

"For as the earth bringeth forth her bud,
and as the garden causeth the things that
are sown in it to spring forth; so the Lord
God will cause righteousness and praise
to spring forth before all the nations."

Isaiah 61:11



 **WESTERN** RECORDER
MAY 22, 1971

People And Places

Mrs. Allie Collins Martin, mother of former Church Training state worker Miss Mickey Martin, died Friday, May 14, at Hillcreek Manor Nursing Home in Louisville. She was 79. Burial was the following Tuesday in Louisville. Miss Martin had resigned from the Kentucky Baptist staff effective May 15 to assume a post with the Woman's Missionary Union in Birmingham, Alabama.

Miss Charlotte Hammett of Greensburg has been selected Spring Festival Queen at Campbellsville College. The 19 year old freshman is the daughter of Rev. and Mrs. E. N. Hammett. She will represent Campbellsville College in the Mountain Laurel Festival later this month.

James Lee Heizer, assistant professor of history at Georgetown College, has been selected as one of 20 persons to participate in a summer long seminar in East European studies. The program will be held in Belgrade, Yugoslavia.

Lewis E. Searcy, pastor of Mt. Pleasant Baptist Church in Elkhorn Association was among those receiving degrees from the Luther Rice Seminary in Jacksonville, Florida, during commencement exercises May 7.

Livermore Baptist Church of Daviess-McLean association observed "Church Music Sunday" on April 25. The special features were "Bible Teaching In Hymns" for the youth and adult Sunday School classes during the Sunday School hour, a responsive song service entitled the "Gospel Story" during the song service in the Sunday morning worship service, and a sermon entitled "Gods Ideals For Music In Our Church". The three features were led by state music secretary E. F. Quinn.

First Baptist Church, Newport, observed Holy Week with special interracial and inter-denominational services. Each evening a particular group was invited to a dinner. Following this, special trilogues written by the pastor Thomas H. Conley were presented in the church sanctuary.

Mr. and Mrs. George T. Kent died as a result of injuries suffered in a two-

car crash on Kentucky 43 in Shelby County.

Mrs. Kent, 79, the former Elizabeth Thompson, was killed in the wreck and buried about 11 a.m. in Bagdad Cemetery, on Tuesday, May 11.

Kent, 84, died Tuesday morning at 11:45 a.m. at General Hospital of injuries he received in the accident.

Kent was a director of the Farmers and Traders Bank in Shelbyville and a director of the Rural Electric Cooperative Corp. for 34 years. He was also a deacon and on the board of trustees of Bagdad Baptist Church.

His survivors include two daughters, Miss Jane T. Kent, Louisville, and Mrs. Brandon Price, former W.M.U. worker, of Paducah, and two grandchildren.

Louis A. Walters, father of W. Louis Walters, pastor of the Ralph Avenue Baptist Church, Louisville, died Wednesday, May 12. Burial was in the Oak Grove Cemetery, Paducah.

KBC president John Claypool will be preaching at Kirkwood Baptist Church, St. Louis, Missouri, on Sunday evening May 30. Church pastor Homer Crowder indicated that early arrivers for the SBC St. Louis meeting are invited to attend. The Oklahoma Baptist University Bisonettes are also on the program.

Church Chuckles by CARTWRIGHT



"He deplores tainting religion with money!"

DEVOTIONAL



Charles F. Jones,
Pastor, First Baptist
Church, Pineville

The Next Towns

"Let us go into the next towns, that I may preach there also: for therefore came I forth." Mark 1:38

Jesus and His disciples had gone into Capernaum on the sabbath day. As was His custom they visited the synagogue where Jesus taught "as one having authority." He healed Simon Peter's wife's mother who lay sick of a fever. The scene changes and a great while before day Jesus retires to a solitary place to pray. Simon cannot understand why Jesus is alone; He should be taking advantage of His popularity with the people. "All men seek for Thee," Simon declares. Jesus said, "Let us go into the next towns."

Three truths emerge. First, hindrances to missions. Jesus recognized the voice of the tempter. What a subtle temptation to go back into the city where the people were clamoring for Him. If this voice has not spoken to you yet, you can be sure it will. You can call it spiritual inertia, indifference or by whatever name you choose. It is the temptation to rest on past achievements. The victories of yesterday will not suffice for today.

The second thought suggested by this text is the motivating influences that send us forth to the next towns. I believe Jesus was motivated by three distinct things. He felt a sense of divine mission. "As the Father hath sent Me, even so send I you." Perhaps this is the reason many are not going. We have lost sight of the fact that His mission is our mission. We are under divine orders.

Further, Jesus was motivated by a sense of compassion. "When Jesus saw the multitudes He was moved with compassion." No Christian will be concerned about the lost until he sees people through the eyes of Jesus. In the final analysis this is probably our greatest need today, to love as He loved. Finally Jesus was motivated by a sense of urgency. The recurring theme in His words were, "I must." Time could be short in which to win this world to Christ. It is imperative that we use our time wisely. The challenge is to go into the next towns, also.

How Does A Young Preacher Start?

Young preachers need a specific place and time to start preaching and the earlier the better. But some enroll in the seminary without ever having preached. What's even worse, when graduated, some men still haven't preached a half a dozen times.

How much better it is if a young person begins "exercizing" his ministerial gifts early. Some of them accept every chance to speak, lead group discussions, preside at meetings, and discuss Biblical themes — even when teen-agers. What a reservoir of experience a young preacher accumulates in such informal practice! With such preliminary training, he's already spoken before so many groups by the time he gets to college that crowds do not "bug" him. Consequently, he handles himself before audiences with casual artfulness.

So, all young ministers ought to start early "trying their wings." For instance, as a high schooler I taught many study classes in rural churches, led church choirs, participated in school and church dramatic productions. There were scores of such chances for me to "get my feet wet" in on the job training through revivals and pulpit suppling. So by college days I was already an experienced speaker. College

debating, dramatics and journalism were additional ever-ready training grounds.

Similarly, present-day young people need to get an early start honing their abilities to lead congregations. For if they study all the books, listen to all the lectures, observe all the experts functioning but do not themselves

By C. DeWitt Matthews
Professor of Preaching,
Midwestern Baptist Seminary

preach, they will still be inexperienced and awkward when facing congregations.

Some seminary students had no speech training in college. But preachers without speech training, formal or informal, are as handicapped before audiences as engineers would be without their slide rule.

Young preachers don't have to delay preaching until they have accumulated all the experience they'll ultimately get. Local pastors will often push them out into preaching chances in church situations commensurate with the youngster's ability. But every time a young man preaches a sermon he's doing "on the job training," which will

"teach" him how to preach more quickly.

Now and then a church will call a pastor just because he's so personally charming. One young man asked me for counsel after becoming pastor of a rather large church — his very first pastorate. He was understandably panicky in the face of his first wedding and funeral. Besides, he had to learn and apply his theology as he went along, for he had only a casual textbook knowledge of the subject. Through several years the congregation patiently endured his inexperience. Finally, he "arrived" at a reasonable level of maturity. What a difference it would have made to the church if this "charmer" had been learning pastoral know-how through the outreach of his local church from his earliest touch with the ministry!

In fact, young preachers don't need to sit in church classes as much as they need to teach and lead others. They and the church would benefit from such leadership spots with every age — from the nursery to all levels of adult life.

The late W. E. Sangster, famous English Methodist preacher and teacher of (Continued on page 14)

What Youth Cannot Give

We are reminded in numerous ways that this is a young man's world. Business, politics and religion all are reaching for bright young people to be the "white knights" of the future.

I have no complaint with this trend if, in fact, the youngsters are all that wonderful. Some of them may be, but most of them aren't. Generally, their first glaring deficiency is lack of experience and maturity. They may indeed possess some fascinating ideas about how a thing ought to be done but most have never successfully led a single campaign or faced hot fires of conflict. So they have many theories but, necessarily, have had little actual experience.

This is why I am concerned about so many churches swinging toward young men for pastoral leadership and in the process by-passing experienced ministers, fifty years and older.

One executive was urging me to see the wisdom of his church calling a not-dry-behind-the-ears youth leader as pastor, saying that he'd appeal to the church's teen-agers better than an older person could. Maybe so, but his experience is so meager that he'd be helpless to give mature counsel in crises, to say nothing of his shallowness in sermon content. But the executive won't budge. He wants youth whether

it's wise or not. He wants youth because of its zest, energy and flamboyancy. He wants youth because of its mod dress and manner. He wants youthful pastoral leadership to try to recapture a generation of youngsters who think the guitar is the only holy musical instrument and folk music is better than hymns for worship.

Some believe that much of the unrest among many modern young people

By C. DeWitt Matthews

stems largely from their shocked realization that adult profession far outruns actual accomplishments. But these overlook the gap that has always existed between ideals held and ideals realized. Most youths are understandably idealistic. But too many of them want instantaneous dream fulfillment, not long, hard years of struggling to make their dreams come true.

But, whereas, youths tend to harshly criticize things as they are, few of them present solutions to such complex problems. In reality, such solutions are formulated only after hard thinking, repeated experimentation and the torturous process of trial and error. But young people want answers now, not later!

It would be "a hope devoutly to be

wished" if life could get made up so neatly. But it seldom ever does.

Is our craze, then, for youthful leaders in pastoral slots causing us to black out on our prior need for the one prized thing age possesses — mature experience? Admittedly, some young pastors are leading "like a house a-fire" but most churches with youthful pastors have to wait for the passing years to bring maturity and wisdom. None can acquire these qualities in days, weeks or months.

Are we, then, overlooking a gold mine of pastoral leadership by this current inclination to veto experienced pastors by equating their middle years with rigidity and stodginess? Even men with the slightest greying of temples and faces just beginning to show lines, are often dismissed as "too old" to lead a church? This, in my opinion, is a modern tragedy! I think, too, that we'd better start putting brakes on this mad dash of churches to call only young men — never anyone over thirty — as pastors. Personally, I want more than youth's boundless energy in a pastor. For instance, multitudes treasure the wise way a mature minister reacts to crises, the comforting words he speaks out of his own sufferings, the stolid, firm manner in which he withstands

(Continued on page 14)

WESTERN RECORDER

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

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Guest Editorial

Public Schools, Religion And The High Court

The Supreme Court's latest action on prayer in the public schools will touch off another round of indignation, one supposes, among those Americans who have never troubled to learn what the court has really said on the matter.

From letters to newspapers and other evidence, it's clear that many people still believe the Supreme Court — starting in 1962 — struck a blow for atheism and took a stand against God and the Bible.

Not so. The Court's decisions in various cases since the landmark rulings in 1962 and 1963 have not been directed against religion in any of its various forms. All it has held, in its role as interpreter of the Constitution, is that the state must be neutral when it comes to religion.

That doesn't mean the schools can't offer courses in religious history or the like — in fact, the court encouraged this, and hundreds of American schools have made such studies part of their curricula. But the point, as one educator recently observed, is that the schools must distinguish between the study of and the practice of religion.

In last week's ruling, the Court simply refused to review its 1963 decision, which forbade officially sponsored prayers and Bible readings in public schools. Thus it let stand a ruling by a New Jersey judge that school officials in Netcong, N.J., were violating the Constitution when they selected devotional readings from *The Congressional Record* for reading to students during pre-school hours, even though attendance was not required.

What did the Supreme Court really say in its previous decisions, which it has now in effect upheld?

In 1962 the Court ruled that neither a state nor any of its agents could officially prescribe prayers for the

public schools. It did not forbid the mention of God in the classrooms; it did not "throw the Bible out of the schools." The Court majority said this prohibition "must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as part of a religious program carried on by government."

The Court did not make it a crime for schoolchildren to pray of their own volition, nor did it prohibit mention of the deity in national ceremonies and patriotic oaths.

In 1963, in a logical extension of the decision a year earlier, the Supreme Court removed some other vestiges of religious exercises, rooted in our colonial history, from tax-supported public schools. These included prescribed Bible reading and officially sanctioned reading of the Lord's Prayer.

One Louisville clergyman commented at the time: "It (the decision) simply emphasized the separation of church and state and the church's own duty to extend its program of Christian education."

In short, the Court was saying that it is not the duty of the public schools to perpetuate anybody's particular religious heritage, and this applies not just to Christianity but to Judaism, the religions of the East and all others. Justice Clark summed it up for the Court's majority by saying:

"The place of religion in our society is an exalted one, achieved through a long tradition of reliance on the home, the church, and the inviolable citadel of the individual heart and mind... It is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard." — *The Courier-Journal*, Louisville.

Guest Editorial

Responsible And Also Free

The State Baptist paper is servant of all and slave to none. It must be both responsible and free. While devoted to the support of every phase of Baptist life, it cannot be dominated by any single aspect. It must be cooperative but never coerced.

By R. Gene Puckett
Editor, The Maryland Baptist

The paper is the arena where ideas are grappled with, the forum where opinions are exchanged and the catalyst where the divergent aspects of our denomination are assimilated into a more effective witness and presentation for Christ.

It unites Baptists in a cause common to all. It is a means to an end; never an end in itself.

Serious students of the history and philosophy of Baptist papers recognize that each paper has a personality determined by four things: the area (convention) primarily served by the publication, the format, the structure for ownership management and the editor.

While it is a blessing to possess so great an opportunity to be informed, it is at the same time an awesome obligation to take advantage of this great storehouse of fact and event. A Baptist who says that the state Baptist paper has nothing that interests him is making an unfortunate revelation about himself.

State Baptist conventions clearly reflect the great diversity within Southern Baptist life. State papers are a mirror of the state conventions they serve, despite the overlapping circulation from state to state.

We have magazines, tabloids and newspaper-size publications. Some are printed on the most inexpensive stock, while others enjoy high-grade, slick finish paper. Naturally, black-white production is basic, but many have color regularly. Circulation varies from a few hundred once a month to 375,000 each week.

Editors range in age from 37 to past 60 and experience from a few months to nearly 25 years. Some are laymen with journalistic but no theological training. Others are ministers with pastoral or denominational background, trained in theology without a day of formal journalism. Some are progressive, while others are traditionalists.

Six state papers are edited out of the executive secretary's office. The other 24 have full-time editors who manage the papers under three types of convention structures: convention agency, state mission (executive) board agency and department.

While the 24 papers are almost evenly divided into the three categories, approximately 65 percent of the weekly circulation of 1.6 million comes within the first category. The oldest, largest and most influential fall in this group. It is hard to refute this sys-

tem is the best of the three.

State papers are institutional rather than program in nature. Actually, nothing in Baptist life is like the papers. This uniqueness must be matched by a comparable system of operation.

The paper is never "free" to harm Baptist ministries, but it must be free if it fulfills its constructive assignments.

Editorial freedom means more than the position of the editorial page. It includes every article in every column, every picture, the placement of material and the assignment of space. It involves what is left out as well as what is put in.

While it is not the personal desire of the editor to make such immense value judgments, it is pragmatically inescapable. Someone has to do it, and the buck stops on the editor's desk.

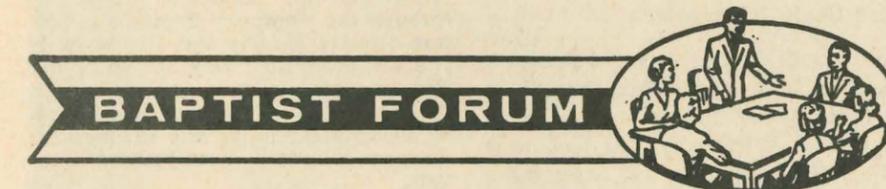
Editorial freedom without economic freedom is a contradiction of concepts. Within the resources available, the paper must be free to determine its own economic destiny. The content of the pages is the physical implementation of financial resources.

No paper is truly free when someone other than the administration of the publication makes the financial decisions.

So it is with the staff. The content of the pages reflects the work and performance of the staff. In an age when publishing anything is a delicate issue, apt to provoke the ire of somebody, staff decisions and policies must be determined within the paper organization.

No paper is free when staff members maintain an allegiance to structural authorities outside the paper. Staff loyalties are to God, Baptists and the paper.

In the eloquence of the late John F. Kennedy, "Let the word go forth, from this time and place, to friend and foe alike... that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success..." of responsibility and freedom in the publication of state Baptist papers.



A BLACK BAPTIST WITNESS

Dear Editor:

It has been my intention to share a comment regarding your editorial of January 16 of this year regarding the 23rd and Broadway Baptist Church and our witness in the West End.

The observation I wanted to share was that in the suggestion that there is no other Baptist witness nearby that we overlooked the fact that there are

many black Baptist churches in the West End which constitute a valid Baptist witness. Actually, I think there are more Baptist churches and more Baptist people in the West End now than there were in years ago.

Actually 23rd and Broadway is very close to several very significant Baptist churches in the West End.

I certainly don't want to sound as one critical of your major point. I just

want to call attention to the fact that we should not overlook what the black Baptists, if that's the proper way to refer to them, are doing. It's true that there is a real valid place for 23rd and Broadway and other churches. But our place has to take into consideration the fact that there are other Baptists here and that they are making significant contributions to the spiritual welfare of the people who reside here.

Louisville, Ky. Joe P. Williams

THE . . . IS
All Missions

Revival Reports

Island Baptist Church, Island, reports a recent revival with L. C. Gray of Parrish Avenue Baptist Church in Owensboro as evangelist and John Bogness of Lewis Lane Baptist Church, Owensboro, as song leader. Lloyd Johnson, pastor of Island Church, reports 21 professions of faith and 36 other decisions.

Palestine Baptist Church, Campbellsville, recently concluded a very successful revival according to pastor, L. Paul Prather. The evangelist was J. G. Floyd, pastor of South Elkhorn Baptist church, Lexington. Roger Rouse of Immanuel Baptist Church, Elizabethtown, led the singing. Nine public professions of faith and several rededications were reported.

First Baptist Church, Danville, recently concluded a revival meeting. Forty-six persons made professions of faith and indicated a desire to unite with First church. Others who made professions of faith indicated a desire to unite with other churches according to pastor Odell Leigh. Bob Phillips of Louisville was evangelist. Harold Reynerson led the music.

Mitchellsburg Baptist Church, Mitchellsburg, concluded a revival on May 9. It was termed "one of the most rewarding revivals in recent years" by pastor W. Truman Cochran. There were fourteen additions by baptism, one by letter

and many rededications. Evangelist for the revival was John A. Cain, pastor of Watson Lane Baptist Church in Henderson.

Trammell Creek Baptist Church, Greensburg, recently held a weekend youth revival led by a Campbellsville College youth team. Pastor William B. Taylor called the revival "a good experience for our young people." The team was composed of Tom Gravett, Martin Davenport, Mitze Carter and Jo An Venable.

East Audubon Baptist Church, Louisville, has recently concluded a revival according to pastor Owen S. Risk. Ten professions of faith were made along with numerous other decisions. Johnny Tallent was evangelist for the revival.

R. John Sanders and a group of men from Lewis Lane Baptist Church, Owensboro, recently led Hyland Baptist Church, Henderson, in a lay led revival. Other laymen from Louisville, Paducah, Island and Buttonsberry also participated in the crusade. Among the decisions made were fifteen coming for baptism. Pastor W. Earl Nelson said "the church was moved to unity and real fellowship."

Lenoxburg Baptist Church, Falmouth, recently concluded a revival according to pastor Pat Ellis. Bill Barnard, pastor of Townview Baptist Church, Dayton, Ohio, was the evangelist. The music was directed by George Staggs, pastor of Pleasant Ridge Baptist Church, Cincinnati, Ohio.



Your estate

Many thoughtful people would like for their estate to bless the world after their death and use the many avenues of the will, trust, annuity, etc., to accomplish this.

This is not the desire of Christians alone but certainly Christians should give serious (and in many cases immediate) attention to this important phase of their continuing witness to Jesus Christ and his church and institutions.

Bless the world

Faithful Christians, faithful every week in giving tithes and offerings through their church, frequently make larger gifts to Baptist colleges, schools, hospitals, Cedarmore, children's homes and other causes dear to us as Baptists. Our agencies and institutions could not get along without the thoughtful, if sporadic, gifts of such persons who know their great value and their financial needs. This should be continued.

But, many, many people of limited, as well as substantial, means should consider giving a part or all of their estate to Baptist causes. Some could be directed to the convention for causes which are immediate — the operation of the institutions, the buildings and equipment needed NOW. Other funds could be given for continued support of the total operation by means of endowment provided by deferred giving or in wills. This could be accomplished through the development officer of the interested cause or through the Kentucky Baptist Foundation directly for any and all causes. If you are interested, why not write us? Too, you can set up a fund to benefit the entire Baptist program in the earth by designating it for the Cooperative Program of Kentucky-Southern Baptists.

If you need income from your funds now or until death, this can be arranged, with the remainder of your estate or any portion thereof going to causes dear to you. Why not talk this over with your family, your attorney and with us?

Causes dear to your heart may not continue unless you help secure their future by your stewardship of estate.

Harold G. Sanders

WESTERN RECORDER

25 Year 'Team' Ministry Endears Hartsells To Shepherdville Community

Pastorates of 25 years and longer for Baptists are becoming rarer and rarer but one of these in Kentucky is that of Bruce Hartsell, First Baptist Church, Shepherdville. Bruce will complete 26 years of ministry at Shepherdville this coming August 15. But to talk of his work in the church and community without including Dorothy, his wife, would be misleading for this couple works as a team. She has been organist and music director of the church from the beginning of their coming to Shepherdville and now conducts a fully graded choir program along with serving as organist.

The church honored the Hartsells last August on the occasion of their 25th Anniversary and an article sent to the *Western Recorder* describing the affair was misplaced somehow and never got in print. This occasioned a recent visit for a morning worship service at Shepherdville by this writer to supply the pulpit and to gather facts and impressions for this article.

It was a somewhat typical Sunday for the Hartsells. Bruce was the guest of an assembly of the high schoolers in Sunday School to answer the kind of intelligent and difficult questions young people are honestly asking these days. The morning service opened with an inspiring baptismal service of two young men. By the time for the special music performed by the adult choir under the direction of Dorothy, Bruce was ready to join the choir for a solo part. Until that time the service was under the direction of Sidney Myers, a native of Shepherdville, a Louisville school teacher and a master of religious education graduate of Southern Baptist Theological Seminary.

After a somewhat leisurely lunch where we talked about such mutual interest as church work and our families, it was back to a busy Sunday afternoon for the Hartsells. The youth choir from the First Baptist Church in Greenville was to give a concert in the evening service. This meant food and entertainment for a hundred or more youth including the Shepherdville Baptist youth, but with Hartsell planning and the cooperation of many church members, everything seemed to be in readiness.

To recount the growth in church facilities and the other accomplishments

By C. R. Daley
Editor

of the Hartsells in church and community life would require a catalog. Bruce, a Wake Forest graduate, began his seminary training the year he became Shepherdville pastor and between 1945 and 1949 earned the BD and ThM degrees at Southern Seminary. Dorothy attended the seminary church music school in its early days and served as a part time piano instructor for the school for several years.

In the long service at Shepherdville Bruce has been Nelson Associational moderator three times, served four terms as state Executive Board member from the association and three terms as trustee of Campbellsville College where he was awarded an honorary DD degree for his outstanding service.

Mrs. Hartsell has served as Nelson Associational director of music, has taught in Kentucky Baptist Music Leadership Schools and has been a



Mr. and Mrs. Hartsell relax on the porch of the parsonage he led the church to build several years ago.

leader in the Greater Louisville Music Teachers Association as well as the Kentucky Music Teachers Association. Indeed, she is regarded as Mrs. Music in Shepherdville, having played numerous benefit concerts for the county library, the American Cancer Society and other community projects. For such civic contributions the Hartsells have received numerous certificates of appreciation from various organizations.

The visible progress of the church and its facilities are clearly obvious to any observer passing down the main street of Shepherdville. The first building project in the 26 year span was a pastorium which is situated directly across the street from the church. This was constructed in 1947-48. The next project came in 1950-51 and was educational space connected with the old sanctuary. The climax was the strikingly beautiful new sanctuary dedicated in 1967. For this new sanctuary and off-street parking, additional expensive property had to be purchased.

Both Bruce and Dorothy Hartsell are natives of North Carolina. They have one daughter, Rebecca, who will finish high school this spring. She too is gifted in music but is not certain she wants it as a career. She plans to enter college next fall and, with her parents' help, is still trying to decide which college to attend.

When asked about staying 26 years in one pastorate, Bruce sums it up by saying, "it's not easy, but it's fun". Knowing him and observing all his work over these 26 years and visiting the Shepherdville church through the years for regular and special occasions, this writer feels Bruce has said it about like it is.



Hartsell answers questions from inquisitive high schoolers during Sunday School.

introduce the . . .
WESTERN RECORDER
. . . to a friend

Open Letter From Nominating Comm.

Dear Fellow Kentucky Baptists,

The Committee to Nominate a new Executive Secretary-Treasurer Elect has been authorized by the Executive Board to present a nominee to the November meeting of the Executive Board if possible.

By means of this letter, the Committee solicits the recommendation from any Kentucky Baptist for a person he feels is qualified for this position. If you would like to place a name before the Committee for consideration, please write to me as chairman, stating why you feel he should be given consideration. We would need to receive this letter by June 12. A brief resume would be helpful.

The Committee to Nominate has not yet begun to discuss any specific person or persons for this position. Up until now, consideration has been given only to procedures and to basic qualifications.

For the Committee,

David A. Nelson
First Baptist Church
Owensboro, Kentucky 42301

President Asks Stop To Seminary Competition

During his inauguration as president of New Orleans Baptist Theological Seminary, Grady C. Cothen urged all six Southern Baptist seminaries to quit competing and instead emphasize cooperative planning to improve theological education.

He said such cooperative planning by all the seminaries might rally their alumni around the cause of theological

education "instead of pitting them against each other in competition for support."

"The overall welfare of the Southern Baptist Convention and its theological education enterprise needs a new communion of cooperation in planning our corporate future," he emphasized.

If the six seminaries placed the corporate good higher than their individ-

ual needs, then "Christ would be honored in fact instead of word, theological education would prosper in a new way, the individual institutions would gain new stature, and we would furnish quality of leadership the denomination badly needs," Cothen said.

The new seminary president said that the six SBC seminaries have made strides in that direction in recent years through the work of the seminary president's council.

He cited as one such example of cooperation the joint efforts at working out agreements in all six SBC seminaries offering the doctor of ministry degree as the basic professional degree program for all seminaries.

Cothen offered several specific suggestions for other areas of cooperation instead of competition in the future by the six seminaries.

He proposed that some of the seminaries offer the doctor of ministry degree with emphasis on specialized areas and specialized programs, such as one seminary concentrating on student work.

"This would eliminate the necessity of all schools offering all kinds of work," he said. It would also "allow some schools to develop a degree of expertise not now possible in the presentation of such programs."

Saying that the seminaries must help students develop spiritual resources adequate to meet the needs of the people whom they serve, Cothen observed that "one of the great crises of our times in ministry seems to be the inadequacy of the spiritual resources on the part of many ministers confronted with the difficulties of their time."

A former president of Oklahoma Baptist University, Shawnee, Cothen was elected president of the seminary on September 17, 1970. He assumed his responsibilities in mid-November. Cothen is also a former executive secretary of the Southern Baptist General Convention of California.

The inaugural activities began with a dinner, featuring an address by Southern Baptist Convention President Carl E. Bates, pastor of First Baptist Church, Charlotte, North Carolina.

Bates told the group that the seminary's task was "not only to educate the men and women who come to this place, but to train them in the skills that are calculated to keep our churches warm spiritually and sound in their outreach until our Lord shall appear."

Official representatives of about 75 education institutions across the nation, of the American Association of Theological Schools, and of the Southern Baptist Convention and its agencies took part in the inaugural activities. (BP)



COTHEN INAUGURATED AS PRESIDENT — Grady C. Cothen, new president of New Orleans Baptist Theological Seminary, accepts a pendant with an inscribed seal of the seminary, signifying his investiture as the sixth president of the seminary. A. Morgan Brian, Jr., (center left), New Orleans attorney and chairman of the seminary's board of trustees, placed the pendant around his neck.

Capital Punishment Process Upheld By Supreme Court

The Supreme Court upheld in two combined cases the procedures used by juries to impose capital punishment in the 38 states which presently allow the death penalty.

In so doing, the court said: "In light of history, experience and the present limitations of human knowledge, we find it quite impossible to say that committing to the untrammelled discretion of the jury the power to pronounce life or death in capital cases is offensive to anything in the Constitution."

Still not settled by the court is the question whether the Eighth Amendment of the Constitution with its ban on "cruel and unusual punishment" forbids the death penalty under any circumstances. The court has not indicated when, or if, it will rule on several cases asking for such a ruling on appeal before the Supreme Court.

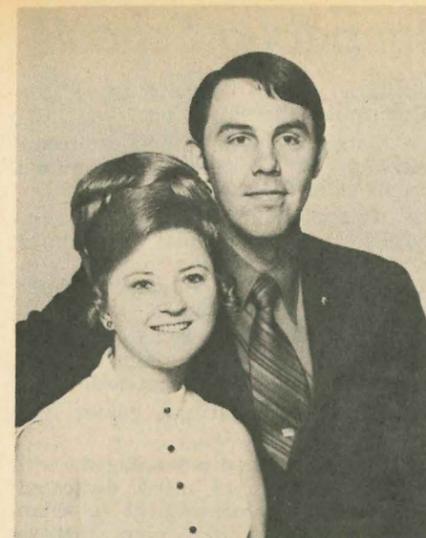
The main question before the court in *McGautha v. California* and *Cramp-ton v. Ohio* was to decide "whether the federal Constitution proscribes the

present procedures" for sentencing done by juries in capital cases.

Both McGautha and Crampton, the two claimants, said that "absence of standards to guide the jury's discretion on the punishment issue is constitutionally intolerable." Both were sentenced to death for first-degree murders.

For a court to attempt to catalog the appropriate factors in this elusive area, the opinion stated, "could inhibit rather than expand the scope of consideration, for no list of circumstances would ever be really complete. The infinite variety of cases and facets to each case would make general standards either meaningless 'boiler-plate' or a statement of the obvious that no jury would need."

According to Citizens Against Legalized Murder, a New York-based organization, there are 648 prisoners, including seven women, presently on death row. There are 99 in California, 78 in Florida, 43 in Texas and Louisiana, 42 in Ohio, and the remaining 343 in 33 other states. (BP)



Mr. and Mrs. Castlen



Mr. and Mrs. Hill

Two Former Kentucky Couples Appointed For Philippines

Two former Kentucky couples were appointed to serve in the Philippines during the May 11 meeting of the SBC Foreign Mission Board in Richmond, Virginia.

Mr. and Mrs. James E. Castlen will do church music work. Mr. and Mrs. Kenneth D. Glass expect to teach in a Baptist College.

A native of Owensboro, Castlen is a graduate of Berea College and holds the master of church music degree from New Orleans Seminary. For the past year he has done additional study at Southwestern Seminary in Ft. Worth, Texas.

Mrs. Castlen, a Virginia native, also is a graduate of Berea College.

The couple has served many churches as minister of music including the Bellepoint Baptist Church in Frankfort.

Mr. and Mrs. Glass, now of Bristol, Virginia, were appointed to a four year term as missionary associates. He is a graduate of Auburn University and Golden Gate Seminary in San

Francisco. Mrs. Glass, a registered nurse, is an Oklahoma native.

During 1961-1962, Glass was Baptist campus minister at Murray State University.

During the Foreign Mission Board meeting, W. Dennis Hill, former minister of education at Victory Memorial Baptist Church in Louisville, was also elected as assistant for the FMB personnel department on a part-time basis.

Hill will be based in Louisville and will provide preliminary information for mission volunteers in Kentucky, Illinois, Indiana and Ohio.

A former missionary journeyman, Hill is completing his second year of theological training at Southern Seminary.



Hill

Blessitt To Erect Cross In Belfast

Arthur Blessitt, well known Baptist evangelist working with hippie-type youths on Sunset Strip in Los Angeles, California, has flown to Belfast, Ireland.

He indicated he will seek to be "a minister of reconciliation" between the warring Protestants and Catholics in Northern Ireland.

Blessitt said he plans to erect a cross made from wood supplied by both

Protestants and Catholics at a mile long, barb-wire fence in Belfast's no-man's land.

The evangelist added that he would fast and pray for spiritual awakening in Ireland that would draw Protestants and Catholics together in love.

Blessitt is known in Kentucky for leading two Kentucky Baptist youth nights.

Physicians Invited To Medical Symposium

Baptist physicians throughout the United States are invited to attend a medical symposium to coincide with the Foreign Missions Conference at Ridgecrest (North Carolina) Baptist Assembly June 17-23.

Faculty members and resource personnel include several professors from Bowman Gray School of Medicine in Winston-Salem, North Carolina, physicians from western North Carolina, and furloughing medical missionary physicians.

Twelve hours of credit for continuing study will be granted by the American Academy of General Practice.

Opportunities for personal involvement in medical missions around the world will be discussed, and personal conferences will be arranged as requested. A daily period of Bible study will be a part of the program.

"The presence of missionaries will give the week an international flavor which should appeal to the entire family," according to Dr. Franklin T. Fowler, medical consultant of the Southern Baptist Foreign Mission Board.

Participants are encouraged to bring their families since the program allows time for rest and recreation plus planned activities for all ages, Dr. Fowler said. The symposium is scheduled for the morning hours, leaving afternoons and evenings free.

Georgetown College Sets May Graduation

Georgetown College will award degrees to 265 at its 142nd annual Commencement on Saturday, May 22 at 10:00 a.m. in the John L. Hill Chapel.

The number of degree recipients at the Spring Commencement is greater than in any other year in the School's history, because Georgetown is combining both its May and August graduation exercises.

William M. Dyal, Jr., recently appointed by President Richard Nixon to the office of Executive Director, Inter-American Social Development Institute, will deliver the principal address to the graduates on Saturday.

The Baccalaureate Address will be given by William E. Hull, dean of the school of theology at the Southern Seminary in Louisville. His message to the graduates will be delivered in the college Chapel Friday evening, May 21 at 8:00.

Dyal was previously Peace Corp regional director for North Africa, the Near East and South Asia. He is also a former SBC foreign missionary to South America.

Presidential Panel Asks Tax Aid For Nonpublic Schools

The President's Panel on Nonpublic Education, a unit of the Commission on School Finance, made its first interim report to President Nixon recommending increased federal aid to private and parochial schools.

The panel, chaired by Clarence C. Walton, president of Catholic University in Washington, D.C., said it is convinced "that some measure of public revenue support for nonpublic pupils is urgently needed" to supplement private funds for these schools.

Among other things, the panel recommended that present laws and regu-

lations authorizing federal aid for nonpublic pupils "be vigorously enforced by federal agencies." It asked also that nonpublic schools receive a part of the proposed \$1.5 billion emergency education funds planned to stabilize racial integration.

Further, the report continued, a division should be established in the Office of Education to deal directly with nonpublic schools.

In its 11-page interim report to the President, the panel identified a number of probable consequences to the "interlocking set of problems" faced by

nonpublic schools. Among these, the panel noted the following:

► "Parental choice in their children's education will erode as nonpublic schools vanish in large numbers.

► "Educational diversity will be submerged into educational uniformity which can breed a bland conformity in curricula, teaching methods, teacher incentives, and the like.

► "Creative competition between public and nonpublic schools will decline, rather than being fostered.

► "Moral and spiritual values will receive less attention.

► "The Urban disadvantaged will lose the services of many dedicated teachers whose commitment to them remains firm within present institutional arrangements but who may be driven from their posts as the resource base erodes.

► "Ethnic groups in urban areas will be deprived of schools which have served the community as stabilizing agents and enculturating institutions.

► "Taxes will rise to defray costs for capital investment and for instruction. What is crucial here is taxpayer reaction among those who feel deprived of choice," the panel said. (BP)

WIN Materials Tested In Chicago

In a move to test new Southern Baptist evangelistic materials outside the Atlanta area, 27 Chicago churches held simultaneous lay evangelism schools recently.

Use of the materials in a Thursday night visitation in the Chicago area resulted in 43 professions of faith, and 27 similar decisions on other days of the week.

Witness Involvement Now (WIN), produced by the Division of Evangelism of the Southern Baptist Home Mission Board had been previously used only in Atlanta churches with division staff members teaching.

An average of 475 people attended the WIN schools, which featured classroom type presentations for five days. On the fourth evening, the students went into homes for personal witnessing, testing the methods they had learned during the week.

One layman spoke at a downtown rescue mission where 15 professions of faith were registered. A teenage girl witnessed to 11 of her friends and nine expressed commitment to Christ.

Jack Stanton, associate director of the division and director of lay evangelism, called the week a success. "This meeting reached and trained laymen of various backgrounds to witness effectively and proved the feasibility of our ultimate goal which is to train laymen to train other laymen," Stanton said.

Centurymen Schedule Auditions

The Centurymen, a group of 100 Southern Baptist men have appeared on all three major television networks, have performed in numerous live concerts and have issued several widely

circulated record albums.

Summer auditions will be held at Ridgcrest and Glorieta and fall auditions will be held in Fort Worth and Nashville. Any full-time Southern Baptist minister of music is eligible to apply for audition.

The group, which was organized by the Radio and Television Commission, has won praise all through the Convention for its outstanding work in sharing the message of Christ through the universal language of music.

For those wishing to become members of The Centurymen there are several steps to follow: (1) apply for an audition. Contact Judy Ripley, Radio and TV Commission, 6350 West Freeway, Fort Worth, Texas 76116. Upon receipt of your application, (2) prepare a tape of your singing voice, which you will then return with the application form.

The next step (3) will be undertaken by a committee which will consider each application and tape. Those selected by the committee will be notified as to the specific time and place for personal auditions.

Deadline for summer entries will be June 1, 1971. Applications received after that will be considered for fall auditions. Deadline for fall entries will be July 15, 1971.

Gleanings around the world

Danny Earl Bryant, 13, son of Mr. and Mrs. Thurmon E. Bryant, missionaries to Brazil, died April 26 in an accident at their home in Sao Paulo. A funeral service was held in Sao Paulo the following day. Bryant is director of the Theological Faculty of Sao Paulo, which trains ministers and other church workers.

Jim Henry will be the featured speaker during Church Library Conferences at Glorieta, New Mexico, and Ridgcrest, North Carolina, Baptist Assemblies this summer. The conferences will be June 24-30 at Ridgcrest and July 29-August 4 at Glorieta.

A two day bus outreach consultation will be featured during Sunday School Evangelistic Outreach weeks at Glorieta, New Mexico, and Ridgcrest, North Carolina, Baptist assemblies. The date for the Glorieta assembly is scheduled for July 1-7. Ridgcrest's assembly will be held July 29-August 4.

In an unprecedented move the heads of North Carolina Baptist colleges and social service agencies recently voted to donate to the Baptist State Convention \$30,000 for promoting increased Cooperative Program giving. Each institution has also agreed to make personal contacts with at least 50 churches. The minimum goal is \$1,000,000 a year increase for the next three years.

The Supreme Court of Georgia, after three years of legal action, dismissed a suit against First Baptist Church of Augusta, Georgia, filed by 14 of its members seeking to prevent the historic church from moving to the suburbs. The protesting members had claimed that the historic nature of the present site, and the beauty of the sanctuary, dictated remaining at the present location. The Southern Baptist Convention was organized at the site in 1845, but not in the present building. (BP)



TORNADO DESTRUCTION — Members of the Mt. Vernon Baptist Church (National Baptists) look over the remains of their church after tornados swept through central Kentucky recently. The Mt. Vernon church, located about 12 miles southeast of Greensburg, was totally destroyed. The building was valued at \$26,000 plus furnishings. Plans are being made to rebuild. Walter Johnson is pastor.



NEW POSITION — Former Kentucky pastor Clayton Gilbert, left, has accepted the position of Crusader consultant for the Brotherhood Commission. He will assume this responsibility June 1. For the past 13 years, Gilbert has been Alabama Royal Ambassador secretary. During his student days at Southern Seminary, he was pastor in Gaston. Above, the new consultant examines a recently designed RA jacket with Jay Chance, Royal Ambassador director for the Brotherhood Commission.



"TALK BACK" — Martin Bradley, secretary, research and statistics department, Southern Baptist Sunday School Board; Mrs. Bobbie Bilibrey, clerk-typist in the department; and Charles Sullivant, research supervisor, look over stacks of questionnaires received in "Operation Talk Back." More than 15,000 already have been received and about 25,000 are expected before the June 1, 1971, cutoff date.

New Mexico Baptists Reorganize Staff, Nine Take Positions

Nine staff members appointed in implementation of a new organization structure have been approved by the State Mission Board of the Baptist Convention of New Mexico.

Seven of the nine appointees had previously been on the staff of the New Mexico convention, with most receiving new assignments under the reorganization plan.

Bert Edmison, assistant administrator of the Mexican Baptist Children's Home in San Antonio for the past ten years, was named director of the Division of Special Ministries for the New Mexico convention.

Felix Wagner, pastor of Wayside Baptist Church in Miami, Florida, was appointed director of the Division of Mission Ministries.

Ed Storm Jr., formerly state Sunday School secretary for the New Mexico convention, was named director of the Division of Educational Ministries. His associate in the new division has not yet been named.

Miss Vanita Baldwin, executive secretary of the New Mexico Woman's Missionary Union since 1961, was named as associate in the Division of Mission Ministries.

C. Eugene Whitlow, editor of the Baptist New Mexican and secretary of public relations for the convention since 1967, was appointed director of communication ministries.

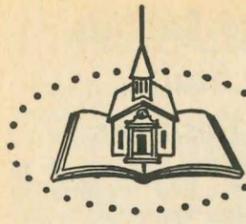
J. D. Ratliff, executive secretary-treasurer of the New Mexico Baptist Foundation and Church Loan Corp., was named director of the Division of Foundation and Church Loan Ministries.

S. M. Mayo, Baptist Student Union (BSU) director at New Mexico State University, Las Cruces, N.M., was given additional responsibilities for directing the BSU program at Western New Mexico University in Silver City, New Mexico.

Likewise, Don Wiley, BSU director at University of New Mexico, Albuquerque, was given added responsibility for directing the BSU work at Highlands University, Las Vegas, New Mexico.

Glenn McCoy, BSU director at Highlands University, was named BSU director at Eastern New Mexico University in Portales.

The appointments were made jointly by the property and personnel committee of the State Mission Board and the executive director of the state convention, with the full board approving the appointments. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for May 30, 1971)



LIFE AND WORK SERIES

Opposition To God's Truth

Jeremiah 36:20-28, 32

God called and commissioned Jeremiah to go to the entrance of the temple, where the various types of humanity were surging by, and try to influence the people to conform to the divine will. There Jeremiah exhorted the people to repent and to get back into the paths of truth and virtue and to walk therein. He insisted that true religion is a personal walk with God.

Jeremiah charged that the false prophets were covetous, practiced injustice, and created a false sense of security in the minds of the people. Consequently, the people were placing their confidence in policy, might, and wealth, and were neglecting loving kindness, justice, and righteousness. Jeremiah warned against glorying, or taking pride in human wisdom, might or riches. He declared that God takes delight in loving kindness, justice, and righteousness.

Jeremiah's proclamation of God's message to the people, predicting the inevitability of the divine judgment, made him increasingly unpopular with King Jehoiakim, who forbade him to enter the temple.

As Jeremiah's long and useful ministry was progressing, God commanded him to record on a scroll the inspired prophecies which he had uttered, knowing, of course, that many others could be influenced by them also.

Jeremiah promptly called in his gifted scribe or secretary, Baruch, and dictated to him the prophecies which he had uttered, and which God told him to record. In these written messages Jeremiah emphasized the certainty of God's judgments upon the nation, and declared that repentance toward God and faith in Him constituted the only hope of the citizens therein.

Upon his completion of the task assigned to him, Jeremiah told Baruch to take the scroll to the temple on a certain occasion and read therefrom. In the chamber which was occupied by Gemariah, which was near one of the gates of the temple, Baruch read from the scroll. Michaiah, who listened to the reading of Jeremiah's prediction concerning the fate of the nation, was frightened and alarmed at what he had heard. He quickly informed the princes

what he had heard. They promptly sent for Baruch and requested him to read to them from the scroll. When Baruch identified the writings as those of Jeremiah, the princes advised him that he and the prophet should hide lest they should find themselves in great physical danger.

Without delay the princes conveyed the information which they had received to their King. He ordered them to bring the scroll to him and commanded them to read therefrom in his hearing. Sitting before the fireplace when they read to him, and resenting very much the instructions and warnings contained therein, Jehoiakim took his penknife, slashed off the portions which had been read, cut the entire roll into shreds, threw them into the fire, and watched them burn. This shocking performance took place over the protest and the intercession of three members of his cabinet, thereby displaying his abhorrence of and contempt for God's message.

In the absence of any thought or intention of repenting of his sins, or influencing his people to repent, and fully determined to do as he pleased,

regardless of what Jeremiah had written according to God's instructions, Jehoiakim thought that he could destroy the truth by cutting the written word to pieces and burning its shreds. Seemingly it never dawned upon him, as has been true of many others through the centuries, that man's denial of the authenticity and the authority of the holy scriptures does not destroy God's truth, neither will the destruction of God's messengers nor the burning of His Word ever thwart God's purpose. The destruction of the written Word of God does not abolish the glorious truths recorded therein.

In obedience to God's command, Jeremiah again dictated to Baruch what he had given to him before, plus some additional prophecies. How foolish for anybody to think that by seeking to exterminate a copy or copies of God's Word that he can thwart the divine will! Regardless of the lengths to which men go to mutilate and destroy God's Word, God will preserve it and transmit it to the generations that will arrive on the scene long after its enemies have died and been forgotten. The Bible is indestructible.

INTERNATIONAL SERIES

God, The Lord Of History

Isaiah emphasized the truth that God, the Lord of history, is vitally interested in the affairs of all nations, and that His purposes will be fulfilled ultimately.

When Rezin of Syria and Pekah of Israel formed a league of defense against Assyria, they invited Ahaz of Judah to join them, but he declined to do so. Angered by his refusal, they started a campaign to replace him with somebody who would do their bidding. Ahaz appealed to Tiglath-Pileser for assistance and it was granted, after which Ahaz was forced to acknowledge the lordship of the Assyrian over himself. Later, Hezekiah of Judah refused allegiance to the Assyrian king, where-

upon the latter overran the country and threatened Jerusalem but was prevented from taking it when an angel of the Lord smote 185,000 of his men during one night. It was about this time that Isaiah brought great encouragement from God to the people of Judah.

Those in authority in Judah made laws which were advantageous to the rich and deprived the poor of their rights. Justice was perverted by corrupt judges. Many, who were at the mercy of their oppressors, were robbed because they did not have anybody to intercede for them and bribe the judges. Of course, such sinful conduct on the part of wicked leaders invited

and guaranteed the judgment of God.

Isaiah 10:5-7

Having seen the end from the beginning, God has always directed, permitted or overruled the affairs of men and of nations in such a manner as to result in the outworking of His plans and the effecting of His eternal purposes. Nothing has ever transpired in this world without His knowledge and permission. God has frequently used godless individuals or nations to chastise His people for their wickedness and to teach them some important lessons which they had deliberately refused to learn from other sources, as was true in the case before us. As we would expect, God was highly displeased with the hypocrisy of those who merely pretended to fear, love, and serve Him. Their hypocrisy stirred His righteous wrath against them. It is doubtful if anything is more obnoxious to God or incurs His wrath any more than sham and pretense.

Obviously the Assyrians were not aware of the role which God was assigning to them as an instrument with which to chastise the people of Judah. They were merely rods of correction for those who had turned away from God and ignored His will for them, but they were unconscious of the nature of their mission. They never dreamed that God had determined how far He would permit them to go in inflicting suffering upon their victims and then refuse to let them do more.

Isaiah 10:15

The proud and boastful Assyrian king never thought of himself as only a tool in God's hand, or that he could not do any more than God permitted. In his arrogance it never dawned upon him that he was an instrument only in the hand of God, very much like an ax in the hands of a man who had cut a tree. He never realized that God would punish him and his followers for their wicked actions, which resulted from his own haughtiness and pride.

God's punishment of Assyria was complete and final, whereas the chastisement of Judah was for corrective purposes.

Isaiah 14:24-27

As a splendid illustration of what God can do when He wills, He saw to it that the Assyrian army was defeated in the hills of Judah and the terrible burdens which had been inflicted upon the inhabitants of that area were removed immediately. During one night God sent one of His angels and smote 185,000 Assyrians. In due time Assyria ceased to be a nation, and to this day it has never been revived.

We must never forget that what God purposes He always brings to pass. No matter how hard some may try, they will never be able to annul or thwart His eternal purposes being accomplished. What He has purposed in His heart and published in His Word will be fulfilled eventually.

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Young Preacher Starts (Continued From Page 3)

preachers used to periodically accompany some of his "boys" to Hyde Park in London where protestors hotly debated issues. First, he himself would challenge a speaker to debate. Then Sangster would require that each of his students do the same thing. In this rough and tumble crucible of learning he rightly thought his students would sharpen their wit and wisdom. Similarly, if more young preachers were on college debate teams, deeply involved in dramatics and oral interpretation and stood ready to speak at "the drop of a hat," they'd be a long sight better preachers more quickly than

they will be by keeping their noses in books to the neglect of opportunities to preach any and everywhere they can!

Where does the preacher start? Where he lives. When? Right now. If no one asks him, then let him do the asking. What ever it takes, he should get on a platform before an audience. He may learn early that the pulpit is not his "thing," and so avoid wearying congregations with boredom. But he also may learn that the pulpit is his "throne," which he must grace with words, gestures and artfulness by which God can bless multitudes.

Youth Cannot Give (Continued from page 3)

life's fiercest storms. Men in turmoil need that kind of an example, and youth can't supply it.

Besides, when a pastor preaches most worshipers want to feel that his is truly a "voice of experience." Specifically, they like to believe that what he claims from the pulpit is not just something he's read, but what he's observed and experienced himself through the years. Frankly, I get amused when some well-meaning young pulpiteers pretend in manner and speech that they have traveled far enough on life's journey to clearly distinguish for me the difference between a highway and a detour.

Finally, we need to recall that every

middle-aged pastor was once a youth who grew up. But now, though he bears in his body and mind the scars from many battles, he knows "other than by hearsay" that God is equal to every human plight. That's the kind of man I want for a pastor, provided he can really preach with wisdom, power and compassion. Of course, if he's lame in the pulpit I imagine even I'd be willing to trade him off for some young buck who, though still a callow youth, has zest, enthusiasm, adventuresomeness and a daring, experimental faith. In such an event, I'd simply have to patiently wait for his youthful energy to be tempered with the mature wisdom that only the years can bring.

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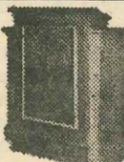
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Both Russian Dissident, Regular Baptists Called Important

Dissident Baptists in Russia, by fighting for their religious convictions, and regular Russian Baptists, through continuing discussions with government authorities, have both improved the climate in which religious bodies must operate in the Soviet Union.

This was the conclusion of the editor of the Swedish Baptist Union weekly newspaper, Sven Svenson, after a three-week tour of Baptist churches in European and Asiatic Russia. He was interviewed on his return by European Baptist Press Service in Ruschlikon, Switzerland.

Svenson, editor of *Vockoposten*, concluded that Baptists in the West cannot really comprehend the conditions under which Christians live in Russia, and therefore must not sit in judgment on their Russian brethren, whether they be dissidents (sometimes called initiatives) or a part of the official Baptist organization recognized by the government.

"The initiatives (dissidents) have shown the authorities there are Christians in Russia willing to stand up and battle for their religious beliefs," Svenson said. "The outside world is following the struggle closely. This means the authorities can no longer push Christians around brutally as they once did."

"On the other hand," the editor continued, "the officially registered Bap-

tist union has succeeded, through discussions with them, in making the authorities aware of viewpoints which they had previously ignored."

The heart of the problem which has divided Baptists in Russia into the two camps, observed Svenson, is the question: "Should one openly resist restrictions on religious work, or should one theoretically accept them but then try to improve matters?"

After the All-Union Council issued a "Letter of Instructions" to churches in

By Theo Sommerkamp

1961, the dissidents split away to form a sort of "underground church," but not in the sense that many westerners have imagined an "underground church" to be, said Svenson.

The dissidents are an "underground church" in the sense that they operate outside the framework drawn up in the Soviet law for religious organizations, but they have not deliberately tried to conceal themselves from the government, he said.

To the contrary, the dissidents have supplied lists of names and addresses of their leaders to government authorities, and in 1965 had an audience with the chairman of the Soviet presidium, protesting harassment of Christians by local authorities.

According to the initiatives (dissidents), 524 of their number were sentenced to terms in prisons or work camps for their participation in the

dissident Baptist movement, Svenson said. As of December 13, 1970, the dissidents claimed that 168 of these were still in custody.

"A study of Russian papers offers horrifying details of arbitrary deeds committed against the initiative Baptists by party leaders and promoters of atheism in various localities," Svenson said.

The split in Baptist ranks did not paralyze the Baptist cause, as government leaders had apparently expected. "Government authorities were clearly surprised by the power demonstrated in the spiritual life within both the registered movement and the initiatives after the break," Svenson observed.

"It is not true that the registered union acts as an agent of the Communist state, and that the dissidents oppose the Communist state," he declared.

Leaders of the initiative movement have openly professed their national loyalty. He quoted one such dissident as saying, "In spite of the persecution we are exposed to and the injustices which have been done us... our members have been and will remain good citizens in this country (Russia)..."

The Swedish editor did not predict growing tolerance for Baptist in Russia. "We must recognize that the Soviet Union is a dictatorship," Svenson said. "There are laws against all sorts of movements outside the Communist Party. Religious groups are not the only ones feeling the pressure or undergoing imprisonment." (EBPS)

British Baptists Membership Declines

Baptist churches in Great Britain have reported the loss of 6040 members during the last statistical year.

The new yearbook of the Baptist Union of Great Britain and Ireland reports 274,871 church members on January 1, 1969. This fell to 268,831 on January 1, 1970.

The yearbook counts figures from four independent Baptist unions and covers England, Wales, Scotland, both parts of Ireland, and coastal islands.

The Baptist Union of Ireland, continuing a 30-year trend, gained in membership from 6922 to 7186 during the reporting year. Gains were also noted in the Channel Islands and Isle of Man, rising from 330 to 358 members.

Most British Baptists live in England, where the principal strength of the Baptist Union of Great Britain and Ireland resides. English numbers dropped from 176,222 to 173,350.

Wales, second largest in Baptist population, went down from 74,681 to 72,097. Scotland's rank suffered a loss from 16,716 to 16,074.

Information on the total number of converts baptized in the four unions for the year was not available in the new yearbook. (EBPS)

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during Southern Baptist Convention

Cedarmore Baptist Assembly Sunday School Leadership Conferences August 9-11 and 12-14, 1971



J. Coggin



E. Loessner



A. Burcham



L. Hatfield



F. Owen

**Theme: "The Sunday School Reaching Out
With Creativity and Expectancy"**

Conferences For Workers:

Preschool.....Miss Mary Johnson
6's - 9's.....Mrs. Roland Smith
10's - 11's.....Mrs. Pat Boone
Youth.....Miss Shirley Robertson
Adult.....Dr. Ernest Loessner
General.....Rev. Arthur Burcham
Associational.....Rev. Lawson Hatfield
Library.....Mr. Robert N. Thompson
Architecture.....BSSB Representative
Kindergarten.....Mrs. Harold G. Sanders
Bible Teacher.....Dr. Franklin Owen
Speaker.....Dr. James Coggin

Conferences For Children:

Birth - 3.....Mrs. R. B. Hooks, Sr.
4's and 5's.....Mrs. June Austin, Mrs. Boyce Carter
6's - 9's.....Mrs. R. B. White
10's and 11's.....Mrs. LaMar Baugher, Mrs. Connie Duvall

Send your reservations to:

**Cedarmore Baptist Assembly
Route 1
Bagdad, Kentucky 40003**

Sponsored by: Kentucky Baptist Convention
Sunday School Department
Roy E. Boatwright, Secretary