



**WESTERN**

# RECORDER

SEPTEMBER 5, 1970



Leaders of the dedication ceremony for the new central office of the Kentucky Baptist Board of Child Care, located in Middletown, pose before the dedication service begins. From left to right they are W. Ray Moss, former president of the child care board, Ken-

neth Crawford, current president of the board, Don Randolph, Louisville area pastor and board member, Ford Deusner, general superintendent of the child care program, and Harold Sanders, KBC executive secretary. For additional information see story, page 7.

# Missionary News

## To the field

Miss Nadine Lovan, missionary in Ghana, has completed her furlough and was scheduled to leave July 7 to return to her address of Box 6776, Accra, Ghana. Born in Calhoun, Miss Lovan lived in several Kentucky towns while growing up.

Mr. and Mrs. Paul E. Sanderson have completed their furlough and have departed for Brazil. Their address is Caixa 137, Belem, Para, Brazil. He is a native of Birmingham, Alabama, and his wife is the former Martha Masden of Lebanon Junction.

Mr. and Mrs. Michael H. Wilson have completed a short furlough and returned to Taiwan. They may be addressed at Box 133, Taichung, Taiwan 400, Republic of China. Wilson is a native of Chillicothe, Ohio. Mrs. Wilson is the former Catherine Spillman of Trimble County.

## Furloughing

Mr. and Mrs. James W. Anderson, missionaries on furlough from the Philippines, may now be addressed at 102 E. Citadel Drive, Potosi, Missouri 63664. Born in McVeigh, Kentucky, Anderson also lived in Detroit, Michigan, and Mullens, West Virginia, while growing up. Mrs. Anderson is the former Yvonne Rae (Bonnie) Williams of Bonne Terre, Missouri.

Mr. and Mrs. William D. Bender, missionaries to Nigeria, have arrived for furlough in the States. They may be addressed at 482 Sandalwood Drive, Lexington 40505. Born in Newton, Kansas, Bender lived in Strong City, Cottonwood Falls and Topeka, Kansas, and Clovis, New Mexico, while growing up. Mrs. Bender, a Kentuckian, was born in Bagdad and grew up on a farm near Frankfort. She is the former Novella Chism.

Mr. Nobel D. Brown, missionary to Nigeria, was scheduled to arrive August 8 for furlough in the States. His address is Route 2, Box 2484, Oroville, California 95965. Brown is a native of McHenry.

Mr. and Mrs. R. Carrol Bruce were scheduled to leave Japan on July 31 for leave in the States. They may be addressed at Route 1, Bremen 42325. He

is a native of Bremen; she is the former Frances Kirkpatrick of Petersburg.

Mr. and Mrs. Wayne E. Emanuel have left Japan for furlough in the States. They may be addressed at 611 Exeter Avenue, Middlesboro 40965. Born in Tulsa, Oklahoma, he grew up on nearby farms. She is the former Mary Lou Massengill of Middlesboro.

Mr. and Mrs. I. Grundy Janes, Jr., missionaries to Chile, returned to the States on August 16 for furlough. Their address is at 4212 South Church Way, Louisville 40207. Both Mr. and Mrs. Janes are Kentuckians. He was born in Louisville and also lived in Lexington while growing up. The former Jean Bell, she was born in Louisville and also lived in Shepherdsville and Owensboro while growing up.

Miss Joy Hall, missionary to Nigeria, arrived for furlough in the States and may be addressed c/o Mrs. Elbert Hall, Route 1, Box 374-A, Elizabethtown, Kentucky 42701. Miss Hall, who was born and reared near Elizabethtown, was appointed by the Foreign Mission Board in 1963.

Miss Cora Ney Hardy, missionary on furlough from Nigeria, may now be addressed at P.O. Box 87, Shepherdsville 40165. Miss Hardy is a native of Bullitt County.

Mr. and Mrs. Hubert L. Hardy, Jr., on leave from Chile, will be missionaries in residence for the coming fall and spring orientation sessions at Callaway Gardens. Their address is Box 535, Pine Mountain, Georgia 31822. Both Mr. and Mrs. Hardy are natives of Kentucky: he of Fulton and she, the former Ruby Brown, of Madisonville.

Miss Cornelia Leavell, missionary to Hong Kong, may be addressed during furlough at 1998 Nashville Road, Bowling Green 42101. The daughter of Southern Baptist missionaries, Miss Leavell was born in Tsangwa (formerly Wuchow), Kwangsi Province, China, and was graduated from an American school in Shanghai.

Mr. and Mrs. N. Mack Shult's, missionaries on furlough from Brazil, may now be addressed at 211 Sam Drive, Louisville 40214. He is a native of Cleveland, Tennessee, and she is the former Audrey Minor of Jonesville, Virginia. They were appointed by the Foreign Mission Board in 1966.

## DEVOTIONAL



Bob Jones  
First Baptist,  
Lawrenceburg

I awoke to the aroma of country ham frying and the movement of children's scurrying feet across the floor. When Mr. Puttman called for breakfast, it was still dark and it seemed as if I had just gone to bed. After dressing, I came down the stairway to the large kitchen and was greeted by the sight of a massive table laden with country ham, hot biscuits, sorghum molasses, country butter and black coffee. The boys (four of them) sat on a long bench next to the wall, father and mother sat at the ends of the table, and I sat on the other side of the table next to the precious baby girl. I wept inwardly (for joy) as the father read from the Bible and offered unto God a prayer of thanksgiving.

Joshua has taught, by word of mouth and deed, the great truths of the living God. I see him now as a white haired man with a long beard and stooped shoulders giving his last message to Israel. His physical strength is almost gone but the old fire still burns within his eyes. "I know not what you and your family will do — but as for me and my house, we are going to serve the Lord." These same words must live within our lives and be a part of our family groups.

Later in the summer it was revival meeting time and I passed by the same home where on an earlier occasion I had spent the night and eaten breakfast. A request had come for me to visit a family and, not knowing the way, the twelve year old boy, Tom, offered to be my guide. We began to walk across the fields and woods underneath the hot afternoon sun. About halfway to our destination, I asked Tom if he had ever thought about becoming a Christian. He said, "yes," that he would like to be saved. So, in the heat of the afternoon hour underneath the canopy of God's blue sky, a young seminary student and a twelve year old boy got on their knees and a new name was written in the lambs' book of life. When we arrived back home, I could see the mother on the back porch doing the family washing. She seemed to sense that something had happened and she clasped her boy in her arms and said, "Oh, we have prayed that you would become a Christian and now it has happened."

"As for me and my house, we will serve the Lord" (Joshua 24:15) had become a reality in this family.

# SELECTING A PASTOR

By Dan K. Phillips

The most perplexing problem facing any church is that of selecting a pastor. It is difficult because each church has a variety of needs. A rural church has different requirements than does an urban church. Likewise, pastors are different. An evangelistic pastor may be very ideal in a suburban setting but if he has no social concern he would be paralyzed in an inner-city environment.

How can a church find the particular man who would be best suited for their situation? In an effort to answer this the following suggestions are offered to both pastors and laymen on pulpit committees. It is hoped that they will bear fruit to the church needing a pastor and also to the pastor needing a church.

## Pulpit committees

► Prayer. The most important initial step is that of prayer. The church as a whole should pray together before nominating a pulpit committee. After nominating a committee each member should continue in private prayer. "The prayer that prevails with God is the prayer into which we put our whole soul, stretching out toward God in intense and agonizing desire." (R. A. Torrey)

► Do your homework. If the pulpit committee is going a great distance to interview several candidates then bring along a snapshot of the church and parsonage. The candidates are favorably impressed by a church which is well kept but depressed by an unpainted one. Tell about your community, the people, their jobs and your hopes. If you are from a rural community tell about the crops you grow, likewise an urban church should tell of the diversification of jobs which its members hold. Bring a financial statement along with a list of your assets. Show average income per week, Sunday School attendance (average) and number of baptisms last year.

► Don't oversell. Boasting about your church is dangerous. False claims may come back to haunt you. If he accepts, on the basis of a false claim, many difficulties could occur.

► Don't undersell. This is one of the greatest problems for many churches. In an effort to be humble they leave important data out. If you have a good Bible quiz leader, a good Sunday School teacher or good song leader, then emphasize this. This could be the deciding factor for many pastors.

► Grab the lead. Don't wait for the pastor to do all the talking. Ask him about the Lord's leadership in his life. Find out about his family, his hopes and his ambitions. Seek any new ideas he might have for promoting your church.

► Stress money. This will be the most important factor in many pastor's minds. If he can not live on the salary you offer then present him with an incentive contract. Tell him his salary will be increased in proportion to the number of new members that join.

► Offer your support. A church that lets the pastor know that they are pray-

ing for him is worth more than one that assumes he knows they are.

► Be reasonable. Don't expect more from the pastor than you expect to give. Don't demand too much. Too many demands limit his effectiveness.

► Let him know. If you do not choose one of the candidates then have the courtesy to either call him or write him, telling him your decision. This will be the most appreciated thing you can do for any pastor.

## Pastors

► Prayer. Ask the Holy Spirit to lead you to the church which can use your talents most effectively.

► Do your homework. Present the pulpit committee with a resume of your activities. This should include your age, address, telephone number, education and past pastorates. Any secular jobs you have held will help them to identify with you. List your objectives which you hope to achieve in your ministry. Do not assume that they already have all the information they need about you.

► Poor appearance. Careless grooming, such as an obvious need of a haircut, is sure to hurt your chances of landing the job.

► Losing your cool. The interview shows your ability to handle yourself with others. Don't be argumentative.

► Grabbing the lead. Don't get carried away with your own thoughts. Express interest without being too aggressive. Respond according to the leads the interviewer's provide.

► The bored look. Relax and be attentive. Don't let your eyes wander into space. Give your undivided attention to the people interviewing you. Be interested in people and you will gain something from them. Be excited about your work.

► Vague ambitions. Know what you want in a church. Enter the interview with realistic job objectives. Look ahead four or five years and establish goals to match your interests.

► Overselling yourself. Don't boast about your abilities, in other words don't let your egotism show. False claims will only hurt your ministry.

► Too much stress on money. Relate any financial difficulties you might have. Do not expect more than a church can give. You will be more favorably looked upon if you take the position, "Here is what I think I can do for your church." If possible do not bring up the subject of money. Let the committee start salary talk.

► Be honest. Don't pretend to be something you're not. People will appreciate you more if you let them know you are a human being. "In all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:6.)

Dan K. Phillips is pastor of the Hopewell Baptist Church, Route 5, Madison, Indiana, and is a student at the Southern Baptist Theological Seminary. His address is X-2 Seminary Village, Louisville 40207.

## WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3

KENTUCKY BAPTIST BUILDING      LOUISVILLE, KENTUCKY 40243  
Vol. 144      September 5, 1970      No. 35

C. R. DALEY, JR.      Editor  
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BOB TERRY      Assistant Editor  
MARION O. REED      Superintendent of Printing

Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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## Are Baptist Churches Becoming Overstaffed?

There was a time when church members always thought of the pastor when the term, "minister of the church," was used. Not so now in many Baptist churches. Whoever uses the term now has to specify which minister. It could be the pastor, or it could be the minister of music, the minister of youth, the minister of counseling, the minister of visitation, the minister of education, the minister of elementary education, or some other staff member.

For much of the history of Baptists, the pastor served as preacher, music director, educational director, and about everything else. What he didn't do, the members did or it went undone. Today it's a far cry from that in many Baptist churches where a professionally-trained staff member serves in every major area of church activity.

Only a few years ago when someone went to a Baptist seminary, everybody assumed he was studying for the ministry of preaching. Now he or she is about as likely to be entering the school of religious education or the school of church music. Until recent years ordination to the Baptist ministry always meant the preaching ministry. Now it might mean ordination to the ministry of education or music.

What about this multiple ministry which has sprung up among Baptists in modern times? Is it according to the New Testament? Does it produce altogether unmixed blessings or are there some dangers in it?

On the first score we need have little worry. Varieties of the ministry are found in the New Testament Church and one has no right to feel more holy leading the worship and preaching than if he were leading the worship in sacred music. In both, the God worshipped and the gospel proclaimed are the same. In the New Testament a church is seen not as a static organization rigidly forced into an inflexible mold, but a dynamic organism led by the Holy Spirit to utilize any methods consistent with its nature and necessary to accomplish its task.

On the second score it's time to do some evaluating. Every possible result of a multiple church staff is not good. We rejoice in the effective educational program made possible by a minister of education and the inspiring music resulting from a graded choir program under the direction of the music minister, but with these blessings come some dangers.

One of these dangers is the large percentage of the church budget which sometimes has to go to pay for these services. Because of the scarcity of trained ministers of music and education, churches sometimes tend to bid for those available and therefore they come high, comparatively speaking. It is not unusual that a pastor's salary has to be raised when a staff member is added in order that the pastor's salary be higher than that of his staff member. Consequently, the salary section of the church budget too often shows more going for the salaries of the local ministries than for the evangelization of the rest of the world.

Of course, this is not supposed to be so. The ministry of the added church staff members should result in enough spiritual growth to increase the giving more than enough to pay their salaries, but not all Baptists cooperate with the theories of spiritual growth and generosity.

One of the alarming developments among Baptist churches in the last several years is a decrease in the percentage of local church income which is being sent beyond the church for world needs. The chief reason for this is the huge building and expansion programs of many churches, but in large churches staffs also figure in the picture.

The other danger is even more alarming. This is the tendency of the church members to sit back and let the paid staff workers do almost everything that needs to be done. The idea seems to be, now that we are paying someone to do it, let him do it. More and more Baptists are becoming more and more spectators and less and less participators. We'd rather pay somebody to do our part of the church work than to bother with it ourselves.

This is completely alien to the historic Baptist genius which stresses service and responsibility by all members. The amateur attitude, not a professional one, toward church work has been part of the greatness of Baptists. By amateur is meant "for the love of it" rather than because of professional training in the field.

Again this is not supposed to be so. Theoretically, staff members are for the purpose of discovering and developing leadership for all jobs in the church rather than doing the jobs themselves. And they make a

valiant effort but do not always succeed. Educational ministers sometimes end up doing what the Sunday School superintendent and the Training Union director once did or ought to have done. Music ministers often spend their time doing what several members are excellently qualified to do in the field of music. It's somewhat ironic that in a day when we have more church members with talent and training in the field of education and music, the more we spend among professional staff members to do the work. Any Bap-

tist church is overstaffed when the members let staff members do what they rightly should be doing.

Our enlarging church staffs and their use should be under constant critical examination, as should all of our practices in Baptist churches. We ought to be sure we are following the New Testament pattern rather than the American big business concept. We are in big business, but we don't necessarily have to have the organization of a corporation.

(Originally printed 10 years ago this issue)

## Guest Editorial

### My Pastor And Me—

He's my pastor and you'd better not criticize him any quicker than you criticize my wife. I know he is not perfect. Neither is she but I don't want you to say so.

John J. Hurt in  
Baptist Standard

gestions to the pastor." He's shown me the error of some of my thinking. Some of it was good and he quickly agreed.

So long as he is my pastor he's the best in the Southern Baptist Convention; or in the world for that matter. The one who preceded him was the best in his day. So will be the one who follows.

I have differed, too, over the span of years in some of the church conferences. But my argument was in the spirit of a friend, knowing that my pastor's responsibility for the church program was greater by far than mine.

No other man must have the talents of a pastor. He deals with the individual and with the mass. He's preacher, administrator, counselor and friend all wrapped into one man—my pastor. Somewhere, there may be one who excels him in one category but certainly not in all.

He's my pastor, called by God into His ministry and led by Him to my church. I love and honor him as a man and as God's servant.

There's seldom a minute in any day he can call his own. He's the first to bring comfort in hours of sorrow, the first to share in our joys. His ministry is not limited to our church. He serves all men at all times. Not even his secretaries know all these outside demands that take so much of his time and energy.

He's my pastor . . . His name? That's not important, but I have an ambition—

Then, tired of body, he must find the hours of prayer and study so essential in his ministry. He must find the time for twice on Sunday he stands in his pulpit and speaks as God's servant.

I am the church member always in his pew when the doors are open. I always breathe a prayer for the service and the one who is to speak. I pray, too, as he pours out his heart in that invitation to the lost. I never hurry toward the door, always stopping to greet the stranger, speak to friends, welcome the new members and say a word of gratitude to my pastor.

He's the best pastor of them all. I am proud of him and the invitations that come his way for services and revivals in other cities. I am glad to share him with others. To do otherwise would be selfish.

I pride myself in the thought he knows I'm ready to serve whenever he calls. I'm busy but not too busy to help in my church. It hasn't been long since I won a lost one to Christ and it won't be long before I win another. That's my first mission as a Christian, just as it is my pastor's.

Don't misunderstand. You can criticize him if you are decent enough to do it to his face—and in private. I reserve part of the privilege for myself. I prefer, however, to think of these little chats as "sug-

I hope I am worth enough to my church to be missed when my name is removed from the rolls. I would hate not to be missed.

You understand, I'm not all this now. Go back four paragraphs and you'll see where I said, "but I have an ambition—."

## BAPTISTS DON'T BURN BOOKS

Dear Editor:

Baptists believe in openness and freedom. See. That's what it says right here on my Baptist calendar:

"Living the Spirit of Christ in openness and freedom."

Now, as you know, people have not always believed in openness and freedom. Take Savanarola, for instance.

Savanarola was a Dominican monk



who lived in the 15th century. In one sense, you might say he was a hero of the faith, since he died a martyr. But he was a bit narrow-minded.

Not believing in openness and freedom—like Baptists do—he collected all the wicked pictures and books he could lay his hands on in the city of Florence and burned them. He destroyed

a few priceless manuscripts in the process; but Savanarola felt that these "vanities" would be bad for the people if not destroyed.

Hitler didn't believe in openness and freedom, either. He thought it might be bad for the people of Germany to read books which were not in agreement with Nazi. So, on the evening of May 10, 1933, several thousand students at

(Continued on page 14)

# 33 US-2 Workers Commissioned

After a commissioning service by the Home Mission Board, meeting at Ridgecrest Baptist Assembly, 33 young Southern Baptists departed for two years of missions service as US-2 workers in 18 states and Puerto Rico.

When Irene Mika says "Buenos dias" to her Spanish-speaking parishioners in Puerto Rico, she will do so with an Argentine accent.

Born in Cordoba, Argentina, Miss Mika attended high school in the United States and is a graduate of the University of Corpus Christi, a Baptist school in south Texas, where she was a swimming champion and homecoming queen nominee.

Of the 33 US-2 workers commissioned by the board, Miss Mika is the only appointee not born in the USA and the only one going to one of the areas where the SBC Home Mission Board works that is not a state of the USA.

The others will be serving for two years in the United States (hence the name US-2): in Tennessee, California, Georgia, Virginia, New Mexico, Pennsylvania, Connecticut, Michigan, Hawaii, New Jersey, Iowa, Oregon, Illinois, Indiana, West Virginia, New Hampshire, Ohio and Colorado.

Mary Angela Robinson, a native of Alabama, sets another precedent in the US-2 program this year. She will be the first to work out of the Home Mission Board's Atlanta office assisting the department of Christian social ministries in literacy missions.

There is a striking diversity in this year's group, board officials noted. Their hometowns are scattered throughout the nation and their work experiences reflect varying interests and concerns. Many were college honor students and student government representatives.

Among the appointees are an electrical engineer, Mike Eyer of Clovis, New Mexico, and a native of Mississippi, James Landru who spent a summer working on a pony farm. Oklahoma Baptist University graduate Cathy Gray is a former waitress-entertainer. Alice Whitetree of Vandalia, Illinois, is a social worker.

Other US-2 appointees are music directors, camp staffers and preachers. Thirteen have been student summer missionaries; three of these have been student summer missionaries two different summers and one for three summers.

For some appointees, US-2 assignments will mean living far from home. Wayne Harvey, a native of Tallahassee, Florida, will work in the First Baptist Church, East Hartford, Connecticut. Donald Lee of Starkville, Mississippi, will move to Lincoln City, Oregon, for his tenure as a US-2er.

Some of the new appointees cite Mission 70, a special meeting for youth held December 28-31, 1969, as the catalyst in their decision to apply for US-2 appointment. Others said they were encouraged by a Baptist Student Union director and one admitted he was "a bit weary of school" after four years of college and two of seminary.

Five appointees will do student work. Others will work in church weekday programs, resort missions and Christian social ministries.

Many of the young people, all between the ages of 21 and 27, have expressed a desire to enter graduate school at the end of their two year's service. For others, US-2 is the prelude to career missionary appointment, board officials said.

In the five-year history of the US-2 program, more than 100 college graduates have been assigned to work with career missionaries and often to establish new mission work as US-2ers. For their two years service, they receive a small monthly salary plus living expenses. (BP)



TO WED — Mrs. Edith Morrison, a deaf mute employee of Western Recorder was recently married to William H. Wright of Cincinnati. Wright originally proposed to Mrs. Morrison 31 years ago and was refused. Later he married and a few years ago his wife died. On August 21, Wright met Mrs. Morrison again at the Kentucky Association for Deaf meeting in Louisville. This time when he proposed, she accepted. Above, Mrs. Morrison is shown receiving a going away gift from Western Recorder superintendent of printing Marion O. Reed.



### Interracial cooperation

Significant progress in the realm of interracial cooperation has been made in the last four years, particularly between our Convention and the General Association of Baptists in Kentucky.

Building upon cooperative work through the Home Mission Board and our Direct Missions Department, four years ago the Executive Board created a Baptist Joint Advisory Committee consisting of its denominational cooperation committee and a like committee appointed by the General Association of Baptists in Kentucky. Out of this committee came the recommendation to set up the Department of Interracial Cooperation to work with Negro Baptists in particular and other groups including Jews.

March 1, 1967, Herman Ihley, then state Sunday School Secretary in North Carolina, became the first Secretary. In three years and 45 days before his death on April 15, 1970, he was used of God to help our two Baptist state bodies to "build many bridges of understanding and cooperative effort" in Christ.

### Dually aligned churches

One of the significant aspects of "bridge-building" is the dually aligned church — 12 Negro Baptist churches have affiliated with the Kentucky Baptist Convention and one white Baptist church has become affiliated with the General Association of Baptists. In most cases, these 13 churches have also affiliated on the associational level. "Dually aligned" means that each does not sever his present ties but takes on with two state bodies at the same time. Each makes contributions to the mission program of both, attends meetings, is eligible to hold office and all other privileges and responsibilities of membership.

### More convention churches

One of the hopes of the late Herman Ihley and the Baptist Joint Advisory Committee was that many more of the white churches would affiliate dually with the General Association, and at the same time more Negro churches would affiliate with the KBC.

They also hope that each one now dually aligned will make a serious effort to make the affiliation authentic, real and helpful in every way. I know of several churches considering dual alignment this fall. The state credentials committee will consider requests up to 30 days prior to the state convention November 10. If interested advise.

# Child Care Dedicates New Central Office

By Bob Terry  
Assistant Editor

More than 200 persons gathered at Spring Meadows Children's Home in Middletown Sunday, August 30, for the dedication of the new Child Care Center central office recently constructed there.

Kenneth P. Crawford, president of the Kentucky Baptist Board of Child Care, presided over the ceremonies which included a dedicatory address by Harold Sanders, executive secretary of the Kentucky Baptist Convention, a dedicatory litany led by child care general superintendent Ford Deusner and a dedicatory prayer led by former child care board president W. Ray Moss. Don Randolph, pastor of Green Acres Baptist Church, Louisville, and a member of the child care board, led the invocation.

Crawford shared with the crowd some of the anxieties the board felt in deciding to build the new structure. "But we decided," he said, "that this was the best form of Christian stewardship available to us at the time."

"This beautiful new building is a testimony to the truth of our decision," he declared.

Sanders sketched the history of Kentucky Baptists' involvement in child care dating from the program's origin in June, 1869, to the current program with an operating budget of \$842,000 for the three children's homes and affiliated services.

Turning toward the second century of work, the Kentucky Baptist official asked, "With the increasing involvement and concern of the government in children and family services, will Baptist involvement become unnecessary?"

"We do not think so," he emphasized. Sanders pointed out that the government is geared primarily to non-home services for children and families.



Part of the crowd of over 200 who attended the dedication ceremony



Board chairman Kenneth Crawford, left, poses with general superintendent Ford Deusner, center, and building constructor Billy Holloway

"The Baptist child care program is geared to short term institutional care of approximately three years," he explained, "And in addition provides aid to the family with the hope of returning the child to its parents."

"Furthermore," he continued, "we offer several programs in a healthy, spiritual ministry quite outside the province of the government's service. In the spiritual area we have a tremendous responsibility which we are seeking to meet through the dedicated, mission-motivated staff and workers and the cooperation of nearby pastors and churches."

"The unique reason for a Baptist child care program is spiritual, giving children and families a sense of personal worth in their own sight, in the sight of God and in the sight of those who serve them."

In the dedication litany, the group, led by Deusner, dedicated the building "... for the unification of the child care program... for the extending of services to families in the great crisis of family life... for the relieving of the needs of the poor, for the succoring of the girl facing unmarried motherhood, for the assisting of the married couple desiring to adopt a child or children... for the promotion and development of the child care program... for the coming of the kingdom of God and the doing of his will on the earth..."

The new building has two distinct wings. One houses the administrative services of the child care program. Offices for Deusner, J. D. Herndon, director of development, and Larry Dauenhauer, business administrator, along with the print shop, mail room and other administrative services, are housed here.

The social service wing houses the office of director of social service Claud A. Turpin. In addition to offices for the social workers, there are conference rooms furnishing comfortable, attractive, private facilities for those coming for assistance, counseling or to meet an adoptive child or to make application for the admission of a child.

When asked about the adequacy of the building for future needs, Crawford indicated that the building was laid out in such a way as to insure its usability during the coming decade and longer. Both staff and program needs have been anticipated as best possible, he said.

After the dedication ceremony, guests were treated to an open house in the new quarters. Many who did not arrive in time for the official ceremonies at 2:00 p.m., toured the new building until 4:00 p.m. Refreshments were furnished by the ladies auxiliary of Spring Meadows Children's Home.

## People And Places

Northside Baptist Church, Winchester, licensed **Raymond Leroy Hayes** to the gospel ministry during the morning service August 9. Hayes, a senior at George Rodger High School, plans to enroll in college to prepare for the ministry. He is the son of Mr. and Mrs. Waymon W. Hayes. The elder Hayes is pastor of the Northside congregation.

**Henry Rowland**, retired Baptist minister, died at Caldwell County Hospital July 23. He was 67.

Rowland, ordained 33 years ago, had held pastorates in Trigg, Caldwell, Crittenden, Lyon, Livingston and Muhlen-

berg counties. Five years ago, declining health forced him to retire. However, he continued to do supply preaching until this year.

He is survived by his wife, four married daughters and eight grandchildren.

**William Camron Laudermilk**, father of Mrs. Bruce V. (Dorothy) Hartsell, died recently in Valdese, North Carolina. Hartsell is pastor of the First Baptist Church of Shepherdsville.

Laudermilk was a charter member of the First Baptist Church of Valdese where he had lived for several years.

**Joseph M. Robinson**, a deacon in Highland Baptist Church, Louisville, was recently cited for being only the fourth person to recruit 100 members for the Louisville Chamber of Commerce.

## CLC Seminar Proceedings Available

The proceedings of the controversial morality seminar sponsored last March by the Southern Baptist Christian Life Commission are now available in book form. The 72 page, 65,000 word document, the most extensive proceedings ever issued by the commission, is called an exciting study by a commission spokesman.

The conference drew widespread criticism at the time and was the object of sharp debate at the Southern Baptist Convention meeting in Denver in June. The appearance of such speakers as

Joseph Fletcher, known as the father of situational ethics, Anson Mount of *Playboy* magazine and black power spokesman Julian Bond was especially questioned and criticized.

According to Floyd Craig of the commission's public relations department, many Southern Baptist churches have already requested copies of the proceedings. The cost is \$2 a copy plus 25 cents for postage. Orders should be addressed to Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219.

The fifth annual meeting of the **Maggoffin Baptist Institute** was held on the institute grounds at Mt. Valley on August 2. More than 75 alumni and guests had lunch and enjoyed a program presented by Herman Moore of Clear Creek Baptist School.

Reelected president of the alumni association was Mrs. Avery T. Jenkins of Lexington. Mrs. Melvin Lane, also of Lexington, was elected secretary-treasurer.

The association meets on the first Sunday in August each year.

**J. W. Singer** is the author of a recently published history of the Stamping Ground Baptist Church, Stamping Ground. The history was prepared to coincide with the celebration of the 175th anniversary of the founding of the church. The celebration will begin September 27 with a pageant, followed by a week's revival and climaxed with a homecoming service on October 4. Copies of the history can be purchased from J. W. Singer, Singer Gardens, Stamping Ground, Kentucky 40379.

The **Long Ridge Baptist Church**, near Owenton, held 150th anniversary services on August 9. The church bulletin for the day included a brief history of the church and a list of pastors which included memorable names in Kentucky and Southern Baptist history. Tom Miller is the Long Ridge pastor and C. D. Boozer was guest speaker for the occasion.

from 7.7 percent to 1.2 percent in the later poll, plus a few who disapproved of his handling in October, 1969.

The change of attitude among Sunday School teachers toward the President's handling of Vietnam between the two polls was more dramatic than among the pastors.

Between the two polls, opposition among the teachers to the President's policy dropped from 17.5 percent to 10.6 percent. And the undecided vote dropped from 11.8 percent to 4.4 percent.

It would appear that the President's decision to invade Cambodia not only won for him the undecided vote of several among the teachers and pastors but it also won over the major portion of his previous opposition. It should be mentioned, however, the Cambodian invasion did cause him to lose some of his earlier support.

In comparing the reaction of Baptist leaders to the Cambodian invasion with the national trend, the Gallup Poll disclosed that the same thing occurred among the American people in general.

In comparing polls taken immediately before and after the invasion, Gallup learned that the President's support on Vietnam increased 7 percentage points and his opposition decreased 4 percentage points. Also, the undecided vote dropped 3 percentage points.

The VIEWpoll findings are based on 92 percent response of the panel members. (BP)



**A LONG RIDE** — Robert C. Lane (left), 59-year-old father of Southern Seminary student-wife Carole (Mrs. Michael) Batchelder, chats with his daughter and son-in-law after his four day motorcycle trip from El Cajon, California, to Louisville, Kentucky, to visit them. In the picture above, Lane shows his daughter and son-in-law the motorcycle on which he made the trip.

## Lackey Elected SBC Stewardship Head

James V. Lackey of Nashville, director of Cooperative Program promotion and chief staff assistant for the Southern Baptist Stewardship Commission, has been named that agency's executive-director, treasurer, by the commission members.

Lackey, 41, will assume the position effective February 1, 1970, upon the retirement of Merrill D. Moore, 65, who has been executive director and treasurer of the commission since it was created as a denominational agency in 1960.



Lackey

Lackey, the executive director-treasurer elect, has been on the staff of the commission since 1962 and has held three different positions within the commission staff.

He has been educational director for churches in Fort Worth, Tulsa, and Midwest City Oklahoma.

A native of Oklahoma, Lackey is the son of T. B. Lackey, executive secretary of the Baptist General Convention of Oklahoma.

He is a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Seminary, Fort Worth.

## State Mission Emphasis Nears

September 13-20, Kentucky Baptist churches will participate in a week of prayer for state missions according to Mrs. George Ferguson, executive secretary of Woman's Missionary Union, the sponsoring organization.

According to Mrs. Ferguson, this annual week is designed to inform Kentucky Baptists about the work going on in their own state. "It's easy to see the work on the foreign fields," the WMU leader said, "but sometimes we overlook that right here in Kentucky we are involved in a marvelous ministry which needs our support."

The week has three basic functions, as outlined by Mrs. Ferguson. The first is education. The five programs prepared for use focus on what is being done in various areas of the state. This initial stage is vital, she pointed out. People must know what is going on before they will become interested.

Gaining interest is the second function. Hopefully, Baptists across Kentucky will be interested in finding their role in state missions and will lift up these causes to God in prayer, related the executive secretary.

To assist, a special prayer guide has been prepared for the month of September. Most every Kentucky Baptist cause is listed in this guide.

The third function is the offering for state missions.

"Some have advocated that we do away with the offering portion of our mission emphasis," Mrs. Ferguson said, "but we see this as unrealistic. When one becomes interested in a cause, a channel should be provided for him to express that concern. This is the role of our offering."

The importance of the state mission offering was emphasized by A. B. Colvin, secretary of the direct mission de-

partment of the KBC.

Colvin said that while no missionary receives a salary directly from the state mission offering, the \$20,000 designated for this purpose allows four or five more men than would be possible without the offering.

The scholarship funds for missionary children also helps attract experienced ministers who might not otherwise be able to serve because of the high cost of a college education for the children, Colvin pointed out.

Another benefit for the state mission department is the Annie Allen fund for building churches. A large percentage of this \$45,000 goes annually to churches in the mountains to provide adequate churches and homes for pastors to live on the field. "The work in the mountains would be severely curtailed if it weren't for the building fund," the mission head stated.

One of the best programs sponsored by the state mission offering is summer missionaries, Colvin added. Last year the state mission offering provided for seven students to spend ten weeks each in Kentucky working with churches and associations in special projects.

The student work department of the KBC also benefits from the state mission offering. Chester Durham, head of the department, said flatly, "Without the money provided from the state mission offering, we would not have our international student conferences."

Girls summer camps at Cedarmore Baptist Assembly are also financed by the state mission offering.

Below is a complete list of causes to which the goal of \$120,000 will be appropriated this year. Last year a little over \$117,000 was received from the state offering for state missions.

### LIST OF CAUSES FOR 1970 STATE MISSION OFFERING

(1) Salaries of State Missionaries .....	\$ 20,000.00
(2) Annie Allen Fund for Building Churches .....	45,000.00
(3) Boone Lodge .....	10,000.00
(4) Negro Work .....	3,800.00
(5) B.S.U. International Conference .....	2,000.00
(6) Foreign Mission Appointees .....	250.00
(7) State Missionaries' Children Scholarship Fund .....	3,000.00
(8) Student Summer Workers .....	2,000.00
(9) Missionaries' Library Fund .....	250.00
(10) Clear Creek Baptist School .....	1,200.00
(11) Oneida Institute .....	1,200.00
(12) W.M.U. Conference at Cedarmore .....	2,500.00
(13) Y.W.A. Activities .....	1,450.00
(14) G.A. Activities .....	6,850.00
(15) Cedarmore .....	5,000.00
(16) State Mission Week of Prayer Expense .....	4,000.00
(17) Mountain Mission Conference .....	300.00
(18) Pastors and Laymen Conferences .....	200.00
(19) World Missions Conference .....	500.00
(20) Nurses' Loan Fund .....	250.00
(21) Other Youth Work .....	1,350.00
(22) Ferguson-Jaegle Building .....	2,000.00
(23) Miscellaneous .....	1,575.00
(24) Undesignated (to be designated later) .....	5,325.00

GOAL .....\$120,000.00

## BAPTIST VIEWpoll

MARTIN B. BRADLEY, Director

## Nixon's Support Among Baptists Increases After Cambodia Invasion

The number of Baptist leaders approving of President Richard M. Nixon's handling of the Vietnam war has increased noticeably since the invasion of Cambodia, the latest Baptist VIEWpoll has revealed.

A survey of a representative panel of pastors and Sunday School teachers in the Southern Baptist Convention last October disclosed that 80.7 percent of the pastors and 70.7 percent of the Sunday School teachers polled approved of Nixon's handling of the war at that time.

A second poll of the same panel taken after the Cambodian invasion revealed that 87.7 percent of the pastors and 85 percent of the teachers approved of President Nixon's handling of the situation in Vietnam.

Thus Nixon's support in the Vietnam

war effort increased 7 percentage points among pastors and 14 percentage points among Sunday School teachers polled. The panel is selected to give a cross-section of public opinion within the Southern Baptist Convention.

On the other hand, Baptist pastors who disapproved of the President's handling of Vietnam remained about the same in the two polls, taken eight months apart, while opposition among the laymen dropped considerably.

The October poll revealed that 11.6 percent of the pastors disapproved of the President's handling of Vietnam and this position had decreased only 0.5 percent to 11.1 percent in the later poll.

Analysis of the data reveals that the President's increased support among pastors came from the undecided element in the October poll, which dropped

## Baptist Conference Agrees On Right Of Dissent

More than 100 Baptists from the United States and Canada were unanimous in supporting the "right of dissent" during the 14th annual Religious Liberty Conference in Washington, sponsored by the Baptist Joint Committee on Public Affairs.

The unanimity disappeared at that point, however, as some of the participants urged dissent ranging from mild protest through established channels to the ultimate use of force and violence after other means failed. Even so, before it concluded, the conferees were in agreement on many Christian approaches and responsibilities to dissent.

### Five areas discussed

Theme of the conference was "Dissent in Church and State." Five areas were in the minds of the conferees as they discussed principles and practices for Baptists. These were dissent against war, depersonalization, injustice, the politico-economic system and institution-centered religion.

The speeches, discussions and reports made at the conference do not represent the Policy of the Baptist Joint Committee on Public Affairs or of the eight denominations that maintain the office in the nation's capital. The conference views become resource material for the Baptist Joint Committee and for the sponsoring denominations, who in turn decide their own policy positions for themselves.

The small group section on "dissent as political strategy" reported to the whole conference: "The group is unanimous in affirming the right and respon-

sibility of dissent as a precious part of Baptist tradition and American civil and political heritage. Suppression of dissent leads to an authoritarian state. Dissent must never be equated with disloyalty."

### Church is conscience

Another section said: "We agreed that the church could and should be the conscience of the state and the community. With this in mind, we need to help church people to know how to dissent without fear. Our responsibility to Christ should enable us to learn how to differ in love."

A third section declared: "We believe the Christian should offer a listening ear to the dissenter and support his right to dissent even if we disapprove of his cause. Dissent should be channeled into the most positive and creative possibilities. People should be educated to the available channels of redress but a readiness to respond to immediate need without the delay of going through channels should be developed."

Conscience was defined by one of the sections as "the inner sense of moral direction through which a person expresses a system of values."

To this definition the section added that "the biblical basis of conscience is that decisions and actions are motivated by and based upon what one perceives to be for him that course which is described in the Bible and dictated by the Holy Spirit."

To implement the dictates of conscience the section devised nine guidelines for Christian dissent:

"(1) Be sure we have accurate infor-

mation on which to work; (2) be willing to take risks; (3) know our own values, moral and otherwise; (4) do not use other people simply as a means to an end;

"(5) Be committed to work for constructive results; (6) avoid retaliatory or vindictive measures; (7) cooperate with others who are working to remedy the same injustices; (8) recognize the right of dissent by others who may have a different set of values; and (9) make our dissent responsible, open and honest."

Commenting on both the right to consent or dissent, the section report said, "All persons, including young adults in college, should be heard with respect in setting policies and rules. At the same time, there should be respect for those in the roles of leadership. It should be recognized that the old as well as the young and all those in between, of varying kinds and sorts and colors, have a right to be heard."

The section on "Dissent as Political Strategy" urged the churches to become more active against injustice and oppression in society.

Specifically, this section said that "in our churches we must be ever vigilant to:

"1. Insure a free pulpit and denominational press;

"2. Maintain professional denominational agencies for proclaiming and defending principles of social justice; and,

"3. Prepare young people to serve as committed Christians in the political parish."

This section declared that "the church must be the breeding ground for the prophet.

"Recognizing the threat of the imminent collapse of humanity's most sacred values," it continued, "we urge Christians to vigorously exercise their constitutional right and responsibility of dissent. We affirm that it is our duty to nurture, protect and preserve the prophets of change."

The section on "Dissent as Personal Tactics" recommended four "techniques or tactics employed to achieve" Christian objectives. Listed by the group were:

"1. Propaganda — positive information that is factual and constructive.

"2. Negotiation — attempt to work through the problems — dissenter and authority talking through their differences and attempting to agree on a course of action or position.

"3. Use of legal, political and economic pressure — court cases, boycotts and selective patronage are all examples of such pressure.

"4. Civil disobedience — the non-violent breaking of laws; assumption of the personal consequences for violation of the law." (BP)



WORSHIPPING RUSSIANS — Above is a picture of the crowd after the dismissal of the July 5 Sunday morning worship service in Moscow. More than 2,500 persons crowded into the building designed for 1,000. Hundreds more stood outside in the street for the two and a half hour service. In the right lower corner, W. H. Bell, pastor of Calvary Baptist Church, Louisville, and Susie Sanders, daughter of Kentucky executive secretary Harold Sanders, are pictured. They stopped in Moscow on their around-the-world tour. The picture was made by Mrs. Martha Walden.

## Relation Of Anti-Social Acts To Obscenity Denied

Exposure to pornographic materials does not alter conduct or attitudes relative to sexual morality or crime, the President's Commission on Obscenity and Pornography has concluded.

In a report due to be released soon, the commission will recommend that laws be repealed which restrict the availability of such materials for adults.

Laws protecting the young from obscene materials should be kept, according to a draft of the commission's final report. The recommendations, however, are reportedly not unanimous.

The copy of the commission's findings and recommendations, which was leaked to the press, reportedly has been approved by the commission. The report has been received amid criticism of the commission itself, the staff preparing the report, the methodology of its research, as well as some of its conclusions.

President Richard M. Nixon, through his press secretary, Ronald Ziegler, has washed his hands of any responsibility for the report. Ziegler, in a regular press briefing, said the commission's recommendations "are not those of this administration."

Ziegler also pointed out that the commission members, except for one, were appointed by former President Lyndon B. Johnson, and that "this is not Nixon's commission."

According to a spokesman for the House Subcommittee on postal operations, however, President Nixon was warned last fall and early this year by the one member he did appoint of the direction the commission's report was headed. He was urged by his appointee,

Charles H. Keating, Jr., to replace several of the commission members.

Last spring President Nixon sent Congress a message asking for curbs on unsolicited smut sent through the mails. The President also declared that the ultimate answer for the problems of obscenity "lies not with the government but with the people."

Nixon, according to Ziegler, "believes that pornography and obscenity relate to adverse social conduct." Nixon has called for a citizens' crusade against pornography.

"When indecent books no longer find a market, when pornographic films can no longer draw an audience, when obscene plays open to empty houses, then the tide will turn. Government can maintain the dikes against obscenity but only people can turn back the tides," the President declared in his message to Congress last May.

The commission members agreed that a citizens' crusade is needed. They urged in the report that "citizens should organize" at the local and national levels to fight the floods of smut that are available.

But, the commission warned in its recommendations, "it is exceedingly unwise for government to attempt to legislate individual moral values and standards especially by restrictions upon consensual communications."

"Sound moral values are of the greatest importance," the report reads, "but they must be based upon deep personal commitment flowing from values instilled in the home, in education, in religious training and through individual resolutions of personal confronta-

## New Bill Wallace Film Viewed By FMB Execs

A new, hour-long edition of the movie "Bill Wallace of China" was viewed recently by members of the Foreign Mission Board administrative staff in Richmond, Virginia.

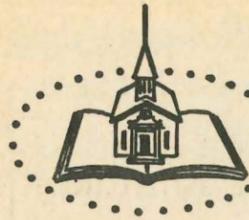
Among those who saw the film were two former missionaries to China: Baker J. Cauthen, the board's executive secretary, and Eugene L. Hill, secretary for missionary education and promotion.

"Now the churches can share in this dramatic time in mission history," said Cauthen. "It is a tender and moving story, and I would recommend it for use in the churches on Sunday and Wednesday nights."

The 16mm, color film can be rented from Baptist Film Centers for \$30. Film centers are located at 10 Baptist Book Stores. The Louisville address is Baptist Film Center, 317 Guthrie; phone 587-7457.



NEW ADDITION — Pigeon Fork Baptist Church, Waddy, broke ground for a new addition to their church building, Sunday, August 9. The new building will house the nursery facilities and rest rooms. Approximate cost of the construction is \$7,000. Taking part in ground breaking activities are, front row, left to right, Don Man-tooth, pastor; Caldwell Easley, chairman of the deacons; and Robert Wells, building committee chairman. In the back row are other deacons. Left to right, they are Earl Samples, Everett Perry, Floyd Robinson, JB Perry and Paul Saunders.



# SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for September 13, 1970)

LIFE AND WORK SERIES

## What Shall I Do While I Wait?

Simon Peter writing to the disbursed Christians who were being subjected to persecution because of their Christian faith, told them how they should live so as to be well pleasing to their Lord. Following the example of both the Lord Jesus and Paul, Peter emphasized the certainty of Christ's return. The New Testament clearly teaches that Christ will return personally, bodily, visibly, suddenly, unexpectedly and gloriously.

As to the time of Christ's return no man knows, other than the fact that it is the world's greatest coming event. Peter never predicted the time of the Lord's return, and neither should we. The fact of Christ's return is certain and that is sufficient for our comfort.

### I Peter 4:7-11

Peter implied that the day when the sufferings of his readers would end was perhaps far nearer than many of them anticipated, hence his appeal for them to live and suffer well. Their expectancy of Christ's return would serve as a stimulant to greater efforts and better work for Christ. Peter's reminder of the fact that they must appear before the judgment seat of Christ constituted a powerful incentive to clean living and to faithful Christian service.

Recognizing the possibility that the last days would be filled with surprises, conflicts and calamities which might occasion considerable distress for many, Peter urged Christians to exercise self-restraint, sobriety, watchfulness, calmness and prayerfulness. He challenged them to be thoughtful, composed, confident and faithful.

Another line of conduct which he admonished them to follow was that of fervent charity. This grace, as used here, involved the thought of love finding daily expression in service to others. Believing that love for Christ and others should have the preeminence in the lives of Christians, Peter urged his readers to put love into practice. The cultivation and exercise of brotherly love would solve the misunderstandings and estrangements which might arise. An appropriate expression of brotherly love could be found in the virtue of Christian hospitality, which was sorely needed by the believers who had been scattered by persecution. Christian hospi-

talities is becoming in the life of every child of God.

Spiritual gifts, either speaking or ministering, have been presented to every Christian. These gifts are not to be gloried in or boasted about but they have been entrusted to their recipient for use in the Lord's service. God's gifts are of many descriptions and variously proportioned. All who receive them are under obligation to be conscientious and faithful stewards, using them to the limit of their ability and opportunity for the glory of God and the benefit of mankind.

### II Peter 3:1-7

Aware of their proneness to be forgetful of both the doctrines and the duties which had been set forth in the scriptures, Peter wrote this letter to remind his readers of God's message through the prophets in the Old Testament and the apostles of Christ and to forewarn them that in the last days scoffers would minimize sin, openly indulge in it and glory in doing so.

Peter predicted that in the last days there would be lustful scoffers who would declare that, inasmuch as there had not been any change in things since creation, nobody is justified in believing that there will ever be. However, it was

obvious to all observing and thinking people that things were not as they had been. The natural order had not continued as it was from the beginning. Many changes had been made by the terrific and destructive flood which God sent upon the earth in the days of Noah.

To all scoffers, who may long to gratify the lusts of the flesh and who may laugh at the very idea of the possibility of the return of the Lord and of a consequent judgment such as had been predicted, Peter here points them back to the time when God sent the flood upon the earth. He also reminds all such that in His own good time God will send fire upon the earth to burn out the dross and to consume that which should be destroyed.

God's time schedule is far different from ours. He does not measure time by any human standards or reckon time as we do. For this reason, the passing of a century or of a thousand years is certainly no more than the passing of an hour or of a day is to us. Therefore, do not be impatient or unduly alarmed in the delay in the fulfillment of the prophecies with reference to our Lord's return. God's delay in bringing this age to a close is due to His abundant mercy in giving men ample time for repentance and faith in Christ.

INTERNATIONAL SERIES

## The Peril Of Secularism

Secularism is a view of life which concludes that God may be ignored or excluded from consideration. It is the attempt of an individual to exclude God from his daily thoughts and activities and to live only for the things which this world may offer during the present life. God's Word repeatedly warns us against the possibility and danger of being absorbed by the present world system. The preventive of secularism is to give God first place in life.

### Genesis 25:21-23

Isaac was aware of God's purpose to establish a chosen people through him

but for about twenty years after the marriage of Isaac and Rebekah their home was still without a child. However, Isaac learned what all of us need to know, namely, that God's delays are not necessarily denials.

God delayed the fulfillment of His promise in order that all human hope, which rested solely on natural power, should give way and that the manifestation of the divine power might be made more obvious. After all, Rebekah's barrenness for that long period was a blessing because both mother and children would realize all their lives that

the children were an answer to prayer and a demonstration of grace and mercy.

Meanwhile, Rebekah was informed that, in due time, she was to have two sons and that they would typify the flesh and the spirit, which are perpetually antagonistic, or that one would be carnal and worldly in outlook whereas the other would be spiritual in outlook and the representative of the covenant people.

### Genesis 25:27-34

Twin sons were born to Isaac and Rebekah. From their birth Esau and Jacob differed in appearance. They also differed in regard to the affection bestowed upon them. Esau was his father's favorite and Jacob was his mother's favorite, and their favoritism caused disharmony and jealousy in the family.

Esau was an outdoorsman, whose chief renown lay in the fact that he was an excellent hunter. Jacob was an indoorsman who delighted to remain in the tent with his mother.

On a particular day Esau returned from a hunting expedition. As he approached the tent, his nostrils caught the savory odor of the pottage that Jacob was cooking. The fumes therefrom went to his brain like the fumes of liquor to the brain of a toper. Weary from his day's activities and wanting something to eat, Esau begged Jacob to give him some of that red stuff that he was cooking. Jacob replied that he would give him the food in exchange for his birthright.

Blinded to all except the present, impulsive Esau decided to satisfy the gnawing hunger of his empty stomach. At that moment pottage was the most important thing. Dominated by appetite, Esau was insensible to the spiritual advantages involved and was willing to sacrifice his dearest treasure for supper. Beans meant more to him than a birthright. Pottage meant more to him than a principle.

Esau consented, gulped down the pottage and the birthright was gone because he had yielded to his ravenous appetite. Esau rose from supper without a pang, walked out of the tent and off the stage. He ate and drank and went his way. That one brief sentence practically summarized his biography. How little life meant to him!

This instance in the life of Esau warns us of the peril of secularism and reminds us of how much can be thrown away in a single moment, never again to be recovered. The tempter knows our weaknesses and it is in our weak places that he assails us.

But there came a time when Esau was dissatisfied with the trade that he had made. No man can be satisfied with a sensual life that is lived apart from God. One day Esau saw the value of what he had thrown away and realized the man that he once could have been but then could not be.

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(Continued from page 5)

the University of Berlin got to do what many students have yearned to do at times. They built a huge bonfire and burned an enormous pile of books — 20,000 in all.

This might seem to have been pretty narrow-minded. But, remember, Hitler was merely protecting his people from all those bad books — books by writers like Albert Einstein, Jack London and Helen Keller.

One of the unique things Baptists have done to "live the spirit of Christ in openness and freedom" this year was reported recently in the *Western Recorder*:

"The Southern Baptist Sunday School Board," it said, "complying with the request of the Southern Baptist Convention last June, called for the withdrawal of Volume I of the Broadman Bible Commentary."

The Board also voted to cancel two new Sunday School quarterlies which they thought might be bad for the people.

Since Baptists believe in openness and freedom, you see, they don't burn books. They just ban them.

It's cleaner.

Louisville, Ky. Lucien Coleman, Jr.

PASTOR OR PREACHER

Dear Editor:

Webster says that a pastor is "a clergyman or priest in charge of a church or congregation." It would seem that the pastor of a congregation would be the one to be in charge of what takes place in the church that he has been called to as pastor; such as funerals, weddings and for counseling: instead of calling in a preacher from another city.

Webster says that a preacher is "one who delivers a sermon or advocates earnestly." It seems like some churches today only want a preacher, not a pastor. They wish for one to come on Sunday at 11:00 and 7:00 and Wednesday night at 7:30 and speak, then get back in his nut-shell and stay until they open it letting him out to do "his thing."

There is nothing more disturbing than for a pastor to pick up a newspaper and read where someone in his church has been buried or there has been a wedding in the church or a youth revival held without his knowing about it. This may be the reason some churches place their parsonage out of the church community and place it on another church field so the pastor will not know what is going on at the church until he reads the newspaper.

I firmly believe that any pastor, when

requested to do so by a member of his congregation, would gladly and willingly ask a former pastor of the church to return for a funeral or wedding. It is of no consequence what the occasion, just as long as the present pastor is not excluded. It is a matter of courtesy.

Eddyville, Kentucky Euin E. Hall

BEER FOR SOLDIERS

Dear Editor:

A relative of mine recently returned from duty in Vietnam. He casually mentioned the men there are issued a six-pack of beer each day because the drinking water is so foul. In making a few inquiries I learned the practice of issuing beer is commonplace in almost all military branches.

After recovering from this, I called my congressman to voice a vigorous protest over my tax money being spent in this manner. He replied by mail, stating, "I have been advised by the Department of the Army that beer is not issued to the men there on a daily basis."

The Department of the Army is a massive organization and perhaps this is a question of the right hand not knowing what the left hand is doing. I do know that tax dollars amounting to millions are spent on an annual basis to pick up the liquor tab for our government. I think of the lingering effects this has on our servicemen and, all too often, this is where the seed of alcoholism is sown. The Bible says that strong drink is for dying men and those who lack courage (Proverbs 31). If our government feels our fighting men must be pumped full of canned "courage" then a question arises in my mind as to whether or not the presence of the United States in Vietnam is justified.

Proverbs 28:3 sticks in my mind, "When there is moral rot within a nation, its government topples easily; but with honest, sensible leaders there is stability."

If any of you who read this are opposed to the spending of tax monies to supply liquor to our government agencies and more particularly to our servicemen, write your senator and congressman and voice a vigorous protest. If enough voices are heard then a change at the Federal level will have to be made.

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Women's Rights Amendment May Affect Churches

The House of Representatives, in its approval of an amendment to the Constitution to grant equal rights to men and women, has unleashed a force for legal changes which eventually and inevitably will affect Baptist institutions and all church organizations.

In an historic action, the House voted overwhelmingly to amend the Constitution of the United States to read: "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

The vote was 350 to 15.

The measure is now in the Senate where it has been placed on the calen-

dar for an early vote. After affirmative action in the Senate (which is expected) it will need to be ratified by three-fourths of the states before it becomes law.

Since the House has been the bottleneck for this addition to the Constitution for almost 50 years, the tide now seems to be moving in favor of this amendment.

The effects of the amendment would be liberating and right, say the proponents, and uncertain to say the least, according to those who oppose it.

The overall purpose of the amendment is to wipe out legal discriminations that have restricted women to cer-

tain jobs, paid them less than their male counterparts, and limited their rights relating to marriage, dependents, property, business ownership, etc.

The aim of the amendment is to restrict only governmental action and would not apply to purely private action. Even so, the effect on churches and church institutions is bound to be felt, and may even be considerable.

If the amendment is ratified, it raises questions whether women employees in various structures of the denomination will seek the strength of the law to receive equal access to jobs and assignments, equal pay for equal work and the same privileges as their male counterparts concerning ministerial retirement benefits and tax deductions.

How much effect will the law have on local church practices concerning ordination of ministers? If a woman asks for ordination and is refused because of her sex, will the law have a right to overrule the decision of the local church governing body?

Already churches and denominational institutions are subject to the law concerning Social Security, employment practices and conditions, deduction of income taxes, to mention only a few of the more obvious ones.

Since most churches are incorporated, will this tie with legal structures make them vulnerable to certain other requirements of the law?

One change foreseen by both proponents and enemies of the amendment will be that women would become equally subject to military service. (BP)

State Represented At Memphis Meet

Charles Chatham, a Shelbyville dentist, represented Kentucky Baptists at the annual meeting of the directors of the Brotherhood Commission held August 21 in Memphis, Tennessee.

The directors approved an operating budget of \$503,723 and elected Solon G. Freeman, a Memphis layman, as their new chairman.

The new budget for the 12-month period starting October 1 was \$144,543 less than the Baptist agency's present record budget of \$675,266.

George W. Schroeder, executive secretary of the commission, explained the old budget included \$119,000 from reserves to finance a large field service program to interpret new products de-

veloped for men and boys in Southern Baptist churches.

Five magazines, six books on methods of Brotherhood work, eight manuals comprising an improved advancement program for boys and other miscellaneous guidance brochures are among the new products Schroeder shared with the directors.

Most of the new budget will be used to interpret Brotherhood work, train Brotherhood leaders and start new Brotherhood units throughout the United States, Schroeder said.

Schroeder was reelected treasurer for the 20th year.

Chatham is completing his fifth year on the Brotherhood Commission.

Thanks Expressed For Celia Aid

The superintendent of missions for the Corpus Christi Baptist Association, William H. Colson, wept as he thanked Baptists for aiding the people of his area ravaged by the winds of hurricane Celia.

Speaking to the annual Woman's Missionary Union House Party, a statewide gathering of Baptist women in Texas, Colson referred to the state convention's efforts at raising \$150,000 for disaster relief, mostly through special offerings in Texas Baptist churches.

"Our city is torn all to pieces, but you're sending us \$150,000 to help rebuild churches and homes," he said.

Colson told the women that more than 20,000 people in his area have no homes. "You don't know what it is like. Eleven (Baptist) churches met Sunday following the hurricane without auditoriums," he said.

Two weeks after the hurricane hit, relief contributions had passed the \$70,000 mark. (BP)



NEW IN THE WORLD OF READING — Church leaders and Woman's Missionary Union members are getting acquainted this month with first issues of new missions magazines published by WMU. The periodicals were born to support the new church program for the 70's. Left to right are START, for Mission Friends leaders; ROYAL SERVICE, for Baptist Women; CONTEMPO, for Baptist Young Women; ACCENT, for Acteens members, with a leader edition for Acteens leaders; AWARE, for Girls in Action leaders; DISCOVERY, monthly for Girls in Action members and leaders; and DIMENSION, quarterly for WMU officers and council members.

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 Unity Baptist Church . . . . . Ashland

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 SEPTEMBER 22 . . . . . TUESDAY  
 SEPTEMBER 23 . . . . . WEDNESDAY  
 SEPTEMBER 24 . . . . . THURSDAY  
 SEPTEMBER 25 . . . . . FRIDAY

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