetry construction, puppetry scripting, ventriloquism, staging and production.

For registration information write Miss Wanda Carpenter, Box 43433, Middletown, KY 40243.

Campbellsville Has Your Number

Campbellsville College has scheduled music auditions as follows:

Apr. 6, Executive Inn Crown Room, Louisville, 7:30 p.m.; Apr. 15, Campbellsville College; Apr. 27, Erlanger Baptist Church.

More information is available from Larry Reed, Music Department, Campbellsville College, Campbellsville, KY 42718.

Southwestern Honors Three

Recipients of Southwestern Seminary's 1978 distinguished alumni award, to be given in Atlanta June 14, are: Jesse C. Fletcher, president Hardin-Simmons University, Abilene, Tex.; Mrs. W. C. Harrison, Waco, Tex., Southern Baptist missionary emerita to Brazil; and Cecil A. Ray, general secretary-treasurer, Baptist State Convention of North Carolina, Raleigh.



H. Cornell Goerner [back row, third from left], former professor of missions at Southern Seminary, posed with former students, all Clear Creek Baptist School professors, during a recent visit to Clear Creek. Front row, l-r: Carl Hunter, J. S. Bell, Jackson R. Robertson, Leroy A. Peterson. Back row, l-r: Robert O. Fitts, Dudley Pomeroy, Goerner, Louis M. Ader.

What Are Your Kids Up To?

Church youth workers will draw upon the resources of experts in retreats, drama, music, puppetry, Bible study and recreation when Southern Seminary hosts its ninth summer youth program workshop Apr. 21-23.

According to William R. Cromer, director, "summer is the time when youth have time on their hands, and youth leaders have youth on theirs."

"This workshop can make this summer one your kids will remember," says Cromer. He notes that the conference, with \$10 fee, is open to the college student who will be a summer youth director as well as the youth minister with years of experience.

Registration information is available from Cromer at 2825 Lexington Rd., Louisville, KY 40206.

New Orleans Now Accredited

The Association of Theological Schools in the United States and Canada has awarded full accreditation to the D. Min. program at New Orleans Baptist Theological Seminary. All programs at the seminary are now fully accredited.

Campbellsville at Oxmoor

Oxmoor Center in Louisville will again be the site of Campbellsville College's art exhibit workshop Mar. 22-25.

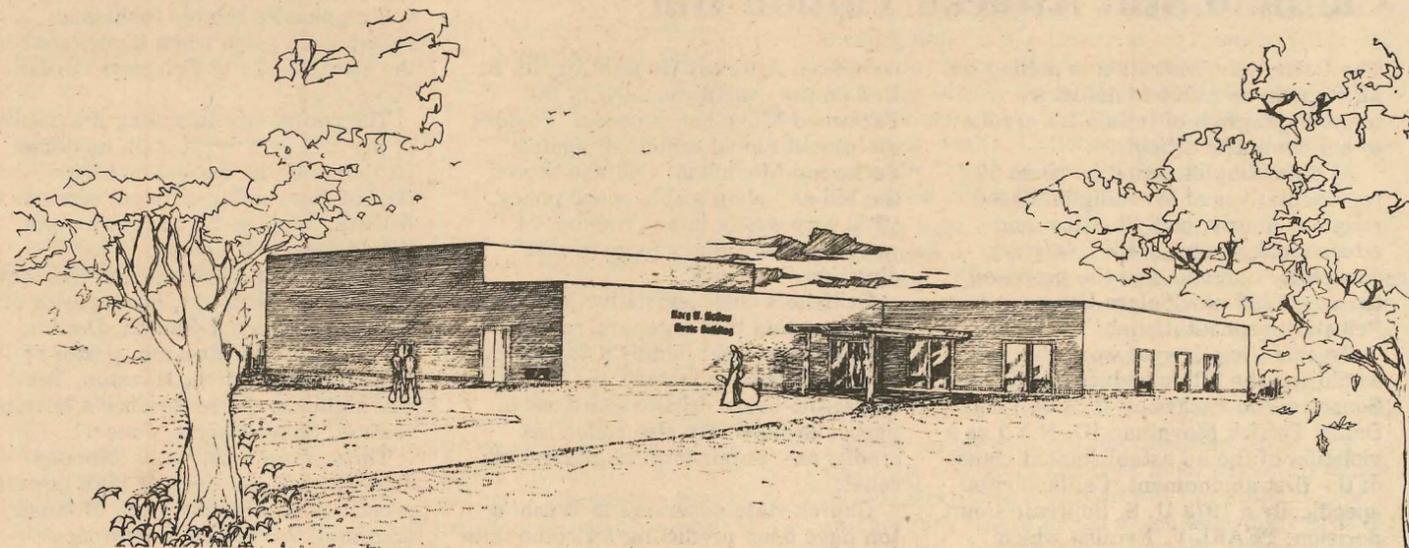
Paintings, prints and sculptures will be exhibited. Pottery will be given free and caricatures for high school students will be done free. Spectators may try their hand at art.

Why Are Some Churches Growing?

"Why Some Churches Are Growing" is the theme of a continuing theological education conference at Southern Seminary May 1-4.

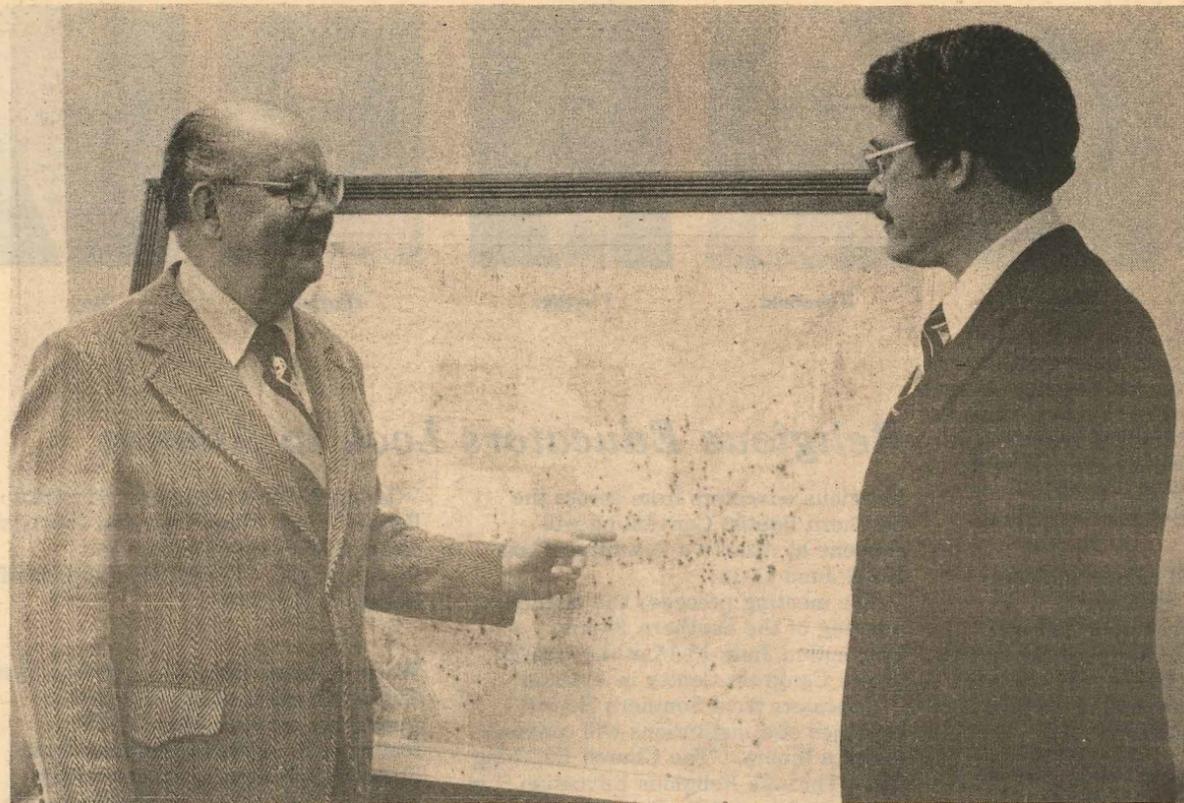
Conference leaders include Leslie Drew, pastor, Crescent Heights Baptist Church, Calgary, Alberta; and seminary professors Lewis Drummond and Bryant Hicks.

Additional information is available from Russell Bennett, 2825 Lexington Rd., Louisville, KY 40206.



The Mary W. McGaw Music Building, to replace a structure destroyed by fire in 1967, will consolidate all of Cumberland College's music programs under one roof. These are presently

scattered throughout the Williamsburg campus. The new facility is targeted for an August completion date.



James Whaley [l], KBC Seminary Extension representative, discusses his work with Bob Lamb [r], liaison for Kentucky Seminary Extension programs. Kentucky already has two more extension centers in operation than during the past year.

Christian Leaders Meet with Israelis to Discuss New Law

In an unprecedented consultation between evangelical Protestant leaders and high government officials, Aharon Barak, attorney general of Israel, assured a delegation from the United Christian Council meeting in his office that a recent law regarding change of religion "applies in both letter and spirit to all men and all religions equally and without discrimination."

As he answered questions of the delegation, which included Southern Baptist Foreign Mission Board representative, Robert L. Lindsey,

Barak said the only aim of the law, passed by the Knesset (parliament) last December, is to prevent the giving of or the taking of material bribes to bring about the change of religion.

(After the meeting, wire services reported, the Israeli minister of justice sent a letter to Richard Maass, president of the American Jewish Committee, stating, "There is no intention whatsoever on the part of the Israeli government to restrict in any way religious freedom of the Christian community or any other community in

Israel." Maass had protested that the "sweeping provisions" of the law appeared to be "intended to intimidate the Christian community.")

Lindsey, Baptist leader in Israel for 34 years, pointed out in the Mar. 9 meeting that even though the Christian community in Israel appreciates the assurances given by the attorney general to help prevent harassment and false accusations under the new law,

Christians, as well as other religious minorities in Israel, are still without legal basis for protection since Israel has no written constitution.

"We are being defamed publicly, and we are helpless to change the myth held by 90 percent of the Israeli public that Christians have unlimited sums of money which they use to bribe people to convert and then to leave the country," Lindsey said.

"Only the passage of a constitution with clauses similar to that of the United Nations' Declaration of Human Rights and guaranteeing freedom of religion and thought can give us the protection we need," Lindsey stressed.

N. C. Baptists - Wake Forest Agree

Trustees of Wake Forest University have reached a compromise with the executive committee of the Baptist State Convention of North Carolina that will allow Wake Forest to keep every dollar of a \$299,600 National Science Foundation grant to the biology department.

The compromise calls for a technical shifting of the controversial \$85,000 portion of the grant designated for construction of a greenhouse to extend the endowed three-year study to four years. Wake Forest will replace the \$85,000 necessary to pay for the already constructed greenhouse from its own budget.

The trustees agreed to come before the convention's services rendered committee with all future requests for

federal funds.

The compromise effort must be endorsed by the General Board of the Baptist State Convention of North Carolina which meets May 30-31 on the Chowan College campus, Murfreesboro, N. C.

The crisis between Wake Forest trustees and the North Carolina convention leadership began Dec. 9, 1977 when the trustees voted to accept without restriction the \$299,600 grant, contrary to a directive by messengers at the 1977 Baptist state convention.

Wake Forest trustee chairman James W. Mason said trustees were interested in removing "this source of misunderstanding" and could now "proceed to the consideration of more serious and permanent matters."

Califano Still Attacks Tuition Bill

The Carter administration is pulling out all stops in an effort to defeat a massive program of tuition tax credits to aid nonpublic schools.

At a meeting attended by some 30 representatives of Washington-based religious liberty, civil liberties and educational groups, HEW secretary Joseph A. Califano said the proposed tax credit bill now before Congress is "clearly unconstitutional."

He said "any lawyer worth his salt" would see the bill introduced by U. S. Senators Bob Packwood (R.-Ore.) and Daniel Patrick Moynihan (D.-N.Y.) as a violation of the no establishment clause of the first amendment. Califano cited specifically a 1973 U. S. Supreme Court decision, PEARL V. Nyquist which declared unconstitutional a state tax credit plan in New York.

Califano said he expects an opinion

soon from Attorney General Griffin B. Bell on the constitutionality of the Beckwood-Moynihan proposal. Besides the constitutional argument against Packwood-Moynihan, Califano scored the bill as "abominable social policy." "It's very wrong in any number of ways for this country to go in that direction," he said.

Califano's chief legislative aide, Dick Warden, said that a general tax credit does not take each family's income into account, granting instead an across-the-board credit regardless of particular need. He also called tax credits an "unfair form of general tax relief."

Church-state observers in Washington have been predicting for some time that while the measure is likely to be approved by the Senate, it will have more difficulty surviving in the House.



Miss Bryant

Pastors Feature Anita at SBC Conference

The Southern Baptist Pastors' Conference, which includes an opening night address by singer Anita Bryant, will emphasize the old fashioned evangelistic spirit when it convenes at the Georgia World Congress Center, June 11-12.

The conference is among a number of pre and post convention meetings surrounding the annual Southern Baptist Convention national sessions in Atlanta, June 13-15, at the Georgia World Congress Center.

Miss Bryant's address and sermons by Fred W. Sampson, black pastor of Tabernacle Baptist Church, Detroit, Mich., and John Bisagno, pastor of First Baptist Church, Houston, Tex., will highlight the conference's opening session, Sunday night, June 11.

Three more sessions on Monday, June 12, will also feature high powered preaching and a wide array of music, according to Pastors' Conference president, Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla.

Baptists Aid Flood Victims

Baptists in Tijuana, Baja, Cal. have organized a relief committee to administer donations of food and clothing in the wake of torrential rain and mud slides which claimed lives and property. Thirty persons were killed and 23,000 forced to leave their homes.

Foreign Mission Board disaster relief funds were used to distribute \$3000 worth of clothing, bedding and food to 21 affected Baptist families plus five other needy families.

The conference, addressing itself to theme, "The Urgent Need for Christ Today," will close Monday night with a sermon by James Robison, evangelist from Hurst, Tex., "which we hope will send people away with a new excitement about sharing their faith," Smith said. "The world needs Christ, needs renewed emphasis on evangelism if Southern Baptists are to accomplish our Bold Mission Thrust goal to proclaim Christ to the entire world in this century."

Other program features include sermons by Baker J. Cauthen, executive director, FMB; W. A. Criswell, pastor, FBC, Dallas; Don Moore, pastor, Grand Avenue Baptist Church, Fort Smith, Ark.; Billy Weber, pastor, Northway Baptist Church, Dallas; Jim Henry, pastor, FBC, Orlando; Sam Cady, evangelist, Owassa, Okla.; Adrian Rogers, pastor, Bellevue Baptist Church, Memphis; James T. Draper Jr., pastor, FBC Euless, Tex.; and Tom Eliff, pastor, Eastwood Baptist Church, Tulsa, Okla.

A Response to Lindsell

by Dale Moody, Southern Seminary

Harold Lindsell, Mar. 8, asks for some explanation of the things said in my article on I Tim. 2:12 and related questions. All he does to refute my interpretation of I Tim. 3:11 is to say it is unconvincing.

He failed to grasp altogether why I insisted on biblical authority along with biblical inspiration. I had in mind people of his type who speak much about biblical inspiration and rely on tradition rather than biblical authority to decide on doctrine. I accept both biblical inspiration and biblical authority because I believe in the biblical revelation. It matters little how elaborate our theory of biblical inspiration is if tradition is put above biblical authority and revelation. The order as I would put it would be biblical revelation, biblical authority and biblical inspiration.

Lindsell's appeal to Baptist tradition is no appeal to scripture. When English Baptists formulated their confessions in the seventeenth century, they were influenced most by Presbyterianism, but on church order, they followed Congregationalism. Had they followed the Presbyterians they would have made room for the New Testament office of elders (Acts 11:30, 14:23, 15:4,6,22; James 5:14; I Peter 5:1; Titus 1:5, I Timothy 4:14; 5:17).

Since Lindsell says nothing about the three women orders in the New Testament, I will confine my explanation to deacons, elders and bishops. It would be good to know what he would say about three orders of women in the New Testament. I would appreciate his expounding the role of women, particularly in Luke-Acts.

If the seven in Acts 6:1-6 were deacons, there is one example of the ordination of deacons. Otherwise, there is none. Acts 14:13 and I Tim. 5:22 and perhaps Titus 1:5 mention the ordination of elders. I Tim. 4:14 and II Tim. 1:6 speak of Timothy's ordination but no office is mentioned. He performed the functions of a bishop (I Tim. 5:17-25). It is a relationship between the three offices in I Tim. 3:1-13; 5:17-25 that is the main question.

If the New Testament documents are read in chronological order, the development is in three stages. My views on chronology are published so that

will not be argued again. If Phil. 1:1 is dated A. D. 55, then bishops and deacons were that early in this Gentile church that had two women and two men in leadership roles and the men were told "to help these women" (4:1-3). Indeed the church was begun by women (Acts 16:13-15).

In Acts, written A. D. 60, elders and bishops in Ephesus are used to designate the same people, but there is no one elder or one bishop in Ephesus (20:17, 28). The terms elders and bishops seem to be interchangeable also in Titus 1:5,7 where elders are in the plural and bishop is single. Lindsell says that Titus speaks of deacons as men, but this is not correct. Titus does not even mention deacons.

There is no instance in the New Testament where a church has only one elder, but there is an example of one bishop and many deacons and many elders (I Tim. 3:1-13; 5:17-25). This is the final stage of development when I Timothy was written, about A. D. 66. By that time, there were also widows set aside with a pledge. Already there were virgins at least in Corinth (I Cor. 7:25-38). This makes six orders, five in I Tim. alone if the men and women in the diaconate are counted as two.

Lindsell gives no attention to the roles of virgins and widows in the New Testament. He is greatly exercised about a woman deacon, but he makes little effort to expound the two passages I mentioned (I Tim. 2:11; Rom. 16:1,2). If, as he says, the scriptures are "completely trustworthy in all its parts," why does he not expound the parts? Since my views are the same as those set forth by A. T. Robertson on Rom 16:1,2 I will refer Lindsell and others to one who was a loyal Baptist and a scholar beyond question. In Robertson's Word Pictures in the New Testament, Volume IV, pages 425 and following, there is adequate explanation given for believing that Phoebe of Cencreae was indeed a deacon. There is really no other explanation for the title being referred to a woman and the functions which she performed other than the fact that by this time, at least in the churches of Paul, women were often assigned very significant roles. It was no small role that was assigned to Phoebe when Paul entrusted her with a letter to the Romans and instructed the Romans to do

what she said! Her role appears almost as that of an assistant apostle. When Lindsell did the note of I Tim. 3:11 in the Harper Study Bible, he too said the Phoebe of Rom. 16:1 was a deaconess. Which Lindsell shall we believe?

My article had to do with the meaning of "husband of one wife." Martha Gilmore was mentioned as only a starting point in my article, but since Lindsell makes that the main issue, I'll ask him a question. If men are ordained for the same ministry that she performs, why should she as a woman not be ordained too? Of course, we have no chapters in the Bible about chaplains in hospitals. Her ministry is much that of deaconesses in early Christianity and among German Baptists today. German Baptists, with whom I often find myself in basic agreement, tried to restore the New Testament faith and order. That is why they established the order of the deaconess. They thought they found it in the New Testament, and I think they were right. Perhaps we can learn from them and other believers who speak not only of biblical inspiration but also of biblical authority.

It was influence indeed from Lutheranism that caused the German Baptists to establish the office of deaconess, but, in this instance, I think Lutheranism was right in restoring this ancient order to the church. Anglicans have often done the same. It is interesting to notice that Baptists in America have used the Lutheran office of pastor, which does not have support in the New Testament. Pastor, like teacher, is a function of an elder in the New Testament, and there are no examples of a single pastor. There is only an example of a single bishop with many deacons and many elders. Search the scriptures and see whether these things are so or not. Let not Lindsell rush in with appeal to tradition and claim that he is following the scriptures which are "completely trustworthy in all of its parts." Not for one moment does he believe in biblical revelation, authority and inspiration, more than I do, but I don't stop at talking about biblical authority; I try to apply and exalt it above church tradition—even Baptist tradition.

Third in a Series

Behavior Control: Conduct by Chemicals

Jonathan is an extremely hyperactive child with a short attention span. Every morning at breakfast his parents make sure he takes a prescription drug which will improve his conduct and his learning potential at school. At lunch, his teacher sees that he takes another of his pills.

It is estimated that there are three million children like Jonathan under the age of 15 in the United States. Most of these are in public schools. Ritalin is a drug often prescribed for these hyperkinetic or "overactive" children. Some school personnel seek to persuade parents to put their hyperactive children on Ritalin for control and to lengthen their comparatively short attention spans.

Behavior control through the use of drugs is widespread in our society. Numerous drugs (elavil, thiorazine, lithium carbonate, valium, librium) are frequently prescribed to engender mood alteration. Anti-depressant drugs, sometimes called "psychic energizers," may be prescribed in order to stabilize the chemical balance of the tissue and to help the nervous system to transmit messages more effectively. Amphetamines ("uppers") can provide a sense of well-being—a needed "boost" or spurt of energy. The term "pep pill" is an apt one for this easily obtained drug.

Physical endurance may be derived from certain drugs. Athletes have been known to use them. Olympic participants and race horses have been disqualified, however, for the use of such drugs.

Drugs now exist to be used by the military in case of war to immobilize people without destroying their cities. These chemicals paralyze the victims' limbs and leave them in a state of confusion. Whole populations can be incapacitated by such chemicals.

Therapeutic drugs for epilepsy are now a reality. Certain drug compounds control seizures but no single drug has yet been discovered to control all the

main types. The physician must discover which drug will control a particular type of convulsion or seizure.

Psychotropic (mind alerting) drugs sometimes are ingested to stimulate religious experience. A few psychedelic churches exist in the United States. The Native American Church is composed of about 250,000 Indians who use peyote (button-like tops from mescal cactuses yielding an intoxicating drug) as a sacrament in their worship. It is the only religious group which can legally use this drug in its services. The Church of the Awakening in New Mexico also uses peyote. However, the Neo-American Church has lost its court battles to use LSD as a sacrament.

Some individuals ingest drugs for religious or mystical experience. It is claimed by them that consciousness-changing drugs produce an encounter with ultimate reality or God, a sense of unity with the universe and an awareness of transcendence, along with a feeling of love and brotherhood and a sense of the sacredness of all things.

But research does not support the claim that drugs produce a genuine religious experience or a realistic relationship to society. In some cases they may produce an aesthetic but not an authentic mystical experience.

Drug induced religious experience is highly subjective. Its source is in the individual. It is like a magnifying mirror and all the drug user sees is an enlarged image of himself or herself. "I take LSD primarily for the religious experience," declares a high school student. "Before I dropped acid I was an atheist. Now I believe in God." He reasons that he and God are a part of nature and that he himself is God!

Behavior control by use of drugs raises serious ethical issues. For example, recent reports of the mind experiments of the CIA indicate that some of

the subjects were unaware that they were participants in any kind of experiment. This raises several questions: Were the subjects fully informed about the nature of the drugs, their immediate and future consequences? Were they really free from pressure when they consented to be subjects?

In the use of behavior modification drugs with school children, what are the long-term effects of behavior modification drugs on these children? Could it be that the school situation needs therapy?

Psychedelic religious experience fails the ethical test. Alleged feelings of love turn out to be an in-group morality which generally excludes even parents. The experience is individualistic and socially irresponsible. It is a transient experience. After the "trip" on drugs, God is as far away as ever. Authentic theism does not produce—as does a bad trip on drugs—pain, paranoia and the fear of becoming insane. Christian experience of faith is not a periodic "trip" to ecstasy, but a pilgrimage of disciplined and sober living.

In the light of biblical revelation, the use of drugs to facilitate or to produce religious experience is prohibited. The sorcerer "pharmakeus," (from which is derived pharmacy) who uses drugs in religious rites has no place in the kingdom of God (Gal. 5:20; Rev. 21:8). Genuine religious experience comes through prayer, discipline and the Holy Spirit. It is directly related to obedience to God's word and will.

Many issues confront the Christian conscience when the subject of behavior modification by drugs is raised. Since love means to will the well-being of another, any use of drugs which knowingly involves the risk out of proportion to benefit to the health of persons is a violation of love. As the apostle Paul puts it: "Love hurts nobody" (Rom. 13:10, Phillips). —Henlee H. Barnette

Mountains to the Mississippi

Personnel

Casey Becomes Pastor of New Union
New Union Baptist Church called Hayward Casey as pastor. He served Gethsemane Baptist Church, Louisville, and previously pastored New Union a number of years ago.

Jones Accepts LaGrange Call
Kenneth R. Jones accepted a call to become pastor of LaGrange (N. C.) Baptist Church. Jones recently graduated from Southwestern Seminary and was ordained Feb. 12 by Chapel Park Church in Louisville.

Mathias Pastors Cave Springs
Woodlawn Baptist pastor Eugene Mathias resigned to accept the pastorate of Cave Springs Baptist Church in the Logan Association. He began at Cave Springs Mar. 12.

A Chemist Called to Youth Work
Robert G. Miller accepted a call to Main Street Baptist Church, Alexandria, as director of youth ministry. Miller is a graduate of Eastern University and is a research chemist in Cincinnati, Ohio.

Mrs. Pate Called to Pikeville Staff
Mrs. John Pate is the new minister of education at First Baptist Church, Pikeville. She is the wife of John Pate, superintendent of missions for Pike Association.

Mrs. Pate received the B. A. degree from the University of Evansville and the M. R. E. degree from Southwestern Seminary.

Cedar Creek Ordains Gischel
Cedar Creek Baptist Church, Fern Creek, ordained Ronald Gischel to the gospel ministry on Mar. 12. Gischel is a student at Southern Seminary and associate pastor, Thixton Lane Baptist Church, Louisville. Marvin Jackson served as moderator of the ordination council.

Harrods' Pastor Moves to Virginia
Roy Thomas resigned as pastor, Harrods Creek Baptist Church, Sulphur Fork Association after six years of service. He accepted the call to pastor Crozet Baptist Church, Crozet, Va. Thomas' resignation is effective Apr. 1.

Congregations

50 Years for Buechel Park
Buechel Park Baptist Church, Louisville, celebrated its 50th anniversary Mar. 19. Ozie Pruett, fifth pastor, spoke in the service which was followed by a dinner. Entertainment was led by Buechel Youth Puppeteers and the Falls of the Ohio Sweet Adelines. The day was concluded with a service of rededication.

Day Camp/Mission Friend Workshops
Three meetings have been scheduled by Kentucky WMU for day camp and preschool workers.

The workshops will be held Apr. 1-2 at Greensburg Baptist Church, Apr. 22-23 at Crescent Hill Baptist Church, Louisville, and May 20-21 at First Baptist Church, Hopkinsville.

Day camp workshops will be held on Saturday from 10 to 3. Mission Friend seminars will be the following day from 3 to 5 at the same location.

Cost for the day camp workshop is one dollar. For further information on the workshops contact Mrs. Gwen Phillips, Box 43433, Middletown, KY 40243.

Ashby Lane Hold Easter Revival
Ashby Lane Baptist Church, Louisville, will hold revival services Mar. 24-26. An Easter sunrise program will highlight the event. Steve Curtis is evangelist and Wesley G. Clark, pastor.

Buyers Guide

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

Canoe Trips - Group activities are a specialty of Rockcastle Adventures. For a full information brochure, Box 662, London, KY 40741. (606) 864-9407.

Church of 450 members in college community seeks applicants for Minister of Education/Music. Must be competent in both areas with genuine commitment to this type of ministry and able to relate well to all age groups, especially youth. Seminary level training and experience desired. Reply with biographical data, work history, and references to: Richard E. Price Jr., Box 218, Mars Hill, N. C. 28754.

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



Fred Brasher [left], treasurer of Hyden Baptist Church, prepares to participate with pastor Walter Campbell in a noteburning ceremony on the church's indebtedness for its facilities.

Kentucky Carries a Tune
Several Kentuckians will perform musically on the program of the Second World Conference of Baptist Men Apr. 5-9 in Indianapolis. Gene Sutherland, minister of music, Walnut Street Baptist Church, Louisville, is music director for the event.

Accompanists include Mrs. David Leyerle, Walnut Street organist, as organist, and Albin Whitworth, professor of music, Asbury College, Wilmore, Ky., as pianist.

In addition to the sanctuary choir of

Walnut Street Church participants will also hear the Kentucky Baptist Chorale, including music directors from all over the state.

Jimmy Smith, baritone from Louisville, will be featured soloist during the conference.

EVANGELISM SEMINAR

ON

"GROWING AN EVANGELISTIC CHURCH"

May 22-24
Cedarmore Baptist Assembly

For Pastors, Leaders,
and others

Leaders will be
Home Mission Board Staff

Sponsored by
Evangelism Dept., K.B.C.
Jay Brown, Director

Total cost is \$64.00 per person.
\$5.00 of this amount must be sent
with this registration form.

Name _____

Address _____

Phone _____

MAIL TO

Cedarmore Baptist Assembly
Route 1
Bagdad, KY 40003

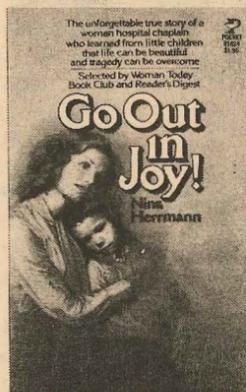
STEEPLES LIGHTS
BAPTISTRIES SIGNS
P O BOX 2250 DANVILLE VA 24541
PHONE (804) 797-3277
BOWLING UNITED INDUSTRIES

SERVING ALL RELIGIONS
Prices to satisfy every preference and need
AIR CONDITIONED PARKING AREAS
1310 S. THIRD S. BRECKINRIDGE LANE
Phone 634-3628 Phone 896-0549
PEARSON FUNERAL SERVICE
Louisville, Kentucky
Members: Kentucky Funeral Directors Burial Association
Members: National Selected Morticians by invitation

8 DAYS - 7 NIGHTS
HAWAII
CHOICE OF TWO GREAT HOTELS
IN THE HEART OF WAIKIKI!
JULY 18-25 \$ **599**
Louisville Departure
FOR FREE BROCHURE mail to:
P.O. Box 43
Shelbyville, Ky.
Name _____
Address _____
City/State _____
Zip _____ Phone _____

A story about Death. A story about Life.

The true story
of Nina Herrmann—
a hospital chaplain
who learned from
little children that
there's beauty in all
things in life.
Even death.



81424/\$1.95

Now in paperback from
POCKET BOOKS

April 2, 1978



H. C. Chiles

Sunday School Lessons

International Series

Life in the Fellowship

This lesson is the first in a new series of studies in Genesis, that fascinating portion of the scriptures which is essentially a book of beginnings.

Gen. 1:1-2

"In the beginning God created the heaven and the earth," places us in the presence of the living being who is the source of all true blessedness. The fact of creation is stated but nothing is added for the gratification of the curious.

"Create" means "to bring into existence that which had no previous existence without the use of preexisting material." "Make" is "to form something out of materials already existing." In the Hebrew language "create" is the strongest word to express origination of substance. This statement from the Bible serves as an intelligent and satisfactory explanation of the origin of things.

At a time which cannot be determined by scientific investigation, out of nothing, God created a perfect heaven and earth. What time elapsed between verses one and two cannot be determined. It is characteristic of the Bible to pass over in silence long periods of time.

Gen. 1:24-28, 31

God created three classes of living creatures—"Cattle," representative of domesticated land animals, "creeping things," or reptiles and "beast of the earth," the wild animals.

The Trinity conferred and decided man should be brought into existence. If God had not decided to create man he would never have been called into being.

Since God made man in his own image there is dignity attached to him.

What is meant by God's image? It does not mean God is a corporal being. Since God is spirit (John 4:24), this image was not physical but rather a likeness of personality.

God gave man instructions concerning how his life was to be sustained. Man was to multiply, through which God would populate this earth. Man was to exercise dominion over all God made. He considered man his highest achievement and therefore expected him to reach a high level of spiritual maturity, moral excellence and devoted service.

Life and Work Series

God's Creating Work

Fellowship is the intimate association of two or more people on a friendly basis. When Christians are united in their devotion to Christ their influence will be wholesome.

Acts 4:32-35

The membership of the church in Jerusalem had spiritual unity. In it was a great variety of temperaments but members were of "one heart and of one soul."

At every opportunity the members of that church gave personal testimony of what the Lord had done for them. As a result of their being filled with the Holy Spirit their faithful testimony for Christ was very effective.

One member who demonstrated generosity was Barnabas, a Jew from Cyprus. He sold his land and brought proceeds to the apostles. His life and possessions were dedicated to the Lord.

Acts 5:1-11

Barnabas became the recipient of considerable praise.

Desirous of obtaining similar praise, Ananias and Sapphira decided to do likewise. Their motive was selfish.

They agreed to sell their property and keep back part of the price from the apostles.

This couple executed their plan with secrecy, without the expectation their transaction would become known. Their effort was exposed promptly.

Peter's inquiry as to why Ananias allowed Satan to convince him he could do this and get by shocked him. Through divine power Ananias died. Before Sapphira was notified Ananias had died young men buried her husband. About three hours later, she arrived, was interrogated by Peter and died instantly. Fear came upon all who heard what happened.



Frank Owen

To Live

I thought I had left the office in plenty of time to make the medical appointment. I had not realized how full all the parking facilities would be nor how long a man can drive in a seven-story parking deck that is already full. I also miscalculated the time it would take to ask and find my way through complex routes and explanations concerning the right passageway to the right elevator, nor how many other people I would meet, who, rather than knowing answers, were themselves asking similar questions in the great medical complex.

Like nearly all pastors, I had formerly frequented the hospitals and medical establishments, but a different walk of life has kept me less in touch with this burgeoning industry for the last few years. Surely it has become one of the biggest, busiest (and most demanded) businesses in the modern world. One look at the crowded humanity in its pipeline and on its doorstep is to realize that the apex and ultimate of all human desire is to live. Every other desire: appetite, pain or even loneliness and sorrow is pushed out of one's consciousness at the moment his life is threatened.

It is no wonder that the world has so long turned an ear to Jesus who said, "I am come that they might have life and that they might have it more abundantly" (John 10:10). It is no wonder that the world has looked for nearly 20 centuries to him who spoke life to the deceased daughter of Jairus, "Damsel, I say unto thee, arise" (Mark 6:41). There may be periods of decline in response to the Christian message, but the searching world of despair will never cease to turn for hope and salvation to him who touched the bier of the widow's son at Nain and said, "young man, . . . arise" (Luke 7:14).

The message of Easter will ever be humanity's hope. You just can't find what it promises anywhere else. "He lives . . . and because he lives, we shall live."

The Bridge Builders

[continued from front page]

underplayed. While we see visuals of Clear Creek, Oneida and Georgetown, care has been taken to avoid advertising gimmickry. These scenes, instead, are integral parts of a much larger, more compelling objective; that the unchurched community and the uninvolved Baptist be reached. It succeeds in this quite well.

One official of the Radio and Television Commission remarked, "This project is so good it probably should have been carried out by the Southern Baptist Convention rather than by a single state convention."

His assessment, in this writer's opinion, is an understatement.

The film forthrightly tackles the question of what a Baptist is and what he believes. It probes the social changes that constantly affect the denomination's methods. And it unapologetically states the need for all persons of all persuasions to experience spiritual rebirth in order to claim God's promise.

Although produced by a Texas-based SBC agency, "The Bridge Builders" was shot in its entirety in Kentucky. The camera pans the crowds around a typical courthouse square. We see the state capitol at Frankfort, a racetrack in the bluegrass, the haze and fog of an early morning in Cumberland Mountain country. There are rural landscapes, large cities, Baptist agencies, churches, people at work and at play, missions in action, children, adults, students, a Sunday school class, a hospital.

Personalities also figure in the film. Western Recorder editor C. R. Daley takes a nostalgic look at the early settlers of Kentucky, many of whom held Baptist beliefs. Seminary professor J. Philip Landgrave suggests "the times are a changin'" and Baptists have adapted to the technological revolution through new communication forms. Barkley Moore invites the audience to see how change has affected students at Oneida Baptist Institute, where he is president. State missions director Bob Jones seeks ways of humanizing the gospel to cope with people's needs.

Marshall Riggan, the scriptwriter, is a key figure in the production, too. A professing Christian, Riggan lives in Dallas and is a freelance writer frequently called upon by the Radio and TV Commission for scripting its films.

Twenty prints of the motion picture have been ordered by the state WMU office and will be made available to churches on a rental-free basis beginning June 1. They will be distributed by the Baptist Film Center, 317 Guthrie St., Louisville at a \$5 handling charge plus postage.

As the story ends, the narrator's voice is heard over appropriate visuals:

"There is a small frame church in central Kentucky which stands in a reconstructed town. It is both of the past and of the present. There is a man in the old town singing. He is a Baptist. If you asked him if he would prefer building walls or bridges, he'd surely say bridges... graceful and delicate as birds reaching to another shore."

The singing with guitar accompaniment on the steps of an old hotel continues through a closing montage. And when the last note has faded, millions may have discovered a new image and appreciation for Baptists everywhere.



The Is Risen



WESTERN RECORDER

March 22, 1978