

SPIRE BOOKS  
60c

Be careful  
that you pray for  
because

**ALL  
THINGS  
ARE  
POSSIBLE  
THROUGH  
PRAYER**

  
**WESTERN RECORDER**  
SEPTEMBER 4, 1971

## People And Places

**Pleasant Grove Baptist Church**, Long Run Association, celebrated its 166th anniversary Sunday, August 29. Leading the day's festivities, which included dinner on the grounds and an afternoon worship service, was the new church pastor James S. Jones. Jones came to the Pleasant Grove church from the pastorate of Gamaliel Baptist Church in Monroe Association.

**Tommy Ray Kinman** was ordained to the gospel ministry, Sunday, July 25, by the Williamstown Baptist Church, Williamstown.



**Kinman**

The request for ordination came from the Indian Fork Baptist Church in Shelby County which recently called Kinman as pastor.

A student at Southern Seminary, the new pastor attended Kentucky Southern College for two years and graduated from Centre College in Danville. He is also a graduate of Franklin County High School.

He is the son of Mr. and Mrs. Joe T. Kinman of Williamstown.

**Robert Wade**, pastor of Liberty Baptist Church near Madisonville, died Wednesday, August 25, in Hopkins County Hospital. He was 45.

Cause of the death was acute leukemia, according to doctors.

Wade was a graduate of Georgetown College and Southern Seminary. He had been pastor of the Liberty church since 1966 and was a member of the Kentucky Baptist Convention executive board.

Surviving him are his wife, three small children and his parents. Funeral services were held at the Liberty church Friday, August 27.

An area-wide evangelistic crusade for Northern Kentucky, known as the Boone-Kenton Evangelistic Crusade, is scheduled for September 19-25. Services will be held at 7:30 p.m. nightly at the Simon Kenton Football Stadium.

Preacher for the crusade will be Walter Brashier and the music will be under the direction of Dee Wayne White.

A **Scholarship Fund** for needy preachers attending Southern Seminary has been set up in memory of R. B. Patterson, Sr. The initial investment in the scholarship has been made by Mr. and Mrs. Charles Jolly, daughter and son-in-law of Dr. Patterson.

Patterson was a native of Louisiana but served churches in Tennessee and Kentucky.

On Sunday, September 12, **First Baptist Church** of London, Kentucky, will dedicate its completely restored auditorium.

Extensive changes have been made in the interior design, introducing colonial decor, full carpet and the new faceted glass windows. Only the outside brick walls remain in their original state, according to pastor R. D. Baker.

All former pastors have been issued special invitations and all former members are being invited to participate in this significant occasion.

### Church Chuckles by CARTWRIGHT



"Wouldn't it worry members less if we reported our collection drop as a healthy increase in non-profits?"

## DEVOTIONAL



**J. Lonnie Bradley**  
Pastor, Springfield Baptist Church

Genesis 3:6-13

The test of a life is not according to wealth, fame, position or power but rather it is the ratio between what we might have done and what we might have been as compared with what we have actually done and what we have made of ourselves.

Life can be thrilling or it can become a daily monotonous grind with no real zest. Life is what we make of it. Many failures are the result of inward collapse rather than outward pressure. A sign in an old print shop reads: "Life is a grindstone and whether it grinds a man down or polishes him up depends on the stuff he's made of." The Christian has no more important job in life than to learn how to live with himself. This is the key to true success or to real failure. Our lives will have little meaning to others until we first learn to live with ourselves. Let us consider the value of these three principles:

1. Be honest enough to accept yourself as your biggest enemy. Many people consider others to be a constant threat and the cause of all their failures but they never face up to the real enemy — themselves. A baker in a small Canadian town used to buy butter from a neighboring farmer. He became suspicious that the butter was not the right weight and so he weighed the butter for several days. The mold of butter became lighter and lighter and he had the farmer arrested for fraudulent dealings. The judge was surprised at the trial when the farmer told him that he had scales but no weights with which to weigh the butter. The judge asked him what he used for weights and he explained it this way: "When the baker commenced buying this butter of me, I thought I would get my bread of him. I get the one pound loaf and I use it as the weight for my butter. If the weight of the butter is wrong, he is to blame."

2. Be wise enough to control your own thoughts. We shape events by controlling our thinking. We can't control the length of life but we can control its width and its depth. "As a man thinketh in his heart so is he."

3. Be mature enough to be responsible for your own acts. Being true to one's self can bring peace with both God and man.

Many people today are suffering from an acute case of a Lot's-wife-like obsession with the past, looking back nostalgically to yesteryear and dreaming things as they used to be. Specifically, sociologists point out that White Anglo Saxon Protestants (WASPs) have a bias for the status quo, blowing up hide-bound tradition way out of proportion. They sometimes make good the statement attributed to the Duke of Cambridge: "Any change, at any time, for any reason is to be deplored." In the midst of radical social change the White Anglo Saxon Protestant may shout: "too much, too quick." Obviously his aversion to change must be reckoned with because he represents a majority viewpoint.

Underlying this intensive resistance to change in certain segments of society is the attitude that conflict and confrontation are to be avoided like the plague. Conformity is "in." The tragic dictum of the day is "don't rock the boat" or "mind your own store" or "let well enough alone." Such ideas are obviously foreign to the Christian faith. In fact, such concepts may be a significant dehumanizing force; that is, to be a human being, in the Christian sense, a person must learn to live amid conflict and tension (cf. Mark 6:48 and I Timothy 6:12).

### Living amid conflict

Sensitive theatrical critics have long observed that "conflict is the essence of good drama." But isn't it true too that conflict is the name of the game in all of life? Basic conflicts arise at every level of our existence, both personally and socially. The revelation of God in history is cast in terms of conflict. We discover something basic about human nature, for example, when we read about the destructive conflict that existed between Cain and Abel. B. D. Napier strikingly accents this deep-seated difference that raged between the brothers:

"One was a shepherd, one would till the ground; one occupied the high land, one the low; one practiced circumcision, one abhorred it; one was contemplative, the other bold. The one was one, the other was the other.

"One was dark and one was light one was brown and one was white one was west and one was east one was layman one was priest one was soldier one was sailor one a blacksmith one a tailor one was dreamer one a doer one a caveman one a wooer.

One was one and one the other each to each a bloody brother one liked desert one liked rain— one is Abel . . . one is Cain."

The prophets would not voice approval for continuation of the status quo: conflicts followed. Jesus himself refused

## Creative

# CONFLICT

by Watson E. Mills

to establish relationship to God along racial lines and the result was a series of bitter conflicts. It was he who said "neither is new wine put in old wine skins." Jesus was *not* intent on maintaining the status quo when he repeatedly said, "you have heard it said of old, . . . but I say unto you . . ." Paul was quite right when he spoke experientially of the civil war which was being waged inside his own psyche. He said: "Indeed, I do not understand what I do, for I do not practice what I want to do, but I am always doing what I hate" (Romans 7:15). But out of such dramatic conflict came to the great apostle a faith which "passes understanding." What is the New Testament other than a *new* covenant?

One does not have to be a Marxist or a Hegelian to realize that all of human history is but a series of conflicts. And there is no reason at all for us to assume that twentieth century America is plagued with more than its share of conflict. Realistically, then, the question is not "how can we avoid conflict," but rather "how can we accept it and use it in a creative and productive way?"

To avoid conflict we will create walls that separate one group from another. The curtain of affluence which nestles snugly around suburbia only hides the ugly ghetto; it doesn't redeem it. The racial walls which divide mankind are easier to erect than to tear down. Thus to avoid creative conflict, which may result in a higher good, we will reject one another on the basis of skin color assuming that all of one race share a certain "commonness." But do we really?

Watson E. Mills is associate professor of philosophy and religion at Averett College in Virginia. He is a ThD graduate of Southern Seminary.

### Conflict and the Christian

Throughout the history of Christendom the majority of the church and especially its leaders have uncritically accepted the status quo and have resolutely sought to avoid any conflict which might introduce significant change. Thus, those groups which have been intent on confronting the weaknesses of the institution by actually introducing conflict have been ridiculed and rejected and at times even persecuted.

But in reality, among Christians, especially those who are Baptists, there should be room for disagreement. In other words, when all is calm and everybody is thinking and reacting exactly like everybody else, the church may not be bearing its most relevant witness.

But when there is creative conflict, and the lines of communication are held open through commitment to the same Lord, then superficial agreement is displaced by honest sharing of ideas which may be as different as the persons who comprise the group. Out of such group dynamics can come significant ideas not born in the context of maintenance of the status quo but rather hatched out of honest give and take in light of a common commitment to Christ. This is the genesis of really significant concepts and courses of action. And a large part of Christian maturity may be coming to love and respect that person who disagrees with your methods and approaches.

In the Biblical faith conflict is the result of God's refusal to allow mankind to sit conformably in his complacency and watch the world sing the same song over and over. God creates conflicts with disobedient man and out of these struggles come the signs of His love and the genuineness of His promise for the future.

## WESTERN RECORDER

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

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**John Claypool's Unique Ministry Will Be Missed In Kentucky**

The resignation of Dr. John Claypool as pastor of the Crescent Hill Baptist Church in Louisville in order to accept the pastorate of the Broadway Baptist Church, Ft. Worth, Texas, means not only a loss for one congregation but for the Louisville community and the Kentucky Baptist fellowship. According to Dr. Claypool it was a difficult decision for him to make and it will be a difficult one for many of his ardent admirers to accept.

It has been interesting to watch the development of John Claypool during his eleven years at Crescent Hill. More than a few eyebrows were raised when this relatively unknown 29 year old associate pastor of the First Baptist Church, Decatur, Georgia, was called to Crescent Hill, one of the most demanding and influential Baptist pulpits in Kentucky. Claypool more than met the test though his approach to preaching was non-traditional enough not to please every Crescent Hill member. These, however, recognized and admired in him unusual brilliance, maturity of insight far beyond the expectations of a man his age, outstanding ability as a pulpiteer, unshakable convictions along with a genuine respect for those who differed with him, a love and compassion for all his fellowmen and a warm, gentle personal spirit.

Claypool definitely belongs to the new generation of Southern Baptist preachers who unhesitatingly speaks out on contemporary moral and social issues. Though by no means the only Baptist pastor in Louisville or Kentucky to do so, he was among the first and by now is the best known among those taking a strong stand on such issues as desegregation, open housing and disengagement of American military involvement in Southeast Asia.

His image in the Louisville community was greatly enhanced when he was chosen a panel member of the award winning radio program, "The Moral Side of the News." His contributions on this panel won him the admiration and respect of the leading clergymen of all religious faiths and made him probably the best known Baptist spokesman in the community.

The Crescent Hill pastor will be missed most for his preaching ministry. His sermons in the opinion of many are masterpieces of logical development applying Scriptural light to current issues. Many of the younger generation of Baptists who have become increasingly disenchanted with the traditional, conservative preaching heard in most Baptist pulpits flocked to hear him. As would be expected his ability to communicate with this group drew praise from some fellow Baptists and criticism from others.

Among the most admirable traits of John Claypool are his humility and unconcern for denominational prestige. He would not lift a finger in quest of any honor or denominational position yet both have come to him. He was chosen this year to preach the annual sermon of the Southern Baptist Convention and also to serve as president of the Kentucky Baptist Convention.

As Kentucky Baptist Convention president he has taken his task seriously and made a major contribution. He has indicated a willingness to finish his term as president and preside at the Convention in November. As long as he remains a member of a Kentucky Baptist church there is no reason to prevent his crowning his ministry in Kentucky with this service.

It is admirable that Dr. Claypool is not only willing but desires to complete his responsibility as convention president. No doubt the convention vice presidents could preside with effectiveness but the intimate knowledge of Dr. Claypool of convention affairs during the past year gives him the insight to conduct a smooth and orderly convention.

It's a short period between October 1 the date of his resignation as pastor and November 8 when the convention begins. By remaining a member of and being elected a convention messenger of the Crescent Hill Church, Claypool will be fully qualified to preside. It will require some sacrifice and extra effort on his part but this is typical of this man.

As one greatly concerned for an orderly and God-honoring convention this year, it is my earnest prayer that the gavel will be in the hands of John Claypool.

**The Longest And Shortest Hour Of The Week**

There is no doubt about it. The longest and shortest hour of the week is from 11 A.M. til 12 noon on Sunday. And whether it is the longest or shortest depends upon whether one is behind the pulpit speaking or in front of the pulpit listening.

I speak from experience having spent considerable time on both sides of the pulpit. When I am the speaker, minutes pass like seconds and it's twelve o'clock before I know it. When I am the listener, oftentimes seconds seem like minutes and twelve o'clock is slow in arriving.

Joe Creason in one of his recent Courier-Journal columns reported a humorous incident in this connection. Shortly after Don B. Davis, the new pastor of the Wesleyan Heights Union Methodist Church in Owensboro, arrived on the scene, he found this note on the pulpit. "Your mission is possible. But remember this pulpit self destructs at 12 noon — taking with it preacher and all."

Of course it was all a joke and yet how long the preacher preaches is a deadly serious matter to most worshipers. There are a few exceptions both in preachers and listeners. Some speakers have the ability to make their listeners forget about time but these are rare. Then there are those wonderful souls in every congregation who honestly say at the end of the service, "Pastor, I could have listened on and on." The general rule, however, is the preacher is through whether he realizes it or not so far as the congregation is concerned when the hands of the clock are straight up.

How long should a preacher preach? He should preach until he has delivered the message the Lord has given him. He should remember, however, that

with careful planning of the service and proper preparation of his message he can often say as much or more in 20 or 25 minutes as he can in 30 or 35 minutes without intense preparation.

The problem often is that the preliminaries, including reading announcements already printed in the bulletin, consume too much time in the service. The preacher has a much better opportunity to bring the service to a fitting climax and conclusion by 12 o'clock if he can begin his sermon by 11:25 instead of 11:35.

A preacher can take one of two attitudes on this matter. He can be inflexible, disregarding the clock and the listeners' desires. After all, he is talking about the most vital matters in life and time should not be a major consideration. He can regard adjusting to the wishes of the congregation as compromise and leave it to the listeners to adjust to him. Right or wrong, the preacher who takes this attitude will most likely be turned off by many listeners.

The other attitude is to accept people as they are — conditioned by television and other modern activities planned to end on schedule. By careful planning a meaningful worship service of music, prayer, meditation, preaching and invitation for public commitment can be conducted in an hour. This likely is the wisest attitude for us ordinary preachers because the part of the service after high noon is ordinarily low.

Readers are urged not to clip and keep this editorial. In the first place, it's hardly worth keeping. In the second place, I don't want it to be held up by some member of the congregation at five minutes after twelve the next time the editor is your supply preacher.



**ANTI - "THE GAY CHURCH"**

Dear Editor:

I read the article on "The Gay Church", in the August 7 issue of *Western Recorder*. I am not meaning to judge these people. But I don't believe God intended for man to marry man, or woman to marry woman. I think it is a sin and an abomination in the sight of God. These people should read Leviticus, chapters 18 and 20. "Thou shalt not lie with mankind as with womankind: it is abomination (Leviticus 18:22). If a man also lie with mankind as he lieth with a womankind, both of them have committed an abomination; they shall be put to death; their blood shall be upon them (Leviticus 20:13)."

I believe if God wanted marriages like this he wouldn't have made man and woman.

I think this Rev. Richards is doing wrong in performing marriages between gay people. I don't think there should be any separate church for homosexuals, for I believe if a homosexual becomes a Christian he won't be a homosexual any more.

Grayson, Kentucky

Hazel Hall

**FREE SBC FELLOWSHIP**

Dear Editor:

Thank you and Dr. Frank Owen for the editorial on the Broadman Commentary. It was enlightening.

I cast my vote for continuing our Southern Baptist fellowship as a free, heterogeneous, "polythitic" family — as I did in Denver and St. Louis. Local autonomy of our churches, and openness to the Spirit's leadership is part of the genius of our denomination. May it ever be so.

Louisville, Ky.

Alton McEachern

**BACKS PRAYER AMENDMENT**

Dear Editor:

I am just writing to say that I do not share the fear expressed in articles from the Baptist Press concerning the prayer amendment which is now being offered in the House of Representatives (H.J.Res. 191).

How can such a harmless amendment be called a "threat to liberty" in our country?

Threats to liberty we do have in crime, lawlessness, pornography, drug addiction, racial strife, sexual promiscuity, violence, and radicalism — but surely not in a simple amendment saying that our Constitution does not deprive us of the right to offer prayer in buildings, "supported in whole or in part through . . . public funds."

Southern Baptists would do well to wholeheartedly back this amendment. Our country needs all the prayer it can get.

Washington, D.C.

Worth C. Grant

## President Nixon's Panel On Nonpublic Education Scored

President Nixon's Panel on Nonpublic Education was scored for considering a recommendation that federal aid be provided to parochial schools through the device of federal income tax credits. Americans United for Separation of Church and State termed the tax credit proposal an "obvious attempt to circumvent the Supreme Court's . . . June 28 ruling that tax aid to parochial schools is an unconstitutional excessive entanglement between government and religion."

The full text of the Americans United statement, issued by executive director Glenn L. Archer, follows:

"President Nixon's Panel on Nonpublic Schools, a 'stacked deck' of people already committed to tax aid for parochial schools, is doing exactly what the President created it to do. It is considering a plan which will, in effect, force all taxpayers to support parochial and private schools through the device of federal income tax credits. This is nothing more than an obvious attempt to circumvent the Supreme Court's wise and proper June 28 ruling that tax aid for parochial schools is an unconstitutional excessive entanglement between

government and religion.

"Tax credits for parochial school tuition would not only be grossly unfair class legislation, but it would also divert public funds from public to private purposes.

"Parochial through tax credits would do exactly what more direct forms of aid would do. It would increase the taxes of all citizens in order to channel public funds to church institutions, in violation of every person's right to support only the religious institutions of his free choice. It would deprive our public schools of needed support and threaten their survival. It would subsidize the uneconomical proliferation of special interest private schools. Americans would have to pay higher and higher taxes for education of lower and lower quality.

"If President Nixon would put the public interest and the Constitution ahead of illusions of reaping a harvest of religious bloc votes, he would dismiss his 'stacked deck' panel and endorse the great American principles of church-state separation and public funds for public schools only. No other course of action is consistent with his oath of office."

## Mission Hospital Does Heart Valve Surgery

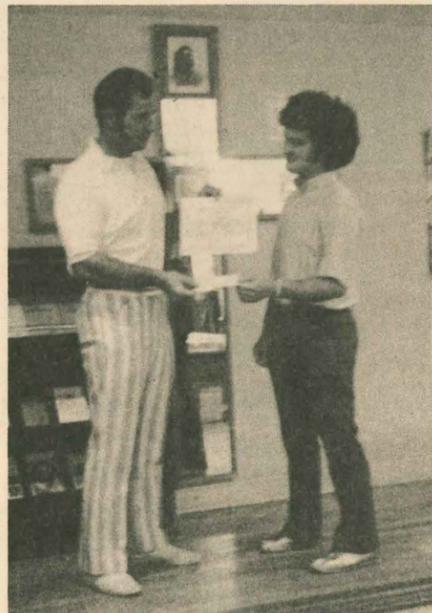
A medical team at the Baptist Hospital in Asuncion has performed the first heart valve replacements in Paraguay.

Three such operations were performed at the hospital by mid-August, reported Dr. Donald E. McDowell, chief of surgical service at the small mission hospital.

Until recently the hospital did not have a heart-lung machine or other equipment necessary for post-operative care of the patient. The monitor, respirator, defibrillator and other equipment used in these cases also are used for other patients and are not an expense solely for the cardiac cases, Dr. McDowell said.

The heart valves required for the operation have been donated by Edwards Laboratories, a U.S. medical supply company. The firm recently contributed 10 valves which cost about \$300 each in the United States.

He pointed out that the hospital's preparation for this type of surgery has been gradual. "Through the years we have improved our X-ray department, anesthesia department, blood bank, laboratory and nursing services so that we are now prepared to care for these patients," he said. (BP)



**SCHOLARSHIP** — Western Kentucky University's Baptist campus minister Tony Romeo, left, presents a \$300 scholarship to Mark Hamm, president of the WKU Baptist Student Union. The scholarship is provided by the Hillvue Heights Baptist Church in Bowling Green and is awarded several times each year to Western students. Hamm is a native of Louisville and served as a summer missionary in Chicago this year.



### Our president to leave

Most Kentucky Baptists were taken by surprise when, on August 23, John R. Claypool announced to his deacons and then by mail to his people, his resignation as pastor of the Crescent Hill Baptist Church to accept the pastorate of Broadway Baptist Church, Fort Worth, Texas. After eleven years of fruitful ministry here, he resigned effective September 22. The opening of school for his son, Rowan, hastened the date for their departure for Fort Worth. He will be greatly missed in his church, the Louisville community and the Kentucky Baptist Convention. He has been a vital part of the life of all three. He will be missed in the Southern Seminary community also, being a part-time professor of preaching there.

As convention president this year, he was kind enough to take me into his early confidence about the moving of the Lord in his life in this proposed change. I found no joy in encouraging him to consider this new field, for he has been not only our president, but also the pastor to my family and to me. However, I am always glad when the hand of the Lord moves in a man's heart. I believe that He is leading Dr. Claypool.

I am sure that one of the regrets of this move is that he cuts short his wonderful year as president of our convention. He has served us ably and well. His deep interest in the quality and spirit of Baptist life has found expression in many new and vital approaches to our Baptist witness during the past two years when he was first vice president and then president. All Kentucky Baptists are indebted to him for his gifts to us in the common bonds.

### Convention year ends

The 1970-71 convention year ended August 31. It was a good year. A year which witnessed the resurgence of interest in evangelism, church training, Sunday School growth and stewardship. A new spirit is coming with the increased interest of youth and laymen in mission action.

This is written August 26 and the final total of mission gifts is not in yet. Thank you for your part in a very encouraging year for our Lord.

*Harold G. Sanders*

WESTERN RECORDER

## Exodus Of Clergy Alarming, Chaplain Says

Denominational leaders are alarmed at the rapid exodus of some of their best trained clergymen, with some estimates as high as 10,000 pastors and priests leaving churches of American denominations each year, the chief of chaplains at Georgia Baptist Hospital, Atlanta, said at Ridgecrest Baptist Assembly.

E. A. Verdery of Atlanta outlined causes of the ministerial exodus from the pastorate in an address to association leaders and ministers during Home Missions week at Ridgecrest Baptist Assembly.

While there are many other ministers who remain in the pastorate for every one who leaves, a majority of pastors interviewed by one Baptist state paper editor recently expressed a desire for a change and would welcome a call to another field, Verdery said.

"The pastors who continue their work in the local church frequently feel drained physically, emotionally and spiritually," he continued. "The demands made upon them by the church and community leave the feeling they have attempted an impossible task.

"Faced with myriad expectations of a

widely divergent congregation and recognizing the impossibility of pleasing the entire membership the pastor may become angry or depressed," he said.

"Depression is at the root of many physical ailments," the Baptist chaplain said. "It motivates many people to resort to the use of alcohol and anti-depressant drugs."

He added that depression is associated with a low level of self-esteem and arises in part out of the sense of being deserted and forsaken.

Depression can be counteracted, Verdery observed, by a feeling of being nurtured and nourished, of being valued and esteemed. "Seeking to shame a depressed pastor or telling him to have faith and to pray is to compound the problem," he said.

"He may look for help through his prayer life, but for many in the dark nights of the soul, God can seem far away. He cannot turn to the congregation when members expect him to be feeding them. If he turns to fellow pastors for understanding he may feel rejected because in most instances they may feel as drained as he."

By doctrine and policy, Baptist churches have no strong, stated authority figure to whom a pastor may turn. However, he said, "Human nature requires each of us find a resource to whom we can turn in particular times of stress or crisis.

"God may use this human instrumentality to make known his love and personalize his presence with us. One does not necessarily deny his faith in God

when he acknowledges his need of a fellow human being," Verdery said.

Baptist associations in each state can help meet the needs of pastors by seeking to understand the pastor as a person and by providing a resource in psychotherapy, Verdery said.

To understand him as a person, the pastor must be recognized as a work-oriented person who frequently has little or no tangible results to show for his efforts in counseling the troubled, in witnessing to his faith, or for results of long hours of study, he added.

"Like the assembly-line worker, he feels much of his effort is non-rewarding because he rarely sees his part of the finished product," he said.

Often they feel guilty and inadequate, and demand verbal and financial reassurances from the congregation, he observed. And if they do not receive it, a feeling of punishment for failure sets in.

"Unless a minister grows beyond the guilt-punishment level of living to one of forgiveness and self-acceptance, he will likely encourage others to misuse and abuse him in an unconscious way of appeasing for his sins," Verdery said.

"Understanding some of the needs of the pastor prompts us to ask how his need can be met. My response is that we must feed him! Unless the pastor has experienced love from others he will be unable to love others meaningfully. If the pastor feels another human being respects and values him as a person he will find it natural to treat others respectfully and to value them," Verdery said. (BP)

## Hispanic America Forms Theology Schools Assoc.

Thirty missionaries and national representatives of Baptist Bible schools and theological seminaries in 12 Latin American countries, meeting in Cali, Colombia, organized an Association of Baptist Theological Institutions in Hispanic America.

The association will seek, among other things, to coordinate efforts of such institutions to avoid duplication of textbooks and teaching materials. It also will develop bases for transference of credits and for accreditation of the institutions.

The conference, sponsored by the Southern Baptist Foreign Mission Board, is "the most significant meeting of the theological educators in the history of mission work in Latin America," according to missionary James E. Giles of Cali.

Giles, professor at the International Baptist Theological Seminary in Cali, coordinated the conference and was elected executive secretary of the new association. He is from Clovis, New Mexico.

Missionary Pat H. Carter of Morrow, Louisiana, Baptist representative to Mexico, was elected president and Daniel Tino, psychiatrist, pastor and professor in Buenos Aires, Argentina, was elected vice president. (BP)

**Kentucky Baptist** **WESTERN RECORDER**  
BAPTIST BANNER AND PIONEER

**BAPTIST BANNER AND WESTERN PIONEER**

**Historical Highlights**

**FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER**

### 10 YEARS AGO August 31, 1961

Erlanger Baptist Church, Northern Kentucky Association, had two important events take place on the same Sunday. One hundred thousand dollars worth of notes were burned and ground was broken for a new educational building. Sam Sheppard was pastor of the church.

Calvary Baptist Church, Glasgow, held a note burning service. Dyer W. Edwards was pastor.

E. D. Davis, for 31 years secretary and assistant secretary of the Kentucky Baptist Convention, died in Paducah. He was a pastor for 45 years.

### 25 YEARS AGO August 29, 1946

John Richard Sampey died in his home at the age of 83. Sampey graduated from Southern Seminary at the age of 22 and immediately began teaching there. He later became president of the seminary and served in that position for 14 years. He also served three terms as president of the Southern Baptist Convention.

### 50 YEARS AGO September 1, 1921

Lyman P. Hailey was elected secretary of the BYPU for Kentucky. He began his post on September 1.

## Religious Selectivity Colors Army's Vietnam Intelligence

Church & State magazine charged in its September issue that religious selectivity in the Defense Intelligence Agency may have colored and may still be coloring the flow of intelligence from Vietnam to the White House and the Pentagon.

Published monthly by Americans United for the Separation of Church and State, Church & State charged that over half of the faculty of the Defense Intelligence Agency graduate school are members of a single denomination, the Roman Catholic Church. The DIA school trains middle level military in-

telligence officers for service in Vietnam and elsewhere.

The religious selectivity in the DIA school came to light after two faculty members, Gilbert P. Richardson and Abraham H. Kalish, were dismissed from the school in September of 1970 and April of 1971, respectively. On May 16, 1969, Richardson had informed the DIA Inspector General at the Pentagon that information on the religious affiliations of staff members was being solicited and held by the agency. On October 2, 1969, Richardson and Kalish photocopied their own "for official use only" per-

sonnel records, sent copies to the Investigations Division of the U.S. Civil Service Commission, and recommended an immediate investigation to determine if the religious information on staff members was used for preferential treatment in hiring, promoting, and making awards. The personnel form, used for faculty and officers in the intelligence school, contained blanks for the professor's or officer's religion and even for the religion of his parents.

The Civil Service Commission did not confiscate the records or conduct the requested investigation, and waited until November, 1969, to order the DIA to stop soliciting religious information on staff members. The DIA stopped recording the information but, according to information received by Church & State, the agency determined to get rid of the two professors who had exposed the religious records.

On February 23, 1971, Ronald Friedenburg, Equal Employment Investigator for the Defense Department, reported that an investigation at the DIA school revealed that over half of the school's professional staff members were Roman Catholics and that 100% of the staff of the Information Service Center were Roman Catholics. Of the two men who were dropped from the DIA school staff, Richardson is Protestant and Kalish is Jewish.

Richardson has been fighting his unjust dismissal. At his locked-door Civil Service Commission hearing in June it came out that both the officers who signed Richardson's removal and the DIA appeals examiner who rendered an adverse judgment against him are Roman Catholics.

The Church & State article traced the history of the close tie between church and state in South Vietnam and the influence of the late Cardinal Spellman and the Catholic Church in getting U.S. backing for the imposition of a clericalist oriented dictatorship in the country.

Church & State concluded its report by asking for a Congressional investigation of the religious selectivity in the DIA, which it said could be more important than the publication of the Pentagon papers, and asked:

"Is there any connection between the excessive percentage of Roman Catholics on the school staff which trains our military intelligence officer and the heavily Roman Catholic regime in South Vietnam? Has the flow of intelligence from Vietnam to the Pentagon and the White House been passed through sectarian filters, possibly coloring the judgment of decision makers from the President on down?"

## Japan Baptists Plan Self-Support

Messengers to the annual sessions of the Japan Baptist Convention voted to restructure their organization, beginning on a gradual scale in 1973.

According to actions taken at the Amagi Baptist Assembly, the place and importance of the convention as an organization will be de-emphasized and its activities will be centered in local churches and associations.

Plans were set to replace foreign aid with a local cooperative offering within the next seven years. Exceptions from the self-supporting program are convention institutions such as the Japan Baptist Hospital in Kyoto and the theological seminary in Fukuoka.

Studies are underway as to how these can be supported in the future, reported Southern Baptist missionary A. L. (Pete) Gillespie.

The restructuring will reduce the con-

vention's Tokyo headquarters staff to seven or eight persons, Gillespie said.

President-elect Shuichi Matsumura, who will take office January 1, 1972, said he approves the shift in emphasis from central influence to local churches and associations, but he warned that the churches must develop their laymen to participate in the new emphasis.

Executive secretary Yoshikazu Nakashima summed up the convention meeting this way:

"Everyone is in favor of self-support and cooperation, but we still do not have a program adequate to realize our dream. Even the so-called radical group within our number realizes that our convention cannot live unless we learn to cooperate.

"We are turning a corner historically in our work and we must be careful to make the right turn." (BP)



DEDICATION — Big Creek Baptist Church, near Hazard, was dedicated during special services Sunday, August 29. The new building, pictured above, was constructed at a cost of \$27,800. In addition to the sanctuary, the new building includes a pastor's study, baptistry, library section, kitchen, nursery facilities and educational rooms. Helping in the dedication service were A. B. Colvin, director of KBC direct missions department, and Bob Jones, director of KBC mountain mission program. Pastor of the Big Creek church is Drew Martin.



ASTRONAUT JAMES B. IRWIN (right), the first Baptist to walk on the moon, presents an enlarged and framed "prayer covenant" to pastor William Rittenhouse of Nassau Bay Baptist Church in Houston, Texas. The scene took place in a worship service at the church following Irwin's return flight from the moon.

## Astronaut Tells Church 'Felt God Close On Moon'

The first Baptist astronaut to walk on the moon returned to worship at Nassau Bay Baptist Church in Houston, Texas, saying that he felt the presence of God more closely while on the moon than at any other time in his life.

Astronaut James B. Irwin told members of the church about his experiences on the moon and expressed thanks for their prayers during the perilous mission.

Irwin presented to the church an enlarged prayer covenant, framed along with a copy of a banner reading, "Things Happen at Nassau Bay Baptist Church," which was a duplicate of the banner he had left on the surface of the moon.

To Irwin, however, the prayer covenant was more than just a souvenir to be stuffed in a corner of his flight bag and brought back as a church trophy. It symbolized a sacred promise entered into by the congregation to sustain Irwin and his flight companions — James Scott and Al Worden — with prayer.

Irwin also took to the moon a small Christian flag from the Southern Baptist Foreign Mission Board, signed by its executive secretary, Baker James Cauthen. Irwin in effect became the first Baptist foreign missionary to the moon.

A quiet, thoughtful man, Irwin believes deeply in God's will for his life and in what he is doing.

And as a Christian, he said he saw the beauty of the moon as further evidence of God's creation.

"You are almost struck dumb sometime by the beauty you see, not only on the moon, but around the moon, the view back to earth and the various lighting conditions," he said.

It was this beauty of God's creation, and his trust in God during the trip to the moon, which prompted Irwin to quote his favorite Psalm to an international television audience as he gazed at the beauty of the mountains 250,000 miles from his home planet on earth.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.

"The Lord is thy keeper; the Lord is thy shade upon thy right hand."

And on Irwin's cue, television news commentator Walter Cronkite picked up a copy of the Bible and read the entire Psalm 121.

On his return to the church where he is a member, Irwin told the congregation that he felt God's guidance while on the moon.

"On the moon, I think we had some divine guidance, helping us to be able to interpret what we saw," he said.

"A lot of people never thought we would find a rock like the 'Genesis rock,' one possibly dating from the creation of the moon. But the fact that we found it, the fact that it was positioned like it was, has really impressed me. It was supported like it was on a hand, like saying, 'Here I am, take me.'"

Irwin's personal faith in Christ, which began in a Florida revival 30 years ago,

## Pastor Dies In Auto Crash, Paducah Native

The pastor of First Baptist Church, Waynesboro, Mississippi, Eldie Francis Hicks, was killed August 22 when his car hit a bridge abutment and burst into flames.

Hicks was driving to church for Sunday morning worship services after having coffee at a restaurant south of town.

The new Buick he was driving had been recently given him by close friends as an expression of love and appreciation.

Hicks had been pastor of the Waynesboro church since 1961, and had also been pastor of the church from 1943 to 1955. He was pastor of First Baptist Church, Magee, Mississippi, from 1955 to 1961 when he returned to the Waynesboro church for a second time.

A native of Paducah, Kentucky, Hicks was a graduate of Union University, Jackson, Tennessee, and Southern Baptist Theological Seminary, Louisville.

was nurtured mainly in the Presbyterian and Methodist churches. It was only last summer, during a vacation to his Florida home town, that he discovered that the church where he trusted the Lord was a Baptist one.

He continued going to Presbyterian and Methodist churches until about three years ago, when he and his children began attending Nassau Bay Baptist Church. He is now a member there and, both by his testimony and that of his pastor and other church members, enjoys a close relationship with the congregation across NASA Road I from the Manned Spacecraft Center.

"I think that God has a plan for everyone's life," he declared. "I feel happy with my own relationship and I feel close to God, so naturally I am satisfied that I am doing God's will."

In discussing the effect of space flight on men's faith with pastor William Rittenhouse, Irwin agreed with deacon Bill Pogue, an astronaut slated for the Skylab program, that simply going into space and seeing the beauty of God's creation from a different perspective will not give a man faith.

"But it gives you a deeper appreciation of God as you look around and have pause to think of it — if you already have some faith," he said. "Just that aspect alone would strengthen one's faith." (BP)

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## 'Operation Touch' Gives Medical Aid To Hondurans

Between 6,000 and 8,000 Honduran villagers were touched with Christian love and the helping hands of Atlanta, Georgia, physicians during a medical mission program in Honduras sponsored by Atlanta's Northside Baptist Church.

Called "Operation Touch," the Northside Drive church project involved 37 medical doctors, dentists and youths in providing inoculations, medical and dental services to villagers in six pueblos scattered throughout two states of Honduras.

The laypeople also gave testimonies in evangelistic services conducted in the villages by Southern Baptist missionaries to Honduras.

In one village, 1,691 patients were treated, 891 teeth were extracted, the group witnessed to more than 1,300 persons and 36 decisions were recorded.

And in that village, where there had been no evangelical witness whatever previously, a Baptist church was started.

From the beginning, "Operation Touch" had its dramatic moments.

As the first plane load of "Operation Touch" workers landed in Mapulaca, Honduras, a shot was fired at the airplane.

Southern Baptist missionary Harold Hurst, who established Southern Baptist work in Honduras nearly 20 years ago, reasoned that the shot was fired "as a

ruse" to convince the OAS (Organization of American States) of the need for its troops to remain at the border for protection.

Three of the villages — Mapulaca, Virginia and San Antonio — lie close to the Honduras border with El Salvador. The two countries have been at war for three years and OAS troops are maintaining a shaky peace along the frontier. Troops were stationed at each of the three pueblos.

Despite the presence of the troops, the "Operation Touch" groups in the border villages could hear shots almost every night.

But the one shot fired at the plane was the only sign of unfriendliness the groups encountered during the 17 days in Honduras.

There were other dramatic moments in helping people whose needs were overwhelming.

In Mapulaca, Atlanta chest surgeon Bedford Davis did major surgery twice, eliminating two severe hernias, using only local anesthetics. He was assisted by his son, Merrill, missionary Hurst and his son, Timothy, and by Kay Braswell.

After the second operation, the patient made a profession of faith in Christ. Both operations were successful. Adding to the drama, the village generator in Mapulaca had to be started on an emergency basis to provide the three electric lights needed for the operation.

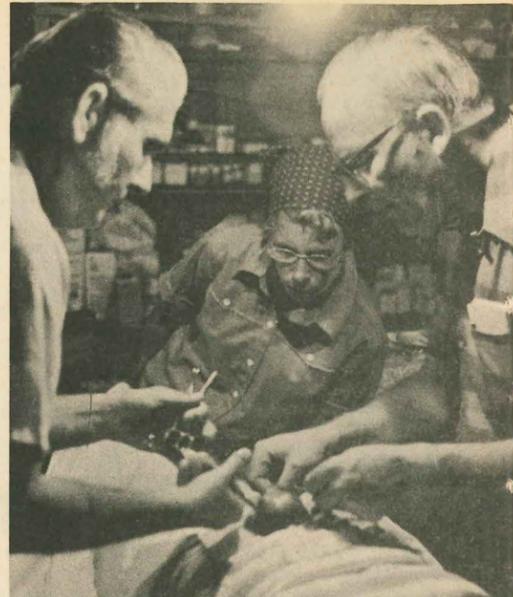
In Candelaria, Dr. John Tate of Rome, Georgia, was awakened early one morning to sew up a machete wound a man had sustained in a drunken brawl. The man had slain his opponent. In the operation, Dr. Tate removed a piece of skull that had cracked loose.

Several days later, when Atlanta dentist Roy Wicker arrived in Candelaria, Dr. Wicker removed three bullets after two friends had shot each other in a drunken gunfight. One of the wounded men later announced his intention to commit his life to Christ.

Minor surgery was performed frequently by the doctors in the Lempira villages and by Hurst who is licensed by the Honduran government to do some medical work. They removed numerous cysts and Dr. Tate removed a cancerous growth on one man's head.

With only primitive facilities and the hopeless condition of many Hondurans' teeth, the dentists were limited to doing extractions. Dr. Wicker recorded a total of 1,634 teeth pulled in the 16 days he served in Gualcinca and Candelaria.

The most common maladies treated by the "Operation Touch" teams were worms, dysentery and prenatal ailments. As the doctors would prescribe



**SURGERY PATIENT PROFESSES CHRIST** — Dr. Bedford Davis (right), an Atlanta chest surgeon, performs a hernia operation, assisted by Southern Baptist missionary Harold Hurst (left) and Kay Braswell of Northside Drive Baptist Church. Later the patient made a profession of faith in Christ.

medicines, the youths would measure and package the dosages.

The youths also registered each patient and spent a major portion of their time administering inoculations for typhoid, tetanus and smallpox. In one day, the youths at El Porvenir gave a total of 832 typhoid and tetanus vaccinations.

The medicines, medical equipment and vaccine for "Operation Touch" were donated by a number of Georgia pharmaceutical firms. With the contribution of a cargo plane to transport the medical supplies to Honduras, total donations for the project exceeded \$60,000.

Another \$5,000 was budgeted by Northside Drive church to pay for other supplies and part of the transportation costs of team members. The participants themselves contributed \$150 each for their plane fare.

Beside the basic medical and dental services, team members sought to express the love of Christ to the villagers through educational, recreational and evangelistic means.

In the village schools, the youth taught classes in English, agriculture, sewing and hygiene. They gave out yards of material and hundreds of toothbrushes and Bible portions.

Most of the groups brought along Frisbees and would attract scores of participants whenever they began a game of catch. Several girls brought guitars and taught English songs and learned Spanish ones.

In each of the five villages in the state of Lempira, evangelistic services

(Continued on page 11)

were conducted each night by the missionaries.

In Gualcinca, high in the mountains, 10 persons came forward for baptism in the first week of nightly services. After baptism, they formed a nucleus for a church in an area where evangelical missionaries had been stoned as recently as three years ago.

Except for El Porvenir where a Baptist church and clinic have been established, the teams stayed in homes and ate meals provided by the villagers.

In the village of San Antonio, most primitive of the Honduran pueblos where the team set up clinics, the group was provided with two cots, two hammocks, and one bed — representing virtually every piece of bedding in the entire village.

Three of the villages had no electricity at all, and the others have electricity only for three hours nightly. Plumbing was available in only three of the pueblos and there was no hot water.

Just getting there was sometimes a problem. There were no roads into the five Lempira villages and those groups had to be flown as close as possible, traveling the rest of the way on mules.

The 90 mile trip to the five Lempira villages would take three days overland from Tegucigalpa, the Honduras capital. A road does exist from Tegucigalpa to El Porvenir, but it requires six hours of rough riding to make the 72 mile bus trip.

"Operation Touch" concluded with a dinner in Tegucigalpa given for the team members by the Honduran Mission of the Southern Baptist Foreign Mission Board.

Team members were unanimous in their desire to return for more medical mission work if the opportunity were to arise again.

"We called this project 'Operation Touch,'" one youth commented, "but I don't think any of us realized how much we'd be touched ourselves." (BP)

## Illinois Baptists Move State Headquarters

After 41 years in the Southern Illinois city of Carbondale, the offices of the Illinois Baptist State Association moved to the state capital city, Springfield, Illinois, opening its doors at a new headquarters building on September 1.

The new \$1.5 million Baptist Building is located on a three acre site at 3085 Stevenson Drive, just off Interstate 55 which connects St. Louis and Chicago.

Baptist offices will occupy the first floor of the contemporary tri-foil design building and the second and third floors will be leased to other tenants.

New address for the state offices will be P. O. Box 3486, Springfield, Illinois 62708, and the new telephone number will be (area code 217) 629-1086. (BP)

## Southern Seminary Opens Child Care Center, Is 'Demonstration School'

The Southern Baptist Theological Seminary opened its new \$450,000 Child Care Center at Lexington Road and Alta Vista August 30. Initial enrollment neared 100 children, aged two months through five years.

The center occupies Rankin Hall, which formerly served as a classroom building for the school of church music, now in its own new plant on the opposite end of the Lexington Road campus. Rankin Hall, constructed 12 years ago as part of the plant of the Carver School of Missions and Social Work, became the property of the seminary in 1963 when the Carver School was merged into the seminary.

Professional child care consultants guided the extensive renovation of the two story, air conditioned building, making use of the latest techniques in preschool education. Adjacent to the 12,450 square foot center is a large playground, fully equipped for recreation.

In addition to its primary purpose as a children's facility, the comprehensive

center is to be a "demonstration school" for seminary students enrolled in courses on preschool education. These students will observe the work of the fifteen teachers through one-way screens and thus gain insights into the operation of a first class child care facility.

Among the services offered by the center are language and music training, health and safety education, field excursions, creative group activities, and various forms of recreation.

Mrs. A. B. Colvin and her staff of fifteen teachers will conduct the program nine hours a day, five days a week on an annual schedule which coincides with the seminary's two semesters and January miniterm. First classes will be August 31, with the last day of classes set for late May.

The center is operated by the school of religious education at the seminary. The \$90,000 renovation cost was paid by the Southern Baptist Convention from contributions given by the 33,000 churches affiliated with it.

## POWERLINE LIFELIGHT FOR TEENS

By Paul M. Stevens  
Director, SBC Radio-Television  
Commission

Problems answered in this column are from actual letters to "Powerline," teen music program heard on 550 radio stations.

### NEW LIFE-STYLE ZAPS BOREDOM

Dear Powerline:

I am 18, a high school graduate with average grades — and I consider my whole life one big bore. I'm working, but I don't like my job. I don't want to go to college. I don't particularly care for girls, and I don't want to go into the military. What should I do?

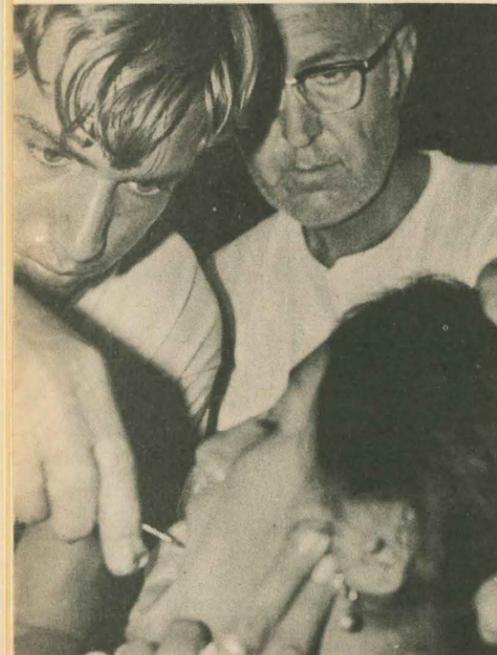
Millions of young people share your problem. There's a lot going on, but none of it seems your bag. There's no purpose, no meaning in life. Nothing really turns you on.

That's why so many look for kicks in drugs or sex or some way-out life-style. "Doing your own thing," they call it. Often, it turns out to be "everybody's thing" — something they try because "everybody else is doing it." It's conformity galloping around in the guise of nonconformity.

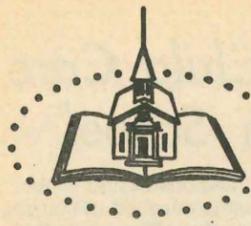
But you've got a lot going for you. For one, you have average grades. That tells me you've got what it takes between the ears, once you decide what you want to do with yourself. Why not try a vocational counseling service? Many colleges have them, and there are some commercial ones, too. They have tests that can show you what your interests and aptitudes are.

More important than ability, you have faith. Do you realize that in writing Powerline you displayed real trust in someone you'd never even seen?

How about letting the object of your faith be Jesus Christ? You haven't seen Him, either, but He reveals Himself in the Bible. He promises that when you get to know Him in a personal way, He will "guide you into ALL truth." You'll not only know your own thing. He'll give you the chance and the ability to do it! Latch onto the life-style He gives, and you'll see boredom begin to split the scene.



**HONDURAN LOSES TOOTH** — John DuBois, a college student, from Northside Drive Baptist Church, Atlanta, extracts a tooth in the small village of Virginia, Honduras, under the supervision of Ben Ventress, Atlanta dentist.



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for September 12, 1971)

LIFE AND WORK SERIES

## The Christian And War

Christians are obligated to pray for and promote peace. By peace is meant that condition of harmony with the will of God and conformity to the Word of God.

Matthew 5:9

Peace between God and men and between people has been made possible through the death of Christ, the Prince of Peace. Those who have been reconciled to God want to live peaceably with their fellowmen. The only way to become a member of the fraternity of peacemakers is to have Christ in the heart and life. When Christ enters the heart, selfishness, discord, bickering, contention and malice are driven out. Promoters of peace are pronounced blessed by the Lord Jesus. Next to the enjoyment of peace is the delight of knowing that we are the diffusers of peace and love. Being a lover of and a worker for peace is one of the distinguishing marks of those who are the followers of the Prince of peace. Peacemakers are the children of God, and as such are great benefactors.

Matthew 5:38-39

Prior to the time of Moses, if a man knocked out an eye or a tooth of another, the injured party and his associates were permitted to slay him if possible. Moses forbade that sort of thing, but permitted the victim to inflict like punishment on his assailant. Christ Jesus sought to eliminate entirely all revenge. He forbade His followers to retaliate when they were mistreated or subjected to indignities by those who disliked them. By His example He taught us how to love and help our enemies.

Romans 12:17-21

When one is subjected to unjust treatment at the hands of others, the most natural thing to do is to resent it and to retaliate. The Christlike thing to do is to bear the persecution graciously, to forgive, to love and to pray for the persecutor. Only the grace of God can enable one to do these things for the one who is treating him unjustly.

Many have the tendency to quarrel and fight but this manner of life is never satisfactory or profitable. Moreover, it is so unnecessary. Throughout this life we shall meet rebuffs, unpleasant circumstances in business dealings, and unkind criticism of our religious

convictions, etc., but Paul has urged us to bless those who thus treat us wrongfully. The natural way for individuals and nations is to meet blow with blow, but Christ's way is to meet blow with forgiveness and kindness. Retaliation is never Christlike nor successful.

As far as your part is concerned "live peaceably with all men." If there is any quarreling, be sure that none of it comes from you and react to it in the spirit of Christ, which is love.

I Timothy 2:1-6

Knowing that prayer is a duty that a Christian owes to God, to others and to himself, as well as a precious privilege, and that prayer must have an important place in the life of any obedient and useful child of God, Paul penned here some earnest admonitions. He mentioned four types of prayer: supplications, petitions, intercessions and thanksgivings. What a pity that so many pray only as a last resort! Christ prayed about everything, and we shall never be able to improve on His example. More earnest praying would make a tremendous difference in our lives and in our labors for the Lord. A child of God can conquer anything through prayer, but he cannot have any power without it.

INTERNATIONAL SERIES

## God Transcends Understanding

Those of us who know God, Who has revealed Himself to us in and through Christ, Who has satisfied the deepest longings of our souls and Whom we love devotedly because of what He has done for us, readily acknowledge that we desire a more complete understanding of His thoughts and ways. His infiniteness cannot be compressed into our finiteness but our expanding knowledge of Him increases our love for, praise of, devotion to and service for Him.

Exodus 33:19-20

While Moses was on Mount Sinai in communion with God and receiving His commandments and instructions, the people quickly turned to idolatry. At the critical juncture his brother, Aaron, joined the people in making and worshipping an idol in the form of a golden calf. Their shameful apostasy was in-

deed a cause for bitter disappointment, righteous indignation and utter dejection. Moses' first glimpse of their idol kindled his anger. In his sore distress Moses prayed, "Show me now thy way." To Moses God said, "My presence shall go with thee, and I will give thee rest." All who have His presence enjoy safety, strength and satisfaction.

Having seen some manifestations of God's glory when He "descended in fire" on Mount Sinai (19:18), and when Moses went "into the midst of the cloud" (24:18), and needing some personal reassurance from God through a fuller knowledge of Him Who had called and commissioned him, Moses requested God to show him the unveiled radiance of His glory. God declined to grant Moses' request, but promised him that He would manifest His goodness, grace and mercy.



The true glory and perfect righteousness of God were not to be seen by human eyes until they were disclosed in the living Christ in Whom dwelt "all the fulness of the God-head bodily." Only in Christ do men see God.

Isaiah 40:18-26

Isaiah 40 is a tonic for spiritual depression and discouragement. It was addressed originally to a despondent group of Jewish exiles. War had driven the Israelites from their homes and made them slaves in a foreign land. As they thought of their circumstances, any hope of deliverance seemed to be only an idle dream. Concluding that God was not willing to help them and broken in faith and courage, these discouraged exiles did not have any desire to continue struggling.

At this juncture God sent Isaiah to them with a message which was designed to arouse the indifferent, to confirm the faith of the wavering, to convince the despairing that God had not forgotten them and to encourage them with the assurance of their approaching release from their bondage in Babylonia and restoration to their beloved homeland. God reassured them of His grace and love, and acknowledged that they were still His people and He was still their God.

Isaiah dwelt upon the incomparable greatness, majesty and power of God, the creator, preserver and controller of the whole universe. He tried to get them to put their trust in the omniscient and omnipotent God, Who created, owned and governed the universe. Its very existence was positive proof of God's goodness, graciousness and greatness.

Let us, His children, boldly, fearlessly and faithfully proclaim to all the greatness, wisdom, power, majesty and holiness of God our Father, the creator and preserver of the universe, Whom we love and strive to serve!

Romans 11:33-36

These verses constitute the conclusion of the doctrinal part of this epistle, and they are related to what has been said in the preceding chapters as to the doctrine of salvation by Christ and justification through Him. The riches of His grace, wisdom and knowledge are unfathomable. His actions throughout the history of the human family have been expressions of His infinite wisdom and illimitable love. Both His wisdom and His ways are beyond our comprehension and explanation but we can fully trust Him, knowing that all that He does is dictated by holy love. The thoughts, intentions and purposes of God could not have been known if He had not revealed them. Nor can the doctrines based upon and related to them be understood and appreciated until and unless the Spirit of God reveals them to those who have spiritual discernment. All things in grace were produced by Him. They originated in His mind and will, were made available through His almighty power and should be used to bring glory to His holy name.

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J. W. Colville

## Baptists Find Out How It Feels To Be A Beggar

Thirty Baptist pastors, laymen, missionaries and students from Golden Gate Baptist Theological Seminary near San Francisco, California, found out personally how it feels to beg for food, and see a person pass by as if you weren't there.

The 30 participants, including one Kentuckian, in the Institute of Urban Studies sponsored by the seminary were dropped on the streets of San Francisco without money and asked to obtain food and transportation any way they could.

It was probably the most "devastating" experience of the institute, according to Francis M. DuBose, director of the institute and professor at Golden Gate Seminary in nearby Mill Valley, California, and George A. Torney, III, pastor of First Southern Baptist Church in San Francisco.

The institute offered a variety of learning experiences in an effort to communicate what is happening in America's cities and how the church can minister to the needs of people living in urban centers.

Institute participants encountered leaders in the black and Mexican-American struggles on their own home turf, participated in "rap" sessions on urban life with experts in the field, worshipped in widely-divergent churches seeking to reach urbanites, and toured trouble points in the city where the needs are overwhelming.

One of the participants, Joseph C. Strother, pastor of Immanuel Baptist Church in San Bernardino, California, described the impact of being a "beggar" during the institute.

"As I walked down Market Street in old clothes, unshaven and broke, I looked the people over," he said. "All my pride, personality and previous conditioning were pulling me back as I approached the first person and asked, 'Excuse me, will you share a quarter to help me get a meal?'"

"The man went on by as if I didn't exist, just as I have done a thousand times," Strother said.

As he walked around the city, Strother met a man named Bob who had just been discharged from the Merchant Marines. "He was drinking and had no money, so I tried to give him something — the encouragement to trust Jesus Christ, the only person who would not let either of us down," he added.

"In the park at Union Square, there were a lot of people begging — a few for money but most of them for attention and love. It saddened me to sit on benches next to retired, elderly men all dressed up in their blue suits, white shirts and outdated ties . . . with no place to go and no one who cares about them.

"As I ambled out of Union Square," Strother continued. "I overheard a fa-

miliar quotation: 'Silver and gold have I none; but such as I have I give thee.' Turning quickly, I watched a man extend a wine bottle to his brother."

After begging for his supper, Strother collected about \$2.50. "Fortunately some people did care . . . It gave me a great sense of security," he said.

Walking into a dingy cafe, he bought a 99 cent chicken dinner. "The waitress grumbled about having to work there," he observed. "A young but tired-looking brunette walked out with \$7.00 she had won playing the pinball machine. Upon leaving, a young blonde in the corner asked me crisply, 'Do you want a date?'"

The experience of being a beggar was not the only personal encounter with people of the city during the institute.

An art teacher from San Jose, California, Bob Mestemacher, staged an experiment with the pastor of a Bay area Baptist church that, according to Torney, "really caused some of the people in our group to think."

Unshaven and dirty-looking, Mestemacher sat on the steps of the church as members entered for the Sunday evening service. In his hand, he held a brown paper bag that looked like it might contain a bottle of wine. Actually, inside the bag was a Bible.

No one asked his name as he sat on the church steps. Indeed, few took notice that he was there, but passed him

### Woodfin Liquidator Of Hospital Agency

R. Lamar Woodfin of New Orleans, vice president of Avondale Shipyards, was named as liquidator of the Hospital Agency of the Southern Baptist Convention.

The agency is an interim counseling body formed after the Southern Baptist Convention voted in 1970 to discontinue Southern Baptist Hospitals, Inc., as a denominational agency and to release for private operation the Southern Baptist hospitals at New Orleans, Louisiana, and Jacksonville, Florida.

Woodfin, a Baptist layman and a director of the hospital agency, will supervise the legal and financial aspects involved in dissolving the agency at the convention's request.

Although it is no longer affiliated with the Southern Baptist Convention, Southern Baptist Hospitals, Inc., continues to operate Baptist Memorial Hospital in Jacksonville and Southern Baptist Hospital in New Orleans as private institutions.

Dr. Bryant A. Bloss, a physician from Evansville, Indiana, is president of the board of trustees for Southern Baptist Hospitals Inc. (BP)

by sitting on the steps. Later, he slipped into the church and sat down on the back pew.

After a few introductory remarks by the pastor, the service was opened to anyone who wanted to speak.

Mestemacher stood up, identified himself and talked about whether or not the church was really meeting needs, or "whether we were just trying to get numbers and people into the church."

The pastor later said that at the moment Mestemacher stood, the reaction seemed to be, "Oh, my goodness, how did this guy get in here?"

There were other experiences aimed at allowing the participants to get the feel of the needs of the city. The group took in a drama session at "The Intersection" where the use of four-letter words offended some, but painted a clearer picture of the city and its grim harshness.

Mestemacher was one of those offended by the use of four-letter words in the drama. Later he told the group, "You know, I really don't understand myself. Here I can get so upset over a four-letter word and look at a ghetto and feel nothing."

DuBose and Torney said they felt the institute, co-sponsored by the seminary and the Southern Baptist Home Mission Board, has far-reaching possibilities for methodology in theological training.

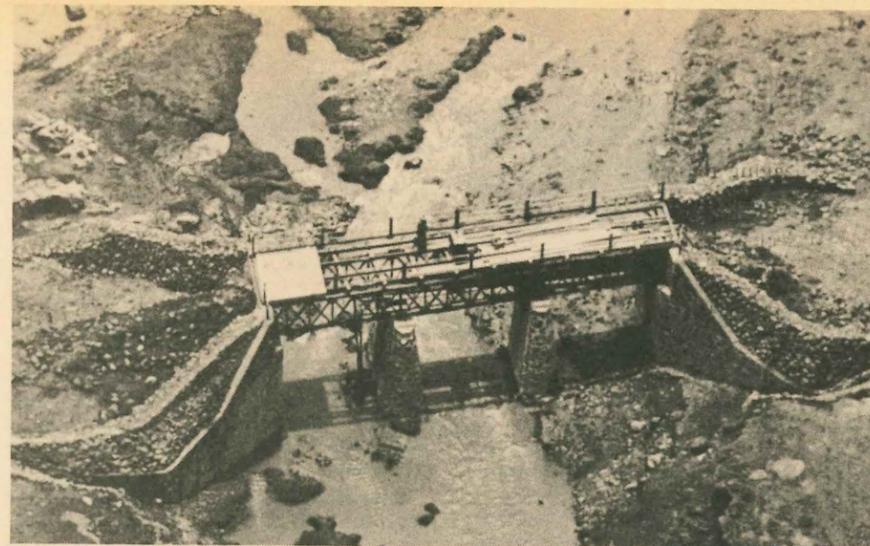
It means less lecturing and more getting into the middle of what's happening, DuBose said. "If we don't have this dimension, then we're going to miss something very vital and basic . . . if seminary training is to be meaningful," he said.

The group also visited the Mission Coalition Organization where a political force of Anglo, Mexican-American, Oriental, and black groups works for the Mission District in the corridors of city government.

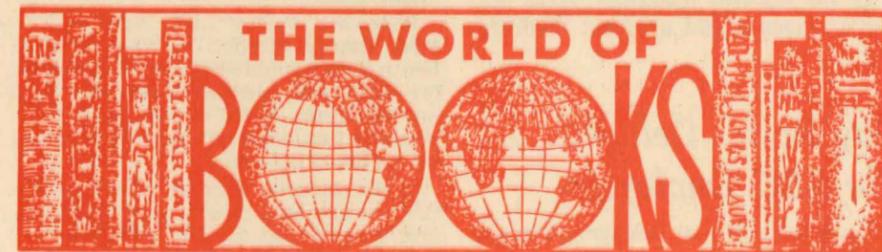
They saw a multi-media view of San Francisco which Torney prepared "not for tourists but for missionaries." They also visited the Christian World Liberation Front at the University of California in Berkeley and toured the North Beach area where barkers and hustlers vie for paying customers at nudie shows.

They engaged in dialogue with the author of *Black Rage*, Price Cobbs, a psychiatrist at the University of California. Other resource personnel included Robert Lee, professor at San Francisco Theological Seminary and author of *Cities and Churches*, and Wendell Belew, director of the Missions for the Southern Baptist Home Mission Board.

Impact of the overall experience was expressed by Golden Gate student William H. Smith of Owensboro, Kentucky, who said that for the first time he felt he really was being prepared "for the job of ministry I want to do."



MISSIONS — This bridge on the river Shai, about 100 air miles northeast of Addis Ababa, Ethiopia, is being completed by SBC missionaries William E. Lewis, Jr., V. Lynn Groce and Raymond V. Lindholm. Last rainy season about 20 persons died trying to cross the river at this point. Steel for the bridge was provided by the national highway authority which also sent masons to build the stone foundations. The rest of the work has been done by missionaries and local residents. The Baptist Mission of Ethiopia (organization of Southern Baptist missionaries) is engaged in a community development project in the Menz District, where the bridge is located, which includes health service, education and agriculture.



*A Quest For Reformation In Preaching*, by H. C. Brown, Jr.; Broadman Press, copyright 1968.

The author discerns the need for reformation in preaching, which can come through: the Will of God; the spiritual fitness of ministers; the spiritual hunger of God's children; and the preaching fitness of the men in the ministry. He finds the first three indispensable, but beyond the scope of this volume. The fourth, homiletical fitness, is the concern of this book.

*The Unhurried Chase*, by Betty Carlson; Tyndale House Publishers, copyright 1970.

This is an autobiography of Betty Carlson. With all one could wish for, she found her life hollow and one of unrest. Called out by the Holy Spirit, she found her heart won unexpectedly during a "resort holiday" in the Swiss Alps. She writes and speaks in a casual manner and out of a deep personal commitment bears a positive Christian witness.

*By Christ Compelled*, by Robert G. Lee; Zondervan Publishing House, copyright 1969.

This book is a series of Christian concern messages. They attempt to impress upon the born again person the importance of complete commitment and dedication to the cause of Christ.

*A History of Preaching*, by Edwin C. Dargan; Baker Book House Company, Reprinted 1970, Volume II.

This book is the second of a two volume set giving the story of the world pulpit and its power down through the ages. It is the history of preaching from the close of the Reformation period to the end of the 19th century (1572-1900). Volume one gave the history from the apostolic fathers to the great reformers (A.D. 70-1572).

*Pontius Pilate*, by Paul L. Maier; Tyndale House Publishers, copyright 1968.

This book is a biographical novel of Pontius Pilate. The author attempts a compromise of source material and fiction in which to give us a documented historical novel.

## Association Slaps Pastor, Church For Church Bond Fraud

The executive board of the New Orleans (Louisiana) Baptist Association adopted a resolution calling for Mid-City Baptist Church and its pastor to issue a public apology for involvement in a church bond scandal that caused bondholders to lose "hundreds of thousands if not millions of dollars."

The pastor of the church, J. Paul Driscoll, said in response that the church was planning to issue some statement in reaction to the association's action, but could not say when such a statement would be forthcoming.

Driscoll had pleaded "nolo contendere" (no contest) to one of 13 counts charging mail fraud in the sale of securities totalling nearly \$12 million during the period of 1961-66. He was given a suspended sentence and placed on probation for three years by U.S. District Judge Lansing W. Mitchell on May 19.

The resolution adopted by the New Orleans Baptist Association stated that Driscoll's conviction and a public rebuke by the judge for his involvement in the bond sales had done "great harm" to the proclamation of the gospel and had "scandalized" Baptist work in the New Orleans area.

The resolution pointed out that the pastor had not issued "a public statement of regret, remorse or repentance for the tragedy for which he has been judged responsible." It added that the church had taken no disciplinary action against the pastor or issued no public apology for complicity.

The association resolved to "sternly reprimand the Reverend J. Paul Driscoll and the Mid-City Baptist Church for their nefarious activities."

The action stated further "that we call upon this pastor and this church to make public apologies expressing regret and remorse for the unhappiness they have caused, with repentance for their actions."

"That we call upon this pastor and this church to put forth every effort to make restitution to the many people who have suffered financial loss,

"And that we publicly declare that the illegal actions of the Reverend J. Paul Driscoll and the Mid-City Baptist Church are not representative of our ministers and our churches."

The resolution also pointed out that each Baptist church is an independent entity "responsible to no ecclesiastical officer or organization and the New Orleans Baptist Association therefore had no power or authority to prevent the events which have taken place."

The church is in a Chapter 10 bankruptcy, with a court-appointed trustee managing the financial affairs of the church and its elementary school. (BP)

## Speaker Seeks Tolerance In SBC

A call to openness and a tolerance for diversity in Baptist life was sounded in formal convocation exercises marking the opening of New Orleans Baptist Theological Seminary's fall term.

The call came from Walter Shurden, professor of religion at Carson-Newman College, Jefferson City, Tennessee.

Shurden deplored the spectacle of Baptists "trying to kill each other with a Bible" because they do not agree with each other's point of view.

In a plea for openness, Shurden warned against the danger of thinking that we have all the answers and against a simplistic faith which dwells on only a segment of truth, shutting itself off from further understanding.

"One of the problems in being . . . a religious leader," Shurden said, "is in thinking that we have found God, or that we know where to find him and therefore we do not look for him in other places.

"We don't always find God here, or in our slogans and in our cliches," he continued. "Sometimes he comes at us from a different direction."

In a plea for tolerance for diversity in Baptist life, Shurden lamented that when a person begins to think he has arrived with all the answers, "we inevitably begin to make our experiences normative for everyone else, wanting everyone else to think and act just like us."

He observed that one of the great

problems facing the nation, as well as Baptists, is that a host of people want uniformity rather than unity. "We haven't come to the point of being able to tolerate diversity," he said. (BP)

## Crusade Reaches Drug Users

An evangelistic crusade sponsored by the Choctaw Baptist Association in Fort Walton Beach, Florida, resulted in 612 professions of faith and the largest attendance at any religious gathering in the history of the area.

Led by evangelist Freddie Gage of Houston, who says he is a former hoodlum and drug user, numerous drug users were among those making professions of faith.

On the night the crusade opened, law enforcement officials made the "biggest narcotics haul" ever conducted in north-west Florida, with 17 persons arrested on charges of possession or sale of narcotics.

At the sheriff's invitation, Gage visited the county jail at about midnight

after the drug raids and the evangelistic service to preach to about 20 young people who had been arrested. During the jail services, five of the young men responded.

Counselors for the crusade said they dealt with about 60 youth who made decisions and who said they were on marijuana or some form of drugs. One youth turned in his drugs and paraphernalia to one of the ministers who counseled with him.

Attendance at the services was up to 5,000 on Friday night. Those attending included leading business and professional people of the area as well as barefooted youth with long hair and hippie garb.

Following Friday night service, the First Baptist Church of Fort Walton Beach held a midnight baptismal service for those who had been converted during the week. Many of the youth gave personal testimonies of their experiences before being baptized.

James Monroe, general chairman for the crusade and pastor of the church, said that the pastors and leaders of the area churches felt that the drug epidemic in the area was so serious that an all-out effort had to be made to save the lives of the young people who were involved. Monroe is the immediate past chairman of the SBC Executive Committee. (BP)

## Pay Raises Delayed For KBC Employees

Upon the advice of the administrative committee of the executive board, executive secretary Harold Sanders has announced that all salaries and salary-supplements of employees and missionaries of the executive board will remain at their present level during the 90-day "freeze" requested by President Nixon on August 15.

Sanders emphasized this is a purely voluntary action and is not legally required. He said the action is taken in the spirit of cooperation with the President's efforts on behalf of the nation's economy and will be reviewed at the end of the 90-day period.

It is understood that Henry B. Huff, an attorney and secretary of the administrative committee, upon inquiring with proper sources learned that the wage freeze did not apply to the executive board but that such action would be commendable.

Ordinarily salary adjustments for employees and missionaries of the board are made September 1, the date the 1971-72 budget begins. This budget was approved in the May, 1971, meeting of the board and will take effect September 1, 1971, though all salary items will continue temporarily at their present levels.



**OUTSTANDING EDUCATOR** — William C. Myles, standing, associate professor of education, has been selected to appear in the 1971 volume of Outstanding Educators of America. The award is to honor men and women for exceptional service, achievement and leadership in the field of education. Myles has been on the Campbellsville faculty since 1959.

### COOPERATIVE PROGRAM REPORT

Received through Aug. 30  
\$3,909,013.34

Under year's goal  
\$190,986.66

All receipts postmarked  
by August 31 will count  
on this year's goal.

Final report in next  
issue.