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**Rockefeller Says Christian
Teachings Shaped His Life**

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By Baptist Press

Nelson A. Rockefeller, designated by President Gerald Ford as the man he wants to help him in extracting the nation from the mire of Watergate, believes that "religious principles must provide an unswerving moral base for our leadership, or that leadership will fail."

The former New York governor and U.S. vice president-designate makes that observation in a book, entitled "Politics and Religion Can Mix!," scheduled for release October 1 by Broadman Press, publishing arm of the Sunday School Board of the Southern Baptist Convention.

The book, compiled by Claude Frazier, a physician from Asheville, N.C., contains distillations of the moral and religious principles of a wide range of leaders, including Rockefeller, Federal Bureau of Investigation Director Clarence Kelley and some 20 governors and U.S. Senators. It was compiled before President Ford tapped Rockefeller to succeed him as vice president.

Reflecting on the formation of his basic, life-directing principles, Rockefeller recalls how his political philosophy was influenced by his parents.

"My own philosophic base has its roots in the early family influence which shaped and guided me, the Christian teachings of both of my parents, which permeate even my earliest recollection," writes Rockefeller, a member of the Riverside Church, New York. The church is aligned with two nationwide denominations--the American Baptist Churches in the U.S.A. and the United Church of Christ.

"Never will I forget my mother's letters to me. . .with her gentle philosophy which guided us toward the true brotherhood of man and continually imbued us with a sense of our Christian responsibility toward others," recalls Rockefeller, who has identified himself as "an active Baptist layman."

"My father, too, not only shaped the course of his life by Christian principles," Rockefeller wrote of John D. Rockefeller Jr., "but also, in his day-to-day contacts with us, passed those traditions to his children.

"He taught a men's Bible class at the old Fifth Avenue Baptist Church, but his teaching did not stop there. It was with us every day, from the moment we arose and had family prayers before breakfast until we went to bed at night..

"With such a background, it is natural that, even before I first entered public life, I recognized politics not as an end, but a means to an end; that we must be guided by God's admonition that each of us is, indeed, his brother's keeper, and that we must put our belief to work through our public and political actions."

Citing his family heritage, Rockefeller says it "spared me from material concerns, but the legacy from my parents for which I am most grateful is the armor of Christian faith and love with which they equipped me and my brothers and sisters."

Nelson Rockefeller discusses John D. Rockefeller Jr.'s personal creed, which, he says, he has "striven to live by and shape my public acts by."

Some of its tenets are belief in "the supreme worth of the individual; that the law is made for man, not man for the law; the government is the servant of the people, not their master; . . . thrift is essential to well-ordered living and economy is a prime requisite of a sound financial structure, whether in government, business or personal affairs; . . . truth and justice are fundamental to an enduring social order; . . . a man's word should be as good as his bond; character--not wealth or position--is a supreme worth."

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The creed also includes belief in an "all wise and all-loving God, named by whatever name," belief that "the individual's highest fulfillment, greatest happiness and widest usefulness are to be found in living in harmony with his (God's) will, and belief that "love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph."

The imprint of his parents and their philosophy of life, writes Rockefeller, has helped him follow the directive of his favorite Bible verse, Micah 6:8, to "do justly" and "walk humbly" with God.

Rockefeller's political and private lives have sparked praise and condemnation across the religious and political spectrums.

After he became governor of New York state in 1958, he championed civil rights measures, supported limits on the death penalty, introduced a state lottery, eased restrictions on drinking alcohol, strengthened laws against drug pushers and supported liberalized abortion laws.

Rockefeller supported public aid to college students in private and sectarian schools, in the early days of his governorship, but he vetoed measures that might have provided state money directly to church-related vocational schools.

In the late 1960's, his support for some type of aid to non-public schools intensified as parochial and private programs experienced increasing financial troubles. The U.S. Supreme Court struck down several Rockefeller-backed statutes granting state aid to non-public education.

A religious controversy, which appears about dead, arose when Rockefeller divorced his wife of 32 years in 1962 and married Margaretta Fidler (Happy) Murphy in 1963.

Marshall Lee Smith, the minister who performed the governor's second wedding, was censured by the Hudson River Presbytery of the United Presbyterian Church for violating denominational law. The church's constitution requires that a year elapse before the marriage of a divorced person, and the second Mrs. Rockefeller had been divorced for only about five weeks when the ceremony took place.

Philanthropic projects of the Rockefeller family have benefited the American Baptists. Funds provided by John D. Rockefeller Sr. built the Euclid Avenue Baptist Church, Cleveland, Ohio, and John Jr. provided a substantial part of the funds which built the Riverside Church in New York, according to an American Baptist spokesman.

The Rockefeller Foundation, operated by the Rockefeller brothers, made a substantial contribution in the late 1960's to the American Baptist Churches' world missions campaign.

In the 1920's John D. Rockefeller Jr. contributed \$7 million to help found the Ministers and Missionaries Benefit Board, the American Baptist retirement and annuity board. (BP)

Cattle Drives and Desert
Sun Leave Mark on Baptist

8/29/74

By Toby Druin
For Baptist Press

Fifteen years as a Southern Baptist home missionary in northern Nevada have made their mark on LaVern Inzer--a permanent squint to filter out the desert glare, thinning hair and a nervous, fidgety air suggesting he always has something else to do and is eager to get on with it.

But he wears the mark like battle stars. In Inzer's words, he has a family heritage to "burn himself out" for the Lord, and he's living up to that heritage, driving 1,000 miles a week--even joining an occasional cattle drive--to share the gospel of Jesus Christ with isolated pockets of people. He comes from a family of 21 children, 18 of them boys and 14 of them ministers.

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Inzer works out of Carlin, Nev., where he serves as pastor of Carlin Baptist Mission. But his weekly treks around the 40,000-or-so-square miles of his area of northern Nevada carry him and his wife Elva to such colorful places as Wells, Battle Mountain, Bottle Creek, Reese-Antelope Valley, Paradise Valley and countless stops along the way. Most will never grace a map; few may ever be more than mission points.

"There are a lot of places in Nevada that will never have a church," Inzer says, "But it doesn't keep a minister from serving just like we are now--seven little places in a circuit."

Inzer has been on one "circuit" or another in Nevada since 1959. A native of Arkansas, reared in Louisiana, he was appointed by the Home Mission Board in 1962.

"We went out as best we could," Inzer says of those early days. "The most stringent program I had was when we drove to Paradise Valley on Monday night, 40 miles from Winnemucca and then to Jungo on Tuesday. It was 35 miles to Jungo on dirt roads and you went horizontally 35 miles and vertically 70 more--jumping up and down."

Jungo made an indelible impression on Inzer in more ways than one.

"The kids there were the cussingest bunch I ever knew," he recalls. "I got to wishing once that I could rearrange their punctuation to make it sound like prayer."

"But somehow we got through to them. One Halloween night after we had come back to the church after trick-or-treating with them they said they wanted to sing me a song. Thinking about the way most of them cussed, I was afraid of what they might sing. But to the tune of 'Rachel, Rachel,' they sang, 'Rev. Inzer, we've been thinking, what we think we'd hate to tell. If it were not for your preaching, we'd all wind up in hell.'"

In that "most stringent" schedule, Inzer was back at Winnemucca for prayer meeting on Wednesday night and then 100 miles south to Lovelock on Thursday, and then back at Winnemucca for Sunday services.

"I thought that was enough," he says, "but one day I got a letter with the simple message 'Send us a preacher!' That came from Reese-Antelope Valley, a hundred miles away, to the Sunday School Board (in Nashville), then the Home Mission Board (in Atlanta) and then the California Baptist Convention which sponsors our work here, finally to my associational missionary in Reno.

Inzer began services at Reese-Antelope Valley because the woman who had written the letter told him, "We are settling out here and our kids have no church."

Once a Monday night stop, Paradise Valley is now visited every Tuesday afternoon by the Inzers. They gather school children at the tiny community's two-room school house as classes dismiss in the afternoon and take them to the church for "Sunday" school and choir practice. Once a month Inzer preaches for worship services in the evening.

Paradise Valley is picturesque, surrounded on three sides by mountains. Inzer says there are two legends about how the community, now largely a ghost town, got its name. The first says that when the town name was filed it was supposed to have been "Pair-o-dice," but the clerk misunderstood and labeled it "Paradise."

The second story says that early settlers saw the valley as a place of beauty, a "literal paradise" in comparison with the desert they had come through and named it accordingly.

"Anyway, we are doing our best now to make it a heavenly place," Inzer says.

When Inzer first came to Paradise Valley he found an old, padlocked church building. It was leaning 18 inches and was so old it was about to lie down, he said.

"I came out here to see about having church," he says, "and asked Ernest Miller, the local bartender, if they had ever had church. 'Nope,' Ernest said, and he couldn't tell me who could let me use the building."

Inzer searched the courthouse records, found the deed to the church property and wrote down the trustees' names. He went back to Paradise Valley and asked the bartender where he could find the trustees so he could get their permission to use the building. Miller laughed and took him to the local cemetery. Inzer had failed to note that the church property deed had been filed in 1874.

"That was a dead church," Inzer says.

Inzer knocked the padlock off the door, cleaned out the dust and in 1972 a team of Baptist students from Mississippi helped restore the building and renovate it.

"We don't own it; us Baptists don't own it, but they call me pastor," Inzer says, "and we have the only worship service out here of any kind."

Inzer is a cowboy by day during the spring and fall cattle drives, and in the evening preaches to the drovers, often as many as 150-200, many of them drifters with occasionally a fugitive or two among them. Preaching to them, Inzer says, is a unique experience.

One night he asked one of the cowboys to pray. "He didn't exactly pray in the King James Version," Inzer recalls.

"Hey, God," the man began and proceeded to tell God about the sins of all the cowboys around him. He described the cowboys so God would know whom he was talking about, describing the clothes they were wearing and the color of their hair.

When he closed the prayer, the cowboy said, "Now, God, you've told me to pray in Jesus' name, and I just done it."

"It was easy to preach that night," Inzer says. (BP)

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(BP) Photo Mailed to Baptist state papers.

SBC Affiliation Clause
Upheld in Ohio Court

8/29/74

COLUMBUS, Ohio (BP)--An Ohio court has upheld a clause in the "special covenant agreement" between the Southern Baptist Home Mission Board and the churches obtaining board building loans. The clause requires the churches to remain in fellowship with their local association, state convention and the SBC or pay off the loan immediately.

The mission board will take over the property of Barnett Road Baptist Church here climaxing a two-year legal tussle. The difficulty started when the church went "independent," severing ties with the Columbus Baptist Association, the State Convention of Baptists in Ohio and the Southern Baptist Convention. The pastor was James E. Moody.

Constituted with the aid of the association, the state and Home Mission Board in 1967, the church cut its Southern Baptist ties in December, 1972.

In January, 1973, eight former members filed suit in the Franklin County Court of Common Pleas here stating they represented the true congregation which started the church. They asked that Moody and his congregation be vacated from the property and it be turned over to the state convention for a Southern Baptist church.

The Home Mission Board was also listed as plaintiff in the suit, asking a judgment against the church for \$48,415.62, plus interest. The amount was the balance due on a \$55,000 loan the HMB had made to the church in 1972.

The lawsuit charged that in disassociating itself with the association, state and Southern Baptist Conventions, the church had violated a clause in the "special covenant agreement" which is included in the granting of every HMB loan.

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The agreement states: "that the church will at all times while this loan is in effect be a Southern Baptist church maintaining fellowship with the Southern Baptist Convention, its local state convention and its local association. In the event (the) church ceases to be a cooperating church, (the) board shall have the right to accelerate maturity on the loan. Non-cooperation shall be determined by the state convention and/or by (the) board."

In a judgment handed down in January, 1974, the court ruled against the request of the former members to vacate Moody and the others from the property, stating: "The court. . . finds that there is not a substantial minority, who are members of said church. . ."

But the court ruled that the church had breached the special covenant agreement and ordered the church to pay off the loan.

The church could not refinance the loan, and the board obtained an order authorizing foreclosure.

Foreclosure, however, was avoided by an out-of-court settlement, according to Robert H. Kilgore, director of the division of church loans.

The church will turn the building and its contents over to the board after the first Sunday in September.

Several possibilities are being considered for a new church on the property, Kilgore said. A Southern Baptist church in an adjoining neighborhood is considering relocating at the Barnett Road site. Several others have indicated a willingness to begin a mission there and some of the former Southern Baptist members are expected to return.

"Of course, we would have preferred not to have gone through all this," Kilgore said. "But we are pleased that a Southern Baptist witness will be continued on the site."

"We are also pleased," he added, "that the special covenant agreement clause was upheld. This will strengthen our position in any future dealings with churches questioning the affiliation provision."

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\$94,689 Given to
Southwestern Seminary

8/29/74

FORT WORTH (BP)--Southwestern Baptist Theological Seminary has received \$94,689 from the estate of a Texas Baptist, Mrs. Laura Dunlap Sampson of Houston. This amount, added to two previous bequests, brings to over \$464,000 which has been received from the Sampson estate.

The money is being added to the seminary's Laura Dunlap Sampson Memorial Endowment Fund which is administered by the Baptist Foundation of Texas.

Mrs. Sampson and her husband, the late W. Emmett Sampson, also set up a trust fund with the foundation from which the seminary receives regular income.

A member of Second Baptist Church, Houston, Mrs. Sampson was providing financial assistance for two Brazilian students at Southwestern Seminary at the time of her death in 1968.

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\$10,000 Given to Mercer by
Former Head, WMU School

8/29/74

MACON, Ga. (BP)--Mercer University has received a \$10,000 bequest from the estate of the late Emily Lansdell Weatherspoon.

Designated for the purchase of books on religion and ethics, the gift was established in memory of her father, a 1901 Mercer graduate, and her grandfather, who was graduated from Mercer in 1850.

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She was president of the Woman's Missionary Union Training School, Louisville, Ky., and later married J.B. Weatherspoon, a professor of Southern Baptist Theological Seminary

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Alabama Ups Budget
\$1.2 Million for 1975

8/29/74

MOBILE, Ala. (BP)--The Alabama Baptist State Executive Board has adopted a record 1975 budget goal of \$11.4 million.

The budget calls for a \$7.8 million Cooperative Program budget--an increase of \$1.2 million over the 1974 goal--and features an additional \$700,000 Challenge Goal for Mission Advance.

The challenge goal is the first to be projected for Alabama Baptists in response to Southern Baptist Convention suggestions for increased missions emphasis beginning with the 50th anniversary Cooperative Program celebration in 1975.

The remainder of the budget, \$2.9 million, is to be received in designated missions offerings.

The budget goal is subject to final approval by the Alabama Baptist State Convention when it meets in November.

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Arkansas Honors McDonald,
Approves Record Budget

8/29/74

LITTLE ROCK (BP)--Erwin L. McDonald, retired editor of the Arkansas Baptist Newsmagazine, was unanimously approved for editor emeritus status by the Executive Board of the Arkansas Baptist State Convention meeting here.

McDonald, who edited the Southern Baptist newsmagazine longer than any other editor of the publication was recognized at a meeting in which the board recommended a convention budget of \$4,294,047, the largest in its history.

The recommended budget will be presented to messengers at the November, 1974 annual convention of Arkansas Baptists for their approval.

Arkansas Executive Secretary Charles Ashcraft said that by 1975 receipts (including anticipated overages) will have doubled over 1968.

"In 1972, we were able to send \$1 million to Southern Baptist causes. In 1975, we should be able to give \$1.5 million," Ashcraft said.

McDonald served as editor from March, 1957 to Jan., 1972 and is the first person from the news magazine to be granted emeritus status.

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