

“Committed to . . .
Preparing for Service”

The real
generation
gap
is
one
generation
not
planning
for the next



 **WESTERN RECORDER**
OCTOBER 9, 1971

Revival Reports

The **Ballardville Baptist Church**, Crestwood, held a revival with Edward Sisson of Flowery Branch, Georgia, as the evangelist. Twenty-one professions of faith were made, two came by letter and numerous rededications were made, according to pastor Bobby Helton.

Bedford Baptist Church, Bedford, held a revival with Johnny Tallent as the evangelist. Pastor Richard A. DeBell reported 12 professions of faith, one transfer of letter and numerous rededications.

G. Sandusky, Monticello, assisted pastor Anson Perkins in a 22 day revival in the **Sandusky Chapel Church** in Wayne County. The results reported on the revival were 54 professions of faith and six received by letter.

Locust Grove Baptist Church, Murray, was recently led in revival by Sidney M. Maddox, pastor of First Baptist Church, Hopkinsville. Pastor Jack

Kentucky University, Bowling Green. Jones reported seven professions of faith, one by letter and two rededications.

Beech Grove Baptist Church, Irvine, recently held a revival with Erman French, pastor at Gallion, Ohio, as evangelist. Interim pastor George Grubbs reported 10 professions of faith, one person received by transfer of letter and five rededications.

Elk Lick Baptist Church, Logan County, held a week long revival September 13-19. Forty-three professions and several rededications were made, according to pastor Euin E. Hall. Evangelist for the meeting was Robert Bozarth of Williamson, West Virginia.

The **Rose Hill Baptist Church**, Ashland, held a revival with Wade Clemmons as evangelist. Rose Hill pastor Charles E. Stewart reported 46 professions of faith and seven additions by letter.

Ridgecrest Baptist Church, Beaver Dam, recently held a revival with J. Chester Badgett, pastor of the Campbellsville Baptist Church, Campbellsville, as evangelist. Nine professions of faith were made, 12 were received by transfer of letters and many rededications were made, according to pastor Jesse Tichenor.

Missionary News

To the field

John Clements has arrived for a two year term as a missionary journeyman in Rhodesia. He may be addressed at P.O. Box 558, Gwelo, Rhodesia. Born in Pensacola, Florida, he lived in Lexington and Fort Knox, Kentucky, and Dayton, Ohio, while growing up. He was graduated from Morehead State University, Morehead, Kentucky, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Miss Becky Tarry may now be addressed at 169 Boundary Street, Kowloon, Hong Kong. She will teach secondary English there during her two year term of service as a missionary journeyman. A native of Murray, Kentucky, she is a graduate of Murray State University.

Miss Edna Hughes recently left the states for a two year term of service as a missionary journeyman in Ethiopia. She may now be addressed at P.O. Box 5539, Addis Ababa, Ethiopia. A Kentuckian, she was born in Princeton and was graduated from Western

Church Chuckles by CARTWRIGHT



"That was a good sermon on generosity. When do I get my new winter coat?"

DEVOTIONAL



James W. Best
Pastor, First Baptist
Church, Fulton

When Christ told Peter on the rooftop to "take up and eat", Peter said, "No, Lord." This cannot be. These two words are not only contradictory, they are mutually exclusive. You cannot say, "no Lord." You can say, "yes, Lord" or "no" period. But you cannot say, "no Lord," for the moment we say "no", He ceases to be Lord.

Obedience is the key to the deeper life and a deeper life means the leadership of Jesus Christ.

In John 2:3 Mary comes to Jesus with a very simple statement of fact: "They have no wine." I believe that it is significant to note that she simply stated the problem neither giving Him instructions nor making a request. She had that kind of confidence in Him which would cause her to leave the matter entirely in His hands and at His discretion. So many of us have a tendency to take things into our own hands, organizing our cliques and telling people we feel we can count on them rather than simply telling it to Jesus.

She further showed her confidence that He would respond to the need by giving to the servants some of the best advice I ever heard: "Whatsoever He saith unto thee, do it." And how we today need to follow that sound advice. With most of us it is not a matter of knowing His will but of doing it.

To her confident trust, Jesus spoke what appeared to be an unrelated command to the servants. He said, "Fill the pots" (verse 7). He made no explanation; just the instruction. Often there is much that we do not understand and we never will...until we obey. Perhaps they would not have seen his power if they had not acted in simple obedience. After all, they didn't need water. They needed wine.

Then came the strange command, "draw out and take to the governor of the feast." How did they feel as they took what they thought was water to the governor? How did they feel as the governor exclaimed, "You have saved the best wine until the last."

When a man finds that which is from and in Jesus, he finds that which is totally satisfactory, complete and adequate. But it is only known through obedience.



Lemon v. Kurtzman; Earley v. DiCenso

It is inevitable that protagonists seek to read into opinions of the Supreme Court their own particular preferences. When I engaged in debate with the national president of Citizens for Educational Freedom a day or two following the Court's decision in *Lemon v. Kurtzman* and *Earley v. DiCenso*, he stated that all the Court had done was to single out one method of subsidizing religious schools which was unacceptable. It is now merely a matter of discovering and trying some others!

As seen from here, the Court's decision would seem to be almost the direct opposite of this. The Court was not singling out just one method of subsidizing religious schools that could not pass the constitutional test. It was seeking rather to draw definable limits in this area. It was trying to say to the advocates of parochial school subsidy: "This is it: definitely no farther." It was the Court's intention to curb what it called a "downhill thrust" easily set in motion but difficult to retard or stop." In *Lemon* and *DiCenso* the Court sought in its own words to locate "exactly where the verge of the precipice lies." It made it abundantly clear that direct or indirect grants to support secular instruction offered in religious schools was well past the brink.

We should recall that the Pennsylvania and Rhode Island plans represented the ultimate in clerical circumvention. Some of the best legal brains of the nation had slaved at devising a strategy of evasion which would per-

mit government subsidies for church schools. Every effort was bent toward walling off the so-called "secular" phase of the religious school and providing government subsidy for it only. Thus, there would be no "aid to reli-

by C. Stanley Lowell

gion" of the sort the Court had repeatedly found in violation of constitutional principles. The architects fondly supposed that they were presenting the Court with the perfect device for deserting its historic position and agreeing to a partial union of church and state.

No stone was unturned, no device neglected, nothing left undone that could have been done to secure this result. As the Court itself noted, at the trial level parochial school teachers went on the stand to testify that they never sought to inject religion into their teaching. Every kind of safeguard and precaution was provided to ensure that none of the government money would in any way support religious instruction or worship. But the Court did not say "Yes"; it said "No" with emphasis added.

The Court rested its opinion primarily on the "excessive entanglement" between church and state which it believed to be involved in the laws be-

C. Stanley Lowell is associate director of *Americans United For Separation Of Church And State*.

fore it. This point alone was sufficient. The Court said: "We need not decide whether these legislative precautions restrict the principal or primary effect of the programs to the point where they do not offend the Religion Clauses, for we conclude that . . . the entire relationship arising under the statutes . . . involves excessive entanglement between government and religion." That is to say, the "excessive entanglement" was so clear and pronounced that the Court felt it need go no farther.

In its delineation of "entanglement" the Court had to indicate what it was that was entangled. In doing this the Court pointed to abundant evidence that parochial schools constitute an "integral part of the religious mission of the Catholic Church." Also that "they are a powerful vehicle for transmitting the Catholic faith in the next generation." But all such evidence was cited only as a means to an end. The end was to demonstrate "excessive entanglement" between state and church. The Court stated: "...the very restrictions and surveillance necessary to insure that teachers play a strictly non-ideological role give rise to entanglements between church and state."

Justice Burger's opinion for a unanimous Court makes it clear that any program of public subsidy to church schools which involves continuing ties, continuing inspections, continuing surveillance are unconstitutional since it

(Continued on page 14)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Please, Lord, Don't Come Before Next February

By far the most powerful and influential group so far as the affairs and policies of Southern Baptists are concerned is the Executive Committee. This group is made up of the Southern Baptist Convention president, the Convention recording secretary, the president of Woman's Missionary Union and from one to five members from each cooperating state convention according to the size of the state groups. It meets three times each year; in September and February in Nashville for extended sessions of two or three days and in brief sessions in connection with the Southern Baptist Convention each year for last minute considerations and for reorganization after new members of the Committee have been elected by the Convention.

The constitution and bylaws of the Southern Baptist Convention gives to this group far reaching influence and power. It serves as "the fiduciary, the fiscal, and the executive agency of the Convention in all its affairs not specifically committed to some other board or agency". It also recommends to the Convention "a comprehensive budget for the Convention and for all its agencies". Furthermore, while it does not have authority to control or direct the boards, agencies and institutions of the Convention, the Executive Committee is instructed to study the affairs of all boards, agencies and institutions of the Convention and to make recommendations to them or to the Convention concerning needed adjustments.

The Executive Committee is specifically authorized to "act for the Convention ad interim in all matters not otherwise provided for". What it amounts to is this committee is for all practical purposes the Convention except for the three or four days each year when the Convention is in session and its recommendations with rare exceptions are approved by the Convention.

Some such method for conducting the business of a denomination of nearly 12 million members is necessary. With all its involvement in a worldwide ministry involving expenditure of nearly 30 million dollars of Cooperative Program receipts plus more than 20 million dollars more in special mission offerings, it is easy to understand why only several thousand messengers from more than 34,000 churches could not intelligently handle such a responsibility in a three or four day convention in which actual time for deliberation and business is very limited. The important thing is that the recommendations of the Executive Committee require approval by the Convention and

while the Convention messengers seldom exercise their right to reject Executive Committee recommendations, Baptist democracy is safe as long as the messengers have this right.

No committee of the Convention works harder at its task than the Executive Committee. An unbelievable number of hours is spent in serious study of almost countless issues facing Southern Baptists today. The Committee has engaged the most capable staff leadership in men like Porter Routh, Albert McClellan, John Williams, W. C. Fields and others.

In spite of the caliber of the Executive Committee membership and staff, it is something of a frustrating as well as encouraging experience to observe the Committee at work. The full Committee is divided into subcommittees, each with a full agenda of matters for study and recommendation to the full Committee. Consequently when the full Committee meets to hear recommendations from its subcommittees, members of other subcommittees are often uninformed on important matters they are asked to act upon. The result often is routine approval of each others' recommendations without much background information or questions.

The September meeting this year was especially frustrating both to the Committee members and to observers who tried to report and interpret it. A number of touchy matters was referred by the Southern Baptist Convention last June to the Executive Committee for deliberation and recommendation. After intensive study by the appropriate subcommittees many of these matters were not resolved and were referred for further study and report next February. For example, six of the first nine recommendations from the Program Committee of the Executive Committee called for further study and report in February or later.

While careful and deliberate study before making a recommendation is always in order, many who spent three days in Nashville could but be disappointed that so many matters are still unsettled. If the Lord should return before next February, there will be a lot of unfinished Southern Baptist business.

However, we don't worry about this eventuality so long as we are forthrightly dealing with and not dodging sensitive issues. The important thing for Southern Baptists is that we be busy with the Lord's work and not that of our own making when He returns. He will do the finishing if it's His business.

A Unique Experience For Baptists And Catholics

One attending the Louisville Baptist Ministers' Conference on September 27 had to pinch himself occasionally to be certain what he was hearing and seeing was actual and not a dream. Such an experience for Baptists would not have been thought of even a few years ago and it reflects the significant change of attitude in Baptists and other religious groups that is rapidly taking place.

The speaker was Roman Catholic Archbishop Thomas J. McDonough of Louisville and the audience was black and white Baptist preachers in Louisville who have been meeting together monthly for several years. By now black and white Baptists in Kentucky have been working together enough and enjoying each others fellowship so that it seems quite natural. However, to have the Archbishop as speaker and several priests as visitors was a first. That Baptists would invite and listen to a Roman Catholic archbishop is unusual in light of the past attitude of many Baptists and that the Archbishop would accept such an invitation is even more surprising in light of the historic attitude of Catholics toward non-Catholics.

Yet a more wholesome and profitable experience could hardly be conceived and somehow it seemed this is the way it ought to be. This is not because any compromise of convictions was involved but some misconceptions were removed, fellowship was meaningful and open communication encourages mutual respect in spite of basic differences in convictions.

From the Catholic side there are two reasons such an experience is now possible. One is the fresh winds that have been stirring Roman Catholicism the world over since Pope John XXIII convened the Vatican Council in 1962. The other is Archbishop McDonough who has been known for his open and friendly spirit toward non-Catholics as well as toward Catholics

since long before he came from Savannah, Georgia, to Louisville. From the Baptist side the willingness to listen to other views as well as the desire to share our understanding of revealed truth with everyone is a basic tenet though we have not always practiced it.

Archbishop McDonough spoke on some of the crucial concerns of Catholics today. Some of these concerns such as a larger role for laymen in the church, concern for all the needs as well as the spiritual needs of suffering humanity, doctrinal purity and better understanding and relations with other Christians could have just as well come from a Baptist speaker though some of the basic concepts of these concerns of the Archbishop were quite different from those of many of his listeners.

On other issues such as Catholic education and the use of public funds to help finance it, the difference was as wide as east and west. However, the Archbishop made it clear he respected the rights of others to disagree with him totally.

In a dialogue session following his formal presentation the Archbishop fielded questions openly and in a forthright manner. Some questions were very pointed and the answers were likewise direct. The dialogue session was the most valuable part of the experience and was altogether too short.

All in all, it was a good beginning of what should be a continuing experience. Joe Williams, chairman of the program committee of the conference and a leading spirit among Louisville Baptists both in interracial and interdenominational relations, is to be commended for inviting Archbishop McDonough and the Archbishop deserves the appreciation of his listeners for his forthright presentation and friendly exchange in dialogue.

BAPTIST FORUM



SCHOOL PRAYER, BIBLE STUDY

Dear Editor:

I have been greatly disturbed that Bible and prayer was taken out of our schools. Better to have it than atheism. No person is fit to teach our children who does not believe there is a God. He should not be appointed for the position. Where teachers are forbidden to do this it is not freedom.

We are told to acknowledge God in all our ways.

Our great Abraham Lincoln's words "The Bible is the greatest of all books, were it not for it people would not know right from wrong."

When Jesus taught, "Render unto Caesar the things that are his, and unto God the things of God", He was talking about money and not our precious children, who are an inheritance of His.

Any person who objects to Bible reading and prayer needs to go on his knees and pray for a filling of God's Spirit. It matters not how many de-grees he has attached to his name.

Milburn, Kentucky Bertha S. Payne

SPEAK UP IN THE Baptist Forum

PRAYER IN PUBLIC SCHOOLS

Dear Editor:

I want to thank you for your recent editorial related to the proposed constitutional amendment regarding group prayer in public schools. As editor of our state paper, you have rendered a valuable service to Kentucky Baptists by providing us with a detailed explanation of this so easily misunderstood matter.

I am appreciative of both your insights and your recommendations. With reason, precipitated by faith, and with

(Continued on page 15)

Francisco To Write 'Genesis' Volume

Clyde T. Francisco, John R. Sampey professor of Old Testament interpretation at Southern Baptist Theological Seminary, Louisville, has accepted an invitation to prepare a new treatment of the text on Genesis for the Broadman Bible Commentary.



Francisco

Clifton J. Allen, general editor for the commentary, extended the invitation following action of the Sunday School Board trustees in July and subsequent authorization of executive secretary-treasurer James L. Sullivan. The trustees voted to comply with the action of the Southern Baptist Convention in St. Louis by authorizing the administration of the board to seek to secure a new author for the commentary on Genesis.

Francisco was selected to write the comments after consultation involving the two Old Testament consulting editors, John I. Durham of Southeastern Baptist Theological Seminary and Roy L. Honeycutt of Midwestern Baptist Theological Seminary, plus Allen, Sullivan and Broadman Press staff representatives. Francisco prepared one of the general articles for volume 1 and the commentary on 1 and 2 Chronicles for volume 3.

As he accepted the invitation, Francisco stated: "My acceptance of this assignment does not imply my rejection of the previous work of G. Henton Davies, for whose doctrinal integrity I

have the greatest respect, but is in response to the expressed desire of Southern Baptists for further discussion of the implications of current Biblical studies for our common faith. My decision to undertake this task is based upon my confidence in the historical method of Biblical study, the trustworthiness of the Bible and the willingness of Southern Baptists to be open to truth wherever it may be found."

Davies, principal of Regent's Park College, Oxford, England, and currently president of the Baptist Union of Great Britain, wrote the original commentary on Genesis for the twelve volume set. A majority of messengers present and voting at the Wednesday morning session of the Southern Baptist Convention in Denver in 1970 voted that volume 1 of the Broadman Commentary was "out of keeping with the beliefs of the vast majority of Southern Baptist pastors and people," and requested that it be withdrawn from distribution and rewritten "with due consideration of the conservative viewpoint."

Following action by the Sunday School Board trustees in August, 1970, and January, 1971, plans were initiated to revise volume 1 according to the request of the convention in Denver. Before these plans could be carried out, the St. Louis convention in 1971 took action stating that "the Sunday School Board be advised that the vote of the 1970 convention regarding the rewriting of the Broadman Commentary has not been followed and that the . . . board obtain another writer and proceed with the commentary according to the vote of the 1970 convention in Denver."

New Parochial Suits Filed

Americans United for Separation of Church and State filed suit in the U.S. District Court for Vermont to challenge the constitutionality of the 1971 Vermont law to provide tax support for parochial schools. The new Vermont parochial law authorizes the state to reimburse local communities for providing tax aid for parochial schools in the form of "lending" teachers, textbooks and services.

In the new suit, *Americans United v. Oakey*, the Washington area based religious liberty organization is joined by 12 individual plaintiffs.

The suit was filed by Burlington attorney Richard Thomas, who commented: "The 1971 Vermont parochial law clearly seems to fail every test of constitutionality ever laid down by the U.S. Supreme Court — the excessive entanglement between church and state

test reaffirmed in June of this year in *Lemon* and *DiCenso*, the purpose and effect test from *Schempp*, and the no tax test from the 1947 *Everson* and subsequent rulings. We hope this case will obtain an early hearing and that the church-state problem in Vermont can be resolved so as to prevent the diversion of public funds to parochial and private schools."

Since the June 28 U.S. Supreme Court rulings against Pennsylvania and Rhode Island parochial plans, Americans United has launched court challenges to state parochial programs in New York, Minnesota, Pennsylvania and Vermont, in collaboration with other organizations and individual plaintiffs. Americans United has earlier parochial suits still pending in the courts in Ohio, New Jersey, Kentucky and Michigan.



Associational officers' briefings

Calling all 1971-72 (new) associational officers and certain associational committee chairmen for the fifth annual Associational Officers' Briefings (two this year) October 26-27 or 29-30 at Cedarmore Baptist Assembly!

Last year more than 400 enrolled from nearly all of the 80 associations — it was such a fine response that this year we will have two identical conferences the same week with the hope that more laymen and pastors who occupy associational positions can come, and better housing for more persons by using the facilities twice the same week!

When the two briefings?

No. 1 — Tuesday, 5:00 p.m. supper through Wednesday noon box lunch, October 26-27.

No. 2 — Friday, 5:00 p.m. supper through Saturday noon box lunch, October 29-30. Take your choice — and make a reservation through Harold G. Sanders, Kentucky Baptist Building, now. See your moderator and he can make yours along with others in your association.

It is not necessary that the whole team of 12 from one association come to the same Briefing — you can divide up between both if more convenient; or come all to either meeting.

Who's invited?

The following associational officers and committee chairmen elected to serve for the coming year 1971-72:

Moderator; Missionary; Clerk; Missions committee chairman; Evangelism committee chairman; Stewardship committee chairman; Sunday School director; Church Training director; Brotherhood director; Music director; Library director; WMU director.

If (1) your elected officer cannot come, he can designate his assistant or a suitable representative to come. If (2) your association does not elect all these, your moderator can appoint someone who is interested in that work and will attend a specific group conference during the Briefing. If (3) your association has not had its annual meeting to elect its 1971-72 officers, then if you know them, make a reservation now; if not, make reservations for present officers and later advise us to change the name of person on lodging list at Cedarmore.

We pay the gas

The convention not only pays gas but also the lodging and meals at Cedarmore for all officers.

—Harold G. Sanders

People And Places

The Sunday School department of the Kentucky Baptist Convention is sponsoring a **Church Library Study Retreat**, November 19-20, at Cedarmore Baptist Assembly, Bagdad. This retreat is open to church librarians and staff, audio-visual directors, pastors and religious education directors whose churches have no church libraries. The theme of the retreat is "What To Do in '72".

Richard Kahoe has been named chairman of the newly formed psychology department at Georgetown College. Kahoe came to Georgetown College from Southwest Baptist College in Bolivar, Missouri, where he served as dean of students and associate professor of psychology. He is married and has two sons.

Larry Cross was ordained to the gospel ministry by the Pleasant Hope Baptist Church, Fairdealing. The service was held September 26.

Lester Johnson and **Bobby Joe Forshoe** were ordained as deacons by the New Hope Baptist Church, Adairville, on September 12.

Ronnie Smith, chairman of the fine arts department at Campbellsville College, has been named as an *Outstanding Educator of America*. Nominated earlier this year, he was selected on the basis of his civic and professional achievements. Smith came from Texas to teach at Campbellsville College this fall.

Beechmont Baptist Church, Louisville, will observe its 60th anniversary on October 10. O. W. Yates, a former pastor, will speak at the morning service. There will be a covered dish dinner in the afternoon and an old fashioned service in the evening. M. D. Morton is pastor of Beechmont.

The **Vine Street Baptist Church**, Louisville, will have a Homecoming Sunday, October 10, to celebrate their 15th anniversary. A dinner on the grounds and gospel singing will follow the morning worship service in which former pastor Walter Jackson, chaplain at Kentucky Baptist Hospital, will preach. Tim Townsend is pastor of Vine Street.

Paul Hatfield, pastor of Broadway Baptist Church, Lexington, has been given a six months leave of absence due to illness. Hatfield has served as pastor for six and one-half years. Robert Humphreys will serve the church as interim pastor during this time.

Mrs. Shirley Archer has been added to the staff of the Campbellsville College library as administrator of the new audio-visual media center. Mrs. Archer moved to Campbellsville from Washington, Indiana. She is married to

Harley Archer, pastor of the Raikes Hill Baptist Mission in Taylor County.

One reader has raised the question about the clarity of the identification of **Ralph Phelps, Jr.**, author of the article, "The Role of the Baptist College", in the September 11 issue of the *Western Recorder*. Phelps, as the identification line meant to say, is no longer connected with the Ouachita Baptist College nor Mercer University. In the article he identifies himself as a part-time pastor of a full-time country church in Texas.

Ronald C. Wilson, former Kentucky pastor now living in Jasonville, Indiana, presented a section of his theological library to Campbellsville College. The selective list of titles is valued at approximately \$1,000.

Ed Speake of Lincoln County died September 5. He was a member of

Two Top Sunday School Board Officials Retire To New Service

W. L. Howse, II, director of the Southern Baptist Sunday School Board's education division, and Keith C. Von Hagen, director of the board's book store division, retired on September 30.

Howse, who has served as division director for 17 years, will go to Hong Kong to serve in the East Asia area working with missions and national committees in long-range planning.



Von Hagen



Howse

Von Hagen, who completes 17 years of direction of the Baptist Book Stores' operation and 42 years of employment at the board, has accepted a position as special representative for Bentley & Simon, Inc. In this position with the New York-based choir robe and church vestments firm, he will visit major denominational publishing houses and religious book stores.

Howse joined the board in 1954, having served as professor in the school of religious education at Southwestern Baptist Theological Seminary, Fort Worth. Earlier, he was educational director for Broadway Baptist Church, Polytechnic Baptist Church and University Baptist Church, all in Fort Worth; First Baptist Church, Dallas;

Crab Orchard Baptist Church where he had a perfect attendance in Sunday School for seventeen years. He would have completed his eighteenth year at the end of September.

Mike Crain, a native of Texas, Kentucky, was ordained to the ministry by Bethlehem Baptist Church of Washington County on August 29. Crain is a senior at Campbellsville College and has accepted the call to serve as pastor of Rock Bridge Baptist Church near Willisburg.

Mrs. Bessie Sullivan, wife of retired Baptist minister W. G. Sullivan, died August 11 after an extended illness. She had lived in Mayfield, Fredonia, New Eddyville and Beaver Dam during her husband's ministry. At the time of her death she was living in Benton and was a member of the First Baptist Church.

and Seventh and James Street Baptist Church, Waco.

Added to a long list of local, state and convention-wide denominational offices and positions, Howse has lectured on religious education in more than 30 foreign countries and is the author of several Broadman Press and Convention Press books.

As director of the education division, he has been responsible for developing a correlated and coordinated program and curriculum for Southern Baptist churches involving the 13 Southern Baptist Convention programs assigned to the education division.

Keith C. Von Hagen has supervised at least 28 remodelings, the establishment of 43 new store locations and the addition of 10 new stores during his 17 years as head of the book stores. Today there are 43 regular book stores, six seminary stores, four college stores and two summer stores (at Glorieta and Ridgecrest Baptist assemblies).

Earlier, Von Hagen held positions with the board that included manager of the Nashville Baptist Book Store, associate in the sales and advertising department, manager of the order and merchandising departments and director of the former merchandise and sales division. His first association with the board, while still in college, was in 1927-29 as an associate editor of *The Baptist Student* magazine.

THE . . .  IS
All Missions

Southern Seminary Sets Church Music Institute

The eleventh annual Church Music Institute will be held on the Southern Baptist Theological Seminary campus October 25-29.

Open to all interested church musicians, the program will feature workshops, lectures and special musical performances.

Included on the program will be Elaine Brown, founder and director of "Singing City" of Philadelphia, Pennsylvania. She is serving as the school of church music's Gheens lecturer this fall and her lectures will be part of the institute.

Also on the program are James Carley of the Christian Theological Seminary in Indiana, John Diercks of Hollins College in Virginia, Jerald Hamilton of the University of Illinois and Louis Nicholas of Peabody College in Tennessee.

John Chandler of the Baptist Sunday School Board in Tennessee, Allen R. Wentt, an Episcopal minister from Louisville, Kentucky, and Lillian Murtagh of Concert Managers Inc. will also all be on the program.

Cost for the institute is \$20 per person; spouses may attend at a cost of \$2.

Special reduced rates are available for seminary and college students.

Persons interested in registering should contact James Good, chairman of the 1971 Church Music Institute Committee at 2825 Lexington Road, Louisville, Kentucky 40206.



NEW MISSION — On Sunday, August 20, a new Baptist mission was started in the Hardy community of Pike County. Attending the first service were 12 persons. Six of these presented themselves for membership in the sponsoring church, Belfry Baptist Church. The meeting place for the new mission is an old bath house deserted by a mining company. Pictured above are some of those who attended the first service. Pike associational missionary James Watt, right, is shown presenting Bob Norman, pastor, with a check from the association to help start the mission.

Nixon Makes New Parochial Push

The Office of Education for the Department of Health, Education and Welfare has scheduled a meeting in Washington, D.C., designed to explore ways of further implementing President Nixon's pledge to assist nonpublic

schools to the maximum legally possible.

The invitational meeting, scheduled November 15-17 at the Airlie House Conference Center near Warrenton, Virginia, will discuss cooperative means of providing federal school aid benefits to all eligible children.

Public and nonpublic school leaders from more than 40 cities throughout the country have been invited to attend. Also participating will be federal education officials and members of the Ad Hoc Committee of the Washington Conference of Nonpublic Schools, a coalition representing the broad spectrum of nonpublic schools.

John W. Baker, acting executive director of the Baptist Joint Committee on Public Affairs, pointed out that this meeting is a further development in the Nixon administration's drive to provide support for the nation's parochial schools from the public treasury.

"President Nixon," Baker continued, "both in his education messages to Congress and in his repeated pledges to the Roman Catholic hierarchy has made it clear that he intends to find some way or ways to aid the parochial schools."

In addition to the meeting of educators in November, the President's Commission on School Finance is slated to bring its report in 1972. Within this commission is a panel on nonpublic education under special instruction to explore all ways within the constitution to give public aid to nonpublic schools. (BP)

Kentucky Baptist

WESTERN RECORDER

BAPTIST BANNER AND WESTERN PIONEER

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO October 5, 1961

Hurricane Carla hit Texas. It was one of the most vicious hurricanes to hit the coast. Twenty-four persons were killed, many left homeless, and damages were in the hundreds of millions of dollars. Damages to Baptist institutions were estimated from \$300,000 to \$500,000. Many Baptist churches provided refugee centers for the people fleeing their homes.

25 YEARS AGO October 3, 1946

A report from the Federal Security Agency, Washington, revealed that one marriage broke up for every three formed. There were 502,000 divorces granted in the United States in 1946.

After 74 years of existence the Pleas-

ant Green Baptist Church in Clay County gathered in its first church building. The church was organized in a log school house and after 74 years of meeting in school houses the little church built its first building.

50 YEARS AGO October 6, 1921

The Broadway Baptist Church, Louisville, entertained the students and faculty of the Seminary and training school with an automobile ride and camp supper. After a visit to the beautiful new site of the seminary, where Dr. Mullins explained the location of the proposed buildings, the party was driven out on Brownsboro Road and back to the old seminary site, where a supper was served. About 600 attended the supper and everyone enjoyed the trip.

FMB Authorizes Third \$10,000 Gift For Pakistan Relief

The Southern Baptist Foreign Mission Board in Richmond, Virginia, has contributed \$10,000 for a UNICEF cholera treatment project in East Pakistan.

On recommendation of Southern Baptist missionaries in Pakistan, the board sent the \$10,000 to the UNICEF (United Nations Children's Fund) office in New York to purchase medical supplies in the cholera relief project in Pakistan.

UNICEF officials in Dacca, after conferring with SBC missionary James F. McKinley, had suggested that the board underwrite the entire cholera project at a cost of \$53,000.

However, "administrative officers at the board took the position that a smaller participation in this particular project was advisable," said John D. Hughey, secretary for Europe and the Middle East for the board.

Missionary McKinley had written Hughey: "We do know that \$53,000 is a lot of money. We also know that the lives of poor people of this land are of infinite worth and we here are under deep obligation to help them.

"While it is true that we would have little to do on the practical side of using the supplies provided by these funds, I doubt that any mission will ever have such an opportunity to help dying people in such a manner as this."

McKinley also told Hughey that the missionaries in East Pakistan are seeking other projects in which they might become involved personally.

"The situation in Pakistan and among the Pakistan refugees in India is growing more tragic daily," Hughey said. "The Foreign Mission Board and missionaries in East Pakistan are eagerly watching for new opportunities to help. Personal participation of outsiders is so far held to a minimum by the governments of Pakistan and India."

UNICEF special advisor to the executive director, V. A. M. Beermann, said that under normal circumstances about 1,000,000 cholera cases can be expected in any one year in East Pakistan. In view of the conditions which currently prevail, however, major cholera problems are expected this year.

The project to which the Foreign Mission Board is contributing is aimed at direct treatment of children and mothers during this crisis. Specifically, the board allocation will be used for disposable needles, syringes and infusion sets. These materials have already arrived in Dacca, board officials said.

This is the third \$10,000 appropriation made for East Pakistan in recent months. (BP)

ATTICA!

Foy Valentine, Executive Secretary,
Christian Life Commission of the Southern Baptist Convention

Attica. The name was unknown to most Americans a few weeks ago. Today it is a household word around the world. It evokes sharply polarized responses. Whether one supports or opposes the actions of the authorities leading to the killing of at least 41 prisoners and hostages, some important insights concerning the need for prison reform have been brought into clear focus. The Southern Baptist Convention in St. Louis passed a very timely resolution on this subject.

PRISON REFORM: WHEREAS, A need for radical reform in American prison systems is demonstrated in over-crowded, unsanitary, and destructive conditions, and

WHEREAS, In many prison systems punishment prevails rather than redemptive rehabilitation, and

WHEREAS, The indiscriminate detention of prisoners together continues regardless of the nature of their offense, their age, or the likelihood of their restoration of society, and

WHEREAS, Few if any state departments of corrections have been provided the funds needed to pay adequate salaries to prison officers and to hire an adequate number of caseworkers, psychologists, and psychiatrists;

THEREFORE, Be it *Resolved*, that this Convention call upon Southern Baptists to follow the teaching of Jesus by caring for those in prison by working to provide funding, education, ministries, and other innovative programs, and expanded parole alternatives necessary to make prison more honestly correctional, and

Be it further *Resolved*, that we urge Southern Baptists to work with community leaders and elected officials for more humane and more Christian treatment of offenders, and

Be it further *Resolved*, that we call upon prison officials in federal, state, and local systems to maximize education and vocational training in their rehabilitative efforts. (SBC 1971 *Annual*, page 72)

Will Southern Baptists add actions to words? Will we translate these lofty ideals into redemptive ministries? Will we be leaders in helping society to turn away from the current warehousing of prisoners and to turn to actual rehabilitation of men and women for whom Christ died? Will we learn from Attica?

Jesus said that one indication of a right relationship with God leading to eternal life was compassionate concern at this very point: "I was in prison and you visited me" (Matthew 25:36).

New Leader Training Materials Available

Three new units of study for use in a church leader training program will be available from Baptist Book Stores October 1.

Convention Press has published three comprehensive and flexible booklets for training leaders in Southern Baptist churches.

"Introduction to Church Leadership" is designed for those who have never held a position of leadership. It is material for training potential leaders. Training procedures and essential material are available in this booklet.

A general course in workbook form is the feature of "Developing Leadership Skills," which is for either individual or group study.

Its emphasis is upon developing skills in planning, conducting and evaluating projects as units of study.

"Developing Skills in Human Relations" is designed to help teachers in understanding themselves in relationship to others.

This booklet contains observation and activity guides, reading materials and worksheets.

All the booklets lead to church study course credit. They have a joint teaching guide. The guide aids in organizing and conducting general leadership training as either pre-service or in-service training using the three booklets.

European Baptists Help 690 Missionaries

Baptist unions of Europe currently support about 690 missionaries who work outside Europe.

Ten countries of Europe which cooperate through the European Baptist Missionary Society have 60 workers abroad. The British Baptist Missionary Society supports 252.

Eighty missionaries from German Baptist churches are working abroad in cooperation with other missionary societies. The Swedish Baptist Union supports 84 missionaries and the Baptist Union of Norway, 33.

The Oerebro Mission (Baptist) of Sweden, with about 19,500 church members, supports 150 foreign missionaries.

In addition to these, some missionaries are supported by smaller Baptist unions. In November, 1970, the Baptist Union of Denmark was supporting 19 missionaries; the Portuguese Baptist Convention, four; and the Baptist Union of Ireland, eight. (EBPS)



NEW PASTOR — Lynn Acres Baptist Church, Louisville, recently sponsored an informal reception for its new pastor, Larry Martin, center. Shown visiting with him are John Meeks, Long Run Association's Brotherhood director, and Forrest Sawyer, Brotherhood secretary for the Kentucky Baptist Convention. Martin came to Lynn Acres from the pastorate of Long Ridge church, in Owen County.

Crawley Heads Fund Drive For Campbellsville

J. B. Crawley, Campbellsville business and civic leader, will serve as general campaign chairman for Campbellsville College's 1971 "Growth and Development Fund," according to a statement released by Forest F. Shely, chairman of the board of trustees, and W. R. Davenport, president of the college.

Shely said that the growth and development program is the result of nearly two years of concentrated self-study, evaluation and planning which involved trustees, faculty, staff, students, parents and selected resource persons. After taking a careful look at the past, a thoughtful and serious assessment was made of present condi-

tions including academic program, facilities, faculty and resources. These conditions were then measured against standards of quality as well as the needs and aspirations of the future.

Davenport, who is beginning his third year as president of Campbellsville College, stated that from this thorough analysis and evaluation came a set of recommended goals and objectives phased according to needs and priorities covering the next two decades — the 70's and the 80's — a Master Plan for Growth and Development. The 1971 Growth and Development Fund Campaign is being launched to generate private funds to fulfill urgent, immediate needs during the next three years.

Phase I objectives, covering 1971-73, places primary emphasis on achieving a program of excellence in all areas. Immediate needs include purchasing additional departmental equipment, instituting new and improved academic programs, constructing the initial unit of the fine arts and classroom building, improving physical education facilities, servicing existing indebtedness and providing a major boost in campus development through the renovation and conversion of existing facilities. Costs of achieving Phase I objectives are estimated at \$1,270,000.

A trustee at Campbellsville College, Crawley is immediate past president of the Kentucky Baptist Men and has been especially active in church work. Crawley attended Campbellsville College.

POWERLINE LIFE LIGHT FOR TEENS TO FIND GOD, JUST STOP HIDING

Dear Powerline:

How do you seek God? I got lost somewhere along the way. I'd like to be a Christian and feel the way others do about Christ.

"Seeking God" seems difficult only because man has knocked himself out to make it that way. Men are masters at deceiving themselves. As a whole, they don't really want to find God. For those who do, it's as easy as flunking Algebra I, because the fact is that God is constantly seeking man.

Genesis, the first book in the Bible, tells how man got off the track. With a little help from the tempter, Adam and Eve hit on the bright idea that they themselves could "be as gods." They disobeyed God, were ashamed, and hid themselves. God had to go looking for them. And so it has ever been — man hiding and God searching. God pushed His search to the ultimate when He sent His Son, Jesus of Nazareth, into the world to live the perfect life after man blew it, to pay the penalty for man's sin by dying in his place, then to be raised from the dead and to offer His perfect life to man as a free gift.

What do you do to find Christ? Just take God at His word that He is offering Christ to you, on only one condition: That you are willing to give up running your life and let Christ take over. Get that now — the word is *willing*, not *able*. If you're willing, just give Christ your personal invitation to enter and take control of your life. When you've taken that step, Christ will begin to provide you with the ability to do His will.

It's all summed up in the twelfth verse of the Gospel of John: "To all who would welcome and receive Him, He gave the right to become children of God."

BAPTIST VIEWpoll

MARTIN B. BRADLEY, Director

Baptists Think Churches Should Speak Up About Social Issues Survey Finds

Southern Baptist pastors and Sunday School teachers have overwhelmingly indicated in a recent poll that churches should express their views on day-to-day social and political questions.

The poll, taken by the Baptist VIEWpoll, reveals that 76.3 percent of the pastors and 70.8 percent of the teachers on a representative national panel feel that churches should express their

views on day-to-day social and political questions.

One-fifth of the pastors and one-fourth of the teachers polled feel that the churches should "keep out" of political and social matters.

Very few of the pastors (3.7 percent) and Sunday School teachers (3.9 percent) had "no opinion" on this issue.

Opposition to involvement of the

churches in social and political issues appears to be related to religious conservatism, the poll disclosed. Religiously "conservative" panel members were more likely to oppose the churches' involvement in social and political issues than were the less conservative panel members.

The Gallup Poll organization reports from a survey of Protestant ministers that 74 percent of their sample felt that churches should express their views on social and political questions, while 21 percent opposed such involvement.

Both polls (Gallup and Baptist VIEWpoll) were conducted in February-March of this year.

The findings for the current Baptist VIEWpoll were based on 90 percent response from the Baptist VIEWpoll panel, composed of approximately 300 pastors and 300 Sunday School teachers selected to represent a cross section of persons holding those leadership positions in the Southern Baptist Convention. (BP)

Associational Briefing Conferences Expanded

The annual Associational Officers Briefing Conference is being expanded this year, according to KBC executive secretary Harold Sanders.

Instead of having one Briefing session, Sanders explained, there will be two.

"Last year more than 400 persons attended, with nearly every association represented," the Baptist executive said. "That many adults is more than Cedarmore can adequately handle and more than the conference leaders can personally get to know in such a short time.

"By having two conferences, we can make better use of the facilities at the state assembly and get to know our associational officers more personally," he continued.

The two Briefing sessions are scheduled October 26-27 and October 29-30. Each session begins with the evening meal at 5:45 local time and closes with a box lunch at 12:45 the following day.

Designed to aid associational officers and committee chairmen to understand and interpret their functions to local constituents, the sessions bring leaders from SBC agencies and commissions across the United States to assist state leaders with the conference sessions.

A special feature of this year's program is an emphasis on the "Jesus Revolution." Tony Romeo, campus minister at Western Kentucky University, will lead this session.

Below is a complete list of conferences and leaders:

Group conferences and leaders

Moderators:

Harold G. Sanders, Middletown; E. C. Watson, South Carolina Convention, Columbia; George L. Euting, CPP Committee, Nashville; G. R. Pendergraph, Middletown

Missionaries:

A. B. Colvin, Middletown; Roy W. Owen, Missions Division, HMB, Atlanta; Robert C. Jones, Stanton-Middletown

Clerks:

Lewis C. Ray, Louisville; Martin B. Bradley, Statistics, BSSB, Nashville; James A. Lowry, Statistics, BSSB, Nashville; Lynn E. May, Jr., Historical Commission, Nashville; Doris B. Yeiser, Administrative Secretary, Middletown

Missions Committee Chairmen:

Wm. H. Rogers, Middletown; R. V. Haygood, Indiana Convention, Indianapolis; Robert C. Jones, Stanton-Middletown

Evangelism Committee Chairmen:

Thomas H. Shelton, Middletown; W. D. Laws, Evangelism Division, HMB, Atlanta

Stewardship Committee Chairmen:

Jesse C. Stricker, Middletown; Michael Speer, Stewardship Commission, Nashville; Harold G. Sanders, Middletown

Sunday School Directors:

Roy E. Boatwright, Middletown; Howard Halsell, Consultant, BSSB, Nashville; T. Frank Smith, Middletown; Mrs. Warren Allnatt, Middletown

Training Union Directors:

James H. Whaley, Middletown; Glenn Smith, Consultant, BSSB, Nashville; Vernon Cole, Middletown; Mic R. Morrow, Middletown

Music Directors:

Eugene F. Quinn, Middletown; C. A. Holcomb, Consultant, BSSB, Nashville; Wm. M. Anderson, Jr., Editor, BSSB, Nashville

Library Directors:

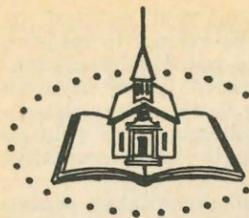
Roy E. Boatwright, Middletown; Keith Mee, Director, BSSB, Nashville

Brotherhood Directors:

Forrest R. Sawyer, Middletown; Frank Black, Consultant, Brotherhood Commission, Memphis; Calvin D. Fields, Middletown

WMU Directors:

Miss Kathryn Jasper, Middletown; Mrs. William Ellis, President, Shelbyville



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for October 17, 1971)

LIFE AND WORK SERIES

Set Apart

God needed a man of strong physique, irreproachable character, genuine humility, firm will, absolute loyalty and spiritual insight to be obedient to His will and to deliver for Him a flaming message of judgment. Therefore, He prepared him in the home in which he was born and reared and in the wilderness, far from politically decadent Rome and spiritually dead Jerusalem.

Luke 3:3-6

God chose, called, equipped and commissioned John the Baptist for the important task of preparing the way for the coming of Christ. In modern parlance he was to be the advance man for the Messiah.

This rugged, unique and striking preacher and forerunner of Christ attracted great crowds and stirred the people deeply. He did not do so by his dress or his diet but with his messages on sin, judgment, repentance and forgiveness. While he condemned sin and warned of judgment, he gave the people assurance of the forgiveness of their sins on the condition of their repentance. He challenged them to change their minds with respect to sin, to God and to self. It was inevitable that such positive and powerful preaching as John the Baptist did would create an awareness of need on the part of many listeners. Many from various walks of life inquired as to what they should do in order to obtain the forgiveness of sins and to get right with God and John told them. The heart of his message was a call to repentance toward God. He also called upon the people to get ready for the coming Christ.

Luke 3:10-16

John the Baptist taught that a mere profession of repentance is not sufficient. He emphasized that those who claimed to have repented must give evidence of the fact of repentance by changed lives. Genuine repentance involves more than just a sorrow for past sins. As soon as one repents of sin and gets right with God, he is under obligation to prove that he has done so by bringing forth fruits which are a positive evidence of his change of mind, attitude and conduct.

Publicans were Jewish tax collectors who acquired their positions by being the highest bidders for their respective districts. They were granted the privi-

lege of keeping all collections above the amounts which they were required to pay to the Roman government. When these men, who were considered traitors to their own people and tools of the despised Roman government, were saved and baptized, they inquired what they should do. John the Baptist told them that they should collect only what the government required plus a fair wage for their services. He forbade them to practice dishonesty and extortion. He also forbade the soldiers to take money from others through false accusation or violence.

It is not surprising that some began to wonder if John were not the long-expected Messiah. Upon learning what they were thinking, John at once disabused their minds of that idea by asserting that he was only the "voice of one crying in the wilderness." Whereas, he had baptized many in the waters of the Jordan River as a symbol of a new life and a new allegiance, he predicted that Christ would baptize them with the Holy Spirit and with a fire which would consume the worthless and leave the imperishable. He boldly declared that Christ would be so superior to him that he would not even be worthy

INTERNATIONAL SERIES

God Responds To Prayer

Prayer to God is not only a precious and incomparable privilege but it is also an inexorable duty of every Christian. Neglect of prayer is a sin against God, others and ourselves. If prayer is to please God and bring the desired response from Him, it must be characterized by a childlike trust, earnestness, submissiveness, a desire for His glory and persistence.

Hebrews 11:6

It is encouraging to know that a child of God can please Him by what he thinks, says and does. However, without faith it is utterly impossible to please God. True faith in God results in friendship, congeniality, fellowship, harmony, companionship and unity of thought, affection, will and energy.

Matthew 7:7-12

Our Lord commands us to ask sincerely and believingly, to seek earnest-

ly and patiently and to knock faithfully and persistently. The prayer which brings a favorable response from God is trustful, fervent and persevering. These verbs — ask, seek and knock — suggest the attitude of every earnest suppliant. We should ask as a beggar would plead for the supply of his need. We should seek as one who has lost some treasure and anxiously desires its recovery. We should knock as one who stands before a closed door and is desirous of being admitted for fellowship. Such praying will guarantee a gracious response.

Luke 3:21-22

When Christ Jesus requested baptism at the hands of John, the Baptist expressed his reluctance to perform that holy task, but at His insistence John baptized Him.

As Christ sank beneath the baptismal waters, He prefigured the death which He was to die on the cross, when all the billows of God's wrath against sin should roll over Him, and as He arose from beneath the water He symbolized His resurrection from the dead.

As Christ was coming out of the baptismal waters the heavens were rent asunder and the Spirit came upon Him in a dove-like form, symbolizing peace, meekness, gentleness, tenderness and love, those qualities which were to characterize His ministry among men.

When John raised the Saviour from the watery grave, God the Father spoke His approval of what had just taken place, saying, "Thou art my beloved Son; in thee I am well pleased." On every occasion Christ did that which pleased the Father.

God give us anything except that which is best for us.

Christ emphasized right living in all our relationships with others. He taught His followers to act towards others as they would have them to act toward them, if they had the ability to do so. Think of what you would like for others to do for you. Then, take the initiative and do for others what you would be delighted to have others do for you. Only Christ can enable you to reach and maintain this high standard. The standard you set up for others must be the measure of your own conduct. If you want others to be charitable in their estimate of you, remember that you will never gain your objective by complaints or by dealing out uncharitableness yourself. If you want others to be interested in you, then you must look for the best, instead of the worst, in others.

II Corinthians 12:7-9

Paul had a handicap which he called "a thorn in the flesh." Thrice he prayed earnestly that the "thorn" in his flesh might be removed. God did not grant Paul's request but He did respond to his prayer. He made known to him the reason for his affliction and assured him of sufficient grace and adequate power for his need. Paul did not get the answer for which he had hoped but he received far more than he had requested. God did not remove the "thorn" but He did endow the sufferer with more grace and power. When Paul understood the purpose for it and the usefulness of it, he gloried in the affliction.

Romans 8:26-27

Our need of assistance in prayer is stated tersely in the words, "For we know not what we should pray for as we ought." We can approach the Father's throne only through Christ our Mediator but we need to know how to talk with Him. The Holy Spirit solves this problem for us by bringing to our attention the things for which we need to pray and by making intercession for us. The Father and the Son understand the Spirit's language and so the connection between earth and heaven is made complete. To meet the requirements of true prayer we need a helper far beyond our own wisdom and strength. All of our prayers may not be in accord with God's will but the ones which are prompted by the Holy Spirit are in perfect harmony with it.

When a Christian prays, it is a good thing for him to open his heart to the Spirit's touch and to make those things which are impressed upon his mind the subject of supplication and intercession. What a blessed comfort to know that the inarticulate longings of the human heart are interpreted by the Holy Spirit and intercession made by Him for us! Is the Holy Spirit your prayer partner? Every detail in life, therefore, should be in conscious submission to His leading.

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J. W. Colville

What Court Said (Continued from page 3)

is such entanglements that the First Amendment sought to prevent.

The Court called attention to its opinion in the *Walz* case where it upheld tax exemption for religiously used property. It so held on the ground that there was no "excessive entanglement" in such exemption. The state grants tax exemption to the church and that is that. The whole thing is done and over with. The difference between this and the Pennsylvania and Rhode Island situations was that the latter set up a continuing series of relationships breeding entanglement. Such a condition must therefore be looked for carefully in any proposed state aid programs for parochial schools.

The Court held against parochial school subsidies on yet another ground: that of "political division along religious lines." No doubt with the recent church-state political brawls in New York and Michigan and several other states in mind, the Court decried "the potential divisiveness of such conflict" and called it a "threat to the normal political process." This, it said, "was one of the principal evils against which the First Amendment was intended to protect."

The Court sought to cut off this grim area of sectarian controversy in the firm understanding that far from receding, it would continue, like a cancer, to grow and expand. The Court stressed that in both Rhode Island and Pennsylvania church leaders had argued that the initial grants for their schools were not sufficient and that a great deal more would be required. The Court saw clearly "pressures for expanding aid" and decreed that such a progression should not be commenced. It realized that the financial interests of the church have already become a political issue, infecting the political process, diverting attention and

Golden Gate Elects Flanders Trustee Head

H. J. Flanders, professor of Old Testament at Baylor University in Waco, Texas, has been named chairman of the board of trustees for Golden Gate Baptist Theological Seminary.

Flanders, former vice chairman of the trustees' board, succeeds E. Warren Rust, assistant director of the division of associational services for the Southern Baptist Home Mission Board.

He will serve a one year term as chairman of the board. Flanders is former pastor of First Baptist Church, Waco, Texas, and professor and chairman of the religion department at Furman University, Greenville, South Carolina.

effort from the spiritual mission of the church. Here was something bad, something that should not be approved and encouraged, but scotched once and for all.

We have suggested that *Lemon* and *DiCenso* represent the ultimate in clerical ingenuity for circumventing the First Amendment. This is not quite the case, for clerical ingenuity has no limits. Indeed, in the short months since the June 28 decision, we have seen some new stratagems which, again, the clericalists assure us, can resolve the constitutional problems. These are the voucher plan, tuition grants, and tax credit or deduction, or a combination of both, as now in Minnesota. The evasive device here is that the government subsidy will pause a moment, at least theoretically, with the parent of the student before it is deposited in the church school. The touch of the parent is supposed to sterilize the money so as to resolve the constitutional problem.

We have every confidence that these new tricks of evasion cannot succeed with the Supreme Court. Look at the voucher proposal, for example. Here the money is ultimately channeled into the church school for its entire instructional program. Yet the Court has already held that even the financing of the secular instruction in the church school violated the Religion Clause. How could the new stratagem hope to succeed? As for entanglement, that is certainly not lessened by the ensnarement of the parent in the financial and management triad of church, state and parent in combination to effect religious subsidies.

All of these devices, and others that ingenious minds may conceive, are means which seek to accomplish by indirection what may not be done directly. The Court has repeatedly held that what may not be done directly may not be done indirectly. We believe we are on firm ground in our defense of church-state separation. Barring an open and avowed reversal of its entire previous position as set forth in *Everson*, *McCullum*, *Zorach*, *Torcaso*, *Engel* and *Schempp*, we have every reason to believe the Court will continue to insist that the line of separation between church and state be kept clear and firm.

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BAPTIST FORUM



(Continued from page 5)

clarity, attributable to your writing style, you have brought calm understanding to what is potentially a volatile issue.

This is the kind of responsible and instructive editorializing which is most easily recognized as a genuine form of Christian ministry. Thank you.

Louisville, Ky. C. Welton Gaddy

LETTER TO KENTUCKIANS

Dear Editor:

Greetings from one whose support for MINISTRY comes from your cooperative efforts.

Churches where I served for nine years in Ohio, Warren and Daviess counties gave from 10% to 40% of their income to World Missions. Any one of these churches alone could not have supported any major mission project. Through the strength of unity in cooperation each church was able to be a part of many great mission projects of the work in the Kingdom. This voluntary cooperation has been a continued manifestation of concern for serving Christ. We must remember that we serve Christ as we "...do it unto one of the least of these..." This service may be:

- a child in a new home at Spring Meadows,
- a mother who received an urgently needed operation,
- a pastor who was able to receive his retirement benefits,
- the Word of Truth presented to a few in a mountain mission or to the thousands through the timely *Western Recorder* editorials and the Sunday School lessons, or
- a changed direction of a college student at Western BSU.
- It could be a positive response from "the concrete city",
- it could be an Indian on the reservation,
- a warm glow from a ruddy Eskimo, or
- a ray of hope from a discouraged migrant.

Then 16% of your investments through the Cooperative Program go beyond the borders of the states to Foreign Missions. This too is in direct response to the Master's command to be His witnesses unto the utmost parts of the earth. Your investments are helping carry the gospel into 76 differ-

ent areas through 2,554 missionaries who are serving overseas. I will share one recent blessing that will help to reveal the importance of this phase of the work.

A Filipino, Isaias, an American evangelist, Leon, and a Filipino pastor, Elpidio, recently baptized more than 150 believers. This was a part of the 273 who made professions of faith during the 1970 New Life Crusade in the Philippines. There was a great outpouring of God's blessings in South Davao. Your gifts helped educate the Filipino pastor at the Mindanao Baptist Bible School. The Filipino evangelist, Isaias, was trained at the same school. Your investments helped bring Leon from Mississippi to preach in the Crusade. (Eugene Quinn, C. C. Gregory and Ellis Ham of Kentucky also helped in the same Crusade.) Your gifts helped to make it possible to have missionaries on the field to coordinate the efforts in bringing honor to Christ. Scores of others were raised to walk in newness of life in the Philippines and in other parts of the Orient. The Manubos, the Eskimos, the Indians, the students, the orphans, the helpless and many others including those who are trying to give themselves in service would like to say "Thank you, Southern Baptists," for your worthy investments in world missions.

Our continual prayer is that both your prayerful and financial interest will advance to meet the growing need for "being His witnesses" — and you are a witness, aren't you?

Philippines W. Harold Matthews

W. Harold Matthews is a missionary to the Philippine Islands, where he is also director, Mindanao Baptist Bible School, Davao City, Philippines.

ORDAINING WOMEN

Dear Editor:

In regard to the article of ordaining women as ministers, I am writing this letter. I read of the Kathwood Baptist Church in Columbia, South Carolina, ordaining Miss Shirley Carter for chaplain service. She stated that she would seek the pastorate of a church at a later date. I do not feel that this is in agreement with the teachings of the New Testament; therefore, I cannot agree with her interpretation of Paul's writings. The Bible teaches from the beginning that man is to lead the family. My church is a family.

Jesus did not appoint women as apostles for the leadership in carrying out the commission. I know our churches would be in bad shape without our fine women to carry on when we men fall behind, but neither Paul nor Jesus ordained a woman to pastor a church or a mission. If we Southern Baptists cannot let the Holy Spirit interpret the Scripture for us and carry out His command, we need to go to the altar and seek His guidance for our life and our church.

If Jesus had ordained women as ministers, Paul would have done so. If Paul had ordained women as ministers, I would be willing to do so. I do not believe this is Scripture and I am not willing to practice it.

Adairville, Ky. Franklin Wright

HOSPITAL MINISTRY

Dear Editor:

It is reassuring to know that St. Joseph Hospital in Louisville still recognizes the clergy as an important part of their healing team. They have demonstrated this by being the first in our area to have a Clergy Reception Room.

A little over a year ago on the ground floor in the north building near the doctors' lounge, a new name plate went up on a door which reads "Clergy Reception Room — Come In." If you accept the invitation and walk in, you will probably find a Catholic nun at the desk working. Early each morning, the local ministers are called and informed about members who have been recently admitted. This information is kept available in a file for the clergy as they enter the room.

This office of the Clergy Reception Room offers many other extras, the use of a telephone, free coffee and reading material, an opportunity for relaxation or conference. The ministers are also given a token which entitles them to occupy parking space in the close-up area. Also, one inter-denominational worship service is offered each week and this is conducted by a rotating group of ministers of all denominations.

There is an average of 42 ministers who frequent this room each day as they move in and out to see their people.

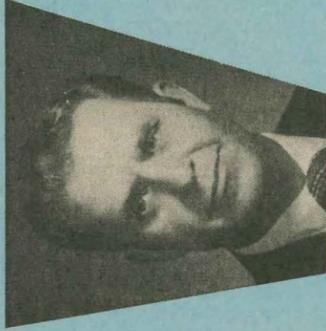
Many folks have never considered that there are scores of clergymen who visit all the hospitals while the doctors will visit on an average from one to three. I would like to commend the folks at St. Joseph Infirmary for being the first to provide accommodations for the clergy as a viable part of the healing team. Hopefully, in the future we will see more hospitals accepting the whole healing team as a part of ministering to the whole man.

Louisville, Kentucky Ercil Barker



Charles Roselle
National Student Ministries
Nashville, Tennessee

CHALLENGING



David Nelson
First Baptist Church
Owensboro, Kentucky

MUSIC THAT APPEALS



Nathan Porter
Evangelism
Atlanta, Georgia

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First Baptist Church
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