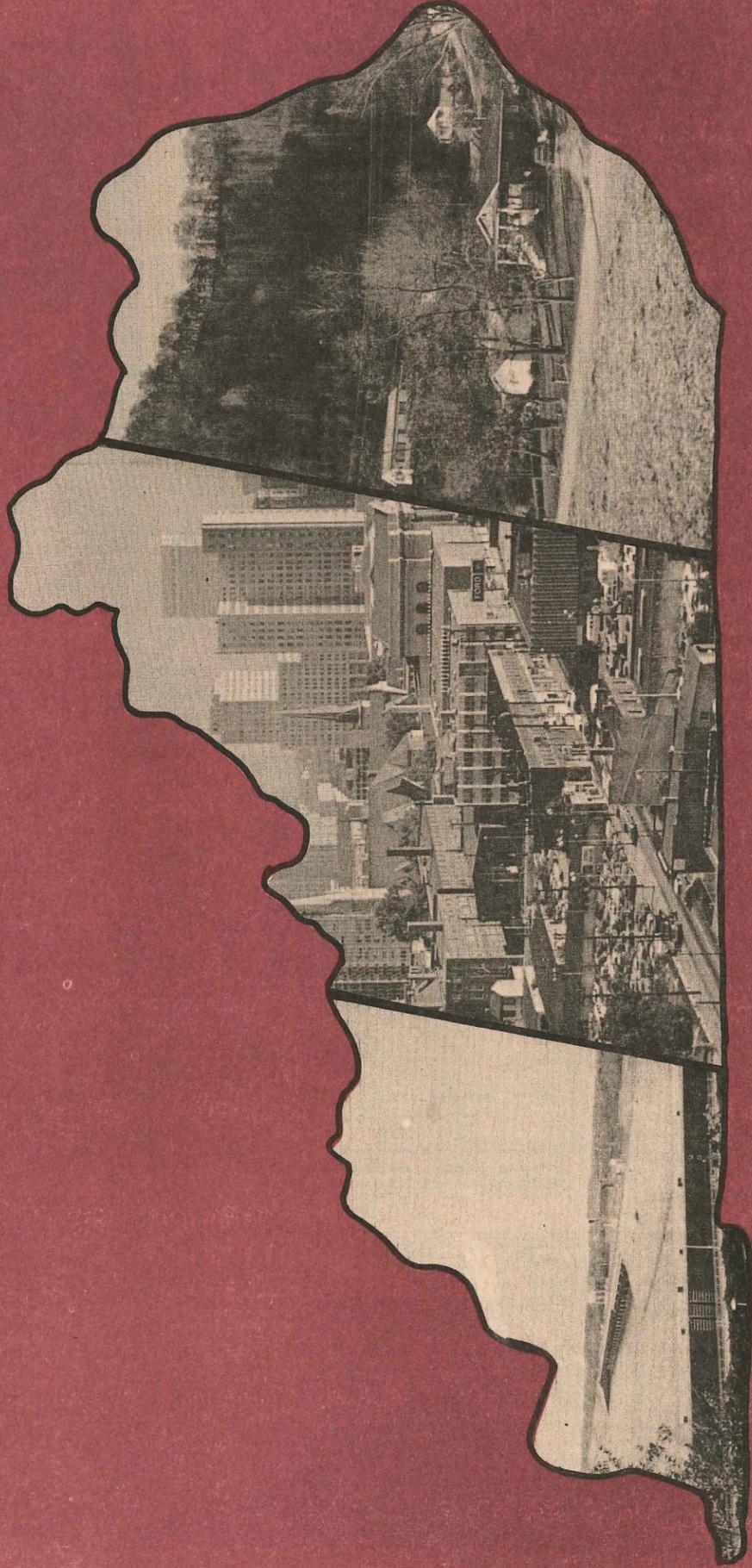


 **WESTERN RECORDER**  
NOVEMBER 11, 1972



FROM ACROSS KENTUCKY, BAPTISTS WILL GATHER AT WALNUT STREET CHURCH IN LOUISVILLE FOR THE ANNUAL SESSION OF THE KENTUCKY BAPTIST CONVENTION NOV. 14-16.

# Revival Reports

**Mannington Baptist Church** in Little Bethel Association recently held a revival with W. A. Trunnell as evangelist. Roger Burt was the music minister. Pastor Fred Wallace reports four professions of faith and 50 other decisions.

**Deep Creek Baptist Church** near Harrodsburg was recently led in revival by L. Paul Prather, pastor of Palestine Baptist Church near Campbellsville. Deep Creek pastor Jerry Davis reports 12 professions of faith.

**Glendale Baptist Church**, Bowling Green, experienced a successful revival recently, according to pastor Richard Oldham. The response included 72 professions of faith and a Sunday School attendance of over 1,000 on the closing day. Harold D. Tallant, Louisville, served as the evangelist.

**Clen's Creek Baptist Church** held a week long revival recently. Ken Underwood, the new pastor of the church, was the preacher for the event. The

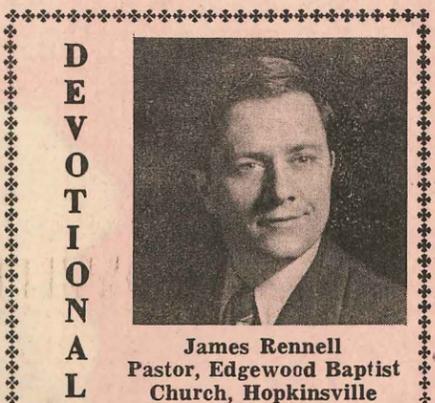
effort resulted in six decisions, four professions of faith and two additions by letter.

The revival team of Tony Romeo, Baptist campus minister at Western Kentucky University, and Jim Dearce, Bowling Green television personality, recently led a weekend revival at **Trinity Baptist Church** in Lexington. Bob Brown was the host pastor.

Bob W. Brown, pastor of Trinity Baptist Church, Lexington, and Enrique Romero, Trinity's minister of music, recently led revival efforts at **Berea Baptist Church**, Berea, and **Hickory Grove Baptist Church** in Kenton County. James Compton was the host pastor at Berea and Colburn Hooten at Hickory Grove.

**Stony Point Baptist Church** near Albany recently held a revival with Mike Hill as evangelist. Hill is pastor of New Charity Baptist Church. The host pastor, Fred Hill, reports four professions of faith and several other decisions.

**New Charity Baptist Church** near Monticello was recently led in revival by Fred Hill, pastor of Stony Point Baptist Church near Albany. Host pastor Mike Hill reports five professions of faith and two additions by letter.



**James Rennell**  
Pastor, Edgewood Baptist Church, Hopkinsville

### Revelation 20:11

Eric Fromm states that one of the great problems of mankind is "alienation." It is the fear of not belonging. No one wants to be alone. Everyone searches for "his place" of comfort and security. The Scriptures tell us of men and women searching for their places. For some, it was only a temporary place, for others a place of bliss turns into tragedy and trouble. Let us examine a few of these:

**THERE IS ADAM'S PLACE:** This place called paradise was a lush garden filled with everything needed to meet man's need. God was there. Work was a pleasure. Husband and wife worked as a team. Harmony and peace abounded. Then sin entered into this paradise and man lost the joy of work, the harmony of marriage and the continual presence of God. Sin has destroyed more than one paradise for man.

**THERE IS CAIN'S PLACE:** This place East of Eden is not paradise, but it has many blessings. God's fellowship and guidance were there. Work was productive. Children are the hope of tomorrow. Then sin entered this place also. Jealousy and hate now destroy life and man's sin causes him to become a wanderer. Sin has made so many wander from the presence and guidance of God.

**THERE IS ABRAHAM'S PLACE:** This place is neither paradise nor is it a place of God's presence. But here God calls Abraham out from idols and sin to come into a new place, chosen for the new people of God. In faith he leaves Ur and a "people without a place" and moves toward a new place and a "people with a special place." When God's chosen move and live in faith they always find that they "belong" and there is a place for them.

**WHERE IS YOUR PLACE?** For some of us it is with Adam trying to get back into paradise but disobedience keeps the door shut. For others of us it is with Cain trying to find purpose and meaning in a world without God. But if we walk with Abraham in faith we discover a "new place." It is God's place and we belong by faith. Why rob ourselves of the blessing of belonging when faith finds for us a place?

# Missionary News

### Furlough

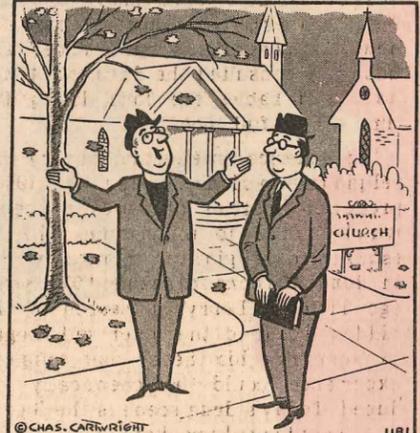
**Mr. and Mrs. Ernest E. Brown, Sr.**, may be addressed at 232 Whitlock Avenue, S.E., Marietta, Georgia 30060. Mrs. Brown is the former Marian Smith of Shepherdsville.

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

### On the field

**Miss Frances Crawford** may be addressed: Clinica Bautista, El Porvenir, F.M., Honduras. Before her appointment by the FMB in 1954, she worked as a nurse in Missouri and Kentucky.

### Church Chuckles by CARTWRIGHT



"I love autumn! Air-conditioning bills have stopped and heating bills haven't started!"

# WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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# Growing Interest In Occult Brings Witches 'Out In Open'

By Sandy Simmons  
Department of Editorial Services  
Home Mission Board, Atlanta

On Halloween night children "trick-or-treat" around neighborhoods dressed as witches or ghosts. Community carnivals sport decorations of paper black cats, orange and black crepe paper, and cut-out witches with warts on their noses. Older youth visit "haunted houses."

But for a growing number of people throughout the United States, belief in witches and ghosts means more than dressing up in an old sheet with holes cut out for eyes. Many believe they are witches. Others profess to communicate with the dead.

Most professing witches don't look like the stereotype witch. They don't wear tall black hats and most fly by jet — if they fly at all — instead of by broom. Cassandra Salem believes in witchcraft. An attractive 32 year old housewife with a lively daughter, she hardly looks like a witch; but she believes she is.

"Suppose a burglar has entered your home and you want to stop him with witchcraft. In this case, I need three pieces of hog fat, three pieces of bread, and three pieces of salt. These are cast on an open fire and burned while reciting particular spells. This will stop the thief from coming back," she says.

She is one of many who has moved beyond the traditional "knock on wood" and "don't walk under a ladder" superstitions into the growing world of those deadly serious about the occult.

According to M. Thomas Starkes, head of the Southern Baptist Home

Mission Board's department of inter-faith witness, the phenomenon isn't new. For generations, rural Americans faithfully consulted the *Farmer's Almanac*. Most babies are born during the time of the full moon.

"In America, intellectual history and religious experience of the late 1960's produced a series of crises in belief which helped to undermine faith in established religiosity," Starkes writes in *Home Missions* magazine. "Ten years ago Timothy Leary, in search of the hidden world of the inner self, began to popularize his theory that religious experience could be chemically induced. Today's drug scene is the legacy of a counter-culture hoping to be devoid of materialism by discovering in its place the nightmare of blown minds and freaked out lives."

Astrology, which had its beginnings with the Babylonians, has gained interest steadily until this half-century when it has intensified. Almost three-fourths of the nation's newspapers print daily horoscope columns, reaching 40 million readers each day. Presently, more than 10,000 full-time and 175,000 part-time astrologers practice in the United States.

"Astrology remains part of the current mood which rubs deterministic salve on open social sores. Its historical roots support its claim to authenticity,

but its conflicts with free decision making—a vital part of Christian discipleship—deny its validity," Starkes writes.

Many witches rely on palm-reading, closely linked to astrology, and the stars for such dramatics as foretelling the future.

"Witchcraft, aided by Vincent Price horror movies, television's 'Bewitched' and the movie's 'Rosemary's Baby' has come out of the broom closet in the past decade partly because it is a religion in which the adherent feels he controls his fates," Starkes continued. "Traditional witchcraft teaches that the two powerful forces of good and evil war within man and the so-called temporal world. Each of these forces is powerful and ready to be called upon for aid through the use of ancient rituals and spells, they believe.

"Many of the 90 percent in 'straight' religious experience feel strangely compelled to become more informed of witchcraft's power. Is this compulsion part of the power itself? Those living in the power of Christ think not. The battle for the minds of men rages stronger," he says.

Starkes says the battle for the minds of men today is between apathy-despair and hope. In an age ridden by tension, anxiety and doubt, using the occult to escape from or deal with apprehension is a bit like throwing hog fat on an open fire.



## Do We Believe In Religious Freedom?

Honorable Eugene Siler is a magnificent man, a devout Christian and a churchman who has contributed about as much to the Kentucky Baptist cause as any man alive or dead. Ordinarily when he speaks my reaction is a loud "Amen." But there is one exception to this. He and I are far apart on the matter of prayer and Bible reading in public schools. We differ not in whether or not these acts of worship should go on in school but whether they are an official part of the public school program or a personal exercise of individual pupils so inclined. See Mr. Siler's excellently written article on page 6 of this issue.

On the New York Regents' prayer discussed by Mr. Siler, it is true it was not a sectarian nor denominational prayer. It was, however, a prescribed prayer; that is, one prepared and approved by school officials. Since school officials are an arm of the state, approving a prayer puts the state into the business of promoting religion which is prohibited by the First Amendment.

The Supreme Court decision striking down this kind of sponsorship of religion was right and did a good service for religious freedom. Religious freedom to be genuine must not only provide for freedom to worship but also guarantee the freedom not to worship. God gives every man this freedom. Should we do less?

The atheist does have his rights as does the believer in God. To adopt an official prayer to God for use in public schools is not fair to pupils who choose not to believe in God. Even for use on a voluntary basis such a prayer exerts unfair pressure upon a child who is in the presence of such worship or has to excuse himself.

Mr. Siler contends that since 90% of America is prayer-minded and less than 10% is atheistic, prescribed prayer in public schools is proper. He says ruling out such prayer is allowing the tail of atheism to wag the whole body of this nation. Such an argument sounds good as long as we are part of the 90% but what if we were part of the 10%? America was founded and the constitution was framed not only

for the rights of the 90% but for those of the 10%. It's not a matter of the tail wagging the body or the body the tail, if this is an apt illustration. In this wonderful land of religious freedom the tail and body are free to wag or not to wag without pressure from each other.

We need always to remember the function of the state is neither to promote nor hinder religion. Rather it is to maintain an orderly society in which those who choose can worship and propagate their convictions and those who choose not to worship can propagate their convictions. This is as it should be unless we choose to make Christianity the official national religion as Mr. Siler proposed when he was a United States Congressman. But this is exactly the kind of wedding of church and state which led to the persecution which our forefathers fled to America to escape.

An unfortunate misconception is that the Supreme Court has ruled God out of public schools and prayer in public schools is against the law. This is not so! What was ruled out was prescribed prayer and organized religious activities by teachers or students. There is no law against a public school pupil praying to God before his lunch, before an exam or any other time he is inclined to pray. He is also free to read his Bible when not occupied with school duties. It is only organized worship activities that are ruled out. School officials who try to prevent private religious acts by pupils should be challenged and taken to court, if necessary.

Because parents refuse to teach their children religion and churches fail to reach everyone as commanded is no reason to pass on this responsibility and privilege to the government sponsored school. If we want religion sponsored by schools we should have our own as do the Roman Catholics and make religious education a part of the curriculum. Should we expect tax funds coercively collected from Moslems, Buddhists and atheists to help pay for Christian religious activities in public schools? If we lived in India, would we want our taxes used to teach Hinduism?

## All This And Heaven Too

When Isaac Watts testified, "The hill of Zion yields a thousand sacred sweets, before we reach the heavenly fields, or walk the golden streets," he did not have in mind the incomparable sight of the autumnal hills of Kentucky nor sharing with a kindred heart a boat on the gently heaving bosom of beautiful Barkley Lake. While a fishing fellowship with a friend is not strictly a celestial joy, heaven can wait for this lover of God's world and creatures when the friend is Paul Massey and the creatures are hungry fish.

It began with the worshipful experience of a 200 mile October early morn drive through the wonderland of Kentucky in the fall. The willing sun played hide and seek with the reluctant fog clouds with the victorious sunbeams breaking through occasionally to frolic with the painted leaves awakening them once more before their rapidly approaching death.

Nature's colors this fall must be the most glorious of all years. The crimson dogwoods, rusty oaks, brown sycamores, red sweetgums and yellow and golden maples all try to outdo one another in nature's exquisite style show. The hillsides of colors punctuated with green here and there by a holdout oak and maple along with evergreen pines and cedars arouse feelings which only poets can partly capture. The sight appears too intricately beautiful to have come from one sweep of even the master artist's hand but rather appears to be the angelic touch of a separate seraph for every tree or even every leaf.

The expansive lake was a change of scenery but no less beautiful. At 9 a.m. Mr. Massey was waiting with boat, bait, lunch, ice chest, crappie rigs and

everything else needed including expert knowledge of the lake and the ways of fish. We began filling the cooler with fish while still in sight of the boat dock and never were more than a mile away. At noon we iced down the morning catch of more than 50, picked up more minnows and revisited the stickups which had produced during the morning. What a day!

And then the rains came but not until late afternoon and not before we had the daily limit of 120 fish. Supper at 5:30, a hot shower, a little conversation and to bed at 8. The soft patter of rain on the roof, a tired body, a happy heart, a serene soul and dreams which relived the day with visions of disappearing floats in a patch of stickups. What medicine!

With dawn it was another appointment with the crappie in spite of the continuing rain. A time out for breakfast and back to the rain which didn't discourage the fishermen nor the fish. By early noon another cooler was nearly full and we were homeward bound.

In this wonderful world of God's design there are many wholesome pleasures. Each person is free to choose what frees him from this pressure ridden existence but he had better find something. God made us to work but also to enjoy this world as well as the next and so He made provision for many kinds of restful interludes. To those who have never matched skill with a fighting fish, a fisherman's talk is understandably foolish. But as for this soul a friend, a shimmering lake or stream, an October day in Kentucky and the Creator's finny creatures can hardly be matched in this life.

## BAPTIST FORUM



### LEARNING FROM PAST

Dear Editor:

October brings association meetings and November brings state Baptist convention meetings. These annual events are serious businesses in the lives of Baptists. Herein they affirm the sense of local autonomy and the cooperative nature of Baptist life.

Since 1707 Baptists in America have been meeting in associations. Before that churches near Philadelphia met together semi-annually for mutual fellowship.

That the business of the association was felt to be serious business, particularly prior to the formation of the Southern Baptist Convention, is uniquely demonstrated by 14 "Rules of De-

corum" of the Long Run Baptist Association, Kentucky, 1803. The record book of the association does not reflect precisely who drew them up but they were written on the first four pages by the clerk of the association.

For all their quaintness to 20th century ears, these "Rules of Decorum" reflect that those pioneer Baptists took seriously their responsibility toward the association. Meetings were begun and ended with prayer. Strict order in terms of business was maintained by limiting both the number of times an individual spoke to an issue and restricting the speaker to the subject under discussion. The moderator and clerk were chosen from among the messengers present, and the moderator retained rights of discussion when he covered the chair.

Membership in the association was by unanimous decision, while all other matters of business required a simple majority for passage. Restrictions on the behavior of messengers were of issue only if a messenger was disorderly. If he persisted, he was to be expelled and the matter reported accurately to his church. Explicitly, the association forbade "Liberty of laughing or whispering, in the time of a public speech!"

The careful attitude reflected by these and other items in "Rules for Decorum" demonstrate a view in contrast to the "normal" association or convention meeting today. How different the center of business was in the early 19th century. Then the letters from the churches containing questions and requests were the center. Now the major business is the reports of the various agencies of the convention, each justifying to the churches its share of Cooperative Program funds.

No, we should not return to 1803. Maybe, however, this could lead us to reexamine the attitudes with which we approach this annual exercise.

May it always be so.

Louisville, Ky. Jonathan Lindsey

## Heads Or Tails

In 1961 a New York School Board recommended that a very simple prayer be repeated in school rooms of that state upon each school day morning.

Here was the recommended prayer:

"Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country."

Just 22 words of sincere prayer to the great Creator who lit the burning taper of the sun and draped the rainbow like a scarf about the shoulders of the storm.

Here was not a Jewish or Protestant or Catholic prayer. But here was just a God-honoring prayer. Here was a non-atheistic prayer.

And so the atheists got real mad about this.

They filed a suit alleging this very simple prayer violated the First Amendment to the Federal Constitution which forbids Congress to make any law "establishing a religion."

The test case, Engle v. Vitale, went all the way to the U.S. Supreme Court.

So on June 25, 1962, by a vote of six to one the Supreme Court said, "Yes this simple prayer did indeed violate the Constitution and establish a religion."

Excuse me, but this prayer did no such thing!

What religion did it establish? None!

What law had Congress made? None!

What compulsion or public law had been enacted? None!

Here was merely a School Board recommendation. Here was nothing mandatory nor compulsory upon anyone. Here was a good, wholesome recommendation. Here was mentioned no religious sect under the shining sun.

It seems quite probable that the 1962 Supreme Court decision set our nation back 100 years spiritually.

This very harmful decision took away what little spiritual nourishment millions of school children were receiving through school routine. Most of them had received none whatever at home.

It is ridiculous that a nation of Christian culture and background would tolerate one Supreme Court decision approving pornography in the name of freedom of the press and another decision condemning a 22 word prayer which simply acknowledges there is a God in heaven.

Our country is composed of 90 percent prayer-minded and God-fearing people. Less than 10 percent are atheists. Yet we countenance the tail of atheism wagging the whole body of this great nation which we like to refer to as "one nation under God."

Shame on such court decisions!

Shame on any such deficiencies in our great Constitution that was never intended to thwart the will of the people!

If I should live to be a hundred I would continue to strive for a constitutional amendment to permit school prayer unless we might sooner adopt just such an amendment.

As Preacher Billy Sunday would say, "To hell with the atheists!"

But whether Reverend Sunday ever got around to saying it or not, I surely don't want the atheists running our country. No siree, I am against that.

By Gene Siler, Williamsburg, Kentucky

## Elect KBC Messengers, Owen Says

Churches sending messengers to the Kentucky Baptist Convention, November 14-16, may want to consult their convention annual to determine the exact number of messengers the church is entitled to, according to an announcement by executive secretary Frank Owen.

Owen noted that messenger cards are not mailed to the churches for the state convention. Instead, the church determines the number of messengers it may have. Each church with 100 members

or less is entitled to two messengers. A church is then entitled to one messenger for each additional 200 members.

"That means," the executive explained, "that a church with 500 members is entitled to four messengers."

Messengers must be elected by their local church and will register upon their arrival at the convention site, Walnut Street Baptist Church in Louisville.

## High Days



FRANKLIN OWEN  
Executive Secretary, Kentucky Baptist Convention

Convention days are high days! Baptists are a meetin' people. Our three-day annual assembly next week (November 14-16) at Walnut Street Baptist Church in Louisville will see the usual business procedures so important to Baptist life.

The annual convention session must be, above all else, a business meeting. Many voices continually cry for more inspiration, more preaching, more exciting programming. This is a noble desire and we compromise toward this point of view as far as possible.

However, the annual meeting is the only occasion that the democratic body has in which to transact its business: elect officers, hear its committees' and boards' reports, hear from its agencies, adopt resolutions, approve its budget; appoint, instruct and authorize its new committees, elect members for its rotating boards — membership, etcetera, etcetera.

These things must be done whether or not there is time for desired speakers and other program attractions. In order to keep our people reminded of this, we avoid the more common name "program committee" and use only the title "Committee on Order of Business."

Despite the above procedures of business the convention does reach high peaks of inspiration as tall men in Baptist life, both in and beyond Kentucky, and other invited guests bring special messages and reports.

One of the highest privileges is the fellowship of old and new friends in Christ — a chance to say "hello" to all the guys named "Joe" from west to east. This joy is further fulfilled in the satellite meetings of various groups of common concern. Maybe we should list these below:

- MONDAY:**  
1 p.m.—Religious Education Association, Walnut Street Baptist Church  
2 p.m.—Music Association, Parkland Baptist Church  
6:45 p.m.—Pastor's Conference, Walnut Street Baptist Church  
**TUESDAY:**  
12:15 p.m.—Annuitants and Retirees Luncheon, Walnut Street Baptist Church  
9:30 p.m.—Reception honoring Harold G. Sanders and Franklin Owen, Walnut Street Baptist Church  
**WEDNESDAY:**  
7:00 a.m.—Georgetown College Breakfast, Stouffers Inn  
7:30 a.m.—Newcomers Breakfast, Holiday Inn, 927 South 2nd Street  
12:00 Noon—Southern Seminary Luncheon, Southwestern Seminary Luncheon; New Orleans Seminary Luncheon — All in Activities Bldg., Walnut Street Baptist Church  
**THURSDAY:**  
7:30 a.m.—Campbellsville College Breakfast, Walnut Street Baptist Church

WESTERN RECORDER



Students, about 1,000 strong, boarded buses and jammed in cars headed for Bowling Green and the annual . . .



To celebrate faith in God;



And to surprise Chester Durham with a gift marking his birthday and 30th anniversary as director of Kentucky Baptists' student work.



They were there to gain understanding from the theme interpretation as done by Western Kentucky University students;



To think with program leaders Don Blaylock (l), Bill Pinson (c) and Ed Seabough;



To fellowship with others;



To share their faith with one another as done by the 1972 Mountain Youth Team;

NOVEMBER 11, 1972

"WE DID NOT KNOW THEY WERE HERE" —

## Reaching Those Not Seen

By Bob Terry  
Associate Editor

Each Saturday morning about 10:00 o'clock, a big blue bus lumbers up in front of the Hebron Baptist Church in Northern Kentucky Association. Out scramble more than 50 boys and girls between six and 12 years of age. They have come for CURE Club.

Most of the children do not attend Hebron church, or any church; but they gather every Saturday for CURE Club because it is for them.

CURE stands for Christians United Reaching Everyone. It is designed basically to reach underprivileged young people. It has no program, no curriculum materials; only an idea that all men should be reached with the gospel of Christ.

Hebron Baptist Church, a middle class, suburban congregation, has been involved in the program for over a year and the effects have been remarkable.

Gary Grisser, coordinator of the children and teenage programs, recalled that 25 to 30 youngsters had been expected when the program started.

"After a two-day training period, our workers went out to some of the homes and invited the children to the club. After an hour and a half of visiting we had 80 kids here for refreshments and recreation. We were stunned," Grisser said. "We had no idea of such a response. We didn't even know that many underprivileged children lived in our community."

The first problem was enough workers for the large turnout. However, by the time the next Saturday came, enough people had been recruited to adequately staff the club. And the children came back. They knew what to expect: Bible study, music, recreation, crafts, refreshments and a closing time together; and they came.

According to Grisser, the church's minister of music, the first few months were rather "free wheeling." Bible study leaders prepared their own stories. Handcraft workers coordinated their projects with other program parts, and the music and recreation were made to fit the various themes.

Some who couldn't work helped in other ways. Part of the refreshments were donated by members. Handcraft items, or funds to purchase them, came in as special offerings. Several persons donated clothes for the church's New-to-You Clothes Closet. And during the summer, church members paid about one-half the cost for 38 CURE Club boys and girls to go to camp for a week.

"We have \$250 in the budget for the CURE Club," Grisser, an elementary school principal, pointed out. "But I do not like to use that fund. It takes away the personal involvement. When people dip into their own pockets, they feel more a part of the program."

Hebron pastor Gayle Toole credited CURE Club with producing commitment in the lives of several church members. "We had some who were not doing anything except attending," the pastor said. "Now, they have opened up like budding roses, not only to the CURE Club but to active parts in the rest of the church program."

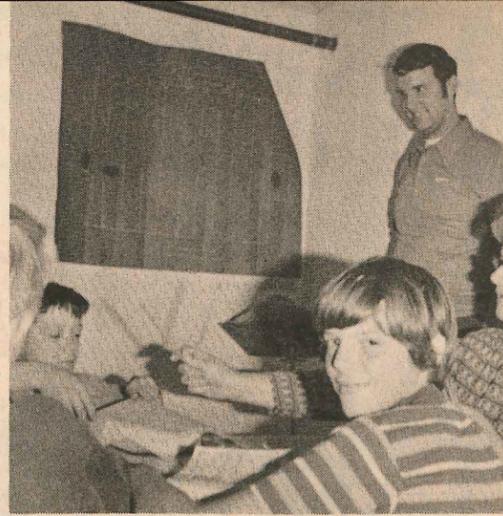
Toole added that some "moderately active" Christians had become "very active," but, as always, certain key people played leading roles in the outreach program.

One of the geniuses of our church, explained Toole, is that we invite people to serve, not sit. CURE Club is just one of several areas we offer people.

"There are other churches like ours across Kentucky. I lived here for six years and did not know we had so many underprivileged families in our community," he continued. "I had just refused to see."

I am convinced that if we look around us, we—any church—can find ways to serve people.

CURE Club has changed a little since its beginning. The "free wheeling" proved burdensome and help was needed. Workers dug out old Vacation Bible School material for guidance during the current year. But needs are still being met. As Grisser observed, "We are still reaching about 80 youngsters with our Saturday program and the Tuesday evening Teen Club. If we weren't meeting needs, the kids would not be here."



Gary Grisser, standing at right, observes one of the older boy's classes.



Children create from other's discards.



## Former SBC Veep Lee Porter, Accepts CLC Position

Lee Porter of Houston, Texas, has been named director of organization for the Christian Life Commission of the Southern Baptist Convention. He has served as second and first vice president of the SBC.



Porter, 43, is pastor of the First Baptist Church of Bellaire, a suburb of Houston. He assumes the position November 15.

Foy Valentine, executive secretary of the commission, said Porter will work in a liaison capacity with program leaders of other SBC agencies in emphasizing applied Christianity. He also will be responsible for organizational arrangements of the commission's conference program, Valentine said.

Valentine added that Porter "comes to this position with unique qualifications of Christian commitment, social concern, moral convictions, special graduate training in Christian ethics, denominational leadership and pastoral experience of 25 years."

He holds the doctor of theology degree in Christian ethics from Southwestern Baptist Theological Seminary, Fort Worth, as well as the bachelor of divinity degree. He is also a graduate of Hannibal-LaGrange College, Hannibal, Missouri, and William Jewell College, Liberty, Missouri — both Baptist schools. In 1970, William Jewell College awarded Porter the honorary doctor of divinity degree. (BP)

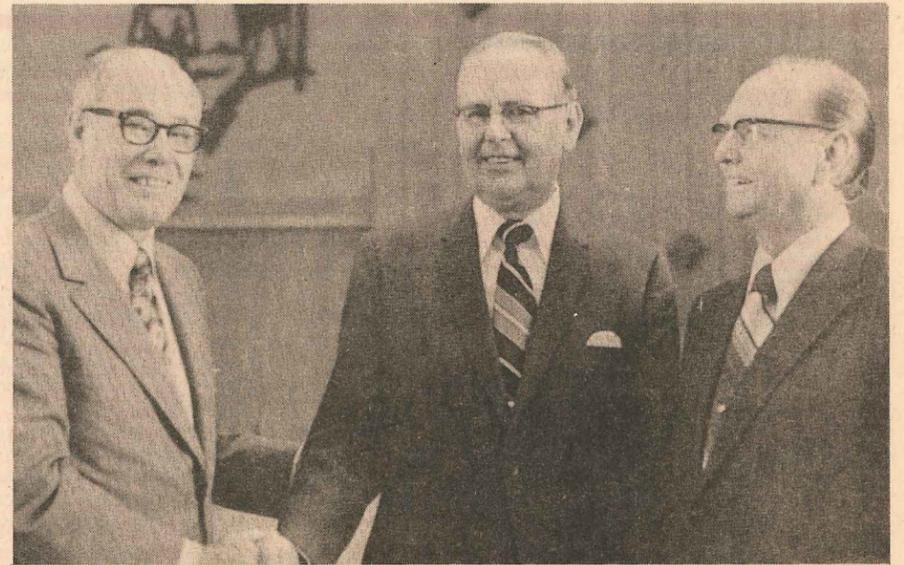
## BSSB Worker Aboard Hijacked Airliner

Dennis Conniff, a consultant in youth work for the Southern Baptist Sunday School Board in Nashville, who was aboard an Eastern Air Lines jet hijacked from Houston, Texas, to Cuba, admitted afterwards that "I was scared to death."

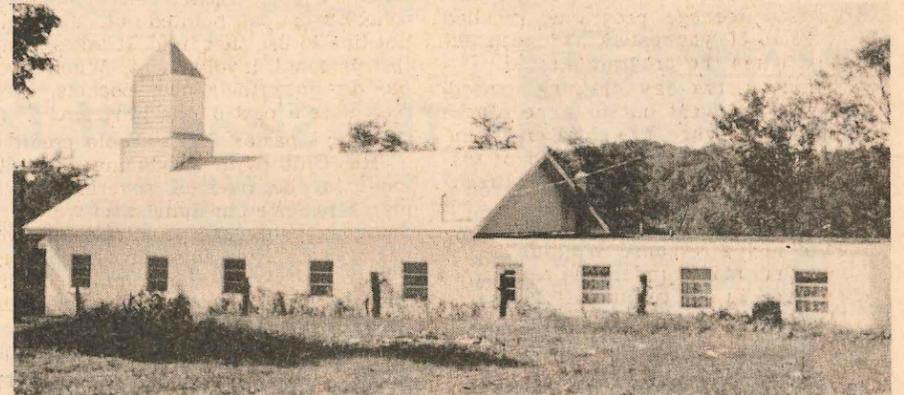
Conniff was asleep at the time. But he had a rude awakening.

"I was awakened by a shotgun in my stomach, held by the leader of the group," Conniff related. "He frisked me with one hand while holding the shotgun with the other."

Conniff had attended a meeting in Kansas at the state convention offices during the preceding week and was enroute to Miami to be on a program with Miss America. (BP)



CONGRATULATIONS — Roy Puckett, center, receives congratulations from Long Run Baptist Association director G. Allen West, after his election as moderator of the Louisville area Baptist group. Puckett is pastor of Eastern Parkway Baptist Church where he has served for more than 25 years. At right is D. E. Jones, pastor of South Jefferson Baptist Church and assistant moderator of the association.



DEDICATED — Northside Baptist Mission in Mt. Vernon recently dedicated a new educational building. Participating in the service was A. B. Colvin, KBC direct missions department director, who delivered the dedicatory message; mountain missions program director Robert Jones and associational missionary Henry Parrot.



NEW OFFICERS OF THE FMB—Elected October 11 were, left to right, Mrs. R. B. Carter of Richmond, recording secretary; Glen E. Braswell of Denver, Colorado, second vice president; Austin W. Farley of Richmond, first vice president; and W. Douglas Hudgins of Jackson, Mississippi, president of the Foreign Mission Board.



Music brings enthusiastic responses.

Roaring out of the Bengal sunset they came,  
Two black dots on a warm summer evening.  
Some children stop their playing to set clear eyes  
upon them,  
In awe watching the pair soaring over rice  
fields and straw huts,  
Like finches looking for someplace to rest their wings.  
But suddenly, as they spot the tiny town,  
Their nature changes, and now, like vultures,  
They screech and dip down upon it.  
A piercing wail rings out and then  
Boom . . . Boom . . . Boom . . .

The children scatter like frightened ants into  
their homes,  
Amid the constant shattering and blasts.  
Flinging themselves upon the floor,  
They lay frozen in fear,  
Their faces ghastly, their blood cold, their heads  
buzzing with the question, "Why?"  
While outside the vultures peck at their prize,  
A mother tried to comfort a whimpering child  
with shaking hands.  
The only steady comforting sound is the thunk,  
thunk, thunk of the father's feet  
Pacing the floor.

Again and again the planes dip  
and again and again  
Boom . . . Boom . . . Boom . . .

Then in the same mysterious way they appeared,  
they are gone.  
All is quiet. The world seems dead.  
But . . . off in the distance come the clattering  
of wheels on the old road,  
And the jingling of bells.  
Like water from a broken dam  
The living gush into the countryside,  
Trying to escape from the smell of death and blood.  
Some crying, some with faces of white stone,  
They all plod along together,  
Not saying a word,  
Not having to, because their grief is written  
on their faces.  
Slowly they filter away.  
The night comes, the stars twinkle,  
A cool breeze blows from the south.  
The only irritating sound is the crickets  
which seem to say,  
Love your enemies, Love your enemies, Love your enemies.

SIXTH IN A SERIES —

## The War And The Siege Of Dacca

By James McKinley  
Missionary to Bangladesh

The Bengalis seemed to strike even more fiercely against the Pakistani Army in September and October of 1971. It also appeared that the morale of the Army was progressively deteriorating. Even then, I felt the struggle might last for as much as two more years.

In November I made what came to be my last trip in East Pakistan. It appeared, as I traveled along the usual route, that the Pakistani Army was braced for war with India. I was glad to get back to Dacca to be with Betty and the children. Though we understood little of what was really happening, it seemed to us that India might become involved in the actual fighting in East Pakistan.

In late November Bill Marshall, our area representative of the Foreign Mission Board, came to East Pakistan. Though we did not know that war with India was actually so near, our time with Bill helped to fortify us.

One of the beautiful things which happened with Bill was an experience of worship involving only our missionary families. He asked the children to share some experiences of the recent past. Though the children were reluctant to speak, eventually they did share with us. Keith, after getting his mother's permission to speak said, "While we were lying in the hallway in our house in Feni while the planes were attacking, all I could think of was

those poor Bengalis who were being killed."

Though the children, like us, were often afraid, they just as often came through beautifully. While we were in the same hallway mentioned above, Kathy had told Bablu, our little Muslim neighbor friend, "Bablu, pray to our God, He will help you."

When the freedom struggle began, Wade learned some of the Bengali freedom songs. When the actual fighting broke out I cautioned him about the danger of singing these. He compromised by humming them.

But perhaps the thing that helped us most was a poem written by Cherie, five months after the Pakistani Air Force attacked our little town while she, her sister and brothers were in the play area of our yard.

(See poem in accompanying box.)

We, as a family, had grown to have deep feelings toward the military forces of Pakistan. Cherie's poem did much to help pull us out of this.

The night of December 3 we were awakened by terrible blasts which sounded as if the city were being torn apart. Planes of the Indian Air Force were attacking the Pakistani military positions in the city of Dacca. We got into the hallway of the Mission Guest

House with the Thurman family, Howard Teel and John Freeman, a missionary doctor friend from Thailand. In the darkness, it was difficult to know all that was happening. The smaller children were whimpering.

Tom Thurman suggested that we try singing; we sang. Later, at Betty's suggestion, we began thinking about the people around the world who were praying for us. Real strength came from this and we endured the night much better.

Saturday December 4 was filled with air battles over the Dacca city area. After a few days the Pakistani Air Force operating in East Pakistan was destroyed. Then it was only an air battle between Indian planes and seemingly dozens of Pakistani anti-aircraft guns. We often watched the air battles, for watching seemed easier than just listening.

Evacuation plans were announced on December 4. Departure of all foreigners who wanted to go would take place the next day if planes came to take them out. Betty and the children decided to go. They had endured long sacrificial days following the cyclonic tidal wave. The eight and one-half months of war had taken their toll on all of us. We were physically exhausted. The first three months during the freedom struggle had really drained us.

They packed their suitcases. I thought: if any mother and children

have a "right" to be evacuated, they have; the night might be our last together. Every moment of life with them had been precious.

That night was a night of praying and crying; a night of crying and praying. As a Christian man, I guess I was as weak as I had ever been. I asked Betty and the children to remain.

Cherie was reluctant. She had come to understand something of the brutality of life in war. I think I respected her feelings but asked her if she would stay with Daddy. When she said, "Yes, Daddy, I will stay," I cried more like a baby though I had never felt stronger. Neither had I ever really known how much a man needs his family.

Freeman and Teel moved into the house next door with the Bennetts. We and the Thurmans shared the Guest House with pastor Sircar and his family. Other Bengali friends came and shared the area of the Bennett's house and the Guest House. No one was turned away.

The evacuation attempt failed on several occasions. Communications broke down and the planes were fired upon.

Indian artillery sounded out for the first time on the night of December 11. They were ready for an assault on the city. Lowell Thomas announced on the short-wave radio, "the great historic city of Dacca is under siege by the Indian Army." I trembled with fear.

The next morning 425 foreigners were evacuated to Calcutta, India. John Freeman helped us fortify our house. We did our best and trusted God to do the rest. We slept under tables covered with mattresses but, even then, often felt that we might all go together when the planes attacked at night.

We were well stocked with food.

However, the city water supply gave out and our new well gave only a trickle of water. But we had water stored in every kind of container.

The day of December 15 Indian planes filled the skies as they attacked Pakistani military positions. Undoubtedly, they were preparing for the ground assault.

Sometimes at night after a bomb attack in the city had awakened us, we talked about dying. This was difficult to do with children but they seemed to want to talk. We tried to be honest with them. When they asked if I were afraid, if I were, I always answered, "Yes, but I believe God will take care of us" or "but we will be alright." We also often talked of how good God had been to us. The children seemed to always be conscious of the suffering of the Bengalis.

The morning of December 16 was quiet. Planes were bombing the Pakistani Army base on the outside of the city but there was only a surveillance plane over the city. As if a warning to the Pakistani Army, the Indian Army began dropping shells on the periphery of the city.

Sitting on the roof of our flattop house, I listened to the radio. It reported that there were about 40,000 Pakistani soldiers, equipped to fight for weeks, within the city of Dacca. The radio also reported that unless the Pakistani forces surrendered that day, the Indian military forces and the Bengali Freedom Fighters would make an all-out attack on Dacca.

Pakistan surrendered. How we felt, no man can describe. We only knew God had again been God at his always best.



Mr. and Mrs. Thomas E. Thurman and their children, Philip, left, and David, right, sleep under tables during the siege of Dacca in the India-Pakistan War.



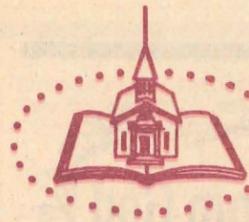
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## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For November 19, 1972)



### LIFE AND WORK SERIES

# Gratitude For God's Promise And Presence

In the years that followed the unforgettable night that he spent with God at Bethel, Jacob devoted his time and energy to profit and pleasure. At Shechem his life was characterized by material prosperity, spiritual decline and moral tragedy. By the divine command, "Arise, go up to Bethel, and dwell there," Jacob was reminded of his great experience with God, of the vows he had made and of the joy that filled his heart when God spoke and assured him of His protection.

#### Genesis 35:16-19

Jacob and his household were returning from Bethel when he experienced his greatest sorrow. Shortly before they reached Ephrath, the ancient name of Bethlehem, Rachel was overtaken by the pains of childbirth. With great difficulty she gave birth to her second son; the difficulty proved hazardous. As she was dying, Rachel turned her eyes toward her newborn son and called him Benoni, meaning "son of my sorrow." She was sorry to leave her husband, baby, family and friends, and that accounted for the name she gave her son. To cheer Rachel as she faced death, Jacob refused to allow their son to bear that name. He named him Benjamin, meaning "son of the right hand," indicative of his faith in the blessing and prosperity that should accrue from his birth.

#### Genesis 37:32-35

Joseph's brothers had not sold his colorful coat, so they took it from where they had placed it, dipped it in the blood of one of the kids and then took it to Jacob, who concluded that his favorite son had been torn to pieces and devoured by wild beasts.

Although Joseph's brethren attempted to comfort their father their efforts proved unavailing. It is difficult to imagine the enormity of their infamous hypocrisy in pretending to comfort their father, when they themselves were the cause of his terrible grief. Jacob did not anticipate any joy in the future and refused to be consoled. But he did not know what joys awaited him in the recovery of his dear son. So often a great sorrow overwhelms a soul to such an extent that it loses the peace, strength and comfort which it should derive from faith in and fellowship with God.

#### Genesis 46:2-4

Sold as a slave and carried to Egypt, Joseph worked so well there that the Pharaoh elevated him to the position of prime minister. During the years of famine, Jacob sent his ten sons to purchase grain and Joseph recognized them. On their return trip Joseph revealed himself to them and forgave them the wrong which they had done him. He also arranged for his family to settle in Egypt.

Slow to believe that Joseph was yet alive and occupying the second highest office in Egypt but finally convinced, the aged Jacob prepared to make the arduous journey to see again his long lost son whom he loved so much. They arrived at Beersheba, the place where Abraham and Isaac had stopped, worshiped, erected altars, received revelations and enjoyed God's blessings. In that hallowed place Jacob offered sacrifices and sought God's guidance.

Solemnly and graciously God appeared to Jacob and audibly advised him to go to Egypt. God told him not to be afraid because He was going to make of this patriarchal family a great, mighty and numerous people. Note the

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Living in the days when there is the ever-present possibility of an international conflict which could easily result in the use of the means of warfare which would destroy a large segment of the human race, it is important that the peoples of the world learn how to live together in such a manner as to avoid such a tragedy. From today's lesson we can learn that national security does not depend on military armaments and alliances but rather upon compliance with the will of God.

#### Psalms 33:13-17

Psalms 33 reminds us that God observes every person at all times. Everything that every person does comes under the careful scrutiny of God, Who knows all that people do and why they do it. God never fails to use and bless

glorious promises set forth in these verses:

1) "I will there make of thee a great nation." 2) "I will go down with thee into Egypt." 3) "I will also surely bring thee up again." 4) "Joseph shall put his hand upon thine eyes."

#### Genesis 48:3-4, 21

When Joseph heard that his father was ill, he knew that the end of his life was approaching. Upon hearing that Joseph was coming to see him, as best he could Jacob strengthened himself, sat up in bed and greeted him. While they were together the father recounted the promises which God had made to him when He appeared to him at Bethel. Jacob passed the torch on to Joseph and reminded him that God's chosen people, who had become a nation while in Egypt, were destined to return to Canaan and there make their contribution to the accomplishment of His great purpose. Jacob was convinced that God would continue to be with and bless them as long as they remained true to Him and to their destiny. They were not promised that their way would be easy but they were assured that God would be with them.

those who yield themselves to Him and conform to His will for their lives.

What is true of the individual is certainly applicable to a nation. A nation can rebel against God or it can comply with His will but it can never escape the consequences of its choice and course of action. Neither an individual nor a nation can ignore God's expressed will without paying a tremendous price for doing so. An individual or a nation can do right only when God is trusted and obeyed.

Unfortunately most nations are operating on the assumption that all problems can be solved by human wisdom. From history we learn that various nations assumed that they were invincible because of their military might but discovered to their sorrow

that their conquests were for a brief period only. Inasmuch as the nation which honors God is the one which prospers in the true sense of the word, wisdom demands that the people of any nation should depend on God Who has never been known to forsake those who do trust and obey Him. All who trust in armaments instead of God are subject to disillusionment and defeat, whereas the wise are those who rely on God.

Israel was subjected to the temptation that many nations face today, namely, to invest huge sums of money in amassing great military forces and training them instead of continuing to trust God for protection. God warned the Israelites of the folly of such a course of action. When the Psalmist lived and wrote the cavalry was the ultimate in the military realm.

God's children should praise Him for His goodness, graciousness and gifts to them. Out of gratitude for His peace, preservation, providence, protection and power, we should praise Him for His constant watchcare over us.

#### Isaiah 31:1-3

When they were threatened by the terrible menace of the conquering armies of Assyria, the leaders of Judah unwisely decided that the best way for them to meet the threat was to form an alliance with the Egyptians. The help which they needed was available from God on the condition of their repentance and faith. Regardless of whom they may be, people wreck their lives when they ignore the will of God and put their trust in the arm of flesh.

Sent forth by God, Isaiah counseled, warned and pleaded with the different rulers and their people, urging them to forsake sin and their evil ways and to return to the God of their fathers. He tried to show them that, instead of looking to God for help in their time of trouble, they had insulted God by turning their backs on Him and seeking the aid of a heathen nation. Isaiah warned them against that sort of thing and admonished them to trust in God rather than in men. He let them know that their procedure had incurred the wrath of God and that judgment was inevitable.

#### Jeremiah 21:8-10

To Jeremiah God revealed the fact that the Babylonians would be the human instrument which He would use in administering judgment upon His faithless people. In their desperate and seemingly hopeless situation, God gave them two possible courses and made it clear to them that they must choose one or the other. If they chose to remain in Jerusalem, they would die by the sword or on account of a famine or a pestilence. On the other hand, they could surrender to the enemy and their lives would be preserved as prisoners of war. God fully intended to destroy the city on account of the wickedness of the people who resided therein or in the nation.

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**Ferguson Made Midwestern Pres.**

Milton Ferguson, professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas, has been elected the second president of Midwestern Baptist Theological Seminary in Kansas City, Missouri.

Ferguson, 44, was named to the position by unanimous vote of the board of trustees, meeting in a called session November 3, according to Carlos Bradley, chairman of the board of trustees.

He will succeed Millard J. Berquist, who has served as president of the seminary since it opened in 1958.

Berquist had planned to retire July 31, 1972, but agreed to remain as president until his successor could take office.

Ferguson will assume the position "as soon as possible, or not later than February 1, 1973," said Bradley. The trustees' chairman said there was a tremendous spirit of support among the trustees in the selection of Ferguson as president.

Ferguson has been professor of Christian philosophy at Southwestern

Seminary in Fort Worth since 1965 and a member of the faculty at Southwestern since 1956 when he became instructor in theology. In 1959 he was promoted to associate professor and in 1965 to full professor.

Previously he was pastor of Hebron Baptist Church, Hebron, Texas, and associate pastor of Crown Heights Baptist Church, Oklahoma City.

A native of Oklahoma, he is a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Seminary, where he earned the doctor of theology degree in 1959. He has done additional graduate study and post doctoral research at Texas Christian University, Fort Worth, and Yale University, New Haven, Connecticut.

Ferguson has received research grants from the Rockefeller Foundation's Sealantic Fund, and was a fellow of the American Association of Theological Schools, and a post-graduate research fellow at Yale University. In 1964-65, he was listed in *Outstanding Young Men of America*. (BP)



Ferguson

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**Annuitants Plan  
Convention Luncheon**

According to KBC annuity department director Byrd Ison, plans are set for the second annual Annuitants Luncheon. This year the event will be held at Walnut Street Baptist Church at 12:15 on Tuesday. This is prior to the official opening of the Kentucky Baptist Convention.

"We have mailed invitations to all the retirees on our mailing list," Ison said. "But we believe some of these were not received. If anyone plans to attend and has not contacted our office, we would appreciate a ring from them before the meeting," he continued.

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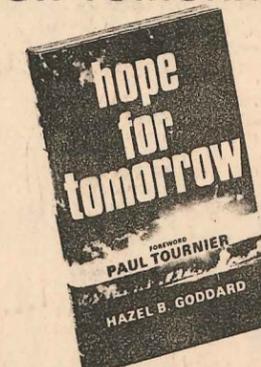
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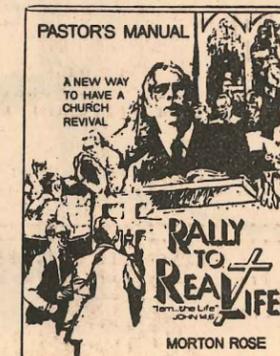
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