

“What shall I render unto the Lord  
for all his benefits toward me?”  
Psalm 116:12



**WESTERN** RECORDER

NOVEMBER 28, 1970

## People And Places

"The Teahouse of the August Moon," a comedy by John Patrick, will be presented by the **Harlequins of Campbellsville College**, December 3-5, in the Alumni Chapel.

To obtain tickets write to Harlequins, Campbellsville College, Campbellsville, Kentucky 42718, or call 502-465-8158. The price of tickets are as follows: student tickets, \$1.00; adult tickets, \$1.75; student group tickets (20 or more) 75¢. Tickets may be purchased at the door.

The deacons of **St. Matthews Baptist Church** recently honored their pastor, Alton H. McEachern, on his fourth anniversary with the church. The men sponsored a dinner for the occasion.

**Lowell B. Meade** was ordained to the gospel ministry by the Grace Baptist Church, Louisville, on October 4. The pastor, George W. Smith, preached the ordination sermon and Charles Blanc gave the charge to the candidate.

Meade is the assistant pastor and the director of adult activities at the Ninth and O Baptist Church, Louisville. He is a native of Danville.

The **Corinth Baptist Church**, Corinth, was made the beneficiary in the will of Mrs. Zoda Childers. After a trust fund was set up for the perpetual care of the Henry Cemetery, the remainder of the estate went to the church, according to the interpretation of the will by Judge Robert Hall Smith of the Scott County Circuit Court. Mrs. Childers had been a member of Corinth more than seventy years.

**John Louis Elbert Ringo**, a prominent businessman and farmer, died at the Hopkins County Hospital on August 11.

He was ordained as a deacon in 1925 and has served in that office for 45 years. He also served the Baptists of Kentucky by serving in the positions of Sunday School teacher, trustee and treasurer.

Ringo is survived by his wife, Mellie Hudson, and one daughter, Mrs. Robert Holt.

**T. C. Crume, Sr.**, 84, a retired Baptist minister, recently died in his home in

Florence. He held pastorates in Kentucky and Tennessee, his first at New Liberty.

He is survived by his wife, the former Thelma McIntyre; a daughter, Mrs. Raymond Deekin; a son, T. C. Crume, Jr.; and a sister, Mrs. Robert Batchelder.

A history of the First Baptist Church of Nashville, Tennessee, has been written by **Lynn E. May, Jr.**, of the Historical Commission of the Southern Baptist Convention. The price of the book is \$4.95 and it can be purchased through Baptist Book Stores or directly from the First Baptist Church in Nashville.

**Earl S. Bell**, pastor of the Harlan Baptist Church, Harlan, has written the young adult Sunday School lessons in the life and work series for the first quarter in 1971. Also Bell has written devotional material for the first quarter of the 1971 series of *Open Windows*, a Sunday School devotional publication.

**East Cumberland Avenue Baptist Church**, Bell Association, recently celebrated a Homecoming, building dedication and note-burning service all rolled into one. The special service took place October 4 in the Middlesboro church. To accomplish this feat, pastor Ralph Berry led the congregation in raising a special \$10,000 to pay off the church debt.

*Western Recorder* regrets the lateness of this news item due to misplacing the original communication from the church.

Evangelist **Clyde Kendall** has just released a new album entitled, "Life Eternal — Life Abundantly," a message on how one can be saved, how one can know for sure and prove he is saved and how one can find, know and do God's will for his life. This album is in stereo and is designed for use in pastor's new member classes, Bible study groups, training counselors, training personnel workers, at retreats, camps, for students to use in evangelizing on campuses, for use with WMU and Girl's in Action groups, Brotherhood and RA groups, for Christian parents to use with children and to evangelize neighbors and friends in their homes. Copies of this album may be obtained from the Clyde Kendall Evangelistic Association, Inc., Box 428, Jonesboro, Georgia 30236.

## DEVOTIONAL



**Bill F. Mackey**  
First Baptist  
Church,  
Whitesburg

### Victory Over Sin

Romans 5:5

Can we find victory over sin? Christ says, "Be ye therefore perfect even as your Father which is in heaven is perfect." (Matthew 5:48). Would Christ command an impossibility?

Other passages speak of the need for a holy and sinless life: I Peter 1:15, Hebrews 12:14, I John 2:1 and I John 3:9.

Perfection can be viewed as "perfect love." Jesus gives love as the center of His new commandment in John 13:34. Paul says that love is the only thing which can enable us to obey God. "Love is the fulfilling of the law." (Romans 13:10)

Our human love is frail. But we can have "perfect love" when Christ's love is in our hearts. "... the love of Christ is shed abroad in our hearts by the Holy Ghost which is given unto us." (Romans 5:5)

So "perfect love" is only possible when the Holy Ghost dwells in us. The Scriptures continue, "If we love one another God abideth in us, and His love is perfected in us." (John 4:12) "... God is love; and he that abideth in love, abideth in God, and ... Herein is love made perfect with us." (I John 4:16, 17)

It is clear that if we want "perfect love" we can have it by letting Christ fill our whole being.

If our spiritual life is sustained by the Holy Spirit and nourished by Jesus Christ we will know victory over sins as well as Sin.

One 13 year old girl expressed what it meant to her to have Christ with you in the time of temptation. "Before I knew the truth of the victorious Christian life I would argue with the tempter and he usually got the best of me. But now when he knocks at the door of my heart I say, Lord Jesus, will you answer the door for me? And when Satan sees the Lord Jesus within, he says, 'I'm sorry; I think I've come to the wrong house' and he flees."

You can win "Because greater is He that is in you than he that is in the world." (I John 4:4)

## How Strong Do We Want Broadman Press?

Southern Baptists, with the exception of Roman Catholics, are the largest Christian group in the United States. This logically suggests that our publication arm, Broadman Press, should be as strong as any church press in the nation. It does not take a wise man to know that this is not true. Broadman Press falls behind several of the other church-related presses in the number of books published. This is true of at least one of the three major Lutheran presses (Augsburg), of the press of the United Methodist Church (Abingdon), and of the Westminster Press of the United Presbyterian Church.

What is more important and embarrassing, our press falls below sev-

By T. B. Maston

eral of the other church presses in the overall quality of books published.

There may be and are several reasons for the comparative weakness of Broadman Press. Some of those weaknesses are internal; others are external.

One external factor that handicaps Broadman Press and one which only Southern Baptists in general can do anything about is the restrictive atmosphere in which it has to operate. The action of the Southern Baptist Convention in Denver regarding volume one of Broadman Bible Commentary is simply another illustration of the restrictive spirit so prevalent among Southern Baptists.

Let me give a personal illustration: Several years ago I wrote two books on race, one for Broadman Press and the other for another publisher. As I prepared the manuscript for Broadman I constantly asked myself: "Can I say this and get it published?" As I wrote the other manuscript my only question was: "Is this what I really want to say?" I knew the other publisher would let me say what I wanted to say, though I had reason to doubt Broadman would or could give me that freedom.

Do we want a press comparable to the stronger church presses or do we want to continue to have a press that lags behind the others? Closely related to this question is another equally important one: "Do we want more scholarly productions by our preachers and teachers?" I am persuaded that there are books that will never be written by preachers and, particularly, by teachers because of the restrictive spirit so prevalent among our people.

Furthermore, if we do not permit more freedom to differ in love we will

*T. B. Maston is professor of christian ethics, retired, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

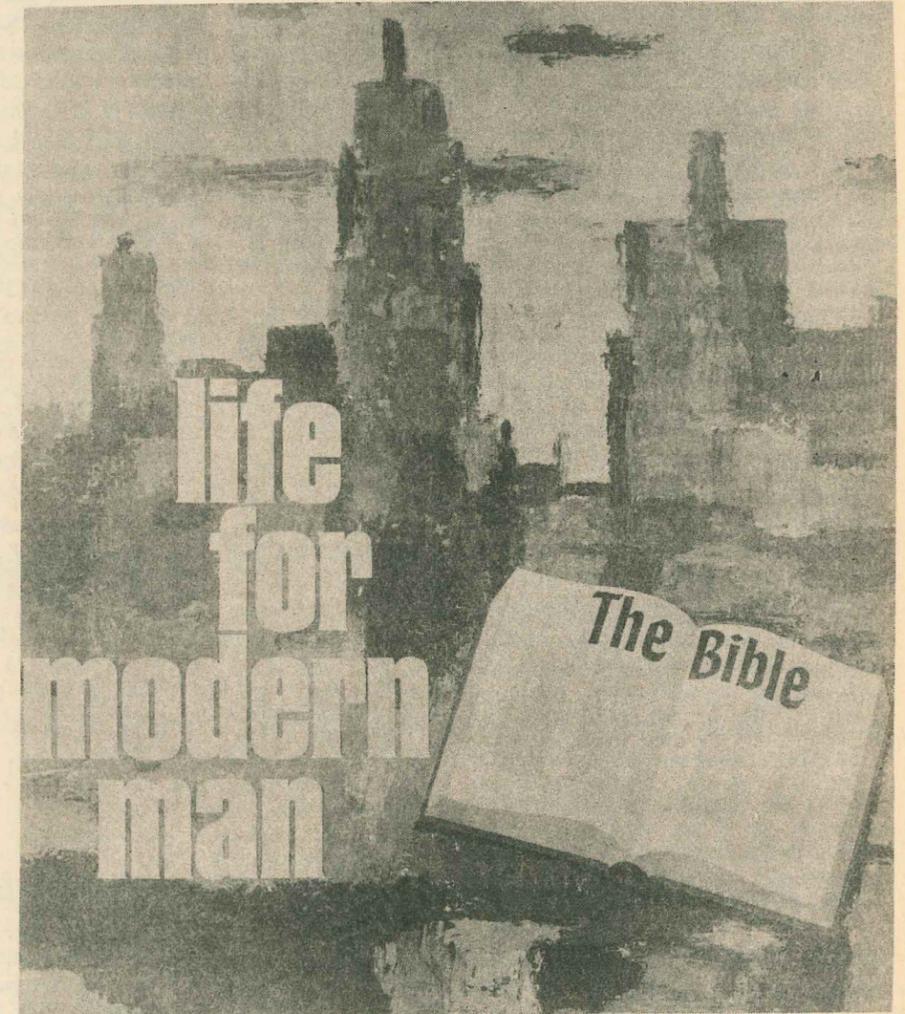
tend to dry up the sources of new insights into truth. We should be concerned for truth but we should not be afraid of truth. We have not begun to comprehend all the truth there is in Christ and in the Bible. God has new doors that need to be opened. Are we going to permit enough freedom for any Southern Baptist to open those doors?

The preceding is not in defense of volume one of the Broadman Bible Commentary. I have used portions of it. There are places where I agree and places where I disagree. This is true of almost every book I read. Seldom do you or I find a book with which we will agree in its entirety.

It seems to me that we should make a distinction between the Broadman Press and the Convention Press. The

latter produces study course books for use primarily if not exclusively by Southern Baptists. In contrast, Broadman Press publishes books of various types for general distribution. Some of those books are not even written by Southern Baptists. We could justifiably and wisely give Broadman Press a great deal more freedom than the Convention Press.

I am persuaded that many Southern Baptists want a stronger and more productive Broadman Press. Let us continue to voice our criticism of anything published by the press or written by any Southern Baptist. Let us do it, however, without any attempt to withdraw or ban a book simply because we disagree with it. If we will do this, I believe it will sooner or later release tremendous creative energies among us.



"Life for Modern Man" is this year's theme for National Bible Week, November 22-28

## WESTERN RECORDER

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

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### Thanks For Thanksgiving Day

Of all the holidays of the year none is quite like Thanksgiving. It is usually associated with joy and laughter of family gatherings, laden tables of bountiful and delicious food and special religious services expressing gratitude to a gracious and loving heavenly father.

This is as it should be. Every family that can be together for Thanksgiving should be. All children whose parents are living should be with them if possible and where parents are gone on, children should be with each other to thank God for precious memories of home and the love and care of parents.

A rewarding experience this year would be for every one to take the time to list the things for which gratitude to God is in order. It would be a surprisingly long list and would make a more meaningful Thanksgiving experience for all of us this year.

There are encouraging signs that some of the most wonderful gifts of God to man which have been overlooked and unappreciated are now being recognized and appreciated. There is growing appreciation and concern for the good earth, the beautiful forest with its exciting wildlife and the pure streams with God's finny creatures. There is a new awareness of the pure air God has made for us to breathe and a proper part of the spirit of Thanksgiving is opposition to the exploitation of the beauty and bounty of God's earth.

The heart of the Thanksgiving celebration, however, has always been spiritual. It was so with the Pilgrim fathers who thanked God for provisions to sustain life. Long before the American tradition began, the Hebrews of the Old Testament gathered annually to praise God for His blessings and to return

to Him a share of their bounty.

For this writer 1970 brings a Thanksgiving like none other in my memory. Indeed, Thanksgiving Day itself will be like the climactic service in a great revival. For me it began back in August with my illness. A trickle of expressions of love and concern from friends far and wide grew into a stream of encouragement from hundreds. The healing which has come from God and these expressions are enough to make the rest of life a perpetual Thanksgiving.

A Thanksgiving list would be unending but it would have to begin and end with the Lord. Who can but be overwhelmed by the awareness of what the Lord has done for us in this life and what He has prepared for us in the next life?

But what about those who were not healed and those who said the last goodbye to a father, a mother, a wife or to a precious child since last Thanksgiving Day? Strange as it seems, these appear to be most grateful of all of us. They have found a meaning in the mystery of God's love which the rest of us do not know. They experienced a presence of God which comes only to those who suffer so deeply.

There are many ways to express our gratitude to God for loved ones, homes and other blessings this year. Kentucky Baptists have a special privilege to express such thanks by sharing in the Thanksgiving Offering which provides love and care for hundreds of homeless children in our Kentucky Baptist Child Care ministry.

Thank God for a special day each year to give thanks for blessings which come to us every day of the year.

### A Praiseworthy Decision By The Kentucky Court Of Appeals

The Kentucky Court of Appeals has earned the respect and gratitude of all Kentucky citizens who cherish hope for respect for law and who believe in punishment for clear violation of court orders. The justices of this highest court in the Commonwealth did their duty in ruling recently that the wide open Sunday selling by Louisville stores was in clear con-

tempt of a court order against "unnecessary" sales issued last August 12 by Circuit Court Judge Marvin Sternberg. The justices further indicated they meant business by ordering that heavy fines be levied against the offenders, fines that would not be less than 50% of the gross sales of the offenders.

Two things need to be understood so far as this

writer is concerned in his opposition to Sunday sales and his support for this recent court ruling. One is that the editor does not consider himself a spokesman for the Retail Merchants Association which is the organization of downtown merchants obtaining the injunction against Sunday sales of suburban and discount businesses. Doubtlessly some of those connected with the Retail Merchants Association are consciously opposed to business as usual on Sunday on grounds of conscience. One fears, however, that the chief motive of the Retail Merchants Association opposition to Sunday sales is economic, the same motive of the suburban and discount stores for staying open on Sunday. Huge Sunday sales by discount stores is bound to hurt the business of those who remain closed on Sunday.

The other thing the editor needs to make clear is that he is not for Sunday closing laws for the sake of trying to force people to go to church. Religion that is worth its name must be a voluntary and free experience. On the other hand everyone who chooses to do so should have the freedom to attend church on Sunday or the day he observes as the day of worship. Clerks and other store personnel, then, should not be forced to work when they would ordinarily be worshipping. A Baptist should not be forced to work on Sunday nor a Seventh Day Adventist on Saturday in order to hold his job. Yet, to be sure, there are some "works of necessity" that must be performed on the Sabbath.

There are also items of necessity, such as drugs, that ought to be available on Sunday. And these are provided for in the ancient and much maligned law in Kentucky. The hypocrisy comes in the ridiculous

devices employed by greedy merchants to circumvent the law. The favorite device has been to have the customer to sign a statement that such items as toys, record albums, television sets, furniture, fertilizer and the like are items of necessity on Sunday.

There is only one explanation for the flagrant violation of the Kentucky Sunday closing law by such people. This is the profit motive which is placed before God and before the welfare of mankind.

The Kentucky Sunday closing law has been upheld by the United States Supreme Court not on the grounds of religion but on the grounds of the welfare of man. Man was made to have one day out of every seven to rest and worship. Whether he chooses to use it or not for this purpose, he should have the right to do so and this makes proper some kind of legal prohibition against the exploitation of man by the ungodly and the greedy.

Admittedly, the Kentucky Sunday closing law is so ancient and vague that it poses all kinds of problems in enforcement. It needs revising but extensive efforts to do so in the last session of the General Assembly failed. The failure was due mostly to the desire to abolish rather than revise the law.

The main consideration is that it is the law and it should be enforced as fairly as possible as long as it is the law. To keep the law on the statute books and to flout it is immoral and leads to disrespect of all laws.

The regrettable consideration is that which makes Sunday sales so profitable to greedy merchants. It is the Sunday shopping of people who claim to be Christians. The ultimate answer to this problem is not revised legislation but revived people of God who boycott Sunday businesses and use the day for the glory of the Lord they profess to follow.

### BAPTIST FORUM



#### WITHDRAWS FROM ASSOCIATION

Dear Editor:

On November 11, 1970, Ashland Avenue Baptist Church, by unanimous vote, voted to withdraw from Elkhorn Association of Southern Baptists. We feel that it is time to take a public stand against the liberal trends among the churches of Elkhorn Association, Kentucky State Convention and Southern Baptist Convention.

It is after much prayer and consideration and with great regrets that we had to take this action. But in order to be true to the word of God and our own conscience, there seems to be no alternative. The Bible says, "Can two walk together except they be agreed?"

(Amos 3:3) For several years Ashland Avenue has taken a stand against the liberal trends among the churches of Elkhorn Association but to no avail. We can not have church fellowship with churches which boldly practice receiving alien immersion. We can not have fellowship with churches which unionize with other denominations who do not believe Bible doctrine. We can not fellowship with churches which openly deny that the Bible is the very word of God. We can not fellowship with churches which believe that one denomination is as good as another; a church that teaches baptismal regeneration or salvation by works or falling from grace is surely not as good as those which teach the Bible truth of these doctrines.

We are plainly instructed in the Bible to "earnestly contend for the faith which was once delivered to the saints." (Jude 3) We feel that this is not being done by many churches of Elkhorn Association. We still believe in co-operating with churches of like faith and order but we are commanded to withdraw from heresy. (Titus 3:10) We still believe in supporting Baptist work that is scriptural but any church that gives to support heresy is unfaithful to the word of God and to her Head, the Lord Jesus Christ. Every church is free to do as she feels led of the Spirit of God, therefore we take this action.

Sincerely in Christ,  
 Ross L. Range  
 Lexington, Ky. Pastor,  
 Ashland Avenue Baptist Church

Speak up in Baptist Forum

## Separationists Win At Polls

Smashing referendum victories in both Michigan and Nebraska clearly indicate that American taxpayers have no intention of saddling themselves with the costs of church schools. Nor do they intend to espouse programs of state aid to church institutions which would undermine the separation of church and state.

Michigan citizens have voted decisively in favor of an anti-parochial amendment which will bar any state aid to parochial schools whether given directly or indirectly. It will also have the effect of striking down a law recently passed by a small majority of the legislature granting an initial \$22 million to parochial schools, with much more to come.

Nebraska citizens buried under an avalanche of votes a proposal which would have enabled the legislature to

provide up to one-third of the budgets of the parochial schools of that state.

Glenn L. Archer, executive director of Americans United for Separation of Church and State, commented on the results: "The people do not favor government aid to churches or their schools. That has been demonstrated repeatedly in the past and it has now been demonstrated again. We hope the politicians will get the message and stop tampering with our constitutional protection against taxes for religion. The people do not want such taxes. They will continue to repudiate them and they will also repudiate those who try to impose them. Surely there is a significance in these results which the national administration needs to heed. The separation of church and state is now and will remain a cornerstone of our American democracy."

## Black Churches Join Association

Two predominantly black Baptist churches were accepted into the Union Baptist Association during the organization's annual meeting in Houston, Texas.

They were the first Negro congregations to be admitted to the Union Association, which has the largest number of affiliated churches of any among the 1,196 district associations in the Southern Baptist Convention.

Union Baptist Association includes Houston and suburban areas.

E. Stanley Branch, pastor of the Fourth Missionary Baptist Church

which joined the association, has a younger brother who is a pastor in Corpus Christi and who earlier led his congregation to join the Southern Baptist association there.

The other Negro congregation uniting with the Union Association was New Bethel Missionary Baptist Church. W. H. Dudley is pastor.

D. E. Sloan, Baptist superintendent of missions, reported the unanimous vote for acceptance of the churches was enthusiastic and was followed by spontaneous applause. (BP)

## FMB Offers Aid To East Pakistan

The Foreign Mission Board has asked its missionaries in East Pakistan to advise the board whether they wish to request funds and will be able to administer a relief program among victims of the cyclone and tidal wave that devastated the Ganges delta area there November 13.

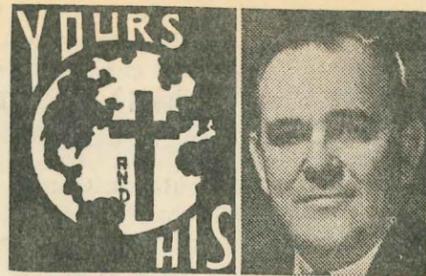
"We are awaiting specific requests for relief funds and I am confident that the Foreign Mission Board will respond to an appeal for help," said John D. Hughey, board secretary for Europe and the Middle East (including Pakistan).

Cablegrams received from missionary W. Trueman Moore in East Pakistan have assured the board that all its personnel in East Pakistan are safe following the disaster which may have taken as many as 300,000 lives.

Besides the Moores, other Southern Baptist missionaries currently in East Pakistan are Mr. and Mrs. R. T. Buckley, Mr. and Mrs. Donald W. Jones, Mr. and Mrs. James F. McKinley, Mr. and Mrs. Carl F. Ryther, Mr. and Mrs. Thomas E. Thurman and Mr. and Mrs. James E. Young. (BP)



**NEW CHURCH BUILDING** — Kenton Baptist Church, Northern Kentucky Association, held its first service in the new church building November 1. The following Sunday the church sponsored a Homecoming for all former members and friends. A covered dish luncheon highlighted the day's activities. Pastor of the Kenton church is Randel Ritchie.



### Thanksgiving

*"Bless the Lord, O my soul, and all that is within me, bless his holy name.*

*Bless the Lord, O my soul, and forget not all his benefits:*

*Who forgiveth all thine iniquities; who healeth all thy diseases;*

*Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;*

*Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.*

*The Lord executeth righteousness and judgment for all that are oppressed.*

*He made known his ways unto Moses, his acts unto the children of Israel.*

*The Lord is merciful and gracious, slow to anger, and plenteous in mercy.*

*He will not always chide: neither will he keep his anger for ever.*

*He hath not dealt with us after our sins; nor rewarded us according to our iniquities.*

*For as the heaven is high above the earth, so great is his mercy toward them that fear him. . . .*

*Like a father pitieth his children, so the Lord pitieth them that fear him.*

*For he knoweth our frame; he remembereth that we are dust.*

*As for man, his days are as grass: as a flower in the field, so he flourisheth.*

*For the wind passeth over it, and it is gone; and the place thereof shall know it no more.*

*But the mercy of the Lord is from everlasting to everlasting*

*unto them that fear him, and his righteousness unto children's children;*

*To such as keep his covenant, and to those that remember his commandments to do them.*

*The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.*

*Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.*

*Bless ye the Lord, all ye his hosts, ye ministers of his, that do his pleasure.*

*Bless the Lord, all his works in all places of his dominion:*

*Bless the Lord, O my soul."*

(Psalm 103)

## Portrait of A President

### New President Is Unconventional

To many, including this writer, the election of John R. Claypool as president of the Kentucky Baptist Convention came as a surprise. This is not to say this brilliant preacher, outstanding pulpiteer and popular pastor is not more than equal to all the responsibilities of this high office. It is to say that until he agreed to be nominated, shortly before the election took place, few felt he would agree to be nominated or would have been elected if nominated.

Claypool surely doesn't fit the mold that has been generally associated with presidents of the Kentucky Baptist

By C. R. Daley  
Editor

Convention. Until a few years ago he had shown little interest in Kentucky Baptist denominational life and has never demonstrated any ambition to be elected to a high denominational office.

It was at the 1969 convention in Lexington when he delivered the convention sermon that the messengers heard and saw in him the kind of heart and mind needed for an influential place in Kentucky denominational life and elected him first vice president of the convention. Reluctantly he agreed to serve, not because of any desire for prominence as a denominational leader but as a call of the Lord to offer what he had in serving his fellow Baptists. It took the persuasion of friends to enable him to hear this call.

During the past year he served also as chairman of the administrative committee of the executive board and this threw him into the very center of Kentucky Baptist life with all its challenges and problems. In this role he served with excellence and thus has a head start in understanding the task he faces as president for the next year.

But even with this ability and experience he definitely represents a new type of Kentucky Baptist denominational leadership. For one thing he is more liberal theologically than the prevailing conservatism of Kentucky Baptists. He has what this writer regards as an amazing grasp of the meaning of the Scriptures but many of his interpretations are not the traditional positions heard from Baptist pulpits. He is a pulpiteer who ranks near the top of all Southern Baptist preachers but he is not the kind of preacher who usually draws the loud amens from fellow preachers. In short, he doesn't fit the traditional theological mold and his kind just isn't ordinarily elected as convention president.

He is also known to be an advocate of ecumenical relations with other groups and, while appreciating Baptists, he has not failed to express his disappointment with Southern Baptist exclusivism. His strong interest and emphasis upon social issues and his leadership in desegregation of Crescent Hill Baptist Church are characteristics which have in the past been the kiss of death upon a man as far as being selected convention president.

### His election

How then do we account for his election? Several things make it understandable. One is his proven ability and dedication to denominational duties during the past year which led many to request his agreement to be a candidate for the presidency. The coming year is expected to be one with difficult and delicate issues to deal with and John Claypool has the complete confidence of those who know him. Those selecting him believe he will come as near doing things the Lord's way as any man among us.

Another thing to take into account is that John Claypool has been in the Crescent Hill pulpit 10 years and many of the young pastors serving in Kentucky today fell under his influence during their seminary days and almost without exception these young pastors strongly desire his kind of leadership. Many of them appealed to him to let his name be placed in nomination.

One other reason accounting for his election is the kind of impression this man makes upon his hearers, even upon those who might not completely agree with his theology. From the moment he begins until the end of all his messages John Claypool leaves no doubt of his genuine love and compassion for every person and his willingness to give himself in redemptive ministry to any who will accept it. There is a spiritual dimension about this man that elicits love and trust from those who know and hear him.

The new convention president is a young man relatively speaking for such a high office. He will not be 40 years old until December 15. He came to the prestigious Crescent Hill pulpit at the age of 29 which says something of his ability. He fills the large Crescent Hill sanctuary for two morning services each Sunday and also has a wide radio audience. He believes in a team type ministry and has surrounded himself



Claypool

with able associates who share preaching and other responsibilities.

He was reared in Tennessee but was born in Franklin, Kentucky. The name Claypool is still heard in Simpson County where Franklin is located because one of John's grandfathers was a beloved physician named Claypool. He has other Kentucky connections which are interesting. His middle name is "Rowan" which goes back to Judge John Rowan who owned what is now "My Old Kentucky Home" in Bardstown where Stephen Foster supposedly wrote the famous song. John is the fourth descendant of the famous judge who bears the name "Rowan."

The new convention president has a wide community ministry in Louisville. He is generally turned to by non-Baptists in the community for representing Baptists in community projects. Probably the most signal honor which has come to him as a Baptist minister in Louisville and the clearest indication of the prestige he has as an informed leader is his choice as a panel member for the highly regarded radio panel program, "The Moral Side of the News." Claypool more than holds his own with the fellow panel members who are the outstanding spokesmen for the Catholic, Jewish and other religious faiths represented in the community.

On his mother's side John comes from an illustrious family so far as the Baptist ministry is concerned. An uncle on his mother's side was the widely known and greatly beloved John Buchanan of Alabama. John is one of more than 20 Baptist preachers from this side of his family.

He has the kind of academic training that would be expected of a Baptist preacher. He is a graduate of Mars Hill College, Baylor University and Southern Baptist Theological Seminary. He has used opportunities to update his theological education on several occasions. He has been on several boards of Kentucky Baptist agencies and is a member of the Christian Life Commission of the SBC, which he has served as chairman.

Very important in the life and ministry of the new president is his mate, the former Lue Anne Foster of Waco, Texas. The couple has one 12 year old son whose name naturally is Rowan. Earlier this year they suffered the loss of a lovely little daughter after a long bout with leukemia.

It is easy to tell from this article presenting John Claypool as the Kentucky Baptist Convention president that this writer is an ardent admirer of him. More than that it is a genuine conviction that the providence of God was definitely involved in his selection as leader of Kentucky Baptists at this time. To this writer it was a surprising but happy selection. Let every Kentucky Baptist pray for our new convention president.

## "Creative Change Agents"

### Scriptural Reference: Matthew 7:1-6

By all odds, one of the most over-worked words in the English language today is the word "change." You cannot read any description of our times without being told that we are living in an era of bewildering and perennial change. And as Christians, we are also very intimately bound up with this process, for Biblical religion is a dynamic thing—it is not a religion that is static. I tried to think as I went back through the Scriptures if there is any place where the God of the Bible ever comes to a man and asks him to remain exactly as he is. It occurs to me that every time the God of the Bible encounters a man He calls on him to change. In the very initial beginning of Biblical history, the encounter of God with Abraham was an invitation to change: "Get out of this land. Leave your kindred and go to the land which I promise to give you." When God came to Moses there in the burning bush, it was also an invitation to change: "Leave this life as a herdsman and go to Egypt to set my people free." And when Jesus began His ministry, according to Mark's gospel, His very first proclamation was that the time had been fulfilled; the Kingdom of Heaven was at hand; men were to repent and believe the Good News, which, of course, is again an invitation to change. The Great Commission that is so beloved to Southern Baptists is also the invitation to go into the world and to be creative change agents—we are "to disciple" men and bring transformation into their lives. Therefore, it is very obvious that change is not merely something which is done to us in our culture but also something that we are to do actively. We are called to be conscious change agents by the religion of the Bible.

### Most difficult task

Yet every one of us realizes that though he is called to be a change agent, this is one of our most difficult tasks. In fact, great resistance has been encountered by all of us as we have tried to exercise this ministry of change. It is to this problem of how we can be creative change agents that I want us to address ourselves. I believe that Jesus Christ gives us some keen insight in the scripture which I use for our text (Matthew 7:1-6). There are some things here that would have prevented me from making many of the mistakes I have made in trying to get people to change had I only known them. I share these with you in the hope that it will facilitate our being constructive and creative change agents in the church of Jesus Christ today.

However, before we look specifically at the insight of our Lord, perhaps it would be well for us to analyze the human situation in which change is called for. What are the dynamics that are at work here? I find it to be a very ambiguous situation; whenever change is called for, there are both positive and negative forces at work. On the one hand, when I am invited to change, part of me says "yes" to this because I am dissatisfied with the way I am. Do you know anybody that perfectly likes everything about himself or his situation? Do you know anybody that would like to remain absolutely static where he is? We all have enough dissatisfaction that we would really like to change. And there is always the instinct to adventure that Paul Tournier says is part of what it means to be human. We want to move—we want to grow—we want to experience novelty. Thus, whenever the possibility of change is posed, part of me says "yes" to this invitation. But other parts of me give the opposite answer!

By John R. Claypool  
Pastor, Crescent Hill Baptist Church

First of all, I am afraid of change because it thrusts me into the unknown to have to go out beyond what I have already experienced; and one is always uncertain about what one does not know. This means that when change is talked about, I immediately begin to get insecure and wonder whether I would be better off or worse off. Things may not be so good now but at least I know what they are and I just might lose what little I have if change actually took place. Therefore, a massive fear of the unknown always begins to rigidify us when any kind of change is proposed. The other thing that works against change is a sense of shame. I did not realize this fact for a long time but it is true that every call for change is an implicit criticism of the person to whom it is directed. If I am being invited to change, the thing that is really being said to me is that the way I am is not the way I should be or the way I am doing things is not adequate. Every call for change has in it the barb of criticism and our antennas for this sort of thing are exceedingly high. We can sense immediately when we are being ridiculed or condemned or judged. Therefore, demands for change activate shame and I respond by digging in my heels and resisting.

If this is the situation, what does Jesus have to say about how to be creative in this most important task? In the text from the Sermon on the

Mount, it seems to me that Jesus is giving two very clear guidelines that really make sense in terms of working with people toward change. One of them is in the form of a negative warning; the other is in the form of a positive suggestion.

The first guideline that I find in this passage is the suggestion that condemnation is counterproductive for the change that one wants to effect. "Judge not, that ye be not judged, for with the judgment you judge, you shall be judged, and with the measure you mete, it shall be measured to you." What is Jesus saying here? He is simply pointing out the obvious human characteristic that whenever we are confronted by condemnation and criticism, we immediately become defensive. If you walked up and threw something into my face, I would instinctively throw up my hands to protect myself. In the same way, our personal defenses always go up when we feel that we are being attacked. Whenever I move on a person and say, "Look, I don't like the way you are and, until you change, I am not going to like you," what happens is that I set that person on the defensive. He cannot even hear the validity of the issue I am talking about and he is either going to bury himself behind defenses where he cannot move or he is going to take the offense and attack me. In other words, if I go out and expect to make change happen by negative condemnation, all I am going to do is create resistance and rigidity, and people are going to fight the very changes I propose. Jesus is saying here that if you judge a man negatively, he is probably going to judge you back. He is going to say, "What right do you have to make this pretentious judgment with me?"

### Jesus produced change

But how did Jesus go about producing change? I suggest that all through the New Testament His clear example is that of not making change the basis of affirmation but rather making affirmation the basis of change. When Jesus moved into the lives of men He hoped to change, instead of starting with condemnation and saying, "I don't like you. You've got to change before I like you," Jesus had an incredible way of affirming what was already in a man and somehow making that person feel that He liked what He saw in him and wanted it to grow. Affirmation was Jesus' beginning point and change became something positive, a growing of the good that was already present.

A good illustration of this approach to creative change is what Jesus did in the village of Jericho with the man Zacchaeus. This one was notorious in that community as a Jewish tax collector and a dishonest man, and it would have been easy for Jesus to have moved in, knowing the situation, and attacked Zacchaeus by saying, "You sawed-off little thief! You are robbing the very

people who are your blood kin. You ought to be ashamed. Until you change, I am not going to have anything to do with you." This is probably the very way Jericho had handled Zacchaeus and why he was so alienated and so utterly defensive up there in the tree; he had had nothing but condemnation. But this is not the approach Jesus took. He did not make change the basis of affirmation. No, He did the opposite—Jesus made affirmation the basis of change. To the absolute amazement of everybody in Jericho, He walked up to that little man and said: "Zacchaeus, I would like to be with you today. I would like to eat a meal in your home." I wonder how long it had been since anyone had ever said to Zacchaeus, "I'd like to be with you"? Yet Jesus moved in with this kind of affirmation and his defenses melted. He came down from that tree and I can envision him running home and saying to Mrs. Zacchaeus, "Guess who's coming to dinner?" He must have reveled in the fact that somebody liked him enough to want to be with him. We are not told specifically what happened in the exchange there around the dinner table but I believe Jesus was able to plug in on Zacchaeus' dissatisfaction with himself, and the desire to change which had always been there but had been buried by condemnation. I do know that Zacchaeus came out from that meal voluntarily wanting to change, saying that he would alter his business practices and not be an extortionist anymore. He even promised to return what he had taken unfairly! I suggest to you that this is the monument to Jesus' way of changing. While Zacchaeus was yet a sinner, Jesus affirmed him and then said, "I want to see you grow." The change that Jesus worked for is the change of positive growth, which speaks to both of the forces that work in resistance to change. It does not activate shame by seeking to condemn; neither does it heighten fear of the unknown, for the direction of change is positive growth, or more and more of the good already in man. This is a way to be a creative change agent.

### Love rather than criticism

And if we could approach people whose lives we would like to help change with honest love and affirmation rather than bristling criticism, that could be the warmth that is needed to start the seed of change growing—the seed that is always there because every man really wants to change. However, condemnation is like sleet in a storm—it freezes us over and we are not able to move as we might. Condemnation rigidifies; affirmation causes growth to begin. And if we, as creative change agents in the church, could begin to say to our people, "I love you where you are and I would like to see you become more and more of this," I think much of the resistance that we have experienced might disappear.

I did not know this principle when I started out in the ministry and I can look back now and realize that I programmed much of the resistance that I have gotten. I have been "an angry young man"; I have had a lot of criticisms to level at the church: I have thrown around a good bit of hostility toward structures and toward people, and I think as I look back on it now that what was really coming through in all of this was not the validity of the call to change but the emotional message, "You're not O.K. I don't like you and, unless you are going to change, I am not going to like you." For too long I made change the basis of affirmation rather than affirmation the basis of change, and I can personally testify that it is counterproductive.

### Our own involvement

The second guideline that Jesus gives us in this passage is the positive suggestion that we begin to cope with what needs to be changed by working on our own involvement with problems. The images that He uses here are the familiar ones of the mote and the beam in one's eye and, of course, this is classic Oriental hyperbole. What could be more ludicrous than a man with a log in his own eye trying to perform the delicate maneuver of removing the speck of sawdust from his neighbor's eye? The point Jesus is driving home is that the place to begin involvement with change is with ourselves. But more specifically, this means that confession is the way to lead into the problem areas of life. If I attack another in self-righteous pretention, this has a way of closing him off. However, if I openly acknowledge that I am struggling with problems, this has a way of drawing people out from their hiding and gives them a sense of kinship that may open the way to real involvement.

I think it is exceedingly important that we ministers be willing to share our full humanity, including our struggles, with our congregations. I have found that while men never confess to their critics they very often identify with fellow strugglers. Early in my ministry at Crescent Hill, I preached a sermon about faith and doubt in which I shared my own personal pilgrimage with uncertainty. There was a long stretch in my life when I did not know anything for sure, and I spoke to the congregation about what it is like to be falling through space and not able to touch anything that will stay in place. Since that time, almost ten years ago, I cannot number the people who have sought me in counseling sessions and indicated that since I acknowledged my struggle with doubt they felt willing to share with me struggles that they were having in this area. This has confirmed my conviction that the greatest stance of helpfulness that we can assume is one of weakness to weakness. I used to think it was the other way

around, that what people really needed were hero figures who had all the answers and stood up out of their strength and told people what they ought to do. I do not know why I ever thought that that approach was effective, for the many times I heard such heroic witness it really never was of help to me but only intensified the gulf that I felt separated us and caused me to ask, "Why am I so weak and that one so strong?"

This sense of being kin to the human race in all of its agonies is one of the great missing notes in most of the angry protest movements of the last decade. In terms of the validity of insight, I think that many of the protestors have been correct in their estimates of society's problems. The reason these insights have not been heard more creatively, I believe, is because the spirit of contempt has worked against it. When another separates himself from the problem and assumes the stance of total blaming in the direction of another, it is hard to take seriously what he is saying. The people who realize that they, too, are involved in the difficulty are the people that have the greatest potential as change agents. Jesus was again right on the point in suggesting that the man who is concerned about the speck in his own eye is most qualified to introduce change in the lives of other fellow sufferers.

The basic issue in all of this is creating the kind of trust that will enable one to effect change in another's life. I have learned from this section of our Lord's teaching that such trust is born of positive affirmation and honest confession. If we would approach men with a genuine love for what they are and allow them to see enough of our own humanity so that they could identify trustfully, we could be the kind of change agents that are so desperately needed in the world today.

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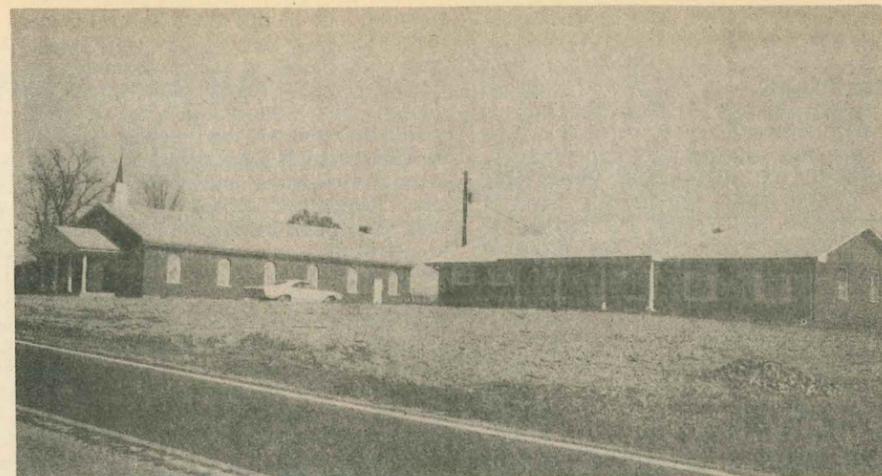
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**NEW PARSONAGE**—Muldraugh Hill Baptist Church, near Campbellsville, recently completed a new parsonage located adjacent to the church building. The old pastor's home was demolished to make room for the new brick ranch-type structure. Bruce Hullette is pastor of the Muldraugh Hill congregation.

## ABC Considers Reorganization

The general council of the American Baptist Convention (ABC) has received a preliminary proposal that the denomination become less congregational and more connectional in its polity.

Under the proposal, its name would be changed to the American Baptist Church.

General council will go into the question further when it meets again in February, 1971. If general council approves, the proposal would be presented to the annual session of the ABC for passage.

The proposal says that a local congregation shall retain authority to order its congregational life. However, the

entire fellowship of congregations shall have a corporate authority on certain matters of procedure, program and discipline.

Several actions would have to be taken to implement the proposal, the study committee on denominational structure said in offering it.

Among the necessary actions:

- 1) Strengthen the position of the general secretary as the chief executive of ABC;
- 2) Conduct nationwide meetings every two years instead of annually, as is now done;
- 3) Provide more equitable representation on denominational councils, boards and committees;
- 4) Give laymen and pastors equal voting rights at meetings; and
- 5) Substitute "Church" for "Convention" in the title of ABC to emphasize it as being one organization and to avoid the confusion to outsiders between "convention" as a permanent organization and "convention" as a momentary gathering of people for a meeting. (EBPS)

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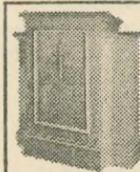
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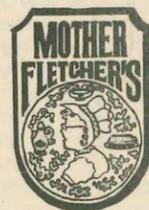
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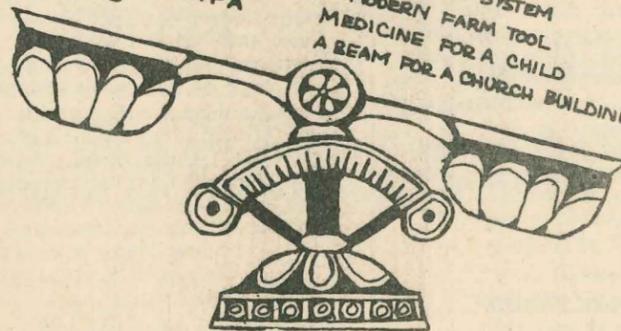
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## Four Baptist Churches Get Federal Loans For Hurricane Repair

Four Baptist churches in Corpus Christi, Texas, three affiliated with Southern Baptists through the Baptist General Convention to Texas, have been awarded sizeable Small Business loans to repair damage suffered during hurricane Celia.

The long-term, low interest federal loans total almost three quarters of a million dollars.

Acceptance by the four churches raises to five the number of Baptist organizations which have received such government loans.

As reported earlier, the heavily-damaged University of Corpus Christi received a \$500,000 Small Business Administration loan over a 30-year period at 3 percent interest.

Tuloso-Midway Baptist Church will receive the largest loan, \$400,000. First Mexican Baptist Church will receive \$250,000 and St. John Baptist Church, a predominantly Negro congregation, will receive \$60,000.

West Haven Baptist Church, which cooperates with the Corpus Christi Baptist Association but is affiliated with the National Baptist Convention (Negro), received a \$17,500 loan. (BP)

## Assemblies Increase Registration Fees

Registration fees and rates on meals, rooms and tent and trailer camping spaces have been increased for assemblies owned and operated by the Sunday School Board of the Southern Baptist Convention.

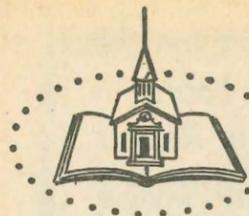
The rates are applicable at Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, and Glorieta Baptist Assembly, Glorieta, New Mexico.

"Increased operating cost has made it necessary to raise price of room, board and registration fees," James L. Sullivan, executive secretary-treasurer, Sunday School Board, said.

Changes in registration fees include an increase for children under nine from \$1.00 per week to \$2.00. One day guest registration is increased from \$1.50 to \$3.00. Others registering will be charged \$5.00 per week, an increase from \$3.00 per week.

Room rates are increased \$1.00 per day per person. Apartment and cottage rates are increased by \$5.00 per week. The meal rate will be increased by \$.75 per day per person.

Interested persons should write Reservations, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770, or Mark Short, manager, Glorieta Baptist Assembly, Glorieta, New Mexico 87535.



## SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for December 6, 1970)

LIFE AND WORK SERIES

### Christ First In Personal Beliefs

Frequently one hears somebody say, "It doesn't matter what you believe just so you are sincere." That statement is not true. Sincerity is a quality that is highly desirable but truth is most essential. It is tremendously important that one's beliefs about God, Christ, the Holy Spirit and the Scriptures be correct or right. Without a belief and trust in Christ as Saviour one need not expect to be saved.

Colossians 2:8-15

Paul warned his readers against the peril of rationalism or that kind of intellectuality which is filled with vain deceit and urged them to refuse to be taken captive by false ideas and to be loyal and true to Christ. Any philosophers who leave God out of their reckoning are deceitful and dangerous. Three things characterized the philosophy to which Paul referred, namely, it was after the tradition of men — handed down from generation to generation and therefore encumbered with many useless impediments, it was after the rudiments of the world — patterned after worthless ideas and it was not after Christ.

God's fullness dwells in Jesus Christ. In every respect Christ was, is and ever will be God. He was God incarnate in the flesh. It is wonderful to have Christ with us a living presence transforming us into His own likeness. In Him we have a full resource of life and power. Union with Him is what really matters. Such external rites as circumcision cannot bring one's salvation.

In His baptism Christ portrayed, in figure, what He was going to do, in fact, at the close of His earthly ministry, namely, die, be buried and arise from the dead. All believers should be buried with Him in baptism for the same purpose for which Christ was baptized, namely, to portray His death, His burial and His resurrection.

In the act of scriptural baptism the believer announces to all witnesses thereof that he has truly repented of his sins, that he has died to sin, that his previous life of sin has been buried, that he has received from Christ a new and victorious life and that henceforth, in the ample strength which is to be imparted to him by the Holy Spirit, he fully intends and expects to live a

life of Christian fruitfulness to the glory of God.

The act of forgiving sins is one of grace. Before one can live eternally his sins must be forgiven or blotted out, just as if they had never existed. It is wonderful that Christ atoned for our sins when He died on the cross and permanently removed the penalty from all sinners who believe on Him.

Colossians 3:1-4

Christ took the Colossian Christians from the downward pathway and placed them on the heavenly highway. After reminding them that Christ had conquered death and arisen from the tomb and that because they had placed their trust in Him as their Saviour they had passed from death unto life and were therefore in a new position, Paul stressed the kind of life that they were under obligation to live, which is something that needs to be emphasized today as never before.

Since they had been identified with Christ in His resurrection and had come into possession of eternal life, Paul

INTERNATIONAL SERIES

### Concern For Others

The Holy Scriptures stress the fact that love for God and love for others should never be separated. Anybody who really loves God will also love other people. Concern for others, which is love in action, is one of the proofs that a person truly loves God.

More than any other New Testament writer John dwelt upon the love of God. There cannot be any practical knowledge or experience of the love of God except through the Son of God in Whom that love is revealed and the Word of God in which it is recorded. Love is the very essence of the nature and being of God. God's love is unchanging and undying. The purpose of His love is that we might have abundant and eternal life. God's love for us precedes our love for Him. "We love him, because he first loved us." Because of His love for us we should express our love for Him.

urged them to seek those things which were really worthwhile and satisfying, namely, those lovely qualities which had been exemplified in the victorious earthly life of Christ. When people have been saved, it is normal for them to seek heavenly things.

Our Lord wants all of His followers to lift their eyes above the sordid things of earth, and to set their affections on Him and His work. Both our thoughts and our energies must be centered on the doing of the blessed will of the risen and reigning Christ. It is His will that we shall be heavenly-minded and keep on thinking about the high things. As we think so shall we be. There are at least three good reasons for our being heavenly-minded, namely, we are dead unto sin but alive unto God, our lives are hid with Christ in God, and our hope of future blessedness.

When Christ, Who is our life, shall appear, then we shall be manifested with Him in glory. What an incentive for living the risen and higher life!

Love one another  
I John 3:11-15

In the preceding verses of this chapter John stressed the necessity of righteousness and indicated that a person proves that he is a Christian by practicing righteousness. The righteous one must love his fellowmen, according to the requirement of Christ.

According to the Old Testament Scriptures love for one another was a duty incumbent upon every child of God. Love may be defined as an expression of concern and good wishes for the welfare of the one who is loved. Hatred for another is the very opposite of love.

John made reference to Cain's attitude toward Abel. Like many today, Cain desired God's blessing, but he wanted it upon his own terms. He approached God in his own way and

thereby deprived himself of blessing which he would have received had he come in God's way. Even though he presented his offering with much personal satisfaction, God did not accept it as an offering for sin. Depending on God's grace and acting on faith, Abel approached God in the divinely appointed way, whereupon his offering was received. Cain was offended because his brother had pleased God while he had failed to do so. With jealousy and hate smoldering in his heart, Cain killed Abel.

Like Abel, Christians may discover that others hate them because the righteousness of the former is a rebuke to the unrighteousness of the latter and they should not be surprised at the hatred of the unrighteous toward them. Cain resented the fact that Abel did right, which was something he was not willing to do. So, he resolved to get rid of his brother because he did what both of them should have done. Obedient Christians may well expect the opposition and hostility of the world. However, hatred in the heart is incompatible with the possession of eternal life. It is wonderful to know that Christ, Who loved those who crucified Him, as was evidenced by His praying for them, gives His followers the ability to love their enemies.

Express love  
I John 3:16-18, 23-24

Inasmuch as we have been the recipients of God's love, we ought also to love one another. Our love for one another is simply God's love flowing into and through us to others. Christians should demonstrate their love for God's children, even though some of them may be unlovely. God proved His love for them and so ought we.

Christian love for others, which is a supreme example of love, was expressed in His dying for us. Cain was an outstanding example of one who was dominated by hatred and Christ was the supreme example of one who was motivated entirely by love. All Christians are urged to have the mind and spirit of Christ. Christians are to express their love for Christ and for others not only in kind words but also in good deeds. They are to love others not simply because they deserved to be loved but because it is Christlike to love. Our Lord calls upon His followers to express their love for others through a sympathetic heart, encouraging words and helpful deeds. To know the needs of others and then to ignore them and to refuse help is positive evidence that one is not right in his relationship with Christ and that his religion is only a pretense. It is impossible to separate a right relationship with Christ and a right attitude toward others. When one observes another in need, if there is genuine love in his heart, he will prove it by the way in which he shares what he possesses with him.

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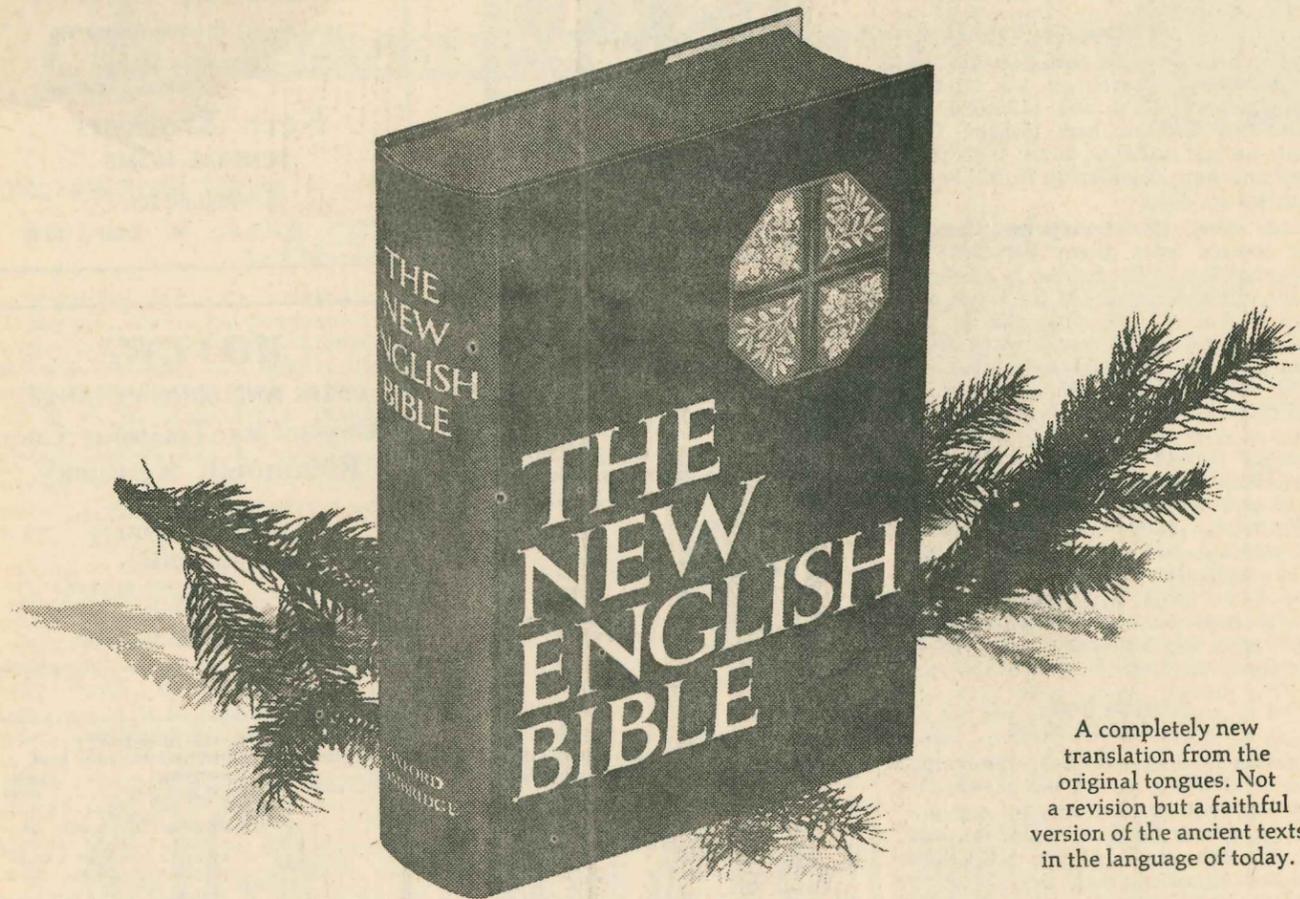
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## ASKING ABOUT ILLNESS

### If You Have A Retarded Child?

by John H. Boyle,  
Professor, Psychology of Religion, Southern Seminary

The truth of the familiar adage that tragedy makes people either better or bitter is no more vividly focused than in the experience of parents of multi-handicapped children, particularly mentally retarded ones. As ministerial educational consultant to the Child Evaluation Center in Louisville, I have had opportunity to learn something of how parents react to and cope with such a situation.

I am indebted to Dr. Bernard Weisskopf, director of the Child Evaluation Center, for certain perceptive insights into the reactions of parents of children with learning disorders. Some of the same reactions are seen in many parents of handicapped and/or mentally retarded children generally. Writing in the July, 1969, issue of the *Southern Medical Journal*, Dr. Weisskopf identifies six major areas of feelings, attitudes and needs in these parents. First, there is confusion or bewilderment resulting often in the need to wander from one doctor to another for clarification of the child's condition and hopefully for a word that a "cure" is possible. Second, parents may deny the seriousness or extent of the problem for a temporary or fixed period of time in an effort to deal with their confusion. Third, parents frequently experience feelings of guilt for a variety of reasons and may project blame for the child's condition either upon themselves, doctors, the child himself, or upon God. Sometimes these feelings may result in the parents' either outright rejection of the child or in their becoming overly protective toward and possessive of the child as a way of relieving their sense of guilt.

Fourth, the parents may experience feelings of disappointment and chronic grief, especially where they put a high value on educational ability and academic achievement. Fifth, the parents may also experience feelings of embarrassment and shame concerning their child, which may in turn result in feelings of resentment toward the child and toward professional people who may be trying to help him. Parents are not always consciously aware of these feelings but those toward whom the feelings are directed frequently are. Sixth, some parents experience rather intense feelings of helplessness. They may worry a great deal about the child's future and whether they are doing all that can be done to help him. They may also develop a strong need to be quite active in "doing things" to assist the child.

Any or all of these reactions and needs can become the focus of religious

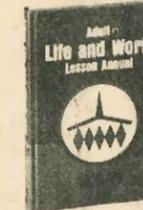
concern for those parents who seek answers to the profound questions of human existence in the doctrines and experiences of their religious faith. Several studies indicate that parents may experience considerable theological or religious conflicts in seeking to understand "why does God allow such things to happen." The result of such conflicts may be an intense bitterness and cynicism. Some find in their faith the hand of God at work to test their faith. Others see God choosing them for a unique opportunity of ministry and care as an expression of His confidence in them. Still others may look to their faith for the reassurance that God has not abandoned them in their situation but by his steadfast love will provide them with continued strength to bear the extra burdens which may accompany the care of such a child.

Whatever may be the various factors at work in these experiences, it is important for parents of such handicapped children to:

1. Deal realistically with their true feelings, with the help of their pastor, doctor or other professional person;
2. Learn as much as they can and need to know about their child's condition and what can be done about it;
3. Accept the limitations within which they have to live and function with reference to their child;
4. Be realistic about their demands upon and expectations of their child;
5. Avail themselves of professional resources such as the Child Evaluation Center and their physician in assessing their child's situation and the alternatives open to them in caring for the child;
6. Seek companionship with other parents of handicapped children;
7. Help sensitize others, including their church, to this area of need and encourage them to explore ways in which they can aid both the child and his parents;
8. Continue to look to God for guidance and strength, being aware that these may come through the ministry of many persons, professionals and others alike.

Above all, it is important that parents and others learn to accept and affirm such children as persons of worth and value, whom God loves and for whom Christ died. For each of us in one way or another is crippled or handicapped. It is to these that our Lord comes with the "good news" that they are not cast aside as "rejects" but are included among those whom God loves with a love from which not even their handicap can separate them.

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"The Bible and the Investment Counselor"..... Donald E. Bratcher  
"Into Today's Harvest Fields"..... Archie B. Parrish  
"God's Word to Men"..... W. J. Isbell  
"The Call and the Way"..... Kenneth L. Chafin

### MONDAY EVENING — 6:30 P.M.

Sacred Music..... Mr. and Mrs. Ronald K. Wells  
"The Bible and the Lawyer"..... William A. Lamkin  
"Where the Action Really Is"..... Kenneth L. Chafin  
"The Holy Spirit in Genuine Revival"..... Manuel L. Scott

### TUESDAY MORNING — 9:15 A.M.

"The Bible and the Dentist"..... William E. Snowden  
A Time of Sharing With..... Archie B. Parrish, W. J. Isbell  
and Kenneth L. Chafin  
"Jesus Christ, The Personal Saviour"..... Manuel L. Scott

### TUESDAY AFTERNOON — 2:00 P.M.

Sacred Music..... Mr. and Mrs. Ronald K. Wells  
"The Bible and the Farmer"..... George N. Busey  
Message..... James L. Sullivan  
"Blessed Assurance"..... Manuel L. Scott

### TUESDAY EVENING — 6:30 P.M.

Sacred Music..... Mr. and Mrs. Ronald K. Wells  
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