



WESTERN

RECORDER

NOVEMBER 18, 1972



KBC President Harold Wainscott, left, welcomes executive secretary Frank Owen to his first Executive Board meeting as the convention's chief administrative officer. Next week's Western Re-

corder will carry a complete report on the board's actions as well as a report of the annual session of the Kentucky Baptist Convention.

Cut out Western Recorder and send the members a postcard each week?

"Let's cut out the state Baptist paper and send the members a postcard each week." "Sure would save the church some money."

Such expressions veiled in jesting tones explain why the gambling industry flourishes. There seems to be an abundance of people who eagerly back a loser on superficial whims. Provided a church pursued this course it would be like the words of the prophet "sweet in the mouth but bitter in the stomach."

First, it is a financial loser. Studies indicate sending postcards would cost (per 100 families) \$6.00 in postage, \$4.00 in secretarial time and printing costs, and \$4.50 in pastor's time as editor. That totals \$14.50 each week! Over a period of one year it amounts to \$754.00.

Western Recorder, with 16 or 24 pages each issue, can be sent next year to 100 families for \$175.00.

Second, from an informational viewpoint the church would be a loser. No pastor, even with wisdom greater than Solomon, could condense 16 or 24 pages of reports, promotion, opinions, along with state, national and international religious news to single postcard space.

Besides all this Western Recorder, as well as most state Baptist papers, receives support through the Cooperative Program. Why support it through offerings church members give and then deny them the service of the paper?

Obviously a ministering budget-minded church that wants a membership informed about Baptist life and issues cannot afford postcards. Send Western Recorder!

Adapted

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 146 November 18, 1972 No. 45

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

DEVOTIONAL



James Rennell
Pastor, Edgewood Baptist
Church, Hopkinsville

Numbers 23:10

To listen to some voices today it would seem that their battle or cause is the only struggle worthwhile. Christians need to remember that not every battle is "Armageddon." Nor is every encounter a sign that the "end" is near and we should make preparation. Listen to the voices today that are calling for our attention saying that "if we don't... the end is near." Balaam returned from an encounter with God and blessed Israel instead of cursing them as Balak had requested. He, like so many of us, thought that when he took a stand for God against powerful men, enemies and causes the end was very near. But Christians need to learn the difference between the great battles of God in human history and the petty trials and temptations of life. For example:

It is not the battle of Armageddon because we are involved. Not every battle is spiritual. Many so called "causes of God" are simply the selfish desires and whims of men. To hear some souls talk, one would think that all the causes they are for are God's major battles of life. In these days of pep pills, tranquilizers and other narcotics, we must realize that fully half of the battles of life are out of our own creation and not spiritual battles at all. God has already given us the mind and intelligence in Christ as his creation to overcome these flashpots we call "forest fires."

It is not the battle of Armageddon to take Christ seriously. Some feel that if they take God's Word too seriously they are bound to die a martyr at some burning fire stake in the world. To take Jesus seriously will not cause us to lose everything. To take Jesus with us into the everyday affairs and problems of life is to find victory not defeat. To accept and practice the teaching of Jesus means that we win most battles by default. The enemy disappears and is never engaged. Like Balaam discovered, when we are in the center of God's will we are most secure for God stands with us.

"Armageddon" refers in eschatology to that last great battle. See Revelation 16:16.

Putting It All Together

"In our lives, our churches and our convention, we shall seek to maintain that most precious of possessions — our own integrity. We shall avoid duplicity. We are not in the business of manipulating people, programs, preachers, laity, churches, money, departments or policies... Because we are committed to this principle, we shall act in faith that the Holy Spirit can and will guide us in these sessions, as we seek His will and therefore shall not depend upon what occurs in the corridors, exhibit centers or after session gatherings."

THE KBC PRESIDENT'S ADDRESS —

This week we meet for the 135th time as a convention. My first attendance at a Kentucky Baptist Convention, while a student at Georgetown College, was in this church. We were in one of our several crises in Christian Education. From this very platform, Drs. Ragland and Humphries debated the resolution of the matter. Other crises have followed. We have discussed Christian Education, Church and State, Booze, Allen and Hamilton surveys, constitutional changes, methods of electing board members, C.E.A., assemblies, lay evangelism movements, youth conventions, etc.

Generally the Western Recorder editorials preceding a convention let us know "what the issues are," and whether or not we may expect a "peaceful convention." Where are we this year in our Christian pilgrimage? What are the issues? What note should be sounded?

Any man who has been a pastor for a very long time will tell you that the past decade has been full of issues. Most of us remember well the "Fabulous 50's," the cry of "A Million More in '54" and we almost did. It was a great decade. Our Sunday Schools mushroomed, we constructed new buildings at an unprecedented rate, and baptized a generation born in the '40's. However, as we entered the 60's, there was some indication that something was in the wind, but we had little idea of what was really ahead. Then it happened: distrust, riots, rebellion, lawlessness, polarization and a counter-culture broke out. The churches, pulpits and pews were not unaffected. Wallace Fisher, since experiencing renewal in the Trinity Church in Lancaster, Pennsylvania, has been on the church renewal circuit. Recently he said, "Anyone who has been in church work for any length of time will tell you that it has been a different ball game since 1964."

During this period, the birth rate dropped to its lowest since the early 30's, post-war babies went away to college, statistics tapered downward, the ministry along with other leadership positions came under suspicion, methods were challenged, traditional forms were cast off. Consequently, we conducted surveys, analyzed procedures and realigned some organizations. Old questions popped up again. We went over some of the same theological ground we covered during the early part of this century. We discussed social vs. personal gospel, fundamentalism vs. modernism, authoritarianism vs. personal freedom, the "death of God," the "Secular City" and listened to the drum beat of social activism. However, we did not despair. The 60's taught us a lot. We had to

get over some of the flabbiness of the 50's. We had to tone our spiritual muscles. It was an exciting period in which to witness.

During this period in our convention, strong leadership in our executive and departmental offices stayed by the work. Leadership of lesser persistence and promotion may have become discouraged and dropped out. We continued to make progress. God was not dead. The truth prevailed. The fragmentation was not nearly so severe as many anticipated, or as the possibilities afforded. Many of our churches are in various ways stronger today than they have ever been.

Today it is the early 70's. We are experiencing an upsurge of mysticism, astrology and demonology on one hand, and a charismatic movement on the other. We hope for greater stability, not further fragmentation and polarization. This is a great day for the churches to be the churches of the Lord Jesus in the world. This present period may go down in religious history as one of the greatest.

Our convention and executive board worked beautifully through a period of leadership transition. A fine handbook of personnel policies and procedures has been adopted to make possible a solid, understandable, workable relationship and high morale for the fine group of servants in the various departments at the convention offices. The convention year just set a record in receipts, going far beyond the Cooperative Program goal. There is a spirit of optimism in the air. We believe the 70's can be a great decade. There are evidences of the movement of God's Spirit among us.

I think we come to this Convention wanting to "put it all together again." This would be my word to us — the word "INTEGRITY." It has been defined as: "quality of being, complete, undivided, unbroken, and unimpaired state, soundness, purity, honesty, uprightness." I refer to the integrity of our faith and our commitment. The mind is what we know, the heart what we feel and the walk what we do. Perhaps some would emphasize the intellectual; others the emotional; while still others would say, "What you do matters most." It isn't intellect alone — although we had better know what we believe and why. Nor is it emotion alone. Even though God is love, He is more than that. And James is right; there is no point in saying we believe, if we do not do the work of God. We shall try to put it all together, so that what we do shall be true to what we know and the way we feel. Integrity is the word.

(Continued on page 19)



President Wainscott Personifies Integrity

Integrity and humility are among the admirable traits of Harold Wainscott who will preside over the 1972 Kentucky Baptist Convention deliberations this week. A completely open and fair convention is assured because this man has never given the least hint of any other kind of operation.

Wainscott has the distinction and responsibility no other convention president in recent history has had. He will have presided over two successive annual conventions and one special session. As first vice president last year he was called upon to preside when President John Claypool moved to Texas shortly before the 1971 Convention. He also presided over the special session when Dr. Frank Owen was elected executive secretary. His performance at the 1971 Convention won for him not only universal appreciation but also election to the 1972 presidency without opposition. As chairman of the Executive Board which involves more responsibility and work than presiding over convention sessions he has worked faithfully, fairly and with good judgment.

No one knowing Wainscott expected otherwise. He is one of the finest products of Kentucky Baptist life. He is one of three Baptist preacher brothers from devout parents and a humble Baptist home. He paid the full price of excellent preparation at Georgetown College and Southern Baptist Theological Seminary. He was honored last spring with a doctor's degree from Georgetown College. His pastorates at Florence, Corbin, Pikeville and Owensboro represent widely separated geographical areas of the state. He is as familiar with the unique characteristics of Kentucky Baptists as any convention president could be.

Ministering In The Name Of Christ

"This is what God the Father considers to be pure and genuine religion: to take care of orphans and widows in their suffering, and to keep oneself from being corrupted by the world." (James 1:27 TEV) Thus did the apostle summarize religion. It is not that James discounted true doctrine but he stressed putting into practice what one professes to believe rather than merely mouthing it. Over and over the New Testament reminds us we cannot truly love God without loving our fellowmen and love is not merely

He is known as a well-rounded minister and man. His able preaching reflects careful preparation. He gives much of his time to the pastoral care of his flock and still has found time to serve on nearly every important denominational committee of the convention. He has the wisdom to take an occasional break to renew his body, mind and spirit in God's wonderful creation. And he doesn't just go to get out. He brings home the meat whether it's fish from Kentucky or Barkley Lakes or ruffed grouse from the rugged Appalachians.

Among the strong influences for good in Wainscott's life and ministry is Cornelia, his wife, who also comes from a fine Kentucky Baptist family, the Gaines. They have been one in devotion, in joys and in sorrows, including the accidental death of their only son in the prime of his life.

The one quality of those which characterize Harold Wainscott is captured by the word integrity, which is the theme of his presidential message found elsewhere in this issue. He can well call all Kentucky Baptists to integrity because he personifies his request.

The confidence of Kentucky Baptists has been well placed in President Wainscott and as he leaves the office he takes with him the appreciation of his fellow Baptists. What's more the outlook for future leadership of Kentucky Baptists is bright. There's little talk about who might be the next convention president but we have more than a few well qualified men from whom to choose. With the fine start of Executive Secretary Owen's administration, the best years of Baptists in Kentucky should be just ahead.

saying, "be warmed and filled," but the giving of "those things which are needful to the body."

Kentucky Baptists long ago took to heart the New Testament teaching concerning the fatherless. The care of homeless children has been dear to the hearts of many through the years. We were not always proud of the facilities we provided but we took care of this back in the forties with the construction of model homes for rearing and training children.

Like everything else in this rapidly changing

world, child care has undergone many changes in recent years. But while old approaches to ideal child care have given way to new ideas, the need for this ministry has not decreased but rather increased. Before modern medical developments and health care far more fathers and especially mothers died when young leaving orphan children. Though life expectancy has increased amazingly, divorce, child desertion and illegitimacy have also increased making for more and more children someone other than parents must rear.

The question is who will do it. If no one else does, the government will. The social and welfare programs of state and federal governments have grown phenomenally in recent years. The days have passed, it appears, when little children will be allowed to suffer for the necessities of life. The state will see to this.

This is great and thank God for such concern. But who pays the bill for state care and in whose name is it done? Of course we pay for this service with our taxes and it is done in the name of the state.

And so we face the choice; to give out of hearts touched by the love of Christ to meet needs in the

name of Christ or to be forced to pay more and more taxes to meet human needs in the name of the state. We know what our answer should be.

The temptation for religious agencies is to accept available state funds in payment for services supposedly rendered in the name of our Lord. Our Kentucky Child Care Board could become an arm of the state and be paid for the care of homeless children. That, however, would be a denial of our original claim to minister by giving from hearts touched by Jesus Christ. The day our Baptist Child Care Board becomes an employee of any government agency to minister to children in the name of our Lord and I know it, that's the day I will no longer support its ministry nor even advocate its continuation as a Baptist agency.

Through the years Kentucky Baptists have responded heartily to this cause. There is reason to believe we will continue to do so and reach the goal of \$375,000 this Thanksgiving. It would be very encouraging to those who have labored so faithfully in this ministry and to the new and able executive director, Bill Amos.

Do Something

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

The Columbia Broadcasting System has done it again. It has scheduled "In Cold Blood" for showing on Thursday night, November 16.

The movie was made from Truman Capote's chronicle of the mass murder of a Kansas family by two former convicts.

In refusing to show this morally offensive movie, executives of WLAC-TV, Nashville's CBS affiliate, said it was "too gory, too violent for showing on the home screen." Calling the film "... entirely unsuitable for prime time telecasting," the Nashville station manager said, "Even in the edited version CBS showed us, the content was unacceptable. If we aired that sort of violence and language in prime time, we would be ignoring the community responsibilities we are charged with." A Christian Life Commission spot check of CBS affiliates in seven southern states revealed that KDFW-TV in Dallas and WAGA-TV in Atlanta also were refusing to show "In Cold Blood." CBS affiliates in Detroit and Cleveland have also refused to air the film. The spot check indicated, however, that other CBS affiliates have elected to send this gore and violence and profanity out to the homes in their viewing territory. Furthermore, when a local affiliate of CBS refuses such a film, affiliates of other networks often accept it for showing.

A few weeks ago when a Columbia Broadcasting System official made a statement to Baptists implying the network's innocence, I said, "Let us wait and see if their future programming reflects an improvement over their former policy." We didn't have to wait long. With the scheduling of "In Cold Blood"

we see that the policy of showing morally offensive movies on television has not really changed at all.

Concerned Christians should be

careful not to be worn down to submission by the persistence of those in the television industry who seek profit at any price.

Call or write your local television station to support them in morally responsible programming.

Be equally alert in communicating your opposition when they do not exercise moral discernment in programming.

The use of economic power with advertisers, whereby business is given to those who uphold moral decency and withheld from those who flaunt it, is not only the television viewer's right: it is a clear responsibility.

The sickening profanity and immorality continuing this week to pollute the airwaves will be checked when the people of God harness their moral outrage. Do something!

Editor's Note: Both CBS affiliates in Kentucky have scheduled the movie for showing. In a telephone interview with WHAS in Louisville, the program director, Dick Sweeney, stated that the station's program manager had seen the movie and read the book. "We haven't seen anything in the movie that is objectionable," he added. "We wonder why this movie is being picked out and objected to."

Al Taylor, program director for WKYT in Lexington, said the movie was no worse than many movies seen and that his station intended to air the film as scheduled.

Voters Reject Parochial Plans

Voters in Maryland, Oregon and Idaho sent politicians a message on November 7: they do not want to be taxed to support parochial and private schools.

Maryland voters, by a 61,000 vote margin, turned down a state law which would have diverted an initial \$12 million annually to parochial and private schools under a complicated voucher plan. Oregon voters, by a 61% to 39% margin, rejected a proposal to weaken the state constitution's strict ban on tax aid for parochial schools. Idaho voters also defeated a proposal to change their state constitution to permit limited parochial school aid in the form of bus transportation.

The Maryland referendum on parochial aid was the hottest and most significant of the three. A coalition of educational, religious and civic groups, the Maryland Committee for Public Education and Religious Liberty, struggled against almost overwhelming odds to defeat the parochial measure. The full weight of the Roman Catholic Church was cast on the side of the aid plan.

The leading Maryland newspapers, leading political figures, and the state AFL-CIO favored the measure. The Roman Catholic pressure group which lobbied for passage of the aid program spent at least four times as much money as its opposition.

According to Glenn L. Archer, executive director of Americans United for Separation of Church and State, the national religious liberty organization which campaigned in all three states to defeat the parochial school aid drive, "the significance of these great referenda victories for church-state separation is that both national and state politicians are put on notice that the American people are not easily fooled: they do not want to be taxed for the support of sectarian institutions and they do not want public money diverted from the public schools."

Observers in Washington believe that these significant defeats for parochial aid will help chill efforts to get Congress to enact a \$1 billion parochial measure tentatively approved in October by the House Ways and Means Committee. (C/SNS)

G'town College Ups Tuition 15%

After two years without increased charges, Georgetown College tuition for 1973-74 will be \$1550, up \$200 per year from the present \$1350.

President Robert L. Mills said the increment was essential since the college has held the line against inflation as long as possible.

"We cannot compromise the quality of a Georgetown College education," Mills said. "Georgetown managed without an increase last year only by significant advances in gift income and by foregoing administration-faculty-staff increments."

Board costs for the 7-day meal plan will increase from \$515 to \$540 per year; and the 5-day plan from \$475 to \$500. Mills noted this is an increase of approximately five percent over a two year period when inflation has been more than double that amount.

Dormitory rentals for 1973-74 in Anderson and Knight Halls will be \$190 per semester. Allen Hall and Dorms 1, 2 and 4 will be \$200; and Dorms 5-12 will be \$205.

The increased telephone rate, now confirmed by the Kentucky Public Service Commission, will cause a one-time charge of \$7 per student for the second semester only of the current year. The college has no way of meeting this unanticipated cost but to pass it on to the student, the user of the telephone service, Mills pointed out.

Right On

FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention



A recent note from SBC executive secretary, Porter Routh, asks our confirmation of their auditor's report of our total gifts to Southern Baptist Convention causes over a nine-month period. The amount was nearly two million dollars going out beyond Kentucky.

It is a reminder that the wheels turn constantly in mission activity beyond our borders as well as within them. Verlin Kruschwitz says that Cooperative Program giving is a manner of perpetual motion in our task to evangelize the world.

Have you reviewed lately just what the Cooperative Program does? We have 15 departments under our general direction at Middletown. That is, 15 different general services that function as departments, and within each of them are multiple specific services to and beyond the churches in mission outposts and such all over Kentucky.

As Kentucky Baptists you have strong leadership in the personnel who direct these programs. Every day the wheels turn in their work and wherever they serve every day in Kentucky, you are there if you are a contributor to the Cooperative Program.

In addition to the above are our three colleges, the *Western Recorder*, the Child Care Program, Oneida and Clear Creek schools, Cedarmore, three hospitals and other causes in our state which share in your Cooperative Program gifts. On and on we could go in terms of our state's part in community centers, church loans and grants, etc.

Then we go outside our boundaries to the above-mentioned \$2 million, as it is divided among six seminaries, the Home Mission Board with nearly 2,600 missionaries throughout this nation and a similar number of Southern Baptist Convention departments or services that reach beyond state borders.

Next we move on out beyond our national borders through 2,600 foreign missionaries around the globe, consisting of preachers, teachers, surgeons, physicians, nurses, administrators, agriculturists, what-have-you. The wheels turn right on and the work progresses every hour around the globe in the name of Christ, and every time anything happens, anywhere in this vast mission program, you are there if you are a contributor to the Cooperative Program.

—Frank Owen

WESTERN RECORDER

People And Places

Glenn L. Archer, executive director of Americans United for Separation of Church and State, is scheduled to speak on Friday evening, November 17, at 8 p.m. at the Trinity Baptist Church in Newport. Archer will also address the Kentucky Baptist Convention in its Thursday afternoon session, November 16. His subject for the Newport address will be "Here We Stand."

George Jones, executive secretary of the Northern Kentucky Baptist Association, will preside at the Newport meeting to which the public is invited. The program will include musical selections by the Cathedral Choir of Lakeside Presbyterian Church and refreshments will be served following the program.

Archer is a native of Kansas, a lawyer by training and has been successful as a businessman, an educator as well as a national leader in efforts to preserve religious liberty.

The Yorktown Baptist Church, Louisville, dedicated new facilities in special services on November 5. The all day services included dedication of newly constructed facilities and unveiling of the cornerstone.

Special speakers for the occasion were Wayne E. Ward at the morning service, Eric Rust for the afternoon dedication service and Forrest Heeren for a musical program in the evening. Curtis L. Niceley is the Yorktown Baptist pastor.

Ronnie Huffman was licensed to the gospel ministry by the Highlands Baptist Church, Lexington, at the evening service on October 29. He is the son of Pastor and Mrs. Ralph R. Huffman, a graduate of Walton-Verona High School and is currently a ministerial student at Cumberland College, Williamsburg. The young licensed minister delivered the message for the service in which he was licensed.



Huffman

The Highlands Baptist Church, Lexington, reports a Bible study on the book of Galatians, October 30-November 3, led by H. C. Chiles. Chiles is retired and is pastor emeritus of the First Baptist Church of Murray.

The Aberdeen Baptist Church honored Mr. and Mrs. Lloyd Senters with a supper, entertainment and presented them with a set of table silver. Senters

has served the Aberdeen congregation as minister for five years.

At St. Matthews Baptist Church, Louisville, John J. Dorough of Plant City, Florida, brought the "charge to the candidates" for newly ordained deacons to Charles Renner and John R. Dorough, his son.

John R. Dorough is a recent graduate of Campbellsville College. He teaches at Waggener High School in St. Matthews. Mrs. Dorough is the former Lina Beth Cox of Campbellsville.

Charles Renner, a layman, and his wife, Millie, moved to Louisville from Chicago. They have three children.

Alton H. McEachern is pastor of the St. Matthews congregation.

The Richland Baptist Church, with the assistance of several churches of Little Bethel Association, ordained as deacons, Larry Bone, Floynoy Buchanan and Bill Winstead. John Boswell is pastor of the Richland church.

During the recent meeting of the Little Bethel Baptist Association, the messengers elected Curtis Slinker as moderator and John Boswell as assistant moderator. Both men are from Providence.

H. Kenneth Herren, an 11-year veteran of the Southern Seminary staff in Louisville, has been named director of Physical Plant. This new position will combine the two staff positions of director of housing and superintendent of buildings and grounds. He will be responsible for the management of all facilities of the seminary and will direct the work of the supervisory personnel responsible for building and grounds maintenance, custodial services and Seminary Village. He will also be responsible for campus security.

Catherine Bates, dean of women at Georgetown College, has been elected member-at-large of the executive committee of the North American Baptist Women's Union. She was elected at the fifth continental assembly held in October in Toronto, Canada.

Nine members of the Georgetown College Forensic Team, directed by Margaret Greynolds, took second place sweepstakes at Butler University Individual Events Tournament in Indianapolis, Indiana, October 27-28. In competition against 18 schools from eight states, Georgetown team members won trophies in six of the seven individual events.

Mt. Carmel Baptist Church, Utica, in Ohio County Association, celebrated a homecoming and note burning service on September 10. Richard Shields of Eastwood gave historical highlights about the church. Robert Lashbrook, Nashville, Tennessee, a former pastor, delivered the morning message. Clyde Voyles of Rineyville delivered the dedicatory sermon in the afternoon. Wal-

lace Morris of Bowling Green delivered the final message of the day.

A memorial service was conducted in memory of Robert Wade who was pastor during the building of the educational building.

David Scott, a member of First Baptist Church, Highland Heights, Kentucky, surrendered his life to God to serve Him as a minister of music. A senior at Highland High School in Fort Thomas, Scott sings in his church choir and is an accomplished pianist, according to Ronald Moore, pastor of the Highland Heights congregation.



Scott

James W. Burleson, minister of music and youth at First Baptist Church, Henderson, is a new member of "The Centurymen," a select singing group composed of 100 ministers of music from 24 states across the Southern Baptist Convention.

"The Centurymen" was organized in 1966 by the Southern Baptist Radio and Television Commission and is featured weekly on "The Baptist Hour."

Burleson also is a voice instructor at Henderson Community College and is a member of the Henderson County High School Band Boosters Club. He was graduated from Ouachita Baptist University at Arkadelphia, Arkansas, and attended graduate school at the University of Missouri in Columbia and Southwestern Baptist Theological Seminary in Fort Worth.

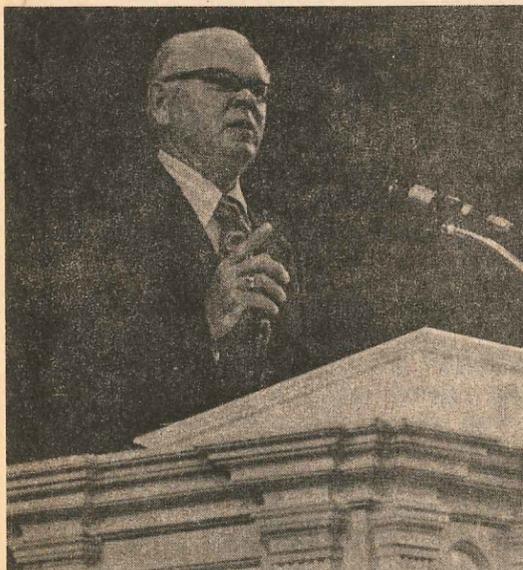
Mr. and Mrs. Burleson have three children: Jimmy, 14; Marcy, 9; and Christy, 2.

Douglas Ray Sjolander was ordained to the gospel ministry by the First Baptist Church, Richmond, on October 22. Sjolander has begun his fourth year as Baptist campus minister at Eastern Kentucky University and is an employee of the Executive Board of the Kentucky Baptist Convention.

Before coming to Kentucky, Sjolander served as minister of education and youth at the Laurel Heights Baptist Church in Winnfield, Louisiana, and held a similar position at the Central Baptist Church in New Orleans.

He received a bachelor of arts degree from Louisiana College and the master of religious education degree from the New Orleans Baptist Theological Seminary. He was licensed to preach by the Pineville Park Baptist Church in Pineville, Louisiana, on September 16, 1964.

Ralph Avenue Baptist Church, Long Run Association, adopted a resolution of respect for Ryan Hayse in their October business meeting. He was cited for service with "distinction and self giving."



MISSIONS — A. B. Colvin, director of missions, KBC, spoke at a recent Southern Seminary chapel service for a student-led "Missions Emphasis Week."

HMB Launches Televangelism February 11 On 20 Stations

"Spring Street USA," Southern Baptists' first attempt at presenting the gospel in a variety show format through television media, will premiere February 11, 1973, on 20 television stations across the nation.

The half-hour color program, first of a 13-week series, will feature evangelism leader Kenneth L. Chafin as host. Producer of the program is Truett Myers of the Southern Baptist Radio and Television Commission.

The Southern Baptist Home Mission Board had responsibility for content of the show, while the Radio-TV Commission cooperated with the production and distribution of the programs.

Although the premiere of "Spring Street USA" is not a major network showing, it will be broadcast over 20 stations mostly in the southern states, with plans to triple the number of stations by the end of the year.

The format includes music, interviews and a message by Chafin, former director of the Home Mission Board's Division of Evangelism who is now pastor of South Main Baptist Church in Houston.

Guests for the program include such notables as Norma Zimmer, soloist for the Lawrence Welk television show.

The Spring Street Singers, a newly

formed musical group, will appear regularly. Music by Beryl Red, president of B-R Productions and Generic Music Co. in New York City, one of Baptists' best-known composers and arrangers, will be used for the telecasts.

Chafin said that the show attempts in music, interviews and in message to communicate Jesus Christ and invite men to a personal relationship with Him."

Fred B. Moseley of Atlanta, assistant executive secretary of the Home Mission Board and acting director of the evangelism division, said that before

the year is out, the program will be broadcast on 75 or more stations throughout the nation.

Expansion of the program to additional stations depends partly on financing, Moseley said. He added that Baptists who would like for the program to be broadcast in their area and who would provide financial support toward purchase of time should contact the board.

The half-hour program and the singing group derive their names from the 1350 Spring Street address of the Atlanta-based Home Mission Board. (BP)



CELEBRATING — Harrod's Creek Baptist Church in Brownsboro celebrated its 175th anniversary November 5 with homecoming and note burning services. The old building, left, is a log construction which has been covered over with stucco. The new building, right, was constructed in 1965. Below, Buford Parrish, chairman of the building finance committee, sets fire to the note representing the total indebtedness on the new building. Hiram Taylor, president of the Crestwood State Bank, catches the ashes. Roy Thomas is pastor at Harrod's Creek.



Fund Drive Head Named

Paul D. McCandless, vice president and general manager of the Kentucky area for South Central Bell Telephone Co., Louisville, has been named chairman of the 1972-73 Georgetown College Annual Fund.

McCandless is a 1940 graduate of Georgetown College and currently serves on the college's board of trustees.

He joined the telephone company in 1940 in Owensboro and has served in virtually every management and supervisory position with the firm.

McCandless is a director of The Louisville Trust Co., Louisville Chamber of Commerce, The Greater Louisville Better Business Bureau, Norton's Children's Hospital, Louisville Kiwanis Club and Associated Industries of Kentucky.

He has been a director and served on the advisory committee of the Kentucky Independent College Foundation, Louisville Automobile Club, Blue Shield, Inc., Louisville Fund, Salvation Army Advisory Board and the Louisville Safety Council.



McCandless

266 STUDENTS
are now in training for the ministry or
some full-time Christian vocation

at CUMBERLAND COLLEGE WILLIAMSBURG, KY.

Two transfers from state supported colleges had this to say about Cumberland:



Steve Fegenbush
Louisville

"I feel that Cumberland College offers a student one of the best sources of religious training, plus a solid education, available in Kentucky." Said Steve



Ronald Huffman
Lexington

"I feel that Cumberland College is one of the finest Christian colleges anywhere. The Christian atmosphere here is very strong among students." Said Ronald

Mr. Ralph Hopkins
Dept. of Admissions
Cumberland College
Williamsburg, Ky. 40769

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Williamsburg, Ky. 40769

Chaplains Train Ministers As Well As Minister

While Baptist involvement in the hospital ministry reaches back to 1884, the ministry of chaplains in Baptist hospitals is relatively recent. It was not until the early 1940's that Southern Baptists began employing ministers to serve in their hospitals. In the north-eastern part of the country an emphasis on a minister-specialist serving as a hospital chaplain had begun 20 years earlier.

But before chaplains were available, worship opportunities were offered the patients in Baptist hospitals.

In 1925, a chapel was furnished for spiritual services at Kentucky Baptist Hospital. Later, in 1927, the hospital board employed the first full-time religious worker when Miss Sallie Priest became the "Hospital Missionary," having served formerly as a missionary in China for many years. The role she developed is the forerunner of the one now filled by hospital chaplains.

In 1945, Kentucky Baptist Hospital employed Wayne Oates to serve as its first chaplain on a part-time basis since he was a graduate student in Southern Baptist Seminary. His responsibilities included coordinating his work with the hospital hostess, activating a pastor-patient ministry, teaching and counseling student nurses, and being a worship leader.

His work was so successful that in less than a year he was offered a po-

sition on the faculty at the seminary and he tendered his resignation. Others who served for brief periods were James Lyn Elder and Zach Ford Bond.

In September, 1952, B. B. Hilburn assumed the position of chaplain and began his ministry of patient visitation, liaison with local ministers and churches, promotion of the Sunday School Charity Fund, leadership of the hospital worship, and Bible study at the school of nursing.

Chaplain Hilburn's interest in establishing a clinical training ministry for Baptist pastors in the field of hospital ministry prompted board of trustees' approval for the program. A step in this direction was made when a pastoral clinic was held in March, 1956, in conjunction with the Southern Baptist Seminary under the sponsorship of the Southwide Baptist Hospital Association. It was quite successful.

Hilburn was succeeded in May, 1964, by Walter C. Jackson, who continued an enlargement of the clinical pastoral education program. During these years this work has experienced several innovations and is now a well integrated part of the chaplaincy program at Kentucky Baptist Hospital. Students both from Southern and Presbyterian Seminaries participate in the various programs with many of them entering the active pastoral ministry. Several of these students have felt the challenge of the hospital chaplaincy ministry and have continued in this field.

At Central Baptist Hospital the chaplaincy program, as such, was carried on by the pastors of Elkhorn Association on a voluntary basis until 1956, when Henry Buchanan was employed for full-time work. Equipment for his ministry included a 75 seat chapel and a radio communications system to patient's bedside receivers.

Bill Bailey became the chaplain in September, 1970. Prior to that he served as assistant chaplain at Kentucky Baptist Hospital from January, 1967, to March, 1970, when he became a full status chaplain there.

Local Baptist pastors supplied a religious ministry to Western Baptist Hospital since its opening in 1958. Thirty Baptist ministers from the Paducah area rotated in the hospital as "pastor of the week." During this period Chaplain Hilburn of Kentucky Baptist Hospital conducted a pastoral care clinic to give information and encouragement to these pastors.

In 1958, George Miller was employed as chaplain. He served until 1963, and was succeeded by Harley C. Dixon who is still serving in this capacity.

The chaplain's role

The role of the chaplain in our Baptist hospitals is increasing in its significance, influence and stature as attested to by those who are affected by his ministry.

Baptists believe that a chaplain is, first and foremost, a called and ordained minister of the gospel. As such, he is led to answer God's call for this specific type of ministry and has dedicated himself to both the special training necessary for such a task and to minister within the hospital setting. He is called to be a representative of God, a witness to Jesus Christ and an instrument of the Holy Spirit as he ministers to the needs of men.

In the practical application of their role as hospital ministers, chaplains are members of the healing team dedicated to the care of patients. In their team role, they represent the principle that spiritual health is of equal importance to the physical and mental health of hospitalized patients.

The ministry of the chaplain includes at least three major areas of responsibility. Of primary significance is his relationship to patients and their families. Supportive care in the name of Christ is offered. Terminal patients; critically and seriously ill patients; patients referred by doctors, nurses, pastors and many others; emergency patients; injured patients; surgical patients; recently bereaved patients; and other special kinds of patients receive the chaplain's primary time. The pa-

tient's family and especially the next-of-kin are always considered to merit attention from the chaplain. While different hospital settings dictate a variety of approaches, each chaplain establishes his own priority scale for ministry to patients and their families.

The second area of the chaplain's ministry relates to his ministry to the hospital staff, employees and students. The proper role of the chaplain is to include the encouragement of each staff member, employee and student in the profession and practice of the Christian faith. Hopefully, the person has his own faith and his own pastor. However, on occasion, the chaplain may function as a minister for these people. He becomes a minister of comfort to a doctor, nurse or student when one of their patients receives bad news, or when the patient dies. With their spiritual energy replenished, they are able more quickly to adjust to the continuing needs of other patients.

This is also true when the chaplain functions as a counselor in matters of personal and spiritual conflict which may interfere with the morale or functioning of the staff member, employee or student involved in patient care. It is an important principle of the hospital chaplaincy that to minister to an employee or staff member in personal distress is to minister to every patient for whom they are responsible for care.

When staff, employees and students learn to include spiritual ministry in their patient care, the total impact of the hospital ministry for Christ is enlarged.

Of special note is the teaching ministry with regard to seminary students and pastors who rotate through the educational programs sponsored by the hospitals. These include special workshops, seminars, classes on hospital visitation and full programs of clinical pastoral education. Those who participate in these programs minister to the patients in the name of our Lord and in the name of Baptists. Their involvement in these programs enlarges the



Chaplain Walter Jackson guides students and pastors through training courses.

scope of their effectiveness in the specifically spiritual ministry of hospitalized people. Such programs also provide for increased skill in hospital ministry among our present and future pastors.

The third area of the chaplain's ministry relates to his ministry to the community. This includes liaison with the churches and with the pastors, other denominational institutions and organizations, professional groups of physicians, nurses, practitioners and various community groups. In general, the chaplain serves as a missionary for more Christian patient care in the community.

Because of the many facets of the work of the chaplain in our Baptist hospitals the men who serve in this capacity must be prepared for it by way of training and experience. They must have a college and seminary degree as well as training in a pastoral care education program that affords them experience in the setting and activities of a hospital.

In order that Kentucky Baptists may become better acquainted with the chaplains in each hospital the following brief biographical information and something of their program of pastoral training is given below. The pictures seek to illustrate the various major aspects of the chaplains' responsibilities.

WESTERN BAPTIST HOSPITAL:

Harley C. Dixon, a native of Kings Mountain, North Carolina, holds a degree in psychology from Furman University in Greenville, South Carolina, and a master of divinity degree from the Southern Baptist Seminary in Louisville. He is accredited as a professional hospital chaplain by the American Protestant Health Assembly and is a Fellow in the College of Chaplains. He has served there for ten years.

On September 11 of this year Dixon, in cooperation with the Mid-Continent Bible College, Mayfield, began a course in clinical pastoral education.

In the new expanded facilities now nearing completion at Western is an improved use of the medium of tele-

vision. Chaplain Dixon will be able to televise the religious services from the new chapel, through closed circuit television, to each patient's room.

CENTRAL BAPTIST HOSPITAL:

Bill B. Bailey, Jr., is a native of Greenville, South Carolina. He has a BA degree with a major in history and a minor in psychology from Furman University, Greenville, and the M.Div and ThM degrees from Southern Baptist Seminary. He has served two years at Central.

Chaplain Bailey spends a great deal of time working with the churches and pastors of his area and sponsors educational programs and seminar-type workshops. These deal with all aspects of the patient's hospitalization and the most appropriate ways of visiting and ministering to them.

A program of pastoral clinical education has been approved by the administrative board at Central and it should be activated in the near future. It will offer training courses for pastors and seminary students in the field of hospital ministry and will combine lecture and discussion methods with practical experience being gained in the patients' rooms, emergency room, chapel services, etc.

The regular chapel services are broadcast to the patients' rooms for those who wish to listen on their bedside radio receivers.

KENTUCKY BAPTIST HOSPITAL:

Walter C. Jackson, a native of Chester, Pennsylvania, has a BA degree from the University of Richmond and a BD, ThM and ThD from Southern Baptist Seminary.

Kentucky Baptist Hospital has begun a new relationship with its chaplaincy training program beginning in September of this year. A class for chaplains with 23 students enrolled meets for instructions at Kentucky Baptist Hospital. Eight of these students visit patients at Baptist Hospital and the other fifteen minister to patients in the hospitals of the Louisville Medical Center (Children's, Methodist Evangelical, Jewish, Louisville General, Child Evaluation Center).



Chaplain Bill Bailey spends hours each day talking with patients about problems.



Chaplain Harley Dixon counsels with a staff member, Western Baptist Hospital.

Staff Changes

John L. Clements of Lexington has accepted the call of First Baptist Church, Leitchfield, to serve as minister of education and youth. Formerly he has served as a missionary journeyman in Rhodesia, a recreation assistant at First Baptist Church, Dallas, Texas, guest relations director at Ridgecrest Baptist Conference Center and four years on the Ridgecrest recreation staff.



Clements
and four years on the Ridgecrest recreation staff.

The new pastor of Beechmont Baptist Church in Louisville is **W. C. Campbell**. He resigned the pastorate of First Baptist Church, Greenville, to accept the new position. Other pastorates held include the First Baptist Church in Taylorsville.



Campbell

Bob E. Martin, pastor of Graefenburg Baptist Church in Shelby County Association, has resigned to become pastor of the First Baptist Church of Morganfield effective November 26.



Martin

He is married to the former Joyce Ann Whittaker of Bowling Green. The couple has three children.

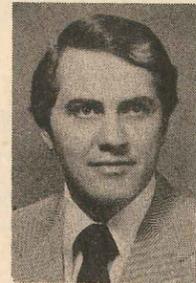
Leo M. Buschur is now pastor of Fairview Baptist Church in Ashland. He comes to this position from the pastorate of First Baptist Church, Enon, Ohio, where he served for almost four years.

A graduate of Clear Creek Baptist School in Pineville, Buschur also attended Wayland Baptist College in Texas. He also served as pastor of several Texas churches.

The Buschurs moved to their new church field October 18. The couple has two daughters.

Ralph W. Hodge will begin duties as pastor of Bethlehem Baptist Church

in Louisville, on November 18.



Hodge

The new Bethlehem pastor is a native of Corbin. He served a three year tour of duty in the Army prior to attending Cumberland College where he graduated in 1967. He will soon complete work for the master of divinity degree at Southern Seminary. He and his wife June have a three year old daughter, Christy Lynne.

Ben Moore has resigned as pastor of the Chevy Chase Baptist Church, Lexington, to enter the full-time preaching ministry. He served the church for three years after coming there from the pastorate of churches in Scott and Madison counties and in Indiana. Moore's new ministry will be connected with the One Way Evangelistic Association, Inc., which is based in Lexington.



Moore

V. Bradford Curry, former Kentucky Baptist pastor, has been elected as superintendent of missions for the Indian River Baptist Association in Florida. According to information received from the Indian River Association, Curry began his work on November 15 and will reside in Fort Pierce.

He is a native of Tennessee and was trained in Union University, Jackson, Tennessee, and Southern Baptist Theological Seminary, Louisville. He served as pastor of the Glasgow Baptist Church and has also served pastorates in Illinois and Texas. He moves to his Florida post from the pastorate of the Ridgecrest Baptist Church, Dallas, Texas.



Grimes

Donald O. Withers, pastor of the Bay Point Baptist Chapel in St. Petersburg, Florida, will become pastor of the Buck

Kenneth Wayne Grimes, a student at Clear Creek Baptist School, has been called as pastor of East Pineville Baptist Church, Pineville. He is the former pastor of First Baptist Church of Williamsburg, Indiana.

Grove Baptist Church, Ekron, on Sunday, November 26. Withers is a native of Russell Springs and was pastor in Pulaski County and Lincoln County before going to Florida. In addition to his responsibilities as Buck Grove pastor he will be resuming his studies at Southern Seminary. He is married to the former Mary Jane Weddle of Nancy, Kentucky. The couple has two children; Royce, 9, and Jeff, 12.

Alan Chamness began his service as minister of music at Eastern Parkway Baptist Church, Louisville, on October 15. Roy L. Puckett is pastor of the church.

Paul Hatfield has accepted the position of superintendent of missions for Bell Association. He goes to this post from a seven year pastorate at Broadway Baptist Church, Lexington. Previous pastorates include Hillcrest Baptist Church in Lexington, Warsaw Baptist Church at Warsaw, and Palestine Baptist Church at Campbellsville.



Hatfield

A graduate of Campbellsville College, Hatfield also attended Clear Creek Baptist School and Southern Seminary. He began his work in Bell Association in early November.

William A. Curl has resigned as pastor of the First Baptist Church, Mt. Sterling, to accept the position of associate pastor of the First Baptist Church, Orlando, Florida.



Curl

His last public service in Mt. Sterling was Sunday, October 8, after which a reception in his honor was held in the church's Fellowship Hall. The Curls came to Mt. Sterling in August, 1965. Prior to that he was associate pastor of the Rosemont Baptist Church, Lexington, and pastor of the South Fork Baptist Church in Lincoln County.

Since coming to Mt. Sterling, Curl has been active in civic affairs. He has served as lieutenant governor of the Kentucky-Tennessee District of Kiwanis International; president and director of the Mt. Sterling Kiwanis Club; president of the Mt. Sterling Elementary PTA and as a member of the Mayor's Citizens Advisory Council. He is a past president of the Montgomery County Ministerial Association, has directed the Mt. Sterling Community Chorus, and served as pastor-advisor of the Kentucky Baptist Association for ministers of music.

LAST IN A SERIES —

Rebuilding The Ravaged Land

By James McKinley
Missionary to Bangladesh

Bangladesh had been liberated. Her ten million refugees returned from India. Her other estimated ten million refugees, scattered throughout the countryside, returned to their homes. However, only a few of these twenty million returned to their houses. They had been burned by the Pakistani Army. The earth was the home to which they returned.

Often, elderly people found it almost impossible to even locate the plot of ground where their houses had stood. After all, most earth looks the same.

Not only had their houses been burned but all of their personal belongings had been burned or taken by the Army and its collaborators. Some of the refugees were eventually able to find their cows. However, most of them did not and this created a real problem since the cows were used to pull the plows. Of course, the plows, too, had often been taken away or burned.

It was reported that three million Bengalis had been killed. Also, the number of houses burned was estimated to be two and one-half million. Bridges by the hundreds had been destroyed. Factories were closed due to lack of raw materials. Many essential parts of large machines had been taken away by the enemies of the Bengalis.

Food godowns (warehouses) were empty. Simple equipment needed for rice cultivation had been destroyed.

The great question was, how can 75,000,000 people, crowded into an area approximately the size of Arkansas, even hope to live under such circumstances?

Many of the 65,000,000 who lived in Bangladesh during the freedom struggle suffered even more than the refugees in India. They were in constant fear of what might happen the next moment.

One of the greatest fears was brought about by the Pakistani military force's savage treatment of young Bengali ladies. Even though it seems impossible to arrive at any kind of a reasonable estimate of the number, it was reported that 200,000 Bengali ladies were raped by the soldiers. This brutality alone was enough to destroy a nation. There is no doubt — many of those in the Pakistani Army looked upon the Bengalis only as animals.

During the days of the freedom struggle I had wanted so much to help those who were enduring this barbaric treatment. This was almost an impossibility. Any type of assistance supervised by the government would have meant aiding the collaborators of the Army.

The Day of Liberation changed all of this. Even though we were Americans and our government had given support to Pakistan, still the people and government of Bangladesh were ready to accept us. The sympathy for the Bengalis by most missionaries had been well known.

Missionaries did not have to wait for government approval to begin aiding the people in their rehabilitation. Relief agencies were treated differently. Our being in the country was itself permission, within reasonable limits, to begin aiding these people who had been so brutally beaten.

At the time of my second visit back to our home in Feni after the war, I offered myself to the local leaders for whatever type of help I might be able to give. I was shown a village a short distance from our house. In this village 117 houses had been burned. Though I knew little about building any type of house, I could and did learn. Almost \$25,000.00 was needed to build these houses.

We missionaries asked for and received enough money from our Baptist people to begin this work and a similar work in three other village areas. We were deeply grateful to them for responding to our request through the Foreign Mission Board.

Along with the village residents, the Bengali carpenters and other interested persons, I spent ten days building the first house — going through the learning experience. We supplied all of the materials and the carpenters for the construction. The owner of the house supplied all other help, including labor for the earth work. If the owner of the house had other work, and many did, he had to arrange for relatives and friends to do his share of the construction.

These people, who had and were suf-

fering so much, worked diligently to help themselves. They often carried heavy building materials great distances into the late hours of the night. I hope I did not seem too "hard." I wanted them to have a large share in what was being done.

In most instances the building scene was beautiful. Girls and boys, women and men formed "trains" to move the materials across the fields to their plots of land — the building sites.

Watching them work was a real encouragement to me. One particular work impressed me much. Ladies in a village built a large earthen stand. They worked on it many hours. I watched in joy and amazement as it was completed. Its purpose — to keep the sun-baked earthen water containers off the ground. Absolutely no expense had been involved. This was even before they had a house in which to live — suffering people helping themselves.

It was my privilege to build 301 houses in the area near our home in Feni. The funds for these came from Southern Baptists. I also helped build 200 houses following the war in the area where the terrible tidal wave had struck. Funds for this work came from others.

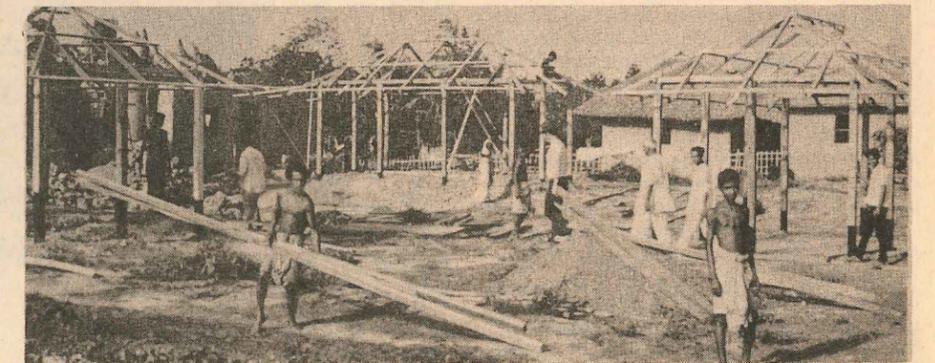
My missionary companions were busy in three other areas trying to assist those who had so little. The total number of houses constructed will probably reach 2,000.

Concerned people continue giving as they hear more of the suffering to the Bengali people.

Our missionaries, feeling the compulsion to continue their assistance, are now turning to agricultural rehabilitation. Their efforts are being directed toward helping the Bengalis to earn or grow their own "bread."

I feel, though I try to be cautious, that this land may become one of the world's most responsive to the Gospel. Though I recognize many uncertainties, the least that we can do is pray that this response may come.

My family and I look forward with much excitement and anticipation to returning to our beloved "Golden Bangladesh" at the end of our regular furlough.



Missionary R. T. Buckley, center, talks with a worker at a home site near Comilla

Embezzlement Suspected Among Indiana Baptists

In a called meeting at Indianapolis, the executive board of the State Convention of Baptists in Indiana voted to receive their 1971 audit of financial records, and discussed alleged undocumented disbursement of convention funds.

The board approved a resolution authorizing executive secretary E. Harmon Moore to file a "proof of loss" with the Fidelity Insurance carrier for recovery of funds, if and when any losses are verified, according to a report in the *Indiana Baptist*.

In discussing the audit, Moore told board members that the 1971 audit had been delayed because certain financial records in the bookkeeping office had not been maintained during 1971, or could not be located.

As a result, the convention's auditors reconstructed the accounting records from available information such as cancelled checks, duplicated check copies, bank statements, invoices, daily cash receipts, remittance advices, and other source documents.

Moore told the board that the bookkeeper was terminated on September 29 because of "extremely poor performance related to 1971 records."

The auditing firm also had been au-

thorized to reconstruct the necessary books and audit the financial records for the period January 1, 1972, through September 30, 1972.

In discussing the 1971 audit, Moore noted that \$1,450 was listed as "undocumented disbursements."

The board was advised by legal counsel to limit disclosure of information of known facts, and that no further information be given until an investigation has been completed.

SBC Income Up During October

The Southern Baptist Convention began a new fiscal year in October with a big increase in contributions through the denomination's unified budget, the Cooperative Program.

For the month of October, gifts through the Cooperative Program totaled \$2,715,055, an increase of \$217,413 or 8.7 percent over gifts for the same month in 1971.

SBC officials said they were greatly encouraged by the way Southern Bap-

In an editorial in the same issue as the news report on the board meeting, the *Indiana Baptist* noted that the state paper was "telling the truth and trusting the people."

"Some denominations with different organizational structures would seek to keep any unpleasant news — no matter how important or insignificant — from its people... but Baptists have prided themselves on the right of the people to know," the editorial said.

tists were starting the year. It was the first month of a new fiscal year running from October 1 through September 30, 1973.

The amounts included in the financial report prepared by the SBC Executive Committee reflect contributions to national and worldwide Baptist mission causes but do not include gifts to local and state Baptist mission efforts. (BP)

AS NATIONAL BIBLE WEEK BEGINS —

Make Bible 'Touchstones' Of Life, Nixon Asks

President Nixon has called on all Americans to join in observing National Bible Week, November 19-26, and make the teachings of the Scriptures "the touchstone of their lives."

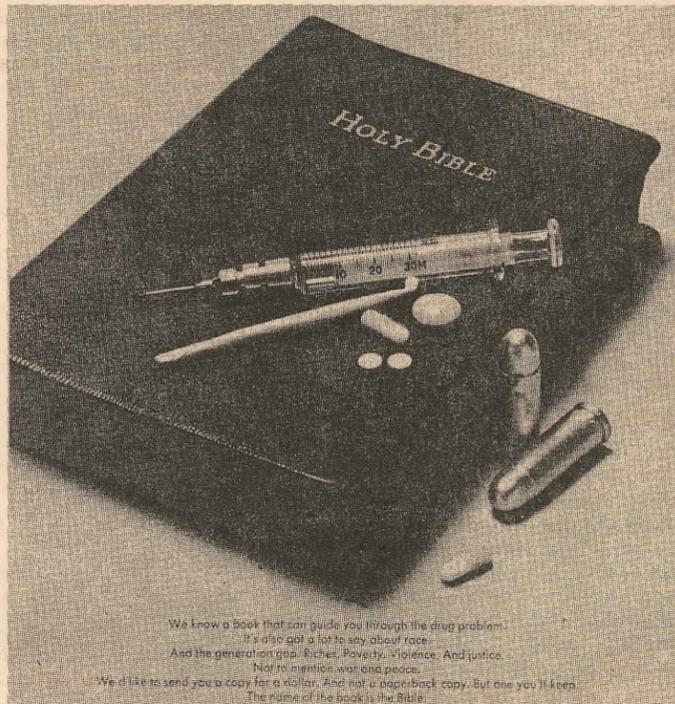
Mr. Nixon issued a statement on the value of Scripture-reading in his role as honorary chairman of the 32nd annual Bible Week, which takes place during Thanksgiving week in conjunction with the nation's only non-sectarian religious observance.

Mr. Nixon placed particular emphasis on Bible-reading by young people, who are the focus of a special advertising campaign being conducted to encourage participation in Bible Week.

"There are times in the lives of each one of us when the inner strength by which we face our daily challenges must be replenished and refreshed," Mr. Nixon said. "There is no finer source for such revival of our spirits than the Holy Writ."

He emphasized that there is a "wealth of sustenance and inspiration" in the Bible, which offers "immeasurable comfort" to those seeking its wisdom. It will be appropriate during Bible Week for Americans of all ages to be "reawakened to the gain and the good that can derive from frequent reading and devotion to the Scriptures," he added.

Referring to the value of the Bible in the lives of young people, he declared that it is especially fitting to provide them with a full opportunity "to grow in appreciation of the Word of God" so they can be better equipped "to do His work on earth for the good of all mankind."



GIFTS — Premier Kakuei Tanaka of Japan looks at a Bible given him by Col. James Irwin, left, former Apollo astronaut who is visiting heads of state in several Asian countries this fall.

Federal Court Voids New Hampshire Plan Aiding Church Schools

New Hampshire federal district court judge Hugh Bownes has struck down as unconstitutional an arrangement between the Nashua School District and a Catholic parochial school. The court agreed with the plaintiff, Americans United for Separation of Church and State, that the "dual enrollment" plan under which Holy Infant Jesus School was largely financed with tax funds violates the First Amendment.

Under the Nashua plan teachers of "secular subjects" were dispatched by the public school board to teach in the parish school and their salaries were paid from public funds. The rooms in which they taught were part of the parochial school, and the public school board paid a rental for them and designated them as "public." Religious instruction was barred in these particular rooms, which were otherwise an integral part of the Holy Infant Jesus School.

What impressed the court was the fact that the partnership of state and church was carried beyond the point of mere association or even entanglement. As Judge Bownes noted: "Public and parochial facilities are not entangled (here) but are merged into one." (C/S NS)

Irwin Sees President Thieu, Other Vietnamese Officials

Continuing his mission of calling on heads of state and addressing crowds in the Far East, former astronaut James B. Irwin met with president Nguyen Van Thieu in Saigon and spoke to officials and groups in three cities of South Vietnam.

Irwin, retired Air Force colonel who explored the moon's surface during the Apollo 15 mission, has been traveling in Asia for a month at the invitation of the Southern Baptist Foreign Mission Board.

While in Vietnam, he also talked with U.S. ambassador Elsworth Bunker and the mayors of Saigon and Danang.

Thieu received Irwin and Southern Baptist missionary Lewis I. Myers, Jr., at the Independence Palace. Following introductions, Thieu is reported to have said, "I am very busy at this time, you know, but when I heard you were here, I said, 'I want to see what a man who has been to the moon looks like.'"

According to missionary Betty Merrill, Irwin told president Thieu, "I am on a new mission — a mission of explanation of technological advance and personal spiritual renewal."

Then Irwin showed Thieu the two rocks he uses to illustrate his talks. One is a "worry stone," a symbol of superstition, and the other a facsimile of a moon rock, symbolizing materials. Then Irwin showed Thieu a Bible, symbolizing the rock of faith in God.

He gave Thieu a Bible in the Vietnamese language, imprinted with the symbol of High Flight, Irwin's inde-

pendent organization through which he promotes Christian ministries.

Other gifts to Thieu included a Vietnamese flag which had been taken to the moon, a framed photo taken on the moon, and an Apollo 15 suit patch.

Thieu gave Irwin a medallion and two lacquered jewelry boxes, one for Irwin and one "on behalf of Madame Thieu to Madame Irwin." Mrs. Irwin and their daughter, Joy, are traveling with him.

Following the meeting with Thieu, the Irwins and missionary Myers flew to Hue where Irwin spoke to 1,000 invited guests in a theater.

From there they went to Danang for talks to Baptists and their guests at Hope Baptist Church, to Danang city officials at the "Chamber of Commerce" building and to Vietnamese Regional military officials.

He had begun his visit in Saigon with an appearance before 800 Americans in the Air Force Chapel at Tan Son Nhut Air Base. He later held press conferences and taped interviews for Vietnamese and U.S. armed forces television channels.

Irwin had talked with Prime Minister Kakuei Tanaka in Japan, President Chung Hee Park in Korea, and Madame Chiang Kai-Shek in Taiwan, and he had stopped in Hong Kong before arriving in South Vietnam.

His Foreign Mission Board-sponsored trip was to end November 14 following appearances in the Philippines, Indonesia, Australia and New Zealand. (BP)

Texas Exec. Announces Retirement Plans

T. A. Patterson, executive secretary of the Baptist General Convention of Texas, told messengers to the annual convention in Abilene, Texas, he plans to retire at the end of next year after 13 years as head of the nation's largest Baptist state convention.

Patterson, 66, will retire December 31, 1973. He will reach the retirement age of 68 in April, 1974.

Under a procedure recommended by a special study committee in 1969, the executive board of the Texas convention would appoint a special 14-member nominations committee to select a successor to Patter-

son. Final decision on selection procedures will be made when the board meets December 12.

During a 43-year career in the ministry, Patterson, a native of Floyd, Texas, has held seven pastorates in Texas and Oklahoma. Before assuming the top Texas Baptist post in 1961, Patterson was pastor of First Baptist Church, Beaumont, Texas.

Previously, he had been pastor of churches in Dallas, Fort Worth, Colorado City, Roscoe, and Whitesboro, Texas, and in Hollis, Oklahoma.

He is a graduate of Hardin-Simmons University, Abilene, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, where he earned the doctor of theology degree. Hardin-Simmons has also granted him an honorary doctorate. (BP)



Patterson

Abortion Questions Argued Before Supreme Court

The United States Supreme Court has an opportunity in its new session to speak on a subject that has major moral and religious implications — abortion.

In what is almost sure to become a landmark decision affecting abortion laws in all the states, the Supreme Court must confront questions that are both philosophical and moral as well as legal.

Does a woman have a constitutional right to decide for herself if she will have an abortion? What about the rights of the physician who performs the abortion?

Does a fetus have constitutional rights? If so, what is the obligation of the state to protect the rights of the unborn? How should these rights be balanced against the rights of the "born"?

At what point does "human-ness" occur in the fetus? Who should decide at what point "personhood" begins in the fetus? Should that determination be a medical one, or a religious and philosophical one?

These are some of the questions presented to the court during rearguments on two cases the court delayed action on last year. The two cases are *Jane Roe vs. Henry Wade* and *Mary Doe vs. Arthur K. Bolton*.

At issue are the anti-abortion laws in Texas and Georgia where lower courts have issued declaratory judg-

ments that the state laws are "overbroad" and "unconstitutionally vague," and that a woman "has the right to choose whether to have children."

Also, the three-judge panel in Texas agreed that the Texas law "gives no meaningful indication to physicians of the conditions under which an abortion may legally be performed."

The assistant attorney general of Texas, Robert C. Flowers, said during his 30-minute presentation that "it is the position of the state of Texas that the fetus is a person from the time of conception." The state maintains that the "potential" is there, he said.

"The human-ness of the fetus is the crux of the moral and legal debate over abortion," the Texas brief maintained.

Mrs. Sarah R. Weddington of Austin, Texas, represented a group of women attacking the state's abortion laws.

"We are not here to advocate abortion. We are not here to ask the court to say that abortion is good. We are here to plea that the decision should be made by the individual and she has a constitutional right to make this decision," Mrs. Weddington urged.

In the Georgia case, Mrs. Margie Pitts Hames of Atlanta represented a group opposed to the Georgia law which permits abortion only to save the life of the mother. The Georgia law allows an abortion also if there is danger to the health of the mother, if the child may be mentally or physically defective or if the woman has been raped.

Representing the state of Georgia was Mrs. Dorothy T. Beasley, assistant attorney general for Georgia. Mrs. Beasley insisted that a part of Georgia's public policy "is to protect fetal life." While declaring that the "victim of abortion is the fetus" not the mother, Mrs. Beasley admitted that "there is a grey area where it is not known when life begins."

But, Mrs. Beasley contended, "the fetus has the right to be left alone." (BP)

New York's Church School Aid Appealed To Supreme Court

The United States Supreme Court has agreed to hear arguments on the constitutionality of a state law compensating parochial schools for part of the expenses incurred in carrying out certain services required by that state.

At issue is New York state's Mandated Services Act of 1970 which was designed to reimburse private and parochial schools for the costs of maintaining attendance records, administering regents' examinations and conducting similar services required of all public and private schools in the state.

In April of this year a three-judge panel ruled two to one that the statute is unconstitutional.

The appeal to the Supreme Court was brought by education officials in New York and five parochial schools. Originally the suit was filed in the U.S. District Court for the Southern District of New York by the Committee for Public Education and Religious Liberty (PEARL).

The case will give the high court a chance to spell out what it meant last year when it said that "secular, neutral and non-ideological" activities by religious schools could receive public subsidy without compromising religious neutrality.

In an opinion written by Judge Morris E. Lasker, the lower court held that the law is unconstitutional on two counts. First, the state cannot administer the act without surveillance and controls, which would foster excessive entanglement. Second with surveillance and controls to see if the money is properly used, the funds would amount to direct aid, which is forbidden.

The majority held further that the program which cost \$24 million the first year would aggravate "divisive political activity . . . along religious lines." Even if other observations were not true, the district court panel said, the law "would still be flawed" because of this consideration. (BP)



BREAKING GROUND — On September 3, Southside Baptist Church in Louisville broke ground for a \$208,000 multi-purpose building. The new building will include a gymnasium, kitchen facilities and Sunday School rooms. Groundbreaking ceremonies were held on the last day of the pastorate of William Weedman at Southside. Shown in the picture is E. H. Riggs, who was the first to break ground. The new building will be named the E. H. Riggs Activities Building. Also shown in the picture to Riggs' left (and from left to right in the picture), are Mitchell Sanders, representing the architectural firm of Hartstern, Schnell, Campbell, and Schadt; and Don Purvis of C. T. Love and Associates, the general contractors.

Court Hears Compulsory Chapel Case

The federal government has asked the U.S. Supreme Court to hear its complaint against a U.S. Court of Appeals ruling which held that compulsory religion at the nation's three military academies is unconstitutional.

In an appeal for a writ of certiorari (a petition for review), Solicitor General Erwin N. Griswold maintained that the military should have the right to restrict the religion clauses of the First Amendment "to the extent necessary" to ensure effective military training.

"The academies' chapel attendance requirements are a valid exercise of authority by the military over its own personnel; they restrict First Amendment interests only to the extent necessary to vindicate legitimate military need," the Department of Justice declared in its appeal filed with the Supreme Court.

"To say that this is an establishment of religion is to be tyrannized by labels, while unduly denigrating the authority of those responsible for the ed-

ucational program of the military services . . ." the government said.

On June 30 of this year, the United States Court of Appeals for the District of Columbia ruled two to one in the case of *Anderson vs. Laird* that compulsory church or chapel attendance at the military academies violates both the establishment and the free exercise clauses of the First Amendment.

The court of appeals' chief judge, David Bazelon, held that mandatory chapel attendance is a violation of the establishment clause on the ground that there are "no overriding secular interests which could ever justify a government's imposition of those religious activities which the clause was written to abolish."

If the Supreme Court decides to hear the case of *Anderson vs. Laird*, the Baptist Joint Committee on Public Affairs again will be among the list of groups filing amicus curiae (friend of the court) briefs, according to a decision of the committee meeting in semi-annual session early in October. (BP)

Briefing Confab Draws Record Crowd



In the conference for chairman of associational mission committees, George Stack, left, district missionary for Owen County and Ten Mile association, and Louis Shepherd, right, missionary in Pulaski County, confer with Warren Rust from the Southern Baptist Home Mission Board. Rust is a native of Covington and a former Kentucky Baptist pastor.

The annual briefing conferences for newly elected leaders in the district associations were well attended and very successful, according to Baptist Building personnel in charge of the sessions. The facilities at Cedarmore Baptist Assembly were not adequate to accommodate the whole group at once and so two identical briefing programs were conducted during the week of October 23-28. Registration figures reveal that a total of 386 officers from 70 associations were present.

These training sessions have proved to be very helpful, according to those elected to leadership positions in the local associations. In addition to the various staff members from the Baptist Building, faculty members are brought in from the Southern Baptist Sunday School Board, the Home Mission Board, the Stewardship Commission and other Southern Baptist Convention agencies as well as from the pastorate.

Variety Is Mark Of Drama-Vocations Confab At Cedarmore

Serious drama, comedy skits, choral readings, monologues, growth games, conferences and celebration will be the make-up of the 1972 Drama-Vocations Conference.

The faculty will be made up of experienced people in the fields of drama, vocational guidance and music, according to Mic Morrow, conference coordinator.

Sarah Miller, Christian dramatist, will lead a conference for adult leaders on the basics of drama. She will also direct a youth conference for those who want to know how to select and use skits and short plays.

Bill Estes, specialist in vocational guidance, will guide a conference for adults on how to help youth make vocational choices.

Richard Ham, music consultant, will act as master of ceremonies and direct the singing and celebration period.

Tom Smoot, minister of education and youth at Eastwood Baptist Church in Bowling Green, will direct two of the dramas to be presented. Smoot will also conduct a conference on the use of pantomime in Christian drama.

Mel Doughty, minister of youth at the First Baptist Church in Owensboro, will direct two plays for presentation. He will lead a conference for youth on dramatic readings.

The conference is scheduled for the two days after Thanksgiving, November 24-25.

Reservations can be made by contacting Cedarmore Baptist Assembly.

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2. FREQUENCY OF ISSUE	Weekly Jan. 8th & July 8th	
3. LOCATION OF HEADQUARTERS OF PUBLISHER (Not printer)	1070 Shelbyville Rd., Box 4200, Middletown, Kentucky 40063	Jefferson County
4. LOCATION OF BUSINESS OFFICES OF PUBLISHER (Not printer)	1070 Shelbyville Rd., Box 4200, Middletown, Kentucky 40063	Jefferson County
5. FULL NAME AND COMPLETE ADDRESS OF PUBLISHER, EDITOR AND MANAGING EDITOR	WESTERN RECORDER, 1070 Shelbyville Rd., Box 4200, Middletown, Kentucky 40063	
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Baptismal Issue Keeps South Carolina Church Out Of Association

Abbeville Baptist Association in North Carolina, which two years ago voted to withdraw fellowship from First Baptist Church of Greenwood because of its policies on baptism, refused recently to reinstate the church.

A motion at the annual association to "suspend all rules and reinstate First Baptist Church of Greenwood to full fellowship in the association" was defeated by a vote of 34 to 129.

In 1970, the association, by a slim margin, voted to exclude the church because the church accepts members by transfer of letter from churches of other denominations, even though they have not been baptized by immersion. The 1970 vote was 154-76, barely surpassing the necessary two-thirds margin.

Although the Greenwood church is not affiliated with the Abbeville Association, it continues to contribute through the Cooperative Program to state and SBC causes, and to send messengers to the South Carolina Baptist Convention.

Last year, the state convention rejected a motion which would have denied seats to the Greenwood church's messengers, but the convention will face the matter again in November of this year.

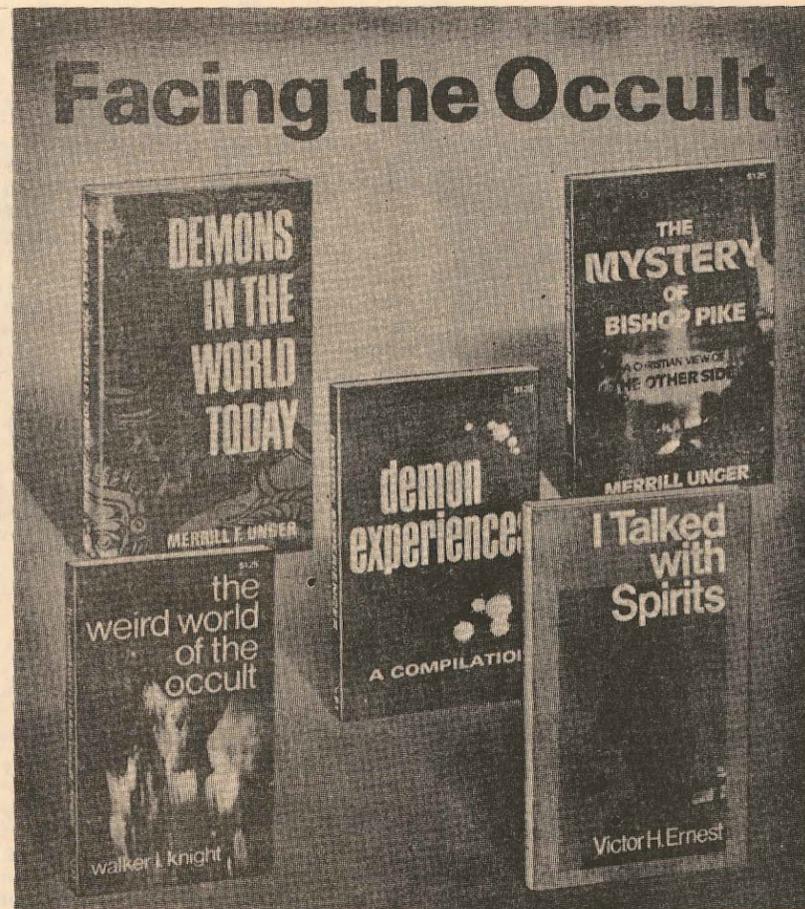
Policy of the Greenwood church requires immersion of all who seek membership on profession of faith. The church explains the Baptist view of baptism and recommends immersion of members coming from other denominations who have been baptized by some other method, but immersion is optional at the discretion of the new member. (BP)

BWA Schedules 1973 Meeting

The Baptist World Alliance has chosen Einsiedeln, Switzerland, a small town rich in religious history, as the meeting place for its 1973 Executive Committee and Study Commission sessions.

About 200 persons from 35 countries are expected to attend the sessions slated July 13-17, 1973, at Einsiedeln, population 8,500, located about 45 minutes by bus from Zurich where the European Baptist Federation will be meeting, July 18-22.

Einsiedeln is famed for its Benedictine abbey which houses a fountain and image of Mary, the object of annual pilgrimages. Ulrich Zwingli was pastor there from 1516-18, before he broke with the Catholic church and led the reformation about 1523. (BP)



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(Continued from page 3)

Putting It All Together

Integrity is a front rank virtue. It is equivalent to "the single eye" spoken about by Jesus, "single mindedness and single heartedness" spoken of by Paul. It is freedom from duplicity. It is still a high commodity on the modern market.

One day while driving through the Swiss countryside, Carl Henry asked Billy Graham, "What do you consider the most important thing in life?"

"Integrity," he flashed.

"Suppose you could choose between a million dollar gift to spend for Christian causes; Kruschew's conversion to Jesus Christ; or an open door to evangelize the communist world — which would you take?"

"Still integrity," he insisted.

Carl Henry went on to say, "I believe the Gospel allows no other answer. It salutes integrity with the efficiency of a Cape Canaveral countdown. That is why men who really know the power of the Gospel are devotees of moral soundness."

Lewis M. Smeade wrote in *Eternity Magazine*, "Honesty is the best selling commodity on the personal market today."

The government of the United States was formed on the concept that honor was a holy thing. The signers of the Declaration of Independence finished their document by saying, "We pledge our lives, our fortunes, and our sacred honor."

I saw an unforgettable living example of this in my childhood. My father was a farmer. The "penhookers" came through the county in the fall, contracting to buy the tobacco crops after they had cured in the barns. Dad always hung the crop in the barn just as it came from the field — not the best in the front and the small in back. One fall the buyer asked, "Lonnie, is it all like this?"

Dad answered, "As far as I know."

On that word, the man made an offer and Dad agreed. However, when he began stripping, he found some was "house burned." When the buyer came for the crop, Dad said, as he reached for his wallet and pulled out several bills, "I want you to take this. You asked me if it was all just as you saw it. I thought it was, but I have discovered to my surprise that some was 'house burned.' I want this to make up the difference." Dad considered his word to be sacred. I didn't know the word then; I do now. It was integrity. He put it together — his wallet with his word, his action with his commitment.

In our lives, our churches and our convention, we shall seek to maintain that most precious of possessions — our own integrity. We shall avoid duplicity. We are not in the business of manipulating people, programs, preachers, laity, churches, money, departments or policies. We are committed to moral, ethical, spiritual and intellectual wholeness. We shall act in keeping with our faith and our commitment. We are committed to the competency of the soul, a personal experience with Jesus Christ, the authority of the Scriptures, free churches and free conventions under the leadership of the Holy Spirit. Because we are committed to this principle, we shall act in faith that the Holy Spirit can and will guide us in these sessions, as we seek His will and therefore shall not depend upon what occurs in the corridors, exhibit centers or after session gatherings. We shall manifest this spirit, not only as we discuss how Executive Board members are elected and who is selected for what committee or trusteeship but how each one fulfills the responsibility once selected.

We are aware that we do not possess integrity in its perfection; it is complete only in God. But we want it. We struggle for it. In this experience of struggle, we are truly becoming Christian. But if we are to recover the confidence and faith of our Christian constituency, and the listening ear of a world that needs so desperately to hear the Gospel, we must continue to strive for it. We may say with Paul, "I have not laid my hands on it," but we must also say with him, "forgetting the things which are behind, I press toward the mark." Toward God we shall maintain such openness and honesty that He will help us "put it all together again."

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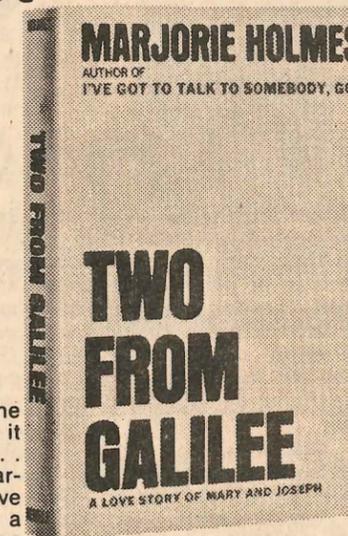
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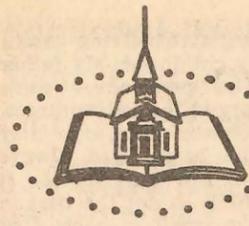
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(These Lessons For November 26, 1972)

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When Life Falls In

Genesis 37:3-27

That Joseph was the favorite son of his father, Jacob, may have been due to various things, such as the following: he was born after Jacob had passed the age of ninety; he was the son of Rachel, the wife of Jacob's first love; he was born in answer to prayer; he possessed superior qualities; and he demonstrated a remarkable devotion to his aged father.

But thoughtful, wise and good parents are careful to compliment the commendable traits of all their children alike and to express their disapproval of evil in all alike.

The coat

When Joseph was seventeen years of age, Jacob gave him a coat of many colors as a token of affection. That coat distinguished Joseph from all of his brothers. Partiality puts any child who is highly favored at a great disadvantage. It alienates the affections of the other children and destroys confidence in the parents. Favoritism is one of the most harmful influences in a home.

The conflict

In a dream Joseph saw himself and his brothers binding sheaves in the field; his own sheaf was standing upright, while the sheaves of his brethren were bowed toward him. This indicated that his brethren and their parents would make obeisance to Joseph some day. Joseph related his dream to his brothers but no helpful purpose was accomplished. Joseph's weakness of talking too freely deepened their hatred for him.

The conspiracy

Jacob desired information about his ten sons who were caring for his flocks near Shechem. He sent trustworthy Joseph to get information about their welfare. As Joseph proceeded on this errand, he was totally unaware that trouble lay ahead. When they saw him approaching, "they conspired against him to slay him."

The compassion

At length two of Joseph's brothers manifested a spirit of compassion toward him. At the suggestion of Reuben, who displayed a spirit of magnanimity and love, they decided not to kill Joseph but to cast him into a pit. Heartlessly they seized him, stripped him of his beautiful coat, took him by

force, threw him into a pit or bottle-shaped cistern, which did not have water in it.

Jacob had been very unwise in showing partiality, but that did not justify his sons in plotting and committing such a dastardly deed, which had been inspired by jealousy. Whatever you do, never give jealousy a place in your heart. A jealous person is insane, temporarily. His judgment is warped and biased, and he is usually incapable of seeing or thinking straight so far as the object of his hatred is concerned. Jealousy leads to hatred and hatred frequently leads to murder.

The caravan

While they were eating and discussing the likelihood that Joseph would remain in the pit until hunger, thirst and exposure brought death, a caravan of Egyptian traders came along on their way to Egypt. Thrifty and compassionate Judah advanced the idea that they might get rid of the dreamer without actually shedding his blood by selling him to these traveling merchants.

The consequences

Joseph's brothers removed him from

the pit and sold him to the Egyptian traders for twenty pieces of silver, not thinking about how he might be treated. That amount was the price paid for a slave between the ages of five and twenty, so each brother received less than a dollar and a half for Joseph.

For that pittance each of those brothers bought many years of lack of self-respect, of troubled conscience and of painful memories. Sin pays dividends but usually in the form of distress and despair.

Note some of the similarities between Joseph and Christ. Joseph was the beloved of his father, and of Jesus Christ the Father said: "This is my beloved son in whom I am well pleased." Joseph was sent on an important errand to his brethren, but they refused to receive him. Christ "came unto his own, but his own received him not." Joseph was sold for twenty pieces of silver and Christ for thirty pieces. Even though both Joseph and Jesus Christ were rejected by their brethren, they became the instruments for the accomplishment of God's plans and purposes. ■

INTERNATIONAL SERIES

What Kind Of Peace?

Multitudes are longing for peace but they are not agreed as to the kind of peace which they want or the method by which it is to be obtained. As long as they reject the God of peace and Christ the Prince of Peace, they cannot possess and enjoy true peace. Those who recognize and acknowledge God as the Supreme Ruler experience a wonderful peace.

Micah 4:1-4

Micah, the fearless preacher of righteousness, was called of God to denounce the terrible evils that were blighting his people — oppression of the poor, unscrupulous use of power, lack of integrity, scorn of religion and greedy corruption in religious and political circles. As God's messenger in those days of terrible spiritual declension, Micah stressed the fact that one's religion should manifest itself in upright and godly living.

Micah rebuked the wickedness of the

secular rulers and denounced the sins of the princes, the priests and the prophets. These religious leaders had failed to honor God because they were seeking their own personal benefit and advancement. Micah told them that God was not pleased with any mere self-satisfied conformity with the outward forms of worship when the eternal principles of right and wrong were disregarded. He told them that for all their offenses against God and their fellowmen they were to be punished.

While Micah's message was mainly one of rebuke and judgment, he also gave much valuable information regarding future events. After warning the people that their rejection of God and His love would bring them sorrow and judgment, he broke forth into glowing prophecy of the glory that is to come during the future reign of the Prince of Peace.

Micah saw a glorious day in the fu-

ture when idolatry and sin will not exist, but the Messiah or Prince of Peace shall reign, nations shall be blessed, and the havoc of war will no longer menace the world. True unity will exist among the nations. It will be a time of peace, safety and satisfaction. War will be abolished, and the weapons of destruction will be converted into instruments of usefulness. Men will give themselves to peaceful pursuits, and there will be individual and universal prosperity.

Matthew 24:6-8

While many long for peace, we realize that wars and rumors of war will continue as long as the present world order shall last. Such will come to an end only when Christ reigns supreme during the Messianic age. As long as people are rebellious and hostile toward God war will be a grim reality.

From Christ's masterful discourse, which is recorded in Matthew 24, we learn that conditions in the world are going to get worse before they improve greatly or become what they should be. Many of the tragic happenings will foreshadow the coming of the Messianic age. Besides the wars, there will be famines, pestilences and earthquakes in various places. These will cause the loss of many lives, as well as tremendous heartaches.

James 4:1-3

Taking note of the fact that the quarreling and strife which existed among the brethren of the dispersion were notorious, James opened this fourth chapter with a question which was designed to probe them to the depths. He referred to the general condition of hostility within the ranks of believers as "wars," and to the bad outbreaks of their hostile feelings, which followed their heated arguments, as "fightings." He understood that such things have their source in lust or an unsatisfied desire for praise and preeminence.

In spite of their longing for recognition, honor and power, these self-centered church members did not get the things which they coveted. Things which people covet are seldom obtained and, when they are, they do not bring the desired satisfaction.

James' answer to his thought-provoking question, with which he opened this chapter, was to the effect that such an unhappy condition was the result of their carnal desires which they tried to gratify by other methods instead of prayer. The real remedy for the undesirable conditions which prevailed among them was earnest prayer to God. Resorting to war in order to get what is desired is wrong but looking to God and asking Him for it is the right thing to do.

Sometimes Christians ask for blessings and do not receive them because their motives are wrong. One may ask for things that are perfectly legitimate, but if the request is prompted by a selfish motive, rather than for the glory of God, He will not confer the blessing. ■

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Missionary News

Birth

Mr. and Mrs. Robert T. Golmon, missionaries to Malaysia, are the parents of a third child, Erica Angelyn, born October 2. At the time of their appointment by the FMB in 1971, he was minister of music at Ridgewood Baptist Church, Louisville.

On the field

Mr. and Mrs. Oswald J. Quick may now be addressed at Box 00222, Kaohsiung 800, Taiwan, Republic of China. Just prior to his appointment by the FMB in 1940, Quick completed studies at Southern Seminary, Louisville. He served as pastor of one church and assistant pastor of another in Kentucky.

Death

Mrs. Esta R. Bender, mother of William D. Bender, missionary to Nigeria, died September 23 in Abilene, Texas. His father, Edgar C. Bender, suffered a stroke and died October 4 in Abilene. Both parents were buried in Clovis, New Mexico. Missionary Bender and his family may be addressed at Box 331, Jos, Nigeria. Mrs. W. D. Bender is the former Novella Chism of Frankfurt.

Jesse Johnston of Brinkley, Arkansas, brother of James D. Johnston, missionary to Nigeria, died October 10. Missionary Johnston, son of a Baptist minister, was born in Anchorage and lived in Sebre. He may be addressed at Box 94, Kaduna, Nigeria.

Other

Miss Ruth Ford, emeritus missionary to Indonesia, may be addressed at P.O. Box 535, Pine Mountain, Georgia 31822. She is serving as nurse for the fall session of missionary orientation. Before appointment by the FMB in 1935, she was school nurse at Southern Seminary, Louisville. She retired from active missionary service last April.

Mr. and Mrs. John D. W. Watts, missionaries to India, may now be addressed at Serampore College, Hooghly District, Serampore, West Bengal. 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.

Mr. and Mrs. W. Glenn Henderson, missionary associates, were scheduled to arrive November 8 for medical leave in the States (address: Viers Mill Baptist Church, 12221 Viers Mill Road, Silver Spring, Maryland 20906). Henderson is a native of Christian County; Mrs. Henderson, the former Margery Mathis, was born in Trigg County and also lived in Christian County while growing up. When they were employed by the Foreign Mission Board in 1967, he was minister of education at the Viers Mill church.



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WESTERN RECORDER

By J. Chester Durham
Director, Baptist Student Work

Enrollment Up In Most Colleges

Enrollment at Kentucky's colleges and universities has reached 101,653 this fall. This is the first time that enrollment in these schools has gone over 100,000.

The eight state-supported colleges and universities plus the community colleges under the University of Kentucky system have 84,708 students. This is the total enrollment of these institutions and is a 5.5 percent increase over last fall.

The state's 21 private colleges dropped from 17,680 last fall to 16,945 or a decrease of 4.2 percent.

These figures are from the records of the State Council on Public and Higher Education.

The largest percentage increase at the state schools was at Northern Kentucky State College where the enrollment went from 3,065 to 4,148 or a 35.3 percent increase.

The largest numerical enrollment growth was at the University of Kentucky where the enrollment increase went from 19,258 to 20,598.

Jefferson Community College showed the largest increase in the University of Kentucky community college system, growing from 3,800 to 4,489.

The only private, four year colleges not showing decreases in enrollment are Centre, Pikeville, Asbury and Union. These schools run from 1.1 percent increase to 5.7 percent increase. All Baptist schools reported losses, ranging from 2.9 percent to 13.2 percent.

Below, we are listing comparative enrollment of all schools.

STATE TAX-SUPPORTED SCHOOLS

School	1971	1972	Change*
Northern Kentucky State	3,065	4,148	+35.3
UK — Lexington	19,258	20,598	+ 7.0
UK — Community Colleges	10,702	11,414	+ 6.7
University of Louisville	10,468	10,882	+ 4.0
Eastern Kentucky Univ.	10,170	10,505	+ 3.3
Morehead State Univ.	6,255	6,455	+ 3.2
Murray State Univ.	7,071	7,257	+ 2.6
Western Kentucky Univ.	11,345	11,488	+ 1.3
Kentucky State Univ.	1,970	1,961	— .5
TOTALS	80,304	84,708	+ 5.5

PRIVATE COLLEGES

School	1971	1972	Change*
Centre College	717	758	+ 5.7
Pikeville College	794	824	+ 3.8
Asbury	1,091	1,115	+ 2.2
Union	902	912	+ 1.1
Spalding	1,067	1,048	— 1.8
Brescia	957	931	— 2.7
Cumberland	1,807	1,755	— 2.9
Georgetown	1,299	1,243	— 4.4
Transylvania	775	726	— 6.3
Berea	1,448	1,356	— 6.4
Bellarmino	1,655	1,530	— 7.6
Kentucky Wesleyan	854	772	— 9.6
Thomas More	1,812	1,589	—12.3
Campbellsville	856	743	—13.2

JUNIOR COLLEGES

School	1971	1972	Change*
Midway	187	253	+35.3
Southeast Christian	122	130	+ 6.6
Sue Bennett	181	190	+ 5.0
Alice Lloyd	268	280	+ 4.5
Lindsey Wilson	324	307	— 5.2
St. Catharine	141	131	— 7.1
Lees	423	352	—16.8
TOTALS	17,680	16,945	— 4.2
GRAND TOTALS	98,104	101,653	+ 3.7

(The Louisville Times, Tuesday, October 24, 1972)

(+ indicates increase; — indicates decrease, expressed as a percentage)

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