

Seek 1451 for foreign missions

Missionaries on 92 fields are calling on Southern Baptists to reinforce their ranks with 1451 new missionaries in the next 12 months.

The new personnel requests seek half again as many missionaries as the 2832 already serving overseas through the Southern Baptist Foreign Mission Board.

More than 70 percent of the job requests are in the evangelism and church development category, with general evangelists again heading the list of priority needs.

But the range of needs is wide, with requests being made for new personnel in 50 different kinds of jobs. These range from a food production specialist in Bangladesh to a French-language editor to help prepare printed materials needed in the French-speaking countries of West Africa.

The requests, decided upon in meetings of missionaries on each field, were reviewed as the board's missionary personnel department brought in its regional personnel representatives to meet with home office staff and area secretaries.

With 45 more new missionaries expected to be approved at its October meeting, the Foreign Mission Board, which approved 279 in 1977, is almost assured of topping the 300 mark in appointments this year for the first time. But even these record numbers will fall less than a fourth of the overseas needs for career missionaries, emphasizes Louis R. Cobbs, secretary for missionary personnel.

"Southern Baptists are going to have to face up to some very significant decisions about the role that God may be expecting them to fill in this day of bold missions," Cobbs declared. Although unsettled conditions prevail in many areas, he noted that such periods often are the time when people are most open to changes in their way of life—including the willingness to hear the gospel message.

Some missin fields waited years to fill critically needed jobs. So far this year, only five persons—two

couples and a single literacy worker—have been sent for all of West Africa.

"This has been a lean, lean year for us," says John E. Mills, area secretary who coordinates the work of 328 missionaries in the nine countries in that sector. "We do have another couple and a single person being considered for appointment later this year, but our missionaries are asking us, 'Hey, what does all this Bold Mission Thrust really mean to us out here on the field?'"

This year's personnel requests include 315 general evangelists, 68 teachers for seminaries, institutes or theological education by extension, 25 religious education promoters, 16 student workers, 15 musicians, 13 youth workers, seven English language pastors and 15 others to do work related to evangelism and church development.

Health requests are again urgent, as the board seeks 29 physicians, eight dentists, 14 nurses and 12 other medical personnel. Forty non-theological educators are needed—11 for the elementary level, 13 for secondary, 12 for college and four in other categories related to this specialty.

The list also points up needs for 24 media workers, 18 business personnel, five in support ministries and 40 in a variety of other positions, including 16 for agricultural evangelism.

Cobbs also cited many opportunities available for single men and women. Almost a fourth of the total job requests could be filled by single women, and 41 requests specify single women. A total of 201

requests are open to single men.

Major needs in areas hurting most for new personnel include:

East Asia—General evangelists and urban evangelists are needed to assist in evangelization of Hong Kong; six general evangelists and two student evangelism workers are needed in Korea; and 10 general evangelists top the personnel needs for Japan, where half the career and associate missionary force will reach retirement age within 12 years.

Upper Volta and Ivory Coast—General evangelists are requested to take advantage of responsiveness in these French speaking West African countries. Cities with 25,000 to 70,000 population have no Baptist witness.

Bangladesh—Four general evangelists are sought for rural outreach in the villages where people are particularly responsive and a biochemist and high production specialist and a biochemist also have high priority.

Thailand—Nine requests are listed for missionary evangelists to work in the Bangkok metropolitan area to implement an urban strategy program that seeks to plant a house church in every neighborhood of the city. Others are needed to help develop churches in rural areas near the cities and to work with refugees.

Rwanda—Two teams of two couples each are needed to work in the rural areas of this small but densely populated country in central Africa. Each team would include an agriculturalist and a veterinarian. In addition, at least one more general evangelist would be needed to work with the teams.

Cauthen retiring; search group to seek successor

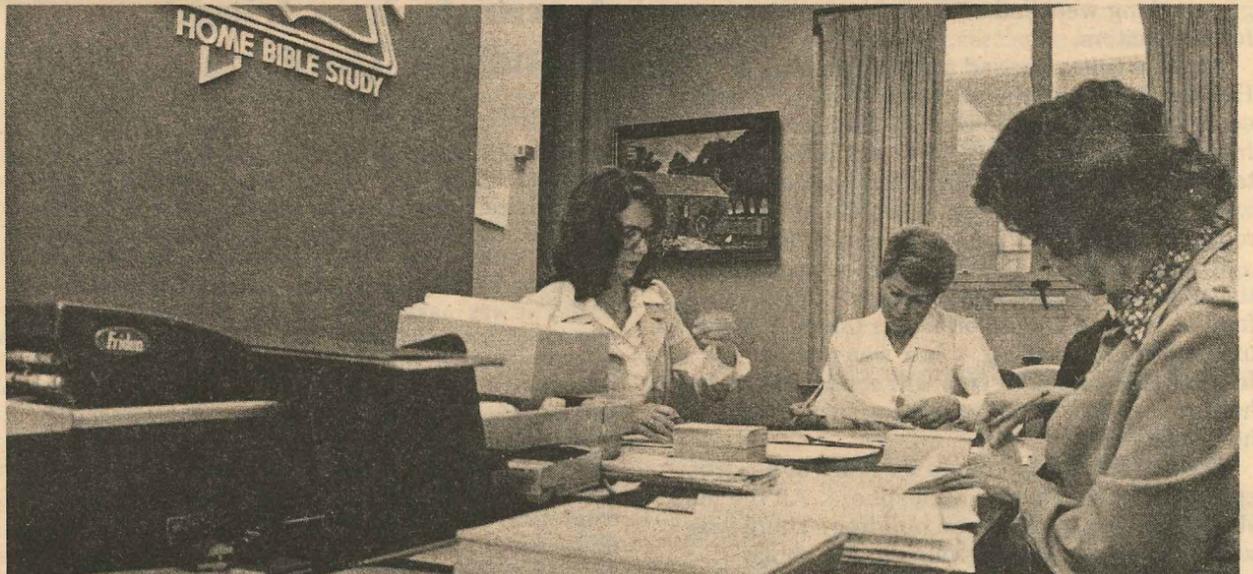
A 15-member search committee headed by M. Hunter Riggins Jr., Poquoson, Va., was named Oct. 11 to begin seeking the person who will succeed Baker J. Cauthen as executive director of the Foreign Mission Board when he retires at the end of 1979.

The committee, appointed at the board's annual meeting in Richmond, was asked to bring a progress report to the board's April meeting in Kansas City and a full report at the August or October meetings.

Cauthen, who has guided Southern Baptist foreign missions in its period of greatest growth, will continue to serve through 1979. He will reach the board's mandatory retirement age of 70 on Dec. 20, 1979.

Six laypeople and nine clergymen make up the search committee. Four women are among its members. All are members of the Foreign Mission Board. It was appointed by board president William L. Self in consultation with the two board vice presidents at the initiation of Cauthen.

Doris (Mrs. Ray) Mullendore, Bowling Green, is one of the committee members.



A growing staff is being employed to process the hundreds of letters pouring into Home Bible Study at the Sunday School Board. Many wrote after viewing the first segment of "At Home with the Bible," while

others have read about the Bible correspondence course and wish to receive the monthly Home Bible Study Guide.

New SBC television Bible study brings lots of mail

Mail response to news and advertisements of the Baptist Sunday School Board's new Bible correspondence course reached a one day high of 859 requests with letters continuing to pour in at a rate of several hundred a day.

Many people heard about the monthly Home Bible Study Guide on the first segment of "At Home with the Bible" which aired Oct. 1 on five television and eight radio stations. By the end of October, the program will be seen on 12 other TV stations and through more than 1000 cable systems.

Prompt and accurate response to people's letters will be a key to the success of Home Bible Study, said

Chester Russell, membership activities coordinator. "Every person must be given individual attention, as if they were in a Sunday school class."

Russell noted that the Bible correspondence section currently is hoping to handle all requests within one week and hopes to cut that time to two days as soon as possible.

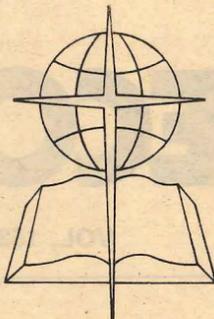
Among the approximately 5000 requests to enrol in Home Bible Study, many express a desire to use the guide with weektime Bible study groups.

"For me this could be the chance for God to use me in a Bible study in an apartment building," wrote Mrs. Owen Patton of Chattanooga, Tenn.

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

WESTERN RECORDER

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C. R. Daley

Daley Observations

Baptist Men meet in the mountains

Kentucky Baptist men and boys went to the mountains for their annual Brotherhood and Royal Ambassador meetings this year and enjoyed the experience thoroughly. For the majority of several hundred men and boys it was their first sight of Oneida Institute, the flourishing Baptist boarding high school nestled in the mountains of Clay County at the headwaters of the Kentucky River.

The convention lifestyle this year was quite different from the usual. The men slept in a girl's dormitory and the boys slept in sleeping bags on the floor. The Oneida students were given a long weekend off in order to make room for the visitors.

At meal times instead of ordering from a Holiday Inn menu the men and boys were treated to the bounty of the Oneida kitchen and freezers. The sumptuous food was piled high on tables and more than a few whose appetites were whetted by the crisp mountain air made more than one trip through the buffet lines.

It was one of the few Baptist meetings where there were no registration fees, no charges for food or lodging and no offerings taken. Instead of charging for lodging, a box was placed in front of the chapel for free will contributions to help cover the cost to Oneida for such hospitality.

The Oneida setting made for more of a retreat spirit than a convention atmosphere. All the men stayed and ate in the same building. There was no place to go in small groups to get an ice cream cone or to have a steak. Men who have been together in Brotherhood conventions for many years really came to know one another for the first time in an intimate way and seemed to enjoy it immensely.

The program was one of the best in years. It afforded a wide variety of speakers from cowboy evangelist Boyce Evans to denominational statesman Albert McClellan, from Wendell Belew of the Home Mission Board to Marshall Phillips, a former missionary to Africa. The most inspiring moments in the convention, however, came not from the guest speakers but from Baptist laymen who related their experiences in backyard Bible schools, building projects and personal witnessing in Honduras and in pioneer mission fields in America.

The most unforgettable character of the convention was not any guest speaker but was none other than Oneida president Barkley Moore. This amazing, indefatigable personification of Oneida was everything to everybody and everywhere at the same time. Everytime he found as many as two or three visitors together, he had them on a deluxe tour of the Oneida facilities. Long after the visitors forget most of the im-

pressions of the convention they will remember Barkley and Oneida.

The trip, itself, was a revelation for those unfamiliar with this fascinating part of Kentucky. They were surprised to find interstates and parkways making remote Appalachian areas easy to reach. They wondered at the contrasting scenes of mountain life almost untouched by modern influences and the affluence and wealth of the black gold rush of coal rich areas. They could scarcely believe how hard it is to get through the traffic jams in Manchester (population 1700) on a Friday and Saturday near the first of the month when welfare checks intensify the already booming coal rich economy.

Travelers to Oneida found autumn signs more pronounced in the mountains in early October than in other parts of Kentucky. The dogwoods are already crimson on the hillsides, light shades of yellow and brown are replacing the rich green, tall piles of firewood stand beside houses and streams of smoke curl above chimneys as the first fires of winter relieve the early autumn chill.

The usual good planning of Brotherhood leaders Forrest Sawyer and Calvin Fields was reflected in the Oneida convention. The one thing lacking was more men and boys to be blessed by the experience.

Guest Editorial

A tribute to a friend: Gaines S. Dobbins

by Wayne E. Oates

"Greater love hath no man than this: that he lay down his life for his friends." We associate this with martyrdom, naturally, because The Lord Jesus Christ said it. We miss much of his meaning in doing so. Folks like Gaines Dobbins saw "laying down one's life for one's friends" as a daily life process. Hour by hour and day by day he was making new friends, keeping friends, and enriching friendships. He said to me in 1975: "As young as you are, you need continually to be making new friends. If I had relied entirely on the friendships I had when I was 58, I wouldn't have any friends now!"

When I think of Dr. Dobbins as a friend, my mind spun back over the years since 1943 when I met Dr. Dobbins. I asked: "What did he teach me about friendship? After all he was a great teacher who made a difference."

The first thing he did was to send me to a book by Washington Gladden entitled: *The Christian Pastor and the Working Church*. He pointed to a chapter on "The Pastor as a Friend." I read it again yesterday. Gladden describes Dr. Dobbins: "The pastor as a friend has that commitment to find that which is good, decent, and lasting in all the people around him and to enable them to use it to meet the human needs of their neighbors."

The second thing Dr. Dobbins taught me was this. He said: "Don't restrict your friendships to one class of people, especially to just other ministers. Get out of that safe confine and meet people of every walk of life, of all levels of education, of other kinds of education than your own." Dr. Dobbins never insisted that a friend be exactly like himself. To the contrary, his infinite curiosity revelled in the differences!

The third thing I learned about friendship from Dr. Dobbins is that one does not lose friends in times of adversity, reversals, unpopularity. No, he or she finds out who his or her friends really are. Dr. Dobbins simply refused to let party cries and bad times in his friends' lives cause him to abandon them. On Monday before he died Friday, he called me about the profound suffering of a mutual friend of ours. He was reaching out to his friend. If the mark of maturity is the capacity to form and maintain lasting relationships, then Dr. Dobbins was the most mature among us, not just the oldest. He never quit maturing in behalf of advancing

age. He faced death with a mellow sense of humor. He was given a new pacemaker for his heart recently. On June 30, 1978, I visited him in Birmingham. He told me: "They gave me a new pacemaker. They say it will last 10 years. Now, I will have to rewrite my will. I wouldn't want a fine pacemaker to go to waste! I'll never live 10 more years."

The final thing I want to say about friendship is that Dr. Dobbins could be a friend to younger, young, or very young persons and never cause them to feel inferior. He was a parent to me, a person without a father. He had the gentle tenderness of a good mother and the hard-nosed realism of a good father. Yet, he always treated me as a man and not as a boy. Paternalism was never there. Parental friendship—a rare mix—was.

Little wonder is it then that little children, vibrant young people, and a whole convention of Baptists always saw him as friend. He laid down his life hour by hour for us. Old battle-scarred veterans still in the arena of combat with sin, disease, and the hideous forces that enslave people lay down our tools and come and pay homage to our friend in Jesus Christ—Gaines S. Dobbins.

Baptist Forum

A comment on redemption

I applaud the general tenor and spirit of your article, "Sexual immorality in the ministry," and I respect the insight you bring to bear from the perspective of your long and strategic ministry.

At the same time, I would like to express a divergent view on one issue: "The forgiveness should include redemptive help in salvaging his ministry . . . but not in the church where the offense occurred."

In this brief letter I can't develop a fully supported argument, so here are two points that concern me, stated as questions and accompanied by brief comments: Why should a church in another community, after being informed of the situation, be MORE forgiving or redemptive than the church where the offense occurred? It seems to me that REAL forgiveness could be evidenced by working with the ministry to salvage his ministry where he is.

May it not be a convenient cop-out simply to say, "His effectiveness is finished here," when a minister commits a grievous sin? I have heard that statement uttered with the finality of Absolute Eternal Truth as if it were written in the New Testament in bold face type! Who said so? It seems to me that it's simply harder to work with, and solve, problems than it is to run the preacher off, so most people want to opt for the path of least resistance. Does any one sin undo an entire ministry of good or prevent any other further good being done?

Consider this analogy: If a husband sinned grievously against his wife and she forgave him, would you suggest that he should have the right to a married life, but not with the wife sinned against—only with another woman who was willing to accept him after knowing all the facts in the first case? Adultery may be grounds for divorce; but it does not make divorce mandatory!

Robert L. Hartsell, Shepherdsville

Fall reflections

At this time of the year, God's creation in the glorious fall time, the leaves are falling, some red, some yellow, some brown, are slowly but surely tumbling down to the earth to rot and decay. At this time of year it is resplendent in its beauty, which only he can bring about.

We who are able to witness and to enjoy his creations are surely blessed far beyond our just desserts.

We, in a fashion, are as the leaves slowly but surely tumbling down, as it were, to our future home. Which will it be? The home God has prepared for us, or the place of untold and endless agony and torment. It is up to us now to make that decision.

How about attending a Sunday school and worship service each Sunday.

W. E. Duchemin, Walton

Baptist News in Brief

At Pascagoula, giving's up

Calvary Baptist Church, Pascagoula, pledged \$101,512 for Bold Mission Thrust at one Sunday evening service through a missions challenge campaign, a new effort designed by the Mississippi Baptist stewardship staff.

Calvary is the first SBC church to use this campaign procedure to raise money for home and foreign mission projects.

The fund-raising campaign provides for an extensive emphasis on missions education culminating in trained visitors going into every member's home seeking a weekly commitment to the new church budget and further weekly commitment to Bold Mission Thrust. The budget commitment is for one year and the mission commitment is for three years.

A kick out of Septien?

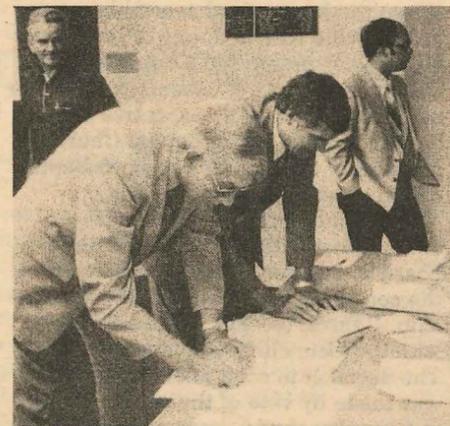
Dallas Cowboy place kicker Raphael Septien became the 20,000th member of First Baptist Church, Dallas, during services honoring pastor W. A. Criswell's 50th year in the ministry and 34th as pastor of the church.

Septien, who kicked last year for the Los Angeles Rams in the National Football League, succeeded the Cowboys' All-Pro place kicker Effren Herrera, who was traded to the Seattle Seahawks.

The 24-year-old Septien, a native of Mexico, first began attending a Baptist church in Lafayette, La., with his girlfriend, Linda Council, whom, he said, "led me to the Lord."

Currin new state executive

Jim Currin, Indiana pastor and former state Sunday school and missions director, has been elected executive director of the Baptist General Association of New England effective Dec. 1.



Harold Hanks (l), Brotherhood leader, and Bill Messer, pastor of Sand Spring Baptist Church, register for the KBC Brotherhood convention.



Enjoying breakfast at the 1978 State Brotherhood Convention at Oneida are (l-r) Marshall Phillips, Wendell Belew, Forrest Sawyer and J. T. Raisor.

Currin, 50, has been pastor of Northside Baptist Church in Indianapolis for nine years and chairman of evangelism for the local association.

He held pastorates in Kentucky and served on the executive boards of both Kentucky and Indiana.

Ministers' Wives to meet Nov. 14

Among the many meetings at this year's Kentucky Baptist Convention will be the annual meeting of the Ministers' Wives Fellowship, Nov. 14 at 5:30 at Third Baptist Church, Owensboro.

The speaker for this year's dinner meeting is Mrs. Barbara Joiner of Columbiana, Ala. Mrs. Joiner is actively involved in the Acteens and Senior High Church Training programs at her church. She writes for various Southern Baptist publications, and is currently writing a book for WMU's spiritual development series.

The theme of the meeting is "The Way We Were . . . What We Can Be." Tickets may be purchased Nov. 13, 14 at First Baptist Church, Owensboro for \$2.50 each, or reservations may be made by contacting Mrs. Billy Hurt, First Baptist Church, Frankfort, KY 40601.

Deny church-state cases

On the first day of the 1978-79 U. S. Supreme Court term the justices disposed of 800 cases, denying six petitions involving church-state questions. Only 22 cases were accepted for oral argument and eventual decision.

The church-state cases included rulings against the Church of Scientology and the Unification Church. The court also denied a petition by an evangelistic association in Texas; refused the appeal of an Orthodox Jewish woman in Tennessee to have the state provide employment tests on days other than Saturdays; let stand a Wisconsin plan for providing bus transportation to students in parochial schools; and declined to review a Colorado policy of assigning some child custody cases to Roman Catholic welfare agencies.

Callaway elected editor

Joseph A. Callaway, professor of Old Testament archaeology and director of graduate studies at Southern Baptist Theological Seminary, was elected to a three year term as editor of the *Annals of the American Schools of Oriental Research*.

Baird to head men, again

Charles Baird, a former banker and prominent Baptist layman in Kentucky, was elected to a second term as president of Baptist Men in Kentucky in the 1978 State Brotherhood Convention at Oneida, Oct. 5-7.

Serving with him will be G. T. Cowan as first vice president, Steve Chilton as second vice president and J. T. Raisor as secretary. Chilton is also president of the Kentucky Baptist Royal Ambassador Pioneers.

Regional directors elected for 1979 are: George Patmor, John Foe, Harold Hanks, Bailey Sadler, C. A. Easterling, Curtis Phipps, Bob Scrivner and Clarence Floyd.

The 1979 convention will be at the First Baptist Church, Bowling Green, Oct. 4-6. In 1980 the host church for the convention will be Mill Creek Baptist, Radcliffe, and the date will be Oct. 2-4.

FMB ok's \$71 million

Southern Baptists' effort to accelerate Bold Mission Thrust worldwide began to take realistic shape at the annual meeting of the Foreign Mission Board.

In a crowded three-day schedule the board approved 45 new missionaries to set a new mark for missionary appointments in a single year, approved a record \$71 million budget and dedicated a new office wing to handle the increased flow of Southern Baptist missionaries and volunteers.

A committee of 15 board members was named to begin seeking a successor to Baker J. Cauthen, who will retire at the end of 1979.

Other actions opened work on Mauritius, a 720-square-mile island in the Indian Ocean; welcomed the sponsorship of the Baptist Theological Seminary in Ruschlikon, Switzerland, by European Baptists; and honored 13 retiring missionaries with a cumulative total of 500 years of overseas service.

The 1979 foreign missions budget of \$71,181,429 represents an increase of more than \$7.7 million over that of the

current year. More than \$61 million will pay for foreign missions operating costs and \$8 million will go for capital allocations. About \$1.5 million was set up in a special contingency fund as a protection in case income should fall below estimates.

Because of inflation, the decline in value of the American dollar abroad and the growing number of missionaries, more than 55 percent of the budget is needed to support the missionaries sent overseas. An additional three percent is earmarked for missionary housing abroad under the capital needs section.

Both reminiscences and aggressive advice for the future marked dedication of the new 39,380-square-foot addition to the board's home office building.

Carolyn Weatherford, executive director of Woman's Missionary Union, cut the ribbon for the \$1,510,272 wing.

The new addition's third floor, built now to take advantage of cost savings in construction, will be finished out when needed for future expansion.

250,000 may see SBC

Plans call for 250,000 persons to witness a service in Houston's Astrodome dedicating 1000 missionaries during the Wednesday night program of the 1979 national meeting of the Southern Baptist Convention June 12-14.

Convention planners hope 50,000 persons will come to the Astrodome to participate in the service featuring evangelist Billy Graham while another 200,000 view the proceedings by satellite transmissions to a number of U. S. cities.

Negotiations are underway, according to James L. Pleitz, chairman of the

SBC committee on order of business, to telecast the program on large screens in at least 10 cities.

Pleitz, pastor of Park Cities Baptist Church, Dallas, said such a program would cost Baptists in those localities \$6500 for the telecast. The cost of beaming the telecast up to the satellite is \$9000, he added.

The SBC Foreign and Home Mission Boards, joint sponsors of the dedication service of the 1000 persons entering mission work for one or more years, will underwrite the \$9000.

25 years for R. E. school

"Responding to the needs of Southern Baptists" is how Allen Graves describes the first 25 years of Southern Baptist Theological Seminary's School of Religious Education.

The school's dean for 17 of its 25 years, Graves' remarks come on the eve of its Oct. 24-25 anniversary celebration. John Westerhoff, professor of religion and education at Duke university Divinity School and Harry Piland, secretary of the Baptist Sunday School Board's Sunday School Department, will join former deans, alumni and students at the two-day event.

Graves says the seminary "has always attempted to respond to the present and future needs of the denomination. The growth of the R. E. student body and the expansion of its programs indicate our commitment to fulfill those needs."

Numbers bear out Graves' claims.

Last year enrolment in the school climbed to a record 440 while the faculty, which numbered seven in 1953, grew to 14 full time professors with many other visiting instructors.

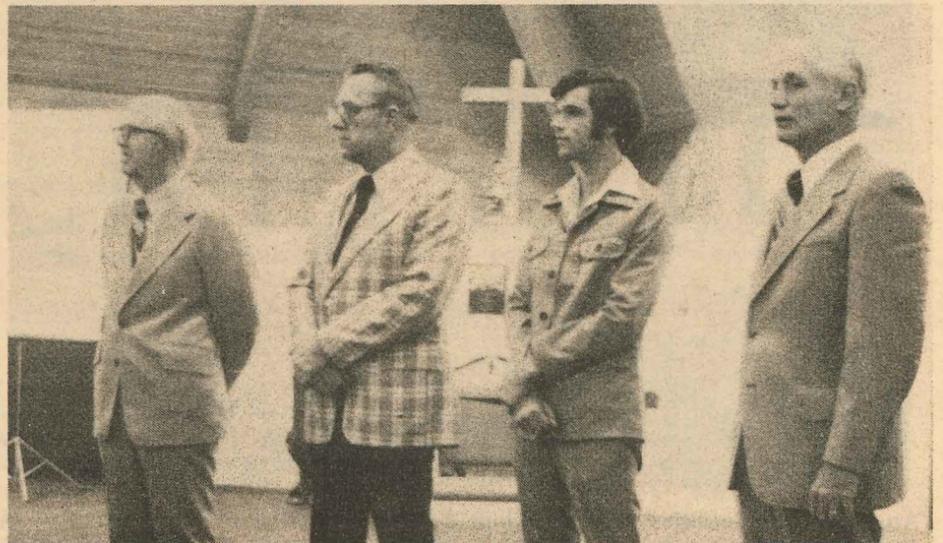
What stands out in the school's 25 year history?

"It has to be the people," Graves quickly answers. "I have a deep satisfaction in knowing that we've attracted a student body of the highest skill."

Missionaries vacate Beirut

Three Southern Baptist missionary couples and a missionary journeyman have left Beirut as the result of extensive fighting between Christian rightist militia and the Syrian peace-keeping forces.

The missionaries planned to return by mid-October if fighting subsided.



State Brotherhood officers for 1979 are (l-r) president Charles Baird, first vice president G. T. Cowan, 1978 second vice president Mark Cain and secretary J. T. Raisor. Steve Chilton was elected 1979 second vice president to succeed Cain after this photograph was taken.

Mountains to the Mississippi

Congregations

Mission celebration at Buena Vista
Mrs. Bette Hanberry, WMU director for Buena Vista Baptist Church, Owensboro, reports an unusual observance of Week of Prayer for State Missions this year.

The observance was combined with a celebration of the 100th anniversary of WMU in Kentucky with old fashioned clothes, refreshments and activities during the entire week.

Executive secretary Franklin Owen introduced the observance with a mission sermon followed by an old fashioned lawn party on Sunday afternoon.

The special events scheduled every day of the week were all held in homes of WMU members as in olden days.

The Buena Vista men as well as young people were included in the celebration which climaxed with a churchwide picnic.

Another special feature of the week was an historical display including pictures of 13 of the 18 women who have served as president/director of the Buena Vista WMU which was organized May 20, 1920, only 25 days after the church was organized.

Mrs. Hanberry said the 1978 offering goal was exceeded.

Chaplain John Carter is retiring

Division Chaplain John E. Carter has been serving God while serving his nation for the last 37 years in the Army and Army Reserve.

Carter's double duty to God and country will end Oct. 22 when he retires. However, he will continue his work at his Okolona church.

Carter, who was promoted to full colonel in September, entered the Army four months before Pearl Harbor and served with the old Army Air Corps as an enlisted man for 4½ years.

Shortly after the war he was commissioned as an infantry officer in the 100th Division (TNG), a branch in which he served for nine years.

Carter, who has been pastor of the Okolona Baptist Church, Louisville, for 27 years, became an Army chaplain in 1954 and rose to head the 13-member division chaplain's staff in 1975.

Carter has served under each of the five generals who have commanded the division. In fact, he knows of no member of the division who has more consecutive service with the 100th than himself.

Carter is married and has two sons, one of whom, Paul, works with him at division headquarters as a chaplain's assistant. The other, John, is a former Centurymen, onetime FBI agent and current member of the Jefferson District Court bench.

Carter was educated at Wake Forest University and Southern Seminary.

His military decorations include the Meritorious Service Medal, the Armed Forces Reserve Medal and the Army Reserve Components Achievement Medal.

Barrett passes broadcasting milestone
Jewell Barrett, pastor of Harmony Baptist Church, Grahamville, has completed 25 years as teacher of International Sunday School lessons over radio WPAD, Paducah.

The 25 minute program is given by the station without charge. Barrett says the broadcast receives good response from persons of several denominations.

The Sunday school lesson has been one of the public service programs of WPAD for 46 years.

The first teacher was R. L. Montgomery, a layman who taught the lesson for 18 years. The second teacher was E. Thatch Shauf, a Cumberland Presbyterian minister who conducted the program until Barrett took over in 1953.

Barrett was a Cumberland Presbyterian minister before he became a Baptist. He has been Harmony pastor for 10 years and earlier served as pastor of Ledbetter and Mt. Zion Baptist churches.

Mortons Gap musicians retire
Two musicians at First Baptist Church, Mortons Gap, retired after many years of service.

Mrs. Nimma DeMoss retired as pianist and Raymond Mangum retired as song director.

Upon retirement they were elected emeritus pianist and emeritus song director.



James L. Sullivan, past SBC president and former executive secretary of the Baptist Sunday School Board, was one of the speakers at the dedication of the new Living Hope Baptist Church building at Bowling Green.

Big day for Living Hope

Sunday, Sept. 17, was a happy day for an enthusiastic group of Baptists in Bowling Green.

The Living Hope Baptist Church moved into its new and permanent home in a growing section of Bowling Green.

The attractive new facilities are located on a 10-acre plot at 1805 Westen Ave. in southeast Bowling Green.

The congregation celebrated its occupation of the new building with a five day series of services, Sept. 13-17, featuring state and national Baptist leadership.

Christian education night, Sept. 13, featured Fred Halbrooks, director of the Sunday School Department, Kentucky Baptist Convention. Evangelism night on Sept. 14 featured A. B. Colvin, assistant to the executive secretary, KBC, and Jay Brown, KBC evangelism director.

Speakers for missions night Sept. 15 was Francis Tallant, executive director for Warren Association.

On Saturday night, Sept. 16, the Living Hope young people were in charge and presented a program climaxed by Donald Blaylock, director of the KBC Student Work Department. A reception and open house followed the services each night.

The series of services was climaxed on Sunday, Sept. 17, with morning worship followed by dinner and a special dedication service in the afternoon.

Speakers for the afternoon dedication were Western Recorder editor C. R. Daley and James L. Sullivan, former president of the Southern Baptist Convention and for many years executive

secretary of the Sunday School Board.

All the services were presided over by Roy E. Boatwright, pastor of Living Hope for 1½ years. Boatwright, who was director of the KBC Sunday School Department until retirement, was praised by the congregation for his vigorous leadership and especially in the construction of the new facilities.

A surprise for Boatwright in the Sunday morning service was a presentation of letters of commendation from the United States President, United States Senator Wendell Ford, Kentucky Governor Julian Carroll and other dignitaries.

In the same service the pastor and his wife, Ella Faye, were presented a Holy Land tour as a special expression of the appreciation of the Living Hope congregation.

The Living Hope church had its beginning June 26, 1976, when 26 members of the Forest Park Baptist Church met for the purpose of forming a new church. The new group held services in a local park, a funeral home and a school before finding quarters at 1025 State St. which were used for 17 months.

The first pastor was Kelly Harris, who served from August 1976 to January 1977 when Boatwright became pastor. Living Hope, with a membership of 64, became a member of Warren Association in May 1977.

On Aug. 28, 1977, ground breaking ceremonies were held at the new location, 1805 Westen Ave. Construction began immediately and, though delayed by the severe winter weather, was completed in time for the building to be occupied Sept. 10, 1978.

Much of the work was done by congregational members. Pastor Boatwright was a leader in the work force, spending nearly 50 hours in painting alone.

Central Baptist, Lexington, joins KCC

When the 31st annual assembly meets in Louisville Nov. 2-3, one of the items of business before the Kentucky Council of Churches assembly will be to ratify the action of its executive board in welcoming Central Baptist Church, Lexington, as the first Southern Baptist congregational member of KCC.

William L. Turner, pastor of the church, met with the KCC executive board at a recent meeting to present the congregation's petition for membership. Central has had observer status with the Council for about two years. The decision to seek full membership was made by vote of the congregation at a regular church business meeting.

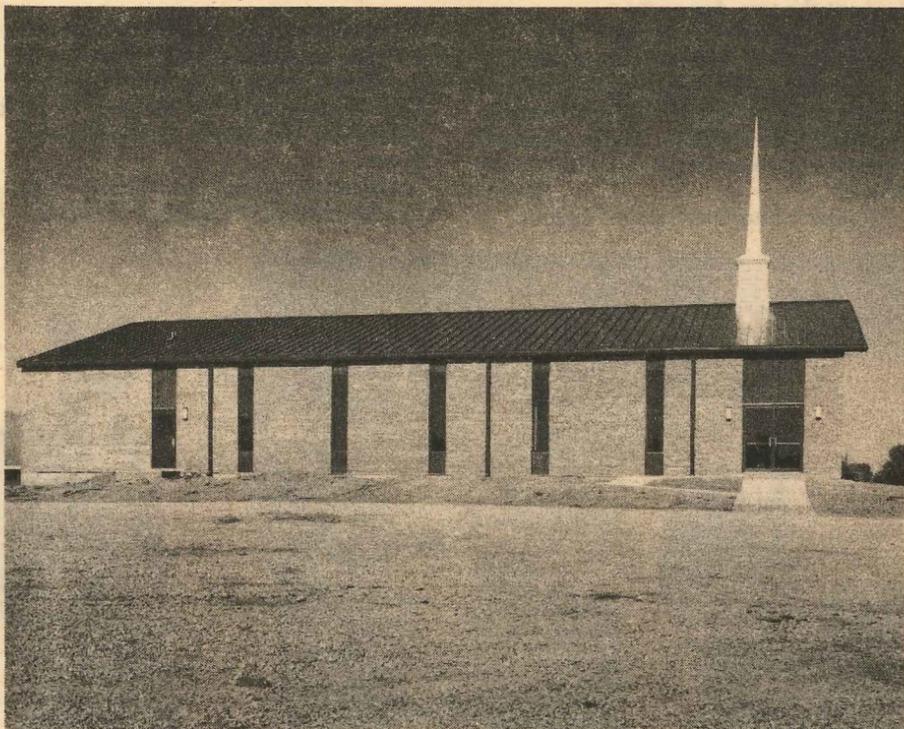
"Miracle Month" at Lytleton Church
Bernard Toppings, pastor of Lytleton Baptist Church, Manchester, challenged his church to make September a "Miracle Month," and the church responded.

Toppings challenged his people to achieve record average attendance in all regular services for the month. In addition, he urged the membership to tithe through September.

The average Sunday school attendance was 128, just short of the enrolment of 136. One hundred eight attended Sunday evening services and an average of 83 were present on Wednesday nights.

Offerings increased about 10 percent for the month.

And to top the "miracles," five decisions were reported in September.



Attractive new facilities of Living Hope Baptist Church grace a 10-acre plot in Bowling Green. The congregation celebrated its occupation of the new structure with a five-day series of services Sept. 13-17.



Huffman

Personnel

Tommy Puckett to Chattanooga
Brainerd Baptist Church, Chattanooga, Tenn., called Tommy Puckett as minister to youth. He leaves Pritchard Memorial Church, Charlotte, N.C., as minister of youth.

A native of Louisville, Puckett is a graduate of Samford University and New Orleans Theological Seminary.

He has served on church staffs in New Orleans and Jackson, Miss.; was recreational consultant for the Louisiana Baptist Convention; and has been active in other state work.

Rick Carpenter is Nashville-bound
Judson Baptist Church, Nashville, called Rick Carpenter as minister of youth and recreation. He will begin Nov. 1.

A native of Alabama, he is a graduate of Southern Seminary.

He was minister of youth at Eastwood Baptist Church, Bowling Green, for the past four years.

Keith Jones to Cash Creek

Keith Jones was called as pastor to Cash Creek Baptist Church, Green Valley Association, in Henderson County.

He was formerly minister of youth at Walnut Street Baptist Church, Louisville.

A native of Epworth, Ga., he has also served on two church staffs in Georgia.

Jones is a graduate of Shorter College, Rome, Ga., and is currently a student at Southern Seminary.

He is married to the former Debbie Sevigny of Savannah, Ga. They have a son, B.J., 18 months.

We want to help you—will you help us?

Keeping track of church staff changes in Kentucky sometimes seems like an impossible task for us.

We get such information from a variety of sources such as new staff members themselves, church secretaries, church and associational newsletters and local secular newspapers.

Unfortunately, the news sometimes reaches us several weeks after a person begins his new ministry.

Often, we don't receive enough information. For instance, the name of a new pastor and the name of his new church just doesn't do justice to the situation.

We prefer not to say very little about one staff member and a great deal about another. And we prefer to use the information as quickly as it becomes available.

This helps Western Recorder to be more current and it helps our readers across the state be better informed

about their family of Kentucky Baptists.

Churches can help us in our attempt to be even more effective as a "people paper."

When your church calls a new staff member, immediately answer the following questions plus any other pertinent facts you feel are important:

1. Name of new staff member.
2. Staff title.
3. Name of church, city, association.
4. Date service begins.
5. Church and city of previous staff position.
6. Education (college, seminary, theological school) and degrees.
7. Currently a student? Where?
8. Married? First name and maiden name of wife and her home town. Names and ages of children.
9. If staff member other than pastor, what is pastor's name?

Don Randolph to Bell Avenue

Don Randolph, pastor of Green Acres Baptist Church, Louisville, for 23 years, resigned to become minister of education of Bell Avenue Baptist Church, Knoxville, Tenn.

Randolph is a native of Harlan. He holds the MRE degree from Southern Seminary.

He has been a Kentucky Baptist Child Care Board member. He is a former member of the Jefferson County Board of Education and served several years as its chairman.

Leslie Hollon to Finchville Church

Leslie Hollon was called as pastor of Finchville Baptist Church, Shelby County.

A native of Boerne, Tex., he is married to the former Vicki Hall of Dallas, Tex.

He earned a BS degree from Baylor University.

Hollon has been a revival speaker; Home Mission Board church extension intern in Flemington, N.J.; and college minister at First Baptist Church, Knoxville, Tenn.

Lloyd Bardowell is the Bell Avenue pastor.

Jerry Huffman to Fort Worth

Jerry Huffman, evangelist from Florence, was called as staff evangelist at Oakwood Terrace Baptist Church, Fort Worth, Tex.

Huffman is a recent graduate of Cumberland College.

Charles Minch resigns FBC, Walton
Charles Minch resigned as pastor of First Baptist Church, Walton.

Minch is a native of Owen County and a graduate of Georgetown College.

He came to Walton from Crossroads Baptist Church in West Palm Beach, Fla. Earlier he was pastor of First Baptist Church, Highland Heights.

Jim McMurtrie to FBC, Madisonville

Jim McMurtrie is the new minister of music and youth at First Baptist Church, Madisonville. He came from Hillview Baptist Church, Birmingham, Ala.

McMurtrie earned degrees at Florence State University and Southern Seminary.

He and his wife Donna have two children, Todd, 12, and Kimberly, 6.

Revival

Revival at Gano Avenue Church

Gano Avenue Baptist Church, Georgetown, experienced what some members described as "the best revival we can remember at Gano."

Public decisions were made throughout the week, including 16 conversions and three additions by letter.

Darrell Cruse is pastor.

Five Kentuckians are US-2'ers; Connecticut woman to Newport

Missionary to Newport

A former teacher in The Foote School, a private school in New Haven, Conn., has begun literacy missions as a US-2 missionary in Newport, Ky.

Mary Moschella, who grew up in New Jersey, is a magna cum laude graduate of Southern Connecticut State College in New Haven with a degree in special education.

She has worked as a counselor in a WMCA camp and as assistant teacher and remedial reading teacher in Connecticut.

She will work with a missions committee formed by three churches in the Newport area.

Berea grads to Alaska

A Berea College graduate who says "student work gets in your blood" has begun two years mission service at the University of Alaska.

Mark Boes, a Kentucky native, will work with a Baptist Student Union not even one year old. It was constituted in January, 1978.

Still, Boes, who helped begin an ecumenical Christian-oriented youth program in Berea, has high hopes. "The people in Anchorage are very friendly,

very helpful," Boes said.

His wife, Maryjane Worland Boes, also a Kentucky native and Berea graduate, chose not to be appointed as a missionary in the Home Mission Board US-2 program. She will work at the Alaska Baptist Convention offices as a secretary.

Boes, who graduated in 1976, worked with Metropolitan Life Insurance Company as a sales representative after college. "This time I won't be selling life insurance, I'll be selling fire insurance."

Erlene Grise to Atlanta

One of 12 children from a Kentucky farm family—who thought she wouldn't like the big city—has begun two years as a US-2 missionary coordinating student missions from the Southern Baptist Home Mission Board offices in Atlanta.

Erlene Grise (call me Erl), a native of Quality, Ky., near Bowling Green, was number 10 of the farm family's children.

The first question most people ask her because of her large family is "Are you Catholic?" Miss Grise says that gives her a good opportunity to explain that she is Baptist and to share her faith.

She says her big family helped her to know how to relate to others. "Just

about every person I meet reminds me of one of my brothers and sisters and so in some way I find I like them."

Miss Grise, a graduate of Western Kentucky University with a double major in psychology and public relations, plans further study in seminary after her two years in the missions experience for college graduates.

During her two years she will work coordinating missions involvement with all volunteers except adults from the HMB Department of Special Mission Ministries.

Duncans to Alabama

A Kentucky couple has begun two years mission service in Montgomery, Ala., at the Baptist center.

Philip and Shelia Duncan of Murray, Ky., will work with center director Gladys Farmer in ministries to the elderly and children. They expect to concentrate on organizing the food and clothing ministry of the center.

Duncan, a native of Hopkinsville, Ky., is a graduate of Murray State University with a bachelor's degree in history and a masters in guidance.

Shelia Foster Duncan, an Owensboro, Ky., native, is also a Murray State graduate with a degree in social work and Spanish.



Erlene Grise



Mary Moschella



Mark Boes



Maryjane Boes



Philip Duncan



Shelia Duncan

Bibles sent legally into Soviet Union

by Louis Moore

For almost a decade now several groups of Christians in this country have made dramatic headlines with their tales about smuggling Bibles into the Soviet Union.

Claiming that the Soviet Union will not allow the importation of Bibles, these groups have told about using prayer to get past snoopy guards and about heroic efforts of their members who have been caught crossing into communist countries with the scriptures.

Now a new group has emerged claiming it has discovered a way to legally ship Bibles into the Soviet Union without all the drama and hullabaloo.

The group is called Bibles for the World. It is

based in Wheaton, Ill., but has regional representatives throughout the country. Such well-known American evangelicals as singer Pat Boone, U. S. Rep. John Buchanan and Sherwood Wirt, former editor of Billy Graham's *Decision* magazine, have loaned their names to the support of the group.

Edwin L. Hodges of Decatur, Ala., a regional representative for Bibles for the World, says the method to legally send Bibles into the Soviet Union was discovered by accident and began two years ago.

Bibles for the World was founded in 1972 by Rochunga Pudaita, an American whose grandfather was a headhunter in India. Pudaita says God has shown him that Bibles should be distributed through the mail to anyone in the world who has his name and address listed in a phone book.

The rationale for the distribution is this: The key political, social and economic leaders in every country now have phones. Many could be converted to Christianity if they ever had the chance to read the New Testament in their own language. Once these leaders are converted, it will be much easier to convert the rest of the people in a particu-

lar country to Christianity.

After the Bibles for the World organization distributed Bibles to everyone with a phone in India, Nepal, Bangladesh, Singapore, Malaysia, Sri Lanka, the Philippines and Pakistan, the leaders of the group discovered a little known but potent clause in a "Friendship Pact" between one of the completed countries and the Soviet Union.

The clause in the pact allows religious materials printed in that country and mailed from there to enter the Soviet Union legally.

After investigating the legality, the group set up a procedure to have Bibles printed in that country in the Soviet languages and then mailed to people listed in Soviet phone books.

Hodges says it costs less than \$2 each to print and mail a New Testament to the Soviet Union, a paltry sum compared to the high cost of copy of Bibles smuggled into the country.

He says as far as his group can determine the Bibles are being delivered to the persons they are addressed to in the Soviet Union. So far about 500,000 copies of the Bibles (New Testament only) have been sent to residents of Moscow. What they have done with the Bible is not known.

The issue behind world hunger

by E. Glenn Hinson

The conference on world hunger scheduled for Ridgecrest in November merits the interest of every Southern Baptist. No world issue is more serious or bears more awful consequences than the imminent starvation of millions. The mobilization of Southern Baptist resources to fight starvation, therefore, is to be welcomed and applauded.

Without intending to dampen enthusiasm for this enterprise let me register a fear and a hope: My fear is that we will become so transfixed by the problem of world hunger that we will fail to see its larger scope and thus treat only its immediate symptoms. My hope is that while doing whatever we can to alleviate hunger now, we will lay a strategy for overcoming an underlying basic cause of hunger, namely, poverty.

In a recent visit to India to participate in a meeting of the Faith and Order Commission of the World Council of Churches I got a stark look at poverty and its effects. At the airport in Bombay at 3:30 a.m. tiny children rudely wrenched my luggage from my hand, pleading to earn a rupee (12½ cents) by carrying it to the bus. Down under a forest of little arms, hundreds of voices begged for a few paises (ten equal a penny). In Bangalore a dwarfed child (or adult?), painted a grotesque blue from head to foot, walked alongside me for two blocks thrusting a tin cup into my face screeching for help. A one-armed mother cradling a tiny infant tugged at my sleeve, eyes pleading, as I sat waiting for the bus to pull out. Oh, how I hurt!

Children suffer most from the ravages of poverty. In India 122 out of a thousand die before reaching one year of age, another 22 before age four. Millions go blind, suffer from bone diseases, develop tuberculosis, and age prematurely. The average life span in India is barely 26 years.

I was proud to discover that our Foreign Mission Board operates an 80-bed hospital and a nutrition center in Bangalore. The nutrition center takes in 20 patients at a time. Mothers stay two weeks with their children to learn how to mix a proper diet, then come on an out-patient basis. Our world hunger offering at the Southern Baptist Convention in Atlanta this year went to Bangalore. Unfortunately, it was a tiny drop in a colossal sea.

One evening George Fernandes, minister of economy and industry, outlined the larger problem India faces. In India 420 out of 500 million people live below the poverty (I should say bare subsistence) level. More than that are illiterate. The average per capita income is less than \$150 per year. Since 78 percent of the people in India live in rural areas, this translates into a larger real income than it would in the United States. Food, clothing and some necessities are cheaper. But this amount does not keep millions from literal starvation. Most live in hovels, A-frame huts constructed of bamboo stakes covered with coconut palms. They use only

primitive toiletry. They carry water and wash clothes in open streams and lakes into which raw sewage flows. Vast numbers (about 20 percent) are unemployed and unemployable.

As minister of industry, Fernandes has sought to scatter small manual industries around the country. Indian women and men handweave splendid cotton and silk cloths. They also do magnificent carving in wood and ivory. Both of these products could be exported in sufficient quantities to improve India's trade balance and thus generate jobs.

Unfortunately India has had difficulty getting an opening in the major international markets. Hong Kong, Taiwan and Japan claim 40 percent of the European and American import market, India less than three percent. Tariffs in both of these areas tend to favor those oriental producers. So India suffers, begging for an even break while its millions starve.

You will remind me, I am sure, that a large part of the problem is related to overpopulation. That is a point which no one can deny. Fernandes did not mention that issue in his speech. After Indira Gandhi's compulsory sterilization program, it is too sensitive to mention.

Meantime, we citizens of a "rich" nation, we Christians of this nation, face a challenge not merely to stave off starvation momentarily for these millions, but to assist them in overcoming their dreadful poverty. Handouts of food and clothing and other things, however well intentioned, will not meet the need. Even if they helped momentarily, they would not solve the long range problem. Rather, they would undermine human dignity and the industry which are essential for overcoming it.

Fernandes did enter one plea for financial aid for the "poor" nations. He urged that developed nations annually put two percent of their gross national product into an international development fund to be used by poor nations. This money would enable the latter to educate their people and to generate the kinds of industries they need to put them to work. Here, however, is where the crux comes. If the people of these countries produce manufactured goods, they must have markets which the developed nations alone can supply.

You and I can help here, but we must count the cost. If our nation opens its market to products manufactured in India or other underdeveloped countries it will force our industries to compete with lower priced products from other countries. To do this, they will have to cut wages of employees. Our own economy will begin to sag some as money is channeled from the rich to the poor nations. You and I will experience a corresponding drop in our standard of living as people in poor nations see theirs rise. We will find ourselves giving up many



E. Glenn Hinson is the David T. Porter professor of church history at Southern Baptist Theological Seminary, Louisville.

luxuries in order that people we have never seen and do not know may have some of life's necessities. Make no mistake—we will pay a price for helping solve the problem of world poverty.

I have no idea how many Americans would be willing to pay such a price. Everything we have accustomed ourselves to in recent years stands against it. Our economic system, geared to increased sales and consumption, stands against it. Our growing appetite for luxuries and conveniences stands against it.

Supposing, however, that a few people might want to join me in a reckless venture to deal with the problem that stands behind worldwide starvation, let me suggest a few practical things we might do.

1. We can write President Carter and our congressional representatives and ask them to study the trade problem. Ask: "Are countries like India getting a fair chance at the American market? Can we do more to help underdeveloped nations share the world's wealth by natural competition? Or are we simply protecting our interests and affluent lifestyle while millions suffer?"

2. We can entreat the same people to allocate at least two percent of our GNP for international development. Ask: "Can we not reallocate funds put in armaments, government extravagances, and unneeded luxuries?"

3. We can cut back on our own waste and overconsumption. To be quite honest with you, I'm not sure I can explain how this will help solve the problem of world poverty. Some would argue that, to increase the world market, we should consume more. While this seems logical, I doubt whether waste or overconsumption do anything but squander earth's precious resources. In actual fact, they limit the amount of resources available to supply human need.

4. We can encourage Southern Baptist agencies to study this problem in its fuller scope, not hunger alone but distribution of the goods necessary for life.

5. We can apply ourselves to study the issue in the same way and seek to deal with it in the most effective ways possible. I hope many youth looking for God's leading vocationally will consider economics. We need wise minds to guide us in the future.

One final concern. Whatever we do, we must not adopt the pessimistic view that what we are doing will be too small to matter. Whether we work towards a solution of the bigger issue will be a measure of faith. Rom. 8:28 should be kept constantly in mind: "We know that in everything God works for good with those who love him, who are called according to his purpose" (RSV). To me this says that even small actions count. No good effort is lost.

Byrd Ison: hardest job in the KBC

by Bill Webb, Staff Writer

"I believe I've got the hardest job in the Kentucky Baptist Convention," Byrd Ison says flatly.

"The job is difficult when you are confronted by a sorrowing widow whose husband was not in the annuity program," explains Ison, Annuity Department director in Kentucky.

Having to tell a long time pastor or other church staff member approaching retirement that his annuity will not be adequate for his retirement needs isn't easy either, Ison adds.

In recent years churches and staff members have become increasingly interested in retirement programs administered by the SBC Annuity Board.

"About 1500 people from 1300 of the 2200 churches in the KBC are participating in some part of the annuity program," he says.

Yet many churches have not taken the initiative to provide for their pastors' retirement security. And many who are involved have failed to establish a truly adequate plan, Ison asserts.

"I don't know of a single person in Kentucky who has retired with a plan that meets his complete retirement needs," he contends.

In the past, he notes, most annuitants have retired under the poverty level. "It's tragic. The golden years really become the hardest years."

That situation is improving, he is quick to add. More and more churches

are making realistic plans and setting aside enough money on a regular basis to meet those future retirement needs.

How much money should a church put in such a plan for its staff members?

Ison recommends a minimum of 10 percent of total compensation (salary plus benefits) for each staff member.

And the best time to begin is early. For instance, a person who begins the plan at age 25 and puts in the same amount annually as a person 35 will have more than double the retirement income of the 35-year-old.

The average age for persons entering the program five years ago was 43. Today the average age has dropped to 32.

Buyers Guide

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Announcement: A reunion of former members of Immanuel Baptist Church (English speaking), Madrid, Spain is being planned for August 4 & 5, 1979 in North Little Rock, Arkansas. If interested, write to Dr. Harold G. Hutson, No. 1 Pine Tree Point, North Little Rock, AR 72116.

For Sale: Solid walnut church pews. Call W. K. Sisk, Jr. 502-333-4448.

Why the Annuity Board plan instead of a commercial insurance plan?

Ison says a church providing 10 percent of a staff member's total compensation in an Annuity Board plan would have to put up about 23 percent to reap the same benefits from a commercial plan.

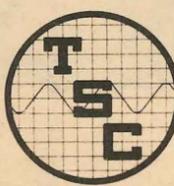
He should know. He left a position with one of the nation's largest commercial insurance companies when he took his present job seven years ago.

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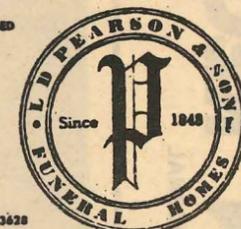
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Sunday School Lessons *H. C. Chiles*

Lessons for Oct. 29, 1978

International Series

Right relationships with parents

Matthew 15:1-14

The delegation—15:1-2

Scribes and Pharisees from Jerusalem came where Christ was for the purpose of hearing what he was saying, in the hope of ensnaring him by their clever questions. These formalists dealt with small matters, primarily "the tradition of the elders." They had great reverence for the rules and regulations transmitted orally from the most famous rabbis of the past. In accusing Christ's disciples of neglecting to wash their hands before they ate bread, they were trying to hold him responsible for their failure to observe ceremonial washing.

The declaration—15:3-6

Christ asked the critics, "Why do ye also transgress the commandment of God by your tradition?" Christ declared that some who used tradition evaded their God-given responsibilities to their parents.

Under the guise of devotion to God, they evaded their duty to their aged parents by declaring that their property had been dedicated to God and, therefore, could not be used for their support. However, these shrewd and greedy legalists were

Life and Work Series

Little barn, big fool

Luke 12:13-26, 31

A problem—Lk. 12:13-15

While Christ was teaching his disciples he was rudely interrupted by a man who was very displeased with the division of his father's estate. He requested our Lord to plead with his brother for a more generous division of the inheritance. He took the opportunity to warn against the sin of covetousness, which is an evil that so often divides families and generates lasting enmity. Christ taught that getting things should never be the goal of any man's life, for it is "being" and not "having" that really counts.

A parable—Lk. 12:16-21

Christ spoke the parable about a rich man who acquired his possessions in the honorable vocation of farming. Two things about this farmer that are of interest to us are worthy of our careful consideration.

1. His fancies. He fancied life is for accumulation. He produced abundant crops and his barns were full to overflowing. He fancied that he was to keep all that he accumulated, so he did not distribute or share his possession with others. He also

at liberty to use such possessions for themselves. Such dishonesty and deceit merited the condemnation of Christ and all right-thinking people.

The denunciation—1:7-9

Such selfish and heartless conduct was extremely despicable because it was done in the name of religion, and only for the purpose of an outward show. Such inconsistency and hypocrisy were abominable in the sight of the Lord. Our Lord denounced the worship of those who pretended to honor him with their lips, but their hearts were far from him.

The defilement—15:10-14

Christ turned to the common people standing close by and told them that the things which defile a person are not from without but within. Defilement is not a matter of the food which has been consumed, but the thoughts, motives and intentions of the heart.

Exodus 20:12

God said, "Honor thy father and thy mother," and that commandment has never been abrogated. This commandment does not tell us to honor our parents only while we are young. Honoring parents contributes to wholesome and happy family relationships and to strength of character.

fancied that he was a great success, but he was mistaken about that. While he made a fortune, he missed the real purpose of life. The Lord called him a fool because his thoughts, time and energies were devoted to this life only.

2. His follies. He did not put first things first as he should have done. He left God out of his life, which is the most tragic blunder of all. He also made the wrong calculation of time, apparently living as if he never expected to die. Since death is inevitable, none except fools dare disregard it. Although he was wise in preparing for the possible, he was certainly a fool in neglecting to prepare for the inevitable. Anybody who follows his example and fails to prepare for eternity is certainly foolish.

A program—Lk. 12:22-26, 31

Man's chief concern is not the acquirement of food, clothes and material benefits, but rather the devotion of his thought, time and effort to the doing of God's will. Having placed our absolute trust in God, let us seek the things of abiding value. Since God cares for the least of his creatures, he certainly will care for those who trust and obey him.

Frank Owen

Going down the valley

When I was a boy they sang an old song: "We are going down the valley one by one, Going toward the setting of the sun, We are going down the valley, going down the valley, going down the valley one by one."

About 1963 or 1964, soon after our Lexington congregation had completed the new sanctuary building with a large dining area in the basement, someone proposed that we install a "Wecolator" (as I recall the trade name). It consisted of a chair on rollers that ran on a baseboard rail whose electric power could transport one person up and down the stairway—a sort of one-passenger escalator.

We were talking about its cost and the already heavy load of building payments. My good friend, and faithful deacon, R. A. Wilkie, observed that only Mrs. Mahan and one or two others would use it "and," he said sadly, "unfortunately, it isn't likely that they are going to need it much longer than it might take to get it installed."

This pastor spoke up at that point and said, "Yes, but Raymond, after they quit needing it, Brother and Mrs. Brock and then the Menefees and others of that generation will need it. Then others will be reaching that stage and, eventually you will need it. Then a little while maybe and I'll be needing it."

We installed the Wecolator. It seems like Raymond made the motion. The vote was unanimous. It has hauled many faithful saints up and down to church night dinner and other fellowship functions there.

If your building is constructed in such a way as to need an assist of some kind for elderly or handicapped people to fully participate, I recommend same.

We are all going down the valley. Riding the Wecolator, as it were. (Or whatever other named machine.) There are other signs of our "progress." The church with its joyful occasions is precious to all believers and especially to the elderly and infirm. Let us help them keep in touch with the house of God.

"Cast me not off in the time of old age; forsake me not when my strength faileth" (Ps. 71:9).



No Thanksgiving for these

by R. Lofton Hudson

We tend to feel sorry for the poor who have no Thanksgiving feast, the families who have lost a loved one since last year's celebration, or homes broken since last year, or the lonely isolates who have no family to draw them in at this season. The real disadvantaged are those who know how to say the words "Thank you," but never feel the surge of gratitude. Let's call them damaged souls.

Here are some of them.

1. The immature cannot enjoy gratitude feelings. When I see parents expecting their children or teenagers to be grateful I think that maybe they are overlooking some facts about human nature. Human beings are rarely grateful before 25. They have to live long enough to have people draw from them before they really see what their parents did for them.

And some never grow up. Gratitude is a grown-up emotion.

2. The complainers are not eucharistic (Christian word for The Lord's Supper and for "giving thanks.")

I noticed this absence of gratitude first in counseling with people who have serious problems. They griped and focused on the rotten aspects of life or marriage or whatever, to the complete exclusion of seeing anything good.

They are like the serious-faced coach of the Dallas Cowboys, Tom Landry. He said, "You can't smile and think at the same time." I think I have discovered that you can't complain and be grateful at the same time. Maybe it is a matter of selective attention.

3. The emotionally injured have a hard time mustering up gratitude.

Most of us do not have a choice about what happens to us; certainly we do not about what has happened in the past. As one person said after a painful experience of unrequited love, "What can I do? There is nothing I can do." I assured him that there was. He could sit down and feel sorry for

himself. But I pointed out later something I have often observed: You can't have a "pity party" and grow at the same time. And if you indulge in "pity parties" you won't have the energy to be grateful.

If you never allow God to heal your memories about past injuries, you may lose blood all your life. But if you don't heal, you will not likely rejoice, even at Thanksgiving.

4. The love gluttons cannot be thankful.

The best way to feel loved is to quit asking to be loved, and become a giver of love. It tends to come back to you, but that must not be the reason for giving love. The minute I quit asking to be loved and become loving, I begin to notice how good life has been to me and feel the impact of what Jesus said: "Freely ye have received, freely give" (Matt. 10:8).

Love gluttons are never satisfied. They stay hungry but are never grateful for the blessings they receive. Why was there not more? is their repititious feeling.

5. Their real problem may be that they do not know how to receive love.

Perhaps Christianity has been a little short on teaching people to receive love.

This is really how you become a Christian by receiving love by faith. It is how we got started loving. "We love because he loved us first" (1 John 4:19, NEB). It is how the Christian life works: "The only thing that counts is faith active in love" (Gal. 5:6, NEB).

But some people seem to feel that it is weak to enjoy receiving love, or that it lays a burden of some kind on them, or that they ought to give love instead of receiving it. So they blush when complimented, hold themselves aloof from their friends, and die without having lived, or at least starve to death.

Christian living is the overflow of maturing, grateful followers of the giving, loving Christ. In fact, a very good definition of worship is people gathered together trying to pay an unpayable debt.



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