



WESTERN

RECORDER

NOVEMBER 8, 1969



These lads are among the thousands in the limelight in many Southern Baptist churches during Royal Ambassador Week, November 2-8. The mission edu-

cation program for boys combines mission learning with activities that appeal to boys. This year's theme is "Missions . . . Belief in Action."



FIRST ROCK HAVEN Baptist Church in Vine Grove was recently accepted for membership in the Salem Association. This brings to 20 the number of churches affiliated with Salem Baptist Association.

KEITH KING has been appointed admissions counselor at Campbellsville College. The son of a Baptist minister, King is a current resident of Campbellsville where his wife, the former Gaye Lowry, is a student at the college.

CALVARY BAPTIST CHURCH in Newport has begun a new mission called the Calvary Baptist Mission. It is located at Eighth and Weingartner Streets in Newport. Called as pastor of the new work was Elmo E. Mounce. He was ordained to the gospel ministry by the sponsoring church during special services November 2. Pastor of the Calvary church is John Keith.

CHAPLAIN WILLIAM HOWARD, formerly of Loyall and Owensboro, has been promoted to the rank of Captain in the U. S. Navy. Howard is a graduate of Georgetown College and Southern Seminary. Before entering the chaplaincy, he was pastor of the Bellepoint Baptist Church in Frankfort. Howard is currently stationed at Quang Tri, Vietnam.

NORTHERN KENTUCKY Baptist Association Executive Board recently adopted a resolution expressing firm opposition to any proposed legislation that would grant state tax monies to any parochial or church related institution. The association is composed of churches in Kenton, Campbell and Boone Counties with a combined membership of over 30,000 persons.

RALPH A. PHELPS, JR., former president of Ouachita Baptist University in Arkadelphia, Arkansas, has been named vice president for development at Mercer University in Macon, Georgia. Phelps, 48, presently is vice president and trust officer of Worthen Bank and Trust Company in Little Rock, Arkansas. He is a former professor of Christian ethics at Southwestern Seminary.

RED RIVER Association adopted a resolution recently which put itself on record as opposing state and federal aid to parochial education. Copies of the resolution were forwarded to all state senators and representatives within the area of the association.

OAKGROVE NO. 2 Baptist Church, Goochtown, dedicated its new building with special services Sunday, October 26. The \$20,000 structure was two and a half years in the building. Participating in the dedication was furloughing missionary to Nigeria William Faw, associational missionary Louis Shepherd, and the church's recently called pastor, Kenneth Marler, along with others.

Missionary News

To the field

Mr. and Mrs. Oren C. Robison, Jr., may now be addressed at Baptist Mission, Sinoe County, Greenville, Liberia. Mrs. Robison is the former Martha Boaz, a native of Murray and reared in Graves County.

Mr. and Mrs. David M. Coleman may now be addressed at 148 4th Avenue, Parktown, Salisbury, Rhodesia. Coleman was reared in Guthrie, Kentucky. Mrs. Coleman is the former Linda Gholdston, a native of Scottsville, Kentucky.

Mr. and Mrs. Hal B. Boone may now be addressed at Box 1310, Jinja, Uganda. Mrs. Boone is the former Patricia Held of Owensboro.

NOTICE

Solicitors claiming affiliation with the child care program of Kentucky Baptists have attempted to make door to door collections in parts of the state recently. Ford Deusner, director of the program, emphasized that no person is authorized to make such solicitation. The child care program is funded by the state convention and the Thanksgiving Day offering collected by the churches. Anyone contacted by such a solicitor should contact the police.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Revival Reports

First Baptist Church, Barboursville, was led in revival by Tom Henry, pastor of Bashford Manor Baptist Church in Louisville. Music was directed by Bill Roper, minister of music at the Lyndon Baptist Church. Pastor M. A. Reese reports 12 professions of faith and five additions by letter.

Bullittsburg Baptist Church in Burlington was recently led in revival by John Curry, pastor of Grace Baptist Church in Independence. Gary Griesser from the Hebron Baptist Church, directed the music. Pastor Walter D. Huletter reports five professions of faith and one addition by letter.

Sligo Baptist Church of Pendleton was led in revival by Evangelist Harlen McGinnis of Vine Grove. Church Pastor William R. Smith reports 13 professions of faith and five additions by letter.

Livermore Baptist Church in Livermore was led in a weekend revival, October 3-5, by a Campbellsville College youth team. Team members were Doug Anderson, evangelist; Bob Taylor, song leader; Gwen Thompson, pianist; Janice Cheser, organist; and Betsy Flippo, activity leader. Church pastor James H. Mayes termed the three days "great and wonderful."

Lancaster Baptist Church of Lancaster was recently led in revival by Clyde Chiles and Jim McNeil, an evangelistic team from St. Louis, Missouri. Pastor William G. Humphrey reports 26 professions of faith and six additions by letter.

Aberdeen Baptist Church, Bracken Association, reports a successful revival with F.D. Robison of Lima, Ohio, as evangelist and Ray Mayer of Ashland as song leader. Pastor Lloyd Selters reports many decisions in services characterized by capacity attendance.

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SUBMITTING PHOTOGRAPHS

Cost of making cuts must be assumed by those sending pictures for publication.

Hurricane Camille:

The following paragraph was in an article in The Washington Post concerning the destructiveness of hurricane Camille on the coast of Mississippi and the subsequent floods in Virginia:

What strikes me as ludicrous is the suggestion . . . that we pray for the survivors. If God has a personal hand in all this (which I do not think) why did he permit such death and terror and horror and heartache in the first place, and if he didn't have anything to do with it, what is the basis for the presumptuousness of prayer?

These are old and to some people disturbing questions. Many Christians from time to time have asked the same or similar questions.

The questions can be restated somewhat as follows: (1) How is God related to natural phenomena such as hurricanes and floods? (2) Why pray? As implied in the statement from The Post the two questions are very closely related.

Many are disturbed when natural catastrophes occur because they have a distorted conception concerning the relations of God to such catastrophes. It is unfortunate but much teaching and preaching has led some people to attribute every natural phenomenon to the direct if not miraculous working of the Lord. Many believe that God "sends" the hurricane and the flood.

But these and most other occurrences in the natural order can be explained through the operation of certain basic laws. We know, for example, that there is a "hurricane season," and that there is a general geographic area where most of the hurricanes that hit the United States start or are spawned.

By T. B. MASTON
Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

The Hand Of God?

What is true of hurricanes and floods is true of other natural phenomenon. Laws may be known or unknown that explain these phenomena, but in the natural order there is a cause for every effect.

It is true that God is the creator of the world and of the laws that govern that world. He sees fit, however, with rare exceptions to let the laws operate or function. This gives us a predictable universe in which to live, and most of us would rather live in such a universe.

Some people may contend that the preceding position makes God "an absentee landlord." This is definitely not true. Notice above the words "with rare exceptions." Man cannot dictate the way God works.

When he wants to, God can step into the process and change the operation of his laws. What he has created he can control. When he does step in in some unusual way, which is a rarity, we can be sure that he has some high and holy purpose in mind. In other words, a lower law may be set aside for a higher law.

There is another sense in which God is not "an absentee landlord." We know by the kind of God revealed in the scriptures and particularly by the kind of life Jesus lived that God is concerned about people.

He reaches out in love to people, particularly people who suffer. This is one reason why we can and should pray for the survivors of a hurricane or a flood and for people in general who suffer regardless of cause.

The main thrust of our prayers for our own as well as for others should not be that God will build a wall of protection around them that will shield them from the physical and destructive forces of the world. Rather, the burden of our prayers should be that whatever comes with life that the peace that passes understanding and the grace of God that is sufficient may be ours and theirs.



The Youth Picture Is Not All Dark

There's no reason to doubt it. Youth of this generation have their problems as attested to and described by Joe Burton in the guest editorial this week. And Mr. Burton puts the major responsibility where it belongs—on the parents and the home.

But "permissivism of a generation on the loose" is not the whole story of today's youth. There is another large segment of youth about which we hear too little. The secular news media see to it that we hear of Woodstock, Lewisville and Daytona Beach but youth activities with different emphases go largely unreported.

For example, the news of almost 1,000 Kentucky College youth meeting in Murray on a recent weekend will not be known far beyond the readers of this publication. What happened in Murray, however, is as significant, or more so, than what happened last summer at Woodstock.

The Murray meeting was the Kentucky Baptist Student Union Convention, one of the most meaningful Baptist meetings in Kentucky each year. This year's convention was even more effective than usual. More than 100 of the students made a public commitment of one kind or another. This is not only a reflection on the quality of the program but also says something about the youth of today.

In analyzing the statements of these young people making commitments, Student Secretary Chester Durham and his associates find that most of them are sincerely attempting to give themselves to a complete commitment to the Lord and to serving their fellowmen. They are searching for a meaningful existence they have not yet found.

Admittedly this was a select group of young people of whom the best response could be expected. Their search, however, is typical of the great majority

of young people today who have a deep hunger for meaning they have not found in life. Deep down they want more than luxurious homes, generous allowances and powerful automobiles. Only a small percentage of today's youth is in open rebellion and is resorting to violence. Most of them are honestly searching for a better life.

They are disillusioned and disappointed with what they see in contemporary American society. The material things that parents have worked to provide are not satisfying. Corruption in high places, a bloody undeclared war without principles (at least to many of them) and inconsistency between the profession and the practice of too many of the religious are but a few sources of their disenchantment.

They may bungle in demonstrating for peace but even their mistakes speak of a longing for love and brotherhood. Most of these are not cowards but sincerely believe life has a greater purpose than to kill or be killed by their fellowmen. Even their unwise experimentation with drugs is often an attempt to exchange the world they find for one they hope will be better.

Today's young people are not unresponsive to efforts to help them. More and more churches are having the same experience which Kentucky Baptist student workers had in Murray. When serious and intelligent efforts are made to help them evaluate life and find its true meaning, young people come through nobly.

Such help for our young people will require more than many of the superficial things we have done in other days. It will demand an excellence in program and personnel hard to come by. But this we owe our youth. It's our greatest hope for a brighter day and a better world.

These Young People Need Parents

by JOE W. BURTON
Editor *Home Life*

Youth's lowest depths of obscenity, of open-lawlessness, and of complete depravity may have been reached at the recent so-called Woodstock Music and Art Festival in Bethel, New York.

According to *Time* magazine, some 400,000 persons, most of them between 16 and 30, descended on a 600-acre farm where at least 90 percent of them were smoking marijuana, many stripped themselves of all their clothes, and some couples engaged publicly in sexual intercourse.

"It is incredible," says the National Committee for Furtherance of Jewish Education in a stern rebuke, "that such a gathering was ever allowed to take place." The sheer folly of allowing 400,000 persons to deluge a community of 10,000 people with its limited sanitary, eating, and other facilities is beyond belief in a civilized society.

Lest anyone should hastily assert that this was up there "among the heathen," let it be remembered that almost at the same time another Pop Festival overran the village of Lewisville, Texas (pop. 873), and there are uncertain reports about another one at Monterey California.

To these debacles must also be added the annual Easter spectacles at Daytona Beach and similar out-of-hand youth gatherings on the West coast and in New England. The "hippy" movement very certainly is of the same caliber.

(Even as this was being written, the youngest child of Art Linkletter jumped to her death from the sixth floor of her Hollywood apartment. Art, one of television's most popular personalities and the son of a Baptist preacher, immediately told newsmen that it "wasn't suicide . . . it was murder, she was murdered by the people who manufacture and sell LSD.")

If these youthful expressions of permissiveness are not enough to shock parents awake, pray tell me what will arouse fathers and mothers from their sleep? What strange breed are these children? Who are these straggly-haired, clothing denuded, marijuana-smoking young people?

Brace yourself, for every father and mother of us must prepare himself for a shocker. *They are from your home and mine!*

BAPTIST FORUM



COMING CONVENTION

Dear Editor:

I was deeply impressed with your editorial concerning the Kentucky Baptist Convention. I have read and re-read the same letting it soak in. It was sane, sensible and soul-searching. The key words or gist which seem to be "pray and participate" mean a lot.

We should not attend the convention with the purpose of putting something over, but rather we should seek to ascertain the Lord's will in the proceedings and His blessing upon the body.

If we heed these words and act accordingly, we will return to our respective fields of service better and wiser men. This applies to the consecrated laymen as well as to their preacher brethren.

Paul hit the nail on the head when he said: "Let all things be done decently and in order" and "Endeavoring to keep the unity of the Spirit in the bond of peace."

Disability will not permit this scribe to attend the meeting in person, but he will participate by praying for this timely and important event.

Horse Cave, Ky. Ben G. Lively

TONGUES AND SANDERS

Dear Editor:

How beautiful and sad the story of the Rev. Bill Sanders.

It was a blessing to me to read of some one receiving this gift of the Holy Spirit. I wept because I had forgotten about the gifts of the Holy Spirit, and remembering how I used to believe that

Don't get offended too soon. Yes, they are in some sense our children. We of the older generation must take the responsibility for what we've done to them.

And let me tell you what we've done to them. We have not taught them obedience. We haven't listened to them. They can't make us hear. They try to pound it in our senses, and we refuse. We've turned them off. More than that—and worse than that—we haven't prayed with them. We haven't read the Bible with them. We haven't brought into their lives the spiritual influences that will safeguard a growing generation from the kind of self-destruction witnessed in these so-called festivals.

Have I shocked you! I must. You must be shocked. Every parent must realize the degree of his guilt by default. And each must begin to behave in the home as parents must behave in order to bring up children in the way they should go.

Now, admittedly you may not have had a son or a daughter at Woodstock, or at Lewisville, or at Daytona. But if you do have a child in your home, he has in some measure been turned off, and his spiritual development has been neglected to some degree.

All that I am saying here—and pay close attention now—is that it is time for parents to hear their young people, to "dialogue" with them every day, and to cultivate those spiritual practices that a young person must have if he is to be protected against the pulling permissivism of a generation on the loose. Families need—children desperately suffer from malnutrition if they don't have—spiritual nurture: daily prayer together, Bible reading, regular participation in church life.

these gifts are bestowed on us, I came back before the Lord in humble repentance, believing that He is. I had been through a period of doubt, which is so frustrating.

I got out my Bible and read 1 Corinthians 12 and 14. I should think Brookside Baptist Church would feel like they were especially blessed to have a man so Spirit filled.

I know a church of another denomination that puts too much emphasis on this gift, but I do know that some of their people do receive this gift. I have heard them speak in tongues and they don't seem to make any effort at all to do this, it just rolls out of their mouth.

I'm sorry this man of God had to give up his church because his people didn't understand, but to me there is beauty in this story, because I have read of so much doubt among the clergy in this modern age, that just reading of a Baptist minister speaking in tongues made God real to me again.

Burgin, Ky. Mrs. H. G. Smith

Evangelism Conference Program Set, Walnut Street Is Host

"Living the Spirit of Christ" will be the theme of the 1970 Evangelism Conference according to Kentucky Evangelism Secretary T. Hicks Shelton.

Walnut Street Baptist Church in Louisville will host the three-day conference January 19-21.

Scheduled to appear on the Evangelism Conference program are Gray Allison, Bryant Hicks, Euel Lawson, Gordon Clinard and Miss Joe Ann Shelton.



Clinard



Hicks

Allison, a former evangelism professor at New Orleans Baptist Theological Seminary, will lead four Bible study sessions during the three days. He is also a noted full-time evangelist.

Speaking at the first three sessions will be Bryant Hicks. Currently Hicks is associate professor of missions at Southern Seminary. He is a former foreign missionary to the Philippines where he was administrative head of the

Philippine Baptist Theological Seminary and chairman of the Philippine Baptist Mission.

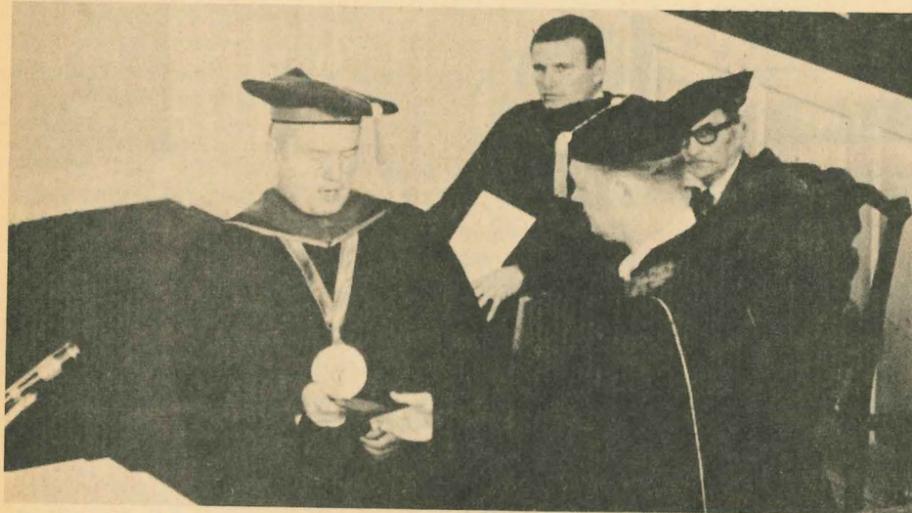
Euel Lawson will lead in discussions of "Evangelism in the '70s" and "Using the Scriptures in Personal Evangelism." He is associate director of the Home Mission Board's department of evangelism and former state evangelism secretary in New Mexico.

Featured preacher for the conference will be Gordon Clinard, pastor of the First Baptist Church of San Angelo, Texas, and current president of the Baptist General Convention of Texas. Clinard is a former professor of preaching at Southwestern Seminary. He is co-author of *Steps to the Sermon* and author of *The Gospel We Proclaim*.

Miss Joe Ann Shelton will bring three concerts of sacred music during the three days. A former seminary music teacher, she is currently associated with the Radio and Television Commission of the SBC.

Headquarters motel for the Evangelism Conference will be The Puritan. Shelton said he had secured special rates for Kentucky Baptists attending the conference. He added that it is within easy walking distance of the Walnut Street church.

Those desiring accommodations for the conference should write The Puritan, South 4th Street, Louisville. Please specify the type accommodation desired.



INAUGURATION—Recently elected dean of the school of theology at Southern Seminary, William E. Hull, standing at right, receives the seal of his new office from Southern Seminary President Duke K. McCall. Representatives of 44 institutions and organizations participated in the special inauguration service at the seminary Tuesday, October 28. Hull, a native of Alabama, served as president of the Association of Baptist Professors of Religion in 1967-68. He was director of graduate studies for the school of theology at the time of his election. Hull officially assumed the duties of dean August 1, when C. Penrose St. Amant, seated at right, requested permission to return to teaching. St. Amant had been dean of the theology school since 1958.



Convention conviction

Every time I attend a Kentucky or Southern Baptist Convention, I see certain convictions growing in my life. Things which I have accepted by faith I begin to accept by feeling and sight, deepening the "faith by faith" convictions which I have already cherished but now appreciate more fully.

One of these is that the Baptist way is a good way. The way of informing, of sharing, of discussing the important programs of our denomination is the better way. People thrive on truth, and the truth of our denominational work is presented hour-on-hour during an "Order of Business". The various aspects of our mission, educational and benevolent work are presented in printed, spoken and illustrated word. The reports are reports of work done, of plans to be accomplished. The success or failure, the prospect and problems are given for the consideration of the messengers. The net result is that we go away from a convention assured that what we do is of God, if of eternal worth, and worthy therefore of our support in dollar and devotion. I am glad that we are in Convention in Lexington November 11-13, and pray that my experience may be shared by all who attend.

Conviction on stewardship

Another conviction which bears in upon me during a Convention is the imperative need for Bible stewardship. Since before I was a Christian, as a 12-year-old boy, I have believed in tithing my income because a faithful, Bible-preaching pastor told me, and I saw it "in the Book".

But, seeing the almost endless needs of the lost world, seeing the growing size of the world mission task, hearing the cries of the "living dead" in sin, I am more convinced that the great sin of God's people is not in some much-talked-about social sin, but in denial-to-the-church and mission-causes of the tithes of God's people. We are rebellious, selfish, stealing people—withholding from God and His church three-fourths of the tithes of our income—while nearly 2½ billion lost people cry "How Long Must We Wait?"

Every Baptist should go home, read his Bible, pray, and start crusading in his own church as a tither, urging vastly increased mission funds be sent from the church to the unsaved throngs of earth. How's your conviction moving?

Harold G. Sanders

Campbellville Faculty Holds "Student-Centered" Views

"Campbellville College is a student-centered institution, while the universities tend to be faculty-centered," Mr. Brantley Parsley told the Christian Education Study Committee of Campbellville College at its last meeting.

The conclusion by Mr. Parsley, librarian at the College, was reached after comparing returns on a questionnaire from the faculty of Campbellville College with returns on the same questionnaire from the faculties of American universities. The questionnaire used was developed by the American Council of Education for the purpose of studying goals in American Universities and the results appear in Edward Gross' "University Goals and Academic Power."

The goal given highest rank by university faculties was: "Protect the faculty's right to academic freedom."

But at Campbellville College the top goal checked was: "Develop the inner

character of the students so that they can make sound, correct moral choices."

Four of the top ten goals chosen by Campbellville College professors were centered in or related to the students, whereas only one of the top ten goals of the university faculties pertained to students. That goal (number 6 of the universities and number 7 of Campbellville) was: "Train students in methods of scholarship or scientific research, and/or creative endeavor."

"Campbellville was more concerned about producing a morally strong student while the universities were willing to stop with an intellectually strong student," Mr. Parsley observed.

The second most important goal to the Campbellville faculty was: "Produce a well-rounded student, that is, one whose physical, social, moral, intellectual and esthetic potentialities have all been cultivated."

Listed second by the university faculties was: "Increase the prestige of the university, or, if you believe it is already extremely high, ensure maintenance of prestige."

"Furthermore," Mr. Parsley explained, "the universities downgraded undergraduate education. They did not believe that it should interfere with their graduate program, even though most of their students were in the undergraduate program. This may account for the fact that a student entering a denominational school is more likely to finish his degree."

"It was interesting to note that the universities did not feel any strong obligation to protect and facilitate the students' right to advocate direct action of a political or social kind. This may explain why there has been less difficulty on the small campuses where students and faculties have had the opportunities to discuss the various aspects of social and political problems and work to solutions."

The Christian Education Committee, of which Mr. Parsley is a member, has for more than a year been conducting an intensive self-study of the ideals, objectives, and environment of the Christian life on Campbellville College's campus.

Other active members of the Committee are Mr. Robert Richardson, Mr. L. Paul Prather, Dr. H. E. Coker, Mr. L. D. Kennedy, Mr. Robert Clark, Mr. Paul Osborne, Dr. Noble Roberts, Dr. Drewry Meece, Jr., Dr. Forest Shely, and Dr. Chester Badgett.

SBC Giving Ahead Of Last Year

Contributions to world missions through the Southern Baptist Convention Cooperative Program for the first three quarters of 1969 have increased nearly five percent over gifts for the same period in 1968, the SBC Executive Committee reported.

So far during the year, Southern Baptist Cooperative Program contributions have exceeded \$2 million each month.

The increase for the first nine months of the year came in spite of slight decreases in giving during the months of September and August.

Contributions of \$2,047,037 for September dropped about 1.6 percent below gifts for September of 1968. August contributions were about 1 percent less than those of August, 1968.

Increases during the previous months, however, offset the decreased giving during the slack months of August and September, SBC officials said.

For the year, total Cooperative Program gifts reached \$20½ million at the end of September, up \$949,464 or 4.99 percent for the first nine months of 1968.

Designated gifts to specific Southern Baptist mission causes brought in an additional \$21 million, an increase of \$833,658 or 4.03 percent over 1968 designations.

In grand total world mission gifts, both Cooperative Program and designated categories, Southern Baptists have given \$42,102,077 during 1969, up \$1.8 million.



RECENTLY RETURNED—The Revivalaires, a young people's musical group from the Kentoboo Baptist Church in Florence, recently completed a tour of Kentucky, Tennessee, Georgia and Florida. The group sang in eight different churches and received what director Charlie J. Nichole termed "an exceptional response." Nichole is minister of music in the Kentoboo church. Felder L. Rowan is pastor.

Koinonia Farms Founder, Clarence Jordan, Dies

Clarence L. Jordan, controversial Southern Baptist theologian and founder of an interracial cooperative farm, died of an apparent heart attack in his study in Americus, Georgia, while autographing a copy of his latest book for one of the workers at the farm.

Jordan, 57, was buried in a pine box in a pasture at the Koinonia Farms, the Christian community near Americus, which he founded in 1942.

A graduate of the University of Georgia and Southern Baptist Theological Seminary, Louisville, where he earned the doctor of theology degree, Jordan

Baptist Workers Die In Plane Crash

Search parties found the bodies of two former development directors for a Southern Baptist college and seminary and the son of one, all killed in a small plane crash just seven miles from their airport destination.

Killed in the crash were F. Stanley Hardee, Jr., 38, former assistant to the president at New Orleans Baptist Theological Seminary; Hardee's 13-year-old son, Robbie; and H. Arthur Fisher, 47 former vice president for development at Stetson University in nearby DeLand, Florida.

The plane, which apparently was burning when it crashed into the swamp-like area during a rainstorm on October 3, was little but a burned-out shell when the search parties found it 16 days later.

Hardee, who was piloting the twin-engine Beachcraft Baron, was still strapped in the pilot's seat. His body was badly burned.

The other two bodies were found a short distance from the plane. It was not known if all three died instantly, or if Fisher and the Hardee boy lived and tried to reach help.

Not far from the two bodies, a deputy found a soggy leather-bound Bible lying under a tree. It was open to Genesis 1:1.

There was some speculation that the plane might have caught fire in mid-air, or been hit by lightning, since the tree-tops were burned where the plane crashed through.

They found the plane only two miles from U. S. Highway 92, which connects Daytona Beach and DeLand, Florida. Hardee and his son were living in Ormond Beach just north of Daytona; Fisher lived in DeLand. (BP)

had written the *Cotton Patch Version of the New Testament*, and apparently was autographing the *Cotton Patch Version of Luke and Acts* when he died.

Using Southern phrases and colloquialisms, Jordan attempted to strip away "the fancy language, the artificial piety, and the barriers of time and distance in his writing."

Though he was a Greek scholar, Jordan devoted his life to hard farm labor and building an interracial Christian community "to witness to the Christian teachings on peace, sharing and brotherhood." On the farm, white and black Christians lived as equals.

As racial tensions increased in South Georgia during the 1950's, the farm and those who worked there became the victims of bombings, shootings, beatings, and economic boycotts. The farm finally had to close its cattle, hog and chicken business.

When he died, Jordan and a farm associate Millard Fuller, were working to integrate the First United Methodist Church of Americus. He had scheduled a meeting December 1 with Americus ministers to discuss the issue.

He felt that the Koinonia Farms needed fresh goals and directions, and wrote last year that the farm "stands at the end of an era or perhaps existence." "Its goals," he added, "and methods which were logical and effective in the 1940's

and 1950's seem no longer relevant to an age which is undergoing vast and rapid changes."

"An integrated Christian community was a very practical vehicle through which to bear witness to a segregated society a decade ago, but now it is too slow, too weak, and not aggressive enough," Jordan wrote.

Jordan had outlined a new program called PARTNERS to include proclamation of a "radical transforming Gospel," traveling schools of discipleship, and a new approach to "provide the disinherited with an inheritance through jobs and housing."

The third phase of the new program would use the assets of the farm to begin a fund "for humanity" that frees land and poor farmers to use and work in partnership. It also sought to create low-overhead, rural-based industries for job opportunities, and no-interest loans so that poor rural families could own their own homes.

Few of his Americus neighbors came to mourn Jordan, but one of the Negro farmers at Koinonia Farms summed up the feelings of those who worked with him. "He's the best friend I ever had," the grieving man said.

Jordan served as superintendent of city missions for Long Run Association in the early 1940's. He was the first person to work in such a position in the Southern Baptist Convention. (BP)



RETIRING—Seven retiring Southern Baptist missionaries, representing 215 accumulated years of service, receive congratulations from Baker J. Cauthen, right, executive secretary of the Foreign Mission Board, during a luncheon which closed the annual meeting of the Board in Richmond, Virginia, October 13-15. The missionaries, who hold scrolls of honor and wear flowers and service pins given them by the Board are, left to right, Miss Vada Waldron, Argentina; Miss Auris Pender, China, Hong Kong, Hawaii and Singapore; Mr. and Mrs. Wesley M. Lawton, Jr., China, Philippines, Hawaii, Hong Kong and Taiwan; Miss Onis Wineyard, northern Brazil and Mrs. Robert L. Carlisle, Jr., Uruguay.



Dehoney



Paschall



Sullivan



Dunaway

PRE-CONVENTION MEETINGS—Pictured above are some of the program personalities for this year's Pastors' Conference. President John Dunaway has planned a program which will begin at 2:30 p.m. Monday, November 10, at the Calvary Baptist Church in Lexington. Other pre-convention meetings are the Religious Education Association meeting at the Calvary church and the Kentucky Music Association which meets at the Rosemont Baptist Church in Lexington.

Philpot Terms Crusade A Success

The 15-day Greater Falls Cities revival crusade which was concluded on November 2 was "one of the greatest" of his career, according to Evangelist Ford Philpot. Total attendance at the services exceeded 100,000 and the response to the invitation was "great", said Philpot, though the actual number of decisions was not announced.

The 52-year-old Kentucky-born Methodist evangelist said the Louisville audiences were the most attentive he had ever preached to and that they sat on the edge of their seat and never moved.

Philpot said he judged the success of the services by the response to the invitations and the reactions of the people while he preached. He said he had received more personal letters from people telling him they received help during the crusade than from any other crusade he ever had.

The attendance was somewhat disappointing to some of the Crusade planners but not to Philpot. Planners had predicted up to 20,000 might attend the

Foreign Missionaries Are Ministers In Another Culture, Not "Freaks"

Two men with similar names and similar outlooks about world missions told the Missions Emphasis Week audiences at the Southern Baptist Theological Seminary that foreign missionaries should be looked upon as ministers who are serving in another culture.

R. Keith Parks, Area Secretary for Southeast Asia with the Foreign Mission Board, and Keith Parker, doctoral student at Southern Seminary and missionary appointee for the International Baptist Seminary in Ruschlikon-Zurich, Switzerland, were two of four keynote speakers during the week of October 7-10 which was designed to emphasize the theme "Mission in a New Age".

"Actually I'm convinced that (the title of) those who have the peculiar identity as a foreign missionary doesn't mean a thing except that they are continuing the ministry they had here in another setting," Parks said during his October 10 speech.

Parker said in his speech on October 9 that "a missionary shouldn't be a 'freak' any more than a pastor or a Christian social worker."

"We are all members of a mission team," he said.

Parks said that the Foreign Mission Board is committed to some basic con-

cepts which help the missionary to see his role as like a minister who happens to be working in a different culture.

"One (of the concepts is) that when God got ready to communicate with this world, he did not find it possible to do so by remote control," he said.

"He didn't broadcast from Mt. Sinai or send an emissary from Rome, but rather God wrapped around Himself humanity and walked among men, speaking their language, eating their bread, and in the modes of the contemporaries of Nazareth and Judea," Parks said. "And in this way, he revealed God".

"We believe that if we are to communicate with the world in which we live, it takes the same kind of identity and the same kind of involvement," he said.

"There are some I feel who would like to be involved with the transfiguration, but who don't want to be involved with the cliffs of Nazareth or the Garden of Gethsemane or the trial on the pavement of Gabbatha, certainly not on the crest of Galgotha's brow," he said.

"We'd like to be involved if it can be done quickly, painlessly, spectacularly with modern means," he said. "But this kind of involvement passes like the lightning that passes across the sky, and doesn't illuminate the hearts of men long enough for them to read the truth of God."

Parker said that some people like to say missions are not relevant today and were never good.

"Such reasoning, it seems to me," he said, "is not only bad judgment but denies the dynamic nature of the church."

"The genius of Christianity has been its ability to adapt to each cultural situation, to meet each culture where it is, just as God meets each of us where we are," Parker said.

"Call it whatever you like: the Protestant principle, constant reformation or renewal of the church, ours is an age of change, and the Church must be one of open-minded flexibility," he said.

"The methodology of our mission, wherever we serve, must be flexible and with a deeper theological basis," he said. "Mission in a new age is geared for new people."

On October 7 Robert Tremaine, pastor-director of the Baptist chapel in Worcester, Mass., spoke to the students about his pastorate in the inner-city. On October 8 Jack Comer, area missionary to the Navajo Indians in New Mexico, carried out a dialogue session about his ministry.

New York Becomes 31st Baptist State Convention

Before a standing room only crowd, the Baptist Convention of New York was formally constituted as the 31st



James Paul S. James, executive secretary of the new convention, developed the theme in his major address, outlining national and international crises of the day, and urging Southern Baptists to draw on their resources to meet the challenge of the hour.

The new convention was organized with 70 churches, 27 chapels and 10,139 members.

Theme of the constituting convention was "Born to Serve."

Paul S. James, executive secretary of the new convention, developed the theme in his major address, outlining national and international crises of the day, and urging Southern Baptists to draw on their resources to meet the challenge of the hour.

"Who knows whether you have not come to the kingdom for such a time as this," James told the constituting convention.

In major actions, the new convention adopted a budget of \$422,060 for 1970, when the convention actually begins its full operations on January 1.

Of the budget, \$100,000 is expected to come through Cooperative Program contributions from the churches of the state, with the remainder coming from financial support of the Southern Baptist Home Mission Board, which is contributing \$305,050, and from the SBC Sunday School Board, Brotherhood Commission, and Woman's Missionary Union.

Of the total budget, 15 percent will go to Southern Baptist world mission causes. A policy was adopted to increase this allocation by one percent each year for the next five years.

John M. Tubbs, secretary of the Sunday School and church building department of the Baptist Convention of Maryland, was elected as director of the education division of the New York

convention. He and James are the only two professional staff members elected thus far by the convention.

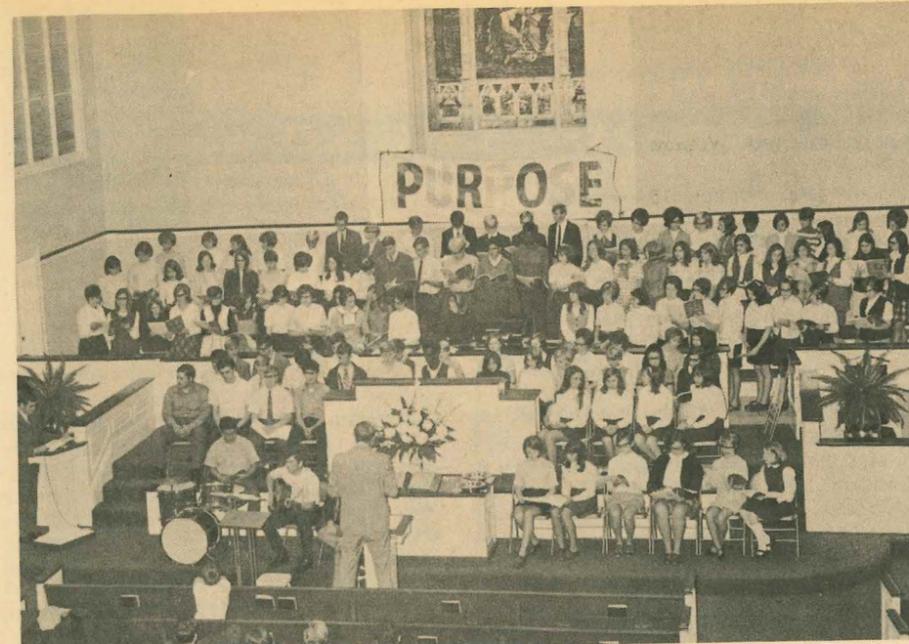
Most of the churches in the new convention have previously been affiliated with either the Maryland convention, or the State Convention of Baptists in Ohio.

When the convention actually starts operation in January, it will have six district associations within the convention borders. Largest of the associations is Metropolitan New York, with 43 churches, 15 chapels and about 7,000 members. (BP)

Top 50 Churches In Per Capita Giving Through Coop. Program Listed

September 1, 1968 - August 31, 1969

Association — Church	Pastor	Amount
Blood River—Briensburg	Calvin C. Wilkins	\$36.67
Severns Valley—Severns Valley	Verlin C. Kruschwitz	30.28
Long Run—Hurstbourne	Wallace DeLoach	23.07
Ohio Valley—First, Sturgis	Bill Whittaker	26.93
Long Run—Beechwood	James B. Sawyer	25.18
Long Run—Audubon	James C. Jones	24.49
Pulaski—First, Somerset	Eldred M. Taylor	23.88
West Union—Spring Bayou	Wayne Newby	23.32
Long Run—Deer Park	C. Carman Sharp	22.75
West Kentucky—Moscow	Charles Wiley	22.07
Muhlenberg—Mt. Pisgah	Leslie Baker	21.27
Daviess—McLean—First, Owensboro	David A. Nelson	21.25
Severns Valley—Cecilia	Norris E. Smith	20.90
Daviess—McLean—Lewis Lane	William J. Abbott	20.07
Long Run—Broadway	Edwin F. Perry	19.95
Elkhorn—First, Mt. Sterling	Bill A. Curl	19.46
Severns Valley—Buffalo	Delmer Rice	19.17
Owen County—First, Owenton	James E. Conrad	18.69
Severns Valley—First, Hodgenville	Charles K. Hayes	18.62
Little Bethel—First, Madisonville	Harold J. Purdy	17.74
Elkhorn—Versailles	John Kruschwitz	17.62
Christian County—Henderson Memorial	Philip R. Lee	17.56
Franklin—East Frankfort	Dan S. Crawley, III	17.26
West Union—First, Benton	William J. Sullivan	16.95
Northern Kentucky—Grace Chapel	John Curry	16.92
Simpson—First, Franklin	Eugene Fleming	16.60
Russell Creek—Greensburg	Paul Whitler	16.53
West Union—Olivet	David McMichael	16.31
Nelson—First, Mt. Washington	Wendell Romans	16.23
Severns Valley—Barren Run	Fred Miller	16.21
Long Run—Beechmont	M. D. Morton	16.20
Daviess—McLean—Sugar Grove		15.98
Breckenridge—Hardinsburg	Raymond W. Farrar	15.80
Little River—Cadiz	Marshall Mines	15.75
Greenup—First, Ashland	John Sykes	15.56
Blood River—Dexter	Waid Copeland	15.56
Northern Kentucky—Florence	Jack D. Sanford	15.42
Bethel—First, Russellville	Glenn Sullivan	15.31
Long Run—West Port Road	James B. Lewis	15.13
Central—First, Springfield	J. Lonnie Bradley	15.11
Northern Kentucky—Latonia	William Lewis Turner	14.91
Franklin—Immanuel	Malcolm Lunceford	14.53
Owen County—South Fork	Lee Pulliam	14.50
Taylor—Pleasant Hill	Isadore Childers	14.43
Ohio River—Mexico	Andrew J. Smith	14.35
Long Run—Crescent Hill	John R. Claypool	14.33
Ohio County—Fordsville	Guv M. Deane, Jr.	14.30
Blood River—New Harmony	Mays Mansfield	14.28
Goshen—Little Clifty		14.15
Long Run—Highland	Peter Rhea Jones	14.10



YOUTH HAPPENING—More than 100 young people gathered at Shepherdsville's First Baptist Church, Sunday, October 26, for what co-ordinator Mrs. Bruce Hartsell termed a "Happening." The occasion was the production of the youth folkmusical "Purpose." Composer Philip Landgrave of Southern Seminary was guest conductor. Churches represented were Bardstown Baptist Church; First Baptist Church, Lebanon Junction; Carlisle Avenue Baptist Church, Louisville; First Baptist Church, Shepherdsville; Bethlehem Baptist Church, Louisville; Jeffersontown Baptist Church; Broadway Baptist Church, Louisville; and Severns Valley Baptist Church, Elizabethtown. Members of the Good News Choral of Louisville were also present. Mrs. Hartsell is minister of music for the host church.

Parochial Aid Fought By Americans United

Americans United, an educational, nonprofit organization in the field of church-state relations, has joined with ten other organizations and individuals in filing a suit on September 30 in the United States District Court for Connecticut which challenges the constitutionality of state aid to parochial schools.

The organization seeks an injunction to halt the allocation of \$6 million in direct state aid to private schools in Connecticut. A bill passed by the state legislature on June 3, 1969, and effective July 1, would pay 20 percent of the salary of teachers of secular subjects in church schools.

The plaintiffs contend that state aid to church schools violates the guarantees of religious liberty and separation of church and state found in both the Connecticut and United States Constitutions. Also, that such funding would contribute to de facto segregation in private schools.

At present, Americans United is challenging similar laws in Pennsylvania and Ohio.

Baptist Pastors Form Integrated Fellowship

Members of the newly organized Harris County Baptist Ministers' Fellowship (Houston, Texas) are both black and white, but they say that they like to be seen merely as Baptist ministers.

Travis Key, director of missions and social ministries for the Union Baptist Association, was instrumental in forming the integrated group which meets monthly, alternately in white and black Baptist churches.

There are two other groups of Baptist pastors in Houston: the Houston Baptist Pastors' Conference, a white, weekly fellowship group; and the Baptist Ministers' Association of Houston, a black, weekly fellowship group.

"With this group we are opening up tremendous communications," said Key. "With Southern Baptists, the problem hasn't been integration, I think, but rather lack of understanding and communication."

Recently meeting at Mt. Sinai Missionary Baptist Church in Houston, the 100 pastors were urged by speakers to bring issues like water and air pollution, zoning laws, housing problems and other community problems before their congregations and church groups.

"If you do this you will not be getting out of your field," Texas State Senator Criss Cole told the Baptists at the meeting. "You have responsibilities in this area, too." (BP)

"Pentecostalism" Felt Among Catholics

It's not news nowadays to hear of Baptists, Presbyterians or even Episcopalians being involved in the "speaking in tongues" movement. It is surprising, however, to learn that Roman Catholics are also experiencing this phenomenon. This is the case for about 200 Roman Catholics in Louisville, according to an article in the October 23rd issue of *The Record*, the Louisville archdiocesan newspaper.

The movement is called "Catholic Pentecostalism" by the reporter who described two visits he made to the glossolalia services. The basic ingredients of the services are intensity, speaking in tongues and the giving of witness. The services are held each Tuesday evening at the Passionist Seminary. The average attendance is about 30, though it is as high as 50 sometimes.

The services in Louisville began a little over a year ago and in that time it is estimated 200 persons have received the "baptism of the Holy Spirit." The active group meeting each week includes lay persons, about a half dozen nuns and about the same number of Passionist seminarians. Some priests have also participated in the services.

Leader of the Louisville Catholic Pentecostals is Father Blaze Czaja who came to Louisville from Detroit in the fall of 1968. Czaja first attended Pentecostal meetings at the University of Michigan as a skeptic but became convinced of the validity of the experience. He is director of the seminarians for the Passionists. Czaja met with a few seminarians at first, but later the services were opened to the public.

The tongues movement among Catholics appeared as early as 1966 at Duquesne University in Pittsburgh. Later it spread to the University of Michigan and to Notre Dame University.

Those believing in the experience claim the same thing can happen today that happened to the Apostles at Pentecost. The Holy Spirit upon entering a person can, if He wills, impart certain gifts ranging from speaking in tongues to the power of healing prayer. The tongues speaking is not an attempt to communicate with others but simply a manifestation of the Spirit as a believer communicates with God, according to the Pentecostals.

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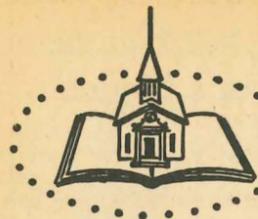
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By H. C. Chiles

(These Lessons for November 16, 1969)



LIFE AND WORK SERIES

Learning About God's Sovereignty

Isaiah 45:5-13, 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.

The Israelites went into captivity in 586 B.C. In chapter 44, Isaiah announced God's purpose to deliver them. In chapter 45, under the inspiration of the Spirit of God, Isaiah predicted their deliverance. He 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.

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 this able soldier, true humanitarian and great diplomat to issue a proclamation in which he granted them permission to return to Palestine and to rebuild the temple in Jerusalem.

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.

Cyrus was a pagan but God chose to use him as an instrument in the accomplishment of His purposes. God frequently uses men and nations who do not acknowledge Him to accomplish His divine purpose. 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.

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.

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.

God's sovereignty is exhibited repeatedly in His control of the actions of

those who have declined to submit voluntarily to His authority. Frequently He uses those who have not acknowledged Him as instruments in achieving His purpose. Those who question the wisdom and power of God make a tragic mistake. It is sheer folly to question Him Who continues to exercise sovereign control over the affairs of men, both the saved and the unsaved.

It is noteworthy that the Creator of heaven, earth and man and the ruler of the nations through the centuries is also the God of salvation. Since this omniscient and omnipotent sovereign is the only true and living God, there is not any salvation apart from Him. Since man's only hope of salvation is in Him, it is good to know that the God of mercy has provided a way of escape or deliverance for sinners through the atoning sacrifice of His Son. This salvation, which every man needs and which God has provided, may be received through looking to Christ with the eye of faith.

INTERNATIONAL SERIES

The Promise Of Return

Isaiah 40:1-11

For nearly seventy years the Israelites had been in exile in a strange land. While they were drinking the cup of bitterness to its very dregs, they were convinced of many things. One thing which their chastisement taught them was the fact that their captivity was the natural and inevitable result of the transgressions and impenitence of their fathers, in particular, but of themselves also.

The last 27 chapters of this superb prophecy of Isaiah, which were addressed particularly to the exiles, were designed to arouse the indifferent, to confirm the faith of the wavering, to convince the despairing that God had not abandoned and forgotten them and to encourage them with the assurance

of their approaching release from their bondage in Babylonia and restoration to their beloved homeland. This section of the prophecy is characterized by a great spirit of anticipation.

A comforting message

Isaiah 40:1-5

Note the encouragement in the terms "my people" and "your God" in verse one. The believer belongs to God and God belongs to him. How blessed it is to be related thus to Him! Even though these exiles had been chastised severely for their sins, God acknowledged that they were still His people and He was still their God. Over a long period the people had paid for their disobedience. Their songs had died upon their lips but God had not cast them off. His love for

them had been constant and His grace was never failing. Therefore, He wanted them comforted with the assurance of deliverance and restoration.

Isaiah was instructed to speak tenderly but emphatically and publicly, to the chastened people and inform them that the period of their distresses and conflicts was being terminated, that the punishment which they had suffered for their sins was drawing to a close, that their sins had been expiated by the grace of God, that their iniquities had been pardoned, and that the time of their deliverance from bondage and exile, for which they had been longing for years, had arrived.

In the countries of the East most of the roads were exceedingly rough in the days of Isaiah. Therefore, when a ruler announced his intention to visit a certain place in his kingdom, it was customary for men who were duly appointed for the task to precede the monarch and make the necessary preparation for his journey. This preparation usually consisted of the actual lowering of the hills, the elevation of the valleys, the straightening of the curves, and the smoothing of the road in order that he might travel more safely, easily, comfortably, and quickly.

The ministry of John the Baptist was a fulfillment of the promise of Isaiah 40:3. Like the Old Testament prophets, John the Baptist urged the people to repent of their sins, get right with God and be prepared for the first advent of the Messiah which was drawing near.

When Christ came the first time His glory was revealed to some of the people in Palestine but when He comes back to the earth "the glory of the Lord shall be revealed and all flesh shall see it together."

A challenging message
Isaiah 40:6-11

Isaiah's message convinced the exiles that God had not abandoned them but that He had continued to love them and would restore them in His own good time. Isaiah was commanded to declare the transitory nature of the things of earth in contrast with the enduring purpose and sovereign power of God. What a challenge to know that the ultimate purpose of God cannot be thwarted by human beings. "All flesh is grass" is a pointed way of expressing the frailty and feebleness of men. Men are like grass in that they grow rapidly and disappear quickly. Whereas man is transitory, the message of God is eternal.

This reference to the flowers, which are God's gifts to man, should cause us to breathe some of their spiritual fragrance. God's people should be as beautiful in their lives as the flowers are in their appearance to men. God alone can enable us to live beautiful lives. The fragrance of the flowers is symbolical of that spiritual fragrance which comes from Christ, and which it is our duty as Christians to pass on to others.

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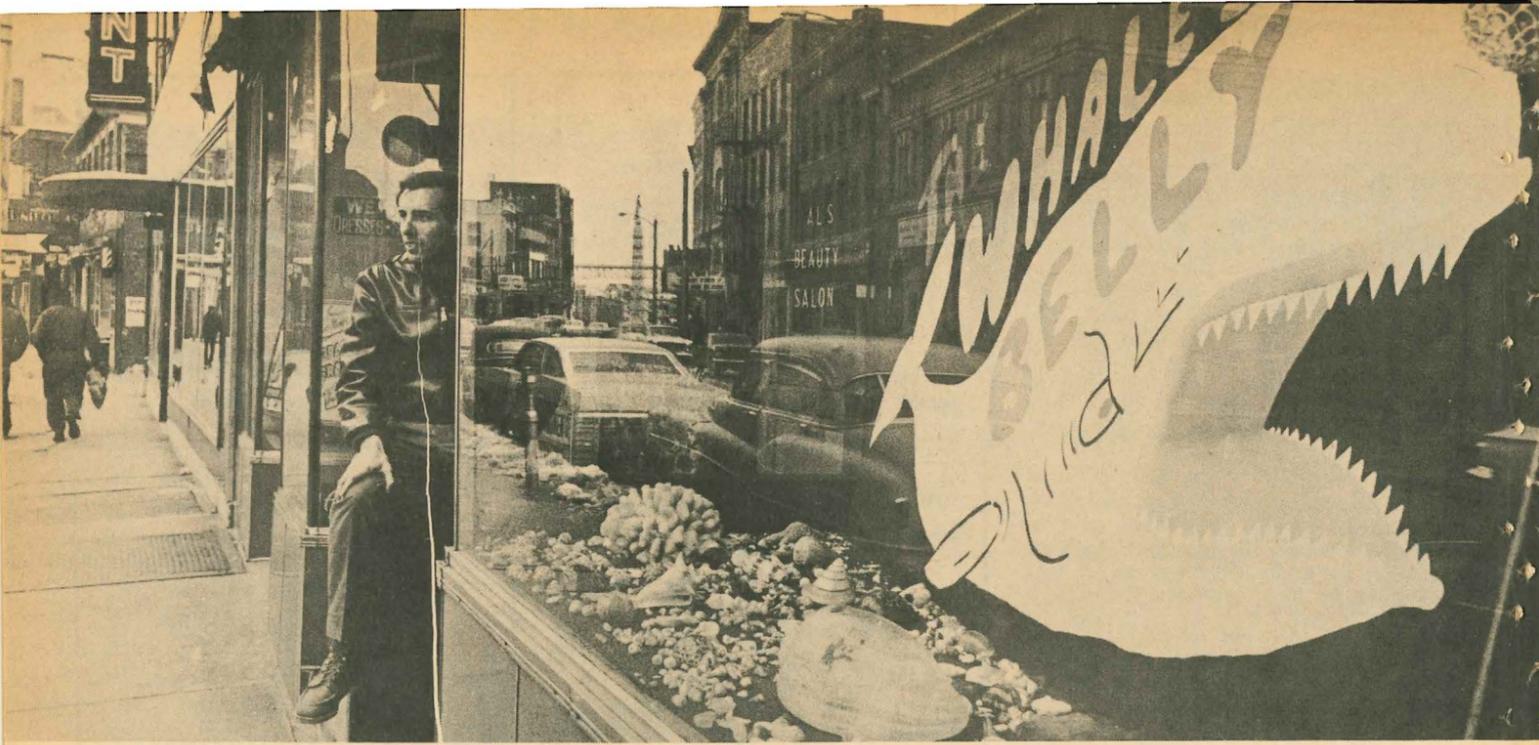
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JULIAN G. ROGERS





US-2er Danny Sheffield sits in doorway of "The Whale's Belly", a downtown coffeehouse in New London, Conn.

Baptists And Coffeehouses Produce Unique Results

by Mary Burns

Southern Baptists have been infected by the coffeehouse itch. And they scratch the itch by operating dozens of coffeehouse ministries across the country in an effort to reach young people.

The coffeehouse has become one of the most effective methods of reaching youth, in fact all people, who ordinarily do not or will not come to church.

The coffeehouse may be a community in lostness, but workers in the coffeehouse ministry attribute its success to this sense of community.

Accompanying the itch to establish coffeehouses has been much criticism and a great diversity of opinions about their validity as a Christian ministry.

Many of the flourishing coffeehouses are in pioneer areas where Southern Baptist work is not established, and where pastors have had to start from scratch. Wendell Belew, secretary of the department of pioneer missions for the Southern Baptist Home Mission Board, considers it a method of extending the church.

"This department is concerned with establishing any program to reach people," he said. Recognizing that a large percentage of Americans are under 25, the coffeehouse ministry has been supported, sometimes financially and always morally, by the pioneer missions department.

"This may be the hardest group to reach," Belew said. "It may also be the

most responsive. This group is searching for values; their values have not been established yet. If the church can be willing to take its message to people who are rebellious against the church, it can have excellent results."

Wearing catchy names, coffeehouses dispense hard rock music, company for lonely kids and a large measure of love and acceptance.

The "coffeehouse itch" appeared very recently and many attempts have failed. But through this frustration and failure, the coffeehouse has established itself as an evangelistic tool which succeeds, though its success cannot be measured in terms of other Southern Baptist ministries.

"The Catacombs"

Dressed in mod clerical garb of collar, bell-bottom slacks and sandals, Larry Patterson and James Daves of Brooklyn's Park Slope Church serve more than 200 youngsters between 16 and 21 each night at "The Catacombs."

On Friday nights, The Catacombs is a coffeehouse; on Saturdays it becomes a Christian discotheque complete with psychedelic lights, black walls and long-haired entertainers.

"The result has been the opportunity to get kids off the street," Patterson said. "It's sharing with them the fact that Christ can turn you on like narcotics."

Although policemen regularly check

The Catacombs, the kids are granted freedom. "These kids know authority but they don't know love and forgiveness," Patterson explained. "They are taking responsibility. They want it."

There have been no professions of faith yet, but the house claims great results. A US-2 missionary who recently began his two-year term at Park Slope was hit in the eye the second weekend he was at the house. After seeing the worker's response, a bystander commented, "it took quite a Christian not to slug back."

Policemen have been so impressed by the house that they asked Patterson and Daves to keep it open later at night "because 11:30 was too early for Brooklyn youngsters." So the house is beginning a "Psyche Morning" from 12:00 midnight until 2:00 a.m. Only persons 18 and older will be allowed to stay until two.

Armed with a store-front church, a group of eager teenagers and a dream, Danny Sheffield, US-2er from Georgia, started "The Whale's Belly" in New London, Connecticut.

Young people from his church pitched in to help, but the first weekend the house opened, no local people came. After a massive publicity effort, the next weekend they were packed, with more than 500 attending.

"The problem in this area is the lack of recreation for these kids," Sheffield

explained. "Kids are just 'on the run' and that usually results in trouble."

Although the Belly is in a poverty area, a cross section of people come. It's clientele includes the poor, the hippie and the straight.

"Agape In"

Each summer thousands of kids roam aimlessly on the beaches of New Hampshire. Bill Jenkins, minister of Screven Memorial Baptist Church of Portsmouth, New Hampshire, recognized their need for a place to go and, with the aid of his church members, began the Agape In (the Love In) this past summer at Hampton Beach.

He was frightened at first about opening a coffeehouse because the adults in his area view with skepticism any place where youngsters gather. He decided instead on a sandwich shop.

His church purchased a three-story guest house and turned the first floor into a shop. The second became a hostel for guests (and runaway youngsters) and the third was used for a dormitory for the summer workers who operated the shop.

At first the citizens of Hampton Beach were apprehensive; there was even a petition circulated to close the shop. But before summer's end parents were expressing gratitude for "a church was concerned about the problems of the young."

Agape In probably ministered to 8,000 people during the 10 weeks of summer. The house had to close for the autumn and winter because the church did not have sufficient funds to heat the building.

Screven Memorial Church has been in Portsmouth for seven years. "In 10 weeks at Hampton Beach we became better known than we had in seven years at Portsmouth," Jenkins said. "As far as becoming known as a people concerned, we had more of an effect. Many people here don't know anything about Southern Baptists, but the 8,000 kids we ministered to know something about Southern Baptists."

"The Lost and Found"

Bob Tremaine cuts a gargantuan figure (6'6, 250 pounds) which must be impressive to the young people around his Worcester, Massachusetts, church. One of the multiple ministries of the Worcester Baptist Chapel, where Tremaine is pastor, is a coffeehouse, "The Lost and Found."

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The L and F opened this summer serving personal witnessing with the coffee and soft drinks.

"We have more atmosphere than you can shake a stick at," Tremaine said laughingly. The house is located in an 80-year-old building whose decor features cobwebs and bats (which fly through periodically).

Bible studies are held Tuesday night at the house followed by a half-hour of folk entertainment. On weekends the entertainment lasts an hour. The house has presented a religious light show and hopes to produce short religious plays.

"The coffeehouse is a place for kids to go," Tremaine says, "but the validity of our being here is that our people are at the tables to witness. The aim of our house is to bring people into a life changing experience with Christ."

Although Tremaine feels strongly that the coffeehouse should be evangelistic, some of the other ministers do not agree. The coordinators of The Catacombs refuse to push salvation onto their kids.

"We're concerned about the concept of recognizing the worth of the individual," Patterson said. "We're not concerned about pushing salvation and pushing the church. When the kids are converted, they are still in the community of hell."

Because they're people

"We are concerned because they're people," Patterson continued. "We believe God will give the increase. Before they can trust our Christ they must learn to trust us. They must believe that we're honestly trying to give them a service and not trying to preach at them."

Although Jenkins agrees that there is danger in the coffeehouse becoming another entertainment center he feels that the fact that these young people need a place to go is sufficient reason for Christians to respond.

Narcotics is the common problem in all the houses. One of the signs in The

Catacombs says, "if you can't dig yourself, don't make the scene." Translated, it means if you can't discipline yourself don't come in.

"If they cannot psyche themselves up enough we would rather they not come in our house," Patterson said. "Psyching themselves up" sometimes means standing on one leg for a five count. This indicates that a youngster is fairly sober and will not "OD" (a slang expression for taking an overdose of pills) and have to be hospitalized.

Jenkins admits that many young people come to the Agape while they are tripping (after taking LSD). One boy, who had been a visitor in Jenkins' home, came to the house, informed Jenkins that he was tripping and shared the trip with the minister, explaining the hallucinations he was having as the drug took effect.

Despite this problem the ministers defend their kids. "They are honest," Jenkins says. "They are seeking and they're searching. The kids are our best protectors. They know that if a pusher is found in the house it will be closed. They are a lot better than most people assume they are."

To the critics of the coffeehouse, Belew says, "if you're going to demand that a person meet you on the level in which you are comfortable, you're going to lose him. The people who come to the coffeehouse are usually un-Christian but not anti-Christian. When you are there you feel the presence of Christ in an uncomfortable way. There is a sense of expectancy. "The coffeehouse may not be a Christian community," he concludes, "but it's more than you find in many churches." (BP)

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