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Gleanings From The Field

J. D. Grey, a native of Kentucky and a long-time pastor of the First Baptist Church, New Orleans, Louisiana, has been selected to receive The *Times-Picayune* Loving Cup for 1971. This award, established in 1901, is for outstanding unselfish service to New Orleans without hope or expectation of material reward. Grey, who has announced his retirement, is author of the new book, *Epitaphs for Eager Preachers*.

Army chaplain **Robert L. Campbell** has recently completed a year's study in clinical pastoral education at the National Institute of Health in Bethesda, Maryland. Before entering the chaplaincy in 1967 Campbell served as pastor in Kentucky churches for 12 years. Following a tour of duty in Vietnam in 1968-69 he was assigned to Fort Campbell, Kentucky, where he served as hospital chaplain. Campbell is scheduled for an assignment in Korea beginning in September. While he is in Korea, his family will reside at 294 Merravay Street, Florence, Kentucky 41042.

James Lenard Goodson has been named consultant in youth work, Sunday School department of the Southern Baptist Sunday School Board.

Goodson has served as pastor of the Emmanuel Baptist Church, Cherry Hill, New Jersey, since June, 1969.

A native of Georgia, he holds a BA degree from Grand Canyon College, Phoenix, Arizona; a BD degree from Midwestern Baptist Theological Seminary, Kansas City, Missouri; and a ThD from Southwestern Baptist Theological Seminary, Fort Worth, Texas. (BP)

A challenge gift of \$100,000 to the **Ouachita Baptist University** advancement campaign in the Little Rock area has been announced by R. A. Lile, a member of the campaign executive committee.

Lile said that Ouachita Baptist University would get the \$100,000 challenge gift only if campaign workers bring in an additional \$200,000 in the Little Rock area.

Louis E. McCall, Southern Baptist missionary in Guam, has asked for help

in contacting Baptist laymen stationed in Guam. He would like to involve these laymen in work in Guam. His hope is that pastors would urge their laymen to contact him. The address is Louis E. McCall, Box EW, Agana, Guam 96910.

Erwin L. McDonald, retired editor of the *Arkansas Baptist Newsmagazine*, has been named a staff consultant for the National Conference of Christians and Jews, Inc. McDonald will continue to serve as religion editor of the *Arkansas Democrat* while traveling throughout the state promoting the programs of the organization.

E. Luther Copeland, professor of missions at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, has issued a call for a World Missions Conference to be held in 1980. Copeland, a newly elected president of the Association of Professors of Missions, suggested that the conference be in line with the famed Edinburg Conference in 1910. Copeland was a Southern Baptist missionary to Japan before joining the faculty of Southeastern Seminary.

Church Chuckles by CARTWRIGHT



"Hey, Marge, there's a guy here taking a survey. Are we Christians?"

DEVOTIONAL



Frank Owen
Executive Secretary-Elect
Kentucky Baptist Conv.

"But go . . . to the lost sheep of the house of Israel." Matthew 10:6

The heart of Jesus yearned to see "the lost sheep of the house of Israel" gathered into the fold. Our Lord's wording here is probably a reference to the "Amhaarez" or the "people of the land."

They were sons of Abraham, "chosen people," but their lives had drifted out of touch with the teachings of the Law and the keeping of the best ceremonial and religious customs. This state of separation from the religious activities that centered around the temple was more characteristic of country people than of those who lived in Jerusalem's environs, hence the term "people of the land."

Notice that Jesus used the word "lost," not the word "wicked." They certainly weren't all bad, but they were lost from the fold of fellowship and from the worshipful purposes of the people of God.

We have a modern parallel to these people sometimes in cases of our own children and loved ones who have been brought up, at least in part, in the nurture and environs of the church but who are, as it were, the "people of the land" today, out of touch with the purposeful fellowship of worship and praise which Christians love to do together.

They are not wicked people, many of them are good people, Christian people, still believing in our Lord Jesus Christ, but lost to the fellowship and lost to the direct purpose of propagating the saving name of Christ, to which the church fellowship is dedicated.

As our director of evangelism, Hicks Shelton, recently shared with me his dreams of reaching different sorts of people, I asked him to give thought to how all of us may find ways to reach and restore to active church fellowship these separated ones who belong in the church of Jesus Christ.

Many of them are outwardly identified with the current age of rebellion but are yet Christian in heart and sometimes homesick for "Amazing Grace" and "Just As I Am." May we all pray for and seek the return of these we love, who yet belong to Christ.

A Theology Of Reconciliation

Reconciliation is that personal experience in which man, estranged from God by his sin, is accepted again into God's love and favor. Reconciliation is a personal experience — that which takes place between persons. The term "reconciliation" implies the existence of estrangement or, more deeply, enmity. Reconciliation means that the enmity is removed and God and man are brought into fellowship with one another.

The English word "reconcile" is used to translate Greek words derived from the same root. To reconcile means to change or exchange, particularly coins for others of equal value. Thus it means to reconcile those who are at variance from one another, estranged or separated by enmity. The different combinations of the word mean essentially the same thing with the possibility that the addition of some prefixes intensifies the word, to reconcile completely.

Reconciliation in the New Testament refers primarily to God's relation to man. The terminology commonly refers to man's being reconciled to God. The primary passages are Romans 5:10-11 and II Corinthians 5:18-21. But reconciliation also refers to man's relation to his fellowman. One passage is Matthew 5:24. Another is I Corinthians 7:11. Man with man reconciliation, while not expressly stated, is implied in many other passages. Obviously divine-human reconciliation and man with man reconciliation are vitally related to one another.

The divine reconciliation

Paul speaks to the heart of man's relationship to God when he says, "God was in Christ, reconciling the world unto himself" implies that there is estrangement between God and man. This comes as no surprise to readers of Pauline thought. In the early chapters of Romans Paul describes the fact of man's sin. "For all have sinned, and come short of the glory of God" (Romans 3:23). The apostle speaks frankly of the judgment of God on man and his sin. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:18). Here theologically affirmed is the age old realization that man is sinful, since the days in Eden, and is separated from God and under the disfavor of God because of his sin.

Estrangement, enmity between God and man, is the ultimate tragedy of human experience. The tragedy is reflected throughout Scripture. It is confirmed in man's deep sense of guilt before God. The tragedy unfolds in the dark history of man, separated from God and under His judgment.

Editor's Note: This is the first of two articles dealing with the theology and ministry of the World Mission of Reconciliation Through Jesus Christ, a project of the Baptist World Alliance. The author is **Jesse Northcutt**, dean of the school of theology, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Divine reconciliation is made possible through the divine initiative. It is God who moves first and who works actively to restore man to fellowship with himself. God is present as the active agent in Christ working to reconcile the world unto himself (II Corinthians 5:19). Man receives reconciliation (Romans 5:11). Man is reconciled to God or he is said to be reconciled. The agent of reconciliation is always God. If it were not for God's initiative and action there could be no reconciliation.

Reconciliation is a mutual experience — a two-sided one. It would be possible to draw a false conclusion from the above language which represents God as the agent of reconciliation. Some have said that God loves man, has always loved him and is therefore favorably disposed toward man. He does not need to be reconciled to man. Thus all the change in relationship is in man, not in God.

True, God loves man and acts in mercy and grace toward him. But the above statement overlooks the fact that his love is holy love. It overlooks the emphasis on the wrath of God and the judgment of God upon man in his sin. Reconciliation among other things means a dispelling of his wrath and the lifting of his judgment. Note two passages. In Romans 5:10 man is referred to as the enemy of God. Obviously this refers to his attitude toward God. Compare this with Romans 11:28, "As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes." Here "enemies" and "beloved" are parallel. "Beloved of God" refers to God's love for them. "Enemies of God" also refers to God's enmity for them. God is the enemy of the rebellious sinner. His enmity, his wrath, must be removed if reconciliation is to be accomplished. Man is reconciled to God; God is reconciled to man.

Reconciliation is made possible through Christ, through the death of Christ. Man was reconciled to God "by the death of his Son" (Romans 5:10). It is through Christ that we have received our reconciliation (Romans 5:

11). It was through Christ that he reconciled us unto himself (II Corinthians 5:18). In the closing verse of II Corinthians 5, Paul tells us how through the death of Christ we were reconciled to God. "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." He took man's sin upon himself, bore it in his own body on the cross, dying as the judgment of God upon man's sin. He thus enabled God to forgive man's sin and to accomplish reconciliation.

Reconciliation is the forgiveness of sin. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, that is to dismiss their sins as a barrier to fellowship with himself. Sin as a problem for God is removed. He, because of Christ's redemptive sacrifice, freely in grace forgives man and in so doing reconciles his estranged creature to himself.

The human reconciliation

Reconciliation in the New Testament refers not only to the God and man relationship but to the relationship of man with man. The fact that the Scripture speaks of reconciliation of man with man implies the existence of estrangement and enmity in human relations. The first sin was soon followed by the first murder as brother rose up against brother. Scripture is realistically filled with testimonies to man's estrangement from his fellowman and to expressions of human hatred. The history of man is a long sad history of alienation, hatred and war.

Reconciliation with one's fellowman is vitally related to and dependent upon reconciliation with God. The basic relationship of life is relationship with God. But the second relationship is that of man with his fellowman. Jesus expressed the basic truth of religious experience when he said that the first and greatest commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37). Then he added, "And the second commandment is like unto it, Thou shalt love thy neighbor as thyself" (Matthew 22:39). Two dimensions of life are involved in the experience of reconciliation. To be reconciled to God obligates one to be reconciled to his fellowman. In fact, to be reconciled to one's fellowman is not only dependent on one's relationship with God, but is necessary to that relationship. Note the teaching of Jesus in the Sermon on the Mount. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go

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WESTERN RECORDER

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

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C. R. DALEY, Jr. Editor
G. A. PRICE, Jr. Business and Circulation Manager
BOB TERRY Associate Editor
MARBON O. REED Superintendent of Printing

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Preachers And The Rising Divorce Rate

Many Baptists were surprised and disappointed upon reading a report of the address by Prof. Donald Moore to the Southern Baptist ministers' wives in their annual meeting in June in Philadelphia. The Southeastern Seminary teacher and marriage counselor told the ladies that the divorce rate in the United States has now reached 41% and that ministers and their wives are not spared from being a part of these statistics.

To face the fact that the divorce rate of ministers and their wives is increasing is disturbing. Somehow we expect preachers to be immune from many of the weaknesses that plague others and it could be hoped this kind of image for ministers would not be lost. Surely ministers and their wives are expected to be exemplary in every way but it is not realistic to expect them to be perfect.

On the contrary there are special temptations for a minister and the prevailing life style of most Baptist preachers is not conducive for wholesome family life. Prof. Moore says the minister spends an average of 25 hours per week with his family which is less than one-fourth of his waking hours. This itself means the minister's wife and children are under a great strain and that sooner or later any sensitive minister will develop a guilt feeling for neglect of his family.

It is rather ironic that the sincerity of a preacher often leads him to deny his wife and children his time and attention. He tries to put his call to the ministry first and when he meets what he regards as its demands there is little time or energy left for his family. My own experience leads to a confession in this respect. During six years of seminary training

Bowling Green And Warren County Baptists

On any list of friendly communities and hospitable Baptists in Kentucky, Bowling Green and Warren County Baptists would have to be near the top. I first learned this while a student pastor at Woodburn in the middle 1940's. My family and I were treated with the kind of love and generosity that could never be forgotten.

All these happy memories were revived on a recent Sunday when upon the invitation of Pastor Rollin Burhans I joined the members of the First Baptist

my family often got less than 25 hours per week of my waking hours. After the seminary it was still the same — five or six week days of teaching or pastoral or denominational activities and Sundays given to leading worship services often more than 100 miles away.

Somewhere we got the idea that if a preacher gives his family equal consideration he is unfaithful to the ministerial call. So he gives time to listen to and help other troubled wives but neglects his own and he makes time to help other parents rear their children while leaving his wife to be mother and father of his children. This ought not be. The same Lord who gave us our ministry gave us our family and we should accept both as a sacred responsibility. And the tragedy of it is many preachers don't realize this until their children are grown and their wives are embittered. Then it's too late.

Money and sex troubles are two of the leading causes of marital discord and divorce. A minister is especially vulnerable on both points. Most pastors live on a subsistence level or below which is hard on him, his wife and his children. In the realm of sex the preacher is number one on the devil's list for temptations and every community has angels of the devil ready to see how far the preacher will go.

Divorce is one of the major evils of modern society. Because of who he is and his influence, divorce involving a preacher is doubly disastrous. Only one thing could be worse — denying and concealing immorality while continuing in the ministry. Confession and divorce would be more honorable.

Church, Bowling Green, for worship services. I found the same warmth and friendliness which have always characterized this congregation. This historic church has been a strong influence in the life of Kentucky Baptists and Southern Baptists and its pastors throughout the years have been very influential in deciding the directions of Baptists.

Dr. Burhans now has the help of two of the ablest and best trained associates in the education and music ministries that can be found. The caliber of Dr. David

Caudill's music ministry was reflected in a large choir of adults in the morning service and an outstanding youth choir for the service in the evening. The minister of education, Richard Bridges, is a product of the First Baptist Church, Hopkinsville, and has completed most of the work for a doctor's degree in religion from Baylor University. When he read the Scripture in the evening service I thought it sounded great but I did not recognize the version. When he finished and sat down beside me I glanced at the Bible he had and was amazed to find it was the Greek New Testament. Few Baptist pastors and fewer education ministers can read so fluently from the Greek New Testament.

Until about 20 years ago the First Church served all of Bowling Green with some help from Calvary Baptist. But with the growth of the city and the vigorous other thriving Baptist congregations including Eastwood, Forest Park, Glendale and Hillvue Heights.

A bonus for the Sunday in Warren County was a special celebration at the Providence Knob Baptist Church, a few miles from Bowling Green on the Russellville Road. It was the annual Providence Knob day but this year it was indeed a memorable occasion. A complete renovation of the sanctuary had just been completed and it is something beautiful to behold. With an educational annex constructed in recent years the church now has not only beautiful but very adequate facilities.

Providence is the mother church of the area having been constituted in 1804 with nine members. The Bowling Green First Church is one of its children dating back to 1818. The Providence Church has belonged to six associations: Cumberland, Red River, Green River, Gasper River, Clear Fork and Warren. Two of these, Gasper River and Clear Fork, were organized in the Providence Church.

A list of pastors and preachers visiting Providence for revival and special occasions sounds like the Kentucky Baptist Hall of Fame. Its long history is dotted with names like Joseph Taylor, W. C. Taylor, Alfred Taylor, Boyce Taylor, J. R. Graves and J. M. Pendleton.

R. B. Hooks, Jr., has been pastor for the last ten years. Following in the steps of his father who is one of Kentucky's best known and loved preachers, R. B., Jr. combines vision and sweat to be a true leader. He is happy and the people are happy and this is the human explanation for the progress and enthusiasm so evident at Providence Knob.

Wagon beds were required to hold the old Kentucky ham, fried chicken, fresh vegetables, cakes and pies at noon time. Before I had finished eating I was convinced again of a conclusion reached 25 years ago. There are as many or more expert cooks per square mile in Warren County as anywhere in the world.

It's heaven on earth to be with the Lord's people anywhere and especially in Bowling Green and Warren County.

BAPTIST FORUM



though it does not alter the editorial conclusions concerning Mid-America Baptist Theological Seminary. Editor.

REACTS TO 'ATTACK' LETTER

Dear Editor:

In preparing this statement let me say I do not intend to abuse the press by using it as a basis for selfish, argumentative reasons. I am writing to express a sincere concern over the mood that is infiltrating Southern Baptists throughout Kentucky and America.

I am referring to the "Letter to the Editor" in the Baptist Forum entitled "Unjustified Attack" which appeared in the July 15 issue of our *Western Recorder*. On page 13 of that issue there is a box which says, "Informed Baptists are the Best Baptists." I agree with that statement entirely.

Because a group of church members were not informed of the Southern Baptists' work, the church in which I was baptized was led out of the Southern Baptist Convention, Kentucky Baptist Convention and Ohio Valley Association by a man who printed fallacies, lies and implications as to "Southern Baptists who deny the inerrancy

(Continued on page 10)

ALLISON ANSWERS

Dear Editor:

A friend in Kentucky sent me a copy of your editorial about Mid-America Baptist Theological Seminary. I appreciate your desire to have Kentucky Baptists know what kind of school Mid-America will be. I do not know where you got your information, but some of it is erroneous. You will be glad, I know, to get things straight, so let me correct the erroneous statements.

1. Classes will be offered four days per week, not two (as you stated). This has been planned all along.

2. The degrees from Mid-America can be compared with those offered by the six Southern Baptist Convention Seminaries.

3. Mid-America will from the beginning seek accreditation with the Southern Association of Colleges and Schools.

4. All views will be presented at Mid-America (not just Allison's, as you stated), but will be presented by men who accept the verbal inspiration of

Scripture. No professor will force on any student any interpretation.

5. I am not, and to my knowledge none of our faculty and staff is, related in any way to the Fellowship of Conservative Southern Baptists. This is not to say anything pro or con about the Fellowship, but simply to state there is no relationship of any kind between the Fellowship of Conservative Southern Baptists and Mid-America Baptist Theological Seminary, and none is contemplated at this time.

In fairness, I know you will publish this letter to set things straight. We at Mid-America have a genuine desire to serve our Lord and Southern Baptists. Little Rock, Ark.

B. Gray Allison

President, Mid-America Seminary

We appreciate this additional information on plans for a new seminary. We regret that there was an erroneous statement in the editorial. The news release said classes would be conducted "Tuesdays through Fridays" instead of "Tuesdays and Fridays" as we had understood it. We apologize for this error

Jackson Resigns Oneida Post

David C. Jackson, president of Oneida Baptist Institute since 1962, has resigned and Barkley Moore has been elected by the trustees to serve one year as interim president. Jackson's resignation became effective July 31. He has not announced future plans.

Jackson is a native of Bowling Green but during his early years lived in Lebanon Junction, Pineville and Danville. He is a graduate of Georgetown College, Southern Seminary and also has a mas-



Jackson

ter's degree from Eastern Kentucky University.

He came to Oneida in 1954 as a teacher and basketball coach and served in nearly every capacity before being elevated to the presidency.

During his 10 years' administration the campus was almost rebuilt, at a cost of more than one million dollars. The endowment was increased from \$244,000 to \$773,000.

Jackson is married to the former Evelyn Combs and the couple has two children: a 10 year old son and an 8 year old daughter.

Moore is a graduate of Oneida and attended the University of Kentucky before joining the Peace Corps. His success in this work has been widely acclaimed. He has been granted a one year leave of absence from the Peace Corps and assumed directions of the school on August 1.

Auto Accident Hurts Children Returning From Cedarmore Camp

A one car automobile accident injured four Pikeville children and their counselor early Saturday morning as they returned home from the Junior Music Camp at Cedarmore Baptist Assembly.

According to Pikeville pastor Curtis Warf, the accident occurred about seven miles from Pikeville near the town of Allen.

Two children and the car's driver were hospitalized from their injuries. The other two children were treated and released. A 12 year old girl received a broken leg and severe cuts on her head. A 10 year old girl received severe head injuries and other cuts and bruises. The car's driver suffered fractured ribs and other injuries.

An eight year old boy and a nine year old girl each broke their collar bones and suffered several bruises.

The car, Warf said, was totally demolished. "I've never seen a car that torn up and the occupants not more seriously injured. It is just a miracle that someone was not killed."

The children left Cedarmore Baptist Assembly between 10:00-11:00 p.m. Friday night after the closing session of the Junior Music Camp sponsored by the state church music department, Eugene Quinn director. Twelve other Pikeville children also left at that time on the church bus. Those riding the bus arrived safely in Pikeville about 3:00 a.m. Saturday morning, Warf said.



Parable of priorities

Speaking at the Stewardship-Foundation conference in April, Southern Baptist Convention president Owen Cooper of Yazoo City, Mississippi, a successful and wealthy industrialist, shared this parable of "The Rich Fool" about which Jesus spoke — you will recognize the implications:

"The rich fool"

And he said unto them, take heed and beware of covetousness; for a church's power consisteth not of the abundance of things which it possesseth.

And he spake a parable, saying, the parish of a certain church brought forth bountiful gifts and the church thought within itself saying, What shall I do? Because I have no land to build additional buildings, chapels and parlors; no room where to bestow my increase; and the church said, This I will do.

I will buy me yet another site and build a greater church with spacious corridors, carpeted floors, cushioned pews, dazzling chandeliers, towering steeples, lovely parlors, beautiful foyers, and there I will bestow my gifts and my goods, and I will say to my people, Members, thou hast much gifts laid up for many years; take thine ease, eat in comfort, sit in luxury, and be satisfied.

But God shall say unto the church, Thou foolish one, this night thine power shall be taken from thee, thy fervor shall be cooled, thy fire shall be quenched, and thy zeal shall be lost. Then whose shall these things be which thou hast provided?

So is the church that layeth up treasures for itself and finds its greatest satisfaction in buildings made with hands, in an edifice made with stone, and is not rich toward God.

Continue to build

This does not mean that we do not need to continue with building programs. Many churches must have new buildings and must have additional educational space. I am saying this simply to help us all keep buildings in their proper perspective. I do think that we need to revise our church program to the extent that we would not have to build a seat for a person in an assembly room and a seat for a person in a Sunday School classroom, each of which is used only thirty minutes a week. This is an extravagance that we cannot afford.

—Harold G. Sanders

Irwin Admits Fault In Souvenir Envelope Incident

Astronaut James Irwin, one of three Apollo 15 crewmen reprimanded for carrying unauthorized stamped souvenir envelopes to the moon, said, "We thought we were doing the best thing for our families — but we were wrong."

Irwin said he and astronauts Al Worden and David Scott decided last fall, in a change of heart, not to accept their share of a reported \$150,000 in proceeds from the sale of the envelopes in West Germany.

The shares, about \$8,000 each, would have gone into a trust fund for the astronauts' eight children, Irwin said in a telephone interview with Baptist Press. He was reached in Cali, Colombia, where he spoke to the Pan American Union of Baptist Men.

The decision to refuse the money, said Irwin, a Southern Baptist layman, came about eight months before the envelope incident was reported internationally in mid-July.

"We acted in haste and under the terrific pressures of the pre- and post-

flight schedule — but that does not excuse it," said the slender U.S. Air Force colonel.

"The National Aeronautics and Space Administration (NASA) had no choice but to reprimand us," continued the command pilot for the Apollo 15 lunar module.

Irwin had announced in June plans to retire from both the space program and the Air Force on August 1 to organize High Flight, Inc., a non-profit organization for Christian ministries.

"I don't think my mistake will damage my ministry through High Flight," Irwin told Baptist Press. "It portrays me as a human, subject to human frailty."

"I hope people will forgive me, as God has forgiven me, for yielding to a temptation which has been spotlighted by national publicity because of my position as an astronaut," he said.

The three astronauts carried 400 souvenir stamped envelopes, known to stamp collectors as postal covers, with

them on the moon voyage, July 26-August 7, 1971, along with 232 approved by NASA as personal mementos.

The astronauts had arranged before the flight to give 100 of the postal covers to a friend in Germany for sale after completion of the Apollo program. The remaining 300, now impounded by NASA, were to be gifts for close friends.

But a West German stamp collector violated the agreement and sold them prematurely for \$1,500 each — prompting NASA's reprimand. (BP)

Deaf Children To 'Hear' Jot With Their Eyes

Children in schools for the deaf across the country will soon be able to "hear" Southern Baptists' top television star, JOT, "with their eyes."

JOT, star of the award-winning children's cartoon produced by the Southern Baptist Radio and Television Commission, hasn't learned sign language, however. He's too young to spell many words.

But all 17 of the JOT television episodes are being videotaped with written captions for use in teaching religious education programs for the deaf.

Schools in Texas and Tennessee are cooperating in the project. The idea came from Dean Cunningham, administrative assistant for the Texas School for the Deaf in Austin. It was picked up by the Southern Regional Media Center for the Deaf at the University of Tennessee in Knoxville.

Cunningham said he recognized JOT's potential for the deaf when he saw the cartoon on a local television station. He requested permission to videotape JOT with written captions aimed at the silent world of the deaf children.

"The Radio-TV Commission recognized another missions opportunity in an area previously untouched and agreed to send the entire series of 17 programs to Austin for videotaping," said Paul M. Stevens, the commission's executive director.

About 1,000 deaf children in Texas will be able to watch JOT on closed-circuit television through the project next September. Cost of the videotaping was borne by the Texas School for the Deaf.

When the Southern Regional Media Center for the Deaf in Knoxville learned about the Texas project, the center requested permission to duplicate the series for distribution to all schools for the deaf in the United States. (BP)



OWENSBORO CEREMONY — Waitman C. Taylor, left, mayor of Owensboro, cuts the ribbon for opening ceremonies of the town's new Baptist Book Store. Waiting to be first in the store are W. O. Thomason, director of the Sunday School Board's Book Store Division; and Mrs. Martha Miner, store manager. In operation for 25 years, the store celebrated its anniversary by moving into a new building in Williamsburg Square, adjacent to Lincoln Mall.

American Baptists Employ CO's

The American Baptist Convention has been approved as an employer of conscientious objectors by the national headquarters of the Selective Service System.

The approval, which conveys authority to the denomination for the blanket placement of conscientious objectors in alternate service assignments, came in the form of a letter from John W. Barber, alternate service program director of the Selective Service System, to Matthew Giuffrida, director of volunteer services of the American Baptist Home Mission Societies.

Types of jobs in which conscientious objectors will be placed for alternate service include teaching, child care, agricultural, maintenance and tutorial fields. Areas where alternate service

people will be assigned include Central America, Puerto Rico, Haiti and the continental United States, where workers will be assigned to reservations of Indian Americans, children's homes in Alaska, and even the American Baptist Convention headquarters. As a general rule, registrants will not be assigned to work in their home communities.

The American Baptist Convention has agreed to consider applicants of all religious creeds and also applicants who profess no religion.

Conscientious objectors in the alternate service program will receive the same pay, leave privileges, promotion opportunities and other working conditions permitted other employees of similar training and skills. (ABNS)

Former Long Run Leader Mitchell Dies

Ben F. Mitchell, 70, a retired Baptist minister and official of the Long Run Association of Baptists, died at 9:30 a.m., Wednesday, July 26, in Kentucky Baptist Hospital.

Mitchell lived at 417 Fairlawn Road, Louisville, and was a native of Warren County, Georgia. He held pastorates in the Shively and Clifton Heights Baptist churches in Louisville and in several other places in Kentucky.

He was the superintendent of missions and evangelism for the Long Run Association from 1953 to 1967; was a past moderator of the organization and

a past president of its executive board.

For three years, Mitchell was secretary of the Kentucky Baptist Executive Board. He was a former trustee of Kentucky Baptist Children's Home and was a past president of the Louisville Pastors Conference.

Survivors include his wife, the former Marguerite Tasker; three daughters, Mrs. E. H. Ashcraft, Jr., of Augusta, Georgia, Mrs. Harry Goettel of Frankfort, Kentucky, and Mrs. C. D. Garrett; two sons, Robert H. Mitchell of Manhasset, New York, and Ben F. Mitchell, Jr., 15 grandchildren and a great-grandchild.

Baptists Behind The Iron Curtain

Spotlight On Russian Baptists

The Moscow Evening News once reported "a severe outbreak" of Baptist faith among Russian young people. And the official publication of the Communist youth organization has warned its atheist readers: "Baptists are particularly dangerous, for among them the laymen are also evangelists. Every Russian Baptist tries to win adherents to his faith."

Despite discouragement from the Communist government, Baptists of the U.S.S.R. continue to be a vital, growing group. As is true of all religious groups in the Soviet Union, the Baptist congregations can meet only on approval of the government and in halls made available to them by the government. Yet they report 5,000 Baptist churches in the U.S.S.R. with a total membership of 550,000. The total "Baptist family," counting children and sympathizers, is estimated at about four million.

Visitors to Russia report finding crowds of 2,000 people in attendance at the church in Moscow, which has only 1,200 seats. No service they attended lasted less than two hours, many of them as long as three hours — and even then the people left reluctantly. There are three services each Sunday, and services also on Thursday and Saturday evenings. Similar reports come from the churches at Leningrad and Kiev, the other Russian cities frequently visited by tourists.

There are no Sunday schools in the churches because the soviet constitution reserves the right of education for the government. Yet one Baptist reported, "Our homes are our Sunday schools and our grandmothers are our teachers." Young people are legally prohibited from joining the church before their eighteenth birthday.

But the Christian faith is contagious. Such faith confounds Communist leaders who had predicted that religion would disappear as older believers died

and the young people were educated in atheism.

An indigenous movement

No Baptist missionaries have ever been sent to Russia. How then did Baptists get their start? The first Russian Baptist of record was Nikita Veronin, a merchant in Tiflis, who somehow secured a copy of the Bible. His study of the Scriptures brought him to convictions unlike those of the Russian church and, for a while, he believed he was the only person in the world with such doctrine. But in 1867, Veronin met a Lithuanian immigrant, Martin Kalweit, with whom he discussed his odd beliefs. "Oh, you are not alone," Kalweit told him. "You are a Baptist. There are thousands of people like you." Veronin was overjoyed and started witnessing to his friends. After securing baptism at the hands of Kalweit on August 20, 1867, he set up a small church in Tiflis and called it "Baptist."

There was a similar development in St. Petersburg, at that time the capital of the Russian Empire (now Leningrad), and those converts, who carried the name of "Evangelical Christians," started evangelizing Russia from the north while the Veronin converts worked toward the center of Russia from the south.

Russian Baptists and certain other evangelicals are organized in a national association known as All-Union Council

Editor's Note: The visit of President and Mrs. Richard M. Nixon to the Baptist Church in Moscow has focused world attention on Baptists in the U.S.S.R. The writer of this article, C. E. Bryant, director of publications, Baptist World Alliance, Washington, D.C., provides some background on Baptist life in eastern Europe.

of Evangelical Christians-Baptists. Ilia Ivanov, a senior pastor of the church in Moscow, is president. Alexei Bichkov, a representative of the younger generation (born 1928), is secretary. The All-Union Council is a member of the Baptist World Alliance. There is also an "unregistered" group of Baptists which does not hold membership in the All-Union Council.

In other communist countries

Baptists are strong also in other Communist countries. Romanian Baptists number over 120,000. East German Baptists number 24,000. The 20,000 Baptists in Hungary have a strong Baptist union and seminary. Polish Baptists, numbering 2,500, have finished, with financial help from other Baptists of the world, the construction of a fine chapel and a building housing the Baptist seminary and Baptist Union offices in the center of Warsaw. Yugoslav Baptists (3,700) operate a seminary at Novi Sad. Baptists are active also in Czechoslovakia (14,200) and Bulgaria (700).

Baptist people in these and other countries meet privately in their homes when their numbers are small or public services are restricted. A police officer told a Baptist pastor in one Communist country: "I believe you are happy when one of your members dies, because his funeral gives you opportunity to preach in public."

The Communist system has, without question, placed many restrictions and obstacles on the practice of all Christian faiths. But it has not uprooted it, because Christian faith cannot be eradicated by imprisonment, discrimination and ridicule. Even as their difficulties have increased the Baptists of Communist countries have found new ways to bear their witness.

Testimony to the vigor of the Baptist witness comes in the published admission of a Russian Supreme Court Justice that open opposition to religion has proved both frustrating and futile. Harassment and harsh sentences serve only "to confirm and even increase" what he calls the people's "religious prejudices." And he cites that in cases where the state has exiled religious leaders to remote areas, "the exiles have lured residents of that area to their faith." (BP)

East German Baptists Meet

By C. Ronald Goulding

For one who has attended the previous two conferences of the Baptist Union of the German Democratic Republic, the 1972 meeting marked a step forward. It was outstanding in its spirit of optimism, its openness in the discussion of questions relating to the church and state — never easy in a communist country — and its attempt to find the role of the church in all branches of society.

The conference meets every three years for its major business and elections and then for an inspirational period. This year it met in Leipzig, May 4-8, and various sessions of the meeting were held in the four large Baptist churches in the city. The largest church, with more than 700 members, in Hans-Pasche-Strasse, served as conference headquarters and meeting place for the main sessions.

There were representatives from the Baptist unions of Czechoslovakia, Poland and Hungary. Also present were Rudolf Thaut, of Hamburg, Federal Republic of Germany, a vice president of the Baptist World Alliance; Claus Meister, Ruschlikon, Switzerland, vice president of the Baptist World Alliance; and the writer of this article, who is secretary-treasurer of the European Baptist Federation and associate secretary of the Baptist World Alliance.

Herbert Moret, who became president of the Baptist Union of the German Democratic Republic three years ago was reelected. Rolf Dammann was reelected general secretary.

From a socialist country of eastern Europe it is good to be able to report the flourishing work of the Baptist Bookshop and the Publishing House from which Bibles and some devotional and theological books are in plentiful supply. The bookshop on Seelower Strasse, East Berlin, has recently enlarged its premises and Baptists visiting the city are always welcome.

Something of the spirit of optimism which was so noticeable throughout the conference was evidenced in the opening devotional address given by Pastor Gerhard Brackmann when he gave 10 reasons for praising God. It might well be said that none of these reasons were

new to the hearers but it was a salutary experience to be reminded of these amid the stress and tension of continuing church life in an atheist society.

The report of the union's work during the past three years was presented by the president in a highly detailed document of 14 foolscap pages which was read in full to the conference. From this it became obvious that the Baptist churches in the German Democratic Republic are engaged in work as many-sided and various as that in churches in any part of the world. Not least is the extensive youth program carried on by the young people's department under the union's youth secretary, Manfred Schultz.

The strength of the union now stands at 24,000 members in 224 churches. During recent years the union has reported a loss in membership despite 1,105 baptisms. A considerable proportion of the loss is explained by the number of church members over the age of 65 who leave East Germany to join their families elsewhere.

Polish Baptists Get Property

Seventeen Baptist churches are said to be among a number receiving title to church property in territories once German but now Polish. Implementation of a 1971 law giving Polish churches title to church property is "proceeding smoothly," according to a Warsaw government radio broadcast. It said the government's Office for Religious Affairs had "nearly completed" the granting of title deeds to Polish Roman Catholic authorities in the territories.

Law No. 156 was passed by the Sejm (Parliament) in June, 1971. Under its provisions, the Polish state transferred "ownership of real estate in Poland's western and northern lands to legal persons of the Roman Catholic Church and of other churches and denominations."

The properties are in an area of 40,000 square miles of pre-war Germany acquired by Poland under the Potsdam agreement of 1945. A Bonn-Warsaw treaty, ratified last May by the West German Parliament, officially recognizes the former German land as Polish. The law involves 4,700 churches and 2,200 other buildings, along with 2,000 acres of church gardens. The former German church property, expropriated by the Polish government, had been leased to the Polish churches — most of it to the Catholic Church — over the years.

A World Council of Churches' report says that under the law, 115 churches and chapels can revert to the Evangelical Church of the Augsburg Confession (Lutheran), 50 to the Methodist Church, 45 to Orthodox, 35 to United Church of the Gospel, 30 to Old Catholics, 17 to Baptist, 8 to the Lutheran Consistory and 2 to the Evangelical Reformed Church. (EBPS)

The Baptist Theological Seminary in Buchow is a part of the Baptist Union. The number of students able to be in residence is state-regulated and the seminary is at capacity. There is no shortage of men coming forward for the ministry and in recent years two young women have been trained for full-time church work. The union is now faced with the problem of their ordination and this was strongly debated in the conference without decision being made.

It was in the discussion on church and society that one of the major problems of the church in a socialist society became evident. From the main address and from the subsequent discussion it became evident that the church does not look upon itself as being separate and apart from the state, but living within the state and desiring to make positive contribution to its life. Thus, the church feels itself called upon to think about political and sociological questions and to make its own contribution.

However, despite this identity with the society in which it lives, the church finds that there are occasions when its intelligent young people are not permitted the right of further education and study. This imposes a pressure upon Christian parents and young people which is hard to bear. All denominations in the German Democratic Republic are taking this apparent unjust discrimination up with state authorities but from the reports it appears that no answer has as yet been given.

The conference closed with Sunday morning worship in each of the churches. At each service the sermon was on the theme of the Good Samaritan, or as the Congress theme says, "Durch Christus Befreit Zu Zeugnis Und Dienst."



(Continued from page 5)
of the Bible." Mr. Hall, you have reopened a wound that finds healing almost impossible.

Dr. Daley was right to try to inform us, Southern Baptists, of a future seminary. He tried to give us insight as to what will be taught. You mentioned that Dr. Daley gave a "caricatured misrepresentation of his (Dr. Allison) efforts to build an institution of theological education. . . ." You suggested that Dr. Daley was "naive and erroneous" as to the viewpoint that would

be taught. But, in actuality, if a seminary's faculty must be conservative in theology, then only one viewpoint can be taught — a conservative one. I am a young, college student but I have witnessed many things under the name of Christianity. The increase of independent Baptists is alarming.

In referring to the independents, I speak of those who have left the Southern Baptist Convention. These "fundamentalists" wanted a hierarchy to officially outline exactly the theological stance that our seminaries and schools would teach. They did not want to leave room for the interpretation of the Scriptures as a believer felt led to use.

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You may be wondering how I know this to be true of the fundamental, independent Baptists. And how do I know? Because the church of which I was previously affiliated in Sturgis, withdrew from the Southern Baptist Convention in April, 1970, after the pastor led a vigorous campaign to convince the members that the Southern Baptist Convention was of the devil. The pastor blatantly and vociferously accused the majority of Southern Seminary's professors of not believing in the Bible as God's Holy Word and denying the Virgin Birth. What infuriated me so, was that this pastor had never been on the campus of Southern Seminary (to my knowledge), or any seminary, never attended the Kentucky Baptist Convention or participated in a Baptist assembly! He was not informed of the work of our Convention and thus had not one ounce of personal proof of such "evil" in our Convention.

Let me now say, Mr. Hall, that I do not condemn you for writing that letter. Such letters keep people informed and that is what Southern Baptists need and it is available for the asking. Your letter just irritated an "old wound." It stimulated me to rewrite a letter I tore up two weeks ago. Let us all pray for our Convention and the guidance of our Lord in all its work.
Sturgis, Kentucky Sam Melloy

PROUD OF HOSPITAL

Dear Editor:

A year ago this past week I was a patient in the Kentucky Baptist Hospital, Louisville. At that time I was so impressed with the fine and concerned service that was given that I wanted to express my view in your paper.

Baptists of the state are proud of our hospitals but until one is a patient there he can not know of the care and excellent facilities provided.

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Burkesville, Ky. Mrs. Samuel L. Smith

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News Analysis —

New Trend Evident In Supreme Court Votes

By John W. Baker
Associate Director,
Baptist Joint Committee

When the U.S. Supreme Court ended its 1972 session, it handed down a number of significant decisions, most of them on a split vote of five to four.

In terms of future decisions by the court, the way the justices were divided on their opinions may be as significant in some cases as the decisions themselves.

The inability of the justices to agree on many of the cases produced late decisions, numerous concurring and dissenting opinions, and a divisive decision to rehear next fall the arguments on the emotion-laden case which seeks to have state abortion laws declared unconstitutional.

To understand the decisions, Baptists must also understand the changes in the makeup of the court.

When he took office, President Nixon was critical of the judicial activism (so-called "loose construction" given to the Constitution) of the Warren Court. During his 1968 campaign, Nixon pledged that as vacancies occurred on the court, he would seek to appoint men who would exercise judicial restraint and who would be "strict constructionists" of the Constitution.

Due to resignations and retirements from the court, President Nixon has been able to appoint four new members. With their appointment, the "Nixon Court" gained some of the "balance" he had sought, and moved sharply away from judicial activism.

Chief Justice Burger and Justices Blackmun, Powell and Rehnquist—all Nixon appointees—are less likely to interpret the Constitution broadly and have become known as the "conservative bloc" in the court.

Justices Douglas, Brennan and Marshall, who are holdovers from the pre-Nixon Court, form a bloc which has tended to expand the coverage of the Bill of Rights. They generally are considered "liberal."

With a nine-member court, Justices Stewart and White, who are not clearly aligned with either of the blocs, become the "swing" members. If one of them votes with the conservatives, he makes a simple majority. If both of them vote with the liberals, they have a bare majority.

The cohesiveness of these blocs is demonstrated by the fact that in 67

cases decided by the court, with all four Nixon appointees participating, the bloc voted together 54 times.

The liberal bloc was similarly cohesive. The three justices voted together on 111 out of 151 cases decided during the term.

Since January, Justice White, appointed by President John F. Kennedy, has tended to vote with the conservatives more often than not; and Justice Stewart, appointed by President Dwight D. Eisenhower, has often voted with the liberals.

In the final few weeks of the last court term, these "swing" justices helped to account for eighteen decisions on a five to four vote.

A number of these decisions and the pathway that they indicate the court may take in the future are important to Baptists regardless of an individual's position on the separate issues raised by the cases. Justice White voted with the conservative bloc to produce the following results:

- ▶ The powers of the police to stop and search people they consider suspects were broadened.

- ▶ Private social clubs were allowed to continue to refuse membership to blacks even though the clubs operated with state licenses.

- ▶ States were allowed constitutionally to convict an accused if the state constitution and laws allow conviction by less than a unanimous vote of a jury.

- ▶ The immunity of a Congressman and his aides in refusing to testify before a grand jury was declared to exist only in the narrow limits of actions in the process of legislation.

- ▶ The First Amendment, freedom of the press, permitting reporters to protect their news sources was limited.

- ▶ Civilians could get a court order to stop military surveillance on them only if they can show that the surveillance has actually harmed them in some way.

From these and other decisions, some

conclusions may be drawn about the court and the direction it is taking.

The Warren Court was concerned about real or potential abuses of the rights of people by either the national government or the states. Thus they were active in expanding the meaning of the Bill of Rights to insure that rights of people, even the unpopular groups, would be protected from abuses of power.

The Burger Court has given indications that it generally trusts authorities to use their powers wisely and well. While the court has not specifically reversed any of the major decisions of the Warren years, it has altered some of them and expanded only one.

Though the present court has exhibited less judicial activism this year, the period since Justices Powell and Rehnquist joined the court has seen some signs of activism.

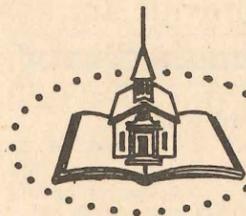
Justices White and Stewart joined the liberals in a five to four decision which declared that in most instances the death penalty is unconstitutional.

The court also limited wiretapping and expanded the right of a dependent to a lawyer in any case which could lead to a jail sentence. In addition, most vagrancy statutes were declared unconstitutional, and parolees were guaranteed a fair hearing before they could be returned to jail for parole violations.

However, the general course the Nixon appointees have set for the court seems to be one which looks at the letter of the Constitution and ignores the spirit of the law as it is applied to modern times.

A strict interpretation of the religion clauses of the First Amendment led to the interpretation that Amish children need not go to school beyond the eighth grade because it interferes with their religious liberty. This may not be as great a victory as some claimed it to be. This decision and the reasoning involved could be used to justify aid to religious education.

We must wait until the newly-oriented court has ruled on several religion cases, but some constitutional scholars are beginning to wonder if the precedents relating to separation of church and state will escape unscathed. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For August 13, 1972)



LIFE AND WORK SERIES

Encountering Opposition

In Ephesus Paul entered the synagogue to witness to the Jews, his brethren in the flesh. Coming from a brilliant mind and a Spirit-filled heart, Paul's preaching assailed their spiritual blindness, idolatrous worship and resultant sin. Through his bold, courageous, uncompromising and persistent preaching, some were led to faith in Christ while others rejected Him and were hardened in unbelief.

At the end of three months, the opposition of the unbelieving Jews to the gospel of Christ was so strong that it became advisable for Paul to find another place in which to conduct the services and to preach the gospel. Paul and the other believers withdrew from the synagogue and secured the building in which Tyrannus conducted his school.

After Paul began his work in the schoolhouse, he remained in Ephesus for two years, which was longer than he stayed in any other city which he evangelized. He did this for two reasons: first, because of the opportunities afforded him; and, second, because of the opposition which he encountered.

Acts 19:17-20

Many believed Paul's message, accepted Christ as their Saviour and allied themselves with the Christians, but they did not make a complete break with some of their evil practices. Instead they secretly continued these practices until they beheld the fate that befell the sons of Sceva. Then, they publicly confessed their sins, ceased their evil deeds and publicly burned all of the bad books which were in their possession. Even though these books were very expensive, they did not put them away or sell them to others but they completely destroyed them because they were satanic and dangerous. They proved the genuineness of their Christianity by the fine way in which they overcame the many temptations which came to them in their corrupt and wicked city and by the faithful service which they continued to render unto their Lord.

Acts 19:23-28

One of the seven wonders of the world, the magnificent temple of Diana, the voluptuous goddess of fertility, was located in Ephesus. Shrewd men had developed and promoted a thriving

business there by manufacturing and selling silver images of Diana and replicas of the temple to the local idolaters and to the sightseers who visited this famous place. So greatly did the sincerity, manner of life, preaching, teaching and witnessing of Paul and his associates affect the people that the sale of these silver shrines decreased tremendously. It soon became quite obvious to Demetrius and his fellow silversmiths that idolatry was tottering before the power of the gospel.

For the protection and advancement of their business interests the silversmiths had formed a guild or union. Their primary interest was financial and not religious. Because of the interference of the gospel with their profitable business, Demetrius, the leader of the union, promptly called a meeting of the craftsmen and reminded them of the substantial profits which they had been making, but that the market for their products was weakening.

INTERNATIONAL SERIES

Worshiping In The Family

Worshiping together in the home contributes much to the harmony, fellowship and strength of the members of the family. It is unfortunate that so many children never hear the Bible read in their homes or the voices of their parents speaking to God in prayer. Happiness prevails in a home when the members of the family conform to God's will with reverence to worshiping Him. It is important that we study and heed His instructions concerning reverent and regular worship in the family because it contributes so much to harmonious relationships and spiritual prosperity.

Deuteronomy 6:1-9

Knowing the numerous and great temptations to which the children of Israel were going to be exposed when they ceased wandering and settled in villages, such as being tempted to worship other gods, God instructed Moses to deliver to them a series of addresses reminding them of their glorious heri-

However, it should be noted that the violent reaction which arose against the gospel was not because it endangered the honor of Diana but primarily because it interfered with their profits. In his inflammatory address Demetrius remarked, "This our craft is in danger of being set at naught."

The speech of Demetrius accomplished the end which he desired. Soon the general populace was thrown into confusion. The crowds became angry but they could not have explained why they were. Paul's associates, Gaius and Aristarchus, were seized and dragged into the theater. The mob soon followed them there. Paul wanted to rush into the theater in defense of his colleagues but his thoughtful and wise friends readily recognized the folly of such a course and refused to allow him to do so. Paul's desire spoke volumes for his courage but both his courage and his zeal needed to be tempered with good judgment.

tage, telling them how He expected them to live and calling them to faithfulness in the performance of their duties to God, to their children and to others.

Jehovah, the God of Israel, is one Lord. He is the true God as opposed to the many false gods of the pagans. He is the living God; therefore, He is unlike all of the gods made by man. His supremacy must be acknowledged. God is entitled to our complete and constant devotion. He must be loved with all the heart, soul and might. All the capacities for thought, feeling, devotion and energy must be centered on God. He wants His people to love Him with the whole being. Of course, it is understood that what is in the heart will be expressed through the lips and will be demonstrated in the life.

God's Word teaches parents how to live and how to train their children. God calls upon them to study His Word, to obey it and then to teach it diligent-

ly to their children. This involves far more than parents sending their children to Sunday School for a brief period of instruction once a week. God's Word is to be pondered in the heart, proclaimed to the children, discussed faithfully and regularly, and published openly.

Christian parents have a God-given responsibility today to their children, which nobody else can bear for them. They are required to instruct them in the things of the Lord. Such teaching requires thought, time, prayer and energy. If parents will perform their God-given duties in this realm faithfully, they will be able to lead their children into a saving knowledge of the Lord Jesus Christ during the tender years of their childhood.

II Timothy 1:3-7

In thinking of the past, which was a very natural thing for one in his circumstances to do, Paul was filled with joy and thanksgiving to God because he had remembered Timothy in his daily prayers. He was grateful that God had prompted him to pray night and day for this young servant of the Lord. He prayed earnestly that Timothy's courage might be strengthened and that his steadfastness might be maintained. Any Christian who has such a praying friend is unspeakably rich. There is a singular exhilaration that comes to him who realizes that a truly great Christian is praying for him.

Paul thanked God that from his early childhood Timothy had been taught the Word of God by his godly grandmother and mother under the guidance and blessing of the Holy Spirit. Moreover, in order to supplement their teaching, Lois and Eunice made it possible for Timothy to receive instruction from Paul. After receiving faithful instruction from these sources, Timothy had exercised a saving faith in Christ. Thereafter Timothy continued to study the Scriptures and to obey their teachings.

Paul exhorted Timothy to "stir up the gift of God" which was in him. This expression means "to fan into a flame," or to make a wise use of the gift by refusing to permit it to smoulder. Some of us country-bred mortals can appreciate the meaning of this verse. On many cold winter mornings we shivered before old-fashioned fireplaces while we uncovered the leftover coals of fire from the night before, applied kindling and then blew hard or fanned with cardboard until the flame appeared. Even so, when the fires of God burn low we must fan the heavenly flame within our hearts.

Both Paul and Timothy knew that the gift was there, and the former was very anxious that it should be fanned into a glowing flame. We, too, have received gifts from the Lord, so we need to cultivate and use them for the glory of Him Who has imparted them to us.

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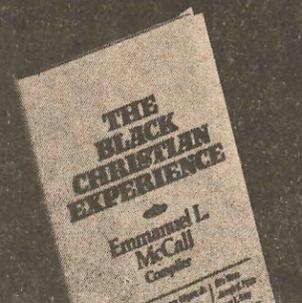
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BROADMAN



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Final registration figures for the Southern Baptist Convention in Philadelphia were tallied in Nashville, with a total of 13,153 messengers registered for the convention.

In the state by state tally, North Carolina ranked first in the number of messengers attending the 1972 meeting in Philadelphia, with 1,398 registered.

Close behind were Texas, 1,058; South Carolina, 1,052; Georgia, 1,046; Virginia, 999; Tennessee, 952; and Alabama, 936.

Others, in order, were: Mississippi, 728; Kentucky, 716; Florida, 572; Missouri, 548; Maryland, 497; Louisiana, 442; Oklahoma, 396; and Ohio, 245.

Also, Arkansas, 241; Illinois, 213; Pennsylvania - South Jersey, 199; Indiana, 127; New York, 127; California, 118; District of Columbia, 117.

Others, each with less than 100 (listed alphabetically), included: Alaska, 2; Arizona, 31; Colorado, 34; Connecticut, 19; Delaware, 30; Hawaii, 7; Iowa, 6; Kansas-Nebraska, 56; Maine, 3; Massachusetts, 13; Michigan, 76; New Jersey, 12;

New Mexico, 53; Northern Plains Convention, 16; Oregon-Washington, 10; Rhode Island, 11; Utah-Idaho, 3; West Virginia, 41; Puerto Rico, 1; and Canal Zone, 2. (BP)

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Reconciliation

(Continued from page 3)

thy way, first to be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23, 24). The genuine worship of God is dependent upon a right relationship to one's fellowman. The love of God and hatred of one's brother cannot dwell in the same heart (1 John 4:20).

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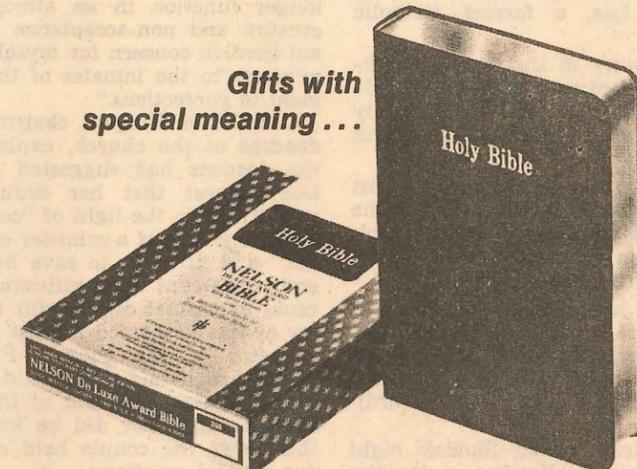
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12 And they sought to lay hold him, but feared the people: for t knew that he had spoken the para against them: and they left him, e went their way.

13 ¶ And they send unto him cert of the Pharisees and of the He-rō ans, to catch him in his words.

14 And when they were come, t say unto him, Master, we know t



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Church Withdraws Ordination From Baptist Woman Minister

In the wake of news reports that she was three months pregnant at the time of her marriage, the Kathwood Baptist Church has withdrawn the ordination of Mrs. Shirley Carter Lee.

Mrs. Lee made national headlines last October when she became the second woman in Southern Baptist history to be ordained to the gospel ministry. Again in May, she made national news when she announced plans to marry W. Pringle Lee, a former Catholic priest.

A feature story in the *Charlotte Observer*, distributed nationally by the Associated Press, disclosed in mid-July that Mrs. Lee is expecting a child in November.

Within a week, Kathwood Baptist Church, which ordained Mrs. Lee to the ministry as a chaplain at the women's state prison in Columbia, South Carolina, voted to revoke her ordination.

Two days later, Mrs. Lee resigned her position as a chaplain at the Harbison Correctional Institute for Women. She said she could no longer continue to function as a chaplain without ordination.

In a specially called Sunday night business session following a lengthy

deacons meeting, the church voted 56-39 to accept the request of Mrs. Lee to be relieved of her ordination. Mrs. Lee pointed out that she made the request at the suggestions of the deacons and the pastor.

In her letter, read to the church by her husband, Mrs. Lee stated that her request was also made "after prayerful consideration involving myself and my husband, and because I find I can no longer function in an atmosphere of censure and non-acceptance that does not involve concern for myself and my ministry to the inmates of the department of corrections."

C. Bernard Wingate, chairman of the deacons at the church, explained that the deacons had suggested that Mrs. Lee request that her ordination be withdrawn in the light of "conduct unbecoming that of a minister of the gospel," and in order to save her further embarrassment and criticism, and because of mutual concern for the ministry of the Kathwood Baptist Church.

Pastor of the church, P. Edward Rickenbaker, said that he did not know Mrs. Lee was pregnant at the time of the marriage, nor did he know about the views the couple held concerning pre-marital relations.

Rickenbaker said that the church had supported her in seeking ordination to the ministry, despite considerable controversy and publicity, but that her recent public statements and conduct were considered unbecoming to a minister of the gospel. "We have therefore reluctantly felt it necessary to reconsider the wisdom of her ordination and have accepted her request to be relieved of that ordination."

In an interview, Mrs. Lee said that the real issue was not their actions, but that three factors were involved: (1) that the church was not ready to accept her as one of the first ordained Baptist women ministers; (2) that she was married to an ex-Catholic priest, and (3) that the church could not accept "an act of responsible love by two people outside of wedlock."

"We felt that we had committed ourselves to one another completely, and that we were married in the sight of God," she said. "We could find no where in the Bible that marriage begins only with the wedding ceremony."

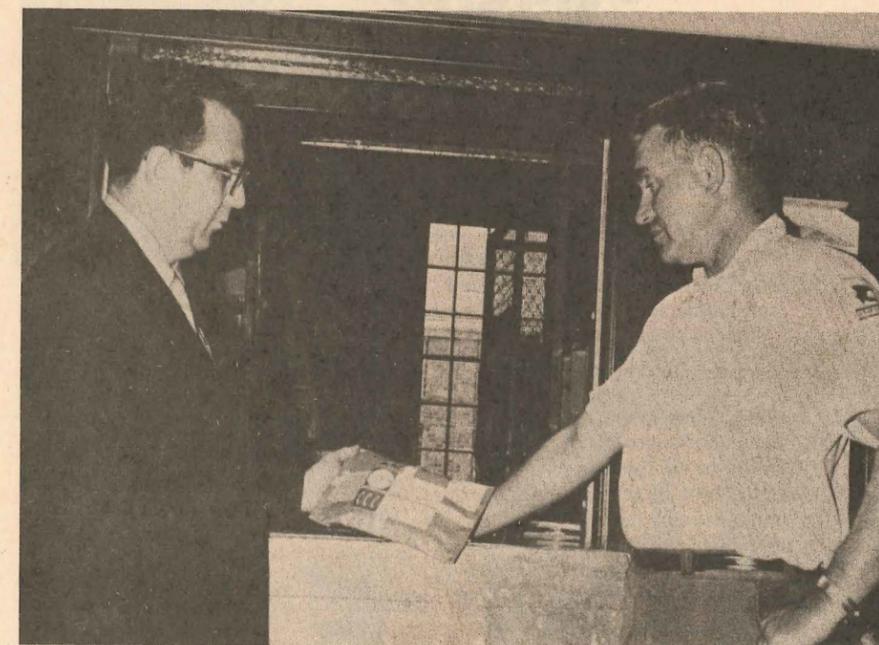
She added that she and her husband did not feel they had done anything wrong in the sight of God, but only in the sight of society. "My personal loyalty is not to society, for it may be that something is wrong here with society's standards. I do not feel I have failed my God, myself or my husband," she said.

She called the action of the church "hasty" and "grossly unfair," saying that the church was enforcing a double standard for men and women ministers.

Mrs. Lee said she knew of several men who as Baptist pastors were caught in the act of adultery, but were only asked to leave the church. But when a woman minister commits a responsible act of love before the actual wedding ceremony, then her ordination is revoked, she argued. The reason is not the act, but that she is a woman, she concluded.

Rickenbaker said the church took the action reluctantly. Ordination is an endorsement that continues with every action of the minister, and though the church stood by her and supported her in her ordination and marriage and entire ministry, we cannot endorse this action.

One of the deacons said he did not want the action to reflect on women being ordained to the ministry, saying he favored that. Both Rickenbaker and the deacons agreed they would be willing to ordain another woman to the ministry. (BP)



INTERNATIONAL MINISTRY — Ralph Duncan, left, director of the radio department of the Clear Creek Baptist School in Pineville, is shown with Earl Hurst of the Pineville post office as the first recorded broadcast of "Clear Creek Chimes" is mailed to HCJB, Casilla, Quito, Ecuador. This occasion marks the beginning of the school's international radio ministry. HCJB is heard in nearly 130 countries.