

**BOOK OF JOB AT PINEVILLE**—The world-renowned outdoor drama, "The Book of Job," is now in its tenth season at Pine Mountain State Park in Pineville. Performances will be given each night except Sunday through the month of August. The dramatic production, a careful arrangement of the King James Version of the Bible, has been featured at the Brussels and New York World's Fairs and on international tours throughout Europe and South Africa.





## GLEANINGS FROM THE FIELD

**MELVIN E. TORSTRICK**, former pastor of Sand Spring Baptist Church, Lawrenceburg, Kentucky, and Mrs. Torstrick have moved from Louisville to New Orleans, where he is serving the Foreign Mission Board as a regional personnel representative. They are on leave from their work as SBC missionaries to Chile.

**A CHURCH STUDY COURSE BOOK** on the fundamentals of vocal instruction for youth—*Introduction to Singing*—has been released by Convention Press at the Baptist Sunday School Board in Nashville.

**FIFTY-SIX PERSONS** graduated this spring from the elementary, junior high and high school divisions of the Baptist Girls' School and Baptist Boys' School in Ajloun, Jordan. A capacity crowd of 400 filled the auditorium of the Girls' School to witness the joint commencement program.

**ROBERT E. NAYLOR**, president of Southwestern Baptist Seminary, Fort Worth, Texas, was featured speaker for a two-day retreat held recently by Southern Baptist missionaries at the Baptist Spanish Publishing House in El Paso, Texas.

**JOHN BURNEY**, superintendent of the Baptist Home for the Aging in Ironton, Missouri, was elected president of Southern Baptist Executives of Homes for the Aging at its recent annual meeting in Culpepper, Virginia. The group set its 1969 meeting for Vero Beach, Florida.

**MRS. HERMAN WATTS** of Harrodsburg, Kentucky, mother of Miss Emma Watts, who is a Southern Baptist missionary to Nigeria, died during June. Miss Watts may be addressed at Baptist Hospital in Ogbomosho, Nigeria, West Africa.

**TEN PERSONS** made professions of faith during a recent revival at the Perryville, Kentucky, Baptist Church. Herman Rowlett, pastor of the First Baptist Church of Lebanon, served as evangelist for the series of meetings. Isadore Childers is pastor of the Perryville church.

**THE FIRST BAPTIST CHURCH** of Somerset, Kentucky, held a special day of services on July 14 to celebrate Pastor Eldred Taylor's 10 years of service to that congregation. Taylor, former superintendent of missions and evangelism for the Kentucky Baptist Convention, is serving this year as president of the Kentucky Baptist Convention.

**BETHLEHEM BAPTIST CHURCH** of Louisville celebrated its 20th anniversary during special services on June 30. The Bethlehem pastor is Ercil Barker.

**THE VERSAILLES, KENTUCKY, BAPTIST CHURCH** recently learned that it will be the recipient of a \$15,000 gift from the estate of the late Nell Henton Edwards. Mrs. Edwards, a faithful member of the congregation, designated the gift for the purchase of a new organ.

**GEORGETOWN COLLEGE** served as host this month for the annual summer workshop of the Kentucky Association of Student Councils. Approximately 180 high school students attended the workshop. Georgetown has served as host for the meeting for the past 10 years.

**ROSEDALE BAPTIST CHURCH** held its annual homecoming on July 14, with Eldred Taylor of the First Baptist Church of Somerset serving as main speaker. The current pastor is Roy M. Alexander.

**A JORDANIAN COUPLE**, Mr. and Mrs. Fuad Sherrosh; a Syrian couple, Mr. and Mrs. Dibah Ishaq; and an Egyptian, William Jad, graduated during June in the sixth commencement of the Arab Baptist Theological Seminary in Lebanon.

**PAUL TURNER**, a student at Southern Seminary in Louisville, is serving as interim pastor of the Columbia, Kentucky, Baptist Church. Eighteen young people of the church professed faith in Christ during recent vacation Bible school services in the congregation.

**JAMES DANIEL**, former pastor of Virginia Avenue Baptist Church, Louisville, is the new pastor of Fairdale Baptist Church in the same city.

**MISS CYNTHIA HULLETTE** of Pineville represented Kentucky in the recent SBC-wide young people's speakers tournament at Ridgecrest Baptist Assembly in North Carolina. The winners were Miss Ruth Blair of Baltimore, Maryland, who spoke on "Why are People Important?"; Edmond Jenkins of Birmingham, Alabama, whose topic was "What is Success?"; and Steve Sapp of Detroit, Michigan, who spoke on "My Response to Authority."

**THE NEW YOU**—A Study of Salvation, by James Flamming, is a new church study course book for intermediates released by Convention Press of Nashville. The book is designed to help intermediates understand the New Testament meaning of the word "salvation."

**THE YWA'S** of the Westport, Kentucky, Baptist Church recently presented a white Bible to Miss Judy Smith of that congregation in observance of her approaching marriage. The YWA leader at the Westport church is Mrs. C. H. Craigmyle.

**PULASKI COUNTY ASSOCIATION** has passed a resolution of respect and appreciation for Davis King, who recently left that association to become pastor of Sandy Hook Baptist Church and missionary for Greenup Association. While in Pulaski County King served as pastor of Pleasant Hill Baptist Church, assistant and full moderator, chairman of evangelism, and moderator of the associational executive board.

**CHARLES DAVID FORD**, son of Mr. and Mrs. Charles D. Ford, Sr., of Louisville, has been awarded a scholarship to Georgetown College. A graduate of DuPont Manual High School, he will major in music.

### WESTERN RECORDER

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

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## Bothered Baptists: Lessons for Today from Our History

by JAMES BRITT, PASTOR  
EASTWOOD BAPTIST CHURCH  
BOWLING GREEN KENTUCKY

Luke reported on Paul's visit to Athens in the following way: "While Paul was waiting in Athens for Silas and Timothy, he was greatly upset when he noticed how full of idols the city was" (Acts 17:16 TEV). Paul became violently angry when he saw the idolatry of the city, and he set out to do something about it.

### Baptists Fight Persecution

In the face of religious intolerance and persecution, Baptists like Isaac Backus arose to declare religious liberty for all men. He refused to pay taxes levied on him to support the established church in Massachusetts. He was instrumental in the formation of the Warren Association of Baptists in Warren, Rhode Island. As the agent of the association to promote religious liberty, Backus rode 15,000 miles and preached 2,412 sermons from 1756-1767.

Over 100 years before, Henry Dunster was removed from the presidency of Harvard because he opposed infant baptism in the chapel of that university. He knew of the religious persecution in Britain when the tinker John Bunyan was imprisoned because of his preaching without a license.

Baptists were bothered because three men were arrested in Virginia and charged with "cramming Scripture down people's throats." A red-haired Irish Episcopalian was so concerned about persecution of the Baptists that he rode to their defense crying, "My God, My God, put in jail for preaching the gospel." Some believe it was this experience which led him, Patrick Henry, later to declare, "Give me liberty or give me death!"

John Clarke was a bothered Baptist who influenced Charles II to grant a charter to Rhode Island. Baptist John Leland appealed to James Madison, who in turn bothered Thomas Jefferson about assuring religious liberty. Although John Adams said it would not be done, the First Amendment to the Constitution was added at its adoption because of bothered Baptists.

### The Great Commission

The greatness of Baptists lies in their being bothered about the Great Commission. William Carey, a Baptist preacher in England, became bothered about missions. The population of his world was 731 million with half of it being Muslim and the majority of the other half being adherents of pagan religions. When he spoke on missions at the Baptist association meeting the moderator said, "Sit down, young man. You are a miserable enthusiast. . . . When God wants to convert the world

He can do it without your help; and at least nothing can be done until a second Pentecost shall bring a return of miraculous gifts."

But Carey went to India with an eccentric doctor, an unbalanced wife and approximately \$40.00 by today's standards. He labored there for 39 years, never to return to England again. He translated all or parts of the Bible into 34 languages and distinguished himself in occupying the Chair of Languages in East India's Fort Williams College.

The Baptist cause for missions in America resulted because of two men becoming bothered about baptism. Both Luther Rice and Adoniram Judson studied independently of one another the New Testament teaching concerning baptism. They both had been appointed missionaries to India under the American Board of Commissioners for Foreign Missions. Judson and his wife arrived in India first and upon counsel felt bound by conscience to be immersed.

### Luther Rice's Decision

Rice later decided under the preaching of Judson. While Judson and his wife went on to Burma, Rice, being single, returned to America. Through diligent effort Rice brought about the formation of the Triennial Convention of which Richard Furman, pastor of the First Baptist Church of Charleston, South Carolina, was made president. The title of the convention was "The General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions."

In the same year (1814) the "African Baptist Missionary Society" was founded in Richmond. It came about as the result of the conversion of Lot Carey, a Negro, who was converted in the gallery of the First Baptist Church of Richmond. It was he who established the first Baptist church in Monrovia, capital of Liberia.

The first Baptist preacher to carry the gospel to a foreign land, preceding Carey by 15 years, was a slave, George Lisle. Prior to the American Revolution he was emancipated for the purpose of preaching by his Baptist deacon owner, a Mr. Sharp. During the war Lisle preached in Georgia as the first ordained Baptist Negro in America. He established the first Negro Baptist Church in or near Savannah about 1778.

Lisle went to Jamaica in 1783 when his former owner died. He sought to avoid re-enslavement by Sharp's children. He preached there for eight years and baptized 500 Negroes and asked the British Baptists to send missionaries.

John Mason Peck became a bothered Baptist about the people in the American West. He became an agent of the Triennial Convention, traveling hundreds of miles in a wagon with his wife and three children, finally arriving in

the vicinity of St. Louis. In 1819 he inspired the formation of the Missouri Baptist Association which was later renamed the St. Louis Baptist Association (1853). In 1820 all the funds were diverted for foreign missions only, and for 12 years he labored without aid except for five dollars a week from the Massachusetts Baptist Missionary Society. He formed "The United Society for the Spread of the Gospel" with separate funds for education, missions, and Indian work.

### Peck Lays the Foundations

Because he was a bothered Baptist, in one year he traveled 926 miles on horseback, preached 31 sermons, gave numerous speeches and lectures, established seven new Bible Societies, strengthened two weak ones, and made arrangements for the starting of four more societies and the establishment of several Sunday schools.

Southern Baptists are now facing the "New Frontiers." In the midst of rapid change and revolution we are challenged to declare the "Old Story" to urbanized society and to meet the population explosion with the "power of the gospel" through the Crusade of the Americas. In the midst of the shrinking Christian population we heed Augustine's direction, "One loving heart sets another on fire."

With the growth of a specialized society we are challenged to inject the Christian dimension on the secular campus and to strengthen our Baptist institutions of higher learning. We are faced with the opportunity of applying Christ's teaching to a needy society divided by prejudice. We have come at last to state a position as Baptists concerning the matter of race. It is hoped the doors of our churches will be open to all men everywhere.

### Baptists and Ecumenicity

In the realm of ecumenicity Baptists must face up to the current thought in dialogue, at least, on divining joint efforts whereby community action will come as the result of concern on the part of all churches. One of the moving spirits for joint witness was D. L. Moody, and the World Council of Churches came about as the result of concern for missions. Somehow, it is this thrust of concern which must be regained.

Wherever Paul went he was concerned that men hear the Good News. May we, as Baptists, present in word and deed the God who is unknown, the Christ who is unsought and the Spirit who is the untapped power of God.

Bothered Baptists are true to their heritage. To cut ourselves off from the contemporary issues surrounding us is to cut ourselves from our rich heritage.



### The Priority of Theological Education

Every area of Baptist work today needs more financial support, but one stands above all others at this time in its needs. Not every reader will agree with this writer's idea of our most pressing need, but hopefully more will agree after due consideration.

The area of greatest need for Southern Baptists today is theological education. In the Christian Education Advance campaign for support of Kentucky Baptist colleges, it was said Baptists could not survive as a strong denomination without Baptist colleges. This may be debatable, but a much stronger case can be made for the indispensability of Baptist seminaries for a strong denomination.

The impact of Baptists in this and coming generations depends upon maintaining and strengthening our Baptist seminaries. A denomination can never rise above the level of its leadership and, like it or not, Baptist leadership centers in its trained ministry.

No one can provide this indispensable theological education for Baptists except Baptists themselves. Baptist youth called to church-related vocations can and should use public schools for their pre-college training. The state, and more and more the federal government, will provide college training for our youth including those headed for church vocations, though Baptist colleges might do a much better job. Furthermore, even Baptist colleges will receive more and more government aid to do their task.

On the other hand, no government aid, state or federal, is available or is likely ever to be available or would be desirable if available for theological education. Baptist seminaries depend entirely for their support upon the denomination, upon churches and upon interested individuals.

The level of denominational support for seminaries has never been what it ought to be. Seminaries, seminary education and seminary teachers have never been appreciated for their true worth. In fact, a strong anti-intellectualism vein has characterized Baptists in much of their past, and the same vein persists to some extent even today. Other causes like missions, evangelism and benevolences have received priority and still do, though theological education has enjoyed stronger support in the Southern Baptist Convention budget for the last two or three years.

Baptist theological seminaries are faced today with real threats. Divinity schools connected with univer-

sities which are growing in number and in strength provide serious competition for our seminaries. The ecumenical trend is encouraging many denominations to combine their seminaries into one seminary for training ministers of all denominations.

While we recognize, appreciate and profit from the scholarship of all denominations, we cannot conceive of depending upon divinity schools or ecumenical seminaries to train Baptist ministers. Our distinctive insights can be taught and advanced only in Baptist seminaries.

All this is to say again how vital is increased support for our seminaries. Currently Southern Baptist Seminary is offering an unusual opportunity for Kentucky Baptists as well as Baptists in other states to express their concern for the future of Baptist theological education. An effort is being made to endow the Billy Graham Chair of Evangelism at Southern Seminary with \$500,000. The drive is in full swing right now in Kentucky.

Kentucky Baptists are unusually indebted to Southern Baptist Theological Seminary. Much of our present strength is due to this institution and its constant supply of trained leaders for Kentucky churches. Now we can express our appreciation to the seminary. Surely, every Southern Seminary alumnus will want a part in providing evangelism instruction at Southern for the rest of history. And certainly Kentucky Baptist churches benefitting for more than a hundred years from the Seminary will help their pastors make this endowment drive in Kentucky successful.

Most pastors and staff members are limited in their resources for such contributions. Frank Owen, leader of this drive in Kentucky, suggests we can all find at least \$5.00 a month for the next three years for this cause. If this is the most we can do, it is the least we can do. In addition we can present this need of theological education to friends who have more resources than we have so that the project will be successful.

Of all causes evangelism is closest to the hearts of Baptists. Of all institutions needing help, Southern Seminary should be on the top of the list of every alumnus and near the top of the list for every church in Kentucky.

Here's hope these sincere words have convinced you. At least, they have convinced me. I'm sending my pledge card in today. How about yours?

### Take It Easy, Brother

Watch out, preacher, the most welcomed words you can hear may be the most dangerous. Furthermore, those who appear to be your friends may be helping you dig your grave. Consider, for example, this welcome experience. After you have preached 45 minutes and feel you ought to apologize for the length of the message a dear little lady says, "Pastor, why did you stop so soon? I could have listened to you another hour," or when at the dinner table you know you have already overdone it, the hostess says, "Pastor, please have another piece of chicken" or "Now that you have tried the chocolate pie, you must have a piece of the coconut."

Here's the bad news. It came through Dr. Charles McGlon who was helping about 140 preachers update their theological education this month at Southern Baptist Seminary and at the time was talking about the use of the body in delivering the message. He quoted a doctor who warned him about talking too much during his recuperation from open heart surgery. The doctor said the power to speak required 50,000 pounds of pressure per square inch upon the heart and lungs. It came out also that every pound of fat added 10,000 miles of blood vessels to the body.

Imagine that! 50,000 pounds of pressure per square inch to speak and 10,000 miles of blood vessels for

every pound of fat. At that rate, an ordinary sermon requires more pressure than a steam engine, and one revival can easily add 50,000 miles to a preacher's circulatory system; and that's twice the distance around the world.

Could this be so? Maybe it is and maybe it isn't. There is always the chance the doctor is speaking ministerially and his numbers are more round than exact. Or maybe he is speaking not as a scientist but as a fellow guest sitting on the wrong side of the preacher when the chicken platter was passed.

The best that all this says is that it surely takes a lot of heart to be a preacher. The worst it says is that preachers who don't know when to quit preaching and eating will not be around long to do either. But why worry? After all, what's left for a preacher worth living for if he has to cut his sermons and curb his appetite?

Then there is always the prospect of an impressive-sounding tombstone epitaph like:

Here lies our beloved pastor  
Who always stood for right and decency  
He might still be with us  
But for verbosity and obesity.

### BAPTIST FORUM



#### Baptist Saints?

Dear Editor:

I came away from the Pastors' Conference in Houston disquieted at the manifestation of the development of what, for want of a better word, could be called a Southern Baptist hagiology. Perhaps I have just become aware of it, but it seems to me that especially in the last three or four years there has been a growing tendency to **idolize** those who lead and speak in the Conference, to give them a reverence due only to God, and, in short, to manufacture our own body of holy saints.

This was more pronounced in the Pastors' Conference at Houston than I have ever noticed before. The demagogic reaction to Professor Clark Pinnock's remarks amazed me. If you saw me sitting close and staring, I was looking for a halo or tell-tale **stigmata**.

My problem is that I detest showing honor to any man, whether he have much wealth, high political office, or an honorable name. When I go to the Southern Baptist Convention or to the

Pastors' Conference, both of which are composed of peers, I will only stand in ovation for a man who has proved himself a true servant of Jesus Christ or his churches.

Dr. Pinnock, in spite of great good he may have done in the past two years, has hardly proved himself yet. Since it must have been in just these ways that the churches in the third and fourth centuries began to show special honor to the bishops at Rome and Antioch and Alexandria, I think the practice is not only in poor taste but also subtly dangerous.

My disquiet continued until the very end. Those three introductions to Dr. Robert G. Lee disgusted me as they must have embarrassed that good man of God. The claim in one of those speeches that every pastor present was a living tribute to the ministry of Robert G. Lee was astounding. I didn't really know what it meant but whatever it meant was too much.

Every redeemed child of God there was a tribute to the ministry of Jesus

Christ the Lord but certainly not to Robert G. Lee. As much as I respect and admire Dr. Lee, I, for one, am not his disciple. I am only his fellow-disciple of Jesus the Lord. Three introductions were not only too long, they were too much.

These are reasons why I think we need to return to the **simple**. Let these men be introduced with brevity and simplicity, not eulogized and canonized. They are, no matter what their talents or learning, nor how God has used them, only men and fellow-servants with all the saints of God.

I am sure that this letter will be construed as a criticism of both Dr. Pinnock and Dr. Lee. It is not intended to be that at all. It is rather a criticism of those who structured the program in such a way as to give undue honor. It is intended to be a criticism of those who attended the Pastors' Conference and who responded in giving undue honor.

Most Southern Baptists guffawed a year or so ago when Pope Paul came to the United Nations and they saw, via television, grown men, of learning and position, bow to kiss the ring of another man just like them. I understand it better now. Give us a thousand years existence as the Southern Baptist Convention, and if the trend continues, we will be doing the same.

Palatine, Ill. Charles L. Chaney

## Challenge of Urbanization Presented at Baptist Meet

A world of change characterized by the urban complex calls for a radical shift in theological temperament, a leading church-and-society scholar said at Mill Valley, California, during a Southern Baptist urban church institute.

"Theology is caught looking the other way when it constantly proclaims a message of changelessness for a world that has faith in flux," said Robert Lee, director of the Institute of Church and Society at San Francisco Theological Seminary.

Speaking at Golden Gate Baptist Theological Seminary's first 10-day urban church institute, Lee said Christians must not only be ready to accept change, but must be willing to create history within change.

"In a rapidly changing society, caught up in a series of cultural explosions in so many areas of life—in our organizations, technology, work and leisure, armaments and human rights—we are much in need of an understanding of social change which would view it not simply in demonic terms, but also as a God-given opportunity, as the matrix for the expression of God's grace and God's judgment."

There are religions that would turn men's attention away from the material world to "an unchanging realm of the spirit," Lee told the 35 Southern Baptist conferees.

"But Christian faith professes that God acts in history, that he has entered into human life, that he calls us to service where he has placed us."

The world of change, he said, "calls for a radical shift in our theological temperament: from a god of rural society to an urban god, a god of work to a god of leisure, a god of harmony to a god of conflict."

Lee said an anti-urban bias had char-

acterized much of the nation's and Christianity's history. He pointed out that the great reversal from rural to urban was a world-wide, permanent revolution.

Other conference leaders at the 10-day skull session on urban problems were George W. Webber, director of MUST (Metropolitan Urban Service Training) in New York City, and William Alonso, professor of city and regional planning at the University of California at Berkeley.

The meeting was the first of what will be annual urban church institutes sponsored by the chair of missions and evangelism at Golden Gate seminary and the department of metropolitan missions of the Home Mission Board in Atlanta.

The 35 conferees, primarily metropolitan missionaries (including several National Baptists) and a few seminary graduate students, averaged more than 12 hours a day of classroom conferences, field experiments, research and reports. A book of more than 500 pages will be edited from the total findings.

Webber, who has explored for new forms for the church through the East

Harlem Protestant Parish, said his search for new structures in urban society had led him back to a near fundamental interpretation of Scriptures.

He raised the question for discussion: "Do we possess the Christ and take him with us or do we find him on the way to service?"

"A paternalistic approach to 'winning' poor people will not reach them," Webber said. "Christians today must bear witness to Jesus—who he is, what he has done, and what he is now doing."

"Christians," he said, "are those who have been freed from self-concern and live for others."

Ralph Longshore of the Southern Baptist General Convention of California evaluated the first urban church institute as "one of the best programs of its nature."

"The balanced program of source material, lectures and small group discussions which brought us to intense heights of disagreement was most helpful," he said.

Francis M. DuBose, professor of missions and evangelism at Golden Gate, served as director of the institute. (BP)

### Kentucky Baptist

### WESTERN RECORDER



### Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

#### 10 YEARS AGO July 24, 1958

►Editor C. R. Daley pointed out some lessons to be learned from the dismissal of 13 professors from Southern Seminary at Louisville.

"The incident should at least lead Baptists to examine the administrative structure of our institutions," Daley said. "Do we have inherent weaknesses in our institutional set-up that tend to develop tension between administration and staff or faculty?"

►William H. Morton, one of the 13 professors dismissed from the Southern Seminary faculty, was named professor of Biblical archaeology at Midwestern Baptist Seminary in Kansas City, Missouri. The new school was scheduled to begin classes that fall.

#### 25 YEARS AGO July 29, 1943

►Porter W. Routh of Oklahoma was named new editor of *The Baptist Messenger* of that state. He was the son of E. C. Routh, a former editor of that

Baptist newspaper.

►Editor John D. Freeman commented on the recent bombing of Rome by American airmen during World War II and the loud protest raised by the Pope at Rome.

"To read his [the Pope's] words, one would think that there is no other sacred spot on earth and that all religion is forever dependent upon the church buildings and shrines of that ancient city," Freeman said.

#### 50 YEARS AGO July 25, 1918

►J. R. Black of Texas was named new secretary of Sunday School work for the General Association of Baptists in Kentucky.

►A. B. Gardner, pastor of the First Baptist Church of Morgantown, reported that the first service was held in the new building for that congregation on Sunday, July 14. For the past four years Morgantown Baptists had been meeting in the auditorium of the local public school; their building had been destroyed by fire.

## Foreign Board Names Missionaries, Employs Associates

The Southern Baptist Foreign Mission Board, meeting at its Richmond, Virginia, headquarters on July 11, appointed 24 career missionaries and employed eight missionary associates and employed overseas staff to 2,363.

Baker J. Cauthen, executive secretary, noted that 69 missionary journeymen are currently in training at Virginia Interment College, Bristol, and that those who successfully complete training will be commissioned on August 8 for two-year assignments overseas.

Cauthen expressed appreciation for the life and work of Chester L. Quarles, Board member and executive secretary-treasurer of the Mississippi Baptist Convention, who died of a heart attack in Cuzco, Peru, July 6, while en route to Argentina and Brazil for meetings related to the Crusade of the Americas.

Cauthen announced that the Board's two new area secretaries, R. Keith Parks of Southeast Asia and Charles W. Bryan of Middle America and the Caribbean, expect to set up headquarters in Richmond in August. Veteran missionaries, they were elected to the administrative staff in June.

H. Cornell Goerner, secretary for Africa, reported that Mr. and Mrs. Charles D. Whitson (of Lafayette, Alabama), the Board's first missionaries to South West Africa, have been granted

visas and have begun their ministry at English-language Windhoek Baptist Church (Windhoek is the capital).

South West Africa is about the size of Texas and Louisiana combined. A German colony before World War I, it was turned over to South Africa as a mandate under the League of Nations, and is now administered as a dependency of South Africa. The Windhoek church is related to the Baptist Union of South Africa.

Of the population of 584,000, about 14% are of European origin, the remainder being of several Bantu tribes, with a small remnant of the original inhabitants, the Bushmen and Hottentots. Mission work among the African tribes was begun in 1805 by the London Missionary Society.

In addition to pastoring the Windhoek congregation, Whitson will work among local Africans and make occasional visits to small Baptist groups in several other communities, including one at Walvis Bay, about 260 miles west of Windhoek, and another at Oranjemund, about 500 miles southwest.

"Missionary Whitson may be regarded as pastor of several mission points in a vast parish," Goerner said. "We hope this beginning among the European population may result in openings for

work that will reach the African population."

Another recent event has "increased fellowship and cooperation between the Southern Baptist Convention and the Baptist Union of South Africa," Goerner continued. Robert L. Hughes, formerly minister of evangelism for First Baptist Church, Pensacola, Florida, has begun a two-year assignment as director of evangelism for South African Baptists.

Goerner said it appears evident that "some sort of climax" is approaching in the national crisis in Nigeria, where the eastern territory declared independence a year ago under the name "Biafra." "Federal troops have pushed the rebels back into an area less than one-third the size of the region they controlled at the height of their power last summer," Goerner said. "Reports coming from the area indicate that the food shortage is becoming acute and many people are suffering from lack of a proper protein diet."

Dr. and Mrs. Cauthen were scheduled to leave the day after the Board meeting for Brazil, where he will speak at the annual meeting of the South Brazil Baptist Mission and participate in the Pan American Baptist Laymen's Evangelism Congress in Rio de Janeiro. The July 15-19 congress is a part of the Crusade of the Americas.

## Campbellsville Couple Appointed Missionaries to Japan

E. Price Mathieson, athletic director and chairman of the physical education department of Campbellsville College, and Mrs. Mathieson were appointed missionaries to Japan this month by the Southern Baptist Foreign Mission Board. He will serve as a teacher.

The Mathiesons are members of Campbellsville Baptist Church, pastored by J. Chester Badgett, who served as president of the Foreign Mission Board two years. He represented Kentucky on the Board for six years before rotating off in June.

"Dr. Badgett has tremendously influenced our lives for missions," Mathieson testified prior to missionary appointment. He and Mrs. Mathieson volunteered for missions this spring in the final service of a revival meeting led by Baker J. Cauthen, executive secretary of the Foreign Mission Board.

While a high school student, Mathieson committed his life to the preaching ministry under the leadership of Foy Valentine, then his pastor in Luling, Texas, and now executive secretary-treasurer of the Southern Baptist Christian Life Commission. He later came to believe he should serve God through Christian education.

He is a native of Luling. Mrs. Mathieson, the former Mary Darden, is a native

of Lorenzo, Texas. They and their daughter Renee (now



### New Missionaries

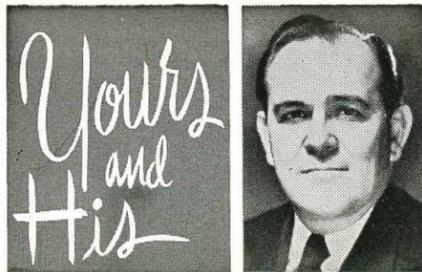
Mr. and Mrs. E. Price Mathieson of Campbellsville look at a flag of Japan, the nation where he will teach as an SBC foreign missionary.

seven and a half) moved to Campbellsville in the summer of 1966, when he assumed his present responsibilities at the college. Mrs. Mathieson is assistant director of the Taylor County Council on Aging and dietitian for a nursing home. Mathieson graduated from Baylor University, Waco, Texas, with the bachelor of arts degree, attended Southwestern Baptist Theological Seminary, Fort Worth, one year, and then returned to Baylor to earn the master of science degree in physical education.

Before going to Kentucky he spent two years in Bremond, Texas, as high school athletic director and music and youth director for First Baptist Church. Previously he served as youth secretary for the YMCA in Waco and pastor or interim pastor of churches in Waco, Oletha, Streetman, Buckholts, and Pecos, Texas.

The summer after their marriage he and Mrs. Mathieson assisted with Baptist missions in Sacramento, California, while supporting themselves with secular jobs. They received special recognition by the Southern Baptist Home Mission Board for this work.

Mrs. Mathieson majored in home economics at Baylor University and taught home economics in Waco and Bremond following graduation.



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*Harold G. Sanders*

## Ridgecrest and Glorieta Bible Conferences Set During August

Two convention-wide Bible Conferences have been scheduled for August at Glorieta and Ridgecrest Baptist assemblies.

The Glorieta conference, with James Flamming, pastor of the First Baptist Church of Abilene, Texas, as preacher, will be held August 8-14. J. P. Allen, pastor of Broadway Baptist Church in Fort Worth, Texas, will be preacher at the Ridgecrest conference, to be held August 22-28.

Daily conference features will be four periods of Bible study, an evening preaching service and morning youth and children's Bible study and recreation groups.

The daily schedule includes an exposition of the Gospel of Isaiah, studies of

the Bible and life, a doctrinal session entitled "The Doctrine of Christian Mission," and the evening worship service.

Page H. Kelley, professor of Old Testament interpretation at Southern Seminary, Louisville, will teach Isaiah at Ridgecrest.

Also assisting in the Bible conferences by leading a special study session will be Henlee H. Barnette, professor of Christian ethics at Southern Seminary, Louisville.



Kelley



Flamming



Allen

## Cuban Baptists Indicate Plans To Enter Crusade of Americas

Baptists affiliated with two conventions in Cuba have indicated plans to participate in the Crusade of the Americas evangelistic effort, the crusade's Coordinating Committee was told during its meeting at Sao Paulo.

Communications, however, from the Cuban Baptists giving details for their plans were sketchy, and no representative from Cuba was able to attend the Coordinating Committee annual session. The committee is composed of representatives from each participating Baptist body.

The regional coordinator for the Crusade of Americas in the Caribbean, Southern Baptist Missionary Dottson

Mills, said in his report that Cuban Baptists were definitely in the crusade, saying that the Spanish Baptist Publishing House is supplying literature on the crusade for Baptists in Cuba.

Frank Patterson, executive secretary of the publishing house, said they had received literature requests from Baptists in the Eastern half of Cuba affiliated with the American Baptist Convention, and from the Western portion of Cuba affiliated with Southern Baptists.

In addition, the director of evangelism for the Eastern half of Cuba wrote to the general coordinator of the crusade, Henry Earl Peacock of Sao Paulo, saying that the Baptists there were emphasizing personal evangelism as part of the crusade.

"In spite of our limitations, we are having wonderful results," the letter read.

"It is our great desire to feel we are united with you in the Crusade of the Americas and we want to do everything in our power to make this message—Christ the only hope—known in the most remote places of our country," concluded the letter from Eastern Cuba.

Patterson said that another letter came in May from Western Cuba requesting details about the crusade, but it did not mention any details about Cuban plans for the evangelistic effort. (BP)

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## Home Board Appoints Six as Missionaries

Six persons were appointed as career missionaries by the Southern Baptist Home Mission Board at Atlanta including two missionary couples.

Appointees are Mr. and Mrs. Roy Lee Hood of North Carolina to Patterson Avenue Baptist Center in Winston-Salem; Sandra Patricia Hill of Alabama as associate director of the Baptist center in Alexandria, Virginia; Mr. and Mrs. James Robert Deguire of Texas as students at the Mexican Baptist Bible Institute in San Antonio prior to assignment to a language mission field; and Kenneth Mack Newman of Oklahoma as pastor of the Hawaii-Kai Baptist Church in Honolulu.

A native of Grantham, North Carolina, Hood had been serving as pastor of Love Memorial Baptist Mission in Goldsboro, North Carolina. He is a

graduate of Carson-Newman College (Baptist) in Jefferson City, Tennessee, and Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. Mrs. Hood is the former Barbara Russell of Greenville, Tennessee.

A native of Piedmont, Alabama, Miss Hill recently graduated from Southern Seminary in Louisville.

Deguire, a native of Lamesa, Texas, had been serving as pastor of Valley View Baptist Mission in Ogden, Utah.

Mrs. Deguire, the former Martha Temple of Texarkana, Texas, also is a graduate of Hardin-Simmons and Southwestern Seminary.

A graduate of Oklahoma Baptist University in Shawnee and Southwestern Seminary, Newman had been pastor of the First Southern Baptist Church of Ewa Beach, Hawaii. (BP)

## Third Junior Music Camp Scheduled During August

A third junior music camp has been scheduled at Cedarmore Assembly near Bagdad for August 12-16, since more reservations were requested than could be arranged for the second camp during August.

Eugene F. Quinn, secretary of the church music department of the Kentucky Baptist Convention, said no more reservations are available for August 5-9, and churches should request reservations instead for August 12-16.

Enrolment for the first junior music camp, held June 17-21, reached 115 persons, Quinn said. The students represented 15 churches and 12 associations in the state.

Five professions of faith and three rededications were recorded during the first week of junior music camp activities.

## Coordinating Committee Reaffirms Crusade's Purposes

The Central Coordinating Committee of the Crusade of the Americas meeting at Sao Paulo, Brazil, reaffirmed as a basic crusade purpose "establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare."

The action put emphasis on all three purposes of the Crusade of Americas as set forth in "The Cali Declaration" adopted by the committee in 1966 in Cali, Colombia, and augmented it with what it called "The Sao Paulo Declaration."

"We declare ourselves as deploring injustice, prejudice, and greed in the hearts of men, especially in the hearts of believers," said the Sao Paulo Declaration adopted to reaffirm the earlier statement.

"We believe that the gospel of Jesus Christ accepted and lived is the only permanent solution to the problems which confront our generation," said the declaration.

"Therefore, we dedicate ourselves in the Crusade of the Americas to the proclamation of the gospel of Jesus Christ which involves the regeneration of the individual man, and his development in the service of Christ, thus enabling him to make his Christian influence felt in destroying every phase of man's inhumanity to man," said the statement.

On an amendment from the floor, the committee also reaffirmed two other purposes—individual salvation and Christian growth—but the intent of the original motion appeared to be reaffirmation of the social issues purpose.

The statement was adopted in response to a brief speech by Southern Baptist Home Mission Board evangelism associate John Havlik, who expressed

concern because "we have said little or nothing about the third objective of the Cali declaration."

Havlik told the 56-member committee, comprised of one representative from each national Baptist body participating in the hemisphere-wide crusade, that he felt the Crusade of the Americas should seek to reach the underprivileged as well as the privileged.

The Baptist evangelist added that it was "good to seek the good will of presidents, governors, and other authorities, but we do have the good will of the disinherited, dispossessed, discouraged, destitute masses?"

Owen Cooper, vice president of the committee who was presiding while

President Reubens Lopes of Sao Paulo was visiting the Sao Paulo mayor, appointed a three-member committee to draft a statement in response to Havlik's suggestion.

The motion was made by Carlos de la Torre of Buenos Aires, Argentina, who said he was pleased with the idea "since it is part of the Cali Declaration that we have failed to deal with adequately."

When the committee report was presented, debate centered over the question of whether it would be interpreted as a concern for social and moral conditions, rather than as concern for the "individual salvation of sinners."

Gordon H. Anderson, home missions secretary of the Baptist General Conference in Chicago, said that the statement ought to emphasize that man's greatest need is to be saved.

He argued that some people would take the statement and make it say something it is not saying.

An amendment offered by Cooper added to the statement this sentence to clarify the intentions of the committee: "The Cali Declaration expressed the purpose of the Crusade of the Americas as the deepening of the spiritual life of believers and the bringing of lost men to God through belief in the Lord Jesus Christ. To this end we rededicate ourselves."

The amended statement as finally adopted added: "The Cali Declaration also set forth one of the basic purposes of the Crusade of the Americas as 'the establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.'

"Love thy neighbor as thyself" is the Lord's injunction with respect to the believer's relation to all men." (BP)

## Blevins Accepts Pastorate In Arlington, Virginia

James L. Blevins, interim pastor of Highland Park Second Baptist Church in Louisville for the past year, has been called as pastor of Greenbrier Baptist Church in Arlington, Virginia, effective August 1.

A Th.D. graduate of Southern Seminary, Blevins has been instructor in New Testament and Greek at the Baptist school since 1965.

A graduate of Duke University, Durham, North Carolina, Blevins also holds theological degrees from Eastern Baptist Seminary in Philadelphia and Southeastern Seminary in Wake Forest, North Carolina.



Blevins

## North Carolina Churches Promote Traffic Safety Day

Hundreds of North Carolina churches of all faiths observed a special Traffic Safety Sunday in an effort sparked by North Carolina Baptists and its state newspaper at Raleigh.

In a typical program, Highway Patrolman Aaron Cook of Rolesville delivered a strong appeal for Christians to obey traffic safety laws in a Sunday morning message from the pulpit of Rolesville Baptist Church near Raleigh.

Police officers and highway patrolmen were guest speakers at several other churches throughout the state on the Sunday preceding the July 4 holiday.

Although there was no way to immediately determine how many churches observed the Traffic Safety Day emphasis, officials state they felt the observance was a good step in the right direction.

It is believed to be the first time that the governor of a state has called on religious leadership to marshal church concern for death on the highways.

Gov. Dan Moore last March appointed a 16-member committee to direct a special religious concern for traffic safety, with Baptist evangelist Billy Graham of Montreat, North Carolina, as chairman.

The idea for the emphasis was sparked by an editorial in the *Biblical Recorder*, official publication of the Baptist State Convention of North Carolina, last January when Editor J. Marse Grant suggested that "Gov. Moore call key denominational leaders together and see what they think about a Highway Safety Sunday in the churches, perhaps the last Sunday in June."

Gov. Moore took the suggestion and appointed the broadly-based religious committee to coordinate plans for the two-day observance, June 29-30. W. Perry Crouch, general secretary of the Baptist State Convention of North Carolina, was among the 16 members.

Graham, chairman of the committee,

devoted nearly his entire world-wide radio broadcast on that Sunday to traffic safety, paying tribute to his home state North Carolina for the emphasis and calling on church people to obey traffic laws.

During the weekend (Friday-Sunday), traffic deaths in North Carolina were down slightly compared to last year, although there was no way to determine the overall effect of the church emphasis.

North Carolina Baptists were especially vocal in promoting the highway safety observance.

Crouch, whose predecessor Douglas M. Branch was killed in an automobile accident in 1963, wrote letters to the 3,000 Baptist pastors of the state asking their cooperation in the observance.

One church, Oak Grove Baptist Church of Boone, North Carolina, sponsored a Defensive Driving Course at the church, with 35 persons taking the study.

The Southern Baptist Radio and Tele-

vision Commission in Forth Worth produced four radio spot announcements urging observance of traffic safety for use on more than 150 radio stations in the state as a public service.

One of the spots quoted Graham as saying that five times more North Carolinians are killed and injured annually in traffic accidents than are killed and wounded in Vietnam.

Another said that "murder and suicide on North Carolina's streets and highways have reached . . . alarming proportions," and calls on church members to help "eliminate this senseless slaughter."

The Southern Baptist Convention, meeting in Houston, adopted a resolution submitted by Editor Grant, urging Baptists to help eradicate attitudes that contribute to the highway slaughter, to keep governing bodies informed of the relationship between drinking and driving, and to urge stronger legislation "to protect the innocent on our highways." (BP)

## SBC Sunday School Board Announces Plans To Protect Property in Emergency Situations

The *Nashville Tennessean* has printed a feature story concerning the personnel and protection plans of the SBC Sunday School Board at Nashville.

The story was based on an inquiry concerning an editorial in the religious publication *Katallagete*. The editorial, without naming the denomination, told of a publishing house in an unnamed city which had "devised a method of preventing riots on its premises." It further stated that the agency had installed "incapacitating gas."

Gomer R. Leach, director of public relations for the Board, stated that the *Katallagete* editorial was not sufficiently

factual for the Sunday School Board to be recognizable in it. Persons without correct information had, however, assumed that there was a relationship.

"Original protective plans, recommended by a study committee, included use of the chemical mace in case of civil disturbance related to our property," said James L. Sullivan, Executive Secretary-Treasurer of the Sunday School Board. "This was announced along with other plans to employees. Subsequently we decided that we would not use mace nor any other chemical or gas in emergency situations."

"We have what we believe are adequate and constructive plans for protecting our personnel and the property with which Southern Baptists have entrusted us in the event of any emergency, whether it be fire, theft, civil disturbance, or any other reasonably predictable situation," Sullivan told Baptist Press. (BP)

## Students Protest Faculty "Resignations" at Union

An internal dispute at Union University, Jackson, Tennessee, finally erupted into a student protest after the dean of academics announced his resignation as "not a voluntary choice."

After Dean Charles Taylor made a lengthy announcement to the press, about 60 students of the Baptist university made an orderly protest march from the campus to the courthouse and back.

"We wanted to let the community know that we protest against the pressures on Dean Taylor," said student government president Ron Bradley, a ministerial student from St. Louis.

He said students felt some trustees had pressured Taylor to resign.

Since the close of the spring term at the school, 22 staff and faculty members have resigned, seven of whom labeled their action as "protest resignations." Several expressed concern over a de-

emphasis of academics.

Ed Deusner of Lexington, Tennessee, chairman of the board of trustees, described the dispute between students and administration as a struggle over which direction the school will take: "a strong emphasis on academics, and a diminished emphasis on religion," or vice versa.

President Robert E. Craig and student leader Bradley both emphasized, however, that "it is not a conflict over religion."

Bradley said that trustees "have taken over the role of administration" and are "exploiting the president's office to clear out men who they do not feel are teaching what should be taught."

"They are trying to make this school into a fundamentalist-only view of Baptists," Bradley said.

"This is not a reaction against the

president, but we would want him to stand up for our faculty. We feel he is being used to give the axe to certain people."

Craig said: "I would deny that."

Dean Charles Taylor told a Baptist Press reporter that two trustees and others told him weeks in advance that he was to be dismissed. No specific charges were mentioned, he said.

"My resignation was not a voluntary choice," Taylor said. "Trustees have informed me of the inevitable. My choice was to either fight it out or resign."

Taylor said "emissaries" were sent to him to tell him to initiate a meeting with Craig, but Taylor responded that it was not his responsibility to initiate "a meeting to discuss my own dismissal." The next day, he said, he resigned.

The first move by the students was prior to Taylor's resignation, when Bradley and a group of about 110 students asked for a meeting with President Craig. Then there was a one-day boycott of classes, marked by a continuous march around the administration building.

Questions put to Craig by the students were aimed at finding out why resigning faculty members had hinted at alleged academic suppression, and why there was suddenly such a rash of resignations.

"We did not get adequate answers," Bradley said. "He was very evasive."

"We asked about the new faculty members for the fall, and he said that they have degrees equal to or superior to those of the people who had left."

Bradley said, however, that the students knew that at least one department directorship was to be filled by a man whose training was in another field of study.

The dispute seemed to revolve around the executive committee of the 33-member board of trustees for the school. The students claim interference from the executive committee; Craig denies it. (BP)

## Four New Faculty Members Named At Southwestern Baptist Seminary

Four new faculty members have been named at Southwestern Baptist Theological Seminary, Fort Worth, Texas, for the 1968-69 school year.

According to seminary president Robert Naylor, the new faculty members will be Bert B. Dominy, assistant professor of theology; Hoke Smith, Jr., guest professor of missions; David F. D'Amico, instructor in church history; and M. Douglas Ezell, instructor in New Testament.

Dominy is a graduate of Baylor University, Waco, Texas, and Southwestern Seminary where he has completed all work toward a doctor of theology degree and is engaged in the preparation of his doctoral thesis. Since 1966, he has been instructor in religion at Wayland Baptist College, Plainview, Texas.

A missionary to South America since 1952, Smith returns to Southwestern during his furlough from the mission field. He is a graduate of the University of South Carolina where he received the bachelor of arts degree and of

Southwestern Seminary where he earned the doctor of theology degree. During their years of foreign missions work the Smiths have made their home in Costa Rica, Colombia and Argentina.

D'Amico is a native of La Plata, Argentina. He is a graduate of Hardin-Simmons University, Abilene, Texas, and Southwestern Seminary where he is currently working toward his doctor of theology degree. Since 1962 he has been pastor of a group of Cuban refugees under the sponsorship of Travis Avenue Baptist Church, Fort Worth, Texas.

A graduate of Louisiana State University and Southwestern Seminary, Ezell has completed all class work toward his doctor of theology degree and at present is working on his doctoral thesis. He has been the seminary reference librarian during the last year. (BP)

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(These Lessons for August 4, 1968)

INTERNATIONAL SERIES

## RULER OF MEN AND NATIONS

Isaiah 45:1-6, 18, 22-23

God, the creator of the universe and the supreme ruler in the affairs of men, works out His plans and achieves His purposes through individuals and nations. God uses men as instruments in the accomplishment of things which are constructive and prove to be beneficial to those who strive to do His will, and in the execution of judgment upon those who refuse to obey Him.

In the preceding chapter Isaiah announced God's purpose to deliver the Israelites from captivity. In chapter 45, under the inspiration of the Spirit of God, Isaiah predicted God's anointing of Cyrus as their deliverer, meaning that he was appointed to and qualified for the office of king by Jehovah. Because of the disobedience of the Israelites, God had permitted their enemies to take them into a strange land, and there they were very unhappy. Only by some divine intervention could they hope for deliverance from captivity.

God revealed that powerful kings would fall before Cyrus, because He declared that He was going before the king to make the rough places smooth, to break in pieces the doors of brass, and to cut asunder the bars of iron. Great cities would surrender to Cyrus because God would incline the keepers of the gates to open them to receive him as their conqueror and sovereign. Moreover, God would give to him the treasures of gold and silver which had been kept under lock and key for so long.

At the proper time, God raised up Cyrus, strengthened, directed, guided and enabled him to surmount numerous obstacles, conquer various nations and establish a great empire which extended from India to Egypt. God had Cyrus to issue a proclamation in which He gave His people permission to return to Jerusalem and to rebuild the temple.

Whereas other kings frequently deported people and crushed their identity for the purpose of establishing or maintaining peace, God moved upon Cyrus to inaugurate the opposite policy, by allowing the oppressed peoples within the Babylonian empire, who desired to do so, to return to their homelands. While Cyrus did not force any of the exiles to return to their homes, he did give

them the opportunity to do so.

Many of the Jews did not like this kind of deliverance and complained about it, which was not at all unusual or surprising, but those who chose to remain in the land of captivity were instructed and required to support the enterprise with their gifts.

Cyrus was not chosen on his own merits or for his own sake, but God's selection of him to subdue the nations was based on His own sovereign will, and the fact that Cyrus was eminently qualified for the task which God assigned to him. His ability to conquer the nations was remarkable, indeed, when one takes into consideration the ease and the speed with which he did it.

Men have acclaimed Cyrus as a great military hero, but back of his remarkable achievements was the purpose of God, as well as the divine power which enabled him to do what he did, of which all historians have not been aware. Cyrus, like various other ancient conquerors, was able to perform great and heroic exploits because he conformed to the over-all purpose of God in history. Cyrus did not know God, but God knew him, as certainly and completely as He knows us, and directed and controlled his actions for the sake of His chosen people.

LIFE AND WORK SERIES

### FAITH IN ACTION

James 2:1, 8-17

It is not surprising that the young Christians to whom James was writing had not overcome the sinful habit of

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When God, Who controls the stream of events and uses them in the execution of His plans and the accomplishment of His purposes, used Cyrus to make possible the return of the exiles, many of them readily availed themselves of the opportunity to return. Their doing so was an acknowledgment that they were His chosen people, and that they were surrendering to Him for His service. When God has a work for His people to do, He expects them to do it. In the event that they encounter strong opposition and discouragement in doing so, He will supply the strength which they will need to do what He has commanded.

In verse eighteen Isaiah declares that Jehovah, the God of Israel, Who anointed Cyrus, is the creator of the heavens and the earth. He portrays God as sovereign, omnipotent and eternal. God means for all of the people to recognize Him as the only true and living God.

It is noteworthy that the creator of heaven and earth and man, and the ruler of the nations through the centuries is also the God of salvation. Since He is the only true and living God, there is not any salvation apart from Him.

In verse 22 we find a proclamation of guilt. The subjects of this invitation are those who are in need of salvation. In this verse there is a provision of grace. The God of mercy has provided a way of escape for sinners through the atoning sacrifice of His Son. This salvation, which man needs and which God has provided, may be received through looking to Christ with the eye of faith.

their previous lives in this matter of respect of persons on account of their outward circumstances. In this chapter James sought to dissuade them from this habit, to convince them that the law is to be fulfilled, that mercy and justice are to be exercised, and that faith is to be demonstrated by works.

Insisting that these Christians prove the reality of their Christianity by their lives, James used the expression, "My brethren," which had the tendency of placing them on an equality. It was revealed clearly that it is displeasing to the Lord to favor one Christian above another because of mere external differences. James was careful to recognize Christ as the all-glorious One, and

to make Him the center of all glory. Faith in Christ should result in a godly life bringing great glory to His matchless name.

If those of us who are Christians will keep our eyes on the Lord of glory, as we should, we shall not be showing special favor to men because of their wealth, education or social standing. One thing is sure, those who show respect of persons have their eyes on something besides the Lord of glory. Faith in Christ and class distinctions do not belong together.

Every Christian is under obligation to practice the royal law of love. In answer to the pointed query about "which is the great commandment in the law," our Lord stated that the most important one had to do with supreme love for God. The next one in importance had to do with love for others. The royal law declares that we must love our neighbors as ourselves. If a person loves his neighbor, he will respect him, show a spirit of good will toward him, and render what assistance he can for him.

Selfish partiality and favoritism are very unbecoming in the lives of Christians. It is a reproach to their faith. Fawning over the wealthy and neglecting the poor in the house of worship is an abomination in the sight of the Lord. Rich and poor should meet for Christian worship on one common ground. All of the rich are not evil, just as all of the poor are not good. It is our Christian duty to honor spiritual worth rather than worldly standing.

Clothing does not make one better or worse. According to verse nine, it is a sin to show preferment to any person

in the Lord's house simply because he or she has wealth. If anyone manifests a respect of persons, he certainly proves that he is not Christlike. While the worldly-minded prefer outward display to inward spirituality, and therefore court the special favor of the prominent and influential, devoted Christians refuse to yield to this temptation.

All that people are and have, whether they be rich or poor, they owe to the Lord, and to Him they should give their lives in joyous and grateful service.

James challenged his readers to examine the faith which they professed and ascertain if it were real. His readers had received new life from Christ, not through the merit of good works, but by faith. The essence of such faith is a life surrendered to the will of Christ. James insisted that those who have faith in Christ strive to act like Him, and to help others in His name.

James protested vehemently against the idea of some of his contemporaries that those who were saved by grace through faith in Christ were free from all regulations and could disregard the requirements of the moral law and live as they pleased. To him profession without practice meant nothing. He declared that saving faith creates love in the heart, and that this love finds expression in compassion and helpfulness.

The writings of Paul and James are not contradictory, as some have imagined and would have us to believe, but they are complementary. Paul wrote of justification before God on the ground of faith, in the sense of a divine declaration, and James referred to justification before men on the basis that works are an evidence of saving faith, and in

the sense of a human manifestation in one's conduct.

The difference in their teachings was that Paul emphasized the faith that works and James emphasized the works of faith. James did not minimize faith, but he insisted that it be demonstrated in good works. Faith is first, but works must follow, said he, or there is no proof that faith exists. James taught that anything which is called faith that does not produce or result in good works is very definitely not the kind of faith commended by God and revealed in His faithful and obedient servants.

It is well to hear with swift apprehension, but there is no point or profit in talking about what we have learned of God's will unless we put it into practice.

Faith and works are united inseparably. To profess to have faith, and at the same time to be destitute of practical living and charitable giving is to prove that the profession is false and worthless. One may say that he has faith, but unless his declaration is substantiated by appropriate works, it is not any better than to say to the naked and hungry, "Depart in peace, be ye warmed and filled," without any effort whatever to supply the clothing and food which are needed.

It is not nice words and sweet sentiments that help the needy, but good deeds. Faith lives, moves and works. If we claim to have saving faith, we are under obligation to prove that we do. James challenges us to produce works as the evidence of the genuineness of the faith which we profess.

## Curtis Erwin Accepts Pastorate in Glasgow

H. Curtis Erwin, pastor of First Baptist Church, Greenville, Kentucky, since 1960, has accepted the pastorate of the First Baptist Church of Glasgow.

A native of Knoxville, Tennessee, Erwin has served previously as pastor of Magness Memorial Baptist Church, McMinnville, Tennessee; Macedonia Baptist Church, Owensboro; and Cedar Hill Baptist Church of Chattanooga.

For the past several years Erwin has served as president of the board of trustees of the former Bethel College at Hopkinsville, which was closed in 1962. He was cited recently by that board for his faithfulness in supervising the disposition of that Baptist school.



Erwin

A former member of the Executive

Board of the Kentucky Baptist Convention, Erwin is serving now as a trustee of Campbellsville College.

The new Glasgow pastor received the B.D. degree from Southern Seminary at Louisville in 1949. He holds an honorary D.D. degree from Bethel College.

Erwin is married to the former Mary Elizabeth Wallace of Chattanooga. They have two sons, John, 16, and Ray, 14.

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## Bob Dean Named Adult Sunday School Editor

Bob Dean, a native of Nashville, has been named editor of adult Life and Work materials in the Sunday School department of the Southern Baptist Sunday School Board at Nashville.

He will be responsible for editing two adult pupils' quarterlies, a teachers' quarterly and a pocket quarterly.

Dean attended Tennessee Polytechnic Institute, Cookeville, Tennessee and received a bachelor of arts degree from Carson-Newman College, Jefferson City, Tennessee. He received bachelor of divinity and doctor of theology degrees from New Orleans Baptist Theological Seminary.

He previously served as pastor of Hillcrest Baptist Church, Hopkinsville, Kentucky, First Baptist Church, Savannah, Tennessee, and Victory Baptist Church, New Orleans.

Dean is married to the former Betty Edwards of Nashville, and is the father of three children.



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## Georgetown Speech Group Appears At 1968 World Youth Conference

Georgetown College's speech choral interpretation ensemble, The Wordmasters, are in Europe this week to appear on the program of the Baptist Youth Congress at Berne, Switzerland.

The 120-member organization will give a reading of the speech chorale, *World Without End*, at the Congress. They will appear on the program Thursday evening, July 25 at 7:30 p.m. at the program's keynote hour. Five members of the ensemble are alumni of the group. The balance are currently undergraduates at Georgetown.

The Wordmasters will use a "reader's theatre" interpretation for their presentation. The dramatic sketch *World Without End* gives treatment to man's never-ending search for an object of his faith.

The organization, now in its tenth year at Georgetown, is under the direc-

tion of Edwina Snyder of the school's speech department. She initiated the idea of a speech choral organization and has directed the group since its inception. She and her husband, Robert Snyder, professor of political science at Georgetown, will accompany the Wordmasters.

The Baptist World Youth Congress anticipates an attendance of more than 5,000 at the conclave which meets about every five years. The emphasis is entirely on youth. Among the speakers addressing the event will be Billy Graham, internationally renowned evangelist.

Following the appearance of the Wordmasters, they will tour Europe along with a number of other Georgetown College staff and friends. The school's president, Robert L. Mills, will conduct the tour. They will return to the States August 14.

## SBC Christian Life Commission Names Intern

Ken McNeil, 24, graduate student at Vanderbilt University, Nashville, Tennessee, has been named the first summer intern of the Southern Baptist Christian Life Commission.

Foy Valentine, executive secretary-treasurer of the Southern Baptist agency, said the new intern will study the Christian Life Commission program, represent the commission at conferences and assemblies, and work on basic research and special projects for the commission.

McNeil is working on a doctor of philosophy degree in sociology at Vanderbilt. He is a graduate of Baylor University in Waco, Texas, where he received both the bachelor and master of arts degrees.

A native of Lubbock, Texas, McNeil

was president of the Baylor Baptist Student Union and has served as a Baptist Student Union summer missions representative in Thailand in 1965 and as a Home Mission Board summer worker in Massachusetts and Rhode Island in 1964. (BP)

### ENGLISH SERVICES BEGUN IN BRUSSELS

English-language Baptist services are now held on Sunday evenings in Brussels, Belgium, using the facilities of a French-language Baptist church. Attendance ranges from 15 to 20 persons, mostly English-speaking civilians living in the Belgian capital, a centrally-located city of just over 1,000,000.

R. T. Buckley, of Picayune, Mississippi, Southern Baptist missionary appointee, will lead the services temporarily while awaiting an entry visa to Pakistan.

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## Kentucky Missionaries Begin Leaves, Return to Fields

Several native Kentuckians and former residents of Kentucky who are SBC overseas missionaries are beginning furloughs or returning to their places of service this summer after stays in the United States. Following are individual reports on the missionaries involved in these changes.

MRS. ERNEST BROWN, SR., the former Marian Smith of Shepherdsville, and Mr. Brown have moved to Marietta, Georgia, from Louisville. They are on furlough this year from missionary service in the Bahamas. Their address at Marietta is 1014 Atlanta Road.

JOHN M. CARPENTER, former pastor of the Oakland, Kentucky, Baptist Church, and Mrs. Carpenter arrived in the United States during June for furlough. They are missionaries to Liberia and may be addressed during furlough at P.O. Box 905, Toccoa, Georgia 30577.

ALBERT B. CRAIGHEAD, former pastor of the Ekron, Kentucky, Baptist Church, and Mrs. Craighead arrived in the United States from Italy this month for a short furlough. They were appointed missionaries in 1951.

MRS. CHARLES N. EVANS, the former Elizabeth Young of Balkan, Kentucky, and Mr. Evans have moved from Corbin to East St. Louis, Illinois. They are on furlough this year from Kenya, East Africa. At East St. Louis they may be

addressed at Parks College, Box 455.

MR. AND MRS. ROBERT W. FIELDS, native Kentuckians and missionaries to Israel, arrived in the United States during June for furlough. He was born in Covington and grew up in Livingston; she, the former Edwina Wehrmeyer, was born in Covington and grew up in nearby Fort Mitchell. During furlough they may be addressed at 251 Brookwood Avenue, Hamilton, Ohio.

MRS. W. MAXFIELD GARROTT, the former Dorothy Carver of Louisville, and Dr. Garrott are in the United States for a short furlough. Missionaries to Japan, they will be studying at Southern Baptist Theological Seminary at 2825 Lexington Road in Louisville.

MR. AND MRS. HUBERT L. HARDY, JR., both native Kentuckians, returned to Chile last month following a furlough in the United States. He is a native of Fulton, and she is the former Nell Brown of Madisonville. Their address is Casilla 50-D, Temuco, Chile.

EUGENE L. LEFTWICH, former pastor of Mt. Zion Baptist Church in Elliston, Kentucky, and Mrs. Leftwich arrived in the United States from Nigeria this month for a furlough. They may be addressed c/o Mrs. R. Kammler, Route 2, New Athens, Illinois.

DR. AND MRS. TRUMAN MAYS of Kentucky have returned to the United States following service as missionaries to Ni-

geria. He is a native of Corbin, and she is the former Wanda Wolfe of Williamson, West Virginia, and South Williamson, Kentucky. At the time of their appointment by the Foreign Mission Board in 1966 he was assistant professor of surgery at the University of Louisville School of Medicine. They may be addressed at 3805 Elmwood, Louisville.

WALTER B. MCNEALY, a native of Catlettsburg, and Mrs. McNealy left Brazil last month for furlough in the United States. Their address is 196 Jules Avenue, New Orleans, Louisiana.

MRS. J. JARRETT D. RAGAN, the former Charlotte Bruner of Louisville, and Mr. Ragan are now back in Malaysia after a furlough in the United States. They are SBC missionary associates to Malaysia, and may be addressed at 53K Choong Lye Hock, Penang, Malaysia.

MRS. J. LESLIE SMITH, the former Edna Broadley of Hebbardsville, Kentucky, and Mr. Smith left Indonesia last month for a furlough in this country. During furlough their address will be c/o Mrs. Cooper Broadley, Route 3, Box 280, Henderson, Kentucky.

DR. AND MRS. ROY B. WYATT, JR., from Colombia will be at 640 Upland Road in Louisville during their furlough this year. At the time of their missionary appointment in 1953 he was serving as pastor of Ballardsville Baptist Church in Crestwood, Kentucky.

## South American Nations Prepare for Americas Crusade

The Crusade of the Americas is "on the lips and in the hearts" of Baptists in Argentina, Chile, Uruguay, and Paraguay, declares Samuel O. Libert, of Argentina, regional coordinator for southern South America for the hemispheric evangelistic campaign to culminate in 1969.

Summarizing Crusade activities in the

cono sur (south cone) for the past year, Mr. Libert reports that Uruguayan Baptists are dedicating 75% of the income of their national convention to Crusade efforts. During the year they distributed 156,021 Bible portions, including more than 10,000 Gospels given out in a personal witness effort during a laymen's conference in Montevideo last October.

Montevideo pastors meet each Saturday to pray for the Crusade.

Paraguayan Baptists are reaching out to their countrymen via the mass media. Denominational leaders have written a series of articles about Baptist beliefs which is appearing on Sundays in leading newspapers.

Chilean Baptists prepared for their part in the hemispheric endeavor with a national evangelistic campaign in 1967.

In Argentina more than 260 churches and 22,000 Baptists are engaged in the Crusade. "A revival is spreading over the country," Mr. Libert asserts.

## Harlen McGinnis Enters Full-time Evangelism

W. Harlen McGinnis, former Kentucky Baptist pastor, has resigned the

pastorate of Sierra Norwood Baptist Church in Miami, Florida, to enter the field of full-time evangelism. He will make his headquarters at Vine Grove, Kentucky.

McGinnis attended Georgetown College and received the B.D. degree from Southern Seminary at Louisville. He and his wife served as SBC missionaries to Nigeria and Ghana, Africa, for eight years.

The evangelist is well known in Kentucky and other states for the evangelistic meetings, youth retreats and Bible conferences he has led in churches during the past several years.

He presently has a radio ministry over stations WFIA in Louisville and WGOG in Boca Raton, Florida.

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## Former SBC Leader is Honored For Colombian Peace Corps Work

The director of the Peace Corps for Colombia, and former Southern Baptist leader, Bill Dyal, has received a top medal from the Colombian government in appreciation for the work of the Peace Corps.

Dyal was director of organization for the Southern Baptist Christian Life Commission in Nashville, Tennessee, before coming to Bogota to direct the Peace Corps operation about one year ago.

It is believed to be the first time in Colombian history that such a high award has gone to a North American.

The gold medal, called the Francisco de Paula Santander award, was established several years ago to honor people and organizations who have distinguished themselves in service to education or who have made important contributions to the national culture.

Presented in a televised ceremony at the Presidential Palace, President Lleras pinned the medal on Dyal and paid tribute to the work of the Peace Corps.

A newspaper in Bogota observed that it was fitting that the medal, although honoring the collective contribution

made by Peace Corps throughout the country, was delivered to Dyal personally. "He himself is a symbol of the new Peace Corps perspective which in fact evoked the award."

Dyal became the Peace Corps director in Colombia after many years as a Southern Baptist missionary, field representative in Latin America for the Southern Baptist Foreign Mission Board, associate in the board's personnel office, and as a top staff member of the denomination's social action agency, the Christian Life Commission.

In Colombia, he directs the work of about 650 Peace Corps Volunteers, the third largest number of Peace Corpsmen serving in any nation in the world.

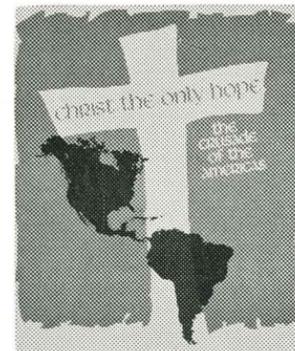
In an interview Dyal said he found great fulfillment in his Peace Corps service, but added that it is a "man-killer job." He expressed confidence in the caliber of highly idealistic volunteers who identify with the Colombian people and have a deep desire to help others.

"The real genius of the Peace Corps is its humanity, and its fight against inhumanity," Dyal said. "This is basically Christian," he added. (BP)



**Dyal Honored**

Bill Dyal (left), director of the Peace Corps in Colombia, accepts the Francisco de Paula Santander Gold Medal from Colombian President Carlos Lleras Restrepo. The medal was awarded for civic service in the field of education. Before joining the Peace Corps administration, Dyal was director of organization for the SBC Christian Life Commission at Nashville, Tennessee.



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