



WESTERN

RECORDER

AUGUST 9, 1969



Kentucky pastors, musicians and laymen joined Ohio pastors for Crusade of the Americas revivals July 20-27. Pictured above are members of the

group who worked in the Toledo area, Maumee and Lakeland Associations. For a final report on the revival efforts, see story on page 9.



ED ROLLINS, former director of student work for the Southern Baptist General Convention of California, Fresno, has been named manager of the student department for the Southern Baptist Sunday School Board in Nashville. He served as campus student director of the Los Angeles area, 1952-56, and taught at California Baptist College, Riverside, 1952-55. Rollins has served as vice-president of the Western Religious Education Association.

RALPH BERRY was honored recently by the East Cumberland Avenue Baptist Church on the occasion of his fourth anniversary as pastor of that congregation. During the four years of his ministry, the church has made certain improvements to its physical plant, the indebtedness has been reduced approximately \$22,000, 175 new members have been added to the church and \$9,541.66 has been given to missions.



Berry

KENNETH C. PARKS, associate pastor of the Tower Grove Baptist Church in St. Louis, Missouri, will become pastor of the Tabernacle Baptist Church in Decatur, Illinois, August 1. Parks is a former pastor of the First Baptist Church, Covington, Kentucky.

CHENOWETH PARK Baptist Mission was officially constituted into a church July 13. The mission, sponsored by the Fern Creek Baptist Church, began in 1965. It currently averages 90 in Sunday School and has 97 charter members. G. Allen West, superintendent of missions for Long Run Association, delivered the special message. The new church is pastored by J. Paul Pruett.

DON EARLY has been named manager of the administrative services staff, office of management services, for the Sunday School Board in Nashville, Tennessee. He first joined the staff of the Board in 1958 as a part-time worker.

FIRST BAPTIST, Taylorsville, has scheduled tours for its Youth Choir on Sunday and Wednesday nights from July 27-August 20. The choir will sing in churches in Spencer County, Bowling Green, Greenville, Louisville, and Knoxville, Tennessee.

Georgia Accident Involves Whaley

Kentucky Baptist Training Union Secretary, James Whaley, and his family were in an automobile accident on August 2 while on vacation in Georgia. According to reports the Whaley's automobile and camping trailer were hit broadside while driving near Claxton, Georgia.

Mr. and Mrs. Whaley had served on the faculty of a Georgia Baptist Training Union Conference at Toccoa Falls and were on their way to Jekyll Island to visit friends.

Janet, the 3 1/2-year-old daughter of the Whaleys, was hospitalized with a broken leg. The other family members were not seriously injured, according to early reports.

CLYDE L. DAVIS, specialist in Brotherhood administration at the Brotherhood Commission in Memphis, has resigned to become pastor of First Baptist Church, Jacksonville, North Carolina. He is the former director of the North Carolina Brotherhood department. He has also pastored and served as associational missionary.

DR. DON CHATHAM of Shelbyville, together with his son Don and daughter Sarah Beth, left for Guatemala August 1. They will travel throughout the country giving inoculations to the nationals. The tour is sponsored by AMDOC, an interdenominational group of doctors who spend part of each year in some such medical endeavor.

CHORAL HILL Baptist Church in Liberty Association dedicated new Sunday School rooms during a special service July 20.

BATES MEMORIAL Missionary Baptist Church in Louisville will celebrate the 30th anniversary of its pastor, Dr. E. M. Elmore, with a special service Friday, August 8. Entitled "Our Pastor's Life in Song" the program will begin at 7:30 p.m. On Sunday, August 10, Herman Ihley, secretary of Interracial Cooperation for Kentucky Baptists, will lead the morning worship service. That afternoon at 3:00 the St. James Baptist Church choir will present a concert at the church.

BETHLEHEM BAPTIST CHURCH of Cunningham will hold an unusual type revival August 18-23. Termed a "Doctrinal Revival", the church will hear a different minister each evening discussing a particular doctrine. Included among the speakers are two college presidents, H. E. Williams of Southern Baptist College in Walnut Ridge, Arkansas, and O. C. Markham of Mid-Continent Baptist Bible College in Mayfield.

FIRST BAPTIST, Clinton, recently honored Mrs. Maria Brinkley for 40 years of teaching service in the Sunday School. The officers of the class most recently taught by Mrs. Brinkley voted to name their class the Maria Brinkley Class.

FIRST BAPTIST, Williamsburg, voted July 27 to purchase \$15,000 of additional property. A six-room house is located on the property. The use of the property will be determined at a later date.

Activism;

by Brantley H. Parsley
Cambellsville College

Activism, direct action, demonstrations, and revolt have become the "new theology" of organized religion in the sixties. This theology was spawned by the reformers of the 1920's and 1930's, nurtured by the intellectuals of the 1940's, delivered by the saints of the fifties, and deified by the clergy of the sixties. This procession has been pleasing in the sight of both God and man; however, at present there is a feeling that something has gone wrong. This feeling is fed on Sunday mornings. Ministers are placing crape-like statements in their sermons. Lay leaders are ashened faced and remorseful as they carry out their duties. An astonished America is asking, "Who is dead?" Coldly the clergy is replying by both word and deed that God is dead.

Is there any wonder that an inertia has engulfed the church today? Is there any wonder that a restlessness fills the pews—a restlessness that refuses to be soothed? But why should this inertia and restlessness mystify the clergy when the history of mankind century after century predicts it. History reveals that when a king dies all activities stop. History shows that people become restless until a new king is crowned.

But did activism assassinate the king and try to take his throne? Yes!

This plot began innocently in the decade of sainthood after the Second World War. The battle-scarred warrior and his emotionally thin but spiritually firm wife transformed the religious life of America into a dynamic society that was impossible to resist. Many of these warriors became ministers who preached with such zeal and pastored with such tenderness that the revival of the 1950's broke out. This revival doubled the membership of many denominations and produced the largest enrollments ever known in the Sunday Bible Schools of the nation. This revival produced laymen trained in the Bible, witnessing, and stewardship. These laymen and their ministers lived in such a way that conversions and baptism of adults be-

came an accepted part of church life. But this success had a dysfunction—people began to feel that to succeed in a community, church membership was essential. Slowly church membership without conversion began to crack the foundation of the church.

Secondly, the various backgrounds of these new church members challenged the ministers to learn more about his congregation so that he could serve it better. The more interest he took in education, the more invitations he re-

Opiate

ceived from educational organizations to work with them. The more interest he demonstrated in social concerns, the more invitations he received to lead social betterment programs. The more interest he showed in politics, the more he was used as a part of the political structure of the community. All these activities were good activities. The minister would go to bed tired but happy. He was not conscious of the slow change that was taking place within him. He

of the

turned his intellect, his creativity, and his friendships more and more toward these organizations and left his church without leadership.

The church was proud of her pastor at first. Then as she received no challenge from the pulpit, the leadership of the church began to follow the pulpit's leadership and devote its time and creativity to outside organizations. Then when the pastor and people assembled, they were tired. They were in no physical, emotional, or mental state to experience great spiritual awakenings. They wanted a church that was restful and soothing. They desired an opiate.

This third crack was discovered by divine insight. These men whom God had called to lead his people found that

the people did not wish to be led. These people refused to be led. They were content.

A feeling of guilt crushed many ministers and turned others away from the ministry. What was wrong? What did I do wrong? Lord, why have you forsaken me? were the frequently asked questions. But a strange thing happened. The church leadership that had directed its activities outside the church had produced a vehicle that would emotionally save the minister. Demonstrations! The minister directed his zeal, his mind, his spirit in this direction for equal rights, for the end of the war, for a church without doctrine or dogma. When he was rebuked by a church member, he swelled with pride, for his Lord was also crucified. This personal crucifixion was exhilarating.

Slowly he found less and less happiness in his church work. Slowly he found that he could not move his congregation in any direction. Then he began to desert the ministry, attack the church, and belittle the people whom God had called him to serve. Activism which for years had been an opiate had lost its power.

People are asking, "If the things that the minister did were good, why did

everything go wrong?" Paul stated it in 1 Corinthians 14:4, "He who speaks in a tongue edifies himself, but he who prophesies edifies the church." The activism minister edifies himself. His God-given responsibility was to edify the church. He failed to build a congregation that would better the condition of man and give God the credit for it.

Church leadership requires more than emotional and social crucifixion. It requires spiritual crucifixion, too.

People

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 143 August 9, 1969 No. 31

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.

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Two Views On Beer For College Students

Two recent news stories dramatize the different viewpoints of officials in two Kentucky colleges in respect to the availability of beer for their students. Bellarmine-Ursuline College in Louisville is applying for a license to sell beer in the college snack bar to students 21 years old or older. At the same time the regents of Eastern Kentucky University in Richmond are opposing the granting of a retail beer sales license to a chain grocery store in a shopping center near the Eastern campus. The Richmond city council, the local ministerial association and other community leaders are joining the university officials in opposing the granting of the license.

Bellarmino-Ursuline, if successful in obtaining the license, would be the first Kentucky college or university where beer is sold legally on the campus. School officials justify the action by saying it is the coming thing for college and university campuses. They point out that 83 other schools in America already sell beer in their student centers.

Eastern Kentucky University officials take another viewpoint. The regents think the sale of beer so close to the campus is detrimental to the principles of the university. They are not only unwilling to sanction beer drinking by the students but are acting to prevent easy access to it for their students. They realize students will find beer if they are determined to do so but not with encouragement from school officials.

Isn't it almost unbelievable that a church-related college would bring beer to the campus for students while a state school would try to keep it from being sold even near the campus? It would seem more likely to be the other way around.

There is an explanation, however, for the two actions by the officials of the two schools. The use of alcoholic beverages is not contrary to Roman Catholic moral teaching. Roman Catholic clergymen as well as laymen are often seen drinking beer at ball games or in other public places. And so the decision

to sell beer to Bellarmine students is consistent with Roman Catholic teaching.

Licenses for the sale of beer is really nothing new for Catholic institutions. Many of them now have licenses to sell beer at bingo games and at fund raising picnics. In fact, Bellarmine College already has a license to sell beer but has used it only for sales from refreshment stands at athletic contests.

On the other hand drinking of alcoholic beverages in any form has been frowned upon by some of the strong evangelical denominations in America. Total abstinence has been preached and taught as the ideal in these churches. This was more so in the past than today and more prominent in Methodists and Baptists than in some other non-Catholic groups. Eastern Kentucky officials find their moral and ethical convictions rooted in this historic evangelical thinking regarding drinking alcoholic beverages.

Thank God for such convictions and for school officials who will stand on them. The Eastern Kentucky University regents are to be highly commended for their action.

Considering the part drinking plays in fatal automobile accidents, how can a college where many students drive to and from school each day condone beer drinking? In light of the number of alcoholics who get their start with beer, how can its sale to students be justified? In a day when student disorder is so common, how can school officials approve of drinking which so often intensifies disorder? In a time of declining morals among many college students, why sanction the use of alcohol which weakens moral restraints and inhibitions?

No matter how consistent it might be with Roman Catholic moral teaching, we cannot but deplore the plans to sell beer on Bellarmine-Ursuline campus. No matter how many colleges go this way, let us pray there will always be schools where drinking will not be encouraged and not even tolerated.

A Mighty Man Has Fallen

A mighty man among Southern Baptists has fallen. Tears were hard to hold back when the news came of the death of Dr. Sydnor L. Stealey, the retired president of Southeastern Baptist Theological Seminary. The news was not surprising since he had been in poor health for many years and had been slowly losing the struggle for physical life ever since he retired from the seminary. Nor was his heavenly entrance untimely since he had fought a good fight, kept the faith and had finished the course the Lord gave him.

Dr. Stealey excelled in the pulpit, in the seminary classroom and in the seminary president's chair. By many he will be remembered as an able preacher and a compassionate pastor. His pastor's heart came through even in his teaching of young preachers. Upon his retirement in 1963 he chose to live in Raleigh, North Carolina, where he was pastor of the First Baptist Church when he answered the call to the seminary classroom.

I first knew him as a professor at Southern Baptist Theological Seminary. He was a church history teacher who taught persons instead of subjects. Long after his students forgot the facts they learned in his class they remembered his practical advice and his spiritual impact. There was a saying among his students that he imparted more wisdom accidentally in his classes than many teachers could impart on purpose.

I also knew him as a seminary president at Southeastern Seminary. As a trustee of this institution I watched him lead in the founding and growth of a high quality theological seminary. He kept abreast of the latest theological developments but had the capacity to interpret them in light of practical experi-

ence and common sense. He was a strong champion of freedom of inquiry and he stood by his teachers when they needed his help.

The true greatness of the Dr. Stealey I knew, however, was not as a pastor, nor as a teacher nor as a seminary president. It was as a friend. His capacity to love and inspire those around him was his greatest virtue.

I was among the many who was blessed with his love. Two experiences of many unforgettable ones come to mind when news of his death came. The first was the cold day in Louisville when he asked me if I could use a warm topcoat. He was a seminary professor and I was a student. He acted as if he did not need the coat any longer but more likely he gave it to me because he remembered his difficult and lean days as a seminary student. Several days later passing me in the hall he handed me a crumpled dollar bill saying, "Get that coat cleaned."

Another unforgettable day was the one on which I took the oral examination for a graduate degree. This was the most dreaded day for every graduate student. Dr. Stealey was one of the several professors who conducted the two hours of questions and it was his presence and encouragement that helped me safely through the difficult places of the exam.

No wonder then it was Dr. Stealey whose counsel I sought first when trying to decide between the pastorate and the editorship of the *Western Recorder*. To his last days he read the *Western Recorder* and his periodic handwritten notes in response to the editorials were some of my most treasured mail. No wonder, then, tears filled my heart when he passed from this earth to his eternal home. Along with many others I am poorer from the loss of one of the best friends I ever had.

A Man Liked By Everyone

Thousands of Southern Baptist Seminary students over the last 32 years join in praise and appreciation for Dr. Hugh Peterson upon his retirement on August 1. No man at Southern Seminary ever knew and ever helped more students nor was genuinely loved by more students.

He was featured on the *Western Recorder* cover last week and his life and ministry were aptly described in the feature article written by a former seminary student, Larry Penley. Little but a hearty Amen needs to be added to Penley's evaluation of this beloved man's ministry.

Typical of the feelings for Dr. Peterson by graduates of Southern was the response of nearly 200 former students who returned to the seminary this summer for an updating course. Following a routine announcement by Dr. Peterson to this group there was spontaneous and prolonged applause.

There's a rule which says no one can expect to be liked by everyone. Dr. Peterson is the exception which proves this rule. The seminary will miss him acutely and it will never be quite the same place without him.

Rural Churches Still Vital Part Of Community Study Shows

Rural people continue to express three-fourths of their participation in society through the rural church.

This was the primary finding of a study completed this June by Millard R. Brown, Campbell College (Baptist) professor of sociology, under joint sponsorship of the Home Mission Board of the Southern Baptist Convention and of the Southern Studies program of Duke University.

In a survey of the families of 157 landowners and 92 tenant farmers in Pitt County, North Carolina, Brown's study found only 25.4 percent of the social energy of farm groups being applied through 20 other organizations, such as PTA, the grange, 4H, volunteer firemen, and civic clubs and lodges.

A negative finding of the study was that the rural church, though "an all important institution" gives "very little

direct moral and spiritual guidance to its people in their social relationships outside institutionalized church affairs."

The survey has led him toward concluding, Brown reported to the Baptist Home Mission Board, that failure of the church to help its people to live creatively in societal functions and to give them preparation for living in other communities, especially as they migrate to urban centers, may be "at the very heart of much of the spiritual chaos now seen in the cities."

If Pitt County is representative of rural North Carolina generally, the social gap between the farming land owner and the remaining tenant families of the state has narrowed, the study indicates. The great numbers of highly mobile tenants are no longer present in rural society; they have migrated, Brown found. The tenants remaining are "more substantially fixed" and think and act more like landowners than they do like the tenants of short-term residence who once made up the greater number of farm families.

Kyle Yates, Former Pastor, Professor, Retires At Baylor

After 13 years of teaching religion at Baylor University, the 74-year old Apex, North Carolina, native has resigned to devote his time to writing and preaching at Bible conferences.

Among Yates' most notable achievements was 12 years on a committee to produce the Revised Standard Version of the Bible.

Books he has written include "Beginner's Grammar of the Hebrew Old Testament," "Essentials of Biblical Hebrew," "Preaching from the Prophets," "Preaching from Great Bible Chapters," "Solomon to Malachi," "Genesis," "Preaching from the Psalms," "Preaching from John's Gospel," and "Studies in the Psalms."

Yates has actually been associated with Baylor for some 23 years. For 10 years he was on the board of trustees while pastoring Second Baptist Church of Houston. Prior to his pastorate in Houston, he was pastor of Walnut Street Baptist Church in Louisville, Kentucky.

For 20 years Yates was a professor at Southern Baptist Theological Seminary in Louisville, the theological school where he earned both his Th.M. and Th.D. degrees. He also earned a Ph.D. degree at the University of Edinburgh (Scotland). He earned his undergraduate degree and an M.A. degree at Wake Forest College now Wake Forest University. He did further study at Princeton University.

Lewis Lynch Joins Clear Creek Faculty

Lewis H. Lynch has been added to the faculty of the Clear Creek Baptist School. He will serve as professor of religious education and director of in-service training. Mr. Lynch comes to Clear Creek from the North Jackson Baptist Church, Jackson, Tennessee, where he has served as pastor since 1964.

A native of North Carolina, he is a graduate of Gardner-Webb College, Boiling Springs, North Carolina, and the Southern Baptist Theological Seminary, Louisville, Kentucky.

Lynch served as county missionary of Johnson County, Kentucky, and pastor of the Van Lear and West Van Lear, Kentucky, Baptist Churches; pastor of First Baptist Church, Irvine, Kentucky; pastor of Fordsville Baptist Church, Fordsville, Kentucky. While at Fordsville he was a member of the board of trustees of the Clear Creek Baptist School. He was public relations director of Bethel College from 1961-64.

He is married to the former Nancy Basham, Owensboro, Kentucky. They have three children.



Lynch



God was in Ohio

God was with us in the Greater Toledo-Piqua Crusades the last two weeks in July, and we thank Him for his presence and blessings!

I will not attempt to tell the full story of this Crusade which was sponsored by the Kentucky Baptist Convention in cooperation with the Ohio Baptists July 13-27. Approximately 150 Kentucky pastors, singers, and laymen went to give their service in the crusades.

It was my privilege to work with the Sylvania Baptist Church of suburban Toledo, Merritt Hamilton, pastor for 17 years. With me were Eugene Quinn, our state Secretary of Music, and Finley Baird, a dedicated deacon of the Valley View Baptist Church in Valley Station. I have never seen finer devotion, warmer witnessing or harder-working servants of the Lord. We worked with some of the finest men in the church I have ever seen. God blessed us all.

Kentucky Baptists invested about \$22,000 in the promotion of the Crusade in Toledo, plus the time and expense of the men who served in all the churches. It was a good investment in the Lord's work—for God was there, blessing and saving.

God is also in Kentucky

God is with us here in Kentucky. Were it not so, we would despair and give up in the work of the churches and the mission-work of the world. But, he is very much with us, empowering and encouraging by His Spirit, the Spirit of Jesus Christ, who promised in the Great Commission, that (1) He had all power in heaven and in earth, (2) we should preach the gospel to every creature, baptize them, and teach them all things He commanded, and (3) "Lo! I am with you always, even unto the end." (Matthew 28:18-20).

We need Him this last month of August to increase our love for Him, for a lost world, for our Baptist mission causes, for our convention mission budget.

The convention year ends August 31, and we are one full month behind our goal for the year; \$328,141.43 short of the goal for 11 months, ending July 25. So, in this last 36-day "month" from July 25 through August 31, we must send to our state office for the Co-operative Program \$657,308.17. We have never received that much in August—but almost! Ask God to guide your church NOW!—Harold Sanders

Staff Changes

Clark Resigns First, Ashland; Sharp Accepts Grace Church

Hershel Adams resigned the Richland Baptist Church in Union Association to accept the pastorate of the First Baptist Church, Mt. Airy, North Carolina.

Paul Edward Broyles is the new pastor of Burkesville Baptist Church in Freedom Association. He was recently graduated from Southern Seminary.

Five years ago James L. Clark became the Director of Music and Education of the First Baptist Church, Ashland, Kentucky. Under his ministry the choirs have presented exceptional programs, and the caliber of music and musical programs has been outstanding according to a church spokesman.

Clark resigned the First Baptist Church, effective July 31, 1969, to be with the Southern Railway Company and will make his home in Danville. He formerly served this company for some years.

The Clarks have three children: John, Kimberly, and Jim.

A recent graduate from Clear Creek, A. C. Combe, has resigned the Bailey Creek Baptist Church in the Upper Cumberland Association of Baptists. He has accepted the pastorate of a church in Ohio.

Freddie Davidson is the new pastor of Hampton Baptist Church in Ohio River Association.

Boyd Gray came to Millers Chapel in Bell Association from the pastorate of Blackmont First Baptist Church in the same association.

Fredrick LeRoy Harms of Clear Creek Baptist School, Pineville, Kentucky, is the new pastor of Whipple Mission in Bell County Association.

The new pastor of Bethany Baptist Church, Crittenden Association, is David Hood.

Coming from the pastorate of a church in Knox County to Pleasant Run Baptist Church, Booneville Association, is Hubert Jordon.

Coy Joyner resigned the Welch Chapel Baptist Church in Welch, West Virginia, to accept the pastorate of the Patrick Baptist Church, Patrick, South Carolina.

The Fairview Baptist Church, Ashland, Kentucky, in Greenup Association has called Herbert B. Jukes as their pastor. His duties began on June 15, 1969. Prior to assuming this pastorate Jukes was assistant pastor at the Valley Station Baptist Church in Long Run Association.

Jukes is a native of Florida. He attended the University of Florida and graduated with the Master of Divinity degree from the Southern Seminary last May.

Jukes is married to the former Caro-

line Caudill of Morehead and Pikeville, Kentucky. The couple has three children: Margaret, 10; Jonathan, 7; and David, 5.

Dan Lovall has resigned the Bethany Baptist Church in Crittenden Association.

Otto Miracle resigned the Red Oak Baptist Church to accept the Arjay Baptist Church. Both churches are in Bell County Association.

The First Baptist Church, Whitesburg, Kentucky, reluctantly accepted the resignation of Pastor David F. Morrow. Morrow is returning to his native state as pastor of the First Baptist Church of Red Springs, North Carolina, on Sunday, August 10.

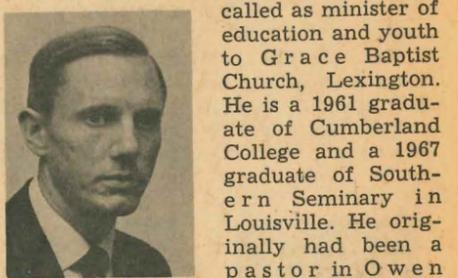
Jim Neal is the new pastor of Bethlehem Baptist Church in Bell County Association.

Richard Rigsby has recently accepted the pastorate of the Sulphur Baptist Church, Sulphur, Kentucky, in Henry County Association.

He is a native of Miami, Florida, and a graduate of Stetson University. His wife, Donna, is a native of Mayfield, Kentucky. They are both graduates of Golden Gate Seminary. Rigsby is now taking his Th.D. at Southern Seminary.

The Rigsby have a new son, Curtiss Andrew.

Gary K. Sharp has recently been



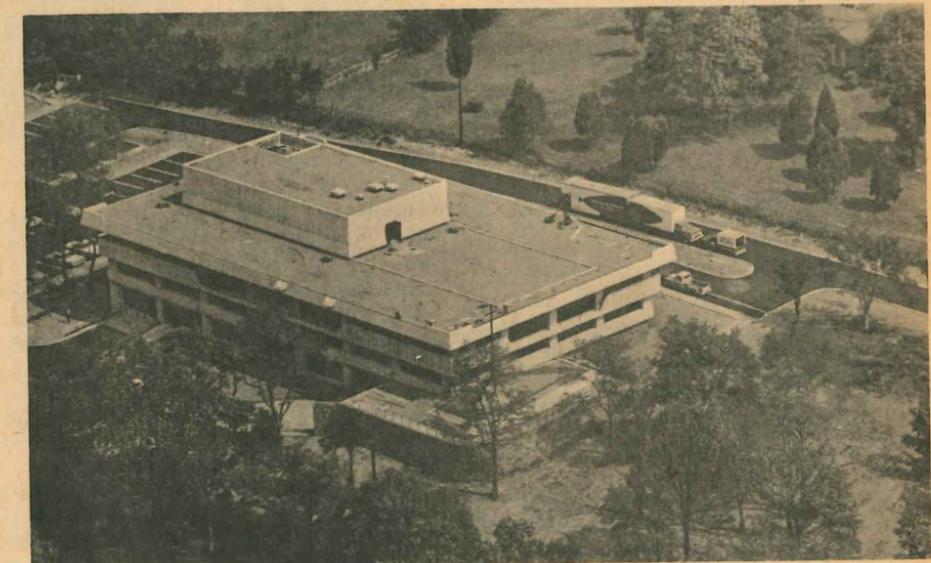
called as minister of education and youth to Grace Baptist Church, Lexington. He is a 1961 graduate of Cumberland College and a 1967 graduate of Southern Seminary in Louisville. He originally had been a pastor in Owen County and worked in pioneer missions in Indianapolis before coming to Lexington.

Sharp is married to the former Ruth Craig. They are both natives of Whitley County, Kentucky.

Billy Thomas has resigned as pastor of Oak Grove Baptist Church in Long Run Association. He accepted the pastorate of Cedar Grove Baptist Church in Nelson Association.

Richard West has resigned the pastorate of the Pleasant Hope Baptist Church of Blood River Association.

Don Wilson came to the Smiths Grove Baptist Church in Warren Association from the pastorate of the Tullahoma, Tennessee, Baptist Church, Duck River Association.



NEW OFFICES—The Tennessee Baptist Convention moved to a new office building in nearby Brentwood on August 4. It is the first building constructed by the convention for its offices, and the fifth home for the convention. Previously, the convention rented quarters from Belmont College at 1812 Belmont Blvd. Located on a 6½-acre tract across from a planned new shopping center, the building includes not only office space, but a 200-seat chapel and conference room, a cafeteria and dining area seating 125, and parking area. With the move to the new building comes a new mailing address. After August 1, the new address for the Tennessee Baptist Convention is P. O. Box 647, Brentwood, Tennessee 37027. New phone number is (area 615) 833-4220.

Senate Hearings Expose Problems Of Alcoholism

The nation's efforts in the cure of alcoholism and the treatment of alcoholics took a beating at hearings conducted in Washington, D. C. by the Senate Special Subcommittee on Alcoholism and narcotics.

Sen. Harold E. Hughes (D., Iowa), chairman of the subcommittee, said in his opening statement: "We are infinitely proud that we have put men on the moon. But in our stomachs we are

sick over the threat of drugs to our children and of the deteriorating effects of alcoholism on our society."

"Up to this point," the Senator declared, "federal action on both alcohol and drug abuse has been the puniest type of tokenism. In the areas where a dollar invested would yield the greatest returns in economic and human value legal tender, we have been unwilling to spend pin money."

The three days of hearings featured some of the nation's leading medical, psychiatric professional and political experts on the problems of alcoholism. In the near future similar hearings will be conducted on narcotics and drug abuse. Other hearings throughout the nation are projected on these problems.

Hughes said that the main objectives of his subcommittee are three-fold:

- (1) "To dramatize to the Congress and the public the magnitude and urgency of these problems.
- (2) "To develop new approaches to helping people in our society afflicted by alcoholism and drug abuse, and
- (3) "To develop legislation that is practical and that is on a realistic financial scale not previously dreamed of by this government."

In calling for open-mindedness to new approaches to alcoholism, Hughes said, "this means we cannot settle for window dressing. This means that we must disengage ourselves from the old ruts and prejudices of the past."

"To begin with," Hughes continued, "I believe we have to begin calling things by their right names. We have too long taken a country club approach to a gutter problem. We are dealing with a dirty, vicious affliction. We have glossed it over in order to entice people to seek treatment without the pain of embarrassment."

The Senator then put his finger on the drinking practices of the American people. "Somehow the death grip that respectable social drinking has on our society must be broken," he said. "Perhaps the greatest single contributor to the growth of alcoholism in this country is the fashionable cocktail party," he charged.

Roger Egeberg, assistant secretary for health and scientific affairs in the Department of Health, Education, and Welfare, acknowledged "the worsening problem of chronic alcoholism in this country."

Marvin A. Block of the American Medical Association declared that "alcoholism is the nation's worst drug problem."

"It has become so," he said, "because of centuries of use of alcohol by almost all cultures and through social acceptance."

Block quoted Henry Brill, chairman of the AMA Committee on Alcoholism and Drug Dependence, as saying that alcoholism is of the same nature as the abuse of drugs. Brill said that, in the aggregate, alcoholism has greater dimensions than drug abuse, accounts for a greater number of casualties, and requires more attention for its cure. (BP)



Miss Sampson



Mrs. Cruse



Miss Mather



Underwood

WMU Conferences Set At Cedarmore

Georgetown College Bible professor George Redding will join three furloughing missionaries and an official of the Foreign Mission Board for the two WMU Conferences at Cedarmore in late August.

Joining Redding will be Joseph Underwood, consultant in evangelism and church development for the FMB, Miss Juliette Mather from the Orient, Miss Mary Sampson of Taiwan, and Mrs. Darrell Cruse of Brazil.

Redding, a popular speaker and teacher throughout Kentucky, will lead the Bible study period each day during the week. During the school year 1967-68, Redding was in Nigeria teaching in a mission school.

Underwood will speak three times during the week-end. He is consultant in evangelism and church development for the Foreign Mission Board and spends a major portion of his time in consultation with missionaries around the world.

Miss Juliette Mather, formerly Young People's Secretary and later editorial secretary for Woman's Missionary Union SBC, has spent the past 12 years as a special approved missionary of the Foreign Mission Board meeting emergency personnel needs in Japan, Taiwan and Hong Kong.

At present she is writing the monthly Call to Prayer in *Royal Service*. She will speak each evening during both conferences.



Redding



Whitfield

Miss Mary Sampson, Kentucky missionary to Taiwan, will lead morning devotions and vespers daily.

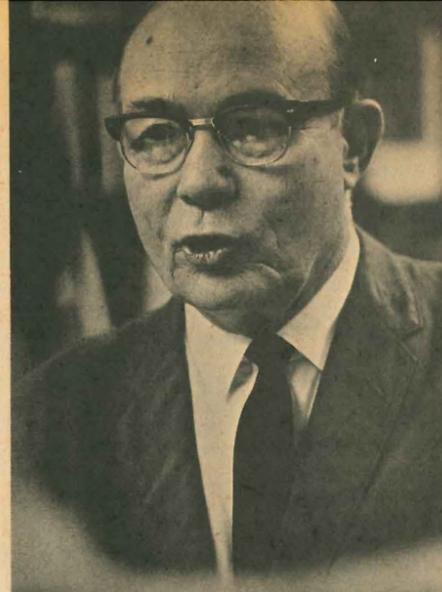
Mrs. Darrell Cruse, the former Elizabeth Louise Brame of Madisonville and missionary to Brazil, will speak at the Missions Hour each day.

Music during the week will be led by Tony Whitfield of Carlisle Avenue Church, Louisville, assisted by Miss Nancy Abernathy of the same church.

During the week-end the music will be conducted by Mr. and Mrs. Sam McCormick of Deer Park Church, Louisville.

There will be daily methods conferences for each age-level organization with interesting innovations in the conference structure.

The first conference opens Monday evening, August 25 and closes at noon, August 29. The second conference opens Saturday, August 30 at 2:00 p.m. and closes Monday, September 1 at noon.



Autrey returns to seminary teaching

Autrey Resigns Evangelism Post, Accepts Professorship At New Orleans

C. E. Autrey—evangelist, author and for the past nine years top evangelism leader for the Southern Baptist Convention—will retire September 1 as director of the SBC's Home Mission Board's division of evangelism.

Autrey, 65, is taking his retirement from the agency four months early in order to assume a new position this fall as professor of evangelism at New Orleans Baptist Theological Seminary.

In accepting Autrey's request for early retirement, the Home Mission Board directors stated in a resolution of appreciation:

"Autrey has been widely acclaimed as a warm-hearted preacher of the gospel,

an effective evangelist, a thoughtful writer, a respected scholar and teacher, and a strong advocate of evangelism and missions. Throughout his ministry he has made significant contributions to Southern Baptist life in his chosen field of evangelism and has had a vital part in the formulation of its present program of evangelism."

A Mississippi native who spent most of his pastoral experience in Louisiana, and later served on the evangelism staff in that state, Autrey came to the Home Mission Board post in 1960 from Southwestern Baptist Theological Seminary in Fort Worth, where he had served as professor of evangelism.

He had served as a staff member in the board's evangelism division from 1952 to 1955. When he returned as director in 1960, he began leadership in an active and changing period of Southern Baptist evangelism.

First came the move of division offices from Dallas to Home Mission Board facilities in Atlanta, and then a program reorganization that resulted in the new directions of metropolitan evangelism and campus evangelism.

Cooperation with other denominations in evangelistic ventures is perhaps the major shift Southern Baptists have made in the last nine years, according to Autrey.

He said he sees evangelism as perhaps the major key in resolving the conflicts that have arisen over evangelism and social concern.

"I can see signs that we will have this thing licked within the next three years," Autrey stated. "Recently I have been in crusades involving Indians, Negroes and Anglos, where we have worked in harmony and in spirit of unanimity."

"Preaching a simple gospel message," Autrey said, "and talking about love as the relationship God has in our lives—and how we are to love as he loves—is the key to evangelism and I think the key to worship."

Autrey expressed some regret at leaving the agency early, but he said: "This way I will have several more years of official connection with the denomination."

Autrey has written several books, including *Basic Evangelism*, *Renewals before Pentecost*, *You Can Win Souls*, *Evangelistic Sermons*, *Evangelism in the Acts*, and *Theology of Evangelism*. Several of the books have been translated into a number of other languages and are used as texts in international seminaries.

Fred Moseley, the board's assistant executive secretary, will serve as interim director of the division until a successor is elected. (BP)

Toledo Crusade Closes, Termed "Above Anything Anticipated"

At the close of the Toledo area central Crusade, Ohio Baptists said openly that God had blessed above anything they had anticipated.

At the close of the local church revivals the following week many Kentuckians were saying the same thing.

Hicks Shelton, evangelism secretary for Kentucky Baptists, said "You never want to put limits on God by saying that if we have so many decisions we will have had a good meeting. But in the back of my mind I hoped for at least 300 conversions during the two-week effort."

"I felt that if we reached that many new people the Ohio churches would have a good foundation to expand their work."

The official total of conversions reported was 488. This figure breaks down to 243 conversions in the central crusade at Toledo and 35 in the West Central Association. An additional 32 professions of faith were made in shopping center services.

In the church revivals the two Toledo associations, Maumee and Lakeland, reported 185 professions of faith, fifty-one of these were duplicates from the central crusade. West Central reported 51 professions of faith, seven of which were duplicate decisions.

In addition to the professions of faith, Toledo area churches had 46 persons uniting by letter during the revival effort. West Central had 17.

Jim Coldiron, Toledo area missionary, said his churches reported 223 "other" decisions. West Central missionary Carey Harden reported 142 "other" decisions from the 16 participating churches in his area.

Two churches in Toledo did not file reports with Missionary Coldiron.

Harden said the most conversions reported by an individual church in his association was eight. He termed the work of the Kentucky teams as "mostly strengthening and encouraging."

"Our people were at a pretty low ebb when these meetings started," he said. "Many of them are without pastors and need good spiritual leadership."

He explained that when the meeting ended a spirit of optimism had replaced the discouragement. "The Kentuckians showed the people that someone still cared about them and wanted to help."

"Our people haven't been too receptive to outside help in the past but I think now they will be more open to it," the missionary noted.

The outstanding revival, numerically, in the Toledo area was at Western Avenue Baptist Church in downtown Toledo.

A total of 47 conversions were reported by Pastor Floyd Collins. James Howell, pastor of First Baptist Church, Ludlow, worked with Collins.

West Avenue church was officially constituted as a church this spring. It was the 400th Southern Baptist church in Ohio.

Reflecting on the giant effort he coordinated, Shelton said, "I'm glad the Lord let me have a part in it. It was a lot of hard work and a lot of headaches but the Lord blessed more than any of us hoped for."

"I guess this sort of demonstrates what God can do when we preach the gospel and let Him work through us."

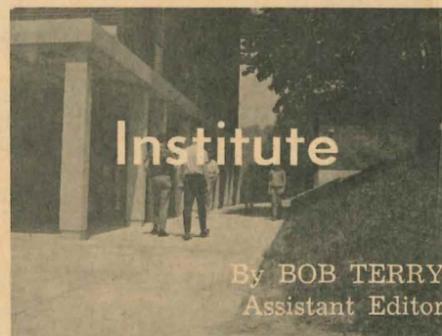
At the head waters of the south fork of the Kentucky River sits one of the most unique outreaches of Kentucky Baptists.

Nestled in the Cumberland Mountains on a small hill overlooking the village of Oneida, Oneida Baptist Institute helps turn distant dreams into present realities for hundreds of young people.

The Institute began as a dream of J. A. Burns, a descendent of the Scotch Highlanders who settled the mountains. The son of a Baptist minister, Burns was left for dead after a mountain feud, a throwback to the Scottish clan wars. When he recovered he was determined to help his people by pointing them in a new direction.

Without a dollar Burns began constructing a school building on a piece of ground given him in Oneida. Only Christian education, he reasoned, could produce a better life for the mountaineers.

The following year \$400 was collected in a special offering for Burn's project



during the Southern Baptist Convention meeting in Louisville. His dream became a reality.

True to its founder's goal, Oneida still exists to serve the mountain young person.

"A lot of our support comes because we minister primarily to the mountain young people," said David Jackson, current President of the Institute.

Jackson explained that most scholarship and workshop aid goes to these young people who have special needs. He pointed out that many mountain families still suffer from physical isolation and economic depravity.

Yet Oneida's role is not confined to mountain young people. The school seeks to provide a high school education for young people with "special circumstances." The ambiguity of the term allows it to cover everything from special needs of children to unusual home situations.

"I'm not talking about delinquents," Jackson added. "There are 'special circumstances' that one can't define that enter into our acceptance of students."

A third role played by Oneida Institute is providing high school education in a religious orientation. "This is not

our main role," the President noted, "but we believe students here for that purpose add something to us and we think we add something to them."

Oneida's enrollment reflects these varied roles. Students from all parts of Kentucky and from numerous states are drawn by the Institute's unique ministry. Already students from as far away as the Bahamas, Ethiopia and South Africa are enrolled for the coming term. Last year three students from Jordan attended Oneida.

Because of the diversity of the student body it is difficult to show an accurate image of the school according to President Jackson. "We have some students here that we educate, feed, cloth and even give spending money. There are others to whom money is no object."

However, Jackson pointed out, students are treated alike. They live together in dormitories and work side by side.

"We believe in the dignity of work," the President related, "so we require all students to work off \$400 of their

tuition, room and board during the 10-month school year. Those needing additional work aid are allowed to work during the summer months to make enough for the total cost per year, \$800."

Guiding the students in their study and work is a staff of 25. Twelve of these are full-time teachers. The rest teach one or two classes, spending most of their energy supervising the more than 200 students in work programs. The Institute currently farms approximately 300 acres of the more than 6,000 acres it controls. Also, a used clothing store is operated by the school. Oneida is the natural gas distributor for the area and has the community TV tower. Students also do the school's maintenance work.

Visitors to the Oneida campus are usually surprised to find one of the most modern campuses in the state tucked away in this small mountain village. For some unexplainable reason, people seem to think that everything in the mountains has to be old and run-down.

Oneida Institute doesn't meet these qualifications. Most of its buildings have been constructed in the last few years.

"People seem to remember only old Marvin Hall when they think of Oneida Baptist Institute," Jackson mused. "That building was constructed in 1903 and became a fire trap. The fire marshal and the health officers forced us to move our classrooms out even before the fire."

The fire to which Jackson referred occurred in the early fall of 1965. Marvin Hall was totally destroyed. At the time the building housed the school's auditorium, student center, shops, some library facilities, the used clothing store and storage of all maintenance equipment.

"After the fire we didn't have one piece of maintenance equipment left. All these students on workshops and nothing for them to work with." Jackson continued, "It was really a disheartening time for Oneida."

The story of Oneida's disaster received wide coverage in Baptist circles. As a result anonymous donors in New York contacted school officials making funds available to them on a matching

basis.

This provided the impetus to transform the school into the modern, well equipped campus it is today.

The most unusual building on the Oneida campus is the new student center. As yet it has no name. The building contains an indoor heated swimming pool for year-round use, a snack shop, recreational sections, dressing rooms, coaches offices and bleachers for spectators at swimming meets.

"This is the type building we've needed at Oneida for years," Jackson commented. "It gives the students a place to congregate, get a coke and talk."

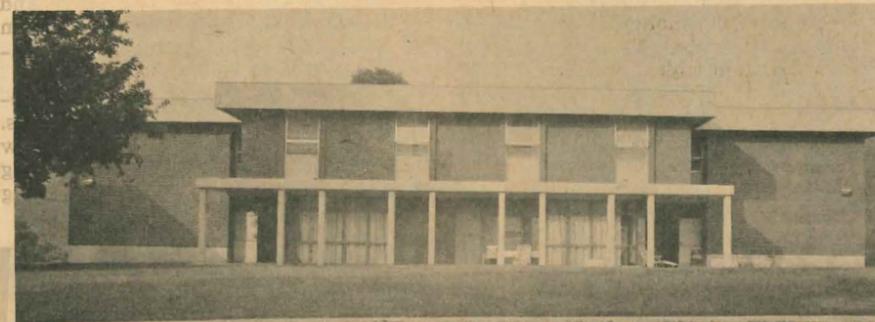
Other new facilities include Carnahan Hall and Marvin-Wheeler Hall. Both are boys' dormitories.

Carnahan Hall was the name of the old boys' dorm torn down when the new student center was erected. The new dorm houses 44 boys, two to a room. It has a dean's apartment and a lounge.

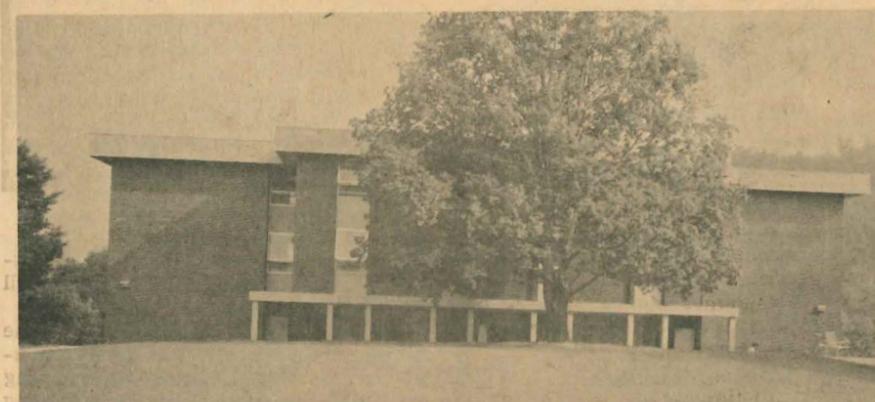
The larger Marvin-Wheeler Hall is named for former members of Broadway Baptist Church in Louisville. The building destroyed by fire (Marvin Hall) was named for Dr. J. V. Marvin, an early benefactor of the school. His



The Student Center Building



Carnahan Hall



Marvin-Wheeler Hall



J. A. Burns Hall



daughter, Mrs. Blackmore Wheeler, also donated a considerable sum to the school. Oneida officials decided to honor the family by naming the new dorm for both father and daughter.

A three-story brick building, Marvin-Wheeler Hall houses 56 boys. It has a seven-room dean's apartment and two efficiency apartments for single teachers.

It also contains a lounge and a TV section. The TV section is named in memory of Paul Webb, an Oneida student from northern Kentucky who lost his life in Vietnam. His parents gave the school money to purchase a color television for the dorm.

The largest dorm on campus is used for girls' housing. J. A. Burns Hall, named for the school founder, has a capacity of 100 girls, two to a room. The school cafeteria is in Burns Hall as is the school's kitchen and freezer area. The freezer is vital to the school since Oneida grows 75% of its own food.

Funds for Burns Hall also came as a donation. In 1962, \$250,000 was given by an anonymous donor in New York for the building.

The Sparks Health and Education Building was originally designed as a gymnasium and built in 1954. However, when Marvin Hall became unusable for classrooms, Oneida officials decided to finish the area underneath the gym for classroom use.

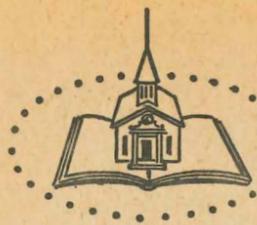
The 110' x 120' space provided room for eight classrooms, two science labs, a home economics department, academic offices and a faculty lounge. It was completed in 1965, a few months before the destructive fire.

Oneida's most pressing need now is an auditorium according to President Jackson. The school now uses the gym for meetings. This arrangement is not suitable Jackson said.

Attached to the auditorium would be an administration wing if the master plan is followed. Other urgent needs include a library building and additional faculty housing.

Also in the master plan is a new President's home. The current home would be remodeled and used as a conference center.

"Oneida was founded to serve and we are doing our best to see that it does," the President concluded.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 17, 1969)



LIFE AND WORK SERIES

The Disciple's Relationships

Matthew 7:1-12

Christ is here speaking to His disciples about their personal relations to others, and showing them the kind of life that He patiently expects them to live. Only by God's enabling grace can we reach the standard which our Lord held up before His followers.

Matthew 7:1-5

Censoriousness is one of the great blots on the lives of many Christians. Unfortunately, many are addicted to the sinful habit of criticizing others harshly, adversely, and unnecessarily. Criticism is so easy. It does not require intelligence, character, or Christianity. Censoriousness is caused by the spirit of self-righteousness. In proportion as one is quick to discern the faults of others, he becomes less aware of his own shortcomings.

A censorious spirit leads inevitably to self-satisfaction. It also destroys usefulness. One who is constantly judging others cannot make friends and influence people as he should. As long as there is a beam in his own eye, a self-appointed judge cannot remove a mote from the eye of another. Furthermore, as one sows in his judgment of others, so shall he reap. As you judge others, you will be judged, which is only fair. The measure you give will be the one you get.

The cure for a critical spirit is a recognition of the sinfulness of it, repentance for it, and reliance upon God's grace to enable you to overcome it.

Matthew 7:6

In this all-important matter of witnessing to others effectively, every child of God needs great spiritual discernment. There are times and places when such witnessing can be far more effective than at others. It is well to remember that the things that are holy are abhorrent to some people.

Matthew 7:7-11

Christ spent much time in communion with the Father. He encouraged His followers to pray. He indicated that there are multiplied thousands of unclaimed blessings in God's storehouse because believers have not asked for them.

Our Lord commands us to ask sincerely and believingly, to seek earnestly

and patiently, and to knock faithfully and persistently. The prayer which brings a response from heaven is trustful, fervent, and persevering. These verbs—ask, seek, and knock—suggest the attitude of every earnest suppliant. We should ask as a beggar would plead for the supply of his need. We should seek as one who has lost some treasure and anxiously desires its recovery. We should knock as one who stands before a closed door and is desirous of being admitted for fellowship.

Just as human fathers delight to grant the requests of their children, so God gladly gives good gifts to His children who ask Him for them. A father knows how to give good gifts to his children and he will not deceive them by offering a substitute. Neither will God give us anything except that which is best for us.

Matthew 7:12

Right living in all our relationships with others is what our blessed Lord emphasized here. Note that this is a positive exhortation. It does not read as some want to interpret it—"Refrain from doing to others what you would

not want them to do to you." Such a maxim would forbid the doing of evil, but Christ also taught the doing of good. He would have us to act towards others as we would have them to act towards us, if they had the ability to do so.

Think of what you would like for others to do to you. Then, take the initiative and do for others what you would be delighted to have others do for you. That is a higher standard than you think until you really try it. Only Christ can enable you to reach and maintain it.

Christ taught plainly that the standard you set up for others must be the measure of your own conduct. If you want others to be charitable in their estimate of you, remember that you will never gain your object by complaints, or by dealing out uncharitableness yourself. If you want others to be interested in you, then you must look for the best, instead of the worst, in others. If you are eager for others to judge you kindly, then you must judge others kindly. What you give to others you will get from them.

INTERNATIONAL SERIES

The Hebrews' Lack Of Faith

Numbers 13:17-20

Canaan, a land of sufficiency, safety and satisfaction, was offered to the Israelites as an outright gift, but it was to become theirs in actual possession through simple faith and obedience. Instead of being eager to set their feet on the soil of Canaan, they seemed as reluctant to do so as the majority of Christians today are to embark on the life more abundant.

Instead of doing as God had commanded them upon their arrival at the border, the Israelites requested Moses to appoint an appraisal committee to spy out the land. Twelve leading men were chosen for this task.

Moses instructed the twelve men to spy out the land, to return with samples of the fruit, and to bring information about the cities and the type of dwellings found therein. Thus commissioned, they set out on their journey. Passing through the whole country from the south to the north, they did their work thoroughly. After a search of forty days duration, the twelve spies returned and reported that they had found a land of magic charms, luscious fruits, alluvial soil, and marvelous advantages.

In their report there was perfect agreement that the land was glorious and desirable. However, ten of them saw all of these good things overshadowed

by the great difficulties to be encountered in taking possession of the land. Their report caused disappointment, consternation, bitterness, and mourning among the people.

Numbers 13:30-33

With difficulty and persistence Caleb got permission to submit the minority report. He and Joshua wisely kept the allurements of the Promised Land before the people, realizing that longings often overcome cowardly fears. These men of faith did not minimize the difficulties, but they magnified the power of God, whose presence with them was assured. Their faith in spite of the difficulties, which was expressed in the words, "We are well able to overcome," was not natural optimism, but an expression of real trust in God.

But Caleb's words of encouragement were quickly drowned by the protest of the unbelieving spies, who magnified the strength of the enemies of Israel. It is an easy and sinful thing to discourage people when God is leading them in a venture of faith. It is so much better to persuade them to throw the weakness of self on the power of God and go forth trusting completely in Him.

Numbers 14:26-32

After a feeling of disappointment, which soon developed into anger, the people spent the night in self-pity and weeping. They directed their bitter resentment against God's courageous and optimistic servants for bringing them face to face with a task which demanded so much faith, courage, and dedication. They resolved to depose their leader, to elect another, and to return to Egypt.

When God announced His intention of wiping out the rebels, Moses urged Him not to do it, and besought Him to pardon them for their sinfulness and rebellion. Among the things that he mentioned as reasons why God should not get rid of them were His slowness to anger, His abundant mercy and loving kindness, and His repeated forgiveness of them. Interceding in their behalf, Moses made it clear that he was very anxious for his people to trust God and do as He had commanded them. As a true patriot he was longing for their welfare.

After the murmurers had disgusted God with their complaints and criticisms, and had expressed a desire to die in the wilderness, He announced that He was going to grant their wish. According to the divine decree, it would be the fate of all the murmurers, who were twenty years of age when they left Egypt, to wander in the wilderness until death came to them, and after forty years, their children would enter and possess The Promised Land. Complaining about God's dealings and rebelling against His will are sins which He will never ignore. Indulgence in either is sure to bring chastisement to God's children.



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Missionary Warns Day Coming When American Missionaries Not Welcome

"The day is coming when American missionaries will not be welcome in South America," warns Dr. Roy Wyatt, a missionary to South America who has just completed a year on furlough, spent at Southern Baptist Theological Seminary here teaching Hebrew.

"Opportunities are open now for other ideologies in South America. We have neglected Latin America because Europe has been the hot spot. Now this huge area is open to the influence of Russia and Red China," Wyatt continued.

He and his wife Joyce, with their two daughters—Kathy, 14, and Debbie, 4—will leave behind their oldest son, Mike, 17, who will enrol in the University of Richmond this fall.

Known already as an innovator and experimenter in theological education, Wyatt left the United States July 29 armed with many new ideas from his year at Southern Seminary for use in his work as professor of Old Testament in the International Baptist Theological Seminary at Cali, Colombia.

The seminary in Cali, one of three international Baptist seminaries in the world, serves Venezuela, Colombia, Ecuador, Peru, and all Central America. Of 69 students, there were 10 graduates this year. Nine full-time and nine part-time faculty are employed.

"We are about at the stage of American seminary education in 1880," he said. "South American education slowed down during World War II due to the economic and political boycott.

Our most urgent need is to train national leadership."

South American professors are beginning to take more courses in North American seminaries so they can strengthen their instructional resources. Mrs. Crea Ridenour, professor of piano and Christian education, is also at Southern Seminary taking courses in religious education. And there are three students from Brazil enrolled for advanced theological degrees on the Louisville campus.

The missionary-professor believes strongly that Latin American nationals must be trained for teaching positions in their seminaries. He hopes to find a Latin American professor of Old Testament soon, and plans to send several Colombian students to the United States to work on doctoral degrees.

"The South American is eager to learn," Wyatt says. "He admires open intellectual honesty and will chew you out if you are not factual with him. And this South American student is more prone to listen to someone from Eastern Europe rather than North America. As a result of biased reporting in the mass media, he feels there is better social progress in Eastern Europe."

Although the Communist Party is outlawed, Wyatt reports, it has a strong underground operation, distributing printed materials. Also, there are students from Peking in South American universities who are teaching the thoughts of Mao-Tse-Tung. Wyatt would like to see a greater exchange of North and South American students to improve understanding and communication.

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Pictured above are the people who traveled to Ridgecrest Assembly in a cattle truck

Kentuckians Use Cattle Truck

People go to Ridgecrest Baptist Assembly in North Carolina in all kinds of automobiles, buses and other vehicles, but a group of 22 church members from Kentucky earned the distinction of being the first to arrive in a cattle truck.

It may sound a little dehumanizing, but Troy Abell, pastor of the Dallasburg Baptist Church in Wheatley, Kentucky, said the people, many of them youth, liked the ride.

"We had enough cars, but not enough drivers," Abell explained. "We have access to a church bus, but the insurance wouldn't cover us, so we decided to drive the cattle truck.

"Our young people enjoyed it more than a bus," the pastor said. "They sang songs and played guitars all the way down and back." To make the trip comfortable Abell said that straw was put in the truck and then hay spread around the sides. The truck bed was

then covered with rugs.

"We drove 11½ hours each way and no one complained about the trip at all," he added.

Occasion for the trip was Sunday School Week at Ridgecrest. Abell said that three or four young people made the most meaningful decisions of their Christian lives. He related that one girl told him she had been a Christian for seven years but it wasn't until the conference that she learned what it is to follow Christ.

Next year, the church plans a longer drive in the cattle truck. "If we can raise enough money, we plan to use the cattle truck to go to the Southern Baptist Convention in Denver and circle back to attend a conference at Glorieta Baptist Assembly in New Mexico," Abell said.

They're also hoping for a bigger "herd" next year.

Evangelist Indicted For Bad Bonds

A federal grand jury returned a 12-count indictment against Southern Baptist Evangelist Paul Carlin and the Paul Carlin Evangelistic Association in Houston, Texas, charging the evangelist with using false and fraudulent statements to sell \$200,000 in seven percent first mortgage church bonds.

Securities and Exchange Commission officials in Fort Worth said that the association represented itself as being tied in with the Southern Baptist Convention when it was not, and that the proceeds from the bonds were used for

expenses and debts, not for building or improvements.

The indictment also charged that the defendants had failed to disclose the fact that the association had received less than \$2,500 in free-will gifts and revivals, that the association had large operating losses during the period of the bond sales, that the association had no reserves or provisions for re-purchase of its bonds, and that the association had a mortgage of \$16,000 against its property and had defaulted on the mortgage. (BP)

Minnesota Parochial Bus Law Challenged

An action has been instituted in the Ramsey County District Court, St. Paul, Minn., having as its purpose to test the constitutionality of a recent Act providing for the transportation of students to church schools at taxpayer expense. The Act known as Chapter 570 of the Laws of 1969, Minnesota, provides that the school board of any district may spend any money in its treasury to bus school children to church schools under conditions similar to the transportation of students to public schools.

Plaintiffs include Americans United for Separation of Church and State, which has local chapters in the Twin Cities area and national headquarters at 1633 Massachusetts Ave., N. W., Washington, D. C. Individual plaintiffs are Ralston Gunvaldson and Donald Krause of St. Paul.

The defendants are the Independent School District No. 622 and six individual board members of this school district.

Commenting on the suit, Franklin C. Salisbury, general counsel for Americans United said: "It is interesting that a clear majority of the suits involving transportation to sectarian schools at public expense have been won by the advocates of church-state separation. In the most recent case of this kind, the Hawaiian Supreme Court struck down as unconstitutional a law very similar to that which was passed by the Minnesota Legislature."

"James" Featured In Review And Expositor

The book of "James" will be featured in the fall issue of the *Review and Expositor*, a quarterly journal published by the faculty of the Southern Baptist Theological Seminary here.

The book of James will be the subject of the 1970 January Bible study program in Southern Baptist churches.

Articles in the issue will be: "The Life Situation of the Book of James," "The Literary Character of the Book of James," "Approaches to the Study of the Book of James," "The Message of the Book of James for Today," "An Analysis of the Book of James," "Exegetical Themes in James 1 and 2," "Exegetical Themes of James 3-5."

The journal will also include book reviews on current theological works. Copies will be available at the seminary for one dollar each. Annual subscription is four dollars.

"Conservatives" To High Court Favored By Baptists

Appointment of persons with conservative political views to the Supreme Court won majority approval of selected Baptist leaders according to Baptist VIEWpoll, a representative panel of Southern Baptist pastors and Sunday School teachers.

When the panel was asked, "Whenever new appointments are made by the President of the Supreme Court, would you like to have persons who are liberal or who are conservative in their political views?" 90.6% of the pastors and 80.6% of the Sunday School teachers responded "conservative." Only 4.5% of the pastors and 5.2% of the Sunday School teachers responded "liberal." The remaining 4.9% of the pastors and 14.2% of the Sunday School teachers had "no opinion."

The poll, conducted during late June and early July, is in marked contrast of the Gallup Poll findings on the same item, taken approximately one month prior to the Baptist VIEWpoll survey. The Gallup Poll found that 52% of those interviewed preferred "conservatives;" while 25% preferred "liberals," and the remaining 23% had "no opinion."

Dominant themes running through the voluntary comments of those favoring the appointment of "conservatives" to the court were law and order, dissatisfaction with the present Supreme Court members, and a feeling that there has been too much liberalism.

Those favoring the appointment of men with "liberal" political views to the Court expressed a conviction that such appointments would be more in line with progress.

The findings are based upon a 91% response by the Baptist VIEWpoll panel members. (BP)

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Kentuckians participating in the degree exchange program at Southern Seminary



Seminary Awards Updating Degrees

Thirty-two Baptist ministers from Kentucky were among 139 men to receive the master of divinity degree on Thursday, July 24, in special ceremonies at the Southern Baptist Theological Seminary.

The men, all bachelor of divinity graduates of Southern, had successfully completed the additional course work required to exchange their B.D.'s for the newer master of divinity diplomas. The M.Div. is replacing the B.D. as the standard professional degree for ministers.

The present graduates completed their updating by taking a total of eight hours of course work during July of 1968 and 1969.

State men to receive the new degree are: Austin Roberts, Danville; Hughlan Richey, Adairville; Earl Hohman, Nich-

olasville; Robert Ivy, Clinton; Wilbert Goatley, Louisville; Thomas Thacker, Louisville; William Humphrey, Lancaster; Odell Leigh, Danville; Isaac McDonald, Paducah; Robert Green, Henderson; Carson Bevil, Philpot; David Bratcher, Henderson; Billy Marcum, Brandenburg; Jerry Privette, Bardstown; Charles Worthy, Louisville; Harold Barnes, Horse Cave; Orion Bell, Louisville; A. Harold Pike, Covington; Carley Sullivan, Russellville; Bill Tichenor, Scottsville; Otto Spangler, Paducah; Harley Dixon, Paducah; James Kent, Owensboro; Owen Risk, Louisville; Harold Skaggs, Oak Grove; Jerome Brown, Calvert City; Robert Richardson, Campbellsville; Daniel Laird, Middletown; T. A. Prickett, Owensboro; Wayne Welch, Bowling Green; and Arthur Christmas, Owensboro.