



OCTOBER 21, 1972



People And Places

The **First Baptist Church, Richmond**, has licensed two of its young men to preach. They are **Steve McSwain** and **P. D. Davidson**.

Steve McSwain, son of Pastor and Mrs. T. L. McSwain, is a 17 year old student at Madison Central High School. In 1969 he was awarded the Gold Medal at a State Speaker's Tournament for high school students and was nominated the same year by the Richmond Jaycees for "outstanding young Kentuckian." He has preached in revivals in five states and is on the annual pastors' conference at the Kentucky Baptist Convention at Walnut Street Baptist Church in Louisville, November 13.



McSwain

Davidson

Paul D. Davidson, a sophomore at Mackinac College in Michigan, is the 20 year old son of Mr. and Mrs. Paul Davidson, Richmond. He has served as president of the youth group of the Tates Creek Association and was a leader in the youth group at First Baptist Church. He has served as youth

THE COVER

Southern Baptists are providing food and medical aid in the disastrous flood in the Philippines. Pictured is Southern Baptist physician Dr. Charles Norwood, checking a young boy at a clinic in Trinity Baptist Church, Tondo, Manila. Free medicine was accompanied by a gospel tract in the Tagalog dialect for each of the patients treated in a week of clinics held by Southern Baptists in various parts of Manila.

WESTERN RECORDER

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

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evangelist in revivals in Massachusetts as well as Kentucky and led the associational revival this past summer.

The Richmond church has plans to ordain Douglas Sjolander, campus minister at Eastern Kentucky University, October 22.

Farmdale Baptist Church, 4185 Preston Highway, Louisville, will observe a 50th anniversary on November 19, 1972. Services are scheduled for the morning, afternoon and evening, and dinner will be served on the church grounds following the morning service.

Bethany Baptist Church, Mt. Washington, will be engaged in a Witness Involvement Now (WIN) Campaign, October 24-27. Nathan Porter, associate director of the division of evangelism of the Home Mission Board, will conduct the sessions. Nursery facilities will be provided nightly. All interested persons are invited. William D. Pruitt is pastor of Bethany church.

Five **Campbellsville College** professors received promotions in rank from the college board of trustees in their recent meeting. Those involved were Reginald B. Shiflett, Mrs. Carl J. Boone, Paul E. Osborne and Robert G. Stapp, to associate professors. Thomas V. Jeffries was advanced to the rank of assistant professor.

Church Chuckles by CARTWRIGHT



"Talk about evasive answers — says he's a Democrat who thinks Republican and votes Independent!"

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DEVOTIONAL



Curtis H. Warf
Pastor, First Baptist
Church, Pikeville

He Never Knew

I Corinthians 13:2

A quick glance revealed the identity of the hitch-hiker who stood by the rain-soaked highway. He was the community drunk, whom I had known for several years — rather, I thought I had known. As he dragged himself into my car, it was evident by the odor that he was leaning heavily on his old familiar crutch, alcohol. Just as I was beginning my lecture on morals which would have ended with an invitation to attend the First Baptist Church, he interrupted me by calling my attention to the graveyard we were passing.

He said, "Thirteen years ago today I buried my only son there, and on that day a part of me died and it will never be the same." Then he told me how his marriage had broken up, how his brothers and sisters had all died years before. Then between sobs he said, "Preacher, do you know how it is to sit and stare at four walls and know that no one loves you."

Yes, I had visited with him many times before and had gone down the "Roman road" and various other Scriptures trying to lead him to a saving faith in Christ. His name was on our prospect list at the church. The deacons and others visited him often, especially the week before our spring and fall revivals. I had heard his name mentioned many times at cottage prayer meetings. But we all failed him. We failed to get across to him that we loved him even if he never came to our church and never changed his way of living or became a Christian. Jesus loved people wherever He found them and in whatever condition they were.

In a few short weeks I stood beside the casket and looked at the lifeless body of my friend. I recalled our conversation on that rainy November day when he taught me so much about witnessing, and I wondered if he ever knew anyone really loved him. Did he ever understand the love of God demonstrated in Christ Jesus? I wonder...

O Lord, thank you for life. Help me to be mature enough in my faith to trust you and live life one day at a time. Amen

FOURTH IN SERIES—

Foster Home Program Expanded

Claud A. Turpin
Director of Social Service

In our previous article we referred to the various services provided by the Baptist Board of Child Care in its ministries to children and their families. One of the programs referred to was our foster home program.

A lack of an adequate number of foster homes to care for pre-school children and some school-age children with special problems has been a matter of concern for the staff and board for several years. Limitations in funds and staff have been the major factors in our not having a sufficient number of foster homes available for children coming to us needing this type of care. We have now been able to expand this area of our ministries by making changes in staff responsibilities and reallocating of funds in our budget. This will not allow for the total expansion that we need but will enable us to improve our services to children and their families.

Our Foster Home Program will be primarily for the pre-school children. Our children's homes under the best of conditions cannot provide the amount of individual attention a pre-school child requires. Our foster homes will be able to provide the special attention the small child needs. We are seeking Baptist families that wish to share in this ministry — families that have physical facilities to care for family groups. Generally we have 2 or 3 children from one family needing this type of care. Some of these children have additional needs as they may be undernourished, anemic, they may have physical handicaps such as speech impediments, hearing problems, a few have other physical handicaps that require regular trips to clinics to provide physical therapy. Occasionally we need a foster home to care for an older child who has problems that cannot be met within our children's homes.

There are basically four types of foster home services:

1. The pre-school, dependent child without any unusual problems;
2. The older child or the pre-school child with special problems and needs;
3. Emergency Foster Home care;
4. Temporary Foster Home care.

The emergency and temporary are similar but with one basic difference. Emergency foster fami-

lies are those that make their homes available 24 hours a day, who can be called on at 3:00 a.m. when the police find a family of small children unattended without parental or adult supervision. A mother becomes acutely ill, there are small children, the family turns to the pastor for emergency help in seeing that the children are cared for. He calls us; we call the emergency foster home. The children remain in the foster home a few hours to a few days. If longer care is needed they are moved from the emergency home to one of the homes that can care for children for long periods of time.

The temporary home is used to provide short-term care for children, generally when there is a planned absence from the home of the parents or lack of adult supervision. For example, a mother is in need of surgery and will be in the hospital for 2 or 3 weeks. The pastor contacts us requesting help. We then provide for the child for these few weeks in the temporary foster home.

Reference has already been made to the normal home and the homes that care for special problems. In those two homes the children generally remain from 1 to 2 years. Most of these children do return to live with their own families.

It should be noted that when a child is placed plans have been made to meet the needs of the child. These plans include immediate care and long-term planning for life. We strive constantly to provide the best care possible for each individual needing the services of his church and the Baptist Board of Child Care.

To help each family who is considering this type of service one of our social workers meets with each couple applying to us to be foster parents. The purpose is to help them understand their motivations, the needs of our children, and the responsibilities of the Child Care Program. If these are basically in agreement and other legal requirements as prescribed by law are met, the home is approved and children are then placed with that family. The Board of Child Care assumes the expenses such as clothing, medical and other related expenses. We pay a daily board rate to cover other incidental expenses of the children living with the foster parents. The social workers work closely with the foster parents, the child and the child's family as long as the child is under our care and in the foster home. □

Remember The Thanksgiving Offering

OCTOBER 21, 1972

WESTERN RECORDER



Talked To Death

Words are wonderful. The right amount of the right words at the right time is like "apples of gold in pictures of silver." Ah, but here is the problem — the right amount of words. Words may be too few or too many. Too few words are possible but not probable. Too many words are possible and more often probable. Many a worthy project and good cause are simply talked to death.

Consider how many good sermons are talked to death. How many good places to quit do we preachers pass up and talk until our listeners turn us off? The attention span of listeners differs but few are able or willing to stay with a preacher 30 minutes unless the presentation is sensational, humorous or otherwise entertaining.

Let us not be misled by the occasional listener who says I could have listened all day. This one probably would be among the first to criticize bitterly if we took it literally. Also remember the absence of comment by the majority of listeners is often saying it would have been better if not so wordy.

Even the word of God can be talked to death. Those who comment before and during the reading of Scripture only to give another introduction when the message is begun are inviting rejection from the start. A brief word on the background or setting of

a Scripture passage is appropriate someplace but only one place.

A visiting speaker can be mortally wounded by a lengthy introduction especially to listeners who already know some of the things said and have no way of proving the other extravagant words. One who insists on using a long introduction might be subconsciously saying his words are as important as the speaker's.

Announcements are often talked to death. Notices which have been printed in bulletins and then made over and over from the pulpit can get a negative response. Repetition is valuable and especially when dealing with little children but too much repetition is an insult to adults.

Marriages die sometimes from too many words. In husband-wife and parent-child conflict how often we wish we could take words back. But hold on. That is another whole sermon.

Halfway down my list of casualties of words a tinge of guilt makes me admit there are few places where words commit more murder than in editorials on this page. Even now I can see this page torn out and sent with these words to the editor, "Physician, heal thyself."

Thank God For The Supreme Court

Thank God for the United States Supreme Court and its momentous decision on October 10. Of the three branches of national government, the executive, the legislative and the judicial, only the judicial has shunned political expediency and upheld the historic wall between church and state which the First Amendment was intended to provide. The outlook for principle over expediency in the executive branch is the darkest in American history. President Nixon has been, remains now and promises to continue to be the greatest champion of public funds for church related schools who ever sat in the White House. In desperation Senator McGovern has also agreed to support such legislation if elected.

Legislators on the national level as well as in the states have capitulated. Faced with ever growing

pressure from Roman Catholic parents and the hierarchy, at least a dozen states have adopted plans which would divert public funds into parochial education. And on October 4 the Ways and Means Committee of the United States House of Representatives voted to report favorably a bill granting tax credit to parents of parochial pupils though it appears too late for this legislation to be acted upon this year.

Such action by Congressmen in an election year is plainly political expediency. Forced to take a position, the legislators figure such a position will gain more votes than it will lose. We can be grateful members of the judicial branch of national government don't have to run for office. They are left free to render decisions according to their best judgment and conviction without fear of reprisal by voters.

Such a decision was the one on October 10 when an Ohio tuition reimbursement plan for parochial school parents was declared unconstitutional by an 8 to 1 majority of the Supreme Court. The decision would appear also to nullify similar programs in seven other states. A similar decision was handed down in 1971 by the Supreme Court. This is extremely encouraging in light of the fact that four of the nine justices were appointed by President Nixon. The refusal of these justices to support the President's position on public aid to non-public schools indicates these jurists are independent and this Supreme Court will not always be the "Nixon Court" as it has rapidly become known.

At least one more momentous decision is ahead for the Supreme Court. This will be on the tax credit plan whereby no actual payments will go to non-public school pupils' parents but deduction from taxes due will be allowed. Such a plan has already been adopted in four states as well as proposed in the Congressional bill approved October 4 by the House Ways and Means Committee.

Beyond this is hope for an ultimate decision draw-

ing a definite line between constitutional and unconstitutional public aid to church related schools. Such indirect aid as pupil transportation, library and textbooks, laboratory equipment, lunch room supplies and health services has met the constitutional test and parochial education advocates are ever trying to push the line further and further in their direction. The line may never be exactly drawn because these parochial champions seem never to run out of proposed plans to circumvent the constitution.

As of today we have reason for rejoicing and hope because of this landmark Supreme Court decision. In this victory we should not overlook the part played by two organizations with Baptist connections on the Capitol scene. One is the Baptist Joint Committee in which about nine Baptist groups in America combine their efforts to keep Baptist religious liberty insights before the Congress and the Supreme Court. The other is Americans United which is non-denominational but which has the support of many Baptists as well as other churchmen and non-churchmen in the separation struggle. Americans United was actually one of the litigants in this historic suit.

Guest Editorial

"Can Your State Baptist Paper Take The Cut?"

By Ray K. Hodge
Pastor, Yates Baptist Church,
Durham, North Carolina

It's church budget preparation time again. With inflation, new expenses and uncertain income, some budgeted items are especially vulnerable. If these items had feelings, they would be as uneasy as a turkey just before Thanksgiving and a rookie athlete trying to survive the team cuts.

When the budget sleuths start paring they rarely eliminate things so essential as repairs on the air conditioner. After all, we must have people comfortable at all costs and at all times. If ends are to meet, a Spartan attitude is essential for other areas in the budget. Often the needed advances in mission gifts and staff salaries feel the pinch first. One item is especially fair game for not surviving the cut. It is the state Baptist paper. If it ever got into the budget to start with, it usually runs scared. The Church Budget Plan or Every Family Plan for sending the state denominational paper to resident church families is one of the first things to go in the economy drive. This is regrettable indeed. As music to a choir and quarterlies to a Sunday School are essential, it is a needed tool for being denominationally and religiously informed.

One of the easiest tasks I have had as a pastor is to lead churches to include and keep the denominational paper in the church budget. It is such a bargain that trying to save a few dol-

lars by withdrawing this paper is too costly. It would be like saving the expense of regular visits to the dentist, only to pay more in various ways later.

I believe our state Baptist paper provides needed information for us to be better church members and citizens. A church member once complained to me about her paper by saying, "It's only filled with news about Baptist work in the state." Great! this was a compliment, for our paper keeps us informed about our Baptist people. Beyond state lines, however, our paper also provides information on many pertinent matters, and outside our denomination as well.

Can your paper survive the cut in your church? One of the first excuses usually given for cutting the denominational paper from the church budget is that "many people throw it away without reading it." This is unquestionably true in some cases. But have you considered the alternate option, that keeping it in may reach ten times as many people? Just imagine a church with one thousand members. This would in-

clude perhaps 325 resident families. In such a church, a voluntary subscription plan might have as many as 30 subscribing families. Not many would voluntarily subscribe to Sunday School quarterlies either. On the other hand, the Church Budget Plan would place the paper in all of the resident homes, with one or many persons in most homes reading it. Alright, suppose 30 copies were thrown away unopened. That would leave nearly 300 families who would read part or all of it. This is ten times more people exposed to this information than would be possible otherwise. And so, the real choice is between risking the possible loss of a few copies of the paper or the certain loss of several hundred potential readers.

Other reasons may be offered for cutting the paper from the budget. However, I have come to feel that our people need to be informed about our work. Our whole missions, evangelism and denominational enterprise can be boosted by better informed and motivated church members. Our state Baptist paper is an essential tool in accomplishing this objective.

So, be careful with that budget paring knife or you may puncture a life-giving vessel or sever a vital organ. I hope this paper survives the cut in your church. And just in case your church hasn't included it in the budget, I hope it will.

Staff Changes

Noble A. Cobb has recently accepted the pastorate of the Concord Baptist Church, Flat Lick. Cobb is a third year student at Clear Creek Baptist School in Pineville. He was an auctioneer before entering the ministry and is married to the former Carolyn Morgan of Marion. They have three children.



Cobb

Tom Curry recently assumed the position associate pastor of Green Acres Baptist Church, Long Run Association, with responsibilities in education and music.



Curry

Curry, a native of Birmingham, Alabama, received his education at William Carey College, Hattiesburg, Mississippi, and Samford University, Birmingham. He previously served Calvary Baptist, Waynesboro, Mississippi; First Baptist, Liberty, Mississippi; 85th Street Baptist, Birmingham; North Highlands Baptist, Birmingham; and East Huntsville Baptist, Huntsville, Alabama. For the past five years he has been active in the evangelistic and teaching ministry while serving as executive officer of a holding company and life insurance company.

The Currys have four children: Tommy, 10, David, 9, Emma Lynn, 7, and Joanna, 4.

James H. Duke, Jr., a member of Beechwood Baptist Church in Louisville, has been called as pastor of the Friendship Baptist Church, Dongola, Illinois. His last pastorate was at Vine Hill Baptist Church in Shepherdsville in 1967-68. He is married to the former Pauline Stark of Illinois. The couple has three children.

Thurman Seber is the new pastor of Indian Creek Baptist Church in Monroe Association. He began his work October 1 and came from the Allard Baptist Church, Jamestown, Tennessee.

J. Gene Hall resigned as pastor of South Campbellsville Baptist Church, Taylor County Association, effective October 1, after serving five years as pastor. He is presently employed as social worker for the Taylor County school system and will be available for revivals and interim work. He may be addressed: Route 3, Campbellsville, Kentucky 42718.

David Adkins is now the minister of music and youth at the First Baptist Church in Vanceburg. Adkins is a sophomore at Morehead State University. David Royalty is the Vanceburg pastor.

Carroll Hubbard has been called as interim pastor of the Valley Station Baptist Church, Long Run Association. He came to the Valley Station church from the pastorate of Central Baptist Church, Oak Ridge, Tennessee. Prior to his pastorate in Tennessee, he was pastor of the St. Matthews Baptist Church, Louisville.

Hubbard is presently serving as director of community relations at Southern Seminary, Louisville.

Wendell Raines resigned as pastor of East Hartford Baptist Mission, a mission of Hartford Baptist Church, Ohio County Association. He began his new work as pastor of Walton's Creek Baptist Church on October 1, also in Ohio County Association. Raines had served the Walton's Creek church before becoming pastor of East Hartford Mission.

James H. Wright, a native of Lexington, has accepted the pastorate of Bruington Baptist Church, Bruington, Virginia. He resigned the pastorate of Mt. Hermon Baptist Church, Bedford, to accept the Virginia pastorate.

Wright is a graduate of University of Kentucky with a BA degree and Southern Baptist Theological Seminary with a M.Div. degree.

Mrs. Wright is the former Barbara Linda Wetzels of Miami, Florida.

Gary Maynard has accepted a call from the Hopewell Baptist Church, Jeffersonton, to become minister of music, education and youth. He began his new duties on September 25. Maynard is a native of West Virginia and is a first semester student at Southern Seminary.

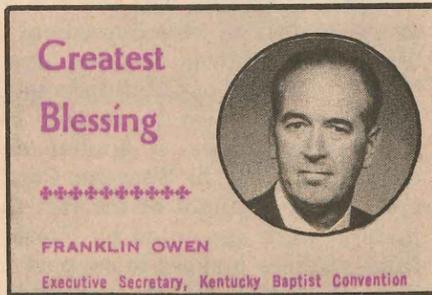
William C. Moore, a graduate student at Clear Creek Baptist School, Pineville, has been called as pastor of the New Providence Baptist Church in Tellico Plains, Tennessee. He was formerly pastor of the North Madison Southern Baptist Church in Camby, Indiana, and is married to the former Wanda Edington. The Moores have three children.



Moore

Moore

Ray Slaughter, pastor of Calvary Baptist Church, Franklin, for the past four years, resigned to accept a pastorate of First Baptist Church, Lewisburg, West Virginia, effective October 1.



We had a great layman in Georgia named Columbus Roberts — a man of considerable wealth. The president of Mercer University at that time was Spright Dowell, who also was a former president of Auburn University.

Dowell persuaded Columbus Roberts to give away a sizable fortune. As memory serves me, Roberts told his sons that he was going to give them his business interests but not his money. He said he had the enjoyment of making it and now he wanted the joy of giving it away, leaving for his sons the joy of making their own money, thus of having the same "fun" he had.

I don't recall now whether Roberts gave a total of a million dollars to all Baptist causes or whether a full million was given directly to Mercer, in addition to his other gifts, but it seems to me that the latter was the case.

Out of gratitude, we Georgia Baptists honored him with his election to the presidency of that state's Baptist convention. The next year we bestowed the same honor upon Spright Dowell.

I was present when retiring convention president Columbus Roberts handed the gavel to his successor and said, "It gives me great pleasure to hand this gavel to the person who has done more for me than any living man."

So far as I know, the only thing that Spright Dowell had done for Columbus Roberts was to introduce him to the thrilling experience of giving away a million dollars and Columbus Roberts regarded the blessing he had gotten from such giving as the greatest he had ever received.

Many of our churches are now engaged in their final budget planning for the coming year. Let me prayerfully urge you to write and adopt a challenging budget that will inspire the people to give and thus gain one of life's greatest Christian joys.

Be sure to remember OPERATION ONE — one percent per church per year increase in Cooperative Program gifts until 1975 when Southern Baptists will celebrate the Jubilee (50th anniversary) of this great Baptist plan of mission giving.

Frank Owen

Missionary News

Death

Mrs. Lossie Hall, mother of Mrs. Dewey E. Mercer, missionary to Japan, died September 10. A funeral service was held August 17 at the Kahoka Baptist Church, Fayetteville, Tennessee. Mrs. Mercer, currently on furlough, may be addressed at Samuels Apartment No. 2, Southern Seminary, Box 424, Louisville, Kentucky 40206. Mr. Mercer is a native of the Central City area. Before they were appointed by the FMB in 1955, he was pastor of New Hope Baptist Church, Moorman.

Sam W. Hays, father of George H. Hays, missionary to Japan, died August 15 in Kahoka, Missouri. A funeral service was held August 17 at the Kahoka Baptist Church. Mrs. George Hays is the former Helen Mathis and was born in Louisville. Before their appointment by the Foreign Mission Board in 1948, missionary Hays was pastor of Western Baptist Church, North Vernon, Indiana.

Furlough

Mr. and Mrs. Bradley D. Brown may be addressed at 2720 Arvin Street, Wheaton, Maryland 20902. When they were appointed by the FMB in 1963, he was pastor of Union Baptist Church, Defoe.

Mr. and Mrs. Ernest E. Brown, Sr., may now be addressed at 1014 Atlanta Road, Marietta, Georgia 30060. Mrs. Brown is the former Marian Smith of Shepherdsville.

Miss Antonina Canzoneri may be addressed at 5939 Clinton Boulevard, Jackson, Mississippi 39209. Before her appointment by the FMB in 1947, she taught high school in Lebanon.

Mr. and Mrs. James W. Cecil may be addressed at 4618 Frazier, Fort Worth, Texas 79115. Mrs. Cecil is the former Katharine Gardner of Penrod. When employed by the FMB in 1967, Cecil was pastor of Kosmosdale Baptist Church, Valley Station.

Mr. and Mrs. W. Neville Claxon may be addressed at 116 East Third Street, Frankfort, Kentucky 40601. Both are Kentuckians. She is the former Emma Osborne of Winchester. Before they were appointed by the FMB in 1948, he was director of associational work for the training union department of the Kentucky Baptist Convention.

Mr. and Mrs. Bennie T. Griffin may be addressed: 1303 East 25th Street, Bryan, Texas 77801. As an associational missionary in Kentucky, he was pastor of four half-time churches before appointment by the FMB in 1939.

Mr. and Mrs. Paul H. Grossman may be addressed at 3436 Queens Way, Owensboro, Kentucky 42301. When they were appointed by the FMB in 1965, he was pastor of First Baptist Church, Taylorsville.

Mr. and Mrs. Robert M. Holland may be addressed at 1712 East Woodward Street, No. 207, Austin, Texas 78741. He is a native of Shelbyville and she is the former Kathleen Thompson of Louisville.

Miss Mary Neal Morgan may be addressed at 2489-C Briarcliff Road, N.E., Atlanta, Georgia 30329. She was born in Mercer County and also lived in Anderson County. Before she was appointed by the FMB in 1950, she taught in a Baptist school in Louisville.

Mr. and Mrs. Lloyd H. Neil may be addressed at Campbellsville College, Campbellsville, Kentucky 42718. When the Neils were appointed by the FMB in 1952, he was the Protestant chaplain of Louisville General Hospital.

Mr. and Mrs. Marshall E. Phillips may be addressed: Route 5, Box 32, Corbin, Kentucky 40701. Phillips was born in Franklin County and reared in Shelby County. Mrs. Phillips is the former Dorsie Murphy of Shelbyville. When they were appointed by the FMB in 1961, he was pastor of Highland Baptist Church, Shelbyville.

On the field

Mr. and Mrs. A. L. Gillespie may be addressed 25-7 1 chome, Uenosaka, Toyonaka, Osaka, Japan 560. Mrs. Gillespie, the former Viola Boyd, is a graduate of the Kentucky Baptist Hospital school of nursing. Before they were appointed by the FMB in 1946, Gillespie was pastor of churches in Kentucky and Illinois.

Mr. and Mrs. John P. Griggs may be addressed: Box 446, Fort Victoria, Rhodesia. Mrs. Griggs, the former Florence Sanders, was born in Blue Diamond. When the Griggs were appointed by the FMB in 1962, he was pastor of Casky Baptist Church, Hopkinsville.

Mr. and Mrs. Ralph W. Harrell may be addressed: P.O. Box 30370, Nairobi, Kenya. When the Harrells were appointed by the FMB in 1958, he was pastor of Clifton Heights Baptist Church, Louisville.

Mr. and Mrs. Walter B. McNealy may be addressed: Caixa 145, 27180 Volta Redonda, State of Rio, Brazil. McNealy is a native of Catlettsburg.

Mr. and Mrs. F. Eugene Milby may be addressed: P.O. Box 182, Plumtree, Rhodesia. Milby is a native of Louisville and Mrs. Milby is the former Reva Morris of Trimble County. When they were appointed by the FMB in 1963, he was pastor of Mount Moriah Baptist Church, Mount Eden.

Mr. and Mrs. Takahiro Oue may be addressed at 10-12 2 chome, Kaganoi, Kochi-shi 780, Japan. Oue came to the States as a teenager and lived in several Kentucky towns while a high school student. Mrs. Oue, the former Lana O'Banion, was born in Larue

County and also lived in Meade County. When the Oues were appointed by the FMB in 1969, he was pastor of Gethsemane Baptist Church, Louisville.

Mr. and Mrs. John D. W. Watts may be addressed: Serampore College, Hooghly, West Bengal, India. Before they were appointed by the FMB in 1948, he was a fellow in Hebrew at Southern Seminary, Louisville, and pastor of churches in Mississippi and Kentucky.

Other

Mr. and Mrs. James R. Barron may be addressed: Box 78, Tamale, Ghana. When they were appointed by the FMB in 1968, he was pastor of Wickland Baptist Church, Bardstown.

Miss Ethel Harmon, emeritus missionary to Nigeria, received an honorary degree from Cumberland College, Williamsburg, on August 19. Miss Harmon, a native of Whitley County, was graduated from Woman's Missionary Union Training School, Louisville, nine days before her appointment by the FMB in 1938. She previously taught school in Highsplit. She retired from overseas service in July.

Mr. and Mrs. J. Randall Jones, new missionaries to Paraguay, will attend an orientation program at Callaway Gardens. They may be addressed: Box 535, Pine Mountain, Georgia 31822. Jones was born in Murray. Mrs. Jones is the former Lawanna Cain of Owensboro and Newman. At the time of their appointment by the FMB last April, he was pastor of Nolynn Baptist Church, Hopkinsville.

Mr. and Mrs. James A. Park, new missionaries to Liberia, may be addressed: Box 535, Pine Mountain, Georgia 31822. Mr. and Mrs. Park are natives of Paducah. Mrs. Park is the former Jane Parsons.

Mr. and Mrs. J. Christopher Pool, emeritus missionaries to Nigeria and Liberia, may be addressed at P.O. Box 546, Lockhart, Texas 78644. Before their appointment by the FMB in 1934, he was pastor of churches in Kentucky and Indiana. They retired August 1, 1972.

Mr. and Mrs. W. Raymond Reynolds, new missionary associates, may be addressed: Box 535, Pine Mountain, Georgia 31822. Reynolds was born in Lexington.

Marriage

Miss Cathy Culpepper, daughter of Mr. and Mrs. Robert H. Culpepper, missionaries to Japan, was married to Raboteau Terrell Wilder on September 2 in Durham, North Carolina. Before her parents were appointed by the FMB in 1950, her father, Robert Culpepper, was pastor of Buck Run Baptist Church, Forks of Elkhorn.

Wood Declares Church Must Engage In Public Affairs

Separation of church and state does not mean the separation of religion and politics nor the separation of religion and the state, declared a Baptist leader in a major address in Washington, D.C.

"Furthermore," he continued, "normative church-state relations must include the right of the church to give expression to its witness and prophetic voice on all matters affecting domestic and foreign policy, war and peace, and the entire legislative and political process because of its concern for the sanctity of the rights of persons."

This broad definition of "public affairs" was spelled out by James E. Wood, Jr., new executive director of the Baptist Joint Committee on Public Affairs, at a dinner meeting of the committee and representatives of Protestant, Catholic and Jewish faiths in the nation's capital.

Wood is the third executive director of the Baptist Joint Committee. He succeeded C. Emanuel Carlson who retired in 1971. J. M. Dawson was the first executive director.

Prior to his coming to the Baptist Joint Committee, Wood was for 17 years on the faculty of Baylor University, Waco, Texas, as professor of history of religions. At Baylor he was also chairman of the J. M. Dawson Studies in Church and State, and since its founding in 1958 he has been editor of the *Journal of Church and State*.

In his first public statement since assuming the office on September 1, Wood explained his understanding of the mandate of the Baptist Joint Committee which is authorized "to act in

the field of public affairs" by its nine sponsoring denominations, including the Southern Baptist Convention.

"To be true to its mission," Wood declared, "the church must be involved in public affairs because it seeks to minister to the whole man in the world, and no aspect of life can be regarded as outside of God's concern, dominion and power."

The new executive director refused to predict the future of the Baptist Joint Committee but he did envision an expanded role in the life of the nation.

"New challenges will arise which call for different responses than those made in the past," Wood said. "It is likely," he continued, "that the agenda of the Baptist Joint Committee may well include altogether new areas of concern and action."

The direction of the new administration of the Baptist Joint Committee was made clear by repeating part of

his letter of acceptance earlier in the year. At that time Wood wrote, "May no one fail to understand that our commitment is first to rights, not interests; and to persons, not to institutions, as applied to all men, and not just a few."

Four "fundamental truths" were enunciated as Wood explained the expanding role of the Baptist Joint Committee. They are:

"1. Involvement of the church in public affairs is an inescapable responsibility of the church;

"2. The church is not to be bound to the power structures of this world;

"3. The separation of the gospel from politics needs to be seen as an abdication of the Christian responsibility to advance justice and to serve the larger community;

"4. The ultimate basis of the free church idea is that which asks only for the right to be free in order to be the church." (BP)

Southern Seminary Names Professors

Southern Baptist Theological Seminary has named two visiting professors, including appointment of an evangelism professor for one year.

Lewis A. Drummond, professor of evangelism and practical theology at Spurgeon's College in London, England, since 1968, will assume the position of Billy Graham visiting professor of evangelism for the 1972-73 academic year.

Jonathan A. Lindsey, since 1967 a teacher of religion at Judson College

in Marion, Alabama, will serve as visiting professor of church history for the fall semester.

Drummond is returning to Louisville where he was pastor of the Ninth and O Baptist Church for four years. In addition, he has been pastor of churches in Alabama and Texas. (BP)

Ruschlikon Seminary Enrols 44 Students

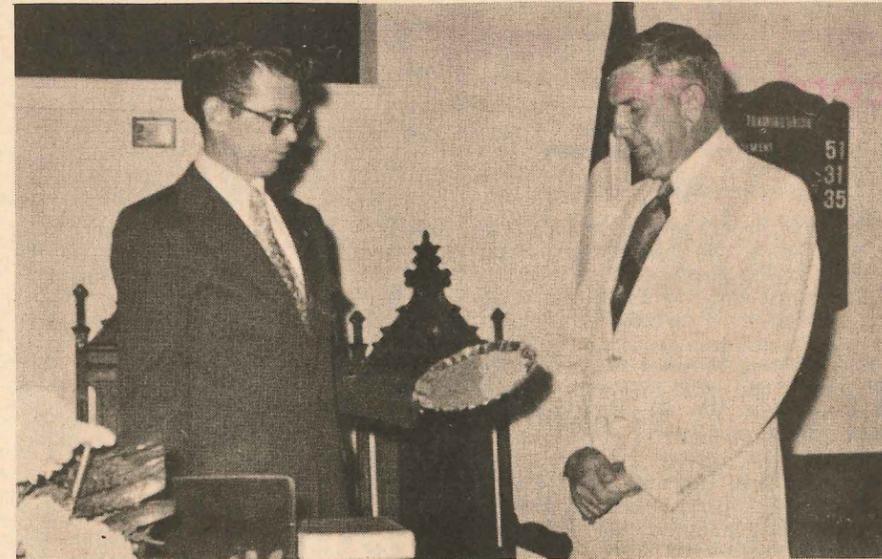
The Baptist Theological Seminary Ruschlikon, Switzerland, began its 1972 fall semester September 5 with 44 students from 17 countries.

C. Penrose St. Amant, who was elected president of the school in August, 1971, arrived in Ruschlikon in mid-July of this year to begin his administration of the school. He was formally inaugurated as president on Tuesday, September 26, in exercises beginning at 3:00 p.m. in the seminary chapel.

St. Amant will deliver the inaugural address on the subject, "The Christian Ministry in the 1970's." A reception honoring the new president and Mrs. St. Amant will follow the inauguration.

Countries represented in the student body for the 1972 fall term are Camerons, with one student; Denmark, three; Finland, three; France, one; Germany, four; Italy, seven; New Zealand, two; Nigeria, one; Norway, three; Portugal, two; Scotland, one; South Africa, one; Spain, one; Sweden, three; Switzerland, three; United States, six; Yugoslavia, two.

Nineteen of the 44 students are new in the seminary. Fourteen are women. (EBPS)



HONORED — John Eaves, right, was presented a silver tray for 30 year's service as Sunday School superintendent by the Glen's Creek Baptist Church near Versailles. The presentation was made by Leon Sutherland, new Sunday School director, during the annual homecoming celebration which featured former pastors Sam Hatton and George Price, Jr. Ken Underwood is Glen's Creek pastor.

Gleanings From The Field

Arnold Toynbee and **Malcolm Muggeridge**, both of Great Britain, will be featured in two television programs presented by the Southern Baptist Radio and Television Commission in cooperation with the American Broadcasting Company. Toynbee, world famous historian, will be featured on Sunday, November 19, and Muggeridge, 20th century philosopher, will follow on Sunday, November 26. Both programs will be broadcast on the ABC network from 1:00 to 1:30 p.m. EST.

Joe W. Burton, editor of *Home Life* since its inception in 1946, retired from the Sunday School Board October 1.

The **American Bible Society** has released the Today's English Version of the books of Proverbs and Ecclesiastes. The paperback volume is illustrated with black and white drawings and will be a part of the Today's English Version of the Old Testament which is scheduled for publication in 1976. The New Testament Today's English Version, published in September, 1966, is in its third edition and has a circulation of over 35,000,000.

Darrell C. Richardson, editor of special materials of the Southern Baptist Brotherhood Commission, resigned October 1 to devote full-time to free lance writing. Richardson reports he has contracts to write two books and expects to write others. He is a former Kentucky pastor who served as an associate pastor of Walnut Street in Louisville, as pastor of Fort Mitchell Baptist

Church in Covington and First Baptist Church in Auburn.

Lynn B. Davis, Jr., public relations staff member for the Southern Baptist Sunday School Board, has been named manuscript analyst in the board's church services and materials division, effective October 16.



Davis, former editor of the *Ohio Baptist Messenger*, will be responsible for making analyses of church literature manuscripts, according to Allen B. Comish, division director. His duties will also include work with doctrinal readers outside the board's employ, plus assisting editors with information and practices concerning writers for church literature manuscripts.

Davis is a native of Florida, a graduate of Ohio University and New Orleans Baptist Theological Seminary.

Howard B. Foshee of the Southern Baptist Sunday School Board reports that the pamphlet, "When A Church Is Seeking A Pastor," has been updated and reprinted in a new format. The pamphlet offers suggestions to pulpit committees relative to their responsibilities. It is available from the Materials Services Department, Baptist Sunday School Board, Nashville, Tennessee 37234.

Public Affairs Agency Names Seventh Day Baptist As Chairman

The Baptist Joint Committee on Public Affairs in semi-annual session in Washington, D.C., elected a new chairman, rearranged staff titles, and discussed current issues on church-state relations.

This was also the first regular meeting of the Baptist Joint Committee with its new executive director, James E. Wood, Jr., formerly on the faculty of Baylor University, Waco, Texas.

Alton L. Wheeler, general secretary of the Seventh Day Baptist General Conference, Plainfield, New Jersey, was named the chairman of the Baptist Joint Committee. He succeeds Warren R. Magnuson, general secretary of the Baptist General Conference, who served as chairman the past two years.

Two of the executive staff members of the Baptist Joint Committee were given new titles and equal status.

John W. Baker was named associate director in charge of research services and W. Barry Garrett was named associate director in charge of information services.

Baker, since the retirement of C. Emanuel Carlson, served as acting executive director until Wood assumed his new duties on September 1.

Among the items discussed by the Baptist Joint Committee was the question of tax credit for parents paying tuition in private schools. The House Ways and Means Committee was scheduled to consider this question on Tuesday morning while the Baptist Joint Committee was in session.

On Monday evening, the Baptist Joint Committee passed a special resolution opposing tax credit legislation that would give aid to church-related or other non-public schools. The next morning, members of the committee personally delivered the resolution to the offices of the 24 members of the House Ways and Means Committee.

During the same time parochial school interests had besieged the Ways and Means Committee with telegrams urging approval of a tax credit plan. Earlier both major presidential candidates had pledged support of a tax credit plan to help parochial schools.

The result was that the Ways and Means Committee voted to instruct its staff to draw up a tax credit bill for final approval one week later.

Among other items discussed by the Baptist Joint Committee were the following: compulsory chapel in military academies, tax reform, church schools and public aid, pending legislation and pending Supreme Court cases. (BP)



EDUCATION CHAIRMEN MEET — Chairmen of the Christian Education Committees for 13 Baptist state conventions met in Nashville for a planning session to better coordinate and promote the work of 53 Baptist colleges and universities. The meeting in Nashville was sponsored by the Education Commission of the Southern Baptist Convention. Among those present, left to right, were Bruce V. Hartsell, pastor, First Baptist Church, Shepherdsville, and William K. Weaver, president of Mobile College and chairman of the SBC Education Commission.

To Dacca In Record Time

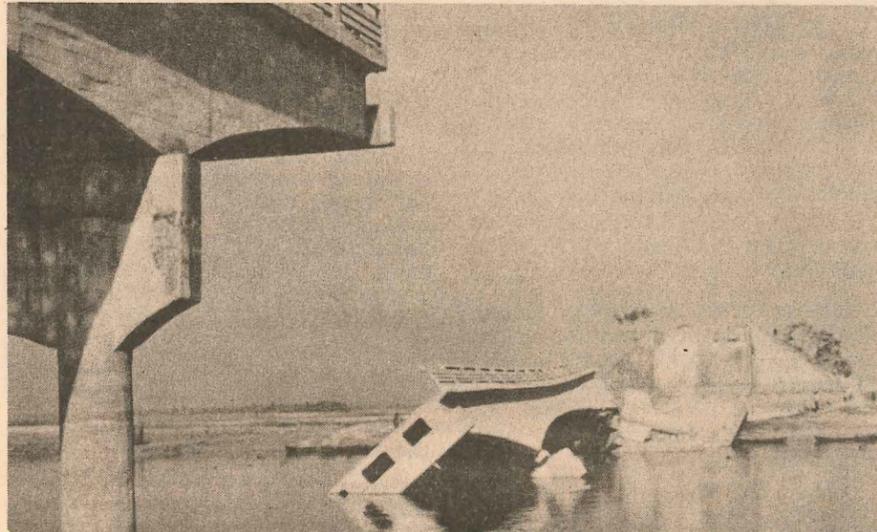
Once the decision to leave Feni was made, we were determined to somehow reach Dacca. There we could stay, we thought, until we better understood what was happening in our land. Since the border of India was so near and since most of the people had fled our little town, we felt that it was time for us to go. Our families had a right to know of our welfare. We had been cut off from our missionary friends and from the outside world for a long time.

All of our efforts were concentrated on preparing for the journey. The biggest question of all: how to get there? We made our decision. We would follow the road which led along the border of India to Comilla. The night of April 14 six brave faithful friends promised to reach our house at daybreak the next morning to take us as far as possible in their cycle rickshaws. This was a great risk for them. Anyone caught in the border area by the Pakistani Army would be in trouble.

Goodbye to Feni

At daybreak we were ready to depart. Feni had been our home for almost seven of the 13 years since our first arrival in East Pakistan. This house had been our home for a long time. Once out the yard gate it might cease to be that. Most of all we owned in this world was being left behind. We thought it would be destroyed. Really, we did not care, at that time.

Though the path before us was filled with uncertainty, there was a sense of relief as we loaded the rickshaws. We had limited ourselves to four suitcases, six handbags, a gallon of drinking water and our food — mostly raw carrots and celery from our good garden.



Bombed bridge on road to Feni and Comilla.

By James McKinley
Missionary to Bangladesh

The cool breeze seemed to help wipe away tears as we looked back at our friends saying goodbye. It seemed that the few men who saw us off that morning were relieved especially to see Betty and the children getting out of Feni.

Comilla was 40 miles away. It would be great if we could make the journey in two days. We were prepared to spend the first night in a village. The children had agreed they would be glad to do this. However, after a short time it was apparent that our Bengali friends were going to move us along the route with, what was to them and us, lightning speed. In less than two hours, we covered 10 miles. We had lifted the rickshaws over trees and destroyed bridges.

But the road became more troublesome since the Bengalis had made every effort to make the route impassible for the Army. They, however, were extremely kind to us. When we reached the roadblocks, the children and I always got down quickly to help lift the rickshaws or at least to make them lighter. It was different for Betty. Often, if men were nearby, they asked her to remain in the rickshaw as they lifted it. The goodness of the Bengalis to us melted away any desire to leave East Pakistan.

Guns roar, earth shakes

Time seemed to fly by and so did the miles covered. The day was not even half gone. We had covered 20 miles. Our friends turned back toward their homes with their rickshaws. We soon found six others who agreed to take

us as far as it seemed reasonably safe.

Before long we reached a large market place. Pakistani flags could be seen on all the buildings. This meant we were either in or near Army controlled territory.

As we traveled we constantly watched the sky for planes because we felt they might attack anyone upon the road. A much greater fear struck as we heard the roaring of field guns. We felt the earth shake through the little rubber tires of the rickshaws. Should we turn back? Should we cross over into India? Our rickshaw friends were just as puzzled. They decided to turn back after a few more miles but not until we had moved on past the roaring of those guns. It became apparent that we would miss the battle.

Other rickshaws were found and even though it was only a little past noon we were getting along beautifully. Soon what was to us a miracle was to happen. We were nearing Comilla and not even one day had passed. In child like faith we had trusted God. He had been God at his always best.

In Comilla we rejoiced with Christian friends and they with us. A few of them had gone into India but most of them had remained in their homes. They were in deep fear and undecided about what they should do. Should they all go to India? If they remained, would they all be killed? I had no advice to offer these brave people. I did promise them, as I had promised the men in Feni, that if it was at all possible, I would return.

On to Dacca

After enjoying their good curry and rice and after a good night's sleep, we were off again early the next morning. Possibly in two more days we could reach Dacca even though we had not covered half of the distance. The previous day had given us new hope and courage.

We rode a bus for 20 miles. What we saw from that bus was horrible. The Pakistani Army was in control. They had burned hundreds of houses and killed many people in order to establish that control. The people in the bus feared the Army but it was fear with hate. They had not been subdued.

We were soon riding rickshaws again and hearing stories of horror. The bus had to turn back at a destroyed bridge. After covering 12 miles in those rickshaws we reached the first of many rivers we would have to cross in order to reach Dacca.

But to our joy and amazement a ferry was waiting and we rode it to a point within 20 miles of Dacca. The ferry ride was quiet and peaceful for the three hour journey. Traveling along the road had given us the opportunity to see the real picture of what was happening. The country-side, as seen from the rivers, was still beautiful.

(Continued on page 11)

Amos Named To Head Child Care

William E. Amos, Jr., has been chosen to direct the ministry of the Kentucky Baptist Board of Child Care. He replaces Ford Deusner whose retirement was announced several months ago. Amos will have the title of executive director instead of the title of general superintendent which Deusner had. The election took place at the regular quarterly meeting of the child care board of directors on October 10. During the meeting the staff members were invited to share with the directors their recommendations for future programs of the board.

Amos is a native of South Carolina and a graduate of Carson-Newman College in Tennessee. He has a BD degree from Southern Baptist Theological Seminary and also a master's degree from Southern Seminary with a major in social work.

As a student he did summer mission work in South Carolina, Tennessee and in the West Indies. He served as youth director of the Third Avenue Baptist Church in Louisville before becoming director of weekday ministries at the 23rd and Broadway Baptist Church in Louisville. His work was considered outstanding enough for him to be invited to become a staff member of the department of Christian social ministries of the Southern Baptist Convention Home Mission Board in Atlanta. In November, 1969, he returned to Louisville to become pastor-director of the Portland Bridge Mission of the

Crescent Hill Baptist Church. He has served in this capacity while also being an instructor at the school of church social work at Southern Seminary.

Amos will begin his work with the Board of Child Care on November 1. For one month he will be studying and visiting other child care agencies in the south and will not assume any administrative responsibilities. On December 1 he will assume full duties of his office.

The present superintendent, Ford Deusner, will remain in the service of the Child Care Board until January 31, 1973. From December 1, 1972, to January 31, 1973, he will serve as consultant to the Child Care Board and to the new director. Deusner is retiring after 25 years of ministry in child care for Kentucky Baptists.

Deusner says he is well pleased with the selection of Amos. He feels the new director will be effective in relating the work of the board to the churches of Kentucky and he is also pleased with the emphasis of Amos upon the institutions to serve Kentucky Baptists.

Amos says his main concern is that the Child Care Board remain a service agency meeting the needs of the local churches and not planning a program to impose upon the churches. He emphasizes the need to serve wider needs including the families from which the children come.



"THE COSMIC COMMUNITY COW-BOY BAND" — That's what the seven "hippies" who moved next door to Mrs. Bill Watson (right) of Elkville, Illinois, called themselves. As a result of Mrs. Watson's witness and expressions of concern, six of the seven youth became Christians. Two of the six include Michael Toppel (left), playing with a puppy, and Jeff Letz, who looks on.

First SBC Woman Pastor

The Metropolitan New York Baptist Association accepted into full membership the Christ Temple Baptist Church, a black congregation in New York, which Mrs. Dreucillar Fordham has served as pastor since the church was founded in 1953.

The church, also affiliated with the Progressive National Baptist Convention, Inc., is now affiliated with the Southern Baptist Convention by virtue of its membership in the Metropolitan New York Baptist Association.

During its annual meeting at nearby Greenwich, Connecticut, the association voted unanimously to accept the Christ Temple church, along with a Chinese church located in Chinatown, a Ukrainian church in Brooklyn, and an American Baptist Convention-affiliated congregation in Montclair, New Jersey.

Kenneth Lyle, superintendent of missions for the association, called the action "highly significant" for the SBC, but added that it was accepted by the New York association as "no big thing."

She was ordained in 1942 by the New Hope Baptist Association in New York City. She had been active for 35 years as a gospel singer before she was ordained.

Mrs. Fordham, a widow, added that she has been received very warmly by the Southern Baptist pastors in the New York association, and that she enjoyed very much the SBC last June in Philadelphia. (BP)

To Dacca In Record Time

(Continued from page 10)

We were delighted to reach the dock and to be so near Dacca. As we climbed down from the ferry, however, we had never been more deeply hurt and angry to see soldiers, too busy to even notice us, unloading boxes of military supplies. Those boxes bore the markings of the United States Government. Was our country involved in this killing?

Pakistani soldiers

As we walked along other soldiers began teasing Cherie and Kathy. This was difficult and even though I knew they could not understand either Bengali or English, I let them know how I felt about their behavior toward my little girls. It was apparent no one else mattered — only the military forces.

We struggled along with our things hoping to find transportation for the last 20 miles of our journey. It was sure we would not ask this Army for transportation. They were killing our people.

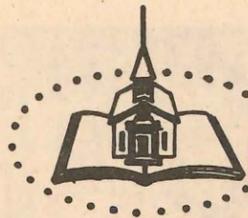
After some time we found two lone taxi drivers who had gotten the courage to travel the main roads. We were glad to offer them a big fare and to be on our way. Enroute to Dacca they did their best to fill our eyes more fully

with the destruction which had taken place. No doubt, it was their hope that we would share with the free world something of their suffering.

We did not see even one civilian vehicle along that route. The masses were in hiding since life had become so cheap. The city of Dacca had been brutally beaten.

We reached our Mission Guest House only to find it locked. It had been our expectation to find some of our missionaries there. A note told us where we would find the key. Darkness soon came. We all slept in the same room fearing what might happen after dark when man's deeds could not be seen. Stories were many and we knew most of them were true.

God, again, had been so good. We had made what we were sure would be at least a four day's journey in two days. Everything good was happening to us while others were enduring great suffering. It was April 16. The Bangladesh government in exile in India, though we did not hear it until many weeks later, declared that they were an independent nation that day. We felt that we had won our independence. ■



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For October 29, 1972)



LIFE AND WORK SERIES

The Self-Sufficient Man

Genesis 25:21, 29-33

Isaac did the best thing with his difficult problem; he took it to the Lord in earnest prayer. Relying on God's promises, he besought God to give them a son. In due time Rebekah was informed that she would have two sons, and that they would typify the flesh and the spirit. Twin sons were born to Isaac and Rebekah. Though children of the same parents and reared in the same home and environment, Esau and Jacob were as unlike as two boys could be. Isaac was partial to Esau and Jacob was the favorite of his mother, and each son knew it. This demonstration of favoritism naturally caused jealousy and friction in the family.

Esau was an outdoorsman, whose chief renown lay in the fact that he was an excellent hunter. Blessed with a splendid physique and great courage, he lived a rough and rugged life in the fields. Jacob was a quiet and meditative indoorsman who delighted to remain at home with his mother.

One day Esau returned from a hunting expedition. As he approached the tent, his nostrils caught the aroma of the pottage that Jacob was cooking. Weary from his day's activities and wanting something to eat, Esau begged Jacob to give him some of that red stuff that he was cooking in order that, with it, he might appease his hunger. Knowing that Esau would promise almost anything when he was hungry, Jacob made the base proposal to give him the pottage in exchange for his birthright.

Blind to all except the present, impulsive Esau decided to satisfy the gnawing hunger of his empty stomach. Esau was insensible to the spiritual advantages of the birthright and was willing to sacrifice his dearest treasure for a supper.

Agreeing to the proposition, Esau yielded to his ravenous appetite and gulped down the pottage, whereupon his birthright was gone. He ate and drank and went his way. Little did he realize or care that the birthright carried with it such great honor and privileges, including preeminence in the family, the priesthood of the home, the inheritance of two-thirds of his father's estate, and the progenitor of the Messiah. His action should be a warning to us that much can be thrown away

in a moment, never to be recovered. The tempter assails us in our weak places.

Genesis 27:1-4, 19-22, 30-32

As he was approaching the end of life, Isaac directed Esau to procure some venison and to prepare for him a meal of the savory meat ere he gave to him the covenant blessing. Rebekah overheard Isaac's instruction and announced intention. She immediately proceeded to act in such a way as to destroy completely the unity of the home, to bring unutterable grief to her companion, to stain with sin her own soul, as well as that of Jacob, and to sow the seeds of hatred which nearly issued in the murder of her favorite son.

Rebekah urged Jacob to impersonate Esau, deceive his father, and obtain the coveted blessing for himself. After preparing the meat, Jacob entered the presence of his father with fear and trembling for the specific purpose of deceiving him and acquiring the coveted birthright. He claimed to be Esau and to have a dish of venison ready for Isaac. Surprised that he had found, killed, prepared and cooked venison so quickly, Isaac asked for an explanation and Jacob said, "God brought it to me." After feeling Jacob's hands,

Isaac was reluctantly convinced that Jacob was Esau and "he blessed him." The deception of Isaac was successful, but the craftiness, deceit and sin of Jacob were terrible. Deception always bears bitter fruit.

Soon after Isaac had given the blessing to Jacob, Esau arrived with his venison, as he had been commanded. "Who art thou?" Isaac asked. Upon learning that it was indeed Esau, whom he supposed had already received the blessing, "Isaac trembled very exceedingly," understanding that it was truly God's will for "the elder to serve the younger."

Rebekah's perfidy and Jacob's dishonesty in posing as Esau, thereby deceiving his old, blind father and depriving her son and his brother of his rightful inheritance, constituted a transaction which was neither sanctioned by God nor justified by any fair and honest man.

Angry Esau resolved that he would murder Jacob at the first opportunity. So, to remain at home was no longer safe for Jacob. Quick counsel with his mother started Jacob swiftly toward the habitation of his uncle, Laban, in the northeast country, hoping thereby to escape the wrath of his brother whom he had wronged.

INTERNATIONAL SERIES

Freedom Under Authority

Romans 13:1-7

Human government is ordained of God and functions by His providence. God instituted government for the purpose of maintaining order in human relationships. God has ordained government for the protection of its citizens, for the punishment of evil doers, and for the administration of justice. Defiance of governmental authority is a violation of the law and a mark of disobedience of God. He commands His children to be subject to the higher powers because they are ordained of Him. Submission to one's government involves a growing concern for the improvement of it, the correction of social wrongs, and the building of a better society.

A Christian should abide by the laws of his city, county, state and nation, and be submissive to said governmental agency unless it should require him to disobey God and to do wrong. The limitation of the Christian's responsibility to be subject to the earthly powers begins only when such subjection contravenes the plain teachings of the Word of God. One must obey the law not simply to escape the consequences of wrongdoing, but for the sake of his own conscience which tells him to do right. Moreover, he owes it to his fellowmen, over whom he has influence, to be a law-abiding citizen.

It is incumbent upon the Christian that he pay taxes. As an evidence of the fact that the payment of taxes is

in line with the will of our Lord, one only needs to read such passages as Matthew 17:24-27. The payment of taxes is both an acknowledgement of subjection to the government and the discharge of an obligation to pay for numerous services rendered. While we live in the heavens spiritually, we are not to evade our earthly responsibilities. Christians should be better citizens than those who do not claim to be followers of Christ. It is their duty to meet their obligations to all.

I Peter 2:11-17

Those Christians to whom Peter wrote this epistle were in the throes of great distress and persecution by the civil powers. There was a tendency on their part to rebel against the civil government or to ignore their responsibility to it.

Our relationship to the world is different from what it was before we became the recipients of God's saving grace. Since the Lord Jesus saved us, we have tremendous responsibilities as well as glorious privileges. It behooves us, who are in reality foreign pilgrims passing through a strange land, to abstain from those indulgences which are injurious to the soul and dishonoring to the Lord. Christians are obligated to separate themselves from the world to such an extent that the "conversation," which as used here means whole manner of life—including thoughts, words and actions—will merit the respect of the "Gentiles," or non-Christians. With the enabling help from the Lord, Christians can live circumspectly and thereby honor Him.

Since the ones to whom Peter was writing were scattered abroad, he urged them to be in subjection to the governments of the countries in which they were residing and to render all rightful obligations to them. He commanded respect and reverence for the rulers, subjection to the constituted authorities, and obedience to all the laws which did not conflict with God's Word and will.

We are told that Christians should obey civil authorities for the Lord's sake. Such conduct on our part will put to silence all who would like to see us fall into difficulties. Christians have been set free from Satan's bondage in order that they may serve God acceptably and effectively. He has a right to expect them to be good citizens in whatever land they may reside.

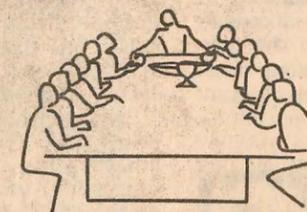
Christians exhibit their patriotism and their obedience to God by giving proper respect to all human beings because they have been created in the image of God; by cultivating and promoting love among the believers in Christ, endeavoring to strengthen the ties that bind them together as the servants of the Lord; by giving proper reverence to God; and by giving proper honor to those to whom it is due. A sincere desire to do the Lord's will reveals itself in the best citizenship.

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Supreme Court Upholds Ban

The U.S. Supreme Court affirmed an Ohio district court ruling that a payment by a state to a parent for reimbursement for tuition paid for children in nonpublic schools is a violation of the Constitution.

The ruling of the Supreme Court came without the formality of oral arguments following an appeal for "probable jurisdiction" from officials of the state of Ohio. Apparently the issues were so clear-cut that the court by its 8-1 decision did not think it necessary to hear further arguments in the case.

The Ohio law provided, among other things, for a \$90 reimbursement grant

to parents paying tuition in accredited nonpublic schools in the state. Of Ohio's nonpublic schools, 95 percent are Roman Catholic schools.

The Ohio appropriation for the 1971-72 school year for the reimbursement program was \$30.5 million. In subsequent years, this amount was to be reviewed by the state board of education.

James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, said, "For advocates of public aid to nonpublic schools, the decision must be viewed as a bitter disappointment.

"By implication it would now appear," the Baptist leader continued, "that the court has also repudiated the suggestion, as made by both major presidential candidates, President Richard M. Nixon and Senator George S. McGovern, that some form of public aid, at least in the form of a modest tuition reimbursement, may be provided parents of nonpublic pupils without violating the First Amendment."

The Ohio suit, Wolman versus Essex, was brought jointly by Americans United for Separation of Church and State, the American Civil Liberties Union and the Ohio Free Schools Association.

Americans United executive director Glenn L. Archer hailed the Supreme Court ruling as "another victory for religious liberty and the American principle of separation of church and state." Archer also indicated that "this latest Supreme Court ruling against even indirect tax aid for parochial schools should convince Congress and all state legislatures that there is no way, not even with income tax credits, to provide public aid to parochial schools." (BP)

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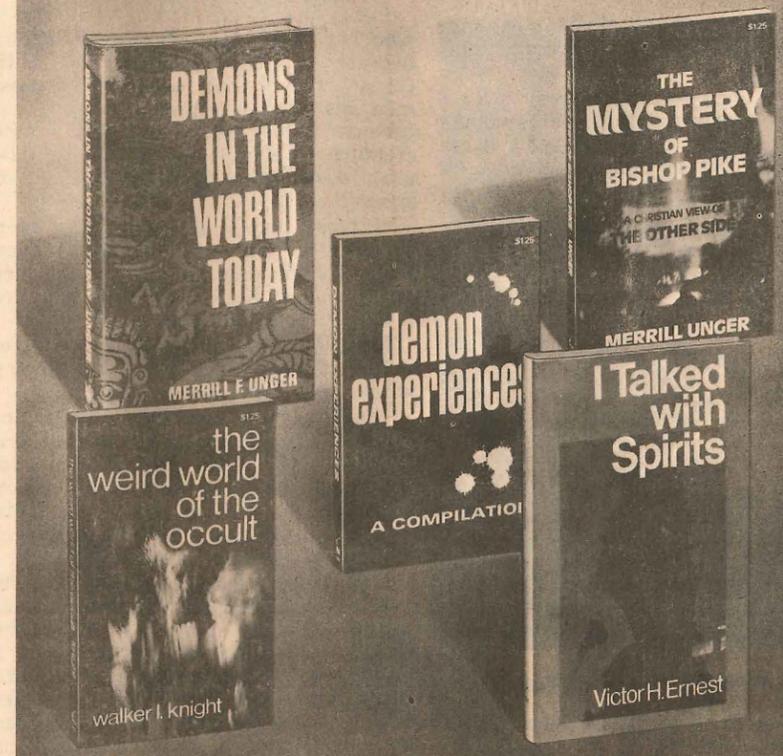
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Laughon Named To Radio-TV Commission Richmond Post

Fred T. Laughon, pastor of the First Baptist Church of Gainesville, Florida, since 1957, has been named special assistant to the director of the Southern Baptist Radio and Television Commission, the commission has announced.

In a newly created position, Laughon will open a new office for the commission in Richmond, Virginia, where he will explore new opportunities of service for the commission in countries where Southern Baptists have no missionaries or in countries presently closed to mission work.

Laughon, a Tennessee native reared in Portsmouth, Virginia, has been a member of the board of directors for the Radio-TV Commission for eight years. For two years, he was chairman of the commission's board.

He is a graduate of University of Richmond and Southern Baptist Theological Seminary, and holds honorary doctorates from both the University of Richmond and Stetson University, DeLand, Florida. (BP)

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Baptist Men Urged To Seek New Depths

By Bob Terry
Associate Editor

"If you don't remember anything else I say, remember this," declared revivalist Vance Havner, "Christianity is God's Word done by God's people, God's way."

Speaking to an audience of Baptist Men attending the 14th annual Brotherhood Convention, the North Carolinian avowed that God's business cannot be run like a department store. "When the apostles looked for the first deacons they did not look for waiters, they looked for 'men of honest report, full of the Holy Spirit and wisdom'. Only dedicated, consecrated men and women of God can do the Lord's work," the 69 year old preacher emphasized.

"Just because a man works in a bank, he is not automatically qualified to be church treasurer," Havner pointed out.

Meeting in Campbellsville Baptist Church, Campbellsville, the more than 700 men attending the two-day convention also heard:

► KBC executive secretary Frank Owen call on Baptist men for a rededication experience that would be a life changing experience;

► SBC Brotherhood Commission executive secretary Glendon McCullough call for service that goes beyond serving on the church usher committee;

► Foreign Mission Board education secretary Eugene Hill ask for a new commitment on the part of Baptist Men to missions around the world;

► State Brotherhood director Forrest Sawyer and associate director Calvin Fields announce plans for an anniversary celebration in 1973.

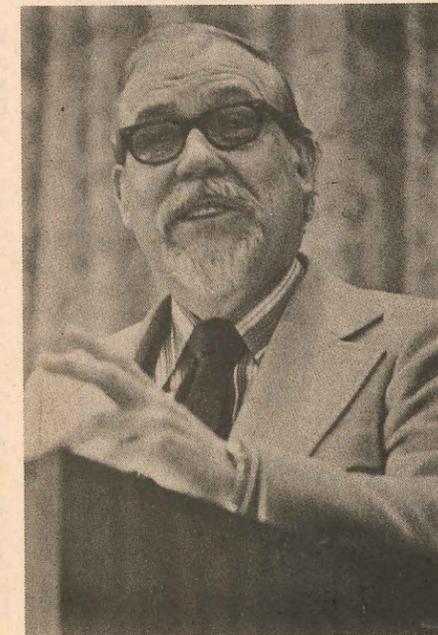
Havner, a noted Bible Conference and revival speaker for 30 years, admonished the men, "If you are what you have always been, you are not Christians. When a man meets Christ, he is a new creature."

"The King James phrase, a 'peculiar people' means a 'purchased people'. Christ bought us with a price and now we are new creatures," he explained.

Earlier, Havner challenged the men to be what they are, Christians. "You are the salt of the earth, a light on a hill, joint heirs with Christ.

"The church has tried to be everything else under the sun, why not let the church try and be what it is, the church?" he questioned.

The speaker reminded the convention-goers that Jesus used ordinary men who were willing to do as He directed to found the Christian movement. It has outlived the Roman empire, the Dark Ages, the Caesars, the



Glendon McCullough

Charlemagnes and the Hitlers of the world, he noted.

However, Havner cautioned his listeners about 'parading' their religion. "Some people think being a Christian means you wear buttons as big as pies and carry Bibles as big as Sears Roebuck catalogues. The Pharisees paraded their religion like that and Jesus condemned it," he declared.

"Christians are salt and salt works quietly but it is always working." He added that the best argument to be a Christian is another Christian. "Does anyone want to be a Christian like you are?", he queried.

Owen inquired of the men how they were doing on the commitments they had made earlier in life.

Using the Biblical character Jacob, the KBC executive sketched a picture of a man's impulsive promises during his youth, of one growing cold and indifferent toward God during his good years and then coming face to face with God in a life-altering experience.

He asked his auditors if they had kept the commitments made when they accepted Jesus as Savior or if their experiences had been like that of Jacob. He reminded the men that when Jacob came face to face with God at Peniel, his life was drastically changed, even his name was changed: from Jacob (Supplanter Trickster) to Israel (Prince of God).

Recalling his days as pastor, Owen described experiences of baptizing men

who had some fear of being ridiculed because of their identification with Christ. He shared with the Baptist men his joy in telling a person that because Christ had made him a new creature, "before long it will be natural to call you Christian instead of sinner."

"I trust that it is natural for men to refer to you as Christians," Owen said. "I hope that because of our face to face encounter with God, we are trying to be 'Princes of God'."

McCullough challenged the men to become actively involved in ministry where they live and beyond.

"Baptist men are the biggest untapped resource available to Southern Baptists," the SBC executive opined. "If we can help our men have a vision about God's work in the world there will be no stopping the advancement of God's Kingdom," he asserted.

McCullough cited retired Baptist men as an untouched resource. "If we would let these men stay off of the shelf, they could be molded into a prayer band unequalled in modern times. And many of them have energies that long for an outlet. The church can give these men a place to serve," he said.

Eugene Hill gave incidents to demonstrate the urgent needs of "people who walk in darkness." Plagues of hunger, disease and death stalk refugees and others around the world, he told the audience.

The Foreign Mission Board leader said that Jesus is "the light of the world" and the light of life. "Even His name, Immanuel, gives hope for those in darkness," Hill declared, "for it assures us that 'God is with us.'"

He concluded his address by reminding the Baptist Men that their function as disciples is to make disciples of the "people who walk in darkness."

Other Brotherhood Convention features included testimonies from Baptist laymen, mission action conferences and a golf tournament won by a trio from Central church, Winchester, who teamed with KBC annuity director Byrd Ison.

The 1973 Brotherhood Convention will be hosted by First Baptist Church, Owensboro. Dates for the event are Friday-Saturday following Thanksgiving. A highlight of that convention will be an original pageant commemorating the 90th anniversary of Royal Ambassadors in Kentucky which began in the Owensboro church. The drama department of Campbellsville College has been commissioned to prepare the pageant, Sawyer announced. ■