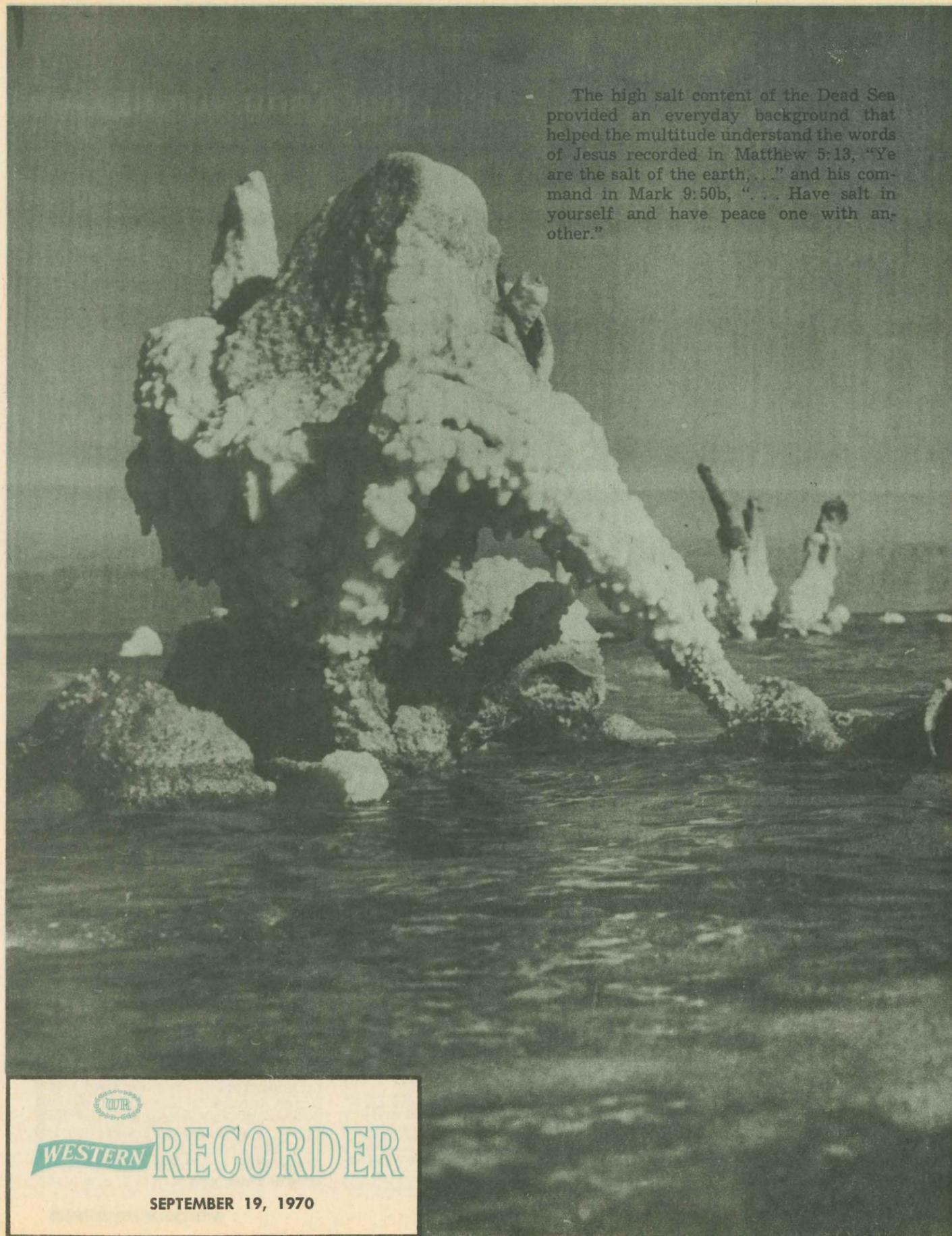


The high salt content of the Dead Sea provided an everyday background that helped the multitude understand the words of Jesus recorded in Matthew 5:13, "Ye are the salt of the earth, . . ." and his command in Mark 9:50b, ". . . Have salt in yourself and have peace one with another."




WESTERN RECORDER
SEPTEMBER 19, 1970

Staff Changes

On August 16, Farmdale Baptist Church of Louisville called **Jay Brown** as their pastor. He previously served the Farmdale church as pastor from 1961 until 1966.



Brown began his ministry in 1942 in the East Norwood Baptist Church in Birmingham, Alabama. He has also served as pastor of Crestway Church, Birmingham; Chisholm Church, Montgomery, Alabama; Ridgeview Church, Chattanooga, Tennessee, and South Campbellville Church, Campbellsville, Kentucky. In 1966 he went to work with Michigan Baptists, serving as superintendent of missions in the central area and later in Detroit. He came to Farmdale Church September 16, 1970, from the pastorate of Bethany Baptist Church in Lansing, Michigan.

Brown is a graduate of Samford University, Birmingham, and Southern Seminary, Louisville, where he received the AB and BD degrees. He has been active in denominational work, having held both associational and state offices. He is now serving as a trustee of Midwestern Baptist Theological Seminary in Kansas City, Missouri.

Brown is married to the former Cecile H. Grammer of Fayetteville, Tennessee. They have two children, Michael and Nanci; both are married.

Max Baker has resigned the Mays Lick Baptist Church of Bracken Association to accept the pastorate of Calvary Baptist Church in the same association. His resignation is effective on September 27, 1970. At present **Baker** is holding Sunday morning services at Calvary at 9:30 a.m. and at Mays Lick Church at 11 a.m. The **Bakers** are now residing in the parsonage of Calvary at 412 Pelham Street, Maysville.

John A. Coble resigned the Union-

town Baptist Church in Ohio Valley Association.

Dooley A. Cole has resigned the New Zion Baptist Church to accept the pastorate of Clover Bottom Baptist Church. Both churches are in Irvine Association.

Stanley Craig, former minister of youth at Ninth and O Baptist Church in Louisville, is now with the Tompkinsville, First Baptist Church in Monroe Association.

Bill Miller has resigned the pastorate of Pleasant Point Baptist Church in Booneville Association to accept the pastorate of Muddy Gap Baptist Church in the same association.

Wayne Rambo has resigned the pastorate of the Second Baptist Church, West, Kentucky, to accept the pastorate of the Pryorsburg Baptist Church in Graves Association.

R. E. Sasser has resigned the Kirksville Baptist Church of Tates Creek Association to accept the McKee Baptist Church in Irvine Association.

Cora Duvall has resigned the Corinth Baptist Church after a ministry of 18 years to accept the position as first full-time manager of Boone's Creek Baptist Camp. He will continue to live at Route 5, Winchester.

Thomas Owen Miller resigned the pastorate of Long Ridge Baptist Church, Owen County Association, to accept the pastorate of Nicholasville Baptist Church, Elkhorn Association. His first Sunday at Nicholasville will be September 27, 1970.



Miller Louisville. Mrs. Miller is a native of Hazard, Kentucky.

Miller was pastor of a mission in Paoli, Indiana, and has been at Long Ridge Baptist Church since July, 1964.

The **Millers** have three sons: Mark, 5; Tim, 3; and Jonathan, 2.

DEVOTIONAL



Bill Tichenor
First Baptist,
Scottsville

On Being Saved

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
Acts 16:31

Saved! What a wonderful thought. How its message speaks to deep needs acutely felt within the human heart. The scripture says, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). And various wonderful truths come to our minds. Almost immediately we think of heaven. What a glorious future is ours! However, if we put all the emphasis of salvation in the future we have missed the truth of the abundant life which salvation brings here and now.

To understand being saved only as escaping hell and achieving heaven is a very limited way to think of the term "saved." For while it puts the whole matter in the future the fact is that we are on earth, not in heaven, and can be saved now! "He that believeth on the Son hath everlasting life" (John 3:36a). He has it here and now! We don't need to be saved from earth, but from sin—not from where we are but from what we are. Man needs to be saved not only from the penalty of sin but also from the fact of sin. The outworking of salvation gives deliverance from the sins of the flesh as well as the sins of the spirit.

Let us then think not of salvation solely in the terms of heaven but also in the terms of a higher quality of life here on earth. In order to see and experience this we will also have to get our salvation out of the past tense. To experience the liberating power of Christ we must be able to say more than simply "I got saved." What has God meant to you since 8:00 a.m. this morning? What does God mean to you right now? Surely a present meaningful experience is what our Lord wants for us, because in John 14:17 He said to the disciples concerning the Holy Spirit, "for He dwelleth with you and shall be in you." And the Holy Spirit is the agent of a present tense experience of being saved.

Theological Implications Of Denver

A vote of the Southern Baptist Convention will always have far-reaching implications. Some of these cannot be seen by people under the pressure of motions and arguments and limited time. It is for this reason that special provisions have been made to guarantee adequate time for considering such matters as by-law changes. Some motions and resolutions are designed to

accomplish changes as significant as by-law changes and are usually recognized as such. Other proposals are so stated, whether intentionally or not, as to affect the government of boards and agencies contrary to the established procedure. These are usually detected and ruled out-of-order. A notable exception was the Denver vote to withdraw volume one of the Broadman Bible Commentary.

By **Morris Ashcraft**
Professor of Theology,
Midwestern Seminary, Kansas City

The SBC action in that case has had serious results in at least two areas. 1) It imposed a ruling on the Sunday School Board contrary to the decisions previously made by that board and its officers. This presents a governmental problem as indicated by news reports of the board meeting. However, it is not my intention to comment on this particular problem. 2) The theological implications are far more serious. It is difficult to believe that the Southern Baptists in Denver intended to do what the written record indicates that they did.

The action of the SBC appears to have accomplished two things never recognized by many of those present: 1) It set up Southern Baptist tradition as the norm for biblical interpretation; 2) It actually gave creedal significance to the Baptist Faith and Message which was indirectly revised by the action. Baptists have distinguished between confessions and creeds, publishing several of the former and rejecting the latter. The preambles of both the 1925 and 1963 confessions reject creedalistic interpretation of the confession. The 1925 Baptist Faith and Message stressed "That the sole authority for faith and practice among Baptists is the Scrip-

tures of the Old and New Testaments," and that the Bible is "the supreme standard by which all human conduct, creeds and religious opinions should be tried." The 1963 Baptist Faith and Message repeated the statements cited and added several of which one is crucial. It reads, "The criterion by which the Bible is to be interpreted is Jesus Christ." [Italics mine]

The SBC in Denver voted to "request the Sunday School Board to withdraw volume one from further distribution and that it be rewritten..." because it "is out of harmony with the beliefs of the vast majority of Southern Baptist pastors and people..." The criterion applied in this instance to biblical interpretation is "the beliefs of the vast majority..." What kind of authority is this which has replaced the "sole authority of Scripture" and the "criterion by which the Bible is to be interpreted... Jesus Christ"? Surely, the Southern Baptist Convention did not intend to vote that!

The Sunday School Board, meeting in August and obviously under great pressure from the SBC vote, announced that it had stopped circulation of the disputed volume and had appointed a committee to consider the rewriting. The news release dated August 14, 1970, stated,

"In another major action, the board instructed the staff of the board to 'edit carefully all literature hereafter published to be sure that interpretations of the Bible, theological positions and all other matters are consistent with the Baptist Faith and Message adopted (by the SBC) in 1963, and with the generally-accepted views of Southern Baptists'."

Of course, these provisions apply directly only to the SSB personnel, but they are of concern to us all, because the SSB is ours and us. Evidently trying to implement SBC vote, the SSB announced two criteria: 1) The Baptist Faith and Message and 2) the "generally-accepted views of Southern Baptists." But the Baptist Faith and Message recommends only one criterion which, in my judgment, rules out 2) as a norm for biblical interpretation. It says, "The criterion by which the Bible is to be interpreted is Jesus Christ."

Now, we all know that the SSB did not intend to set up a creed which would make Baptist tradition the norm for interpreting Scripture but the action quoted above is the end result of the vote in Denver. It is impossible to believe that the vast majority of Southern Baptists, if given the opportunity to reflect on the implications, would have approved such a drastic departure from Baptist principles.

The statements quoted above from the SBC and SSB actions use the terms "beliefs of the vast majority" and the "generally-accepted views" of Southern Baptists in exactly the same way as others use the term church "tradition." Traditionalism results when the tradition is elevated to the supreme position—over scripture. Jesus' struggle with the religious leaders was over this problem. Martin Luther fought to overcome a traditionalism which hid the truth in scripture by predisposing the readers in favor of the tradition over the truth of scripture. Do we want to live with the implication of our own actions—interpret the Bible by our own traditionalism? What about the "sole authority of Scripture" and "Jesus Christ—the criterion of interpretation"?

We have freely criticized the Roman brethren for their view that tradition has authority equal to that of scripture. They did not deny the authority of scripture. Rather, the church claimed authority over scripture in that only the church speaking through its pontiff could give the final interpretation. Surely, it was in an unguarded moment that Baptists did it. But they did it! They voted to reject a biblical commentary by citing only one reason—their own tradition, "the beliefs of the majority." Now, we speak of interpreting the Bible by such norms as our own Baptist Faith and Message and "generally-accepted views of Southern Baptists." How would we ever discover our errors? We don't want such a creedalism. We want to let the Bible speak without hindrance. Can we find a way to reconsider the action and go back to the norm of reading the Bible by the criterion of Jesus Christ? Can't we abandon this new creed before it gets worse?

WESTERN RECORDER

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

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Southern Baptists' New Doctrinal Reader

During the debate on volume one of the Broadman Bible Commentary series at the Denver convention, Dr. Herschel Hobbs, pastor of First Baptist Church, Oklahoma City, declared, "We are not Roman Catholics! Our books do not have to bear an imprimatur" (the official seal of approval by church hierarchy). However, recent events would cause one to question whether or not we, as Southern Baptists, are moving toward the time when Sunday School Board publications must bear a type of imprimatur by quoting only that which is the "generally accepted views of Southern Baptists." Consider the following developments.

By Bob Terry
Assistant Editor

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Dr. Sullivan says the doctrinal reader will not function in a censorship role, that he will simply evaluate manuscripts just before they are to go to press. He further stated that the doctrinal reader will have no authority to order manuscript revisions but will identify and suggest possible changes.

This appears to be a problem of semantics. If the suggested revisions will not be made, is the Sunday School Board simply hiring a person to tell them where to expect trouble so explanations and apologies can be prepared ahead of the returned literature or visits from delegations of concerned pastors?

And, as *Louisville Times* religion editor Jack Nelson pointed out in his front page story on the new office, one definition of the term "censor" is "an official who examines publications for objectionable matter."

One can easily see how a "doctrinal reader" could be a most powerful figure in determining what the Sunday School Board publishes and, thus, what Southern Baptists read.

Yet, in all fairness, it must be admitted that the concept of doctrinal reader is not entirely new. For years the Board has employed persons outside its structure to read material for content (doctrine). What is new is assigning all of this responsibility to one person.

If this step is simply a move to improve the efficiency of the Sunday School Board, it is certainly cloaked with many sinister implications.

If, on the other hand, this is a move toward censorship of our publications, toward making sure that everything conforms to traditional standards, to our "party line" so to speak, then perhaps Dr. Hobbs was wrong. Perhaps our publications will have to bear a Baptist imprimatur, the approval of our "doctrinal reader." Such a move cannot benefit Southern Baptists.

The most recent step in this line was the appointment of a "doctrinal reader" by the Sunday School Board. The doctrinal reader's task will be to examine each manuscript and suggest possible changes. (See *Western Recorder*, September 12, 1970; page 16.)

Although Sunday School Board executive secretary James L. Sullivan said the creation of such a post was under consideration prior to the Denver convention, the vote on the Genesis-Exodus commentary must surely have been a stimulant toward finalizing these plans.

Perhaps it is the title of the position, "doctrinal reader," that causes this writer to feel uneasy. After hearing the title for the first time, we immediately pic-

At the recent Pastors' Institute sponsored by Georgetown College, Dr. Clarence Cranford, pastor of Calvary Baptist Church, Washington, D.C., told of a friend who participated in the now famous Selma (Alabama) March. Dr. Cranford related that the friend was so scared that he could "taste" his fear. He was uncertain about whether he would be physically harmed or even lose his life.

By Bob Terry
Assistant Editor

But before the march began, the participants gathered for a session of singing and testimonies. During this time the man's fears began to subside. As he sang "We Shall Overcome" and other songs identified with the desegregation movement, he began to feel a sense of unity with all of the others there. As other participants told why they had come to Selma the friend realized he was participating in a movement much bigger than himself. As march coordinators led the group in prayer, the friend said he felt a special closeness to God.

While Dr. Cranford described the change in his friend's outlook, it occurred to me that this is the type change that is supposed to happen to us when we gather to worship God.

Ideally, the great songs of our faith should help us regain our strength for Christian living. As fellow Christians share how God is working in their lives, their victories and their troubles, we realize anew that we are not alone in serving God, that we are united with those around us as Christian brothers and sisters through our mutual faith in Jesus. As we participate with them in prayer, we feel a special

A Lesson In Worship

closeness to God as we bare our souls and find God's compassion, understanding, forgiveness and strength.

Unfortunately, this does not often happen in our church services. Many times songs are inserted to fill up time because we don't want "to be preached to" for more than 20 minutes. Special music oftentimes is more of a concert than an attempt to help the congregation see God. Prayers become a formality. Stale phrases are repeated while the rest of the congregation sits with little concern about what Deacon John Doe is praying. Periods of silent meditation are filled with the rustle of paper and coughing seizures because we are uncomfortable at being silent before God, waiting for him to speak.

Perhaps if we ever realize that the pastor and other worship leaders are not to entertain us but to help us worship, our services will change. Perhaps then we will humble ourselves and seek God's face. Perhaps the songs of our faith will cease to be mere notes and words and become declarations of assurance of God's working in our lives and in our world. Perhaps we will affirm our Christian brotherhood by sharing our selves with our fellow church members. And perhaps, too, our prayers and meditations will really be experiences of talking with God and letting Him talk to us.

What a wonderful experience it would be for many Baptists to be a member of a congregation where worship like this is practiced instead of just talked about.

BAPTIST FORUM



DOCTRINAL READER

Dear Editor:

Many Baptists, no doubt, will feel much more secure in the future of our faith now that a "doctrinal reader" has been added to the staff of our Sunday School Board. As preachers we may now compare notes with our "reader" and quickly discard those not compatible lest we run the risk of being dubbed "liberal" or "heretical." My prayer still is that we shall go on to the maturity of knowing that the truth as filtered through the mind of only one man is hardly adequate for today. "Truth" must not be intimidated by either the "liberal" or the "conservative" approach. The "truth" in Christ is to be found, I believe, more in "spirit" than in "doctrine" anyway. Will history

record that our intellectual squabbles made our witness irrelevant to our generation?

Jeffersontown, Ky.

Don Meloon

DISLIKES ARTICLE

Dear Editor:

I was reading an article entitled "Selecting A Pastor" in the September 5 issue of *Western Recorder* when I came across this unbelievable statement — a suggestion to pulpit committees on how to talk to prospective pastors: "Stress money. This will be the most important factor in many pastors' minds. . . . Tell him his salary will be increased in proportion to the number of new members that join."

My first thought was, "The writer must be putting us on!" I reread the article to see if this was satire or tongue-in-cheek. Then I checked to see if it was written by a well-known woman atheist. I looked at the cover to make sure I had not been reading "Mad" magazine by mistake.

No, a Baptist preacher had actually said this in our state paper. Well, I protest! I am not ready to start a Preacher's Liberation Movement, but I resent the accusation that most pastors are interested only in a church's money and that we are nothing but spiritual bounty hunters.

I know many very fine, dedicated pastors who are serving their Lord Jesus Christ under adverse conditions while trying to live on a near poverty-level salary. And they seek to win the lost and reach inactive church members only because they love them.

It should not be surprising for ministers to be betrayed by one of their own group — it has happened before

(Continued on page 15)

Central Calls Bailey As Chaplain

Bill B. Bailey has been elected chaplain of Central Baptist Hospital in Lexington. He succeeds Henry A. Buchanan who resigned August 17.

Bailey, assistant chaplain at Kentucky Baptist Hospital, Louisville, began his service there September 8. He had been a chaplain at the Louisville hospital since 1967. In March of this year he was added in a full-time capacity.

A native of South Carolina, Bailey is a graduate of Furman University as well as Southern Seminary. In 1968, Southern Seminary



Bailey

awarded him a master of divinity degree. In 1970, he received the master of theology degree. He was ordained to the gospel ministry by the Pendleton Street Baptist Church in Greenville, South Carolina.

In addition to his work at Baptist Hospital, Bailey has served as a pastoral counselor in the Personal Counseling Service in Jeffersonville, Indiana.

Commenting on his move, the hospital chaplain stated, "I am sorry in a way to be going. We are just getting our teaching program underway and it is exciting.

"But an opportunity like this doesn't come along very often. The Lord has led me into this field and I am grateful to be asked to assume these responsibilities."

Associational Officers Briefing Set

Cedarmore Baptist Assembly, Bagdad, will be the scene of the fourth annual Associational Officers' Briefing Meeting, Friday and Saturday, October 30 and 31. This briefing meeting is designed to inform and inspire 12 associational officers from each of the 80 Baptist associations in Kentucky, according to KBC executive secretary Harold Sanders.

This year the meetings' importance is enhanced because of the changing programs, terminology and resource materials in each area of church work. Last year more than 400 persons attended this annual briefing. A larger group is expected this year.

The two-day conference will use the entire facilities of the Cedarmore Baptist Assembly. Besides the general conference periods, there will be two

group conference periods for associational moderators, missionaries, clerks and directors of Sunday School, Training Union, Woman's Missionary Union, Brotherhood and Music. Associational committee chairmen invited to the Cedarmore meeting are evangelism, stewardship, missions and library.

Leading the general sessions and the 12 group conferences during the two-day meet will be state and local workers aided by Southern Baptist Convention personnel.

Gordon Clinard, newly elected professor of evangelism at the Southern Baptist Theological Seminary is to bring the keynote address for the conference which begins with a five o'clock supper meeting.

Below is a list of the various conferences and their leaders.

Moderators

Harold G. Sanders, Middletown
Lloyd Corder, HMB, Atlanta
George Euting, Nashville
G. R. Pendergraph, Middletown

Missionaries

A. B. Colvin, Middletown
C. Wilson Bromley, Atlanta
Robert C. Jones, Middletown

Clerks

Lewis C. Ray, Louisville
Martin B. Bradley, Nashville
Davis C. Woolley, Nashville

Missions Committee Chairmen

Clovis Brantley, Atlanta

Stewardship Committee Chairmen

Jesse Stricker, Middletown
James V. Lackey, Nashville
Harold G. Sanders, Middletown

WMU Directors

Miss Kathryn Jasper, Middletown
Mrs. J. S. Woodward, Lexington

Sunday School Directors

Roy E. Boatwright, Middletown
James Chatham, Nashville
T. Frank Smith, Middletown
Mrs. Warren Allnatt, Middletown

Training Union Directors

James H. Whaley, Middletown
Vernon Cole, Middletown
Miss Mickey Martin, Middletown
Mic Morrow, Middletown
Jimmy Dunn, Nashville

Music Directors

Eugene F. Quinn, Middletown
John Chandler, Nashville

Evangelism Committee

Thomas H. Shelton, Middletown
Eual Lawson, Atlanta

Library Directors

Graves Collins, Nashville

Brotherhood Directors

Forrest Sawyer, Middletown
Larry Bryson, Memphis
Calvin Fields, Middletown



A visit to our schools

Every Baptist in Kentucky should visit every Baptist institution in Kentucky periodically in order to know and appreciate the fine colleges, schools, hospitals, assembly, children's homes and student centers we have. Remarkable progress has been made in all areas during the past few years of which everyone is proud.

During the week of October 5-9, a special invitation is given Kentucky Baptists to visit our colleges and schools. A series of campus open house-seminars has been arranged at four of our schools — Monday, October 5 at Campbellsville College; Tuesday, October 6 at Cumberland College at Williamsburg; Thursday, October 8 at Oneida Baptist Institute; and Friday, October 9 at Georgetown.

Clear Creek Baptist School will have the state team for students only, since its chapel is too small for students and guests — but you are always welcome to visit the campus at Pineville.

Presidents invite you

The presidents of our three colleges and Oneida invite you to spend a day on campus during the week of October 5-9, as indicated in the preceding paragraph. The campus open house-seminar will open at 9:30 a.m. and close about 2:15. Lunch will be served all guests by the host school and college. President Wm. R. Davenport invites you for Monday, October 5; President J. M. Boswell invites you to Cumberland for Tuesday, October 6; President David C. Jackson invites you for Thursday, October 8; and President Robert L. Mills invites you for Friday, October 9.

For those desiring it, a tour of the campus, with special emphasis on the new buildings, will be given at 2:15 p.m. You will hear from the presidents, see some of the students and faculty and sit at their table.

Purpose

The purpose of the campus open house-seminars is to increase communication and involvement between Kentucky Baptists and their schools. There will be opportunity for you to share your questions, give your thoughts and opportunity to hear from your school and convention leaders as they share facts and interpret them concerning our christian education program in the state. So, mark your calendar now. Bring a car full.

HAROLD G. SANDERS

New R. E. Dean Installed At Southern Seminary

In his inaugural address as dean of the school of religious education at Southern Seminary, Ernest J. Loessner called for a move away from polarization as a way of responding to new developments within the Southern Baptist Convention.

"Baptists need to be helped to move away from big confrontations, to putting their trust in the processes by which new problems are solved," Loessner said in his address delivered September 1 during Founders' Day activities at the seminary. "The seminary must produce Christian leaders who can help us mediate our differences or we shall fail."

In his speech Loessner, who was recently elected president of the Eastern Religious Education Association, also stressed the need for the minister of religious education to "see himself first as a minister and secondly as an educator."

"Too frequently in the past, he (the minister of religious education) has been a promoter of programs and organizations," Loessner said. "These will continue to be important but his primary concern in the future must be with persons first and programs second."

Loessner also stressed his belief that religious education should be seen as a theological discipline, a branch of practical theology.

"The minister of education needs to see himself as a theologian just as the

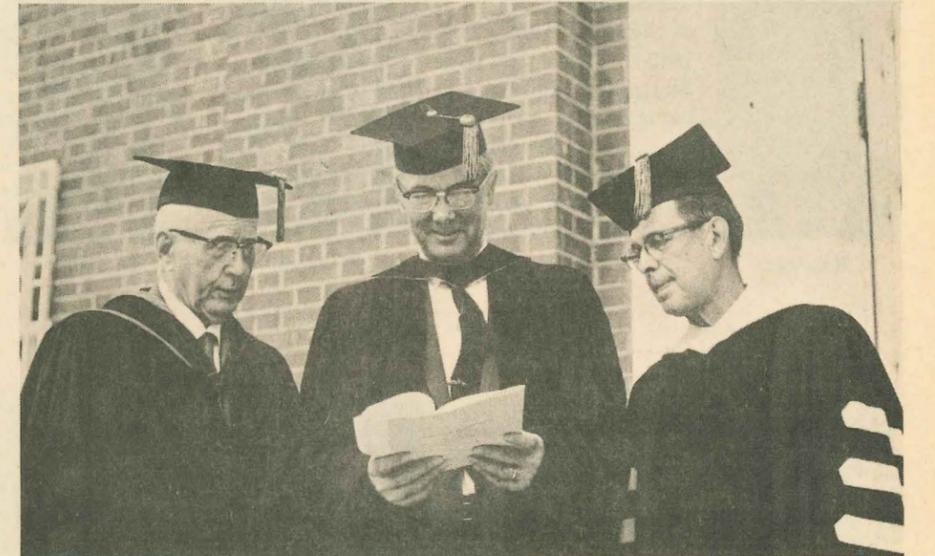
pastor needs to see himself as a teacher," Loessner said. "The educational minister needs to know more than methodology; he must know the whole gospel in depth if he is to be an expert in helping laymen to communicate it."

The new dean also stressed his belief that "just as the educational minister needs a solid theological education, the pastor needs a thorough understanding of the purposes and procedures in religious education, church administration and social work.

Loessner joined the seminary faculty in 1952, becoming the only man in history to teach at Southern Seminary

without a college diploma. Later he earned degrees at Georgetown College, the University of Louisville and Indiana University and went on to do post-doctoral work at the University of California and Pacific School of Religion.

He was also the first layman to be allowed to matriculate at Southern, although as a seminary student in 1939 he served as minister of education at Highland Baptist Church in Louisville. He has also served in the education ministry at Immanuel Baptist Church in Little Rock, Arkansas, South Main Baptist Church in Houston, Texas, and First Baptist Church in Amarillo, Texas.



DEANS OF RELIGIOUS EDUCATION—Ernest J. Loessner (right), newly inaugurated dean of the school of religious education at Southern Seminary looks over the program for the inauguration with the only other men who have served as dean of the religious education school. They are Gaines S. Dobbins (left), who was the first dean of the school from 1953 until his retirement in 1956, and Allen W. Graves (center), who served as dean from 1956 until 1969 when he shifted to administrative dean of the seminary. The inauguration took place on the fiftieth anniversary of Dobbins' arrival at Southern Seminary to teach. Dobbins is 84 and now living in Birmingham, Alabama, where he is still active as a minister. Southern Seminary in 1906 was the first Southern Baptist seminary to offer courses in religious education.

"Don't Lose Love" Missionaries Told

"The greatest thing God did in Christ carries with it the secret of putting things right in the lives of men," Baker J. Cauthen, Foreign Mission Board executive secretary, told 64 new missionaries. "Therefore, don't lose your love for the message."

Cauthen spoke at the opening convocation of the Third Missionary Orientation Conference held in Callaway Gardens, Georgia. Fourteen weeks in duration, the conference will provide a sustained study period for 30 couples and four single women soon to leave the United States for missionary service overseas.

Emphasizing love, Cauthen identified it as the indispensable element in missionary service.

"Keep your love for God," he said. "Keep your confidence in Him. Keep your love for the gospel.

"Christian love," he continued, "involves a benevolent good will, a settled purpose in which for Jesus' sake and in Jesus' name you reach toward people to say 'because God loves you, I love you too.'

"The long-range cure for people's problems," declared Cauthen, "is going to be found only in the message of reconciliation." (BP)

Kentucky Baptist Men's Annual Convention

GARDENSIDE BAPTIST CHURCH, LEXINGTON

October 1-2

Theme: "Get The Light Out"

Officers:



Sawyer

FORREST SAWYER has been secretary of the KBC Brotherhood department since 1958. Prior to that time he was state secretary for the men's work with the Alabama Baptist convention and the Illinois convention. Sawyer is a native of Oklahoma where he received his formal educational training. He is married and has three children.



Crawley

J. B. CRAWLEY is president of Kentucky Baptist Men. He has been active in Brotherhood work in his church and association for over 15 years. A native of Taylor County, Crawley still resides in Campbellsville where he is an electrical engineer and a radio executive. He is a Sunday School teacher, college trustee and associational moderator.

Preachers:



Shannon

HARPER SHANNON is a former Kentucky pastor having served the Ghent Baptist Church. Since 1962 he has been pastor of the 3,700 member First Baptist Church in Dothan, Alabama. Shannon is the past president of the SBC Pastor's Conference and former SBC vice president. In addition to his work as a director of the HMB, Shannon has been active in all areas of Baptist life in his native Alabama.

Musicians:



Bradley

J. ROBERT BRADLEY is the director of music promotion in the department of Christian education in the Sunday School Publishing Board of the National Baptist Convention. A native of Memphis, he has studied voice with many of the great vocalists in the United States and Europe. Bradley has thrilled the hearts of Kentuckians before and he will again at Gardenside.



Baldwin

JAMES BALDWIN is the former evangelism secretary of the Illinois Baptist State Association. In 1969 he returned to First Baptist Church, Salem, Illinois, for his second term as pastor. He has also held pastorates in Oklahoma and Texas. A graduate of Georgetown College, Baldwin is a former president of the Illinois convention.



Prosser

IRA PROSSER is the retired associate pastor of Gardenside Baptist Church. He is the former Brotherhood secretary for Louisiana Baptist and Baptist Student Union secretary in Oklahoma. On several occasions he has led the singing for the SBC. The Georgia native is also a former associate pastor of Calvary Baptist Church, Lexington.



Humphries

JAMES HUMPHRIES has just returned from four years in Vietnam where he was pastor of the Trinity Baptist Church in Saigon. Currently he is living in Fort Worth, Texas. A native of South Carolina, Humphries worked as a sales manager for a Texas firm before entering the ministry. He has held pastorates in Oklahoma and Texas.



Barkley

WILLIAM RENTZ BARKLEY will return to Kentucky from Sylacauga, Alabama, where he serves as minister of music. A graduate of Auburn University, he holds two masters degrees in music, one from New Orleans Baptist Theological Seminary. Playing the piano for the convention will be Bobby L. Reynolds from the Highland Baptist Church, Lexington.

Five "This We Have Done" reports

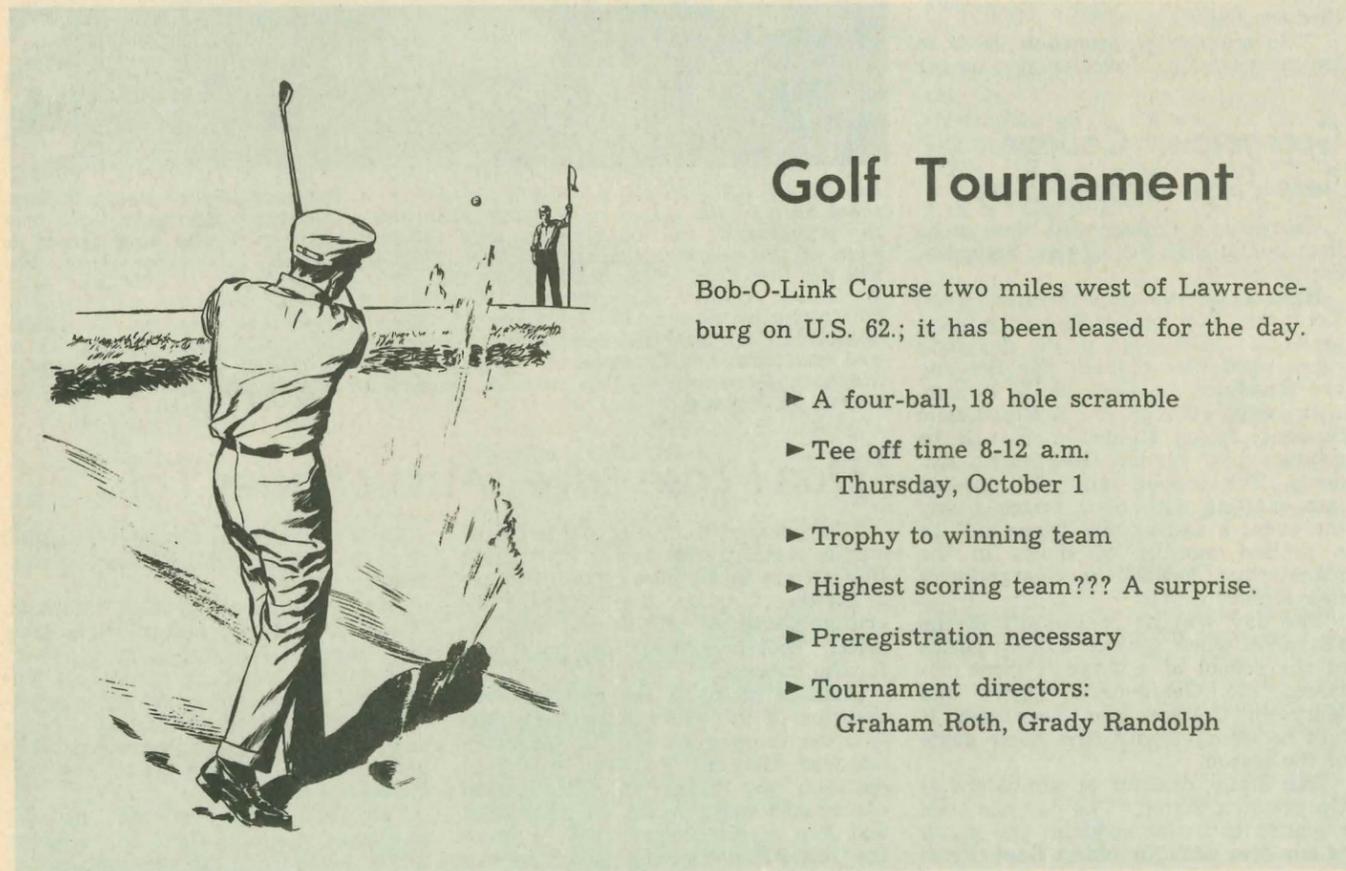
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- ▶ Preregistration necessary
- ▶ Tournament directors:
Graham Roth, Grady Randolph



BAPTIST VIEWpoll

MARTIN B. BRADLEY, Director

Abortion Law Revisions Favored

The majority of Southern Baptist pastors and Sunday School teachers favor humane abortion laws, according to the latest VIEWpoll survey.

Panel members were asked this question: "Would you favor or oppose a law that would revise legalized abortion to permit such operations in the following cases: a) where mental or physical health of the woman is threatened; b) where deformity of the unborn is clearly indicated; or c) in pregnancies resulting from rape or incest.

When the mental or physical health of the woman is threatened by pregnancy, 69.8 percent of the pastors and 77.9 percent of the teachers would favor

a law which would permit an abortion. However, 20.4 percent of the pastors and 15.4 percent of the teachers would oppose such a law. The remaining 9.8 percent of the pastors and 6.7 percent of the teachers had "no opinion" on the controversial issue.

Concern over the birth of a deformed fetus was also registered by the 63.8 percent of the pastors and 75.6 percent of the teachers who would favor a law allowing abortion where deformity of the unborn is clearly indicated. A law of this nature was opposed to by 25.0 percent of the pastors and 15.9 percent of the teachers. Over one-tenth (11.2 percent) of the pastors and 8.5 percent

of the teachers had "no opinion" on a law of this nature.

Pregnancies resulting from rape or incest should be covered by legalized abortion laws according to 70.6 percent of the pastors and 77.0 percent of the teachers in the poll. Fewer pastors (19.4 percent) would oppose this law than the previous two considered but more teachers (17.0 percent) would oppose this law than the previous two discussed. "No opinion" was registered by 10.0 percent of the pastors and 6.0 percent of the teachers.

In a previous poll, this same panel of representative pastors and Sunday School teachers overwhelmingly opposed (79.8 percent of the pastors and 75.9 percent of the teachers) a law which would permit a woman to go to a doctor to end pregnancy at any time during the first three months. Thus, while rejecting a blanket-type abortion law, the Baptist leaders have revealed a willingness to approve legalized abortions under the humane conditions discussed in this article.

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

Baptist Churches Merge In Effort To Minister To Needy

Two Baptist churches in Baytown, Texas, have voted to merge "in order to minister to an economically and ethnically changing neighborhood," and to "cooperate more and compete less."

In an unprecedented move, members of First Baptist Church in the older business section of Baytown and the Shiloh Baptist Church, located seven miles away on Interstate 10, approved the merger details overwhelmingly.

Shiloh Baptist Church has changed its name and become First Baptist Church, North. The older congregation is now known as First Baptist Church, South.

Gary Bonner, pastor of First Baptist Church, is now pastor of the merged congregations, and Glenn Walker, pastor of the former Shiloh church is associate pastor of the combined church.

The two units of the same church will maintain separate Sunday School and church training classes and regular worship services at both locations. They will meet jointly for church business conferences, alternating the meetings at the two locations.

The merger has the wholehearted support of the mayor of Baytown. Walker, pastor of First Baptist Church, North, has been mayor of the city of about 40,000 population for the last year. He is also manager of a radio station, KWBA, partner in the Kelly-Walker Advertising Agency and his wife operates a book store there.

First Baptist is located in an area that is declining socially and economically, Bonner said, and a large number of Latin Americans are moving into the area. For the past ten years, the church has been declining in terms of membership and giving, he added.

Bonner, however, was reluctant for the church to move away from the area and leave the neighborhood without the strength of the ministries a downtown Baptist church would provide.

Gradually, in talks between the two pastors, the idea of a cooperative ministry between the two congregations began to emerge.

First Baptist Church, South, currently with about 1,500 members, will emphasize in the future more ministries to Latin Americans and elderly who live in the immediate neighborhood, Bonner said.

The congregation currently has a "Friends" program featuring Bible studies, crafts and handworks, and efforts "just to make friends" with the neighborhood people, he added. The church also has a tutoring program involving about 15 tutors, including two Spanish teachers.

It is located near Lee College, a junior college in Baytown, and has an extensive program for students and youth.

About 46 percent of the members live in the immediate area, are predominantly blue collar workers in in-

dustries, especially the oil companies that center their work in Baytown. The church has some Latin Americans but no Negro members. About 54 percent live in the suburbs and are primarily professional people, Bonner added.

First Baptist Church, North, is located in the area which the Baytown Chamber of Commerce predicts will be the future population center of Baytown. Though the area is now predominantly rural, it is already under development as a residential and shopping center area.

Lee College is planning a new campus right across the street from First Baptist Church, North, and the president of the school is already a member of the North congregation.

Both Bonner and Walker insist that their approach to a unique situation will provide both congregations with stronger leadership and financial support.

Both pastors also agreed that they know of no precedent in the Southern Baptist Convention for the type merger the two congregations had approved.

All members will be recognized as First Baptist members and the deacons and committees will be composed of members from each location.

Bonner and Walker also plan to exchange pulpits, giving the two congregations a variety in sermon styles and approaches. (BP)



AIR FORCE MISSION OFFERING PRESENTED — George W. Cummins (right), director of the chaplaincy division for the Southern Baptist Home Mission Board, presents a check for \$13,447 to Porter Routh (left), executive secretary-treasurer for the Southern Baptist Executive Committee, on behalf of Air Force servicemen around the world for Baptist world mission efforts. The check represents about 15 percent of a total of \$63,258 given by Air Force servicemen through Protestant chapels in about 34 countries. 167 Southern Baptist Air Force chaplains, comprising the largest group of Protestant chaplains in the Air Force, are on worldwide duty.



LONG RUN WMU HONORS MRS. W. H. JAEGLER — Mrs. W. H. Jaegle, treasurer of Long Run Associational Woman's Missionary Union for 40 years, was honored at the annual WMU associational meeting at Deer Park Baptist Church (her own church). Mrs. Ira Porter, church director, pinned an orchid on Mrs. Jaegle. Then Mrs. Dennis Marr, director of Long Run WMU, presented an engraved plaque and check (love gift from all the women of Long Run WMU) to Mrs. Jaegle for her faithful service of 40 years. A certificate and pin from the city of Louisville was presented by Mayor Frank Burke for service rendered to the city and community. Mrs. Jaegle is also state treasurer of Woman's Missionary Union.



GROUND BREAKING — The Stanford Baptist Church in Lincoln County Association broke ground for a new building Sunday, August 16. Participating in the exercise were, left to right, Bobby Kirkpatrick, finance; Ralph Burnside, demolition; Sara Lynn Cave, furnishings; Thomas Barlow, construction; and Arnold Stogsdill, chairman. The project will run about \$150,000 with an air conditioned auditorium, nine classrooms and a kitchen.

Spain Leads Europe In Baptismal Ratio, Sweden Has Highest

Spain has the lowest baptism ratio among Baptists in Europe, according to the latest annual statistics available to European Baptist Press Service.

It is 1 to 12. This means the Spanish Baptist Union reported 456 baptisms last year and a total membership of 5500.

The ratio is determined by dividing the number of baptisms per year into total membership for that year. Some phrase it this way: "It took 12 church members to lead one non-Christian to conversion last year."

Many use the ratio to help evaluate evangelistic outreach. Others would point out, however, that its importance can be overrated and that there are many other factors to consider other than this statistical ratio. Lower ratios are considered better.

The apparent highest ratio in Europe is in the Baptist Union of Sweden, 1 in 104. This means 249 converts in a membership of 26,110 during the statistical year.

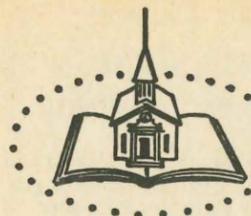
Other ratios: Austria, 1 in 25 (30 converts, 760 members); French Baptist Federation, 1/17 (143/2468); Italy, 1/49 (102/5014); Portuguese Baptist Convention, 1/18 (111/2004); Netherlands, 1/27 (354/9611); Finland (Swedish-speaking), 1/85 (22/1866).

Switzerland, 1/43 (33/1437); Norway, 1/55 (118/6563); Denmark, 1/63 (110/7002); West Germany, 1/52 (1294/67,166); England, 1/41 (4274/176,222); Wales, 1/81 (922/74,681); Scotland, 1/72 (226/16,216); Ireland and Northern Ireland, jointly, 1/19 (377/7186); and Oerebro Mission of Sweden, 1/54 (355/19,238).

Figures for Eastern Europe are not available generally. Often church membership figures are only estimates and baptism totals for the nation are not recorded. However, the reported ratio for East Germany (the DDR) is 1 in 71 (342/24,593).

Yearbooks published by national Baptist unions were consulted where such were issued. Some unions do not publish yearbooks. In the case of several countries with Southern Baptist Convention missionaries, figures were found in the SBC yearbook.

For comparison's sake, here are some ratios from elsewhere in the Baptist world: Nigeria, 1/13 (5652/75,988); South Korea, 1/5 (1837/10,421); Argentina, 1/14 (1374/19,132); Liberia, 1/26 (800/21,200); Jamaica, 1/22 (1572/35,103); Chile, 1/12 (860/10,792); Rwanda, 1/5 (2000/9500); Tanzania, 1/3 (1747/5182); Colombia, 1/5 (965/5357), and Southern Baptist Convention (USA), 1/31 (368,225/11,489,613). (EBPS)



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for September 27, 1970)

LIFE AND WORK SERIES

Why Don't You Group Up?

Simon Peter was writing to Christians who had not grown to spiritual maturity as rapidly as they should have and exhorting them to cultivate the Christian virtues, to strive for purity of life, to be faithful in service for Christ and to be prepared for and live in expectation of His return.

II Peter 1:3-9

Peter informed his readers that Christ's power had given unto them all things that pertain to life and godliness and that through the great, precious, numerous, life-giving and liberating promises of God they had come into the possession of the divine nature and of freedom from corruption of the world.

Through repentance and faith salvation comes to us from the Lord. This faith is brought into operation by the power of God upon the willingness of a soul to believe. In referring to this faith Peter used a striking and favorite word—"precious." This very word implies that it is of great value. According to its usage here, it means a worth on which no price can be placed.

Through this precious faith the children of God also lay hold of the great and precious promises of God, which are given to us. The scope of His promises is as wide as the needs of men. They cover every need of the body, the mind and the spirit, and they stretch through time and eternity.

Recognizing the great importance of spiritual growth, Peter exhorted the children of God, as they dig into His Word for the strong meat that will build healthy spiritual lives, to add to their firmly established foundation of personal faith in Christ a superstructure of seven marvelous graces.

1. Virtue involves the moral excellence, noble character, manly courage and strong determination which are required in the living out of the truth which has been received.

2. Knowledge is that intelligent understanding and discernment which enable one to distinguish the things that differ and to discover the mind and the will of God. Such knowledge is gained through a prayerful and diligent study of the Word of God.

3. Self-control (sometimes referred to as temperance) includes the proper

mastery of one's desires, impulses and ambitions and this is possible through the power of the indwelling Holy Spirit. Surely this quality is needed in the lives of Christians in these days when the attitude of the masses seems to be, "I want what I want when I want it, and I intend to get it if at all possible."

4. Next is patience, which means that steadfast and persevering endurance of disappointment, trial, hardship and suffering.

5. Godliness is simply God-likeness. This noble quality is the result of communion with and devotion to God.

6. Brotherly kindness is the manifestation of love to the brethren in spite of what they are and sometimes do.

7. Charity includes love for and to all men.

If these marvelous virtues or graces are added to and abound in the life of any Christian, his life will show it. He will be engaged in doing the Lord's

work and his life will be exceedingly fruitful. Godliness of life always leads to fruitfulness in His service.

II Peter 1:13-18

Peter was convinced that it was his duty to arouse from sleep those Christians who needed to keep on growing in grace and knowledge. Believing that the time of his departure was approaching, Peter declared that when he and the other apostles had referred to the return of Christ, the world's greatest coming event, they had not followed any fables which had been framed with fraudulent purposes by the religious imposters of their day. Peter asserted that he and his companions had witnessed the majesty and glory of Christ and had listened to the testimony of the Father when He identified Him as His beloved Son on the Mount of Transfiguration. That impressive and remarkable sight never faded from his memory.

INTERNATIONAL SERIES

A Great Love

Genesis 44:18-34

During the early years of the famine in Canaan, Jacob and his sons became desperate for food. Jacob sent ten of his sons to Egypt for a supply of grain, keeping Benjamin with him because of what had happened to Joseph. Upon their arrival, Joseph recognized them but they did not recognize him. After inquiring about their family back home, Joseph accused them of being spies. Joseph required them to bring Benjamin with them on their second trip, much to the displeasure of Jacob.

After receiving a supply of grain and starting home, Joseph sent officers to apprehend them and search for a silver cup which had been placed in Benjamin's sack, whereupon Benjamin was arrested and delivered to Joseph. Rather than to cause his aging father to suffer, Judah offered to take Benjamin's

place as a slave in order that the latter might return home safely, thereby revealing his nobility of character. Then Joseph revealed his identity and invited the entire family to come and reside in Egypt until the famine was over. Thus Joseph manifested love on the highest level.

After Joseph had tested his brothers to ascertain if they would leave Benjamin in order to preserve their own lives, Judah made one of the most fervent and eloquent pleas for mercy in all history and urged Joseph to have compassion upon their aged father back home. Judah contended that their father's love for Benjamin, the remaining child of his most dearly beloved wife, would result in his death if Benjamin were not permitted to return home. Out of an earnest desire to protect Jacob from additional sorrow and

possible death as a result thereof, Judah offered to take Benjamin's place in order that he might be permitted to return home.

Judah demonstrated his great love by offering himself as a sacrifice, if need be, in order that Benjamin might return to his father. His concern and love for his aged father proved beyond a doubt that a change had taken place in the heart and life of Judah since he and his brothers had heartlessly sold Joseph into slavery. Standing before his brother whom he had wronged, Judah voluntarily offered to suffer for the theft which Benjamin was alleged to have committed. He was willing to suffer whatever punishment Joseph had in mind to inflict upon Benjamin, thereby proving himself to be a great hero, whereas he had formerly proved himself to be unscrupulous when he and his brothers sold Joseph into slavery.

Evidence of repentance

One cannot help but admire Judah when he proposed to endure the punishment which he thought that Joseph had in mind to inflict on Benjamin. His offer to do this is positive proof that a change in his character had taken place since the time when he participated in the sale of Joseph into slavery. Without a doubt he had truly repented for that dastardly deed. Due to the fact that he had a great love for his father and a deep love for Benjamin, Judah was willing to be sacrificed in the place of Benjamin. Under no circumstance was he willing for Benjamin to be sacrificed if he could prevent it.

Confident that, if something should occur to deprive Jacob of Benjamin, it would hasten the death of his father, Judah made it known that he was willing to make the supreme sacrifice, if need be, to spare his father, whom he now loved dearly, of the consequent anguish and terrible sorrow. He did not have any intention of standing in the presence of his father again with the sad news that he had lost another son, if he could avoid doing so. Judah proved beyond a doubt that his love for his aging father and his youngest brother was genuine.

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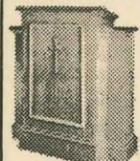
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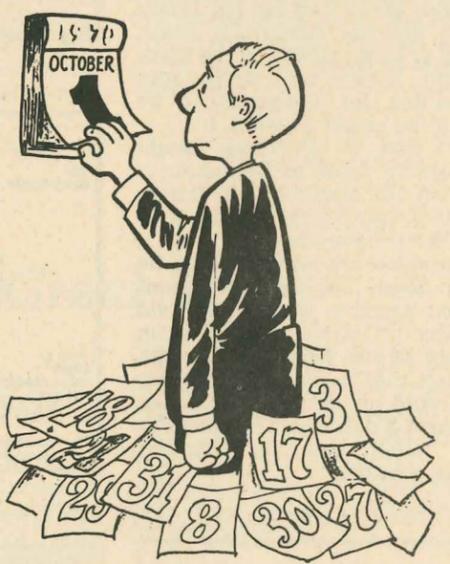
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(Continued from page 5)

but it is both surprising and shocking. I only wish this statement could be stricken from the Record(er), and pray that laymen will completely disregard it.

Owenton, Kentucky Tom Miller

MY PASTOR AND ME

Dear Editor:

Pastor adoration is very widespread among church members who are not solid in the teaching of God's word. Being among the immature people much of the time, I have been able to grasp their way of thinking. They believe there are two different standards of Christianity: one for pastors and one for laymen. They feel that the pastor's standard is higher and nearest to perfection. Many men feel that their love for their pastor should be equal to their love for their wife. There are a few who would put their pastor ahead of their wife. And there are a great number who put their pastor ahead of their children. I talked with a man a few days ago who has a son who did not finish high school. This man feels that he should give his pastor extra money because the pastor's daughter is going to college. The pastor receives about four times the amount of money that this man receives. People who adore pastors usually feel that they should slip them a \$10 bill or a \$20 bill under the table occasionally. These members are always wanting to give the pastor a love offering to pay his taxes, medical bills, Social Security, tax, etc. Many members know little or nothing about home and foreign missions. Some think of the Cooperative Program as a great strong organization bringing pressure to bear upon their church to get money which should go to the pastor. Many pastors are accepting the adoration, under the table money, love offerings, etc. Some pastors are letting these peo-

ple think they are pleasing God by magnifying the pastor.

The theme of editor John J. Hurt's guest editorial, "My Pastor and Me," must have been intended to be good relationship between pastors and members. However, to a great number of members it means pastor worship. It will encourage many people to exalt their pastors and many pastors will accept the exaltation.

If this is hard for you to believe, disguise yourself as a labourer, go to a manufacturing plant and talk with the workers, question them about their pastor's work and his pay. Or disguise yourself as census taker and go around from house to house and shop to shop and ask the people about their churches, pastors, salaries, missions, the amount of work their pastors do and the Cooperative Program. You might come up with one of the very best editorials ever written. One that would bring great glory to God.

Mayfield, Ky. Avery Courtney

ILLEGAL PRACTICES

Dear Editor:

Someone is always bringing me a painting to look at as a signed original work of art that I can recognize as having been copied from a dollar-paperback-book on "how to paint." Signing a painting is as sure a claim to its authorship as signing a poem or a short story or a novel. To copy a piece of literature and claim it as original is wrong and illegal. Though the same laws apply to works of art, the best of Christians think nothing of making a copy of a printed picture.

All Christians are leaders and examples before their children and the whole world. Stealing a composition, a pictorial layout, and a color scheme may be mighty small when you consider that everybody else is doing it, yet, any discrepancy in our practice of Christian principles is a crack in character that not only starts us on a trip of rationalized behavior, it gives the lie to our Christianity in the eyes of our beholders.

CLASSIFIED ADVERTISING

I have heard comments from young people after visiting an art club and seeing each member making copies of prints (bought at art supply stores for that purpose) which are to be sold as originals to raise money for some religious benefit. Do we practice Christianity in everything we do?

Incidentally, it's not wrong to copy anything as long as you stay within the copyright law and give proper credit to the original artist.

Campbellsville, Ky. Robert G. Stapp

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Open House-Seminars Planned

The second annual Open-House Seminar series has been scheduled for Kentucky Baptists' five Baptist colleges and schools. Four of the meetings are open to the public.

On Monday, October 5, Campbellsville College will host a panel which includes former Kentuckian Bruce Heilman, president of Meredith College, a Baptist school in North Carolina. Heilman will address each of the five sessions on the topic, "The Continuing Role of Christian Education."

Heilman is a former business manager of Georgetown College and later served as vice president of Kentucky Southern College before going to his present post.

Joining Heilman for the week of conferences will be Allen Graves, administrative dean of Southern Seminary and chairman of the christian education committee for Kentucky Baptists; William A. Curl, pastor of Mt. Sterling

Baptist Church and chairman of the evaluation subcommittee of the christian education committee; and KBC executive secretary Harold Sanders.

Following the Campbellsville meeting, the team will travel to Cumberland College where a similar program will be presented. The following day the program will be presented at Clear Creek Baptist School.

The lack of auditorium space prevents an invitation to the public according to Cedar Creek president D. M. Aldridge. The auditorium barely provides seating space for the student body, he commented.

Oneida Baptist Institute and Georgetown College will host the meetings of Thursday and Friday, respectively.

Begun in 1969, the Open House-Seminars are designed to provide Kentucky Baptists an opportunity to visit the schools, meet the faculty and administration, talk with students and under-

stand more about the meaning of Christian education. They are under the direction of the evaluation subcommittee.

This year more attention will be focused on student participation in an attempt to discover the contributions the students wish to make to Kentucky Baptists.

Executive secretary Sanders emphasized that all Baptists are invited to the Open House-Seminars. Those attending will be guests of the schools for lunch and be offered a guided tour of the campus to see first hand the changes taking place.

Each meeting begins at approximately 9:30 a.m. local time and adjourns at 2:30 p.m.

Decade Of Large Sunday School Is Here Report Says

The 1970's will be the "decade of the large Sunday school," according to a prediction made in Wheaton, Illinois, by Elmer Towns, Sunday school editor of *Christian Life* magazine.

In the third annual survey of large U.S. Sunday schools, published in the August issue of the monthly publication, Towns reported that the 75 biggest Sunday schools in America increased their weekly attendance more than 10,000 over last year.

"There seems to be no secret or 'inside' information that causes these Sunday schools to grow," he said, adding:

"They simply apply the New Testament pattern of soul winning, prayer, teaching the word of God and constant revival. They are led by an aggressive, gifted pastor, who heads up a militant program of evangelism."

Akron (Ohio) Baptist Temple, affiliated with the Baptist Bible Fellowship, topped all Sunday schools for the third consecutive year with an average weekly attendance of 5,801 — up 38 from last year. Dallas Billington is pastor.

Rating second was First Baptist Church of Dallas, Texas. Minister of the Southern Baptist Convention congregation is W. A. Criswell, the denomination's immediate past president. The church's average attendance was 5,112.

Highland Baptist Church in Chattanooga, Tennessee, an Independent Baptist church, with Lee Robertson as pastor, slipped from second to third place. Average weekly attendance was up 114, however, to 4,935.

Commenting on characteristics of the "growing churches," Towns observed that they all have an organized program of home visitation in which work-

ers are assigned a specific number of individuals to reach with the gospel.

He also noted that "the large Sunday schools of America offer classes not found in other churches: for mentally retarded, hard of hearing, divorcees, medical doctors, professional athletes, armed service personnel, former convicts and expectant parents."

"The Jones Evangelistic Association remains as the only black church on the list," Towns reported, "primarily because most black churches stress attendance at church, not Sunday school."

Robert Walker, publisher of *Christian Life*, pointed to the heavy representation of Baptist churches in the top 75 list. He said the first nine churches were Baptist-related.

The Southern Baptist Convention has 28 churches on the list, the largest of any denomination. The 20-year-old Baptist Bible Fellowship has 15 — including five of the eight largest Sunday schools in America.

"Key to the growing, large Sunday

school is the energetic minister who leads his flock like a president runs a corporation," Towns wrote.

"The life of the church is run as carefully as a bank, is advertised as widely as a prosperous used car lot, and is financed as carefully as a mortgage on a new home... But in the pulpit, the minister radiates the warmth of Jesus Christ.

"If quality is transferring Bible content, producing a spiritual change in lives, communicating a value system, getting students involved in Christian service, then the growing Sunday schools have quality."

Churches ranking sixth to tenth in the top 75 list are: Landmark Baptist Temple of Cincinnati; Temple Baptist Church of Detroit and Thomas Road Baptist Church of Lynchburg, Virginia — all affiliated with the Baptist Bible Fellowship. Independent First Baptist Church of Van Nuys, California, is ninth. The interdenominational Calvary Temple of Denver ranked tenth.

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