

# WESTERN RECORDER

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## Christian Lifestyles: Southern Baptists at Issue with Issues

by C. R. Daley and Baptist Press

In a seminar sponsored by the Southern Baptist Convention Christian Life Commission about 600 Baptists from all over the nation heard an array of speakers present current issues and priorities that challenge the Christian in today's world. Meeting last week in Nashville, the participants spent their days in a give-and-take discussion of a Christian lifestyle in today's world.

Introducing the seminar Christian Life Commission executive secretary Foy Valentine told the seminar members:

*In this seminar we mean to position ourselves against all lifestyles that reflect the moral rot of our time. We mean to strike the swine of immorality a mighty blow across the snout to make it flee squealing at the top if its lungs. We mean to hammer away at those lifestyles which reflect the values of the obscene deities and false gods and profane idols that undermine family life, support racism, degrade sex, defile the environment, pollute the airwaves, trample human rights, and deny the lordship of Christ in every area and relationship of life.*

*While we seek to maintain a compassionate sensitivity to human beings with their legitimate needs including those needs for which solace has been sought in morally aberrant lifestyles, our clear goal in this seminar is to provide a forthrightly biblical and vigorously Christian witness to the lifestyle world.*

*As Christians, we are concerned about a total lifestyle that reflects conformity to Christ. We are concerned about a right relationship to God that issues in right relationships to others. We are concerned about a substance that produces style.*

Speakers presented prepared papers to which seminar members reacted in dialog. Among the subjects for presentation were United States Foreign Policy, Changing Lifestyles for Women, Prison Reform, Homosexuality, Evangelism, A Theological Basis for Lifestyle, The Energy Crisis, Morality and Television and Families and Lifestyle Revolution.

### Homosexuality

Ordaining a practicing homosexual to the gospel ministry violates the clear biblical teaching against homosexuality, according to a Louisville professor.

"As a model for the congregation, the minister is to exemplify the Christian ideal in all areas of life, including sexual behavior," said Henlee H. Barnette, professor at the University of Louisville School of Medicine's department of psychiatry and behavioral sciences.

He pointed out that "there is no single passage in the scripture that supports consensual sex relations between male adults," but there is general condemnation of the acts of homosexuality in both Old and New Testaments.

Every church, Barnette observed, is confronted with the issue of homosexuality because homosexuals doubtlessly may be found among church members and leaders in religious denominations.

"But as in the case of race relations, the churches are getting into the action (of ministering to homosexuals) too late with too little," said Barnette, former Christian ethics professor at Southern Seminary, Louisville.

Although he opposed ordination of homosexuals, he said homosexuals should be admitted to church

membership "if they meet the criteria applied to any other prospective member and seek to follow the biblical norms for sexual expression."

Calling for an attitude of love toward the homosexual without condoning the homosexual's actions Barnette chided Southern Baptists for their traditional attitude toward homosexuals. It has been one of "contempt rather than compassion, rejection rather than redemption," he said.

Barnette urged churches to engage in outreach ministries to homosexuals similar to church ministries to alcoholics and drug abusers and called for churches to work for "the civil rights of all persons regardless of sexual preference."

### Changing Lifestyles for Women

Ordination of women is not the basic question facing churches today, the head of the Woman's Missionary Union told seminar members.

"We waste a lot of time debating the merits of the idea of ordaining women to be deacons or preachers," said Carolyn Weatherford. "More basic is whether or not God calls women to serve him through the church. I do not know very many women who feel called to the pastorate or the deaconate. I know many who feel that God has called them to significant areas of leadership which are not readily open to them. Are the women in error about their call?"

Miss Weatherford believes the church has a responsibility to help women deal with their changing lifestyles and in helping them find ways to fulfill their call.

Miss Weatherford says she neither supports nor opposes the movement behind the Equal Rights Amendment because she cannot give full attention to all the details.

"The tragedy of the ERA is that we haven't helped people evaluate what's happening in society," she said. "We've not really looked at issues and helped people know how to respond to either side of the question."

Belief in man's superiority over woman was only a tradition of Bible times, not a biblical teaching itself, declared a theologian addressing the seminar.

Paul K. Jewett, professor at Fuller Theological Seminary, Pasadena, Cal., rejected the traditional, hierarchical view of man over woman in favor of "... the complementarity of the sexes as equal under God."

"The Old Testament world was a man's world. A daughter remained under the authority of her father until she came under the authority of her husband, and then she became his purchased possession," Jewett said.

The patriarchal, or father-dominated, assumption reflected Bible times. To appeal to the divine right of man over woman is like appealing to a divine right of a king over his subjects, Jewett said.

The Presbyterian theologian carefully documented his statements with frequent allusions to scriptures. He noted that women were seen as subordinate to men because of the story of woman being created out of man.

"The man is said to have been formed out of the ground (Gen. 2:7), but no one would suppose he is subordinate to the ground because taken from it."

Jewett appealed to the life and teachings of Christ as a model for Christian relationship between the sexes.

Christ's relationship to woman, considering the times was "positively revolutionary. He treated women as fully human, equal to men in every respect."

### American Foreign Policy

If America is going to have a face-off with communism it should do it with Russia and not with Panama, U. S. Senator Howard Baker, R-Tenn., told the seminar.

Baker, who took an unpopular stand with his Tennessee constituents when he voted for ratification

of the controversial Panama Canal treaties, said the Soviet Union is in the midst of the greatest arms build-up since Nazi Germany in World War II.

"Our Christian beliefs cannot prosper in any world where communism reaches dominance," Baker, a former Presbyterian deacon, said. At the present rate of defense spending for the Soviet Union and the United States the Russians will meet and surpass America in the late 1970s or early 80s and become the dominant military factor, he said.

In response, Americans must have a "determination to keep us so undoubtedly strong, morally, economically and militarily, that we never have to reach an imbalance in that terrible equation of terror," Baker said.

### Theological Basis for a Christian Lifestyle

We have not yet even begun to construct lifestyles that give glory to God, theologian William L. Hendricks told the seminar.

"All of us here are among those who can choose their lifestyle, and being able to choose a lifestyle implies the power to make and effect various choices," Hendricks said. "The majority of the power of those who have choice of lifestyles is expended on themselves."

Hendricks is professor of theology at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

"There are indeed two types of people—the haves and the have nots," Hendricks said. "We—the haves—are the choosing. For the majority of the world's population, there is no option in lifestyle. There's only the legacy of coping."

"Life has no style for the poor—only a set of conditions," Hendricks continued. Of this group, the biblical material is fully cognizant. And for this group biblical faith promises the kingdom of God. To this group, Christian theology has offered all too often only other-worldly versions of the kingdom of God. And it is for this reason that among this group Christian theology is losing its credibility."

Since church members' power carries with it great responsibility, Hendricks said, churches must do several things to encourage the proper use of their power. The church should strongly encourage some reversal in the upward mobility of lifestyles among our members. The church should model and embody some simplification of lifestyles and use of power. And the church should encourage intentional communities and experiments in sharing and simplified lifestyles."

### Prison Reform

Declaring that the nation's prison system is an abysmal failure, convicted White House aide Chuck Colson said that unless Christian people are willing to do something about prison reform there is no hope for change in America's prison system.

"No one else really cares," declared Colson. "It's up to Christians if anything is ever going to be done to bring about change."

He decried his national fame as a "Christian celebrity," saying God uses the powerless more than the celebrity to bring about change.

"That's what's wrong with putting someone up on a pedestal and saying what great things he is doing," Colson said. "It's the prayer of the powerless, the weak that God can truly use."

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*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 Whitler, Business Manager

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C. R. Daley

## Daley Observations

### Baptist Day of Atonement Is Desperately Needed

The climax of the Hebrew worship system described in the Old Testament was the annual Day of Atonement. Once a year everybody and everything was cleansed of sin in order to begin a new year with the approval and blessings of Jehovah.

On this one day of each year the high priest exchanged his priestly robes for a simple white tunic. He first entered the Holy of Holies with blood to be sprinkled before the mercy seat seeking forgiveness for his own sins and the sins of his fellow priests. Then all areas of the tabernacle or the temple used for worship along with all the other worship paraphernalia were cleansed. Finally the sins of all the people were put upon the head of the scapegoat who bore them away to the wilderness. The people were then filled with joy for forgiveness and restoration of fellowship with Jehovah.

This ancient Hebrew ceremony speaks to our needs today. Not in its ritualistic details but in its true meaning. We need a Baptist Day of Atonement like we need nothing else.

To put it in more familiar words, we need a denominational revival. Like the Day of Atonement it should begin at the top and continue until it includes everything and everybody. Everything about our Baptist program as well as every one of us should fall prostrate before the mercy seat of God for cleansing and renewal.

What are the sins which so easily beset Baptists and for which we must repent and be forgiven in order to experience the approval of God? They're not always easy to see and they are even harder to admit. We had rather rationalize than to reason and to be judged by our own or the world's standards rather than by God's searching word.

There is the deadly sin of presumption and pride both as a denomination and as persons. We have taken the manifold blessings of God upon Baptists as a guarantee of his full approval rather than as a privilege which must be matched with responsibility. We tend to think we have a corner on truth and have a perfect understanding of God's revelation. What presumption! We have even shouted that Baptists are the one hope of God for the world instead of confessing that God is the one hope for Baptists.

There is the sin of loving this present world and what it offers. With rare exceptions Baptists today are all—pastors and denominational leaders and workers included—caught up in the American craze of things and the religion of materialism. Many Baptists spend more on one house to live in or one car to ride in than they give to God and his work in their whole lifetime. Even the minister gets caught up in this status

mindful culture and has to dress, live and otherwise receive and spend what the world counts proper for his position.

We preach the gospel of one who did not have the earthly security of the foxes and the birds, and we profess to follow him who had no place to lay his head, but we often deliver our sermons in luxurious sanctuaries to those at ease in Zion walking on carpeted floors and sitting on cushioned pews. We ride to the church in air conditioned machines from mortgaged homes filled with latest antiques to talk about the crosses we bear. All the time we see to it that our pastor has a new car, a boat or a cabin on the lake because somehow it makes us feel a little better about ourselves.

Probably the most damaging sin of all among Baptists in the Lord's sight is our choice of self over others and the absence of genuine love for each other. Too many pastors distrust their members and use them for selfish ends. Criticism of the pastor and cutting him to pieces are favorite sports of many church members.

When the chips are down in the controversial issues in the church, the pastor is often deserted though he is right because the members think more of each other and their mutual approval in the days ahead than they do for the principle of right.

As preachers we say all kinds of extravagantly complimentary things about each other in public but what we really think of each other is another thing. We use one another for personal advantage and most of us have never shed a sympathizing tear for each other. We distrust each other and are among the last to forgive one another.

Pastors and denominational leaders sometimes act as if theirs is the only work of the Lord. We push and shove to get our own little kingdoms and then make ourselves immune to any questioning by declaring we have a direct word from the Lord. We put the sanction of God on everything we do as if our will must always be his will.

I am aware that this all sounds negative and unduly critical. I also know all is not bad about us, but as I examine my own soul and observe my fellow Baptists, I can but conclude there is a deep spiritual sickness upon us. Furthermore, this will be a sickness unto death unless we admit our malady and accept the surgery of the Great Physician.

The kind of Baptist revival we need is not the traditional type producing momentary repentance and resumption of our old ways. We need to be rocked from stem to stern and shaken from top to bottom by the devastating judgment of God and remade by the creative power of the living Lord never to be the same

again.

This is the Baptist Day of Atonement so desperately needed. Who will join this sinner for such a cleansing?

#### Guest Editorial

### Every Christian a Minister

by H. Stanton Carney

The First Baptist Church of Paducah has a slogan, "Every member a minister." It is not just a play on words. For through the God given energy of pastor John Wood, a tireless servant of the Lord, this phrase expresses a characteristic position and goal of endeavor. It is based on the premise that for each ecclesiastic there are many, many lay Christians with even greater potential.

We think of the "call" as a summons from God to an individual to preach the gospel as an ordained minister. But the call to service in God's kingdom is not limited to this highest of offices. There is a definite call to every individual Christian. It must be remembered that each true believer is endowed by the Holy Spirit with a spiritual gift; the exercise of that gift, or gifts, constitutes the ministry of that individual Christian. Let the clergy realize this more than they do.

As we ponder on the effectiveness of an expanded Christian outreach, let us consider just a few of the many ministries that are a responsibility of the church and in which the qualified members can be advantageously used.

1. The need for deeper Bible study is indicated by the biblical illiteracy of the average church member. From experience it is shown that informal Bible study groups are very effective in this regard. We are living in an age of moral decay and spiritual apostasy; unless we go back to the Bible this sin sick world is doomed. Knowing the scriptures better is a guideline for our temporal lives as well as a comforting assurance for eternity.

2. There is a need for more small Bible colleges that are strategically located throughout the state. An example of the value of such institutions is in the product of the Mid Continent Baptist Bible College at Mayfield, which is dedicated to witness in testimony to the glory of Jesus Christ and to the infallibility of God's word as divinely inspired in the Holy Bible.

The majority of pastors who serve the Baptist churches of the state never have the opportunity of a seminary education. Nevertheless, they need some sort of formal academic training that may be obtained at a Baptist college not too

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far from a place where they can sustain themselves during the time of school attendance.

3. Prison ministry is another lay activity that is sadly neglected by the Baptists. The large inmate population of the Kentucky State Penitentiary at Eddyville is predominately of Baptist persuasion; but volunteer assistance to the one Baptist chaplain there is chiefly from other denominations.

However, an example of practical ministry is shown in the extension course, providing academic credits, initiated several years ago by the Mid Continent Baptist Bible College of Mayfield. Qualified inmates are prepared for Christian service. By such efforts one can encounter Christ, of all places, there behind the walls of a maximum security prison. A hopeless criminal rehabilitates himself because he has allowed Christ to come into his life as his Lord and personal saviour. A convicted murderer is born again and brings sixteen convicts to their

knees in public profession of their faith. An inmate, who formerly thought nothing of using a gun in his criminal career, now uses his Bible to bring a his mate to a knowledge of the saving grace of God through Jesus Christ.

These men, some of whom encountered Christ for the first time behind these stone walls of the "castle," have found the peace that is beyond human comprehension. Although some are sentenced to life imprisonment, they have a gentler peace than many lost souls on the outside. The Holy Spirit has thus cooperated with a Baptist lay person who has shared his love with an unfortunate brother.

Lay person, realize your responsibility as a sinner, saved by grace; and you of the clergy, realize the potential in the lay ministry. What difference does it make who gathers the harvest? After all is said and done, every bit of the glory is to Jesus Christ. Like that great prophet Isaiah, after his transforming vision, every Christian should say, "Here am I, Lord, use me in any way you will."

## A New Approach

by Lewis A. Drummond

Our goal is the "evangelization of the world in our generation," wrote A. T. Pierson in the middle of the last century. This "missionary watchword" as it became known gave the missionary impetus to the church for years.

Now the challenge has been picked up by Southern Baptists and we have chosen to call it Bold Mission Thrust. What a worthy goal it is! To bring the message of Christ to every person by the turn of the century is a sublime thought.

One of the aspects of our programming the thrust is to call, equip, support and send out for a two year term 5000 lay men and women to serve in the unevangelized fields of our nation and world. But I wonder, will they have the expertise to fulfill their mission adequately? There is no doubt they will be dedicated, spiritual and loyal. But what about the biblical and practical expertise we have always held essential for mission work?

At the same time we have 9000 students presently studying in our seminaries, not to mention the multiplied thousands in colleges that will soon be in seminary.

These numbers are overwhelming. That means in the next three years the churches in our convention will face a tidal wave of 9000 new ministers, trained and ready to be called. That is unprecedented and presents an acute problem.

There simply are not enough places of service for them all. Our churches just cannot absorb 9000 eager, highly educated young ministers. Many will have to work as "tent-making ministers."

Now put these two factors together: dedicated but untrained laymen and a vast, unused source of seminary expertise. Instead of merely sending a lay couple to a new field hoping they will do an adequate job, why not send with them a young minister highly trained in the work? The advantages seem obvious.

First, the depth of maturity and dedication of the lay couple will provide the stability and maturity that the young minister may not have yet developed. And in turn the seminary graduate will provide the ministerial and Biblical expertise the lay person may well lack.

Secondly, mission work at its best is hard and lonely. I can see lay people from the "Bible Belt" scarcely able to cope with the secular, urban mix of the northeast. The cultural shock will be great. And many a young minister all alone there has actually folded up also. But together, they can be that mutual support to one another so needed. After all, Jesus sent out the early disciples two-by-two.

Thirdly, what is going to happen when the two year period is up and the lay couple have to return home? The work could collapse. But it may well be by the end of the two years the work will be strong enough a seasoned minister could keep it going. And if the team has had that minister there all the time getting his seasoning, as the plan calls for, he could keep the work going.

This approach strikes a balance between lay and ministerial contribution. It uses the reservoir of talent in the seminaries and it assures the work that emerges a much better chance of survival and impact. Granted, this approach would not be feasible in all the mission activities we shall be fostering, but where a new work is commenced, it appears to have merit!

I call on our mission boards to give serious consideration to this approach to Bold Mission Thrust. It's an untried approach to a new program and that seems a bit presumptuous. But God wants his work done in a sensible way and this seems to make sense. May God guide us as Southern Baptists seek "the evangelization of the world in our generation."

## Modern Ways to Reproduce

Abraham "laughed in unbelief" at the idea that at the age of 100 and his wife Sarah at 90 could produce a child (Gen. 17:17). Though an elderly couple having a child is an oddity to us, biological technology is presenting us with even stranger possibilities in human reproduction. Now there are alternative ways of sexual reproduction, either developed or being developed, for human beings: artificial insemination, "in vitro" (test tube babies) and cloning.

Artificial insemination has been used by animal breeders for many centuries. It was practiced by the Arabs to produce high quality horses as early as the 1300s. The procedure consists of using an instrument to deposit sperm into the uterus of the female.

There are different types of artificial insemination: AIH (from the husband), AID (from donor other than husband); and AIHD (from husband and another donor). AIHD has some psychological advantages since there is the possibility of the husband's sperm fertilizing the wife's ovum or egg.

"In vitro" reproduction is the fertilization of an egg in a test tube. Aldous Huxley, in his "Brave New World" published in 1931, predicted the production of test tube babies. Time magazine reported that in 1961 an Italian biologist, Daniele Petrucci, fertilized a human egg in a laboratory and kept it alive in a glass tube for 59 days before an accident halted the experiment.

One of the possibilities of "in vitro" reproduction has been seen in the case of a woman married for several years but who could not have a child because she had defective organs which could not supply an ovum the normal way. One of her eggs could be artificially taken from her ovary and fertilized "in vitro" with her husband's sperm and then reimplanted in her womb.

Clone comes from the Greek word "klon" meaning a cutting in the sense of a gardener using a cutting to produce a new plant. Through cloning it is predicted that in the near future a person will be able to produce biological carbon copies of himself. Cloning occurs when a cell of a particular organism is removed from the organism and the nucleus is stimulated in such a way that it begins to reproduce.

Cloning occurs naturally in certain bacteria, plants and some lower animals. Biologists have already cloned frogs, salamanders, fruit flies and a few vegetables. No report has appeared that any mammals have been reproduced by cloning but the theoretical know-how is now a fact.

Christians are divided on the subject of biomedical reproduction. Those who reject AID do so on the ground that theologically it violates the monogamic (one man-one woman pattern of marriage) principle of the "one flesh" (Gen. 2:24) relationship. Psychologically AID, it is held, may result in a sense of failure on the part of the husband. Again, there is

the danger of incest. A young couple planning to be married were told by their family doctor that both had been conceived by artificial insemination with different mothers but by the same donor sperm. Hence, they were actually half brother and half sister. The marriage was canceled.

Those who espouse AID and AIH believe these are legitimate ways for a woman to overcome childlessness. A planned child, it is argued, would be a wanted child and would receive love and care.

Adoption, of course, is an alternative to artificial insemination. But adoption is often a long and frustrating process. And some couples want a child by the wife even though it means taking the AID route.

"In vitro" reproduction poses ethical problems. There is the ethical question of separating procreation from sexual love and marriage. Transferring procreation to the laboratory poses a threat to marriage and the family by destroying a vital personal relationship in an increasingly impersonal world. In short, it may have a dehumanizing effect upon the whole process of reproduction and upon persons.

"In vitro" procreation also poses the problem of commercialization. The "womb renting" business is already emerging. Now that it is possible to fertilize eggs in the test tube, wives who desire children but do not want to go through the natural process of having them because it would interfere with their careers can rent a surrogate mother. Laboratory grown embryos can be implanted in a hired woman who will bear the child.

Cloning likewise involves a bundle of moral questions. There is the identity problem. Does not everyone have a right to his or her own genotype and not to be a carbon copy of someone else? Who wants to have a genetic type of someone who has already lived? Is it not possible that cloning will upset nature's balance of the sexes? More males than females or vice versa may be desired and produced.

Yet some of these new ways of procreation can be a blessing. They bypass the problem of sterility in husband or wife, may avoid passing on genetic diseases and preserve the family likeness. Cloning from the dead may be possible if done before "cell death" which takes place a few hours after the brain and heart cease to function. Hence, the family line could be carried on in case the deceased had no children.

Experimentation must proceed in terms of guidelines to avoid inhumane use of these new ways of producing people. In short, these new technologies must be used to achieve the positive values and consequences of biomedical reproduction for improving the quality of life.

—Henlee H. Barnette

# Christian Lifestyles

[continued from front page]

He challenged Christians to get involved in prison reform and in meeting the needs of inmates on a weekly basis. "The major thing to remember is you have to keep persevering," he said. "What we are calling you to has no glamor. You'll be rebuffed; but God can use it."

Colson, who served a seven-month sentence in Maxwell Prison in Alabama, said he still feels tension when he walks into a prison today. He described the prisons as "stinking rotten holes" with "utter pervasive bitterness and despair everywhere."

## Morality and Television

A Los Angeles television station manager strongly disagreed with a Southern advocate of television reform who charged that television is a "moral wasteland" which has a strong negative impact on shaping moral values of American people.

Van Gordon Sauter, vice president and general manager of KNXT television station in Los Angeles and former vice president of program practices for CBS television network, debated the point with Harry N. Hollis, director of special moral concerns for the Southern Baptist Christian Life Commission, based in Nashville.

Hollis argued that television programming profoundly shapes contemporary lifestyles, sometimes for good, but far more frequently, "what television is doing to us is essentially negative."

Sauter strongly disagreed, saying that television does not dictate any change in society. Rather, he said, television "responds to change within the

society and mirrors the values of society."

He said it is wrong, and even dangerous, for advocating of television reform to urge community values.

"Television is there to entertain," Sauter said, "no more, no less. It is not there to determine or advance value systems. I don't believe television has a profound impact on changing society. It is society that changes television."

Hollis countered that television systematically stereotypes and dehumanizes people, exploits and abuses women, blunts moral sensitivity, contributes to drug culture by picturing the use of drugs as an acceptable way of life, is the nation's number one sex miseducator, contributes to family instability, helps precipitate violent acts and blunts sensitivity to the harm violence does to human beings.

"I believe the negative impact of television programming on contemporary lifestyles is as great as any social crisis that we face," Hollis said.

## Evangelism

A cheap evangelism that provides little more than "fire insurance" to escape Hell permeates America, evangelist Tom Skinner told the national seminar.

Skinner, president of Tom Skinner Associates, a New York based evangelical group, castigated the church for "abandoning the inner city" and for spending most of its money to make worship more comfortable.

He said that Jesus announced the arrival of the Kingdom of God when he began his ministry. "If the kingdom of God has arrived, the logical question is 'where is it?'" he asked participants in the seminar. It's not on earth, he said, because "on earth, Jesus

is not Lord. The world is in the hands of the Evil One."

But we have been duped by a certain kind of Americanism, Skinner said, which says, "Hey, Jesus may not be Lord on earth but at least he's Lord in America." That assumption is obviously false, he continued, because of the oppression, injustice, poverty, hunger and racism that exist in America.

## Carter: Goliath? Moses?

President Jimmy Carter has been charged with ineffectual use of political power by William L. Self, Atlanta pastor and president of the Southern Baptist Foreign Mission Board's directors.

Self told a national seminar exploring Christian lifestyles that Carter is a "walking conflict" of power, whose religious conscience may make it difficult for him to exercise power in an "absolute decisive manner."

He accused Carter of vacillation in leadership because of the conflict between power as normally seen in the political arena and Christian power "taught in his Baptist Sunday school."

Carter moved too slowly to deal effectively with the recent coal miners' strike, according to Self, pastor of Wieuca Road Baptist Church.

Carter is "haunted" and "fascinated" by the awesome power he now controls, Self observed. He finds himself a "David (who) has become Goliath," and a "Moses (who) now commands Pharaoh's army."

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## SUNDAY SCHOOL

## BIBLE STUDY

### SUNDAY SCHOOL LEADERSHIP, BUS MINISTRY AND CHURCH ARCHITECTURE CONFERENCES 7:00-9:30 P.M.

- April 24th Florence Baptist Church, Florence  
First Baptist Church, Paducah
- April 25th Central Baptist Church, Corbin  
Crabtree Avenue Baptist, Owensboro
- April 27th First Baptist Church, Hazard  
First Baptist Church, Bowling Green
- April 28th Irene Cole Memorial, Prestonsburg  
Gardenside Baptist, Lexington

Conferences for Teachers and Officers who work with: Preschool, Children, Youth, Single and Young Adults, Median and Senior Adults, General Officers, Church Building Committees, and Bus Ministry leaders

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Campbellsville, Kentucky

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7:30 a.m. - 2:00 p.m. Saturday

Meals and materials provided free. Make your overnight reservations with Campbellsville. Request registration for planning. Write to: K.B.C. Sunday School Dept., P.O. Box 43433, Middletown, Kentucky 40243.

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Leadership: Roland A. Smith, Church Architecture Dept. Baptist S.S. Board  
James E. Rennell, K.B.C. S.S. Dept.  
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Anonymous donors provided this 15-passenger Dodge van to Marrowbone Baptist Center, Hellier, Ky. Beverly Smothers, center director, receives keys from Houston Lanier, KBC mountain missions director. The van will transport about 150 different children each week to the center's weekday programs, a joint effort of the Home Mission Board and Kentucky Baptist Convention.

## Congregations

**New Salem Fetes Charles Hollands**  
New Salem Baptist Church, Nelson Association, honored Rev. and Mrs. Charles W. Holland at an appreciation dinner upon six months of service as interim pastor. An engraved plaque was presented. Over 30 decisions resulted during Holland's brief tenure.

The church has extended a call to Malcolm Hester as pastor. Hester is doing graduate work at Southern Seminary and is a fellow in the school's Department of Evangelism.

A Samford University graduate, Hester has pastored Providence (Ky.) Baptist Church and Mt. Hope Baptist Church, Crane Hill, Ala.

**Resolution Favors Roy Johnson**  
Greenview Baptist Church, Florence, passed a resolution of appreciation for the life and ministry of Roy A. Johnson who died Dec. 30 at age 85.

Johnson was interim pastor of Greenview on two occasions and his ministry touched almost every church in northern Kentucky. He was cited for understanding, counsel and dedication.

### Sparks Passes

D. Chester Sparks, president emeritus of Oneida Institute, died Mar. 29 in Springfield, Mo. Memorial services were held Ap. 1 in Oneida Chapel with burial to follow at Mackville, Ky.

The family requested in place of flowers contributions be made to Oneida Baptist Institute.

### Brandenburg Honors Billy Marcums

Members of First Baptist Church, Brandenburg, and other friends honored pastor and Mrs. Billy D. Marcum on their 10th anniversary with the church. Calvin Pollock, church moderator, presided at the occasion, a monthly family night dinner.

Pollock reviewed Marcum's 10 years of ministry and tributes were expressed on behalf of the church by Mrs. Betty Hoskinson, L. G. Jenkins Sr., David Pace and Mrs. Doris Jean Embrey. The Marcums were presented a love offering and a print of the state capitol bearing signatures of those present.

Marcum, active in many phases of community life, is also a director of Western Recorder.



### Four Generations—One Church

New Hope Baptist Church, Elizabethtown, Larry W. Brown, pastor, includes four generations from one family in its membership (l-r): Mrs. Hallie Russell, Melody Menard, Mrs. Sue Menard and Mrs. Beatrice Thompson.

Mrs. Russell and Mrs. Thompson are nursery workers. Mrs. Menard is assistant teacher in the couples department. Melody sings in the youth choir.

### Handbell Clinic Rescheduled

Nine churches have pre-registered for a handbell-festival clinic Apr. 15 at First

Baptist Church, Mt. Washington. Due to bad weather Mar. 4 the clinic was postponed from that date to Apr. 15. It is sponsored by the Church Music Department, Kentucky Baptist Convention.

Guest director will be Truitt Roberts, First Baptist Church, Starkville, Miss. Participating churches include: Georgetown; First, Lawrenceburg; South Elkhorn, Lexington; Highview, Louisville; First, Middlesboro; First, Mt. Washington; Immanuel, Paducah; First, Richmond; and First, Paintsville.

### Woodland Sets Revival

Woodland Baptist Church, Middletown, will hold revival services Apr. 28-30, nightly at 7 p.m. and Sunday at 10:50 a.m. and 5:15 p.m. Jay Brown, evangelism director, Kentucky Baptist Convention, will be evangelist.

### Kentuckian WMU Writer

"Help! I'm a WMU Daddy!" is the subject of an article appearing in the May issue of Royal Serive, published by the Woman's Missionary Union; Birmingham. The author is James H. Cox, associate editor of Western Recorder.

## Personnel

### Harold Price to Hurstborne

Harold Price, a recent graduate of Southern Seminary, has been called as minister of education at Louisville's Hurstborne Baptist Church. He had served Shively Church, Louisville, during his seminary career. T. L. McSwain is pastor at Hurstborne.

### Randolph Resigns Madisonville

Wayne Randolph, minister of music at First Baptist Church, Madisonville, for five years has resigned to accept a similar position at Second Baptist Church, Memphis, Tenn. James Hatley is pastor at Second; Harold J. Purdy is the Madisonville pastor. Randolph is the son of Kentucky Baptist Foundation executive secretary Grady Randolph and Mrs. Randolph.

### Carvalho Becomes a Tar Heel

Ken Carvalho recently became pastor of Cerro Gordo (N. C.) Baptist Church. He will graduate in May from Clear Creek Baptist School, Pineville. He and his wife, the former Susan A. Redd, are parents of three children.

### Cocanougher Accepts Reid Village

Reid Village Baptist Church, Boone's Creek Association, called G. Truett Cocanougher as pastor effective Apr. 2. Cocanougher was formerly at Kento-Boo Baptist Church, Florence.

### Burdine Takes Home Missions Post

J. T. Burdine Jr., former pastor of Bardstown Baptist Church, has assumed a new assignment for the Home Mission Board as associate director of the Department of Rural-Urban Missions. He will work with bivocational pastors, a newly created service of the Home Mission Board. Mrs. Burdine is a native Kentuckian.

## Korean Fellowship: Bold Missions in Action

### Ralph T. McConnell, Missions Director, Christian County Baptist Association

Sunday services Mar. 12 marked the beginning of shared facilities and cooperative efforts in worship and ministry for Korean and English speaking people at Oak Grove, Ky. On this Sunday there were four simultaneous worship services in the facilities of First Baptist Church. Over 300 people worshiped in the Korean, English and two children's worship services.



Lee

A meeting was held in May 1977 to discuss the Korean work at Ft. Campbell and possible support for Lee. In

Pastor Dall Yong Lee has been working with Korean people at Ft. Campbell for about four years. They were having 75-85 people meeting on Sunday afternoons in a chapel on base. There were some problems, however.

English speaking husbands could not understand Korean and it was difficult to minister to the whole family. Neither could Lee give full time to the Korean ministry. He lived in Nashville where his wife, Jung Suck, operated a beauty shop.

September Lee met with Fred Hill, pastor of First Baptist Church, Oak Grove, and talked of the need felt by the Korean congregation for a more permanent ministry in the community.

On Oct. 19 a group of leaders decided to ask Kentucky and Tennessee Baptists to work jointly with the Home Mission Board to support a full time ministry for Koreans in the Ft. Campbell area. First Baptist Church, Oak Grove, would be the sponsoring church.

Full financial support for Lee is expected to begin in April and he and his wife and their two sons, Yonnie and Dannie, will move to the Ft. Campbell area to give full time to this ministry. The Korean church has 68 members and 22 awaiting baptism. Ruben Canas, language director for Tennessee Baptists, is working closely with this bold mission venture.

The Bible study hour on Sunday morning is a complete merging of the two groups with one class taught in Korean. It is the church's hope that many English-Korean families will find a place to worship here and serve together as a family.



Part of the Korean congregation at Oak Grove.

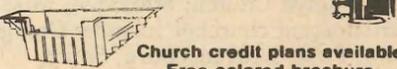


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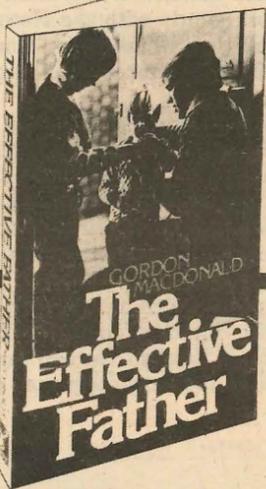
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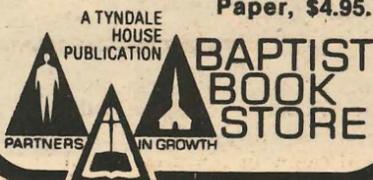
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## Sunday School Lessons

International Series

### Stephen: Martyred Messenger

Gen. 3:1-10,15

This lesson deals with the entrance of sin into human beings.

#### The Test

In the beautiful garden in which God had placed Adam was "every tree pleasant to the sight," whose fruit "was good for food." In the midst God placed two trees: the tree of life and the tree of knowledge of good and evil. The fruit of the latter gave insight beyond what God thought best for man. Man was forbidden to eat of its fruit (2:17). God warned Adam and Eve of the penalty if they disobeyed his command.

#### The Tempter

Soon Adam and Eve became acquainted with a serpent. Satan indwelt its body as he tried to corrupt man.

#### The Temptation

To get Eve to disobey God's command, Satan approached when she was alone. His first words were: "Yea, hath God said, Ye shall not eat of every tree of the garden." He sought to raise doubt about God's word. He insinuated God was unfair. If God had loved them, would he have restricted them? He implied God had made a

difference between the fruits of the garden and was withholding the best from them.

Satan saw his subtle question concerning Eve's liberty resulted in doubt, causing her to question God's love. Becoming more bold, Satan denied God's word by saying, "Ye shall not surely die." This is an example of how Satan works. Satan took her mind from God and occupied it with sinful pleasure. He appealed to her pride by promising her eyes would be opened and she would be as a god.

#### The Transgression

Eve decided to disobey God and partake of the forbidden fruit. Then she influenced Adam to do likewise.

#### The Treatment

Adam and Eve came to have a sense of guilt. They did what sinners continue to do, namely, flee from God and attempt to cover sin with their works. But sin cannot be covered with works of men. The sin of Adam and Eve brought terrible penalties. Prior to their sinning they enjoyed fellowship with God but sin separated them from him and the blessings he provided them. They were expelled from the garden.

Life and Work Series

### What Is Sin?

Acts 7:2,44-53,58

Members of a synagogue composed largely of Jews from various countries argued with Stephen. They contended he had said Jesus would destroy the temple and change the Mosaic customs. Enraged by his fearless proclamation of the gospel these opponents took Stephen before the Sanhedrin, bribed witnesses to swear he was guilty of blasphemy so he might be put to death.

It was the custom of the Sanhedrin to allow the accused to plead guilty or not guilty and to speak in his own defense. Caiaphas, the high priest, asked Stephen his plea. His reply was not a direct answer but it revealed his attitude toward God.

When one cannot meet an argument he frequently resorts to anger. Such was the reaction of Stephen's enemies when he delivered his address and exposed their sins. They rushed on him and tried to tear him to pieces.

Stephen began his speech with reference to the time when Abraham was called from Ur until he settled in Palestine, in fulfillment of God's

promise. In reviewing the salient features of the history of Israel while those in his audience listened attentively, he sought to win respect by referring to Abraham. In Stephen's delineation he pointed out the Jews had been disobedient to God in history. Then he accused his listeners of having the same rebellious nature of their forefathers. Furthermore, he charged the Sanhedrin with the murder of Christ.

They rushed Stephen out of the city to stone him. As the stones struck him he prayed for those taking his life, saying, "Lord, lay not this sin to their charge." His attitude was one of forgiveness.

One spectator who seemed pleased with the pitiless fury of the mob was Saul of Tarsus. He guarded the cloaks of those who assaulted Stephen. By his silence Saul gave his hearty approval to Stephen's martyrdom. This scene was implanted upon Saul's mind. Of this incident Augustine said, "If Stephen had not prayed, the church would not have had Paul."



## Frank Owen

### Easter Afterthought

To live again was the burning desire of the Egyptians. The after life was the biggest thing in their religion and preparation for it was the preoccupation of ancient Egyptian rulers.

The mighty pyramids were built by kings who could afford such tombs, in which their carefully mummified bodies were ordered to be placed and their personal treasures placed there with them for use in their next life also.

Even food and other provisions were placed in these super-elaborate tombs in case such provisions should be needed either on the way to the next life or upon arrival there. As soon as a king began to reign he began to have his tomb built.

Later kings and queens in a period of less affluence sought out a natural pyramid, a mountain in the upper Nile that looked quite like a pyramid. They buried their dead in equally elaborate tombs, hewn out of rock beneath the base of the common pyramidal mountain. The kings were placed on one side and the queens on the other and again all the treasures were buried with them.

Where did the Egyptians get this powerful belief in the after life that caused them to spend huge fortunes and lifetime effort at such elaborate preparation? All of this was centuries before Jesus and much of it before any of the Bible was written. Whence came this appetite and this conviction? This hunger for the afterlife and conviction of its reality was within the souls of the Egyptians by design like it is in the rest of us. The God who made us and who presides over the universe made us to fit the facts. Jesus made these facts historical and confirmed our heart's longings when he arose from the dead.

Our Cooperative Program receipts in March totaled \$601,854.02 as compared with \$543,251.46 the same month last year. Since March reflects February church offerings (which was terrible weather) I thought this was a great offering. God bless the people and the churches for their generous support through the Cooperative Program.

## Calendar

Southern Baptists' April emphases include life commitment, church vocations and church libraries. In addition, the denominational calendar features Jewish Fellowship Week Apr. 10-16.



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## Missions & Ministries

**US-2 Appoints Four**  
Four persons have been appointed US-2 missionaries by the Home Mission Board.

**Mark Boes**, Berea, will serve in Anchorage, Alaska.

A native of Kentucky, Boes is a graduate of Berea College. Prior to appointment, he was employed by Metropolitan Life Insurance Company in New York.

Boes' wife, Maryjane, is also a graduate of Berea.

**Erlene Grise**, Bowling Green, will serve Atlanta.

A native of Quality, Miss Grise is a graduate of Western Kentucky University. She has served with the Youth Conservation Corps in Bowling Green.

**Marty Hogue**, Louisville, will serve in Missouri.

A native of South Carolina, Hogue is a graduate of Southern Seminary.

**Douglas Kauffman**, Louisville, will serve in Eugene, Oregon.

A native of New Jersey, Kauffman is now studying at Southern Seminary. He is married to Sally Hill Kauffman who is also studying at Southern Seminary.

**HMB Appoints Mrs. Sumrall**  
Becky Sumrall, Louisville, was appointed missionary by the Home Mission Board and will serve as a director of Christian social ministries in Gadsen, Ala.

Mrs. Sumrall is a graduate of Georgia College and Southern Seminary. She served as community minister at the Home of Innocence, East Baptist Church, Louisville.

Her husband, Robert, is also a graduate of Southern Seminary and served as an intern as a missionary associate with the Home Mission Board, Louisville.



**Gene Williams**, Va. member of the BSSB, presents the first copy of *Higher Ground*, the biography of missionary W. B. Glass, to its author, **Eloise Glass** [Mrs. Baker J.] Cauthen. Mrs. Cauthen, Glass' daughter, is donating all her royalties to the FMB.

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