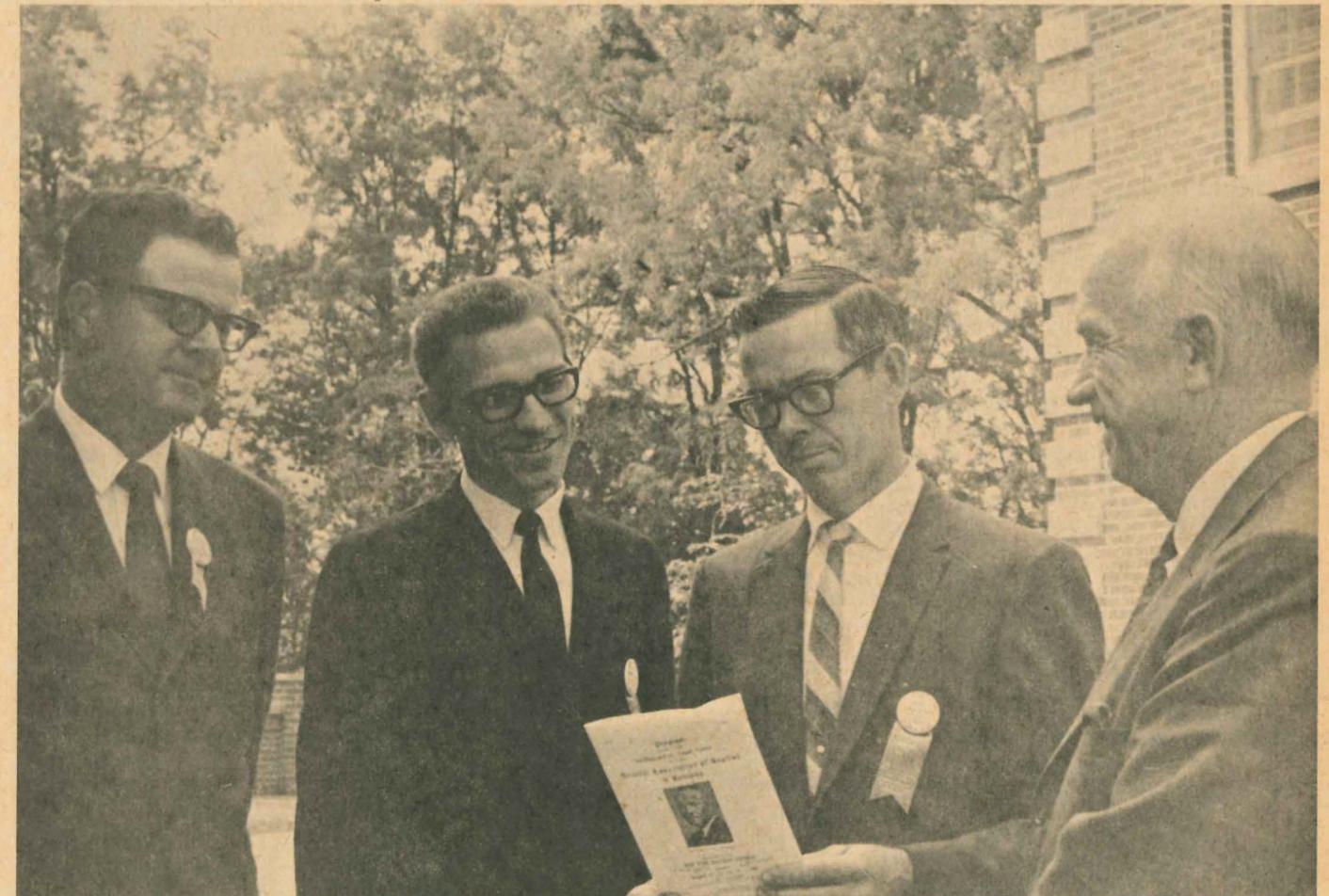




WESTERN

RECORDER

AUGUST 23, 1969



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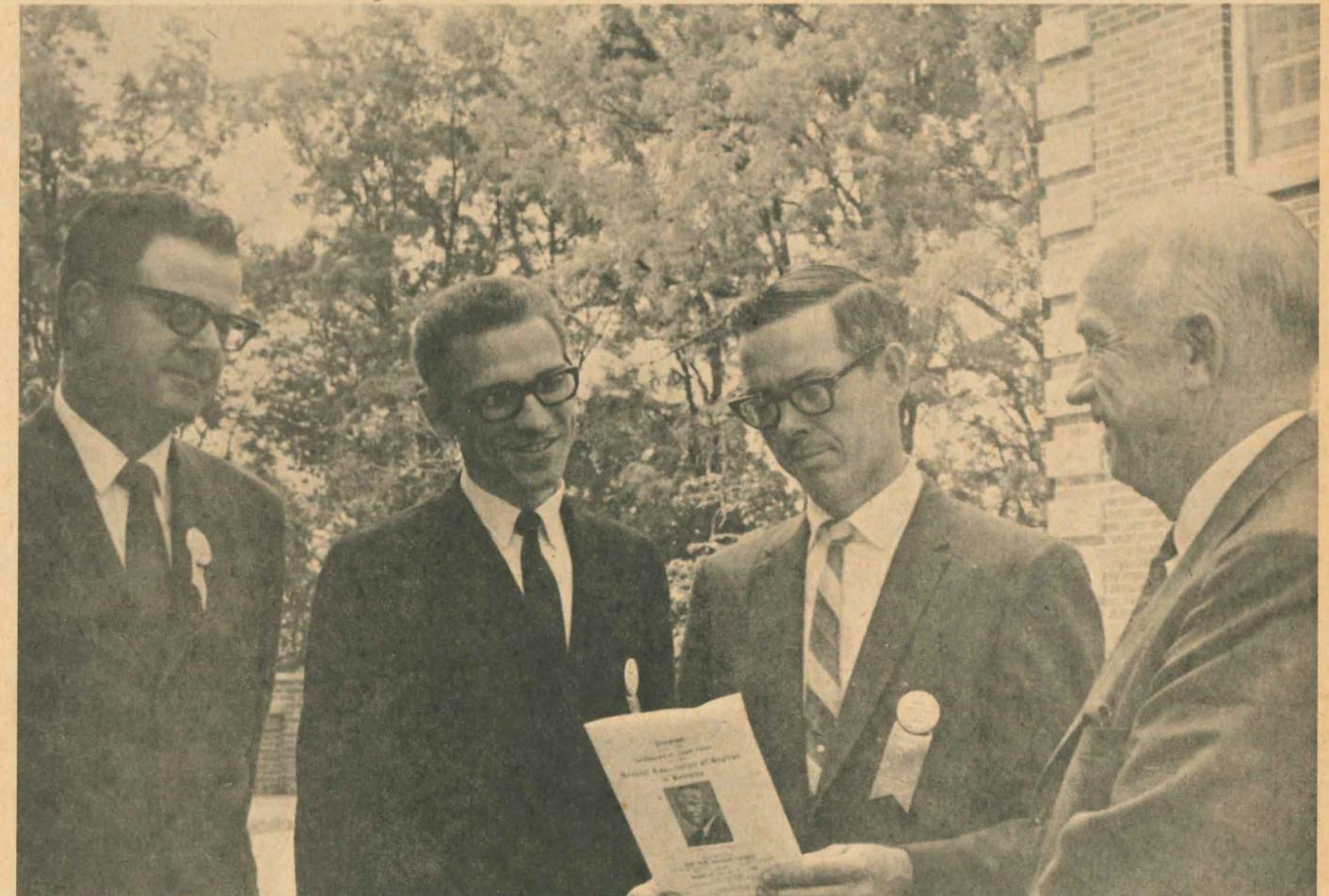
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GLEANINGS FROM THE FIELD

RONALD E. KING, pastor of the Black Lick Baptist Church of Glen Dean, Kentucky, was ordained to the



Gospel ministry by the First Baptist Church of Donaldsonville, Georgia, on Sunday, August 10. King is a graduate of Mercer University and has completed his first year of work at Southern Baptist Theological Seminary, Louisville, toward a master of divinity degree.

A NEW PAMPHLET entitled "Issues and Answers: Pornography" has been prepared by the Southern Baptist Christian Life Commission. It is available from The Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219, at the quantity price of \$4.00 per 100.

CARLOS GRUBER, the widely known musician evangelist, will participate in an associational wide revival in Whitley City, September 14-21. He will be available for evangelistic service in music or preaching during the two-week period September 22 through October 5. His address is Box 6143, Nacogdoches, Texas 75961.

DAVID PUCKETT was licensed to the gospel ministry August 6 by the Hopewell Baptist Church of Jeffersontown. A junior at Eastern Kentucky University, Puckett is the son of a deacon in the Hopewell Baptist Church.

CHARLES SAYLOR, pastor of the First Baptist Church of Walton, Kentucky, was the guest speaker at the annual Homecoming sponsored by the Hopewell Baptist Church of Jeffersontown, August 10. Saylor is a former pastor of that church.

THE YOUTH MUSIC WORKSHOP held at Ridgecrest Baptist Assembly in June had two Kentuckians on the teaching staff. They were Perry Carroll, a student at Southern Seminary, and Mrs. John Cook, former music director at First Baptist Church, Mayfield.

ROBERT S. COOK, adult consultant in the Sunday School Board's church training department, has been named secretary of the Training Union department of the Florida Baptist Convention.

DONALD W. BOGIE, a native of Frankfort, will join the sociology department faculty of Georgetown College this fall according to a recent announcement by Dean Carl Fields. A graduate of Georgetown College, he holds the master of arts degree from the university of Kentucky. His teaching experience includes



teaching assistant and graduate assistant at University of Kentucky.

B. G. OLSON, acting president of William Jewell College in Missouri, has resigned to become director of special projects for Northwestern University. He came to William Jewell, a Baptist school, in 1967 as executive vice president and has been acting president for the past year.

L. PALMER YOUNG, pastor of South Louisville Christian Church, will speak to the area-wide prayer meeting for the Ford Philpot Greater Falls City Crusade Sunday, August 24, at 3:00 p.m. The prayer meeting will be held at Jones Memorial Presbyterian Church, 2330 Algonquin Parkway, Louisville. The Crusade is scheduled for October 19-November 2.

GEORGE S. MUNRO, pastor of First Baptist Church, Fort Thomas, will deliver the commencement address at Cumberland College summer commencement ceremonies. Graduation exercises will begin August 23 at 8:30 p.m. A native of New Zealand, Munro has been a trustee of Cumberland College since 1955.

M. M. McFARLAND, former missionary for Union Baptist Association, died August 9 in Atlanta, Georgia. He was 82. He was also the former pastor of Oak Ridge Baptist Church of Taylor Mill. He had lived in Georgia since his retirement.

GEORGE HOUSTON DOUGLAS, JR., former pastor of Pleasant Grove Baptist Church in White City, died recently in Memphis, Tennessee. He was 44. At the time of his death he was pastor of the Tunica Baptist Church, Tunica, Mississippi.

THE GREATER ASHLAND CRUSADE closed August 10 with an attendance of 3,500. Total attendance for the two-week effort reached 35,000. A total of 4,492 public decisions were recorded. Included in this number were 124 professions of faith and 55 young people surrendered to full-time Christian service.

DON PINSON was ordained to the gospel ministry Sunday, August 10, at the Mouth Card Baptist Church. A student at Pikeville College, he currently serves as pastor of the Feds Creek Baptist Mission sponsored by the ordaining church. Pinson was music director of the Mouth Card church when the mission began and he was asked to serve as pastor. In April of 1968 he was licensed to preach.

"SUNDAY SCHOOL Program Resource Package 1969-70" is now available at Baptist Book stores. According to state Sunday School secretary Roy Boatwright, this new material replaces the former "Sunday School Superintendents Package." He described it as an invaluable aid for Sunday School workers.

The Way In Which Pastors Are Called

Gaines S. Dobbins

Before me is an invitation to take part in a commemorative service at Eastern Parkway Baptist Church, Louisville. The church is celebrating the twenty-fifth anniversary of the pastorate of Roy L. Puckett. Regretfully, I cannot attend.

Twenty-five years ago I served as interim pastor of Eastern Parkway. A part of my responsibility was to help find a pastor. Repeatedly the pulpit committee reported "no progress." Together with some of the members, I grew impatient. Why the delay?

The church had agreed that there would be no "candidating," no "trial sermons." Several men had been under consideration but they gave no indication of interest or seemed unsuitable. At the request of the committee, I ventured to recommend Roy Puckett, in whom I had every confidence. The committee visited his church, made careful inquiry, and brought their unanimous recommendation that he be presented to the church with a view to a call. The deacons approved. The decision, with details, was transmitted to Brother Puckett and his favorable reply was awaited. He responded, indicating his deep interest, but hesitated to make a commitment. He did not say why.

The committee and deacons asked me to meet with them again. What should be their next step? I raised the question of financial support and was informed that the church was offering the same salary paid the former pastor. Inquiry disclosed that the former pastor, now retired, owned his home and had some personal source of income. We were beginning to come out of the depression, prices were rising, and I frankly confronted committee and deacons with the inadequacy of the salary being offered. "I'm sure this is not a primary consideration with Brother Puckett," I said, "but in fairness to himself, his family, and the church, he must take it into account."

"Let's get pencils and paper and do a little arithmetic," I suggested. What will rent cost? How much for food, clothing, car expense, incidentals? Item by item they agreed on reasonable estimates. Totaled, the amount was almost twice what was being offered! The deacons looked at one another silently, thoughtfully. Finally I said: "Look at this good man's alternatives: (1) He may decline to come; (2) he may come and get a job to supplement his income or his wife may work; (3) he may run hopelessly into debt."

One deacon said, "I'll double my subscription." Others joined him with various increases. They agreed to take

their report of the increased salary offer to the church, with cards distributed indicating increased pledges. The new budget was over-subscribed, the pastor came, and for twenty-five years he has helped the church, under God, to become one of Louisville's finest!

Invited once to lead a pastors conference on "The Pastorate—the Long and the Short of It," I ventured to tell this experience of the call of Roy Puckett to Eastern Parkway. In the discussion that followed, a pastor said he was tempted to move that I be employed by the State Mission Board to visit churches in process of trying to find a pastor and guide them through the procedure I had described. Of course he spoke in jest, but I've often wondered why an appointed committee of the District Association might not make its services available for such guidance.

More recently I led a discussion with a group of college ministerial seniors. The subject was: "Today's Pastorate—Fulfillment or Frustration?" More than half of them were reluctant to commit themselves to the pastoral ministry. Pressed for reasons, they put financial frustration near the head of the list.

They assured me that they were not money-minded, but as practical idealists they hesitated to enter a vocation that probably would not support them adequately, compelling them to supplement their income by "moonlighting" or otherwise limiting their usefulness through forced penuriousness. The larger churches, they admitted, do pay living salaries; but the smaller churches to which they would likely be called usually do not. Better, they concluded, seek fulfillment of their ministry in some other field than the pastorate.

The average length of pastoral service in the Southern Baptist Convention is now estimated to be about four years. This ought not so to be. The short pastorate handicaps the pastor, disrupts the normal life of his family, tends to stultify the growth of the church materially and spiritually and weakens denominational support. I should like to think of the twenty-five year term of service of Roy Puckett at Eastern Parkway—with more years of usefulness yet ahead—as normative rather than exceptional. If this ideal is realized, an essential factor will be the careful, prayerful, practical, sensible, Spirit-led way in which pastors are called.

CPE—Exploring The Unknown

By Charles Wilcox

Charles Wilcox, superintendent of missions for Three Forks Association, has begun a year's training program with the Hazard Appalachian Regional Hospital. Wilcox serves as Chaplain of the hospital while on temporary leave from his associational post. In the following article he explains some of the reasoning that led him to initiate this program.

Clinical Pastoral Education is that learning experience which pastors and other church related workers have, usually in a hospital setting, but always under direct supervision. It is learning that takes place in interpersonal relationships and one learns to apply this knowledge in other areas of life.

Perhaps most ministers go through the experience in life of trying to establish their own identity and as they do they learn how to do "their own thing." As he learns this, he finds fulfillment, satisfaction and a sense of security; at least enough security that he begins to search out the unknown for himself.

It is in the experience of Clinical Pastoral Education that I have found an opportunity to explore the unknown. I have found in the experience a sense of satisfaction and fulfillment which has

been very meaningful. It has been meaningful because it has opened doors of opportunity to look at myself. Quite frankly, I have seen things I don't like, but as I see them, I also have the opportunity to work on them and this is where the experience becomes so meaningful.

C.P.E. has opened new doors for the improvement of my own ministry. It has given me the opportunity to learn more about people; it has taught me how to be more aware of their needs. The more aware we become of their needs the more likely we are to assist in meeting those needs.

I feel C.P.E. has given me an enlarged concept of the role of the minister. That enlarged concept consists of a deeper personal involvement with people as opposed to a pulpit ministry. For the most of us, perhaps, the only thing we think of when the word minister is mentioned is the sermon. I believe the sermon can be more effective when there is also a personal involvement of the minister and his people. This deeper involvement becomes, not only supportive, but also redemptive. I feel that it is in this kind of relationship that the minister truly becomes the "minister of reconciliation."

WESTERN RECORDER

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

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The Drive for Aid to Parochial Schools

While the friends of public schools are sleeping the champions of state aid to parochial schools are working day and night. The result could be huge sums of Kentucky tax money eventually going to religious and private schools in Kentucky.

The next showdown will come in January 1970 when the Kentucky General Assembly convenes. But we don't have to wait until then to know what is being planned. As early as last May *The Catholic Record*, the Louisville archdiocesan newspaper, reported the plans of the leaders of an organization known as Citizens for Educational Freedom (CEF).

Robert Hoffman, chairman of the Kentucky federation of CEF, says a bill to provide free textbooks for nonpublic elementary school pupils will "very definitely" be introduced. This would take about \$250,000 a year. Hoffman feels such legislation has a good chance to pass. At the same time he admits that free textbooks is not the ultimate aim, but only the first step. The eventual aim is to secure state aid for parochial schools on a per pupil basis equal to that received by public schools.

That this is the ultimate goal is borne out by a news release August 14 from the Catholic School Board of Louisville. Thomas J. Casper, superintendent of Louisville Catholic schools, says the Kentucky legislature will be asked to permit a "purchased-services" program under which the state would pay parochial schools for giving instruction in nonreligious subjects. This means the state would actually pay parochial schools to teach Catholic students in subjects which are not religious.

Another form of public aid to religious and private schools being sought is state tuition grants to college students attending nonpublic colleges and universities. According to this plan each student would receive a tuition grant from the state to be used at any college he chooses.

Mr. Hoffman is not so sure about the chances for such legislation to succeed. He says this plan might have to wait until the legislature is reapportioned, giving greater representation to urban areas.

If tuition grants from the state to every elementary, high school and college student in religious and private schools are secured, the cost would be tremendous. The last available figures (1967-68) show that in Kentucky there are over 72,000 pupils in private and parochial schools and 21,000 students in private colleges. Nearly all of those in nonpublic elementary and high schools are Catholics. Think of what a blow this would be to Kentucky public schools which are already hurting for funds.

State aid to parochial schools would seem to be prohibited by the Kentucky constitution. Section 171 of the Kentucky constitution says that state tax can be levied for "public purposes only." Section 189 clearly prohibits church-related schools from using funds appropriated for "educational purposes".

But we cannot always count on a strict interpretation of the state constitution. A case in point is the Kentucky Court of Appeals ruling several years ago that county fiscal courts could pay for transportation for parochial pupils if they chose to do so. The ground for this decision was that county court funds were not appropriated for educational purposes and were not subject to the constitutional prohibition.

The drive for full and equal support for church related schools from the state and federal governments is relentless. Private and parochial schools are in a real bind so far as finances are concerned and many of them face closing unless help comes soon.

Partial success has already been realized by parochial schools so far as federal help is concerned. Church related schools now participate in federally subsidized lunch programs, in health services, in library books, in special educational equipment and in several other programs.

Should anyone oppose state aid to private schools? Definitely so! Our forefathers were wise enough to write into the United States and the Kentucky constitutions guarantees of separation of church and state. They had seen first hand the evils of state supported religion and they wanted to spare future generations of this evil.

What are we to do? We cannot always count on

the courts for a strict interpretation of the constitution. We should use our influence to keep such legislation from being passed.

Every concerned person in Kentucky should con-

tact his state representative and senator. Inform them of what's coming if they do not already know. Ask them to oppose all legislation which would channel state tax funds into private and parochial schools.

We Need Each Other

Someone has compared a church to a hospital where Christian soldiers return from life's battle lines to have their wounds bound up. From the healing church they go back into the world to do battle for the Lord.

This is a meaningful and ideal concept of a church. The trouble is most churches are not ideal. The truth is that one is as liable to be wounded in the church as he is in the world. In too many instances in churches we hurt each other rather than help each other.

Paul enjoined the Galatian Christians to bear one another's burdens and so fulfill the law of Christ. The early Christians lived in a hostile world and many of them were disinherited by their families when they became Christians. The one place they could expect encouragement and help was in the fellowship of other Christians.

So it ought to be today. A fellowship is not just enjoying each other's company. It is the sharing of those united in a common endeavor. This sharing

has to do with all the experiences of the group. A church should be a place where we can share our bad days as well as our good ones and where our depressions and discouragements are shared as well as our joys.

It's a rough world we live in today and many are our wounds. We desperately need the love and concern of each other. Many broken hearts and wounded spirits are longing for the healing of genuine love.

Many relationships that once were meaningful have disappeared in our modern urban society. The rural school is no longer a bond nor is the neighborhood spirit any longer present in many places. We don't even know our neighbors many times to say nothing of leaning upon them for strength.

What a wonderful experience it would be if fellow church members could be completely open to each other. Then our churches would be spiritual hospitals dispensing much needed healing.

BAPTIST FORUM



CHRIST AND VIET CONG

Dear Editor:

If Christ walked down the aisle of your church with his arm around a North Vietnamese soldier, what would be your reaction?

Christ commanded us two thousand years ago to love our enemies, do good to those who hate us, and pray for those who abuse us.

Christ was crucified. Since Christ's crucifixion, people have progressively forgotten more and more of Christ's dictates. Christians seem to often forget that, although Christ died on the cross, He arose three days later. People evidently believe that, because Christ's presence is not visible or audible, He is not here with us.

If Christ did walk down the aisle of your church one Sunday morning with his arm around a Viet Cong, would you insist upon killing your enemy? Would you stone them both? Would you renounce Christianity because Christ con-

sorted with the enemy? Or, would you kneel and pray for forgiveness from them both?

If you would insist upon killing your enemy, stoning them both, or renouncing Christianity, you may as well start insisting, stoning, and renouncing, because, whether we like it or not, Christ consorts with the enemy daily. Our Christ is a living Christ.

If you would kneel and pray for forgiveness from them, you were probably one of the few that didn't need to.
Louisville, Kentucky L. A. Frazier

WHY HAVE WESTERN RECORDER

Dear Editor:

I noted in a recent copy of the *Recorder* that some of the churches have taken the *Recorder* out of their budgets. This seems short sighted. Participation in any activity is dependent upon knowledge of that activity. If a church wants to enlist the support of all its members or any of its members in a total mission program it seems logical

that a denominational news media would be the logical way. Of course, if a church thinks that the Kingdom begins and concludes with their church that is something else.

We subscribe to over a dozen different periodicals of a religious nature. Some have about as much relevancy to our church and its mission outreach as does *Pravda*. Most of these publications go into our library or to leadership in our church. We have one newspaper which goes to every Baptist family on our resident roll. That is the *Recorder*. Here are the reasons I insist it be in our budget:

1. It deals with issues beginning at the closest proximity to my church. Associational, then State, then Convention.
2. It is concise, well structured and easy to digest without wading through a lot of words.
3. Its editorial policy is to tell it like it is and I think this is not only healthy but necessary for a paper to retain any integrity.
4. I like the editor.

There is an awful lot of Baptist ignorance being spread around these days. I DON'T believe that the *Recorder* is a contributor to that ignorance. My word to the pastors who have allowed the removal of the paper from their budget is, "What have you put in its place to tell it like it is to your people?"

Harlan Baptist Church Earl S. Bell

Three Kentuckians Among 62 Journeymen FMB Commissions

Three Kentuckians were among the sixty-two young men and women assembled at First Baptist Church, Richmond, Virginia, on August 7 to testify to a commitment and to receive a commission.

Their commitment—to “grow in concern and service and share in some way the unconditional, accepting love of God in Christ,” said Fred Young, of Sikes, Louisiana, one of seven who spoke for the group.

Their commission—to work overseas alongside career missionaries for two years in jobs for which they have had special training.

Two Kentuckians will serve in Liberia. They are Jica Allen of Henderson and Rita Anderson of Louisville. Diane Williams of Winchester will spend two years in the Philippines.

They are the Southern Baptist Foreign Mission Board's fifth contingent of missionary journeymen. Within a few days they leave the States for 29 countries where they will serve in 13 vocations, including teaching, nursing, social work, student and youth work, office work, publications, and medical technology.

They spoke briefly of their hopes for the next years to family, friends, and church groups gathered for the service.

“As a journeyman I have found a way, for two short years, to try to live out my dream of mutual understanding between persons—my dream and God's dream,” said Mary Lynn Anderson, of Lubbock, Tex.

Phyllis Cornwell, of Greeneville, Tenn., declared a desire to lose herself in her work and to gain ability to better communicate her Christian faith.

Rogers M. Smith, administrative associate to the executive secretary of the Board, said to the young people, “You go out as individuals, as U.S. citizens and as Baptists, but first and foremost you go out as Christians to share the message of Christ.”

The journeymen had just completed eight weeks of intensive training at Virginia Intermont College, Bristol, under the leadership of Dr. Stanley A. Nelson, director of the Missionary Journeyman Program, Robert W. Fields, missionary on furlough from Israel and director of this year's training, and a rotating faculty of more than 70. They were in Richmond for two days, climaxed by their dedication service.



Dead Line (?)

We have been saying that August 31st is the dead line for remitting by church treasurers to the Kentucky Baptist Convention, Middletown, of gifts for the Cooperative Program and other mission causes. This is because the Convention's Year ends August 31st, and only those gifts which are received prior to that time, or at the latest—postmarked by August 31st—can count toward the goal for this year. This is most important to our collective commitments to every agency and department in Kentucky, and to every mission board and agency in the Southern Baptist Convention. Remember, August 31st.

But is August 31st a “dead” line? Or a live line? Technically, it is a dead line in that it cuts off at that time, and is no more in the year 1968-69 which ends August 31st for our State Convention of churches. But, in terms of the gifts which the churches will send to and through the Convention, it is truly the “live line”, the life line of missions in Kentucky and around the world. Every missionary, every denominational worker knows that the Cooperative Program is our life line which makes it possible to share the love of Christ with lost and lonely people everywhere. They know, too, that what they share, when received by faith, is eternal life and growing into the “abundant” eternal life of which our Lord speaks in John 10:10.

Collective Commitment

Isn't it wonderful that individual Baptists are joined by the Holy Spirit into churches, where their individual commitment is joined to that of others in a given church? Together, they can do things which a single Christian cannot do. The church is fellowship of saved, committed Christians under orders of their Lord to “preach the gospel to every creature”, every nation. Surely, there is joy and strength in the words of the old hymn in church fellowship; “Blest be the Tie that Binds our Hearts in Christian Love.”

In like manner, the Baptist churches band together in our State Convention to do things together which no one church could do alone. As messengers to the state convention, we commit ourselves to goals for the Cooperative Program—our Kentucky and our Southern Baptist, mission program. The Convention is just as strong as the individual church feels its “collective commitment” to reach the state goals.

—Harold Sanders

Staff Changes

Kuhnle Resigns Immanuel, Yarbrough Leaves Georgetown

H. B. Kuhnle has resigned as pastor of the Immanuel Baptist Church in Lexington. The resignation, effective August 31, was read to the congregation on Sunday, August 3.

When asked to explain the somewhat surprising resignation, Kuhnle explained that he reaches retirement age next spring anyway and he felt he should get out at this time. He said consideration of his health led him to resign now. He is in good health and wants to stay that way. In his pastor's paragraph in the church bulletin, Kuhnle told the members it was not a hasty decision but had been under consideration for a year.

Kuhnle says he is not retiring but only changing pace. He has not been called to another church but will be available for supply and interim work. He will continue to live in Lexington.

He was born in Chicago but has spent most of his life in Kentucky. He received his training at Samford University in Birmingham and at Southern Baptist Theological Seminary in Louisville.

In denominational responsibilities Kuhnle has given 20 years to the Kentucky Baptist Hospital ministry. He has served on the hospital boards in Louisville and Lexington and also on the Kentucky Baptist Hospital Commission.

Kuhnle's Kentucky pastorates include First Baptist Church, Danville; 23rd and Broadway, Louisville; and Third Baptist, Owensboro. He was an army chaplain for two years, 1945-46.

He also served as vice president of the Kentucky Baptist Convention and is presently a Kentucky member of the Southern Baptist Executive Committee.

Albert A. Bentley came from Bulls Gap, Tennessee, to be the pastor of Southside Baptist Church in Middlesboro, Kentucky, in Bell County Association.

Allen Black resigned the Zion Baptist Church of Green Valley Association. He has accepted the pastorate of Roland Memorial Baptist Church in Muhlenberg Association.

Charlie Browning is the new pastor of Liberty Baptist Church in North Concord Association.

Leon Chilton has resigned the Walnut Grove Baptist Church in Bethel Association, effective the first of September. He plans to move back to Texas, his home state.

Truman Cochran is the new pastor of Mitchellsburg Baptist Church in South District Association. He came to this pastorate from the First Baptist Church of Hillsdale, Michigan.

The new pastor of Olive Hill Baptist Church, Blood River Association, is C. J. Dexter. He came from Clarksville, Tennessee, to the Olive pastorate.

Miss Jean Fairfax resigned as Director of Day Care for the Baptist Center in Louisville. The Baptist Center is a project of the Long Run Association of Baptists, Louisville.

Troy E. Fields resigned his pastorate at Sinking Valley Baptist Church in North Concord Association.

Grover Gambreal has resigned the Mt. Gilead Church at Allensville in Bethel Association. He has moved to Kansas City to attend the Midwestern Seminary.

Jack Hatfield is a new pastor of Providence Baptist Church, Clark County, in Boone's Creek Association.

Robert Herring is the new pastor of Hurricane Baptist Church in Little River Association. He resigned the Mississippi Baptist Church in West Kentucky Association to accept the Hurricane Church.

Ronnie Lee has accepted a call from the Hopewell Baptist Church, Jefferson-town, Kentucky, to be the new minister of music and education. Mrs. Lee will serve as organist at Hopewell. They began their duties August 3.

Both are graduates of Cumberland College. Ronnie will attend Southern Seminary this fall.

He is a native of Lynch, Kentucky, and Mrs. Lee is a native of Parisburg, Virginia. He previously served the Winfield Baptist Church in Winfield, Tennessee, while a student at Cumberland College.

Bob Marine resigned the Calvary Baptist Church in Green Valley Association to accept the pastorate of the Grapevine Baptist Church in Little Bethel Association.

The new pastor at Poplar Grove Baptist Church and Himyar Baptist Church is Harold Ray Haynes. Both churches are in North Concord Association.

The new pastor at Lenoxburg Baptist Church in Union Association is Linville Miller. This is the first church he has served as pastor.

Don Mobley has resigned the New Harmony Baptist Church in Ohio Valley Association.

Benjamin H. Moore has accepted the Chevy Chase Baptist Church, Lexington, Kentucky. He was born in Gainesville, Georgia, but regards Georgetown, Kentucky as his home. He is the son of Dr. and Mrs. Dan C. Moore. Dan Moore is the pastor of the Georgetown Baptist Church.



Kuhnle

Moore is a graduate of Georgetown College and has a master of divinity degree from Southern Seminary, Louisville. He has been preaching since he was 15 years old and has been in the pastorate most of that time in connection with his school work.

Mrs. Benjamin Moore is the former Sharon Welch of Georgetown. The Moores have three daughters: one seven, one four and one four months old.

William Nichols has resigned the Airport Gardens Chapel in Three Forks Association to move to Ohio.

Charles Payton resigned the pastorate of Karn's Grove Baptist Church in Daviess McLean Association. He is the new pastor of Zion Baptist Church in Ohio County Association.

Boyd Reynolds resigned the Central Grove Baptist Church in Ohio County Association. He has accepted the pastorate of the Rockport Baptist Church in the same association.

Glenn Yarbrough has resigned as director of religious activities at Georgetown College. In mid-September he will assume the post of state secretary for the Tennessee Baptist Convention department of student work.

Since 1955 Yarbrough has served at Georgetown College. Prior to that, he was secretary of the department of student work for the Missouri Baptist Convention. He has also served as professor at Campbellsville College and pastor of Mill Creek Baptist Church in Bardstown.

Yarbrough, a native of Illinois, is a graduate of Southern Illinois University and Southern Seminary. At the Seminary he earned the doctor of theology degree in addition to the bachelor of divinity and master of theology degrees.

A frequent contributor to Sunday School and Training Union publications, he is also the co-author of a Biblical commentary entitled *Philippians*.

Chester Durham, secretary for the Kentucky department of student work, said the situation at Georgetown was uncertain at the present time.

He indicated that he and Georgetown President Robert Mills would get together shortly to determine how best to fill the vacancy. In the meantime an interim director may be appointed, Durham indicated.



Yarbrough

Baptists Rebuked For Silence

by Beth Hayworth

The 13th annual Religious Liberty Conference concluded its three-day study in Washington, D. C., with reports and debates that rebuked Baptists for being silent on such things as changing abortion laws, the need for responsible dissent and the right of a citizen to object to a particular war on grounds of conscience.

One section of the conference also called on Baptists to work for educational reforms in both public and private schools, especially giving more aid to the disadvantaged and providing equality of educational opportunity for all students.

The findings of the conference are advisory only. The opinions and recommendations will be presented to the Baptist Joint Committee on Public Affairs at its semi-annual meeting in October. Any action taken then will be referred to the eight Baptist groups that make up the Baptist Joint Committee.

Family education

Baptist churches have a responsibility to provide Christian educational programs in such areas as “marriage counseling, family guidance and sex education,” according to the report of the group studying the family.

These programs should provide “adequate scientific information and Christian interpretation and motivation” and may be carried out “in cooperation with other churches, community groups or government agencies . . .” the report stated.

It also emphasized that churches should take an active part in securing legislation concerning the total welfare of families.

Conscientious objector

The responsibility of the church to work to safeguard the rights of the conscientious objector received strong endorsement from the group studying the defense establishment and the rights of citizens.

“Baptists' historic appreciation for the role of conscience in social and personal decisions should be reaffirmed in acknowledging the right of dissent of those who object to all wars and those opposed to a particular war,” they agreed.

The group urged that denominational agencies frame resolutions and distribute them widely to legislators expressing opposition to the harshness of the present treatment of selective objectors, support a provision for alternative military service, and call for abolition of the peace-time draft. (BP)

First White Baptist Church Dually Aligns With National Baptist Group

By **BOB TERRY**
Assistant Editor

History was made Wednesday, August 13, when the first white Southern Baptist church became dually aligned with the National Baptist Convention, a predominantly Negro convention.

The General Association of Baptists in Kentucky, meeting at Fort Springs, voted to accept the Cecilia Baptist Church of Severns Valley Association, as a full member of their association. No opposition was presented to the proposal.

"This is a great day in the kingdom of God," said Herman Ihley, secretary of the department of inter-racial work for Kentucky Baptists. "This is another giant step for mankind."

Ihley told the General Association he hoped this was only the first of several churches that would become dually aligned with both groups.

Eight General Association churches were accepted for membership in the Kentucky Baptist Convention last year. This year several others will be considered at the annual convention.

"We were glad to make this a two-way street," Cecilia Pastor Norris Smith said. "By our presence here we are saying that we want to work together."

After the vote of acceptance, Smith and two of his deacons, Allen Baugh and James Goldsmith, were greeted by each messenger present as they filed by extending a hand of welcome to the new members.

Baugh and Goldsmith said they were "overwhelmed" by the reception they received.

"We didn't really know what to expect," Goldsmith said. "But everybody shook my hand like he meant it."

Baugh observed that every person that filed by had something to say. "They didn't have to do that. They could have said nothing or been 'cold' in shaking my hand but they weren't."

An 80-year-old Negro minister who offered a prayer of thanksgiving thanked God that he had lived to see the "dawning of a new day between whites and Negroes, a day when all men are appreciated for being men."

The idea for dual alignment stemmed from an address Ihley delivered to the executive board on the Kentucky Baptist Convention. Baugh, a member of the board and moderator of the Severns Valley Association, thought such action might be a good idea. At the December business meeting of the Cecilia church he asked that a committee be appointed to study the possibilities of dual alignment. The motion was adopted.

The committee contacted Ihley for information about the implications of dual alignment and what procedures to follow if they were interested.

"We were not going to rush through a thing like this," Smith said, "So we took our time to make sure that everybody understood what we were doing."

In May of this year the committee felt it was ready to ask for formal action by the church. A motion was presented that the church apply for membership in the General Association. However, several questions about doctrine and practice were raised that could not be answered.

It was decided to put the question on the table and ask a representative of the General Association to speak to the church about dual alignment. Also, it was decided that a secret poll of the



"Now it's a two-way street," says Smith

church membership should be made.

The poll results showed 82 in favor of dual alignment, 23 opposed and 20 not sure.

M. H. Gant, pastor of Ebenezer Baptist Church and chairman of a Joint Advisory committee of white and Negro churches, spoke to the Cecilia church in early June. He explained the doctrines of the association and their practices. Smith described Gant's visit as "really smoothing things over."

"To say that all opposition was eliminated would be less than true," the pastor said. "Several of our people still have reservations but we realize that we can work together."

When the final vote was taken in the June business meeting, only 11 votes were cast opposing dual alignment. "This opposition is not hostile opposition," said Baugh. "No one is mad or has quit coming to church. There is a disagreement but we can all live with that and continue to work together."

Smith emphasized that this whole campaign had been led by laymen. He added that no one had a "crusader spirit" about them. "We were simply trying to follow up the implications of our faith," he said.

Goldsmith added that everyone in the church was surprised to learn that no Southern Baptist churches were dually aligned with the National Baptist Convention. "We aren't trying to be first. We're just doing the natural thing."

Baugh added that the church adopted a new constitution last year which said any person could join regardless of race. However, he pointed out, there are no Negro families in the area considered the Cecilia church field.

"This action shows we were not just talking," the deacon said. "We meant

business. Our situation (no Negro families in the area) would have allowed us to do nothing on the whole issue."

But Cecilia Baptist Church has been involved in this issue for some time. Goldsmith remembered the first time the church had a Sunday evening exchange program with the First Baptist Church of Cecilia, a General Association church. "We had 98 people that night," he said, "Normally we had around 60 on Sunday evenings. It was my first time to be in a Negro worship service and I found that they worship much like we do."

Since then the churches have exchanged Sunday evening services on a regular basis.

While Baugh is pleased with the church's dual alignment, he adds quickly that the person the action most deeply affects is the pastor, Norris Smith.

"If a factory worker wants to change jobs tomorrow, no one is going to care if his church is a member of two conventions," Baugh explained. "But if Brother Smith wants to go to another church, plenty of people are going to care."

"There are many churches who will never consider him as pastor because of this action. Others will have severe reservations," he continued.

Smith said he had heard rumblings about doors being closed to him now. Friends told him, he said, that it would be more prudent to wait until he got into a rather large church before leading a church in dual alignment.

"When my wife and I talked about this, we decided that it would be contrary to everything we believe about Christian brotherhood to back away from this issue."

Some people have accused Smith of leading the church out of the Southern Baptist Convention. Others have said the church cannot be as strongly Southern Baptist because it now has divided loyalties.

"We don't think this is so," Smith said. "We intend to continue being Southern Baptists in our faith and practice. We still belong to the SBC and we still plan to support it." Last year the church was eleventh in the state in per capita giving. It has had a standard Sunday School since 1956 and the WMU has received "honor" recognition.

"Only the Lord knows where this will end," said Smith. "We are simply trying to take the initiative to say we want to work together."

Earlier this summer a predominantly white Baptist church in Missouri attempted to become dually aligned with the National Baptist Convention. However, constitutional stipulations prevent this. That church is now a member of the National Baptist Convention only.



The new educational facilities of Lexington Avenue Baptist Church, Danville

Danville Church To Dedicate Building

The Lexington Avenue Baptist Church, Danville, will dedicate its new educational building and renovated existing educational space Sunday morning, August 24. Guest speaker for the occasion will be James L. Sullivan, executive secretary for the Sunday School Board in Nashville.

Constructed at a cost of over \$400,000 the plans were first approved in 1967. Ground was broken in the spring of 1968 with the facilities first occupied on Palm Sunday of this year.

The new building contains over 26,000 square feet of usable educational area. The basement floor houses all of the nursery, pre-school and 1st, 2nd and 3rd grade departments along with storage areas for the departments. Each of the nursery departments has a separate outside entrance into the building. The weekday playschool is also housed on this floor.

The middle floor, which connects with the basement level of the existing

building, houses the departments for the two older adult departments, a modern kitchen, a fellowship hall with a potential seating capacity of over 500, and a small gymnasium equipped with a half-sized basketball floor.

The upper floor houses the rest of the Sunday School with the exception of one adult class and the high school department. This floor is connected to the middle floor of the existing building by a covered walkway.

The former educational space has been remodeled to provide expanded office space for the entire staff, a modern church library, a church parlor, a women's lounge, a conference room, a choir rehearsal room and robe and music storage rooms. A weekday kindergarten occupies the entire basement of the existing building.

William Austin Roberts, pastor of the Lexington Avenue church, said an Open House and Reception would be held in the afternoon from 5:00 until 7:00.

Court Hears Church Tax Case

An important case will come before the Supreme Court at its next session that may affect every church in the United States. The court has agreed to rule on the constitutionality of exempting church property from taxes.

The case was brought before the court by the action of a New York lawyer, Frederick Walz, who owns a 22-by-29-foot parcel of land on Staten Island that is taxed \$5.24 a year, according to an article which appeared in the New York Times.

The lawyer brought his suit because

he contends that tax exemption by churches increases his own property taxes and thus forces him to support churches.

The property is between the backyards of two other properties, contains no buildings, has no access to any street, and is assessed at \$100. Mr. Walz purchased the property in June 1967—the month he began to press the tax case. None of the property owners near the plot of land said they knew Mr. Walz or had ever heard of him. (ABNS)



General Association messengers welcome the new members of their group

A New Look

By Jesse Stricker

State Stewardship Secretary

Why all the concern over "CONCERN"? The answer to this question is linked to the challenges of the 1970's.

In August of this year a program began which hopefully will culminate with the Cooperative Program being forcefully promoted in every church in the Kentucky Baptist Convention. To assist churches toward this goal bulletin inserts, mobiles, missionary prayer moments, sermon material, drama material, filmstrips and other supportive aids have been developed. These may be ordered from the state stewardship department at no cost. Pastors have received, or soon will receive, order blanks for the material.

To symbolize the new approach for the Cooperative Program a new trademark has been developed. It is the picture of the world held in outlined hands with the word "Concern" surrounding it.

The new emblem is aimed at the spirit of the day. Instead of expressing concern in marches, protest rallies and demonstrations, Baptist concern is being channeled into constructive lines in accord with the Great Commission of Christ.

In 1925 Southern Baptists first adopted a Campaign for Concern and named it "The Cooperative Program." Simply defined, the Cooperative Program is evangelism, missions, Christian education, and benevolences all wrapped up in one word, CONCERN!

The Cooperative Program is Southern Baptists' passport of support for over 2,400 foreign missionaries in more than 70 countries and more than 2,400 home missionaries.

The Cooperative Program expresses our CONCERN for the world through the teaching in our six seminaries, the broadcasting of our Radio and Television Commission, and the manifold ministries of other boards and commissions.

The Cooperative Program expresses our CONCERN for language groups, the deaf, and the illiterate in our own homeland. Through our Kentucky Baptist denominational workers in the departments of Sunday school, church training, student ministries, evangelism, missions, Woman's Missionary Union, Brotherhood, music and others, the Cooperative Program says to the world—

WE ARE CONCERNED!

**Informed Baptists
are the
Best Baptists**

CONCERN



**COOPERATIVE
PROGRAM '70**

Ultra-Extremism Saps Country

Religious, political and racial ultra-extremism is eroding the democratic life like tape worms in the bowels of the body politic, sapping its strength and making it sick unto death, a Southern Baptist seminary professor said at Glorieta.

Henlee H. Barnette, professor of Christian ethics at the Southern Seminary in Louisville, told a nation-wide Baptist conference on "Extremism—Left and Right," that both left and right extremists are actually "twin brothers whose mother is frustration and whose father is fear."

"Extremism is a style of life characterized by an irrational response to reality motivated by frustration, fear, and hate," said Barnette in defining extremism at the conference sponsored by the

Southern Baptist Convention Christian Life Commission.

"Jesus was an 'extremist,' but not by this definition," Barnette said. "His 'extremism' was related to love, not hate; faith, not fear; the dignity of man, not his dehumanization."

"The problem," the professor explained, "is to maintain some sort of balance between two extremes. This is the basic issue of the century—how to achieve a balance between the freedom of the individual and the order of the community."

Barnette predicted that unless Americans who stand for peace and progress through democratic means enter more vigorously into the struggle for a more just society, the extremists—both left and right—will continue to flourish. (BP)

Baptist World Alliance Roundup

Kentuckian Succeeds Former Pastor As President

Robert S. Denny, senior associate secretary of the Baptist World Alliance, was elected as general secretary of the world Baptist organization that includes 30 million Baptists in 120 countries.



Denny

both America and Europe, has been the Alliance's general secretary since 1960. He is 66.

Denny, a native of Somerset, Kentucky, has been related to Alliance activities since 1938, and on the staff of the Alliance since 1956. He is 55.

He was elected chairman of the Baptist World Alliance (BWA) youth committee in 1950 when he was then associate in the student work department of the Southern Baptist Sunday School Board, Nashville.

Denny joined the Alliance staff in 1956 as associate general secretary and youth secretary. He has either directed or assisted in the planning of every world-wide meeting sponsored by the Alliance since 1950, and has been active in logistics and financial projects among other roles and duties.

Denny was a campus student director for Baylor University and Louisiana State University before joining the Sunday School Board student department and the Baptist World Alliance staffs.

He is a graduate of the University of Kentucky with degrees in business and law, and holds an honorary doctorate from Georgetown College. He is married to the former Jane Ray Bean, a well-known Southern Baptist student worker who was an international student worker for Southern Baptists, 1955-59.

Former Kentucky pastor

Nordenhaug was asked to stay on the Alliance Staff until October 1970, so he can complete editing of the official report of the Baptist World Congress in Tokyo, July 12-18.

The grey-haired Baptist executive has a varied background, serving as pastor of Baptist churches in Norway, Kentucky and Virginia, editing the Southern Baptist foreign missions publication and serving as president of an international Baptist seminary in Switzerland.

Nordenhaug has been pastor of the First Baptist Church, Oslo, Norway; the Irene Cole Memorial Baptist Church, Prestonsburg, Kentucky; the Vinton (Va.) Baptist Church; and the Rivermont Avenue Baptist Church, Lynchburg, Virginia.

He was editor of *The Commission* magazine, publication of the Southern Baptist Foreign Mission Board in Richmond, from 1948-50, and became president of the European Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, in 1950, a post he held for 10 years.

Resolutions

The Executive Committee of the Baptist World Alliance closed its annual meeting by adopting a resolution on evangelism and reconciliation, and reaffirming two earlier resolutions on world peace, and world relief for the hungry.

The 130 Baptist leaders from 31 countries met for five days of business sessions and study forums, including a new study commission on Cooperative Christianity when six papers concerning Baptist relationships with other Christians were presented.

The resolution on evangelism adopted by the group took note of the need for reconciliation between peoples and nations and between men and God, and called for a world-wide emphasis on evangelism and reconciliation during the 1970's.

World peace

Rather than draw up a new resolution on world peace, the Executive Committee reaffirmed a statement adopted at their 1969 meeting in Monrovia, Liberia, which urged Christians to "quest longingly for peace at every level as we foster peace among individuals, among citizens of various countries, and advocate peace among the world's governmental bodies."

It further asked Baptists to pray "all those working for speedy and just solutions" to the present conflicts in Vietnam, Nigeria, the Middle East, and "other places as well."

The Executive Committee also reaffirmed a resolution it adopted the previous year on relief efforts to help the hungry and starving, urging each member of each Baptist Church in the world "to contribute at least one day's earning" to national or international Baptist relief works to meet the needs of hungry people.

Earlier, Alliance Associate Secretary Frank H. Woyke reported that Baptists had contributed \$101,598 to relief causes through the Alliance during the first six months of 1969, and that the contribu-

tions so far this year had already exceeded the \$96,610 distributed by the Alliance for relief during 1968.

Woyke pointed out that while the Alliance does not have an organization itself to administer the relief funds, it works through existing channels with national Baptist bodies such as those in India, Nigeria and Vietnam.

Study committee

More than a hundred Baptist theologians, mission leaders, educators and others from 13 countries spent 14 hours during five days discussing such matters as Baptist cooperation with other Christians, doctrine, religious education, evangelism and missions, religious liberty and human rights.

Few formal decisions came from the conferences, but the prepared papers were to be made available to other scholars for study and consideration.

The meetings did result however, in a recommendation from the Commission on Missions and Evangelism for an international crusade of reconciliation in the 1970's and a draft by the Commission on Religious Liberty and Human Rights for a Manifesto on Human Rights to be presented for adoption at the Baptist World Congress in Tokyo in 1970.



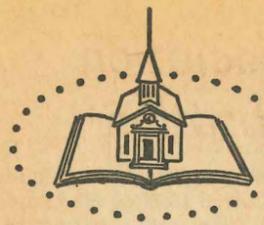
Garrett

principal of the Baptist seminary in Hamburg, Germany.

Thirty-four persons attended the session, discussing a total of eight papers, six written by Baptists, one by a Mennonite, and one by a Roman Catholic.

In the opening session, Garrett outlined three basic guidelines for the studies in Cooperative Christianity between Baptists and other Christians.

The guidelines provided that the study should be as inclusive as possible, that the commission ought to deal both with theological issues considered stumbling blocks to cooperation as well as unity between Baptists and other Christians that might be more readily and easily realized, and that the commission ought to study the history of attitudes toward other Christians and the relations and non-relations which have characterized various Baptist groups throughout the world. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 31, 1969)

LIFE AND WORK SERIES

From Weakness To Witness

John 1:42

When Andrew brought his brother to Christ, the Master said to Peter, "thou art Simon," thus describing what he was by nature—a sinner, weak and vacillating. When He said, "Thou shalt be called Cephas," Christ described what Peter would become—a saint, instructed and established. Because of the strength that he would receive from Christ, he would be able to stand many hardships and terrific persecutions, and at the same time be able to strengthen many other Christians.

Matthew 26:69-72

Peter was in a place of compromise, like many present-day Christians who mingle with the enemies of Christ and seek to hide their identity. Meanwhile, the portress watched him as he sat there warming himself, with the light of the fire shining in his face. Concluding that he was one of the disciples, she accused Peter of being a follower of Christ.

Instead of being truthful and quickly declaring his allegiance to Christ, Peter denied that he was. When others joined in identifying him as a follower of Christ, Peter again denied that he was one of His disciples. That is one of the troubles about lying: one lie calls for another to cover up the first one. Peter had been recognized as a follower of Christ, the very thing he had tried to avoid, and the fact of his recognition had led him to deny twice that he had any knowledge of the Saviour.

Peter went out into the porch, and there another maid announced to those present that "This fellow was also with Jesus of Nazareth," whereupon he promptly repeated his denial with an oath, meaning that he called upon God to vouch for the fact that he was telling the truth. Then, when the crowd accused him and declared that his vocal accent gave him away, Peter went to pieces, cursed and swore that he did not know Christ. Instantly the cock crew and that awoke Peter to the heinousness of his sin.

Acts 2:14, 36-38

Whereas Peter was formerly timid and cowardly, he was bold and brave. This was due to the fact that he was filled with and empowered by the Holy Spirit. When the Holy Spirit holds sway

and controls any life, there is not any room for cowardice and fear.

Peter's sermon was truly a masterpiece. And the fact that he was a re-claimed backslider is abundant proof that God can take even a wayward man and use him mightily in His service and for His glory if only that man will yield himself completely to God.

Peter made much of the crucifixion of Christ. He made it clear to the Jews that they were guilty of two things—they rejected Christ and they nailed Him to the cross. His hearers were convinced of the truth of his message, convicted of their guilt and so filled with the fear of the wrath of God that they cried out, "Men and brethren, what shall we do?" Peter commanded them to repent and to be baptized in the name of Christ. By this he meant to change their minds about Christ, to admit their guilt in rejecting Him, and to believe on Him as their personal Saviour.

Upon their being cleansed from sin, on the basis of their repentance and faith, they were to express that cleansing symbolically by being baptized. After Christ had saved them, they gladly submitted to baptism as an evidence of

INTERNATIONAL SERIES

God's People In Confusion

As long as Joshua lived the children of Israel served God, but, when he and those elders who had served with him and had seen the "great works of the Lord" passed from the scene of action, the people were left without proper leadership. Tragically, they quickly turned to the corrupting influences of the idolatry which was practiced around them. For this folly they had to pay the penalty.

Judges 2:16-19

During the interval between the conquest of the land under Joshua and the establishment of the monarchy under Saul, God raised up leaders in the form of judges, who were primarily adminis-

trative in their work and whom He used to rescue the people from the hands of their enemies as well as to call the Israelites back to Him. When the Israelites turned back to God in penitence, the judges were used of Him to deliver them from punishment. God's judgments were corrective.

These judges were God-called men. They did not owe their position to any human influence. Their task and desire were to be a blessing to the nation in getting it restored to God's favor. They were instruments in God's hand to extricate the people from the abyss into which they had willfully plunged themselves, and to give them another opportunity to obey and serve Him faithfully.

Acts 4:18-20

The Judge ordered the apostles to go outside the council room, in order that the authorities might confer among themselves as to what they should do to and with them. In their desperation, they finally decided that the only thing they could afford to do was to threaten them, and command them not to preach or to teach again in the name of Christ.

It was up to the apostles to decide what they were going to do. So far as they were concerned, the command did not present any problem. There was only one thing for them to do, namely, to go on preaching Christ. They were under obligation to witness for Him. Knowing that they "must obey God rather than man," they left the council chambers undismayed and undefeated. To have heeded the command of the authorities would have been a mark of ingratitude and an act of disobedience to God, as well as a sin against the people, so they refused to be silenced.

Judges 6:11-14

In order to bring the Israelites to their senses and to cause them to repent of their sins, God permitted the roving tribes of the Midianites to overrun their land, to steal their crops and flocks, and to bring them into captivity for disciplinary purposes. For seven years the Midianites oppressed and impoverished them. After this period of chafing under this servitude, the Israelites cried unto the Lord for mercy and for deliverance. Again God showed His matchless grace by hearing their cries and by raising up a deliverer to bring them out of their bondage. The obscure, humble, busy, valourous, brave, and heroic Gideon was that man.

When God called Gideon to become His chosen instrument in accomplishing the deliverance of the Israelites, he was lacking in personal inclination toward the task, but he was given abundant assurance of the Lord's presence. This assurance, in connection with his call, prompted a puzzling question in the mind of this thoughtful man, who had been meditating on the prevailing condition of the Israelites and the reason for it. So, Gideon inquired, "If the Lord be with us, why then is all this befallen us?" It was as if Gideon had said, "If failure and defeat and slavery are marks of the divine presence then the Lord may be with us. But I have been under the impression that victory and freedom and abounding joy are the evidences of His presence and help." However, Gideon was fully aware of the fact that his people had failed to give God an opportunity to do for them what He was able, willing, and anxious to do.

From God Gideon received a commission to deliver the Israelites from bondage. Conscious of his limitations, Gideon cried out in protest against the assumption of such a responsibility. He did not think he was qualified for such a vast undertaking. The assurance of reinforcement was immediately forthcoming. When we know that God has a definite task for us to do, we may rest assured that He will also give us the necessary strength to accomplish it.

Judges 8:33-35

After his great military victory, Gideon tore down the altar which his father had erected for the worship of Baal, and used his influence to turn the people to the worship of Jehovah. He enjoyed a long life, prosperity, peace, and prominence, and wrought wonders for Israel.

Soon after the death of Gideon at a ripe age, the children of Israel again entered that vicious cycle of events—waywardness, rebellion, apostasy, oppression, chastisement, penitence, and deliverance. Repeatedly they demonstrated their lack of gratitude and loyalty to God by relapsing into idolatry, but God did not give them up. In mercy and love He preserved them in order that they might fulfill His purpose.

New Highland, Salem Association Schedules Centennial Celebration

The New Highland Baptist Church, Salem Association, will celebrate its one-hundredth anniversary with special Centennial services on Sunday, August 24, according to Pastor Frank Major.

The program of activities for the day includes Sunday school, morning worship (with Centennial emphasis), a covered dish meal at noon, and an afternoon service at 2 P.M.

William Day, the immediate former pastor of the church and presently pastor of Barren River Baptist Church, Warren Association, will deliver the Centennial message in the morning service. The afternoon service will include congregational singing, special music, recognition of former members and friends, reading of a history of the church, and greetings from former pastors.

Former pastors, in addition to Day, planning to be present are D. E. Jones, presently pastor of South Jefferson Baptist Church, Louisville, Kentucky; Sid R. Morris, presently pastor of High Street Baptist Church, Somerset, Kentucky; and Eddie Hatfield, presently pastor of Parkview Baptist Church, Tulsa, Oklahoma.

The church was established in 1869 under the name of Highland United Baptist Church.

The first building, known as the Highland Church and School, served from 1869 until 1884. In 1884, location of the church was changed approximately one mile and a new building constructed

Merrimac Church Breaks Ground

A ground breaking service was held at the Merrimac Baptist Church, Lynn Camp Association, on August 2. The new building will replace a small one-room structure. The church was established in 1916 but regular services had been discontinued until December 29, 1968. Since then the church has had full-time services and the attendance has gone from 14 in the Sunday school to a regular attendance of 60.

Participating in the ground breaking ceremonies were Dell Sams, Merrimac pastor, Lynn P. Robbins, Lynn Camp Association missionary and neighboring pastors.

The new structure will have two stories and will contain 16 Sunday school rooms as well as an auditorium.

with the name changing from Highland United Baptist Church to New Highland Baptist Church. The 1884 structure served for seventy-two (72) years, until 1956, when the present building was erected. The first parsonage in the history of the church, a brick structure, was completed in 1964.

Four pastors of the church have become foreign missionaries.

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With the climactic year of the Crusade of the Americas more than half gone, top leaders of the hemisphere-wide evangelistic effort are searching for ways to evaluate the results so far, and almost all agree it's an impossible assignment.

The effect and results of the Crusade of the Americas cannot be measured, statistically or otherwise—on this almost all those involved in the crusade agree. But almost all also agree that in their opinion, the crusade is a success.

"The results will be known only in eternity," observed Rubens Lopes of Sao Paulo, Brazil, president of the Crusade of the Americas who first proposed the campaign that involves 24 million Baptists in 32 countries of North, Central and South America.

"You cannot measure the crusade by numbers or statistics," said Lopes in a recent interview. "The Crusade of the

ferent countries felt so much a part of one great movement of God, he said.

The North American coordinator for the crusade, Wayne Dehoney of Louisville, Kentucky, observed that the crusade has become a historical landmark for Baptists, because it has drawn Baptists of 48 different conventions together in a new kind of Baptist ecumenicity.

The Louisville pastor of Walnut Street Baptist Church added that while most Baptists in America do not see this, one of the major results of the crusade has been to give encouragement and a feeling of being part of a marching army to the Baptists of smaller countries who have been battling for years to keep their churches going.

Both Lopes and Dehoney seemed to agree that as a result of the "Cali Declaration" adopted by the crusade's coordinating committee in Cali, Colombia, the three-point objective approved

have accomplished something in all three objectives of the crusade, though there are some pockets where there was not much advancement in the third objective," said C. E. Autrey, director of the evangelism division for the Southern Baptist Home Mission Board, Atlanta.

John Havlik, associate in the board's evangelism division and chairman of a crusade committee on follow-up, conservation of results, and evaluation, echoed many of the views expressed by the other leaders, but had much stronger words about the third objective.

Havlik said one of the weaknesses of the crusade was the tendency to hedge on the third objective. "This was revealed in the little attention given to it in any meetings of the crusade leaders after the Cali meeting.

Another weakness, Havlik observed, was the failure to communicate to the churches the real significance of the

Crusade Results Can't Be Measured

by Jim Newton
Written for Baptist Press

Americas is not statistics—it is a revolution in our methods of evangelism."

Lopes was reluctant to try to evaluate the crusade's effectiveness in North America, but hinted that he felt the response had been greater in South and Central America. "In the USA, I don't know. But in South America, it is a miracle."

Lopes said that the principal result of the crusade has been the integration of Baptist people across racial and denominational and regional lines. He cited especially the way Negro and white Baptists have worked together, and the involvement of different Baptist groups working together on the common task of evangelism.

The crusade also represents Pan American cooperation at its best, Lopes said. Never before have Baptists in dif-

ferent countries gave an added depth to most Baptists' understanding of evangelism.

The three objectives as set forth in the Cali Declaration included: (1) deepening the spiritual life within churches, homes and individuals (2) evangelizing the continent; and (3) establishing true moral and spiritual bases for the betterment of mankind's economic, social and physical welfare.

Lopes said he felt there had been a good balance between the three objectives, although this had come slowly. Dehoney said there was no way to measure this to know, but he believed Baptists have developed "a more socially conscious pulpit and pew."

Two other top evangelism leaders in the SBC were less sure. "I think we

crusade, and to challenge the churches to be creative and innovative in their efforts.

Most of the evangelism secretaries of Baptist state conventions in the Southern Baptist Convention, gathered for a recent conference at Glorieta Baptist Assembly, agreed that the biggest result has been victories in Baptist cooperation.

The state evangelism secretaries were also unanimous in reporting the largest percentage of churches in their state cooperating in a crusade since 1955.

They further said they felt that the crusade had helped better human relationships between Baptists of North America, especially in relationships between white and Negro Baptist conventions. (BP)

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The cattle upon a thousand hills belong to God
—Psa. 50:10

August 6, 1969

Dear Fellow Baptists:

May I have another word with you about the Cooperative Program? This time, as we are moving swiftly toward the close of the Convention year, I am much concerned that we all make an extra effort to reach our budget goal - \$3,950,000.00. Now that is a lot of money! But we are a great people and there are more than six hundred thousand of us.

By the way, that's just about how much more we need - \$600,000.00. A dollar a head isn't much after all. But then, that's why we are short - too many of us have not done our part.

August always is a good month for us. I trust that, in any event, this year will be no exception. Therefore, just a little more from those who have been doing so well, and a reasonable amount from those who have been lagging back, and we will go over the top come August 31. Hey! That's my birthday. Nothing would be a finer present to me than for you and your church to give it to World Missions. After all, every time I'm a year older, you are too. Both of us have one less year left to do our mite for Jesus. Whether we reach our budget goal or not, let us be sure that we've done our best. Then, chances are, there will be "enough and to spare."

Sincerely,

J. T. Miller

J. T. Miller
Your President This Year

Eldon Boone Leaves TU Post Goes To Indiana

Eldon Boone, associate in the state Training Union department, has resigned effective August 31. He will become state secretary for the State Convention of Baptists in Indiana in the areas of Training Union, music and student work.

Boone came to Kentucky in 1966 from Knoxville, Tennessee, where he served as minister of education at McCalla Avenue Baptist Church. Previously he served churches in Virginia, Texas, Oklahoma and Missouri.

A native of Wichita Falls, Texas, Boone holds the bachelor of arts degree from William Jewell College and the master of religious education degree from Southwestern Seminary in Ft. Worth, Texas.

In Kentucky Boone's area of responsibility has been leadership training. This included conference planning and promotion as well as enlistment of personnel, personal counseling with association and local church Training Union



Eldon Boone

workers, and specific teaching assignments.

Boone said that his initial concentration in Indiana will be developing

trained church leaders for the state's 14 associations.

"Because the work is young and still relatively small, I can get to know the workers in all the associations and learn their particular needs. Then, together, we can develop programs to meet them. To me that's exciting," he commented.

Mrs. Boone (Pat) is also well known throughout Kentucky. She is the former Patsy Joyce Sutherlin of Owensboro. For the past three years she has been an approved Junior worker with the state Sunday School department. Mrs. Boone has also led conferences on Junior work at Ridgecrest and Glorieta Baptist Assemblies.

The Boones are members of the Woodland Baptist Church in Middletown. Currently he serves as music director, Sunday School teacher and Training Union leader and deacon. Mrs. Boone is Junior Sunday School superintendent and Training Union leader.

Russian Baptist Persecution Limited Speaker Says

Russian Baptists are using every chance they get to witness for Christ to their countrymen, the chief pastor of the 5,000-member Moscow Baptist Church told delegates attending the Conference of the European Baptist Federation. The conference was meeting in the Stadthalle (City Auditorium) in Vienna, Austria.

Michael Zhidkov, 41, said that "last year, 114 persons were baptized in our Moscow church alone and we have information that the total number of baptisms in the whole Soviet Union was nearly 5,000." Baptism in Russia can be administered only to believers 18 years of age and older.

Although Zhidkov did not say how many Baptists there are in the USSR, they are conservatively estimated to exceed 500,000. This makes them the largest Baptist national group in any part of Europe. They also would make up at least one-third of all European Baptists, east and west.

Zhidkov also described the religious atmosphere in the Soviet Union. "You all know that our country is openly atheistic, yet among its inhabitants are hundreds of thousands of believers to whom 'freedom of religious worship' is guaranteed," he commented.

"Sometimes something is said about persecution of believers in our country.

But that is not so—religion as such is not persecuted in our country but many of you evidently know that a certain number of believers are held in prison," Zhidkov continued.

"And these people think that they suffer for their faith. This conviction they bring as far as to brothers abroad, but it is a mistake," he said. "It must be said that, to our great sorrow, some brothers have differed from us in regard to the methods of our work and decided on a course of open infringement of the laws on religious cults."

This was an evident reference to differences between the Union of Evangelical Christians-Baptists, to whose council presidium Zhidkov belongs, and a group of dissident Baptists often spoken of as the "initiatives." Reportedly 200 or more of the dissenter Baptists were imprisoned. The number of dissenters has been said by some not to surpass 16,000, while others have claimed that their number is far larger.

In a brief review of activities within the Union of Evangelical Christians-Baptists, Zhidkov reported that 30,000 hymnals and 20,000 copies of the Bible have recently been printed. Also, correspondence courses in Bible study have been launched.

The director of the Baptist seminary

in the German Democratic Republic (Eastern Germany) gave additional insight into the Christian witness in the socialist countries of eastern Europe. Adolf Pohl, from the seminary at Buckow, spoke to a group of pastors a day before Zhidkov addressed the full conference.

Pohl spoke on the subject, "The Service of the Pastor in a World Come of Age." He said that socialism had "provided an alternative" to the church for a secular-minded population. "There is no campaign for leaving the churches," he said, but rather the process goes on quietly and undramatically.

"In 1946, 94 percent of the population of the GDR still belonged to a Christian church. Four years later, it was 92 percent. However, in 1964, it was down to 68 percent," Pohl observed. He said that "all areas of human life are being consistently built up without the church—the areas of education and health, of economics and science, of art and leisure, of ethics and politics, and also of the private area and of the emotions."

"The pastor," Pohl said, "stands in the midst of all this." He said that the pastor must learn to serve God "with his mind! This accent is all but missing in the traditional image we have of a pastor." (EBPS)