

Harold Sanders Retires, *See Pages 8-9*

WESTERN RECORDER / SEPTEMBER 2, 1972

Staff Changes

George E. Tichenor, a native of Owensboro and pastor of Munfordville Baptist Church for three and one-half years, has accepted the pastorate of the



Tichenor in the Rineyville Baptist Church, Rineyville; West Providence Baptist Church, McHenry; and Mason Baptist Church, Mason. He was serving as chairman of the KBC Executive Board's program committee and was a trustee of Campbellsville College at the time of his resignation.

Tichenor is married to the former Delores Brown of Centertown. The couple has three children: Carol Jeanne, 15; Gregory, 13; and Paul, 12.

James A. Hyde, pastor of the Buck Grove Baptist Church, Ekron, for the last four years, has resigned to accept a residency at the North Carolina Baptist Hospital at Winston-Salem, North Carolina. He will be working in the department of pastoral care as a resident chaplain at the



Hyde, a native of Thomasville, Georgia, obtained an AA degree from Norman Junior College and a BA degree from Samford University. He is a 1969 graduate of Southern Seminary and

has recently completed the master of theology degree.

Mrs. Hyde is the former Meg Davis of Hoboken, Georgia. The couple has two children, James Nolan and John Eric. They will be residing at 101B Williamsburg Court, Colonial Village, Silas Creek Parkway, Winston-Salem, North Carolina.

Robert A. Deen, III, is the new associate pastor in the field of education and music at the Kenwood Baptist Church, Louisville.

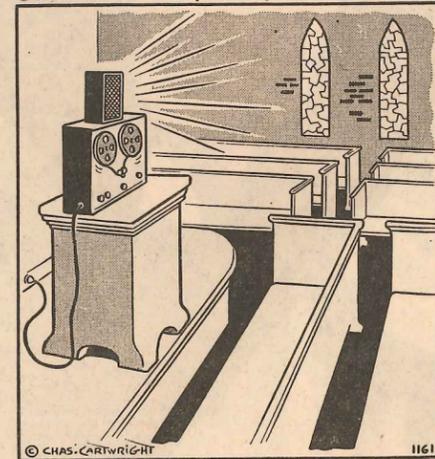
A native of Florida, Deen is a graduate of Fort Hays Kansas State College with a major in education. He is a second year student in the school of church music, Southern Seminary, Louisville.

Mrs. Deen is the former Kay Jackson.

David Royalty, a recent graduate of Southern Seminary, Louisville, has resigned as pastor of Faith Baptist Church in Frankfort to assume the pastorate of the First Baptist Church, Vanceburg. His new address will be Route 2, Box 70, Vanceburg, Kentucky 41179.

Royalty is a native of Bardstown and holds the bachelor of arts degree from Campbellsville College.

Church Chuckles by CARTWRIGHT



"I am preparing this sermon on the chance someone may show up this Labor Day weekend..."

DEVOTIONAL



Ernest L. Martin
Pastor, Calvary Baptist Church, Danville

The space program has added many new words to our vocabulary and given new meaning to many old words. One word that is filled with meaning is "countdown."

The Scriptures tell us of God's "countdown to judgment." Paul in II Timothy 3:1-5 gives us God's method of counting and helps us to know how fast we are approaching the "zero hour" with God. Let us count with God and seek to determine where we are in the "countdown to judgment."

Paul says the last days will be characterized in the following ways:

1. They shall be difficult days. It seems in these days that the whole world is about to sink in the sea of difficult and perplexing problems.

2. Men shall be selfish, greedy, boastful and conceited. All about us are increasing signs of abounding selfishness. A serious and critical evaluation of most any religious, business or political convention can easily detect our conceit and pride.

3. They will be insulting, disobedient to their parents, ungrateful and irreligious. Peter said, "... you must understand that in the last days some men will appear whose lives are controlled by their own passions. They will make fun of you..." (II Peter 3:3-4a; Good News for Modern Man)

4. They shall be unkind, merciless, slanderers, violent, fierce and shall hate the good. There are abounding examples of all these in our society.

5. They will be treacherous, reckless and swollen with pride. Treachery, recklessness and pride are prevalent even among professing Christians.

6. They will love pleasure rather than God. Self-indulgent pleasures of all sort seem to be the "in thing" by those in the church as well as those outside.

7. Religion shall be reduced to ritual and formalism. Many seem to feel they are secure, insured and insulated even against the judgment of God because they use the correct forms and ritual of a Sunday morning service.

What should the children of God do? Jesus answers, in Luke 21:25-28, "Don't give up, look up, your salvation is near."

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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AN OPEN LETTER TO SOUTHERN BAPTISTS —

Can Southern Baptists Use Women

I have chosen to write this letter to you, my dear family in the faith, for two reasons. First, I am convinced that we as the Christian Church have too long neglected our letter writing. Perhaps this stems from our lack of understanding of what real community means. It is interesting to me that approximately two-thirds of the New Testament consists of letters.

Yet there is another reason. Letters are personal, and that is exactly what this letter is — personal. It is natural for me to want to write to you my many thoughts. You are my family — you have birthed and nourished me all the years of my life. You knew me before I knew you or could call you by name. It is you who have loved and encouraged me all these days and it is to you I must bare my soul. Read this letter as you would any letter from a member of your family. You may be proud; you may be regretful; but you have had a hand in the making of a person, and I am a young woman who is the product of your years of local ministry.

You are the intimate part of my first recollections outside of my immediate family. It was you who taught me that Jesus loves me. It was you who affirmed that there is no limit to God's working in a life. It was you who taught me that in Christ we are all of equal worth and significance. You never hollered the Pauline phrase to me then that women are to be quiet in church. You were much too busy proclaiming the Christian vision and the authentic witness of one's faith experience. Your invitation was always the same — "Whosoever will may come."

You encouraged me continually in my pilgrimage, always stressing that I open my life to total commitment — wherever that leads. Do you really believe the gospel you preached to me? You speak of my desire for ordination to the ministry as if it were an unnatural step for me to take, and I have yet to find a church that will ordain me. You used to encourage me to be open to the Holy Spirit's working in my life. Now it seems that the Holy Spirit is wrong, or at least couldn't lead me into a pastoral situation. Have I read you wrong all these 26 years? Have you been playing some kind of game with me, your child? Are daughter's offerings not acceptable except where you deem them so? Are you saying my call just can't be valid?

You preached to me that I should never limit the Holy Spirit. Does that apply only to me and not to very cornerstone, and telling me I wasn't supposed to take you seriously? Can it be that you are not ready to see the fruits of your labor?

Why are you suddenly afraid of me? Instead of launching into the pilgrimage with me, you launch an attack on me as if I were your enemy. Are you really interested in discovering God's good truth for us all or are you really concerned to defend your opinion?

Many of you mourn the fact that my generation has "left the church." Are we leaving because we didn't believe the gospel you preach or are we having to leave because you won't give us a place to stand? Our seriousness seems to be a threat. You think we might "turn the world upside down."

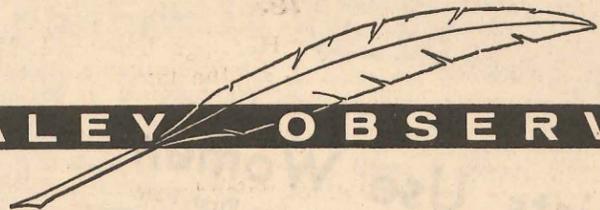
If God can use a woman to speak his words of proclamation or to administer pastoral care? Are we doubting God, then surely we should close down the church. If we're doubting women's abilities, then we should promptly remove them from all forms of functional ministry because they are surely shaping lives.

Where then can we stand? Shall we preach another gospel? For if we continue to proclaim the Good News of Christ, there will be other Lindas who will ask for a place to stand. Or shall we deal with our prejudices? Notice I said "we" because this surely includes me as well as you. I need you to help me grow as well as you need me to support the family.

Could it be that we fear the unknown? We build false cases and imagine extreme circumstances when we are afraid to take the risk of faith. I may fail you; you may fail me; but we'll never find out by looking at each other. We can only discover truth by looking together to our Brother, our Father, and our Guide.

Please look with me. You believed in me; now I believe in you, and so my letter comes to your door as my offering of love and faith and hope for your serious reflection, suggestions and prayerful concern. Here I stand. What will you do with me?

My never-ending love,
Linda Jordan



How Duped Can We Be?

How duped can we be? In 1960 many Baptists conscientiously voted for Richard Nixon for United States president because his opponent, John Kennedy, was a Roman Catholic. We sincerely doubted Mr. Kennedy could be a loyal Catholic and uphold the principle of separation of Church and State provided by the United States Constitution and carefully guarded since the days of the American founding fathers.

President Kennedy proved us wrong. In his White House years he scrupulously lived up to his promise in reference to Church and State. His successor, President Lyndon Johnson and his advisors, master-minded the first massive aid to education which included many indirect benefits to private and church related schools. The argument used was that the aid was to persons and not to the schools.

The breakthrough for government aid to parochial education under President Johnson was but a shadow of what was just ahead. No president in American history has so boldly advocated and zealously worked for tax support of parochial education as President Richard Nixon. And this is so ironic. When I think of voting for him in 1960 mainly because I feared what a Roman Catholic president might do, I feel like backing up to a kicking machine.

A man trained at the Vatican could hardly do more for Catholics than President Nixon. If the pope were president he could not do what Mr. Nixon has without risking impeachment. Since he is not a Catholic and has a religious image created by such things as personal friendship with Billy Graham and attendance of Baptist worship services in Moscow, his unprecedented courting of Roman Catholics is overlooked by many Baptists and other traditional champions of religious liberty.

The truth is we are manipulated as voters. We think and talk about the issues the thought controllers choose for us while we are put to sleep on some other decisive issues. For example, multitudes of Southern Baptists are so enthusiastic about the promises to stop school busing to achieve desegregation and the insistence of bombing the North Vietnamese into submission that what the president does to the church-state principle makes no difference. This historic Baptist distinctive also means less and less to a growing number of Baptists who, once opposed to public funds for private schools, now see possible tax aid for the pri-

ate school to which they send their children to avoid having them in public schools with blacks.

Now back to President Nixon's record. On the matter of aid to parochial education he hardly misses a chance to assure the Roman Catholic hierarchy and Catholic voters of his personal efforts to see that their schools receive tax aid. That the constitution forbids this and the courts up to now have over and over declared as unconstitutional legislation providing state aid to parochial schools seems to make no difference to him. His latest move is endorsement of legislation in Congress to grant a \$200 tax credit to parents of students in parochial and private schools.

Beyond aid to parochial education the president has followed the Roman Catholic line in an almost incredible way. Here are some of his actions in three and a half years which make him the darling of Catholics.

- ✓ Appointed Henry Cabot Lodge as his personal envoy to the Vatican.
- ✓ Named a Jesuit priest on his White House staff.
- ✓ Rejected recommendations for population control made by a commission on population growth which he appointed.
- ✓ Intervened on the anti-abortion issue in a legislative battle in New York with a letter to Roman Catholic Cardinal Cooke.
- ✓ Made a Roman Catholic hierarchy member the chairman of a committee he appointed to study education needs in America.

The most pathetic aspect of this matter is apparently we have no choice. Roman Catholics are pushing to get the Democratic presidential candidate also publicly committed as is the Republican candidate. The proposal for tax credit to parochial pupil parents now in Congress was introduced by Democrats. Senator McGovern has succumbed to the pressure and is now committed to finding constitutional ways to provide such aid. He seems to have no conviction on the matter though he was once a minister.

If those gone on look back on earth's affairs, Mr. Kennedy must be amazed at how much his 1960 opponent is doing for Catholicism and getting by with it. And our Baptist forefathers must be turning over in their grave with a groan as they watch us surrender easily what they guarded at any cost.

Unbelievable Inconsistencies

We are about to believe there is nothing logical about logic. Take for example the proposed legislation before Congress which would strip the tax exemption for gifts to church and charitable organizations while the President and others talk about a tax-credit plan for parents who send their children to parochial schools. Apparently it's a matter of who says what but to us it is unbelievably inconsistent.

Senator Mike Mansfield (Democrat, Montana) and Representative Wilbur D. Mills (Democrat, Arkansas) submitted the Tax Policy Review Act of 1972 in both Houses of Congress calling for the tax preferences to be reviewed over the years 1973, 1974 and 1975. These preferences would be terminated by January 1, 1976 in the absence of action to the contrary.

Simply translated this means that contributions to churches by individuals cannot be claimed as a deduction. Likewise, the value of the home provided by the church for the pastor or staff member, or a housing allowance for rental or purchase, will not be tax-free.

Some estimate the contributions to churches may be reduced by 50 percent, but we doubt that. We believe the motivation for the typical contribution to the church is higher than the tax-free status of it. Obviously, some large contributor may consider seriously how he can best take advantage of the gifts to his church when he pays his tax, but the typical church member just doesn't drop in \$10 instead of \$5 on Sunday morning because of the tax factor.

But it seems utterly absurd to reform the tax laws by cutting out contributions to churches while establishing a tax system to help churches in another form. No matter what the device, tax money that ends up in the treasury of a church-related school is still aid to the church.

R. G. Puckett
Editor, Maryland Baptist

Hearings began Monday, August 14, on the tax-credit plan. They are being conducted by the House Ways and Means Committee, Wilbur Mills, chairman. At this writing, the schedule of testimonies is not complete but defenders of religious liberty will be on hand to speak for the best interests of all the citizens, not just a favored few.

What will happen is hard to guess. This being a presidential election year plus election of all the House and one-third of the Senate, political maneuvering on such an issue is a foregone conclusion.

If the polls of public opinion can be trusted, and we're not sure they can, Mr. Nixon has substantially endeared himself to the Roman Catholics at this point. His repeated statements and pledges for support are now becoming tangible with the proposed legislation.

And of course the other party must have a Catholic candidate on the ticket to at least offer tacit assurance that the church's best interest will be remembered.

Just 12 short years ago we were being told repeatedly how bigoted anyone was who questioned the propriety of a Roman Catholic president. Now we have two dilemmas — a non-Catholic who needs Catholic votes and the assumption that a Catholic on the ticket is a must for practical politics. How rapid the erosion, how quickly we forget!

Baptists and others concerned for religious liberty, separation of church and state and just plain old preservation of public money for public uses should write Mr. Nixon, Mr. Mansfield and Mr. Mills.

Wouldn't it be sad to wake up some morning and find that we were paying tax on the support of our own cherished religious life while those same tax dollars were financing someone else's faith which we won't accept.

BAPTIST FORUM



HOBBS REPLIES

Dear Editor:

I have read the letter by Joseph R. Estes in your paper (July 22, page 10). Naturally, he is free to express his own opinion. But I think that two or three things should be said to set the record straight.

In the first place the statement attributed to me in "a press conference" was not made in a press conference at all, but to one individual editor in a personal conversation. Furthermore, the entire statement was to the effect that we could throw the Broadman Bible

Commentary out the window or have six versions of it in order to please every facet of our Convention, but the work of the Southern Baptist Convention would go on as we believed the Bible and sought to win people to Christ. But if this motion had passed it would "have cut the jugular vein of our denomination." It would have struck a vital blow at the heart of the freedom which Southern Baptists have fought for and cherished through the years. I was not arguing for the Commentary, but against the idea of violating the freedom of the individual conscience.

Furthermore, the record will show that Ralph Elliott was released from Midwestern Seminary not because of the book which he wrote but because of his refusal to cooperate with the administration of the seminary in solving the problem that his book had created. I spent hours with Elliott and others trying to work this problem out to no avail. There is much inside story that I will not go into.

Also, if Mr. Estes will check the record he will find that I was the only person other than Sullivan and Allen (BSSB) who opposed the motion in Denver to withdraw volume one of the Commentary. It was a losing cause and I knew that it would be before I spoke. However, I wanted it in the record that someone sought to prevent Southern Baptists from doing something that vio-

(Continued on page 14)

People And Places

Oneida Institute's annual homecoming celebration is scheduled for Labor Day weekend, September 2-3. Registration will begin at 10 a.m., Saturday, with a light lunch served on the campus at noon followed by an old-fashioned hymn sing at 2 p.m. Late in the afternoon a reception will be held for Barkley Moore, Oneida's new president. The traditional homecoming banquet will be at 7 p.m. in the dining hall of the school. Sunday activities will include the worship service at Oneida Baptist Church with former president D. Chester Sparks as speaker. The festivities will conclude with a picnic lunch on the church grounds followed by an afternoon hymn service.

Calvary Baptist Church, Lexington, has passed resolutions of appreciation for Franklin Owen who served as pastor of Calvary Baptist for 18 years before being elected executive secretary of Kentucky Baptists. The Calvary expression describes Owen as a capable, devoted and productive pastor and pledges love, devotion and prayer for him in his new position of leadership.

J. Frank Moller, member and deacon emeritus of the Baptist Tabernacle, Paducah, recently died. Pastor L. J. Criswell, Jr., characterized him as a faithful member, a devoted servant and a sincere friend. Moller was a charter member of the church and was ordained as deacon November 5, 1939.

Listeners Respond To Radio Programs

Letters are compliments, saying silently that someone cared enough to put pen to paper, then buy a stamp.

And thousands of "compliments" pour into the Southern Baptist Radio and Television Commission yearly as a result of Commission-produced programs.

Would you believe 32,123 letters from just one program—"Powerline"—during the first six months of the Commission's fiscal year? There were other letters, of course, from people who listened to "The Baptist Hour," "Country Crossroads," and "MasterControl."*

The 32,123 letters from people the first six months of this year compares to 17,318 letters from "Powerline" listeners during the entire 12-month period of 1971.

"The type of letters we have been receiving indicates that today's young people are realistic, open and involved with the world," said J. P. Allen, director of audience response. "Even the typical issues are more significant and vital than they have been before."

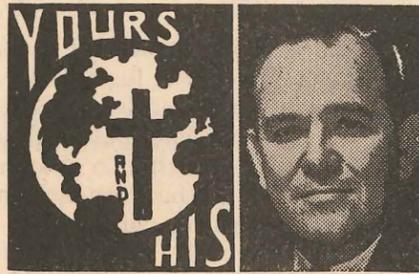
Many of the letter writers ask how to become Christians. Others contain problems the writer feels he cannot solve without help. Allen and his staff of trained counselors answer each problem letter individually "and as carefully as if the person involved were sitting across the desk. This is one of the little known ministries of the Radio and Television Commission," said Allen.

Bruce V. Hartsell, pastor of First Baptist Church, Shepherdsville, will represent Kentucky at a conference for state chairmen of Christian higher education committees in Nashville, September 18. The major purpose of the conference is to establish cooperative priorities and goals between the SBC's Education Commission and various state committees. They plan to prepare for promotion of the denomination's "Baptist Seminary, College, and School Day" in February of each year. Participants will also look at national education trends as they relate to Baptist schools and at the Commission's resources to meet such opportunities.

Claud D. Boozer, 80, a retired Baptist minister who had served churches in Kentucky, Alabama and Tennessee for 60 years, died July 17, 1972, at Owen Memorial Hospital, Owen County. The funeral services were held at First Baptist Church, Owenton, with Ernest Holland and James Conrad officiating. Burial was in Owenton cemetery.

Boozer, a native of Thomaston, Alabama, is survived by his wife, Ruth Foster Boozer; four sons: Howard, Cherry Hill, New Jersey; William, Memphis, Tennessee; Robert, Dover, Delaware; and John, Atlanta, Georgia; and 12 grandchildren.

Eighteenth Street Baptist Church, Louisville, will celebrate the burning of their mortgage note with a church homecoming, September 10, 1972. An evening program will feature former pastor I. L. Baughn of the First Baptist Church, Morganfield, and Bryant Hicks of Southern Seminary. All former members and pastors are invited to attend this celebration. Please call the church office to make reservations, (502) 778-3016.



My final column

This is the last time I will be writing my "Yours and His" column for the *Western Recorder* since my retirement is effective September 1 and Franklin Owen, my dear and lifelong friend, is now your executive secretary-treasurer.

You may be one who wonders about the caption for my column — YOURS AND HIS. When I first came here, Dr. Daley and I discussed a caption and I decided that this is the way I would sign my letters and head my column—I am "yours," your servant, paid from Cooperative Program funds, devoted to the work of the Executive Board, the agencies and institutions, and churches and associations of the Kentucky Baptist Convention. This I have done to the best of my ability from the most exciting and enduring motives: to serve you and God. I am "His," the Lord's man, called of God, ordained to His service, bought with a price — the precious blood of His dear Son — and therefore, not my own, destined to "glorify God in body and in spirit." My dedication to Him is first and to you is second. He called me to this work, so did you. He led you to call me. So, after eleven years, happy years with the normal pains and problems concomitant with an awesome leadership position, I am still **Yours and His** — your friend and His servant.

We thank you

June and I thank you for your love and loyalty, your support and prayers — some have prayed for me daily. Your support of the Cooperative Program and the progressive programs approved by the board and the Convention, in spite of those who could not see, endears you to us forever. The children are grateful to you — Margaret will be in the Art Academy of Cincinnati again, Susan in her second year at Samford University (Baptist), and Ronnie a freshman at Cumberland College. Harold II is married and living in Louisville.

Our future

We are ready to serve God in the churches for the immediate future as pastor, interim pastor, supply preacher, in revivals, Bible studies or financial campaigns. Several doors may open for full-time ministry and I will advise you which we enter. So, Thank you and God bless you.

Harold G. Sanders

WESTERN RECORDER

Political Pressures Of 'The Rich'

It is becoming more and more difficult for political candidates to act upon their own judgment because of the increased pressures placed upon them by special interest groups with money, a Southern Baptist conference on "Christian Morality and National Politics" was told at Glorieta, New Mexico.

Campaign costs have so skyrocketed that candidates tend to gravitate to groups that can provide large sums of money, said Phil D. Strickland, associate secretary of the Texas Baptist Christian Life Commission during the meeting at Glorieta's Baptist conference center.

"This becomes a vicious spiral because as politicians rely more on the wealthy for support, they are compelled to represent the interest of the wealthy who in turn increase their control over the decision making process of our nation," he said.

Asserting that this cycle must be broken, Strickland identified big business, the military and the unions as some of the strongest political pressure groups.

"Twenty years ago, the 200 largest business corporations in the United States controlled one-half of all manufacturing assets," explains Strickland. "Today they control two-thirds, and that figure is rapidly rising."

Adding that a major portion of the national budget is spent through the Defense Department, Strickland pointed out that in 1970 the average American paid \$400 for defense. That figure, too, is rising, he said.

The Pentagon employs one-half of all civilians in the government, helps support more than 100,000 companies, and essentially feeds one in every five Americans, he added.

Strickland, an attorney and author of two books on political involvement, said that despite "a great deal of rhetoric about shifting national priorities," even more will be spent for military and defense-related activities in the next national budget.

"It is easy to see the tremendous power," observed Strickland, "that comes to bear when the power of the corporate structures and the power of the defense organization that receives approximately 60 percent of the national budget are combined and work together. We call it the military-industrial complex, and the influence that this complex has on American society is almost unbelievable."

Although there is a law, the Corrupt Practices Act of 1925, setting forth regulations for recording campaign contributions over \$5,000 by organized groups, the law is full of loopholes and only one case of fraudulent political financing has been prosecuted in the 47 year history of the act, he observed.

Loopholes used to get around this law include such things as loaning corporate employees to work in political campaigns while still paying their salaries; renting billboard space for a candidate without charging him; paying professional fees to attorneys with the understanding that a portion of the fee is to be contributed to a specific candidate; paying the candidate through fake invoices, or allowing the candidate to use company equipment or credit cards or hotel suites.

Strickland called for Christians to "help relieve the financial pressure on the candidate so that he can use his best judgment without fear of losing adequate financial support."

He also urged limitations on campaign spending, and stricter enforcement on the present anti-trust laws.

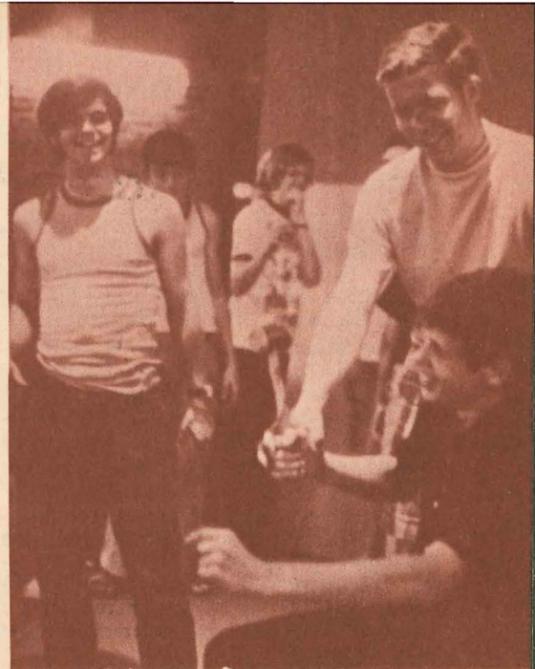
"As Christians," he told the 150 persons attending the conference sponsored by the Southern Baptist Christian Life Commission, "we must be willing to financially support those candidates who we feel best represent Christian values and concerns." (BP)



DR. WILLIAM M. PINSON, JR.

Associate Professor of Christian Ethics
Southwestern Baptist Theological Seminary

**A FEATURE SPEAKER:
STATE STUDENT CONVENTION
Bowling Green, Kentucky
October 13-15, 1972**



MUSICAL DRAMA — Greg Saylor, minister of music and youth at Woodland Baptist Church, Middletown, helps one of the young people with his part during rehearsals for "Noah and the Ark." The youth group performed the work at several churches in Kentucky and Indiana as well as in area subdivisions. On Saturday, September 2, the young people will present the play at Riverwood Camp Ground near Shepherdsville.

Sibley Burnett, Bible School Leader, Dies

Sibley C. Burnett, who worked in Vacation Bible School leadership at the Baptist Sunday School Board for 30 years before his retirement in August, 1967, died suddenly at his home in Nashville on August 21.



During the year following his retirement, he served as pastor of an English-speaking Baptist church in West Berlin under auspices of the Foreign Mission Board of the Southern Baptist Convention.

He was the first Baptist student secretary for Nashville colleges, serving Vanderbilt, Peabody and Scarritt from 1932 to 1933.

His religious work also included service as minister of education, pastor, and youth leader.

Burnett is survived by his wife, Anita Florence Vaught Burnett, sister of W. O. Vaught, pastor of Immanuel Baptist Church, Little Rock, Arkansas; and two children. Sibley Charles is a scientist at Los Alamos, New Mexico. Mary Ronna is the wife of Trent Butler, a professor at the Baptist Theological Seminary at Ruschlikon, Switzerland. (BP)

Sanders Years Feature Activity, Growth

By Bob Terry
Associate Editor

On Thursday, August 31, a memorable chapter in Kentucky Baptist life came to a close. Harold G. Sanders, executive secretary-treasurer for almost 11 years, officially retired.

The Missouri native came to Kentucky in October of 1961 to assume the office vacated by the retirement of W. C. Boone. He brought with him a vision and a drive that had catapulted him to the forefront of Southern Baptist life.

For fifteen years (1946-1961) Tallahassee, Florida, had been Sanders' base of operation as he built one of Florida's leading Baptist churches, First Baptist, and contributed significantly to the leadership of Southern Baptist projects.

First church was a perennial leader in Cooperative Program support and baptisms. Its ministry on the Florida State University campus was unequalled. In the late 1940's the church began live broadcast of its worship services and in 1955 First Baptist sponsored a live television program entitled "Windows Toward God."

In addition a \$480,000 building program was completed that provided the church with adequate facilities for its varied ministries.

While in Tallahassee, Sanders served Florida Baptists as a trustee for Stetson (Baptist) University and was president of the trustees of Florida Baptist Retirement Centers, Inc. In 1954 his peers honored him by electing him president of the Florida Baptist Convention.

Yet the former military chaplain found time to contribute to the national level of Southern Baptist life. Before the Stewardship Commission was formed, Sanders was a member of the SBC stewardship advisory committee. When the commission was established, he was tapped for its first president. He was also a member of the public relations committee and a member of the Home Mission Board for eight years.

Other national offices held include the chairmanship of the SBC committee on order of business and president of the Southern Seminary Alumni Association. Sanders also contributed numerous articles to Baptist periodicals and journals and appeared on Radio-TV Commission sponsored programs "MasterControl" and "Chapel Upstairs."

A related area of interest was the military chaplaincy. During World War II, Sanders served as a navy chaplain in the Pacific theater. He maintained this interest by serving as national chaplain of the Veterans of Foreign

Wars, 1957; State Chaplain for the department of Florida, 1954-56; president of the Southern Baptist Chaplains Association, 1955; Third Army area president of the Military Chaplains Association, five years.

Sanders was one of four United States pastors chosen to participate in the first Defense Department sponsored "Spiritual Mission to European Command" in 1949 and for 14 years was a member of the Armed Forces Advisory Committee for the Third Army.

But in all of this, the Missourian remained foremost pastor of First church, Tallahassee. When a polio epidemic struck the town and its victims were isolated in hospitals, Sanders donned hospital garb to make daily visits to church members struck by the dread disease.

It was this enviable record that caused the committee seeking an executive secretary-treasurer to turn to the Florida pastor.

Educationally he had earned degrees from Southwest Baptist College and William Jewell College, both in Missouri. Southern Seminary had awarded him the master and the doctor of theology degrees and he had done further study at the University of Missouri.

But the situation in Kentucky was not the best. When the announcement that Harold G. Sanders would be the nominee was made, *Western Recorder*

editor C. R. Daley warned against mail or telephone campaigns for or against any candidate. When the Executive Board convened on September 12, the tension was so great that the board went into one of its few executive sessions for the election and discussion.

On the second ballot, Sanders received 93 of the 102 votes cast and immediately accepted. He took office in October and one month later Daley wrote, "He shows an amazing ability to analyze any situation and in one month has gained an amazing understanding of the Kentucky Baptist scene."

With the same zeal that characterized his pastoral ministries, the new executive secretary plunged into Kentucky Baptist life. Christian Education Advance (CEA) was one of his first campaigns. This state approved project attempted to raise \$10,000,000 for Christian education within Kentucky and Sanders was in the midst of every phase of the action caring for even the most minute of details.

National experts were secured to help in critical areas. Rallies were planned across the commonwealth and organization that reached into practically every affiliated local church was secured. It soon became evident that Kentucky's new leader was a master of organization and promotion.

While the \$10,000,000 goal has not yet been achieved, \$1,332,238 has been credited to Christian Education Advance which helps the schools and colleges as well as the state Royal Ambassador and Girls Camp at Cedarmore Baptist Assembly.



AT NOTE BURNING — Harold Sanders, left center, retiring executive secretary of the Kentucky Baptist Convention, returned to First Baptist Church, Tallahassee, Florida, for a note burning ceremony. The January event marked the completion of debt retirement on the physical plant he led the church to construct while he was pastor there. Through the years, Sanders has maintained a warm relationship with his former church and its congregation.

An ironic note sometimes referred to by the executive secretary is that despite his love for Baptist schools and colleges, he has presided over the death of three institutions during his tenure. McGoffin Institute in east Kentucky, Bethel College in Hopkinsville and Kentucky Southern College in Louisville all ceased operation during Sanders' 11 years as executive secretary.

A second cause dear to the retiring executive has been Cedarmore Baptist Assembly. In 1961 the Assembly was valued at \$274,000. The most recent audit placed the value at \$1,798,000. The assembly's value will be further increased when the "Cedarmore Package Plan," approved in May, is completed. This will add another one-half million dollars in buildings and repairs to the state Baptist assembly.

With Sanders urging, the executive board approved construction of the Ferguson-Jaegle Conference Center and the Boone Lodge facility. Both brought national attention to Kentucky Baptists when they captured awards for architectural beauty in national competition.

Today Cedarmore Baptist Assembly boasts of a growing reputation for beauty and serviceability. Each year more and more national and regional events are held there. When the new construction is completed, Sanders said that Cedarmore will be one of the most outstanding religious encampments in the United States.

During these 11 years Cooperative Program receipts from the churches have increased more than 80 percent. In 1961, Kentucky Baptists were about \$150,000 under their yearly budget goal of \$2,500,000. On Sanders' final day in office, Kentucky Baptists went over the top of the 1971-72 yearly budget of \$4,200,000. (An exact amount of Cooperative Program receipts will be reported in next week's issue.)

"This is wonderful," Sanders exclaimed when told that the budget goal had been surpassed. "I can think of no better way to close out my leadership as executive secretary than by going over the top in Cooperative Program receipts. I'm thankful to God and Kentucky Baptists that we could do this."

Sanders also pioneered in cooperative ministries between Black and White Baptists in Kentucky. It was his suggestion that led to the creation of the interracial department of Kentucky Baptists and brought his long time friend, Herman Ihley, from North Carolina to become the department's first director.

Dual convention affiliation was one of the innovative ways used in Kentucky. Today 12 Black churches are dually aligned with the General Association of Baptists in Kentucky and the Kentucky Baptist Convention. When Cecilia Baptist Church, a KBC church, was accepted into the General



Harold Sanders is shown in several roles during his 11 years as executive secretary.

Association, Sanders was there proclaiming the action signaling a new era in Black-White relationships.

But before dual alignment became a reality, the executive secretary was leading the way with dually sponsored Youth Nights, Evangelistic Conferences and other meetings. Black and White speakers shared platforms from Lexington to Owensboro and combined youth choirs lost their single colored appearance.

In the last KBC session, a Black pastor, Charles N. King of Frankfort, was elected second vice president of the convention. This marked the first time a Black person has held such a high office in the KBC.

Sanders also expanded the specialties of the state Executive Board's staff. In addition to the interracial department, the annuity and evangelism departments were added.

During the 11 years Sanders led Kentucky Baptists, only two of the department heads left for other positions. Two retired and two others died in office. At a July banquet given by the Middletown based staff for their outgoing leader, the fact that so few had

left for other places of service was pointed to as proof of the staff's appreciation for Sanders' leadership.

Others have demonstrated an appreciation for Sanders' leadership also. In 1970 the executive secretary's fellowship chose him as their president. The Southern Baptist executive committee recently adopted a resolution commending him for his "faithfulness and untiring energies in the cause of Christ. . ."

And two of Sanders' alma maters have presented him special awards. Southwest Baptist College presented him the "Life Service Award." William Jewell College gave him the "Citation of Achievement" award. A doctor of divinity degree was conferred by Stetson University.

Retirement plans for the Sanders are still incomplete although the family is giving serious consideration to returning to Tallahassee. Even so, Kentucky Baptists will see the retiring executive again. Plans are already underway to give him official recognition and honor when the convention convenes in November at Walnut Street church in Louisville.

McGovern Pledges Aid To Parochial Schools

Senator George McGovern, Democratic presidential candidate, told a group of Catholic educators and parents in Racine, Wisconsin, that, if he is elected President, he will find some way "constitutionally" to help private school education.

"I am, at this time, exploring the means by which the federal government can help achieve that goal with aid distributed either directly or

through the tax structure.

"I am convinced that we can find a way to save our non-public schools within the framework of our Constitution," the South Dakota Senator said, according to a press release from his campaign headquarters.

Thus, both the Republican incumbent, President Nixon, and the Democratic nominee have committed themselves to find ways to provide federal

aid to parochial and other private schools.

Speaking at St. Edward's Rectory in Racine, McGovern discussed conversations he had had with parents and educators concerning the rising costs in private school education. He noted particularly statistics showing that "non-public schools are closing at a rate of six percent per year."

"This sad trend must be stopped," McGovern declared.

McGovern's stand on parochial aid had been expected. However, this is the first formal statement he has released in which he pledges to find some way to help private elementary schools.

McGovern's staff has said that they are still trying to develop a position on aid to financially pressed parochial schools without offending the Constitution, and without jeopardizing the financial well-being of public education.

In the statement released by his campaign headquarters, McGovern said further: "I know this. The framers of our Constitution desired and encouraged the diversity of intellectual, cultural and religious belief which has contributed so much to America's greatness . . . we cannot forsake our heritage of diversity and pluralism. The parochial school system in America has been and continues to be an integral part of that heritage." (BP)

Scholarship Aid Given By General Association

The General Association of Baptists in Kentucky has voted to add \$10,000 to the endowment monies of the Herman Ihley Memorial Scholarship Fund.

The decision to add the money came during the annual session of the association, August 14-17. According to the agreement, the association will add \$1,000 per year for a 10 year period or until the \$10,000 is paid.

Money for the payments will come through freewill offerings from churches affiliated with the General Association. If the offerings do not meet the goal, the association will make up the difference for the annual payment.

Currently the scholarship fund has \$27,755.58 invested with the Kentucky Baptist Foundation. When the fund was established by the Kentucky Baptist Convention executive board, a goal of \$50,000 was established.

Last year the \$1,700 earned by the fund was distributed in the form of scholarships to eight ministerial students. The Baptist Joint Advisory Committee directs the fund.

G'ment Helps Church Schools

The federal government moved rapidly to enforce a key provision of the Disaster Assistance Act which permits private schools and colleges to apply for relief following damages from Hurricane Agnes.

According to the Office of Emergency Preparedness (OEP) the regulations will go into effect immediately in order to allow institutions to proceed with necessary reconstruction or repair for the opening of the fall school term.

To date, a total of 47 private institutions have been declared eligible for federal recovery aid, according to a news release from OEP. More than \$20 million will be spent to repair these schools, ranging from elementary and secondary schools to college level institutions, reported OEP director G. A. Lincoln.

Estimated expenditures for damages to public elementary and secondary schools have reached a total of \$42,840,000 in six states, a spokesman for OEP said.

OEP director Lincoln said the government has teams in the flood-damaged areas completing detailed estimates. Thus far, private institutions in

only four states have been identified as eligible for assistance: Pennsylvania, where 31 institutions have damages estimated at \$19,150,000; New York, with 11 institutions reporting damages of \$1,931,000; Virginia, where one institution will receive \$6,000 and West Virginia, where four institutions will share \$7,500 in disaster relief grants.

If damages to private schools is found in three other states in the Agnes flood zone — Florida, Maryland and Ohio — they may be eligible under provisions of the Agnes Bill, Lincoln said.

Under provisions of the act, which President Nixon urged upon Congress early in August, private schools may receive grants of 100 percent to repair, replace, restore or reconstruct eligible facilities.

The Federal Register regulations describe eligible "educational facilities" as including "classrooms and related facilities; and equipment, machinery, and utilities necessary or appropriate for instructional purposes."

Facilities used primarily for sectarian purposes or worship are not eligible. Excluded also are facilities for athletics. (BP)



KENTUCKY CAUCUS — When Kentucky women caucused during the Woman's Missionary Union Conference at Ridgecrest, they played a get-acquainted game. Figuring out who's who are (left to right) Miss Kathryn Jasper, executive secretary, Kentucky W.M.U.; Mrs. Charles Atherton, Louisville; Mrs. Ben Cox, Versailles.

House Committee Hears Major Clash On Parochial Aid Plan

Powerful forces exerted heavy pressures on the Committee on Ways and Means of the U.S. House of Representatives in week-long hearings on a proposed tax credit plan to provide federal aid to the nation's private and parochial schools.

By W. Barry Garrett
Baptist Press, Washington, D.C.

The bill before the committee, headed by Chairman Wilbur D. Mills (Democrat, Arkansas), is H.R. 16141. This bill proposes approximately \$3 billion a year for five years to aid public and private elementary and secondary education. Estimates varied as to the amounts going to private and parochial schools but they all ranged around three-fourths of a billion dollars a year as a beginning figure.

In order to aid public education, the bill would establish a public education trust fund out of which a federal matching payment of 50 percent of state education expenditures would be made.

In order to aid parochial and private schools, the bill would provide a tax credit, not to exceed \$200 per child, to a parent or guardian paying tuition to such schools.

If such a plan is enacted into law, a parochial school parent would receive up to \$200 credit on his federal income tax bill for each child for whom he paid tuition.

The beginning loss in federal income tax revenue under such a tax credit plan was estimated by an administration official to be between \$790 million and \$970 million.

Witnesses before the Committee on Ways and Means can be classified in four main categories: (1) the Nixon administration, (2) organizations and coalitions for public aid to private schools, (3) organizations and coalitions against public aid to private education, and (4) a long list of miscellaneous individuals both for and against the bill.

As for members of the House of Representatives, they have introduced 140 identical or similar bills proposing aid for private schools. While several congressmen testified in favor of the tax credit plan, no congressman offered testimony in opposition.

High level administration officials testified on behalf of President Nixon. They were George P. Schultz, secretary of the Treasury; Casper W. Weinberger, director of the Office of Management and Budget; and Elliot L. Richardson, secretary of the Department of Health, Education, and Welfare.

While President Nixon has repeatedly pledged Catholic educators to find ways and means of financial relief for parochial schools, his spokesmen at this series of hearings gave qualified support of the tax credit proposal.

There was unqualified support by the administration of the principle of tax credit aid to parochial schools. However, Shultz made it clear that in order to gain the President's support, the Congress must either find additional revenue to offset the tax loss or must provide for a reduction in existing programs.

The administration spokesmen suggested that, if current government programs are to be reduced to provide the funds for parochial schools, the funds should come from education programs.

The dilemma of the Nixon Administration was revealed by budget director Weinberger. Agreeing with Shultz, Weinberger said, "The message is simple. There simply is not very much money available for new federal programs. . . . It is necessary when putting forward a new program to have in mind old programs which can be eliminated. . . . We oppose proposals that will necessarily lead to new taxes."

Thus, President Nixon faces a tough problem—how to keep his pledge to Catholic educators without raising taxes or cutting public school funds.

Secretary Richardson, on the bill's provision to aid public education, said, "We do not now have a final recommendation to present to the Congress. . . . The administration is unable to support Title 1 of this legislation."

A formidable group of organizations and coalitions testified in favor of some form of public aid to private elementary and secondary schools.

The spokesman for Citizens Relief for Education by Income Tax (CREDIT) was rabbi Morris L. Sherer, president.

Sherer explained that CREDIT is a "multi-faith coalition of nonpublic school leadership from every part of the country which has the cumulative effect of representing 95 percent of the nation's five million nonpublic school children."

Sherer was accompanied before the Committee on Ways and Means by Richard Thompson of the National Association of Independent Schools, Edward R. D'Allesio of the United States Catholic Conference, Ivan Zylstra of the National Union of Christian Schools, Frank H. Bredeweg of the National Catholic Education Association, and Al Senske of the Lutheran Church, Missouri Synod.

Another new private school agency, American Association of Christian Schools, was represented by A. A. Janney, president, of Miami, Florida. He stated that the AACS is "still in the process of organizing itself on the national scene."

There are now, according to Janney, 18 state organizations already members of AACS or in the process of joining.

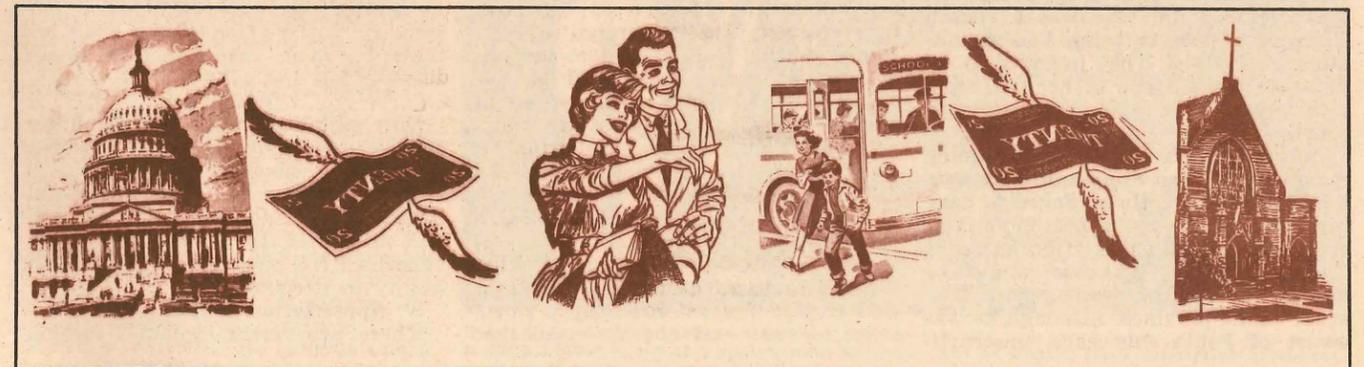
He estimated that by the end of the year AACS would represent 400 private schools with 100,000 enrollment in 23 states.

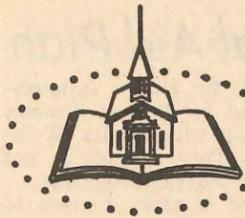
Janney told the committee that 45 schools in Florida have formed the Florida Association of Christian Schools. He said that he knew of 15 Baptist churches in Miami alone that plan to open private schools next school year.

Janney contrasted his movement to other private school systems that are claiming financial catastrophe in the near future and Catholic schools that are being forced to close at the rate of 400 a year. He said that new private religious schools are being formed at the rate of more than one a day.

The AACS spokesman said these schools are being formed by "many evangelical, fundamental church members" who "have become increasingly concerned about the accelerating slide into atheism, materialism and humanism

(Continued on page 15)





SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For September 10, 1972)

LIFE AND WORK SERIES

A Good Conscience

God placed that something which we call "conscience" in every individual. He created and sent forth on the sea of life. This inner laws seems to hold a place among the moral powers analogous to that which reason holds among the intellectual powers. Conscience will tell us to do right but it sometimes fails to tell us what is right.

Acts 23:1

Saul of Tarsus is a splendid illustration of the fact that a person may be very conscientious and absolutely wrong at the same time (Acts 26:9). It had been Saul's custom to let his conscience be his guide but in doing so, he did wrong when he caused Christians to be put to death because they loved and served Christ Who had saved them. He was just as conscientious when he was arresting Christians and having them put to death as he was when he was spending his efforts in introducing people to Christ as Saviour. Since conscience directs one to do one thing at one time and something else at another time, it is not a safe guide. The conscience, like a watch, must be set by the highest and best standard—the Word and the expressed will of God. Your conscience will be a safe guide provided it complies with the Word of God, follows the leadership of the Spirit of God and directs in the paths that are right. Paul's conscience, like our own, had not always been right.

Acts 24:10-16

More than 40 fanatical Jews entered a conspiracy against Paul and swore that they would neither eat nor drink until they had murdered him. To accomplish this deed, they decided to ask the chief captain, who was evidently Claudius Lysias, to bring Paul to another public trial. They intended to assassinate the Apostle as he was being transferred from the prison to the court.

Informed of their plot, and deeming it unwise for Paul to remain in Jerusalem, Lysias promptly arranged to have him transferred by a heavy military escort, under the cover of darkness, to Caesarea, where his case would be heard by Felix, the procurator or governor of the province. Although he was aware of Paul's innocence, unscrupu-

lous Felix allowed him to languish in prison for two years.

The Jews hired a professional orator, Tertullus, as prosecuting attorney. He knowingly and deliberately flattered and lied in order to win a favorable verdict and bring about the death of Paul. After calling Paul a pest, Tertullus accused him of sedition but the truth was that Paul had never encouraged anybody to be disloyal to the Roman government. Paul was also accused of being "a ringleader of the sect of the Nazarenes." What a compliment they thus paid Paul in calling him the chief Christian!

When Tertullus had finished his accusations, Felix motioned to Paul to arise and present his defense. Paul's defense revealed his willingness to have the light turned on the open record of his Christian life. He used three lines of defense with a real sense of security. First, Paul related his experience on the Damascus road, which revolutionized his life. Second, he was sustained by his faith in God. Neither persecution nor death could make him waver in this. Third, he appealed to the truth. He challenged his enemies to refute his statements and to produce real evidence that he had done any wrong. Due

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Man was made in the image of God and given the opportunity of subjecting to his will all created things.

Genesis 1:26-28

All that anyone knows about the origin of man is what we are told in the Scriptures. The creation of man was the result of God's sovereign decision (verse 26) and by God's direct and immediate act (verse 27). If God had not decided to create man, he never would have been called into being. God purposed that man should have dominion over "every living thing" upon the earth.

When God made man, He made him in His own image so there is an unspeakable dignity attached to him. What does it mean when it says that God created man in His image? In no sense of the word does it mean that

to his faith in God and careful obedience to Him, it is not surprising that Paul had a clear conscience.

The Apostle concluded his defense by revealing the fact that the basic issue in his trial was his belief in, hope of, and preaching of the resurrection of the dead, which was, is and ever shall be a glorious doctrine.

Acts 24:24-25

It matters little whether Felix and Drusilla sent for Paul out of idle curiosity, or out of a desire for material gain, or because they wanted to be entertained or amused, or out of hungry hearts. The important thing was the fact that Paul came.

This distinguished preacher preached to this famous audience composed of the two biggest sinners in the country. He preached to them about righteousness, which neither of them possessed, and self-control, which neither of them exhibited, and the judgment to come, which neither of them would ever be able to escape. His model sermon had a disappointing result. Only one member of the audience was impressed. He trembled with fear of the judgment, procrastinated, promised, and shut the door of hope in his own face.

God is a corporeal being. There is nothing in the Bible which indicates that God looks like man because He created man in His own image. The Scriptures plainly teach that God is Spirit (John 4:24). So this image was not material or physical but rather a likeness of personality. Just as God knows, feels and wills so man, made in His image, knows, feels and wills.

Psalms 8

This psalm of praise and thanksgiving does not argue the existence of God but merely assumes and affirms it. God, the creator and ruler of the universe, is unchangeable in His essence and attributes. In infinite wisdom He conceived His purposes and He has the ability to execute them.

Appreciation of God — 8:1-2

These two verses contain a recogni-



tion and acknowledgment of the excellence and majesty of God. How excellent, great, majestic, splendid and glorious is His name, which stands for His person and character! God's magnificence is exalted above the heavens. His excellence is revealed in His creative work, which is so vast and spacious. God's glory is set above the heavens, and it is revealed in them and in the universe which he created. God has made those who are so young that they are just able to lisp His praises, and therefore are weak, the instruments of His strength.

Admiration of God — 8:3

Surveying the outspread canopy of the heavens in the stillness of the night, the Psalmist was overwhelmed with all the beauty and grandeur. By their splendor and stability the heavens manifested the glory of God in an impressive manner. Through the centuries thoughtful men have gazed into the heavens and meditated on the marvels and glories of God's creation. One wonders how anyone can remain an unbeliever when he reverently scans the heavens and sees the work of God. His revelation of Himself should inspire awe and reverence in all of those who behold it.

Appraisal of man — 8:4-8

The Psalmist marvelled that God should consider man at all and even more that He should make him the crowning manifestation of His glory. The word which is used for man in verse four is very remarkable. It signifies a being who in himself is frail, weak and mortal. Compared with the majesty, splendor and permanence of the heavens, man is lowly and frail and his existence on earth is brief.

Created in God's image and superior to all other creatures on earth, man was placed in a world which was without blemish and discord, and was given the responsibility of having dominion over it.

God had a glorious purpose in creating man and He had great plans for him. God endowed man with the ability to think, dream, hope, aspire, reason, invent, build and serve. Whereas the rest of creation accepts the world exactly as it is, man undertakes to make it what he thinks it ought to be. Because God has given man dominion over his environment, he is responsible for the surroundings in which he lives. It is truly amazing what one who is linked to God can do to transform the environment in which he is placed.

Adoration of God — 8:9

God has endowed man with the capacity to worship Him and to live in such conformity to His purposes that he can honor Him, be a great benediction to the lives of others and be the recipient of much joy and innumerable personal blessings. It behooves those of us who are Christians to admire, appreciate, adore, love, worship, honor and serve God until He calls us home.

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(Continued from page 5)

lated the basic principle to which Baptists have held and which they have upheld through the years. I am not contending for the freedom of "our crowd" whoever that may be. I believe that students of Baptist history will agree that the position for which I have contended and will continue to contend is the one to which Baptists have adhered throughout their history.

I also was a member of the original advisory committee for the Broadman Commentary. But my position is not to defend that set of books. In my statement in Philadelphia I began by saying that there are many things in these volumes with which I do not agree. The fact that they were published by Broadman Press does not make them official Southern Baptist doctrine. For we have no "imprimatur" in our Convention.

Oklahoma City Herschel H. Hobbs

BAPTIST TOWERS AD

Dear Editor:

I was appalled to read the advertisement for Baptist Towers in the August 12, 1972, publication. Formed by several Walnut Street Baptist Church men, the Baptist Towers is said to be "a concerned Christian community." Earlier in the advertisement it states, "lets you in among friends who share your interests . . . keeps unwanted visitors out." People must realize that "the heavens and earth shall pass away" (Luke 21:33a) and that "Where your treasure is, there will your heart be

also" (Matthew 6:21). "For what are your possessions but things you keep and guard for fear you may need them tomorrow?" (Kahlil Gibran in *The Prophet*.) "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself" (Matthew 6:34a).

Let's look at the other point, now. What are the "interests" of Christians? The center of interest for any Christian should be Christ and his teachings, of which the most important teachings are those of love and missions. Jesus was always among the society cast-outs: the lepers, prostitutes, tax collectors, thieves. We are constantly among diverse members of society; we live with

everyone. We cannot just love our social class and be concerned for them, for everyone is "our kind." Men are brothers unto themselves. Kahlil Gibran wrote "Oftentimes I have heard you speak of one who commits a wrong as though he were not one of you, but a stranger unto you and an intruder upon your world. But I say that even as the holy and the righteous cannot rise beyond the highest which is in each one of you, so the wicked and the weak cannot fall lower than the lowest which is in you also" (*The Prophet*).

Jesus said "Bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven" (Matthew 5:44-45).

Let's love all our brothers and sisters. How many generations must pass before we accept the teachings of Jesus and live by them, wholeheartedly, we truly "concerned Christians"?

Lexington, Kentucky Susan L. Baker

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Clash Over Parochial Aid

(Continued from page 11)

that have taken over the mood of public education in the wake of court decisions reversing prayer, Bible reading and in some places even the Pledge of Allegiance from public classrooms."

Although Janney located most of the AACS schools in the southeastern part of the United States, he said that their schools were scattered throughout the nation. The Washington counsel for AACS vigorously denied that these schools were racially segregated.

The AACS spokesman was not enthusiastic about large amounts of federal aid to their schools. However, he said they had decided to ask for it if it becomes available.

Citizens for Education Freedom (CEF) testified through its president, Eugene Linse. Although composed largely of Roman Catholics, CEF says it has on its board of directors and in its membership "citizens of every race, creed and color." For the past 13 years CEF has been campaigning throughout the USA for public aid to church schools.

Prominent among the witnesses before the committee were Monsignor Francis B. Schulte, for the archdiocese of Philadelphia, and John T. Gurash, board chairman of I.N.A. Corporation and chairman of a select group who studied the Philadelphia school problems.

Both of these men pointed out the financial trouble of the parochial schools in Philadelphia and surrounding counties. They declared that the effect on public schools would be catastrophic if the private schools were forced to close.

On the other side, many organizations and coalitions vigorously opposed tax credit legislation as detrimental to the public school system and as violative of the constitutional principle of church-state separation. Conspicuously absent, however, were spokesmen for the National Education Association and the National Council of Churches, two agencies which frequently testify at such hearings.

The Baptist Joint Committee on Public Affairs, a coalition of eight Baptist bodies in the United States, was represented by John W. Baker, acting executive director.

Baker based his opposition to the tax credit proposals as a violation of the principle of religious freedom, and as an unwise public policy.

Americans United for Separation of Church and State (formerly known as POAU) was represented by C. Stanley Lowell.

In addition, state organizations of a broad coalition of forces called Committee for Public Education and Religious Liberty (PEARL) and other similar organizations had witnesses at the

hearings. These states included New York, Illinois, Ohio and Michigan.

All of these groups held that although the tax credits were received by parents, the ultimate recipient and beneficiaries were the religious schools themselves.

"The tax credit means the conferring of a tax advantage on the recipient," Lowell declared. "If he pays the money for private purpose — his child's religious education — he receives the equivalent of a check from the government. There is no difference between the government's paying the money to the parent and the parent's being excused from paying the money to the government. It is exactly the same cash situation.

"The subsidy is given to the parent for a purpose—so that he may pay it over to the church school," Lowell charged.

The Americans United spokesman also asked the committee, "Why is it any more constitutional to subsidize parents in providing a religious education for their children than to subsidize schools to do the same thing?"

A coalition of the American Ethical Union, the American Humanist Associ-

ation, and the Unitarian Universalist Association was represented by Edd Doerr.

Doerr claimed that tax credits are economically regressive and unsound. He charged that tax credits would be tax support for the various kinds of separatism, discrimination, segregation and unbalance found in parochial and private schools.

What are the prospects for passage of the tax credit bill by Congress this year? In the judgment of many in Washington this possibility is very slim.

The hearings came late in the legislative year. Congressmen are preoccupied with the election campaign. Even if the bill passed the House of Representatives, it would still have to go through the legislative process in the Senate.

In the judgment of this writer, the Committee on Ways and Means compiled a legislative history of the tax credit proposal this year. If the political climate and the financial condition of public and private schools next year arrive at a strategic point, there may be a vigorous effort to enact this legislation in the 93rd Congress.

Ministers Chided For Poor Health

"The group in the poorest health condition of any I've found is ministers," Kenneth H. Cooper, M.D., told a crowd of approximately 250 ministers of education and other religious educators at Southwestern Baptist Theological Seminary.

According to Dr. Cooper's research, over 77 percent of men over 29 years old have blood vessels clogged with fat. He stated that there is developing an "alarming increase" of heart attacks affecting men in the 25-44 age bracket, and that for women under 40, there is an 11 percent increase in heart attacks.

Dr. Cooper cited obesity, cigarette smoking and inactivity as factors contributing to heart disease.

Exercise is at least one possible deterrent, he claimed.

Benefits accruing to any professional group from a safe, regular exercise program, Dr. Cooper discovered, range from increased stamina, weight reduction, and more adequate sleep and rest to decreased despondency, greater productivity, more positive mental attitude, and a changed self-image.

"In one university study," Dr. Cooper said, "we found that the students making the best grades were also the most physically fit."

He stressed that for anyone over 40, including workers in religion, before beginning an exercise program to first have a physical examination, complete with a stress-electrocardiogram, and once begun, to try not to get back into shape too fast.

"Anyone—whatever their age—can safely enter an exercise program," Dr. Cooper said. "Even if a person already has clogged vessels, his chances of surviving a heart attack are five times better after exercising on a regular basis."

An older person does not experience ill health because of what we term "old age," Dr. Cooper said, but because we do less as we grow older.

"Exercise will not only help you add years to your life," he concluded, "but life to your years as well." (BP)

Directors Elect Whitler Business Manager

Paul Whitler, Jr., has been named Business Manager of the *Western Recorder* effective September 1. He replaces George Price who resigned recently to accept a business offer in Louisville. Whitler's election by the *Western Recorder* directors is subject to the approval of the Kentucky Baptist Convention's Executive Board.



Whitler

Whitler is a graduate of Roosevelt High School in East Chicago, Indiana, Campbellsville College and Kentucky Wesleyan College. He also attended Western State University. He was a school teacher before accepting a full-time pastorate. He served as a student pastor at Huff Creek Baptist Church and Marrows Baptist Church. He was pastor of the Macedonia Baptist Church, Breckinridge County, for three years, Mt. Eden Baptist Church in Hancock County for five years, Cloverport Baptist for five years and Greensburg

Baptist for five years.

Mr. Whitler will serve as personnel supervisor and will work in promoting circulation of the *Western Recorder* in addition to his duties as business manager. He will be available for speaking

engagements representing the *Western Recorder* and for supply preaching.

He is married to the former Maxine Marlow. The Whitlers have two daughters: Rachael Ann, age 18, and Debbie, age 15.

Dismissed Prof. Sues College

William R. Boyd, a victim of the faculty cutback at Campbellsville College earlier this year, has filed suit against the college and president W. R. Davenport. The former mathematics and science teacher is asking for \$150,000 in damages and for restoral as a tenured professor. The \$150,000 represents \$50,000 compensatory damages and \$100,000 punitive damages.

Boyd was one of five teachers whose contracts were not renewed for the coming year. The cutback was necessary, according to college officials, because of declining enrollment. Boyd admits that tenured professors can be dismissed in cases of personnel reduc-

tions but contends his rights were violated because nontenured professors in the same area of teaching were retained. Boyd has been teaching at Campbellsville for 10 years.

The chairman of the Campbellsville trustees, Forest Shely of Campbellsville, said the suit is regrettable but that the action of not renewing the contracts of the teachers had full support of the trustees.

President Davenport said that the action was based solely on the program strength and stability of the college. He also said he believed tenure and seniority are not necessarily synonymous or mutually exclusive.

Muslims, Christians Are Allies Against Communists

The president of the Nigerian Baptist Convention sees Muslims as "allies with Christians" against what he calls the peril of Communism in his country.

"The growth of Islam (in Nigeria) is not a problem to Christians," declared E. O. Akingbala while visiting friends in the United States.

Forty-five percent of Nigeria's millions profess Islam and 35 percent profess Christianity, he said.

Akingbala, pastor of First Baptist Church, Kaduna, stopped in Richmond, Virginia, to visit Southern Baptist Foreign Mission Board officials after attending a meeting of the executive committee of the Baptist World Alliance in Kingston, Jamaica.

"The peril of Communism in Nigeria is the thing we have to face right now," he declared. "It is an undercurrent movement. Communism is atheistic; we fear it. Life in a communistic state (would be) worthless; and denial of God—denial of freedom of worship—we fear more than the civil war just past."

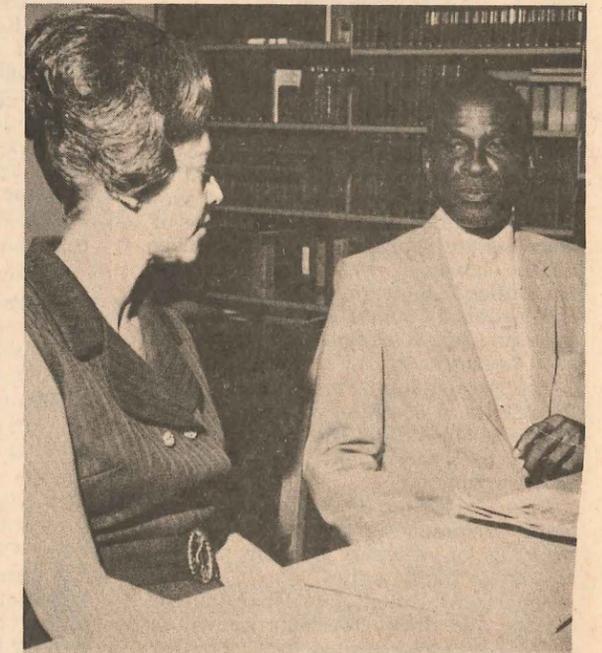
He went on to say that as much as his countrymen dread any repetition of the horrors of war, he is personally willing to risk even another war to retain religious liberty.

Akingbala cited two methods used by Communists to influence the Nigerian mind. One is to offer scholarships to Nigerian students for study in Russian universities. Another is the sending of "experts" to give technical assistance in fields—such as petroleum engineering—where too few Nigerians have the necessary skills to carry on the work alone.

Chinese and Russian experts, he said, come not only with their technical know-how but with their ideologies as well.

Akingbala, a member of the Yoruba ethnic group, said he was born to pagans but saw his mother converted to Christianity.

He studied for three years at the Nigerian Baptist Theological Seminary at Ogbomosho, then received the bachelor of arts degree from Virginia Union University and a master's degree from Oberlin (Ohio) College. (BP)



E. O. Akingbala visits with long-time friend Mrs. Eunice Smith, former missionary to Nigeria. The picture was made at FMB headquarters in Richmond, Virginia. The Nigerian leader visited the building after attending the executive committee meeting of the Baptist World Alliance in Jamaica.