

WR
WESTERN RECORDER

AUGUST 2, 1969

Hugh R. Peterson retires as Administrative Dean of Southern Seminary effective August 1, 1969. He has been associate with the seminary for 40 years, 32 of these as a staff member. For additional information see story about Peterson on page 9.





GLEANINGS FROM THE FIELD

EASTERN PARKWAY Baptist Church in Louisville, will honor its pastor, Roy L. Puckett, at a special service and reception August 10 at 7:30 p.m. The service will commemorate 25 years of service to the church by Puckett. Special speaker for the occasion will be Hugh Peterson, retiring dean of Southern Seminary.

TWO CHURCH LIBRARY Conferences are planned August 11-13 and 14-16 during Sunday School Week at Cedar more. Expanding the training opportunities to six hours of study for each session will be Harry V. Couch, approved worker for the church library department, Sunday School Board of the Southern Baptist Convention, Nashville. Areas to be covered include study of the Church Library Development Plan plus related subjects. All church library staff members are invited to attend.

WAYNE R. RANDOLPH, son of Grady L. Randolph, executive secretary of the Kentucky Baptist Foundation, will be married August 9 to Miss Janet Washburn. The bride is the daughter of A. V. Washburn, secretary of the Sunday School Department of the Sunday School Board in Nashville. The new couple will live in Louisville where Wayne is a student at the seminary school of church music and minster of music and youth at Green Acres Baptist Church.

ELEVEN YOUNG PEOPLE from Bashford Manor Baptist Church, Louisville, together with their pastor, Tom Henry, conducted a Vacation Bible School at the coal mining camp of Leatherwood, Kentucky, recently.

THE YOUTH CHOIR of First Baptist Church, Olive Hill, presented the new youth musical "Purpose" at the Pinecrest Children's Home at Morehead on July 22.

FIRST BAPTIST CHURCH, Middlesboro, was represented at Ridgecrest Baptist Assembly in North Carolina, by 27 young people during the week of July 10-16.

SUSAN ANN PRICE of Middletown is serving her third summer on the staff at Ridgecrest Baptist Assembly. This year she is special activities director. A member of Woodland Baptist Church, Miss Price plans to begin her second year at Georgetown College this fall.

GEORGETOWN COLLEGE'S speech chorus, the Wordmasters, has been invited to perform for the annual meeting of the Speech Association of America next December 27 in New York City.

PAGE KELLEY, Old Testament Professor at Southern Seminary, will be Bible teacher for a Bible Conference August 11-15 sponsored by First Baptist Church of Paducah.

SAM L. BRANHAM who retired from the Amity Baptist Church pastorate, reports he is now available for supply and revival meetings. Branham's address is 2301 Carlisle Avenue, Fort Mitchell, Kentucky.

A. B. COLVIN, Kentucky Baptist secretary of missions, is recovering at home from surgery in the Kentucky Baptist hospital on July 18. The operation was performed to correct early stages of a hernia. Colvin's condition is reported as excellent and he says he plans to resume normal activities in a few days.

THE BAPTIST YOUTH CRUSADE, a youth organization in Greenup Association, sponsored a Prayer Retreat July 18-19 at the associational camp, Hudgin's Hill. Over 80 teen-agers and adults attended. Newly elected officers are J. D. Huntsman, Olive Hill, president, Jim Whaley, South Shore, vice-president, Violet Sammons, South Shore, secretary, and Danna Hammond, Catlettsburg, treasurer.

SPANISH BAPTIST UNION admitted 217 new members through baptism during the 12 months ending September 30, according to a report filed at a Baptist pastors' conference in Denia, Spain. The report also stated that at the present time, about the same number of converts are taking a course of instruction which precedes baptism.

MISS JAN BURTON, age 13, from Stanford, Kentucky, has been declared a state winner in the Kentucky Junior Memory Work Drill for the past four years. She is a member of the Stanford Baptist Church. Miss Burton attributed her success to her Training Union leader for the past four years, Bobby Kirkpatrick. In addition to TU activities Miss Burton also plays the piano and sings.



Miss Burton

JIM JEFFREY, executive director of the Fellowship of Christian Athletes, will be the guest speaker at a giant youth rally August 2 at Jonathan Creek Camp. Also on the program are "The Good Newsers," a 100-voice choir from Martin, Tennessee. The group will present the folk musical "Purpose."

GEORGETOWN COLLEGE President and Mrs. Robert L. Mills are attending the annual meeting of the executive committee of the Baptist World Alliance near Vienna, Austria, August 1-6. Mills is a member of the 100-member executive committee which represents Baptist work in all parts of the globe.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 143 August 2, 1969 No. 30

C. R. DALEY, JR. Editor
G. A. PRICE, JR. Business and Circulation Manager
BOB TERRY Assistant Editor
MARION O. REED Superintendent of Printing

Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

BOARD OF DIRECTORS

C. CARMAN SHARP, Louisville, Chairman; JOHN C. HUFFMAN, Mayfield, Vice-chairman; MISS MARGARET SILER, Lexington, Secretary; LYMAN SMITH ALLEN, Henderson; WENDELL ARBETT, Louisville; J. WILLIAM JONES, Princeton; EARL HOHMAN, Nicholasville; KENNETH KELLEY, Covington; RAYMOND LAWRENCE, Corbin; HENRY W. SCHAFFER, Louisville; OTHAR O. SMITH, Bowling Green; BILL VAUGHT, Danville.

SUBSCRIPTION RATES

INDIVIDUAL, \$2.50, plus 5% sales tax, total \$2.62. FOREIGN, \$2.75. CHURCH BUDGET RATE, \$1.50 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.

SUBMITTING PHOTOGRAPHS

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

WESTERN RECORDER

by Bob W. Brown
Pastor, Trinity Baptist Church,
Lexington

Our church buildings were burned to the ground on June 14, 1969. We had built our sanctuary in 1960 and the educational building in 1965. Both buildings were new, modern, relatively fireproof and very beautiful to us. For good reasons we believe that the fire was arson, although at this writing there have been no arrests. In many ways it was a disaster to us.

There are some things that we have learned since the fire.

(1) We have learned that a church building becomes the focus for a lot of legitimate and tender feeling. It has deep sentimental value. It is the scene of conversions, baptisms, weddings, funerals and other important events. Its construction and maintenance represents sacrifice and expense.

(2) We have learned just how much teaching material, office equipment, organizational data, and personal effects are accumulated in a building by the staff, musicians, Sunday School staff, and other church leaders. We lost everything and we realize that some things in a church are irreplaceable.

(3) We have learned that most church insurance policies are inadequate and that the best firemen can't save some buildings.

(4) We have learned that no other public building is adequately designed or planned for a Baptist church for teaching, training or worship.

(5) We have learned that the church is not popular in 1969. Many people profess shock and feign horror that an arsonist would burn a church. This is naive. We are living in a decade of anarchy, riots, violence, crime, assassination, and burnings. To assume an immunity for the church is unrealistic. In fact the church opposes the trend of the time. I believe that the church—if it is doing anything creative and courageous—must expect hostility.

(6) We have learned that most people couldn't care less. Some of our people thought that the community would rise up in indignation, but they didn't. Others thought that the community would collect and contribute thousands of dollars to our rebuilding program, but they didn't. Still others thought that people would overwhelm us with sympathy and concern, but they didn't. Others expected churches to rush to our aid, but they didn't. This was true of some people who had their name on our church roll, which incidentally was destroyed by the fire. There are people who claim membership in our church who don't even know about the fire yet.

(7) We have learned that this kind of

Learning From The Fire

disaster brings out the best in some people. While many are untouched, others in the city expressed concern and a sincere desire to help in moving ways. The Jewish Temples and the Adventists offered us their buildings. Two television stations donated us 4½ hours of free time to tell our story. The Mayor and County Judge helped. Physicians, judges, and school leaders helped us. The two largest donations at this writing are from the employees of a factory and a Christian church. Nine Negro ministers came by while the buildings were still burning to express concern.

Our own church people have rallied with an unusual degree of unity and determination. They have simply been marvelous! They have worked harder, prayed more, and given more than ever before. They are courageous and committed to their calling. They are not intimidated, or discouraged, or ready to quit.

(8) We have learned just how much

Association And Brotherly Affection

During the invitation a couple came forward in decision. They joined the church by transfer of letter. The church rejoices. Does God? Every church growth by letter also means another church dies by loss. Who weeps for the dying church?

Pray for the back-slidden members. Pray for orphaned children. Pray for cancer victims. Who prays for the dying sister church? We expect our members to watch over one another in brotherly affection. The whole cannot differ from the parts. Should not churches treat each other much like members are expected to? Leeching members from struggling inner-city churches does not evangelize a lost world. There is little cause to rejoice in the "catfish" church that grows on the decaying bodies of dying churches. Each church is a mission station to a dying world. Sin-sick society needs the witness and ministry of every available Baptist church. We do not grow by devouring one another.

Missions requires stewardship. Is it good stewardship to start a suburban mission while an inner-city church dies? To move the assets and heritage of an established church might be more effective than the pains of growing a suburban mission. To send funds and members to sustain an inner-city church is missions too. Association of Baptist churches requires brotherly affection—concern that yields action as well as

the church means to our small children and our handicapped people. None of us will ever forget the screams of little Sunday School boys and girls crying out, "My church, my church, my church!" Never again will we be careless about our little ones.

Nor will we ever forget the pitiful sorrow of our blind people, our alcoholics, our mentally retarded children, our aged people or our cerebral palsied children. Their grief and loss is still raw.

(9) Finally we have learned that the ministry of the church must go on; weddings, marriage counseling, teaching, preaching, singing. The poor are still with us. A young man is in a car wreck, a young mother has cancer. A boy is in juvenile court. The blind still can't see. The lost still perish without Christ. So there isn't much time to mourn our loss. We have learned that the city needs us—and that will keep us busy for awhile.

The decline of one church is of importance to her sister churches. We are amiss to bury our hearts in the plains of planned promotional programs. Many meetings will not assuage the guilt of neglect. Baptist associations must be a fellowship of churches encouraging one another unto good works. Association should express mutual watchcare—brotherly affection.

To be given, love must be received. You cannot put coins in a clenched fist. Declining churches must be as willing to receive help as prospering ones must be to give. The Baptist association could help metropolitan missions in these ways:

1. Encourage and assist churches in transitional communities to discover the needs and opportunities of their location.

2. Inform prospering churches of transitional community needs.

3. Relate stronger churches to weaker ones.

4. Correlate the response of the churches to the multiple needs.

We shall grow by penetrating the pagan world with the Gospel in word and deed. Associated churches do well to show charity, especially to sister churches, to the household of faith. A Baptist church cannot cope with metropolitan mission needs alone. Our churches must respond in concert. Let us hang together, lest we . . .



Two Journeys

The amazing trip of man to the moon calls to mind another historic trip which was even more amazing and unbelievable. This was not man's journey from earth to the heavens but God's journey from heaven to earth.

Man's trip to the moon was measured in miles; God's journey to earth could be measured only in love and suffering.

Man's trip to the moon was planned in the minds of men only several years ago; God's journey to earth was planned in the heart of God from before the foundation of the earth.

Man's trip was made in a mechanical capsule; God's journey was made in human flesh.

Man announced his own arrival on the moon; the angels announced God's arrival on earth.

Man's trip to the moon cost millions of dollars; God's journey cost Him His only Son.

Man had hope for escape from the moon and return to earth; there was no hope for God's Son to escape earth and return to heaven apart from dying on the cross.

Man's trip to the moon was only one of many space trips; God's journey to the earth in Jesus Christ was a once-for-all journey.

The moon trip freed man from earth; God's journey freed men from sin.

Future space trips of man will surely surpass his moon trip, but no journey of man will ever compare with the journey of God. The ascent of man will never equal the descent of God. Man is capable of human marvels; only God is capable of the divine miracle of the incarnation.

Divine Dimensions Of Space Exploration

Ordinarily seeing is believing but what millions saw on television on July 20th was still hard to believe. But it is so! Man not only has landed on the moon, but also survived in its unearthly environment and has brought back part of it to silence scoffers and to advance man's knowledge of this strange satellite of the earth.

Most of the world stopped to admire the bravery of the astronauts and the scientific know-how of modern man. No doubt conquest of the moon ranks as one of the greatest scientific achievements in the history of man.

An inescapable question for many who watched man's first walk upon the moon on the Lord's Day is what does the Lord have to do with all this. Is there religious significance to space exploration? If so, what is it?

Some have doubted if God intended for man to explore outer space. On the other hand, for some it has profound religious significance. Part of man's endowment from the Creator is his insatiable desire to discover the unknown and space exploration can be

considered part of man's obedience to the divine mandate from the Creator to subdue and master the created order.

For the astronauts, their families and many of the scientists connected with the project, there was a divine dimension to the Apollo mission. Hearing Neil Armstrong's parents and wife speak of their faith and prayers brought misty eyes to many including this writer. The quoting of part of the eighth Psalm by Astronaut Edwin Aldrin, Jr., a Presbyterian elder, on the return trip revealed his conviction of God's involvement in space exploration. Also significant was Astronaut Borman's reading at a White House worship service on the day of the moon landing the same 10 verses of Genesis I he had read last Christmas while orbiting the moon. A surprising number of the scientists working in the space program are profound Christians and consider their work as service to God.

Conquest of the moon raises interesting questions for believers in God. Will man reach other planets? Almost certainly so! Will intelligent life be found on

other planets of this or other galaxies? No one knows but many think so. If extraterrestrial beings are found, will sin be a part of their experience? If so, are we expected to tell them of Jesus Christ or will God have also revealed Himself to them in redemptive love? Does the Bible make room for this? The cosmic Christ passage in Colossians can be so interpreted. It is almost certain we will develop a space theology as man reaches further and further out into God's limitless creation.

America's success in such scientific achievements also raises haunting questions which serve to keep us from undue pride. Why can we conquer space but cannot solve so many problems on earth? Why can man and machines perform flawlessly in scientific endeavors but fail so miserably to deal with pressing social and moral problems? Why can we get man on the moon and back but cannot get Americans out of

Vietnam? Why can't we solve the problems of race, poverty, disease, urban blight, youth rebellion and international tension?

What would have happened if we had been as determined to send the gospel to every man on earth as we were to send man to the moon? Where would we be if we had spent as much money to rid humanity of disease and to feed the hungry of the world as we have spent to reach the moon?

These and many other questions perplex thoughtful man upon the occasion of one of his greatest feats. They seem to remind us that though we have now made the heavens a part of earth, as President Nixon said to our moon explorers, we have not yet made earth a part of heaven. This is God's promise and plan to which we must be committed as disciples of Jesus Christ. In space exploration and spiritual conquest we have further to go than we have come.

A Change Of Publication Day

Beginning with this issue we have a new publication day for the *Western Recorder*. We will date the paper Saturday instead of Thursday each week.

This change will give us the advantage of an extra day to gather and process news before going to press. Our new press prints the *Western Recorder* in much less time than our old presses. The change will also help us in work schedules of our print shop.

Going to press one day later each week means our mailing will begin one day later. *Western Recorder* readers should still receive their paper before or on Saturday of each week.

At least two other Baptist state papers use Saturday for their publication date. Others use other days of the week with Thursday being the most popular day.

BAPTIST FORUM



HOPE AT LAST

Dear Editor:

Critics of the Southern Baptist Convention and its agencies should be laughed out of Court unless they have read *A Dynamic Church: Spirit and Structure for the Seventies*. The noise of grinding gears and clanging machinery as the Southern Baptist Convention changed direction has kept lots of us awake. Now the kind of people we are going to be, the sort of things we are going to do, have been clearly set forth by ten denominational leaders in this little Convention Press book. Any church can now step firmly from the old ways and emphases into its New Testament role for the 70's.

I have been a cynic and a critic of what I thought to be obsolete programs, antiquated attitudes, and irrelevant activities. Now I want my church to get

in the middle of the action, with pride in being a Southern Baptist as a by-product of the fellowship of dynamic, witnessing and serving New Testament churches.

Louisville, Ky.

Duke K. McCall

BAPTIST EDUCATION

Dear Editor:

An article in the *Mid-Continent Baptist Herald* on July 17, 1969 entitled "Preacher, What Will You Preach?" called my attention to a very urgent need among Kentucky Baptists as we approach time for our state convention to meet. For several years now Baptists have known that something must be done to curtail the spiraling cost of our schools. But like true Baptists we refuse to take any significant action.

Do we still feel, as was expressed in the above mentioned article, that only

in a Baptist College can a young person receive the proper kind of education? Surely not. What about a state like Illinois that has no Baptist school? Are they failing to do their job? Not hardly. Accredited courses in Bible and other religious subjects can be taken at SIU at Carbondale through the Chair of Bible. Why couldn't we be moving toward such a setup where we have to support only the facilities necessary for our part of the educational process and not every field. There are also many ministries that can be carried on on a state campus. But we cannot do so until we are relieved of the killing burden we carry in supporting our own schools.

I know that a lot of the alumni from our schools will cringe at the thought of turning them loose. But can we honestly feel good knowing we are spending the Lord's money just so our sons and daughters can follow in our footsteps?

I am not proposing that we be in anyway hard on the institutions or those connected with them for they are not the ones responsible. We ought to do everything possible to see that they are able to continue as self-supported

(Continued on page 14)

First School For Deacons Held

What is believed to be the first school for Baptist deacons in recent time was held Monday, July 21, at Brothead Baptist Church in Rockcastle Association.

The school was under the direction of R. G. Pendergraph, director of the church administration department of Kentucky Baptists. Henry Parrott, superintendent of missions for the association, and Cornelius Horn, pastor of Watts Chapel Baptist Church were responsible for local arrangements.

Robert Pogue, long-time deacon at Walnut Street Baptist Church, Louisville, and former business manager of *Western Recorder*, brought a special message outlining areas of responsibility for deacons.

Pogue told the men that as deacons they had to set examples for the rest

of the members to follow. This included the areas of tithing, teaching and soul-winning he said.

A filmstrip entitled "The Ministry of the Baptist Deacon Today" was shown and discussed.

The book *Ministry of a Deacon* by Howard Foshee of the Baptist Sunday School Board was also used.

Nine associational churches were represented by 35 men. At the conclusion of the service, Superintendent Parrott told Pendergraph he would like to schedule another conference in Bates Creek Association which he also serves.

Anyone interested in scheduling such a school or getting more information about it may contact Pendergraph at the Baptist Building in Middletown, Kentucky.

By Texas Baptists

Government Loans Recommended

The Christian Education Commission of the Baptist General Convention of Texas has recommended that the trustees of Texas Baptist colleges be allowed to apply for state and federal loans and

contracts—as long as they are free of government control.

Before becoming final, the action must be adopted by the convention's executive board and the annual convention in San Antonio next November.

The recommendation said: "Texas Baptists should carefully re-examine their philosophy of education and the relationship of the Baptist schools to the government, both state and federal.

"Baptist schools," the recommendation continued, "are currently facing a highly competitive situation and . . . cannot continue to operate under current restrictions adopted by the convention regarding loans and contracts from state and federal governments."

The recommendation stipulates, however, that loans and contracts should be accepted only in the absence of governmental "controls mechanisms" and that the decision on the loans and contracts be left to each institution's board of trustees "unless contrary to the specific policies of the convention."

"While we recognize the hazards involved in such assistance," the recommendation said, "we think . . . (Baptists) should be aware of the greater dangers in not accepting such aid. Our tax dollars are being freely spent on 'beehive models' of super state institutions. Private educational institutions are . . . availing themselves of these funds. But under current policies of our convention, Baptist institutions are deprived of these sources." (BP)



I'M OK — YOU'RE OK

This is the fascinating, simple title of a new book whose subtitle is *A Practical Guide to Transitional Analysis*, by Thomas A. Harris, M.D., a practicing psychiatrist in Sacramento, California. I can hardly wait to get my hand on it. It has an approach to human understanding, communication between persons, to "removing the distance" between them that I want to study in depth. Every Christian, in particular, should learn the fine art of relating to others. I wish to quote from the review by Paul E. Johnson, visiting professor of pastoral care, Christian Theological Seminary, Indianapolis:

"I find this an intriguing analysis of human behavior, which helps us see through the mystery that beclouds our transactions with other persons. The basic unit of social intercourse is the transaction, or interchange, of stimulus and response from person to person. As we watch and listen to people we can see them change in facial expression, vocabulary, gestures, posture and body functions. We see the little boy who bursts into tears when his toy does not work, the teen-age girl who is flooded with excitement when the telephone finally rings, and the father whose face 'turns to stone' when his son disagrees with him.

"Every child sees his parents bigger and better than he is. They correct, instruct, punish, and show him how to meet their expectations. The typical position of the child is, therefore, 'I'm not OK—You're OK.' Seeing the parents as good, stronger, more adequate, he sees himself by contrast as bad, weaker, or inferior. From this position come many of the ills and angers, the rebellions and rivalries expressed as 'Mine is better than yours.' This 'not OK' Child stays with him through life, together with the oppressive authority of the Parent, whom he feels obliged to obey, even when these archaic admonitions on guides are inappropriate.

"The healthy transactions are 'I'm OK.—You're OK.' The Adult of one person accepts and responds to the Adult of the other, by listening, sorting out the data, and coming to understand each other in reasonable ways are doing, and resolve the irrational conflicts or cross fire in the P-C, C-P, C-C, or P-P games of attack and defense."

Harold G. Sanders

WESTERN RECORDER

Blessitt Protests Eviction With Fast, Chaining

Arthur Blessitt, self-appointed minister to Sunset Strip, has chained himself to a large wooden cross on world famous Sunset Strip in protest to eviction from a building used to house his gospel night club, His Place.

Blessitt's nightclub was closed June 26 on what Blessitt called "a technicality in the lease."

The real reason, he asserted, was that he allowed hippies and degenerates to gather in and around the premises of the gospel nightclub.

Blessitt said other nightclub operators had pressured law enforcement officials to "clean up the Strip." "They don't want kids or religion here," he emphasized. "That's bad for business." His Place was located between two other clubs, Sneaky Pete's and The Galaxy.

On June 27 Blessitt began his fast chained to the wooden cross. He promised to continue the fast until a building lease is signed.

For 24 hours a day he stays on the sidewalk in front of his former club. The only time he is unchained is to use a nearby bathroom and to remain clean and neat.

The 28-year-old Southern Baptist evangelist described his days on the sidewalk as a "perpetual revival."

"In the last few days Sunset Strip has become known as a place for Christians to come and bear testimony for Jesus," he stated. Over 1,000 persons have been won to Christ since the fast began according to Blessitt. Thirteen runaway young people have returned home after encouraging the evangelist.

Typical of those he encountered were two girls who stole a car and wrote \$1,500 in bad checks. Blessitt described them as confused and bewildered when he met them on the sidewalk. After talking with him the girls decided to go home and face the charges against them.

Jess Moody, pastor of First Baptist Church, West Palm Beach, Florida, visited Blessitt after the fast began. Afterwards he said, "In my 25 years in the ministry nothing has touched me so deeply, so profoundly as this has."

He quoted Los Angeles clinical psychologist Dr. Donald Richardson as saying Blessitt's actions had produced the greatest spiritual awakening in the history of Los Angeles.

One business man told him, Moody related, that all the secretaries and men who worked in his offices were talking about "that poor man chained to the cross."

Local news media as well as national wire services have carried Blessitt's story.

"We have been able to witness to millions of people through the news media," the chained evangelist said. "They want to know why we are here and what we are doing so we tell them."

Physically Blessitt said he hadn't been hungry since the first day. "I seem to be getting better instead of worse," he quipped. "But when I stand up I feel a little light headed." He still takes liquids.

Blessitt said he had no idea how much weight he had lost but his clothes are way too big now.

In April Blessitt was evicted from a building a block away that had housed His Place for two years. At that time he cited mounting pressure from other realtors against his work. Now the building houses Gazziri's Nude World.

"They allow bars featuring topless entertainers, burlesque shows, nude dancers and the rest, but they won't let the gospel be preached in the secular city," one association spokesman observed.

During the interim month between his first eviction and the securing of a second building, Blessitt managed to rent a single parking space in a parking lot. There he parked a truck owned by his evangelistic association and used it as a base of operations.



FAST GROWING WORK—Miss Val-dine Rehlund of Finland, a missionary nurse in Rwanda, Africa, interprets for Eliakimu Gituro, the only Baptist pastor in the country, during a summer visit to Denmark and Finland. In Gituro's church are 9,600 persons. He has baptized 1,500 people so far this year. Another 6,000 converts are receiving pre-baptismal instruction.

From the truck he served free coffee, sandwiches and other snacks to those who came by. Together with his eleven member staff, he staged two "Love-ins" and spent each evening witnessing and preaching on the streets.

As of this writing, Monday, July 28, negotiations are in progress to buy a lease on a building. To do so would require a minimum of \$13,000. \$25,000 is needed to secure the building for more than a few months.

Mississippi industrialist Owen Cooper, former vice-president of the SBC, and other Blessitt Association board members together with a Baptist California lawyer are making sure that a new lease cannot be broken as easily as the last two.

Helping to raise the needed funds for Blessitt's work is Wayne Dehoney, pastor of Walnut Street Baptist Church, Louisville. Walnut Street church sponsored a Blessitt crusade for the Louisville area during March.

A spokesman said the church is receiving money from anyone interested in contributing to the Arthur Blessitt Evangelistic Association. The church will then forward these funds to the association the spokesman said.

Sunday evening, July 27, Wayne Dehoney announced that Arthur Blessitt had rented a building on Sunset Strip with an option to buy. Blessitt had ended his fast and unchained himself from the cross Dehoney reported. The decision to buy the property is pending on whether or not sufficient capital can be raised.

W. M. U. Consultant Becomes Instructor At Southern Seminary

Miss Elaine Dickson, who resigned recently as a consultant in program design and research for the Southern Baptist Woman's Missionary Union in Birmingham, will begin work in September as an instructor and doctoral student at the Southern Seminary in Louisville.

Miss Dickson had previously announced plans to work on her doctorate at Southwestern Baptist Theological Seminary, Fort Worth, but decided later to teach at Southern Seminary while pursuing a doctorate in education.

Miss Dickson served on the national staff of the Southern Baptist Woman's Missionary Union since 1958. She was a Gheens Lecturer at Southern Seminary last year, and is a graduate of Southern Illinois University and Southwestern Seminary. (BP)

Palmer Resigns Williamsburg, Becomes College Teacher

John Atkins, who has been interim pastor at Fairview Baptist Church for the last several months, has been called as pastor of the Riverview Baptist Chapel which is under the direction of the Oakland Avenue Baptist Church, Greenup Baptist Association.

Lloyd Benedict has accepted the interim pastorate of Chadwick Creek for the summer and longer if the Lord leads.

W. B. Ladd has resigned as pastor of the LaFayette Baptist Church in Christian County Association. He assumed his new duties as pastor of the Kirkwood Baptist Church, Clarksville, Tennessee, on June 8.

William R. Rethford joined the church staff of Bethany Baptist Church, Louisville, as associate to the pastor with duties in the educational-youth areas. He has served most recently at Kirkwood Baptist Church, Kirkwood, Missouri.

Rethford is a graduate of William Jewell College and Midwestern Baptist Theological Seminary with the basic preaching degree and also a Master of Religious Education. He is currently completing his work for the Doctor of Education at Southern Seminary.

James Ryan began his ministry as

pastor of First Twelve Mile Baptist Church, California, Northern Kentucky Baptist Association, on Sunday, July 13.

Mr. and Mrs. Ryan graduated from the Philadelphia College of the Bible, Philadelphia, Pennsylvania, in 1935. They came to Kentucky in 1938 as faith missionaries. Since 1940 Ryan has been the pastor of Baptist churches at Inez, McVey and Mouth Card. They are coming to Northern Kentucky Association from the Salyersville Baptist Church where he has served as pastor for the past six years.

The Ryans have two daughters and one son.

McKinley Dean has accepted the mission pastorate on Route 5 that is sponsored by the Summitt Baptist Church.

Darrell Stephenson has been elected pastor for the people at Greenup Baptist Church of Greenup Association.

W. K. Wood has accepted the interim pastorate at Central Baptist Church, Greenup Baptist Association.

Isadore Childers, having served as pastor of the Perryville Baptist Church four-and-a-half years, has accepted the pastorate of the Pleasant Hill Baptist Church, Campbellsville. He will begin his ministry on the new field August 1. His new address is Route 3, Campbellsville, Kentucky 42718.

Robert L. Palmer is leaving the pastorate of the First Baptist Church of Williamsburg, Kentucky, on August 31 to teach at Cumberland College in the Department of Religion beginning in September with the 1969-70 school year.



Palmer

This coming September will mark nine years since Palmer came to the pastorate in Williamsburg.

The Palmers will be on vacation in August, moving to the former Eugene Siler home on Walnut Street. Mrs. Palmer is teaching English at the college, now entering her sixth year.

David V. Tydings, pastor of Clarkson Baptist Church, Twin Lakes Association, has accepted the pastorate of the Bowmantown Baptist Church, Holston Association in East Tennessee. Tydings announced his resignation on July 13 and will assume his new duties at Bowmantown on August 17.

Tydings is a native of Louisville. He holds degrees from Southwest Baptist College of Bolivar, Missouri; Carson-Newman College of Jefferson City, Tennessee, and attended Southern Seminary for two years.

Tydings started his ministry at Clarkson on October 17, 1965. Since that time he has served on several committees of the Twin Lakes Association and civic organizations. There have been 48 additions to the membership of the church: 28 baptisms and 20 by letter or statement.

Tydings is married to the former Sarah Ann Gash, also a native of Louisville. The couple have one daughter, Brenda Kay, 14.

James Wallace, pastor of the Paintsville Baptist Church for six-and-a-half years, has resigned in order to pursue graduate studies at Eastern State University, Richmond. His resignation will be effective August 17.

Wallace is a graduate of Cumberland College and also attended Georgetown College and Southern Baptist Theological Seminary. His field of graduate studies will be guidance and counseling and he hopes ultimately to work in this field in some college.

He emphasizes he is not leaving the ministry. He expects to do supply preaching, to serve interim pastorates and do revival work which will fit into his schedule of graduate studies. He says he has been considering such a step for a long time and is convinced this is the Lord's will for his ministry.



MISSIONARIES RETURNING—Mr. and Mrs. James P. Kirk, Brazil, together with two of their children, Robert and Elizabeth, arrived in the States July 22 for a year's furlough. Mrs. Kirk, the former Maxie Crawford is a native of Louisville. She is a graduate of the University of Louisville and the WMU Training School, now Southern Seminary. Kirk also graduated from Southern Seminary. Above they are pictured with a group of Brazilian girls at one of their going-away parties. The girls wore Baiano costumes, typical of the past century. The Kirks will make Knoxville, Tennessee, their home during their year's furlough.

Hugh Peterson Retires From Southern Seminary Staff, Served 32 Years

by **Larry H. Penley**
Hickory, North Carolina

Hugh Raymond Peterson, the grand old man of Southern Seminary, will wipe the academic chalk dust from his hands and clean off his administrative desk for the last time on July 31 as he retires after 32 years of service to Southern Baptists.

In some respects the veteran administrator of Southern Baptist Theological Seminary in Louisville, will be put out to pasture for a much needed rest. His colleagues on the seminary staff, however, cannot visualize Peterson sitting in a rocking chair or just taking it easy under a shade tree. They know "Dr. Pete" is a compulsive worker who can't stay idle for long. They believe that very soon he will be "putting out 100 percent" for Southern Baptists in some other capacity.

When asked about his plans for retirement, Peterson said, "I have no definite plans for retirement. I will remain in Louisville and my plans will probably include some writing for the Sunday School Board and some interim pastor work. If there is nothing to be done in this area, then I will invent something to do."

10,000 students

An indication that Peterson will not be forgotten is to be found in the lives of 10,000 students who passed through his office during the past 32 years. Dr. Peterson is probably the only man in the Southern Baptist Convention who can call 7,500 of the 10,000 students by name as he comes in contact with them.

During a recent interview with the author of this story, "Dr. Pete" pulled out a list of names of the 1938 student body. As he called off the names he described in detail each student and where most of them are now located. "I can travel through just about any city in the Southern Baptist Convention and can call by name some preacher in that town who was a student at Southern Seminary," he said.

Peterson requested all entering students to mail a picture of themselves with their application for admission. He pasted the picture on a card and memorized each name and face.

The author of this story was called by name when he entered Peterson's office for the first time in September of 1946. He was also called by name after returning to the Seminary for updating classes in July of 1968. To some this may be insignificant, but to the author who was a long ways from home,

it meant a lot to have a friend who knew him. During the years I have forgotten many of my Seminary instructors who never bothered to learn my name, but I have not forgotten "Dr. Pete."

Passing ship determined future

Shipwrecked in the Pacific just 350 miles north of his native New Zealand while enroute to America to continue his theological studies, in the summer of 1930, the young minister faced the question of whether to go on with his plans or turn back to New Zealand. He decided to let the first passing ship determine what he would do. If the ship were headed for New Zealand he would return and spend his life there. If it were headed for America, he would go on and continue his studies.

Fortunately, the first ship to pass was bound for the United States, and Hugh Peterson resumed his interrupted journey.

A native of Gore, New Zealand, Peterson was pointed toward a career in banking until he surrendered to a call to the ministry and came to the United States in 1926. For two years he studied at Los Angeles Bible Institute.

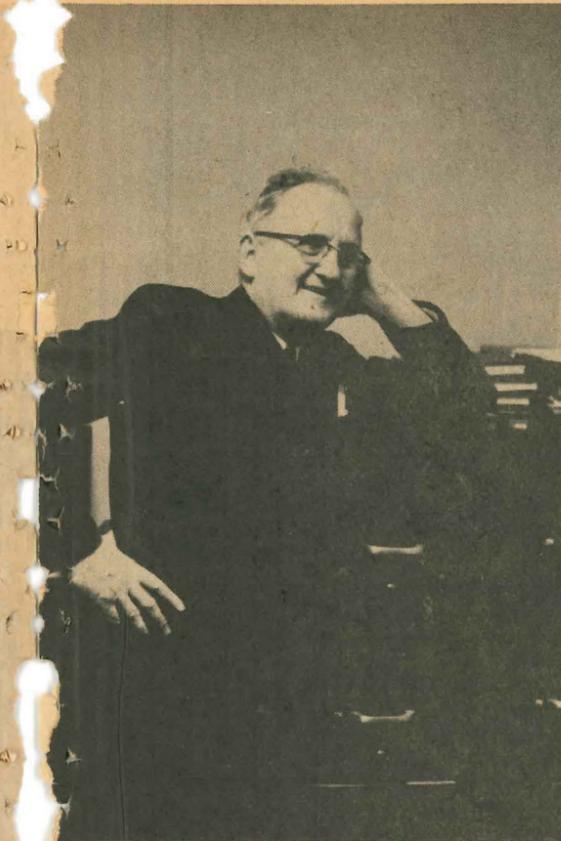
In September, 1928, he came to Louisville to enter Southern Seminary for a two-year course leading to the Th.B. degree. Following his graduation he returned to New Zealand with the intention of accepting a call to the pastorate of his home church. He was soon afire, however, with ambition to return to the States for further study. He was on his way to the States when the ship wreck almost ruined his plans.

A Georgetown graduate

After returning to the States he earned the A.B. degree at Georgetown College, the Th.M. and Ph.D. degrees at Southern Seminary. Upon his graduation from the Seminary in 1937, Dr. Peterson became student counselor, and, later, registrar, secretary of the faculty, faculty member, dean of students, director of admissions and administrative dean of the Seminary.

In wide demand as a speaker and a writer, during the past 32 years he has served as interim pastor for over 30 churches. He served as full-time pastor of the Sonora Baptist Church from 1934 through 1944.

While a student at Georgetown, Peterson met and fell in love with Miss Vera Morris of Huntington, West Virginia. They were married on June 5, 1934 and have a son, Hugh, Jr.



Informal Photos of Hugh Peterson



Hymn Writing Contest Opens, \$200 Prize Offered

The sixth biennial Southern Baptist Hymn Writing Competition, sponsored by the church music department, Sunday School Board of the Southern Baptist Convention, opened June 1, 1969.

A cash award of \$200 will be given to the first place winner; second place winner will receive \$100.

The purpose of this hymn writing competition is to encourage and stimulate creative hymn writing among Southern Baptists.

Hymns for the competition are to be related to the Southern Baptist Convention theme for 1970-71, "Living the Spirit of Christ in Openness and Freedom," and to the several objectives of this emphasis. The objectives are:

1. To reaffirm basic Christian freedom.
2. To develop church members who believe true liberty comes through belief in Christ.

Director Of Women's Activities Named At Southern Seminary

Miss Pitts Hughes, director of Baptist student work at Vanderbilt University, Nashville, Tennessee, since 1964, will join the staff of the Southern Baptist



Theological Seminary August 15 as director of women's activities and assistant dean of students.

She will also be a curriculum consultant for the Seminary Evening School which conducts several specialized courses for wives of seminary students. She will teach a course called The Role of the Minister's Wife.

Miss Hughes has served as director of Baptist student work at Auburn University, Alabama College, Wake Forest College, Tennessee Tech, Georgia Baptist Hospital in Atlanta, and the Baptist Hospital in Birmingham, Alabama. Prior to her work at Vanderbilt, she was an associate in the department of student work of the Tennessee Baptist Convention from 1957 to 1964.

A graduate of Furman University (Baptist) in Greenville, South Carolina, Miss Hughes also attended Anderson College in Anderson, South Carolina, and the Women's Missionary Union Training School now merged with Southern Seminary.

3. To emphasize the doctrine of the priesthood of the believer.
4. To encourage discussion of Christian doctrines in the spirit and humility of Christ.
5. To encourage church members to be positive in their witness to non-Christians.
6. To develop church members who demonstrate the spirit and attributes of Jesus Christ.
7. To lead church members to discuss basic Christian convictions with each other and with other Christian groups in order to discover things they hold in common.
8. To lead church members to have the attitude of Christ in looking after each other's interest and extending the message of life to others.
9. To lead the churches and church members to "stand firm with one common purpose, and fight together, with only one wish, for the faith of the gospel" (Phil. 1:27 TEV).

All entries must be mailed on or before October 15, 1969, to be eligible for the competition. A brochure containing competition rules may be ob-

Church Celebrates 75th Anniversary

The Mouth Card Baptist Church, Pike County, celebrated its seventy-fifth anniversary on Sunday, July 13, according to Pastor Frank Kuriger. More than 200 members and visitors were registered for the occasion.

In preparation for the anniversary observance the building was painted and new equipment was installed in the kitchen. A history of the church was also prepared and read.

All living pastors and the preachers who have gone out from the congregation were invited for the occasion. These included Irving Childress, Director of Evangelism for the Arizona Baptist Convention, Jack Mutter, pastor of the Meta Baptist Church, Pike County and G. Palmer Belcher, pastor in Bradford, Virginia. Childress was unable to attend. Among the former pastors participating was Edward E. Gorsuch of Cumberland, Kentucky.

The membership roll which was updated for the occasion showed 350 members of the home church and 27 members of the Feds Creek mission. One member, William Snodgrass, is 94 years old and a special visitor for the celebration was 75 years old, Mrs. A. J. Davidson of Pikeville, a daughter of charter member Miles McComb.

The Mouth Card church has been assisted by the Kentucky Baptist Con-

vention by writing 1969 Hymn Writing Competition, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Small Church Merger Forcast For England

A business executive speaking to the Baptist Union Lay Preachers' Federation in London forecast that Baptist churches in England will merge into larger units, each with at least 300 members.

This, said Norman Macleod, must happen in order to support a minister with an adequate salary.

"British congregations," according to Macleod, "are pitifully small." He said that seven churches out of 10 have under 100 members. Only one in 10 has a membership exceeding 200.

Their church contributions are not nearly enough to maintain the buildings for worship, Macleod went on. A major change of this sort, he believed, would enable English Baptists to "really get on with the job of reaching men and women for Christ." (EBPS)

vention in giving a strong witness in a needy mountain area. James Watt, Pike Associational missionary, described this help from Kentucky Baptists which has amounted to over \$14,000.

Pastor Kuriger says the occasion was very meaningful and vital to the church. Mouth Card was a member of the Enterprise Association until 1958. Since then the church has belonged to the Pike Association. The *Western Recorder* has been in the church budget for several years.

Drama In 11th Season

The religious drama, "The Book of Job," is in the midst of its eleventh season in Pine Mountain State Park, Pineville, Kentucky. Attendance has grown from year to year and the eleventh season has opened with great promise, according to Preston Slusher, general manager.

Slusher has also announced future plans for the drama. It will have a fourteen week national tour from September to January and the fourth tour of "JOB" to Europe is now set for mid-September through November, 1970. The European tour will cover a half-a-dozen European countries.



Advisory committee met in Nashville to plan first Nationwide Bible Conference

Nationwide Bible Conference Planned

The first meeting of an advisory group for the first Nationwide Bible Conference, to be held March 15-18, 1971, at the Dallas Convention Center, was held recently at the Southern Baptist Sunday School Board.

The conference has as its purpose: "To magnify the Bible as God's revelation to man, declaring its message to meet man's need for redemption, and searching for guidance in meeting today's issues for persons of all ages."

An attendance figure of 25,000 is projected, and will include pastors; ministers of education; church staff members; Sunday School officers, teachers and members; denominational workers; students and student leaders and the general public.

Alabama Governor Praised For Campaign Against Pornography

More than 200 Baptist youth signed a letter here commending Alabama Governor Albert Brewer for his "aggressive effort to stop the distribution of pornographic material in our state."

The youth signed the petition during the first Alabama Baptist Coed Missions Conference at Shocco Springs Baptist Assembly here.

They also commended the governor, a Baptist layman, for halting the showing of "X-rated" movies at seven theaters in Alabama.

The conference was sponsored by the Alabama Baptist Woman's Missionary Union and the Alabama Baptist Brotherhood department, and combined the summer Young Woman's Auxiliary (YWA) and Baptist Young Men's conferences.

During the final session led by Southern Baptist Foreign Mission Board Executive Secretary Baker James Cauthen of Richmond, Virginia, 63 young people made decisions to enter missions service. (BP)

Nine members of the 24-member advisory group are, clockwise: R. L. Bacon, associational missionary, Dallas Baptist Association; J. Ralph McIntyre, pastor, Brainerd Baptist Church, Chattanooga, Tenn.; Ray Summers, professor of religion, Baylor University, Waco; Robert Bingham, minister of education, Weiucca Road Baptist Church, Atlanta; Frank G. Voight, Sunday School secretary, Baptist General Convention of Virginia, Richmond; Earl O. Harding, executive secretary, Missouri Baptist Convention, Jefferson City; Herschel H. Hobbs, pastor, First Baptist Church, Oklahoma City; A. V. Washburn, secretary, Sunday School department, Sunday School Board; James E. Frost, Sunday School secretary, Baptist General Convention of Texas, Dallas.

The conference is sponsored jointly by the board's Sunday School department and all SBC-affiliated Sunday School departments.

Western Recorder Editor C. R. Daley is also a member of the advisory group.

Carolina Baptists To Open Home For Unwed Mothers

The Baptist Children's Homes of North Carolina will begin operating a home for unwed mothers in Asheville, North Carolina, during 1970, the home's president, W. R. Wagoner has announced.

The new home for unwed mothers will become the fourth such agency operated by Southern Baptists in the United States, and the first in North Carolina. It is designed to accommodate 36 young women per year, maximum of twelve for a four-month period.

Wagoner said that there are no plans at present to offer adoption services out of the home, or from any of the five children's homes operated by the North Carolina Baptist Children's Homes.

"Numerous requests for services have been directed to the agency by individuals, pastors, professional people and other agencies and institutions in behalf of expectant mothers who are bearing children out of wedlock," Wagoner said.

The home's president said that a survey of medical doctors throughout North Carolina concerning the need for such a home showed an overwhelming vote in favor of its establishment.

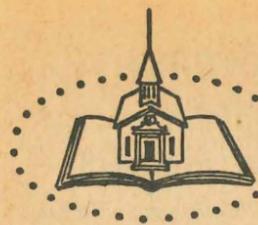
Three other maternity homes are operated by Southern Baptists in the nation—Sellers Home in New Orleans, operated by the SBC Home Mission Board; and two homes in Dallas and San Antonio, Texas, operated by Buckner Baptist Benevolences, Inc. The three provide services for about 450 girls each year. (BP)

Ridgecrest Goers Have Trouble Finding TV For Moon Watch

More than 1,000 persons attending the Training Union and Youth Conference at Ridgecrest Baptist Assembly here saw Neil Armstrong and Buzz Aldrin set foot on the moon via closed circuit television, but some of them had a tough time finding a television set.

While millions around the world stayed close to their televisions watching the historic feat, guests at the assembly had to shift for themselves to find a television.

"Some guests rented a motel room for the night in order to view the moon walk. Moon watching parties were held throughout the assembly but still not all could be accommodated," said Ken McAnear, manager of Ridgecrest Baptist Assembly.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 10, 1969)

LIFE AND WORK SERIES

The Disciple's Commitment

In making life's numerous choices one cannot exercise too much care and wisdom in selecting that to which he commits himself and his possessions. If he will only cultivate the habit of choosing the best, he will discover that his spiritual growth will be far more healthy and his Christian service will be much more satisfactory.

Matthew 6:19-21

These important words of Christ touch us right where we live, so we need to face this well-nigh forgotten message fairly and squarely. By His statement, "Lay not up for yourselves treasures upon earth," Christ does not mean that we are not to be diligent in business and to make any provision for the needs of tomorrow. Christ warns us against devoting life to accumulating earthly treasures for their own sake, and forbids us to make the pursuit of them the chief end of life, and to use them selfishly forgetting our obligations to others. Because material things are subject to destruction and loss, Christ forbids the making of money the object of one's affections and the end of one's activities. A treasure is that in which one places his chief delight. Christ does not condemn the laying up of treasures, but He does exhort us to store them in the right place and for the right purpose. The proper place for them is not on earth, but in heaven.

Christ forbade us to lay up for ourselves treasures upon earth because they are liable to destruction, or to inherent decay, or because they can be taken away from us. Earthly treasures are transitory. They neither last nor satisfy. There is always something lacking in or wrong with them.

When treasures are laid up in heaven, their beauty never fades, they do not waste away, and they will never be stolen. Treasures in heaven are safe, lasting, and permanent.

Matthew 6:22-23

In the scriptures, light is connected with the Lord and darkness is connected with Satan. If one is occupied with the Lord, and the things which pertain to His good pleasure, his life will be controlled by Him, joyfully enriched by His presence, and greatly benefited by His wonderful blessings. But, if one is

occupied with Satan, and the things under his dominion, he too will be under the power of the evil one and therefore tragically impoverished.

Matthew 6:24

Two masters, who are as incompatible as light and darkness, and whose interests are the very opposite, cannot be served by the same person at any given time. To serve God and to idolize wealth, at the same time, is absolutely impossible. To be true servants of God, we must give Him the preeminence in all things. Such singleness of aim, as is taught here, cannot exist apart from reliance upon Christ.

Matthew 6:31-34

Two things harass the minds of people—anxiety about today and fear of tomorrow. Our Lord is not telling us that intelligent forethought and industry in providing for our daily needs and the needs of our loved ones are not good and proper, but He is warning us against the sin of worry. Worry, which is simply a distrust of God, is due to one's

INTERNATIONAL SERIES

God's Presence With His People

Through the centuries God's people have longed for the assurance of His presence with them. It is exceedingly important that they enter His holy presence and have communion with Him.

The plan

Exodus 25:1-2

After God established the nation of Israel, He kept it under His direct control. It was recognized as a theocracy, rather than a monarchy or a democracy. God called Moses to Mount Sinai and there revealed to him His plan for the erection and equipment of a tabernacle, wherein He would reveal Himself to and dwell with His people. There His Word would be heard and the people would commune with Him.



of how large or generous the offerings of any person or people may be, God is not honored or glorified by them unless they are given cheerfully.

The place

Exodus 25:8-9

This tabernacle, which was designed by God and built by the people who willingly provided the necessary funds and materials, was to be the earthly dwelling place of God, a place where they could meet Him. God did not promise to visit the children of Israel occasionally, but He assured them of His abiding presence there as an object of worship, a source of blessing, a sure protection, and a safe guide. God's presence is always a source of comfort and strength to His people. In every generation God wants His children to have a place in which they can meet for the purpose of worshipping Him and being taught His Word.

The procedure

Exodus 29:43-46

Summoning the Israelites to assemble, Moses informed them as to what was needed and wanted. Recognizing the task as a high privilege, rather than a burden, the people departed immediately to secure the things that were needed. When God's plan for the support of His work is followed, His blessings are always enjoyed. Instead of giving a little money in order to keep up appearances or to maintain a little self-respect, as many church members do today, their offerings came from hearts that were overflowing with gratitude and in worship of God.

The tabernacle was the place of sacrifice, worship, and fellowship with God. Everything about the place reminded the Israelites of God, Who had done so many wonderful things for them, and Who deserved their very best in faithful service.

The presence

Exodus 40:34-35

After the people had cheerfully, lovingly, and freely brought their gifts, both men and women had worked many days to construct the tabernacle and to furnish it according to the divine specifications, the priesthood had been established, the priests anointed and set apart for their specific ministry, there was a remarkable manifestation of the presence of God. A cloud, which was the symbol of God's presence, covered the newly erected structure externally, while the glory of God filled the interior of it. How thrilled God's people were at His presence with them! What an incalculable blessing His presence with them really was!

As Christians, we are blessed even more wonderfully than were the Israelites in having the indwelling presence of the Holy Spirit to guide and direct us in our living and serving in compliance with the written Word.



TEEN TEMPO

by

Donal W. Key

Sex—Private And Public

Part I

It seems to me there are two general areas of sexual conduct in the life of every person whether young or old, married or single. One is private or semi-private and the other is public. Quite often it seems the two are confused. Whenever a generation of a whole society tries to completely integrate these two areas of conduct grave injustice is done to a beautiful creature and his ability to express that beauty.

When I speak of the confusing or integrating of public and private sexual conduct I am not referring to the much needed openness or candor with which the subject is being aired today. Neither am I referring directly to the right or wrongness of the new freedom of sexual expression among the now generation. But I am referring to what I feel to be a fact, that there is a private area of sexual conduct which gives dignity and worth to one's personality. This private area is just that—private. It is not to be involved in on a public level. (Notice I didn't say talked about, I said involved in.)

On the other hand there is an area of sexual conduct which is and must be public. When understood and expressed properly this area gives real flavor to one's personality. This concept that all sexual conduct is private is just as foolish and harmful to life as the idea that all of sex can be public.

Private sexual conduct

The area of private sexual conduct is really in the spotlight. Almost every leading magazine carries a feature article in this area with great frequency. High school and college students keep the topic in the newspapers and on the minds of parents, school officials, psychologists, and ministers. Personally, I

feel the attention it is being given is very healthy and has been long overdue.

As you are aware there are two areas of private sexual conduct; that within marriage and that outside of marriage. Since your concern lies in sexual expression outside of marriage I'll confine what I say to that area.

I personally do not feel complete sexual expression can be had outside marriage even if a teen-ager chooses the premarital sex standard. There seems to be a basic psychological need for love to have an element of permanency. It is possible to relieve one's physiological need for sex without this element but to be fulfilled as a person I question greatly.

You may feel like this, "So, I may not be fulfilled as a person but physical relief and pleasure is better than nothing. I can wait for the fulfilment bit." Well, that's ultimately your decision. I think I can understand your dilemma. On the one hand you feel you must have some outlet, some expression of your private sexual needs and yet society (especially religion) allows hardly any.

So, what do you do? Well, complete abstinence from some sort of indulgence is almost out of the question. For the conscientious teen-ager who is well aware of the standard his plight is usually one of inevitable guilt. An occasional kiss, a stroll through the park hand-in-hand and the like is acceptable but no emotional displays. No petting or the like is acceptable. One is to act at all times as though life and love is purely sentimental. To complicate things even more you are told all sexual fantasy is wrong. You are to keep your mind free of sexual thoughts because a thought is just as wrong as the act.

What you should have been told is sexual fantasy is a normal, healthy part of maturation. Try as you might you cannot abstain from it completely. There is no need to feel guilty. Of course, anything can be made bad when misused. When one can think nothing else but sex or when one deliberately sexually exploits others it is way out of line.

(To be continued)

HERBERT C. CRALLE

FUNERAL HOME

Edwin R. Hillock, President

Wallace C. Hatler

Phone 893-5223

Frankfort and Peterson Avenue

Louisville, Kentucky

FOR SALE

SHASTA TRAVEL TRAILER

15-Foot — Like New

Contact Geo. Price
Western Recorder

(Continued from page 5)

institutions. But our money is needed worse in many other places. Is it right to completely pay a student's way through school to help us compete in some athletic circle while we beg for more money for missions? Kentucky Baptists must answer this question NOW!

Trenton, Ky. J. W. Thomason

KEEP TRAINING UNION

Dear Editor:

I am writing in reply to the letter written by Mrs. Helen K. King in the July 10 issue of the *Western Recorder*.

To my way of thinking she is wrong in about everything she had to say about Training Union. First of all, Training Union shouldn't be dropped because in our church it still serves the same purpose that it served when it was first started. Mrs. King stated that she knew of no Training Union that had the enthusiastic support of its leaders and members. Well, I'm here to inform her

of one. Buckner Baptist Church at Buckner, Kentucky, has that kind of support and it also has a great Training Union.

Sunday School is a fine organization and I love it, but you will not find people being trained to get up before people and speak the way you do in Training Union. Mrs. King said the Missionary Union fills the job that Training Union "used" to do. Yes, it's a fine organization too, but, unless you are trained to get up before people in Training Union, it won't help you. We need Training Union because it starts at a very young age to train children and young people to get up before people and speak about their Lord. She also spoke about nominating committees having a tough job finding leaders. What kind of a job would they have if they had no Training Union to train the leaders for Sunday School workers?

I feel she is right when she said we need to spend some time witnessing outside the church but dropping Training Union would not help people to go out and witness. It would only hinder them because after all Training Union trains people to witness for their Lord. All Mrs. King would have to do is find someone that really believes in Training Union and nominate him as Director and then support him and she'd have a Training Union.

I pray that we never drop Training Union because I feel when we do that we will be hurting ourselves because Training Union does exactly what its name says.

Buckner, Ky. Mrs. W. C. Flack

**Be A Person, Not A Number
CAMPBELLSVILLE COLLEGE**

A small Kentucky Baptist, fully accredited, four-year, liberal arts college with air-conditioned dormitories and classrooms.

Campbellsville College has added three programs to train individuals who have been called into a church-related vocation. The In-Service Guidance Program for Ministerial Students, the Religious Education Area for those interested in Religious Education, Christian Social Ministries, Church Secretarial Work, Youth Work, or Religious Journalism, and the Church Music Area for Ministers of Church Music.

Tuition, room, meals, and fees total approximately \$1,480.

INTERESTED? Write:

**Campbellsville College
Director of Admissions
Campbellsville, Kentucky
42718**

**NO MOVE
IS TOO NEAR
OR TOO FAR!**

Mayflower will do the finest job of handling your moving regardless of distance—across the street or across the nation.



**American Moving
Company**

(502) 842-8136, Box 125
Bowling Green, Ky.
Call Collect

SERVING ALL RELIGIONS
Prices to satisfy every preference and need



PEARSON FUNERAL SERVICE
Louisville, Kentucky
Members: Kentucky Funeral Directors Burial Association
Members: National Selected Morticians by Invitation

**1200 OPERA CHAIRS
(Upholstered seat and back)**

Contact J. D. Rothwell,
10210 Westport Road,
Louisville, Kentucky
Phone 425-1529

Misinterpretations Persist On Court's Prayer Decision

by Beth Hayworth

A marathon talk-fest in Congress about the Supreme Court's 1962 and 1963 decisions banning government-sponsored prayers and required Bible readings from the nation's public schools may signal an increase in efforts to reverse the court's decisions.

The "Prayer Day" in the House of Representatives gave further evidence of misinterpretations that continue to crop up concerning what the Supreme Court actually said in its historic decisions.

In the "Prayer Day" observance, Congressmen who have introduced bills asking for some kind of "prayer amendment" to the U.S. Constitution were asked to speak in support of their proposals. Only 74 of the House's 435 members responded.

**Outreach Emphasized
In Sunday Schools**

Outreach will receive greater emphasis through Sunday Schools than ever before if suggested plans of the Southern Baptist Sunday School Board's Sunday School department are used by churches.

Sunday Schools have been considered the major thrust or outreach organization in local Southern Baptist churches. Classes and departments in the churches were given the responsibility for bringing new persons into the membership of the churches, through organized visitation and other means.

As an outgrowth of a recent national conference on outreach, sponsored by the Sunday School department and held in New Orleans, the department has prepared definite plans for motivation and implementation of outreach programs in local churches now, beginning in October 1970 the suggested organizational pattern will further emphasize the place of outreach in the church.

"The consultation confirmed an opinion among many Southern Baptists today that no effort in church growth will be successful without a strong emphasis and thorough effort on personal evangelism through the Sunday School organization. That is what I call a one-to-one type evangelism," said A. V. Washburn, the Sunday School department's secretary.

The conference brought together pastors, educational directors, missionaries, state convention and Home Mission Board representatives and state Sunday School leaders to discuss and determine the successful approaches to outreach in local churches. (BP)

Of this group, almost half were not members of the House of Representatives in 1964 when the House Judiciary Committee held extensive hearings on similar proposals for a constitutional "prayer amendment."

House Minority Leader Gerald R. Ford (R., Mich.), the second speaker in the marathon, called attention to the 1964 hearings and the opposition expressed then by many religious leaders to the proposals.

He admitted that it would be "extremely difficult" to obtain a constitutional amendment overriding the decision of the court without the support of the church leaders in the country.

The unusual "Prayer Day" rally was promoted by Reps. Thomas J. Meskill (R., Connecticut.) and John H. Dent (D., Pennsylvania). Pennsylvania is one of the states where some school districts have ordered reinstitution of Bible readings and prayers in defiance of the court's ruling against government-sponsored religious devotions.

Many, if not most of the speakers, assumed that if a person is "for" prayer then he must also be for "prayer amendment" to the Constitution. How "God"

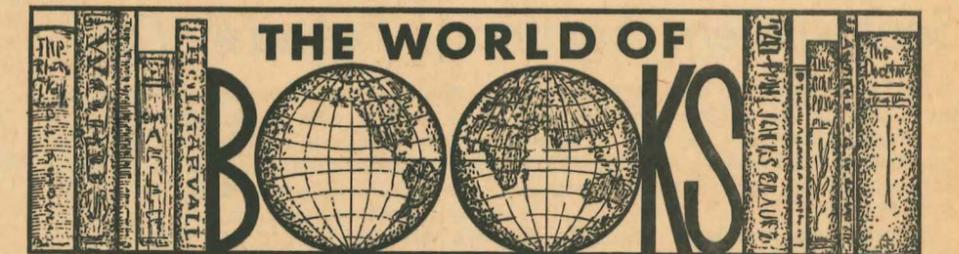
or "prayer" are regulated by the Constitution was not explained.

Several of the Congressmen admitted that teaching religion belongs in the home and the church, but they felt that the public school authorities should "continue this training when our children are away."

Only about 80 bills have been introduced in the House asking to "clarify" or reverse the court's decision. In the 1963-64 session, there were 149 proposals. This comparison may indicate that the prayer amendment issue is a dying one.

The Southern Baptist Convention has repeatedly stated its endorsement of the court's decision to restrain public officials from using their public office to promote religious experiences, and its confidence in the adequacy of the Constitution's First Amendment to guarantee religious freedom.

At the recent Southern Baptist Convention in New Orleans, messengers to the convention approved a resolution urging all agencies "to study carefully the contemporary applications of the First Amendment in the situations they face." (BP)



Devotional Talks on Everyday Objects by Robert J. Hastings. Published by Broadman Press; 136 pages.

Twenty-seven "attention-getters" are presented by the author. Directions are given for preparation as well as suggesting what to say. Appropriate hymns and prayers are given for each object lesson.

Sermons for the Junior Congregation by George W. Bowman, III. Published by Baker; 115 pages.

Thirty-four brief sermons are presented in the 115 pages. An aim is listed for each one as well as an appropriate object for visual affects. Many sermons contain appropriate religious verse selections.

Handy Introductions and Replies by Amy Bolding. Published by Baker; 105 pages.

This book is a compilation of introductions, replies, welcomes, etc.

100 Talks to Teen-agers by Lawrence P. Fitzgerald. Publisher by Baker; 106 pages.

This is a series of one-page illustrations that are supposed to have a spiritual point to them.

Junior Object Sermons by Jacob J. Sessler. Published by Baker; 112 pages.

The author lists forty-two commonly found objects and tells a story about each one.

Missionary Stories for Church Programs edited by Marie Lind. Published by Baker; 109 pages.

Thirty-nine incidents relating to missionaries and their work have been compiled by the editor. These reportedly demonstrate the working of God's hand in each case.

24 Planned Services for Installations, Dedication and Devotions by Oleta R. McCandless. Published by Baker; 126 pages.

Each service is printed fully. Suggested closings and prayers are included as are appropriate songs in many instances.

CHURCH FURNITURE
PEWS-PULPITS-TABLES-CHAIRS
BAPTISTRIES-SPIRES-LIGHTS
London Church Furniture
Box 281 - Dept. WR London, Ky.
Tel. 864-2230

CHURCH FURNITURE
CALL COLLECT (606) 844-7565
•PEWS•PULPIT FURNITURE
•BAPTISTRIES•STEEPLES
•FOLDING CHAIRS•TABLES
•WOOD CHAIRS•TABLES
•FOLDING DOORS
Kentucky Church Furniture
P. O. BOX 101 LONDON, KY.

CLASSIFIED ADVERTISING

RATE: 10 cents per word, figure or initial. Cash with order except on contract advertising. Minimum charge \$2.00 Copy deadline ten days before publication date.

NOTICE: We have moved from downtown Louisville to Jeffersontown, 2811 Patti Lane, directly across from Jeffersontown shopping center. Selling Chevrolets, Pontiacs and clean used cars. Phone 267-8233. Jay Sumner and Bill Sumner.

LISTINGS NEEDED: All areas. Houses, farms, acreage. Aggressive successful salesman wishes to serve other Baptists. Joe Mathley 239-9728. Burt L. Blieden, Realtor, 459-2200.

PASTORS: A church mimeograph, electric. A. B. Dick. New. Must sacrifice. One year warranty. Call collect 935-4531.

**Lee E. Cralle Co.
Funeral Home**
LEE E. CRALLE, JR., President
PHONE .
634-3646 • 634-3647
1330 South Third Street
Louisville, Ky.

Aluminum Siding
• Aluminum Trim Work
• Roofing and Stone Siding
Call for Free Estimate
COLVILLE COMPANY
368-1100 4320 Crittenden Dr.
368-1388 Louisville, Ky.





COMPARING NOTES—Bob Terry, right, assistant editor of *WESTERN RECORDER*, represented the Kentucky state paper at the meeting of Associated Church Press held at Green Lake, Wisconsin, July 5-11. Above he compares notes with former *WESTERN RECORDER* assistant editor George Knight, center, and Jim Cartwright, former pastor of Highview Baptist Church in Louisville. Both Knight and Cartwright now work in the church administration department of the Baptist Sunday School Board in Nashville. Another former assistant editor of *WESTERN RECORDER*, George Jewell, assisted editor C. R. Daley in the production of the July 17 issue of the state Baptist paper.

Former Southern Seminary Prof.

Southeastern Seminary Founder Dies

The first president and key man in the founding of Southeastern Baptist Theological Seminary, Sydnor L. Stealey, died at his home in Raleigh, North Carolina, of an apparent heart attack July 24.

Stealey, who had been president of the Baptist seminary in nearby Wake Forest from the time it was founded in 1951 until his retirement in 1963, had been in poor health much of the time since his retirement. He was 72.

Immediately before being elected president of the seminary, Stealey was professor of church history at the Southern Seminary, Louisville, from 1942-51.

Southeastern Seminary opened in the fall of 1951 with 85 students and four faculty members and Stealey as president. The seminary is located on what was the old campus of Wake Forest College, which moved to a new campus in Winston-Salem, N. C., in 1952.

Stealey had been widely recognized throughout the Southern Baptist Convention as both pastor and educator. He was the first person to receive the E. Y. Mullins denominational service award from Southern Baptist Theological Seminary when the award was created in 1963. (BP)

Tougher Times Face SBC Fields Says

Observing that the events of the past few years have put Southern Baptists in a different world, the public relations secretary for the Southern Baptist Convention Executive Committee said at Ridgecrest, North Carolina, that tougher times are ahead for Southern Baptists.

W. C. Fields, who is also editor of the *Baptist Program* and director of the Baptist Press, told the second Training Union Leadership and Youth Conference at Ridgecrest Baptist Assembly that the United States is no longer re-

ligion-oriented, even in the so-called Bible Belt.

Fields said that Baptists must break out of the institutional church and go out where the people are, "out where humanity is hurting." He added that it is a mistake to separate religion from life.

"Baptists are often guilty of one-note evangelism," Fields observed. "We say 'All you have to do is talk, talk, talk!' But the world is up to its ears in talk. Jesus Christ did not come into the world just to talk." (BP)

Missionary News

To the field

Mr. and Mrs. Hugh G. Smith, Singapore, may now be addressed at 43 Ridout Road, Singapore 10. Smith is a native of Bath County, Kentucky.

Mr. and Mrs. Daniel R. Cobb, Thailand, may now be addressed at 387 Saiburi Road, Songkhla, Thailand. Mrs. Cobb is the former Fannie Morris. She was born in Versailles and reared in Sadieville, Kentucky.

Mr. and Mrs. G. Clayton Bond, Togo, may now be addressed at BP 1353, Lome, Togo. Mrs. Bond is the former Helen Terry of Stearns, Kentucky.

Mr. and Mrs. Maxwell Sledd, Nigeria, may now be addressed at Baptist Mission, Box 46, Ogoja, Nigeria. Sledd is a native of Gilbertsville, Kentucky.

Furloughing

Miss Linda Porter, Nigeria, may now be addressed at Box 8, 1634 Neil Avenue, Columbus, Ohio 43210. At the time of her appointment in 1966, Miss Porter was instructor in medical-surgical nursing at Louisville General Hospital School of Nursing.

Mr. and Mrs. Robert Fields, Israel, may now be addressed at Virginia Intermont College, Bristol, Virginia 24201. Both are native Kentuckians, born in Covington. Fields grew up in Livingston. Mrs. Fields, the former Edwina Wehrmeyer was reared in Fort Mitchell. At the time of their appointment Fields was pastor of the Clayvillage Baptist Church near Shelbyville.

Mr. and Mrs. James D. Johnson, Nigeria, may now be addressed at 2241 Grimmitt Drive, Shreveport, Louisiana 71107. Johnson was born in Anchorage and spent his boyhood in Sebree, Kentucky.

Miss Nadine Lovan, Ghana, may now be addressed at 940 Covington Street, Bowling Green, Kentucky 42101. Miss Lovan was born in Calhoun, Kentucky, and lived in several Kentucky towns while growing up. Beginning in September, she will be available for speaking engagements.

Other news

Estil Murphy of Shelbyville, father of Mrs. Marshall E. Phillips, missionary to Kenya, died July 9. Mrs. Phillips may be addressed at General Delivery, Shelbyville 40065.

Mrs. Charles E. Tilden of Louisville, mother of Mrs. Clarence Thurman, Malaysia, died July 6. Mrs. Thurman may be addressed at 3404 Parrott Avenue, Waco, Texas 76704.