



  
**WESTERN** RECORDER  
SEPTEMBER 12, 1970

Preschoolers and their teacher play outside the Mexican Baptist Theological Seminary in Torreon, where grownups train for leadership roles in Baptist churches. Southern Baptists on the seminary faculty consider training of national Baptists to be vitally important. Plans are underway to move the seminary to Mexico City.

## People And Places

**Orlie Hale**, retired Baptist minister has been selected "Owen Countian of the Year." The selection was made public during the annual county fair. Hale, 80 years of age, has been pastor of 10 Owen County Baptist churches. Before his retirement May 3, he had held 105 revivals in Kentucky, Ohio and Indiana, and conducted approximately 2,015 funerals. He began preaching in 1918.

**Ronnie C. Graves** and **Adrian Lamkin Jr.**, were ordained to the gospel ministry Sunday afternoon, August 23, by the First Baptist Church of Grayson.

Graves is a graduate of Berea College and the University of Kentucky. Currently he serves as pastor of the Willard Baptist Church in Greenup Association. He is the son of Mr. and Mrs. Hannon J. Graves of Globe, Kentucky.

Lamkin is a graduate of Georgetown College and will attend Southern Seminary this fall. He just completed a summer on the staff of Ridgecrest Baptist Assembly. He is the son of Mr. and Mrs. Adrian Lamkin. The elder Lamkin is pastor of the ordaining church.

**Mrs. R. G. Redmon** of Route 8, Benton, was one of 34 persons who attended a writer's workshop at the Southern Baptist Sunday School Board August 3-7. The workshop featured practical training in article and curricula writing for church related publications.

Officers of the Eastern Religious Education Association were elected during the organization's 25th annual session at Ridgecrest, North Carolina.

**Ernest Loessner**, dean of the school of religious education, Southern Seminary, Louisville, was elected president.

Other officers are Davey Ward, minister of education for First Baptist Church, Knoxville, Tennessee, first vice president; E. A. McDowell, retired professor of New Testament, Southeastern Seminary, Wake Forest, North Carolina, second vice president; and Dorothy Corbitt, director of education for Hampton Heights Baptist Church, Taylors, South Carolina, secretary-treasurer.

**Mrs. Bert Dobbs**, wife of the director of Baptist Hospitals Inc., is in Baptist Hospital, Louisville, recuperating from

a recent heart attack. Doctors report she is doing well.

An active Baptist layman, **Carroll Hubbard, Jr.**, of Mayfield, has been named organization chairman of the Combs-Carroll campaign for the Democratic nomination for governor and lieutenant governor of Kentucky.

**I. Houston Lanier**, superintendent of missions for Laurel River Baptist Association, lost his father in death August 22. Judge B. B. Lanier died suddenly in Texarkana, Arkansas.

**M. L. Bates**, former association missionary and Baptist pastor in Salem Association, recently returned to Kentucky to visit friends and relatives. While here, he spoke in five churches including former pastorates New Salem and Blue River Island. Bates now lives in Marietta, Georgia.

## Revival Reports

**Rockport Baptist Church**, Rockport, was led in revival August 2-9 by Wade Clemmons of Morristown, Tennessee. Pastor Boyd Reynolds reports over 50 professions of faith and 100 rededications. Reynolds said results of the revival effort are still being experienced at the church.

**Ohio Valley Baptist Church**, Ledbetter, was led in revival August 10-19 by C. C. Brasher, pastor of the New Zion Baptist Church, Benton. Allen Jones, pastor of the Ohio Valley church reports 11 additions by letter, five by baptism, 47 rededications and three surrendered for special service.

**Smiths Grove Baptist Church**, Warren Association, was led in revival August 16-23 by C. Wyman Copass, pastor of Hillvue Heights Baptist Church, Bowling Green. Raymond Richerson of Jackson, Tennessee, was the music evangelist. Don Wilson, church pastor, reports 10 professions of faith, seven additions by letter and numerous rededications.

**Shawnee Run Baptist Church**, Harrodsburg, was recently led in revival by Willis Tassie with music directed by Benny McNeese. Church pastor Don Knight reports seven professions of faith, four rededications, two additions by statement and one addition by letter.

## DEVOTIONAL



**Bob Jones**  
First Baptist,  
Lawrenceburg

*Once you were NO people but now you are God's people.*

I Peter 2:10

Our society cannot exist with the continued indecision that the great majority of people are demonstrating. It is true that some groups are dedicated to atheistic communism, materialism or other philosophies. But the need is for a people of God to emerge with the knowledge of a divine purpose.

One cannot achieve this divine purpose just by studying about God or retaining Biblical facts pertaining to God's people. One must have a daily personal experience with the Living God. The daily activity of the Living God in the life of the ancient Hebrew was a very sacred and meaningful experience. It was their cognizance of the Providence of God that is critically needed in the lives of God's people today. This should be the beginning point for "a people with a purpose" — the divine indwelling Providence of the Living God.

Just as there is a need for the beginning, we must also experience the continuity of being "a people with a purpose." I suggest PLANNING on the part of the individual. God commanded that the ancient tribes of Israel should arrange and organize themselves. Jesus selected twelve disciples and on another occasion sent out the seventy to proclaim the "Good News." Indeed, we must be as "wise as the Gentiles" in our planning and organization. Thus, "a people with a purpose" shall plan, under the leadership of Divine Providence, where they are going and what they intend to accomplish.

I am persuaded that we, who take into our lives the Providence of God and plan under the leadership of this Providence, will experience an unusual manifestation of His Power. This will be a Power that is neither sought nor, in some instances, recognized as Power. It will become evident in the manner in which we love one another, and also those who are outside the fellowship of the body of Christ. It will be demonstrated in the changing of our lives and in the changing of the lives of those that we touch.

Purposeful People we are, Purposeful People we can be, Purposeful People we must Be!

## Do Southern Baptists Need A President?

By Temp Sparkman

With the election of a Southern Baptist Convention president who seems intensely dedicated to reconciliation and unity within the convention, perhaps it is the right time to raise an issue that could be debated in a reasonable and honest manner. We have already argued for several years over the method of electing the convention president. There is some rather convincing evidence that a more fruitful question is the compatibility of the idea of presidency with the Baptist people.

"Presidency" is a strong word and even in the context where it is devoid of any significant power, it is a prestigious title. Much of the aura of importance attached to the word is due to the concentration of power in the office of the President of the United States. No more apt a depiction of this has ever been evident than in the transfer of responsibility from President Lyndon B. Johnson to Richard M. Nixon on Inauguration Day. Had our technicians been allowed to attach some kind of recording device to both these men to measure in electrical impulses, the movement of power, it would have been one jarring electronic experience.

But whether the word is strong because of this association alone is debatable. The uncontested point is that the word connotes authority and power. So important is this influence that the question of compatibility between the idea of presidency and the Baptist people is worth considering. We theorize about our autonomy, we talk about democracy and theocracy and about the independence of all of our agencies, then we meet in an annual convention and elect a president. Can there really be such a thing as a president of the Southern Baptist Convention? We certainly need a "presider" over the annual meeting and perhaps there is a legitimate function of ceremony between annual meetings, but do we need a president?

It is true that there is nothing on paper that gives the president any authority or power over any church or

agency, but it would be naive to assume that the office does not have such. For one thing, the press does not read the definitions of the office's powers and limitations. It knows only one thing — here is the man who has been elected as the President of the Southern Baptist Convention. Then the questioning begins and before the man gets back to his regular work he has given a slant on what Southern Baptists are like. The problem is that the slant is too closely aligned with his personality and convictions.

Our theological image, our witness-to-the-world image, our ecumenical image, all are measurably influenced by this man. Even if he tries to represent what he feels is the predominant convention mood, his own convictions come through, and rightly so if he is to be the president. No one wants a man who has no opinion or courage to speak when he does have one. But the point is, is that kind of function compatible with the Southern Baptist way of life? This point is not conceded by most of us but it would be a more heated contest if one of our more liberal ministers or laymen were to be elected as president. The fact that his personal demeanor and convictions would come through more than his representative statements about the Convention would raise a hue and cry among the Southern Baptist press and people, a protest without parallel.

Nor are his pronouncements without effect in the lives of the official convention agencies. If the president is strongly anti-ecumenical it makes the Sunday School Board uneasy about its cooperation in ecumenical educational ventures. Or if he is opposed to the church speaking and acting in areas of social concern it makes the Home Mission Board look bad for its output in such areas. Or if he is anti-intellectual the seminaries are in for a year or two of tip-toeing through critical studies. To deny this kind of influence is to deny the facts of our recent history and to continue an office that has assumed this kind of influence is to raise serious ques-

tion about our commitment to the Baptist way.

We have argued now for several years over the best way to choose the Convention president. This anxiety over the power of the office and the politicking either to attain it or to help someone gain it is testimony that the answer does not lie in the method of nomination as much as in the office itself.

There is doubtless the necessity of some functions now assigned to the president and the other officers. Why could not we name several presidents instead of one, and perhaps call them something other than president? A collegium of representatives or some such designation is possible.

Such a move would accomplish several things. One, this would remove some degree of the political flavor of selection, because attention would not be centered upon one personality. Two, it would admit the diversity that exists in the Convention and would recognize that that diversity must be embodied at the national representative level. Three, it would take seriously the geographic spread of the Convention, thus eliminating the compulsion of one man to tread the whole of the territory and to become known as the most-traveled (or is it most-travelled) president in history. Four, it would mean that already busy men would not be forced to neglect their central responsibilities in order to serve the Convention. Five, it would prevent the Convention agencies from being intimidated by the public statements of any one man.

President Andrew Jackson once refused an offer to be buried in a sarcophagus that to him seemed more fit for an emperor. In his reply to the offer he reemphasized the servant character of an official elected by a democratic people. Ours is not a question of burial but of viable ongoingness and the question is whether the current power and influence of the office of President of the Southern Baptist Convention is compatible with the Southern Baptist people.

## WESTERN RECORDER

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

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## Storms Gather Over The Baptist World Alliance

"What about the Baptist World Alliance?" The question has been asked by many in recent weeks, in light of the July sessions of the Baptist World Congress in Tokyo. The congress, which meets every five years, unearthed for public discussion some latent problems that have been submerged for many years.

Several Baptist editors have raised questions since the July meeting. John J. Hurt, editor in Texas, dealt bluntly with the historic charge that Southern Baptists are expected to pay most of the bills for the BWA, but American Baptists and European Baptists want to control policies. He said the ABC-European "coalition" blocked Louie D. Newton's election as BWA president in 1947, and in 1955 and again in 1970 blocked election of Herschel H. Hobbs because he is a Southern Baptist. (Newton is the former pastor of Druid Hills Baptist Church in Atlanta, Georgia. Hobbs is pastor of First Baptist Church, Oklahoma City, Oklahoma.)

Hurt, former editor of *The Christian Index*, said "the alliance would do well to remember that the SBC no longer is silent about the treatment it is receiving."

Joe T. Odle, editor of the Mississippi Baptist paper, charged that the BWA "appears to be moving away from the basic foundations upon which it was formed, toward becoming little more than a force for social action."

By Jack Harwell  
Editor, *Christian Index*

Odle said a world Baptist witness "will have to be based upon the whole New Testament revelation of man's need of redemption and the doctrinal truths which make us what we are. May BWA leaders of this hour turn us back to those principles while there is still time."

Marse Grant, Baptist editor in North Carolina, said the BWA "is at a point where fellowship alone may not sustain it." He said more emphasis should be given to relief work, because "Baptists will respond when there is human need." Grant added: "The next five years could be the most important in the alliance's 65-year history."

For our part, we hope Southern Baptists will continue to give financial and participatory support to the BWA on a scale commensurate with their numerical strength. We think the BWA is needed, for fellowship and relief ministries and as a world forum for like-minded Christians.

Our Southern Baptist emphasis on missions and evangelism, balanced with American Baptist stress on social concerns, is needed in BWA councils. And we Southern Baptists have much to gain from fellowship and service with smaller groups of Baptists.

Let's forget our petty differences and unite all Baptists in one world fellowship of evangelistic, Bible-believing, socially-concerned and Christ-honoring believers, known for our unity and love rather than our minor disagreements and squabbles.

## A Whitewash Job

Fears that sexy films, books and magazines corrupt morals of youth are unfounded, says a preliminary report of the President's Commission on Pornography. Specifically, the Commission's report says, "there is no evidence that exposure to pornography operates as a cause of misconduct in either youths or adults."

As a result, their major draft recommendations are that all U.S. laws against showing and selling pornographic films, books, etc., to adults and laws protecting children from exposure to such material be repealed.

Hudson Baggett, Editor  
*The Alabama Baptist*

If these proposals become law, it would make U.S. laws on pornography nearly as liberal as Denmark's.

White House officials said last week "it is safe to predict" President Nixon would oppose these recommendations.

One group has already tabbed the Commission's report "a whitewash job."

Dr. Victor B. Cline, of Salt Lake City, said the Commission's preliminary finding that pornography does not cause sex crimes ignores specific statistics by burying them in general ones. Dr. Cline says that

the "porno study" is a gross mixture of truth and error. In short, the Utah psychologist called the conclusions of the study commission "rigged." Cline charged that the Commission ignored such negative effects of pornography as increased divorce rates and extra-marital sex. He labeled the report "an Alice in Wonderland type" of distorting the actual evidence.

Final report of the Commission will be released during Congress' upcoming four-week recess.

The 18-member Commission was created by Congress two years ago to conduct a two million dollar study of effects and extent of pornography and ob-

scenity in the United States.

Laxity in dealing with those who peddle filth has added to the floodtide of sewer type materials being sold. The Supreme Court's lax ruling about what constitutes obscenity has helped open a wide gate for the smut salesmen. The President's Commission is following the same trend.

We need to join those who are labeling the Commission's report what it is — "a whitewash job." One way we can do this is by sending a letter or telegram of protest to U.S. Senators and Representatives from Alabama.

## Banning An Ancient Hong Kong Custom

The ancient Chinese custom which allowed married men to have concubines has finally been outlawed in Hong Kong, according to a Religious News Service release from there.

Church authorities, who were foremost among proponents of the law banning the custom, are expressing satisfaction over its passage by the legislative council.

To take effect next year, the law forbids any married man from taking a concubine and forbids any woman from acquiring the status of one. Until now concubines in Hong Kong have enjoyed many of the rights of legal wives, even though the custom was abolished many years ago in mainland China and Taiwan. Existing concubines and their children will retain their rights.

And while this progressive step happens in Hong Kong a leading U.S. news weekly is carrying the story and picture of one musicmaker, his concubine and their twin sons enroute to his concert engagements in this country, and the American reading public eats it up, apparently with little offense to its conscience.

W. G. Stracener, Editor  
*Florida Baptist Witness*

Also at the same time seven of the big-name universities (on 11 campuses) in our nation are putting into effect their announced decisions to dispense birth control pills or contraceptive devices to unmarried coeds through the schools' clinics or physicians, while still other colleges and universities are freely allowing coed use of dormitories.

It would appear that great segments of our American citizenry are moving toward acceptance of concubinage (or at least of fornication and adultery) in practice even though it remains illegal and that without a great deal of protest from Christian citizens or their leaders. Just how much protest have you heard against the social acceptance and financial support of known adulterous entertainment idols or, in other cases, of certain political figures?

It would seem that we need to catch and cultivate more of the missionary-implanted and Spirit-cultivated convictions now being expressed in Hong Kong, lest one day in the future they have to be sending missionaries to us.

## BAPTIST FORUM



### WHERE GRADUATES GO

Dear Editor:

William Clemmons, in his article, "Where Do Seminary Graduates Go?" (August 22, 1970), stressed the importance of the church trying to keep in communication with the young committed idealists who are apt to become ministerial drop-outs unless avenues for their ministries are discovered. With this goal I agree and give my own encouragement to the development of mul-

ti-ple ministries within the church today.

However, I would like to set the record straight concerning Southern Seminary graduates. Clemmons may have unintentionally left the wrong impression when he quoted someone as saying, "The church is the last place where seminarians want to carry out their ministry." For students at Southern Seminary, the church is the preferred place for carrying out their ministry.

In a poll taken in 1969 to determine

first vocational intent, 651 students in the school of theology at Southern Seminary responded. Of these, 62 percent intend to become pastors. Fifteen (15) percent expressed the desire to teach, a figure not too surprising when you consider how many students identify, while students, with college and seminary professors. Many of these expressed a second choice for the pastorate and that is where most of them will go. Six (6) percent of them desired to become home or foreign missionaries. Five (5) percent wanted to become chaplains or find a career in the counseling field. One (1) percent intended to become evangelists and two (2) percent planned careers in varied types of Christian career within the denomination, such as administration, journalism, student work, library

(Continued on page 15)

## Baptist Men Make Curriculum Changes

"Beginning in October, two innovations in Baptist Men's curriculum will make monthly programs for Baptist Men more flexible and more interesting," said state Brotherhood secretary Forrest Sawyer.

These innovations are "Prayer Group Programs" and "Undated Program."

### 1. Prayer Group Programs

To aid Baptist Men's officers who must plan brief programs for men's prayer groups, a new section, "Prayer Group Programs," has been introduced in *Guide*, the quarterly publication for officers of Baptist Men. Each quarter, this section will contain three brief monthly programs centered around prayer for missions. Each program should run about 10-15 minutes, depending upon the length of time spent in prayer.

Although the prayer group programs are designed specifically for prayer support groups, many Baptist Men's units will find them useful for meetings

where the program period is brief.

### 2. Undated Program

At times, there may be regular monthly programs which Baptist Men's officers feel will not interest or aid their men. To provide a substitute, a second feature has been introduced in each issue of *Guide*, called "Undated Program." This program may be used any time during the quarter; or it may be saved and used in future months. The undated emphases will usually follow this pattern:

Fall—Stewardship Emphasis

Winter—Evangelistic Emphasis

Spring—Mission Emphasis

Summer—Royal Ambassadors Emphasis

*Baptist Men's Journal* will usually contain reading material related to these emphases. (See "The Coaches Tithe" in the October-December issue of *Journal*.)

Both *Guide* and *Journal* are available from the Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee 38104.

## Missionaries' Son Kidnaped, Released

A 19-year-old premed student, son of Southern Baptist missionaries in Uruguay, was held at gunpoint in Montevideo, Uruguay, by members of a guerrilla faction while the station wagon he had been driving was used in an attempted bank robbery.

Stephen Spann, son of Mr. and Mrs. Jimmie D. Spann, Baptist missionaries to Uruguay since 1959, was in the last day of a month-long visit with his parents when he was abducted. He was later released unharmed.

A junior at Baylor University, Waco, Texas, Spann had gone to say goodbye to a friend. When he returned to the station wagon, a man and a woman approached him and one of them leveled a pistol at Spann.

Spann started the engine but it stalled as he tried to drive away. The pair, who said they were members of a guerrilla faction, shoved Spann to the center of the seat.

The trio drove around for about 20 minutes and then stopped at a street corner where they were joined by another man. He took over the car and drove away after Spann and his two abductors got out.

They walked around until 1:30 p.m., at which time Spann was given money for taxi fare home and released. The two offered to call Spann to let him know where the car was left if he would give them a phone number. They fled after releasing Spann.



**DEBT FREE** — Beechwood Baptist Church, Louisville, received the cancelled mortgage on their property Sunday, August 30, from pastor James B. Sawyer, center. In making the presentation to the congregation Sawyer said, "I present this to you who made it possible. It will be a reminder of the dedication of our people and an inspiration to all who look upon it." Assisting Sawyer in the service were, left to right, William Laufenburg, president of Greater Louisville; Robert Arthur, first vice president of Greater Louisville; Cleve Iler, chairman of the board of deacons; Graham Roth, church treasurer; and Rufus Starks, board of trustees chairman.



### Mission gifts up but...

The books are closed on the Convention's year 1969-70 and they show that Kentucky Baptists gave for the Cooperative Program approximately \$3,888,920.23, which is \$213,044.52 (5.8%) above the total receipts for the previous year. We thank God and the faithful missionary churches for this sharing in the furtherance of the gospel of our Lord Jesus Christ through their denomination. However, we fell \$111,079.77 short of the annual goal of \$4 million. (Last year we fell \$273,510.95 short of the goal.) These figures are subject to final checking but I wanted you to have the general picture as we go to press today.

Your new church budget is the key to reaching our \$4.1 million goal for the new year. With the dire need of the lost world before us, let every Baptist encourage his church to share more fully the offerings for the Cooperative Program this year.

### State missions offering

The week of September 13-20 is our week of prayer and offering for State Missions in Kentucky. This is a statewide, churchwide effort which is sponsored by Kentucky WMU, but the blessings are for the state mission program and much will be reflected in our Convention budget — for example, \$45,000 for church building assistance — helping weaker, new, mission churches to get started or to improve their buildings to serve better the people of the community.

Last week, page 9, of this paper gave a list of the causes to be helped by the State Missions Offering this year. Also, the objectives of the week were shared by Mrs. George R. Ferguson, our executive secretary of Kentucky WMU: education in state missions, gaining interest in our role in state missions, and special prayer for state workers who faithfully serve the Lord and us in Kentucky.

### Take an offering

Every Sunday School and church in Kentucky should take a special state missions offering during the week or during September and send it to the state office, thus sharing in the many phases of our Kentucky Baptist program of missions.

Every church should tell the people of the work we are doing in our state through the Cooperative Program and supplemented by this special offering.

HAROLD G. SANDERS

## Staff Changes

# Estes Resigns HMB, Sebastian New Missionary

Joseph R. Estes, head of the Home Mission Board's department of work related to nonevangelicals since 1965, has resigned to become pastor of First Baptist Church, DeLand, Florida.

Before coming to the board, Estes was assistant to the president of Kentucky Southern College, Louisville. He has also been Christian Education Association secretary for the Kentucky Baptist Convention, professor of religion at Kentucky Southern College and professor of systematic theology at the Baptist Theological Seminary, Ruschlikon, Switzerland.

A native of Louisville, he is a graduate of Georgetown College and Southern Seminary where he earned the doctor of theology degree. He was also pastor of the First Baptist Church of Bowling Green.

Jesse B. Sebastian is the new district missionary for Lincoln and Casey County Associations. His election became effective August 20.

A graduate of Mississippi College and New Orleans Seminary, Sebastian came to his new post from the pastorate of Calvary Baptist Church, Natchez, Mississippi. He is a native of Lancaster, Kentucky, is married and has four children.

Jack Guerin, pastor of the Cornishville Baptist Church, Mercer Association, for two and a half years, has resigned to become pastor of the First Baptist Church of Dyer, Indiana.

During his stay in Cornishville, Guerin led the church to purchase a vacated school building to be used as a community center.

J. Ralph Hardee, minister of education at Southside Baptist Church, Louisville, has resigned to devote full-time to graduate studies.

Clyde Shackelford is the new pastor of Oneida Baptist Church. He resigned the pastorate of Grace Baptist Church, Pike Association, to assume his new position. He has also served as pastor of the Gray Hawk Baptist Church.

John G. Sammons is the new pastor of Warfield Baptist Church, Stepton Baptist Mission and Wolf Creek Baptist Mission, all in Enterprise Association. He began his service there in mid-July. Sammons resigned as pastor of West Van Lear Baptist Church and Liberty Baptist Church to assume his new role.

Troy E. Fields has been called as pastor of the Virgie Baptist Mission in Pike Association. He resigned the pastorate of Sinking Valley Baptist Church, North Concord Association, to accept his new position. Fields began his service at the Virgie church in mid-August.

E. M. Skinner has retired from the full-time pastorate and termination of

his duties as pastor of Victory Baptist Church, Providence, Kentucky. His retirement was effective September 1.

Skinner was pastor of Victory Baptist Church for thirteen and one half years. Former pastorates included Central Baptist Church, Phoenix, Arizona; First Baptist Church of Del Rio, Texas; and First Baptist Church of Rogers, Arkansas. He served as superintendent of city missions under appointment of the Home Mission Board and the Arizona State Board in Tucson, Arizona. He served also as area missionary for a time there.

He will be available for supply and interim work in the Covington area. His address will be Route 5, Box 325C, Covington, Kentucky.

Donald John Burke has accepted the position of pastor of the Highland Baptist Church, Louisville. A native of Canada, Burke is currently serving as pastor of the Blythwood Road Baptist Church, Toronto, Canada.



Burke study at Harvard Divinity School.

Before entering the pastorate, the Canadian was a practicing lawyer in Regina, Saskatchewan.

Bethany Baptist Church, Louisville, has called MacArthur Weaver for the position of religious education director. He began his work there the first of August. Mrs. Weaver has served as a church organist. The couple has one son, Joel.

Bill Carner has accepted the call to be the Minister of Music and Youth at the Third Baptist Church, Owensboro. He began his ministry there the first part of August. Carner and his wife, Shirle, have two children, Sheryl and Shan. The family is coming from the Central Baptist Church in Decatur, Alabama.

Floyd Spears is the new pastor of the Marrowbone Baptist Church in Pike Association. He is the former pastor of Sutton Mission in Enterprise Association.

First Baptist Church, Barbourville, calls Robert C. Young as Minister of Music and Youth. Young has taught school for the past five years in Pulaski County, and has served in the Burnside

Baptist Church and in the First Baptist Church, Ferguson, in part-time positions in the fields of music and youth. Young is a graduate of Cumberland College and a native of Hindman. He began his ministry in Barbourville on July 19. He is married to the former Judy Main and they have two children, Florence and Sean.

Fred Lacey has been called as the associate pastor and minister of music at the Clifton Baptist Church, Louisville. He began his ministry on August 16. Lacey, a native of Georgia, is a graduate of Furman University in South Carolina. He graduated from Southern Seminary in May with a master of divinity degree. Lacey's wife Sherry Lynn is a native of Texas and is a graduate of Kent School of Social Work in Louisville. She is now serving as social worker at Jewel Manor Girl's Center in Anchorage.

After serving for more than two years Don Pinson has resigned his position as pastor of the Feds Creek Mission. He became their pastor June 7, 1968, and offered his resignation August 9, 1970.

Pinson was licensed to preach in April, 1968, by the Meta Baptist Church and was ordained in August, 1969, by the Mouth Card Baptist Church, which is the mother church of Feds Creek Mission. Frank Kuriger is pastor of the Mouth Card Church, Pike Association of Baptists.

Howard V. Reuter has resigned the Licking River Baptist Church in Enterprise Association to accept a pastorate in Brandon, South Dakota.

John G. Sammons resigned the pastorates of Liberty Baptist Church and West Van Lear Baptist Church to become pastor of Warfield Baptist Church. All three churches are in Enterprise Baptist Association.

Lewis E. Searey has resigned the pastorate of Oakwood Avenue Baptist Church of Cynthiana, Kentucky, and accepted the pastorate of Mount Pleasant Baptist Church in Elkhorn Association. He will begin his work at Mt. Pleasant Church in Nicholasville, Kentucky, on August 30.

Bob Wilkerson is the new pastor of Dallasburg Baptist Church in Owen County Association. He is a seminary student.

George Yates of Sturgis, Kentucky, is now pastor of Dekoven Baptist Church in Ohio Valley Association.

Donald R. Yeager, Southern Seminary student, is the new pastor of Woodburn Baptist Church in Warren Association. He is a native of Catlettsburg, Kentucky, and a graduate of Cumberland College.

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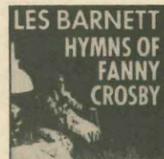
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**30. GLORY! GLORY! HALLELUJAH!**—Paul Mickelson: A Mighty Fortress Is Our God; Lead On, O King Eternal; with the Cathedral Symphony.



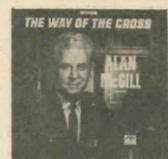
**115. THE CROSS OF CHRIST**—Billy Graham: Two sermons of challenge to commitment recorded during a recent crusade.



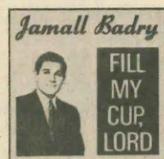
**28. HYMNS OF FANNY CROSBY**—Les Barnett: Jesus, Lover of My Soul; Kum Ba Ya; 9 other sensitive renditions.



**252. SUNDAY IN HAWAII**—Bud Tutmarc, guitarist: I Know He Cares; Whiter Than Snow; He Keeps Me Singing; Aloha; 12 songs in all.



**5217. THE WAY OF THE CROSS**—Alan McGill: Ivory Palaces; Savior Like a Shepherd Lead Us; How Great Thou Art; 9 more gospel favorites.



**450. FILL MY CUP, LORD**—Jamall Badry: If You Know the Lord; Jesus, Lover of My Soul; Kum Ba Ya; 9 other sensitive renditions.



**5032. HERE'S VONDA KAY**—Vonda Kay Van Dyke: Master Designer; Keep Me Where Love Is; There's More to Life; 12 sounds of "today."



**424. A TOUCH OF TRUMPET**—Phil Driscoll: When the Roll Is Called Up Yonder; When the Saints Go Marching In; 10 more.



**395. MARCY SINGS SUNDAY SCHOOL SONGS**—Marcy Tigner: Heavenly Sunshine; Jesus Loves the Little Children; etc.



**553. WOULD YOU BELIEVE?**—The Royal Heirs: I Asked the Lord; He's Coming Soon; He Touched Me; more.



**35. SONGS FROM THE HEART**—Frank Boggs: How Great Thou Art; Then Jesus Came; Old Rugged Cross; 9 other favorites.



**341. HYMNS OF PRAYER**—Kurt Kaiser: Inspiring orchestral arrangements of Near to the Heart of God; I Need Jesus; 9 more.



**70. "THE TESTING TIME"**—Paul Harvey: A newsman's plea to all Americans to face up to the times; and other timely essays.



**281. CHAPEL BELLS**—Mary Jayne: It Is No Secret; Peace in the Valley; etc., as sung by Mary Jayne.



**286. I NEVER WALK ALONE**—Gloria Roe: How Great Thou Art; Grace Greater Than Our Sin; 11 others.

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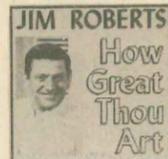
**33. HIS EYE IS ON THE SPARROW**—Ethel Waters: Just A Closer Walk with Thee; Nobody Knows the Trouble I See; 12 other favorites.



**5163. THE COWBOY CHURCH**—Stuart Hamblen: It Is No Secret; This Ole House; Do You Know Jesus; more country-style sacred songs.



**5022. HOW GREAT THOU ART**—Jim Roberts: If You Know the Lord; His Name Is Wonderful; This Is My Father's World; 9 others.



**159. IN TIMES LIKE THESE**—J. T. Adams and the Men of Texas sing music that carries their heartfelt message to the world. A great classic.



**5157. GOIN' SOMEWHERE . . .**—The Young and Free . . . I Can't Live That Way; Love's the Answer; 9 more contemporary songs.



**119. HIGH TIME YOU HEARD—**High Time Spurr and The Spurrrows: He Keeps Me Singing; He's a Mighty Big God; Balm in Gilead; 10 others.



**5257. AN EVENING PRAYER**—Lew Charles: Deep River; The Rose of Sharon; Were You There?; 9 more matchless organ performances.



**251. WERE YOU THERE?**—Peter Marshall: Sermons to kindle the imagination and reach into the heart with Christ's truth.



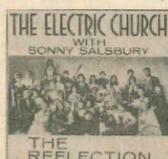
**242. SHALL WE GATHER AT THE RIVER?**—Burl Ives: When We All Get to Heaven; Will There Be Any Stars?; 10 more favorites.



**416. FRED LOWERY WHISTLES GOSPEL FAVORITES**—Fred Lowery: The Church in the Wildwood; Whispering Hope; many other favorites.



**390. BLESS THIS HOUSE**—The White Sisters: O Love That Will Not Let Me Go; Wayfaring Stranger; others.



**5115. THE ELECTRIC CHURCH—**Sonny Salsbury and The Reflection: Get to Doin'; Something to Sing About; Psalm 19; 8 more.



**5031. MARCY SINGS JESUS LOVES ME**—Marcy Tigner: Open Up Your Heart; This Little Light of Mine; 13 other children's favorites.



**5037. THE "NOW" INSTRUMENTALS**—Jimmy Owens Singers and Orchestra: He's Everything to Me; Jesu, Joy of Man's Desiring; 9 more.



**5003. THE RING OF HAPPINESS**—Korean Children's Choir: Amazing Grace; The Rain in Spain; 12 more sacred and secular favorites.



**566. MY COUNTRY 'TIS OF THEE**—C. M. Ward: Comments on America and its place in God's timetable plus 3 more searching radio talks.



**5020. THAT THE WORLD MAY HEAR**—Jimmie McDonald: Tell Me the Story of Jesus; When God Is Near; many others.



**170. RAPHSODY IN SACRED MUSIC**—Ralph Carmichael and his orchestra play Now I Belong to Jesus; The Saviour Is Waiting; 10 more.



**5108. RICHARD PURVIS AT THE GRACE CATHEDRAL ORGAN**—Richard Purvis: Greensleeves; Thanksgiving; Nocturne; 6 others.



**370. WHISPERING HOPE**—Jim Roberts and Norma Zimmer: Abide with Me; Rock of Ages; I Need Thee Every Hour; 9 more familiar hymns.



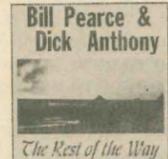
**404. GOOD "N" HAPPY**—The Happy Goodman Family: When Morning Sweeps the Sky; Life Evermore; The Eyes of Jesus; and more.



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**5008. THE REST OF THE WAY**—Bill Pearce & Dick Anthony: Saved by Grace; Yesterday, Today, and Tomorrow; I Do Believe; 9 more.



**342. I LOVE TO TELL THE STORY**—Jerome Hines: This Is My Father's World; Great 'Tis Thy Faithfulness; 10 more.



**5153. BRIGHT NEW WORLD**—Flo Price: A Quiet Place; I Searched the World; He's Listening; 9 more contemporary songs.



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**412. I'M FOLLOWING JESUS**—Redd Harper: Just Smile and Praise the Lord; Beside the Still Waters; 10 more.



**5034. MEN OF MUSIC**—Radio Bible Class: Sunlight; It Is Well with My Soul; I Would Be Like Jesus; 12 more.



**428. HE'S EVERYTHING TO ME**—Ray Hildebrand: guitarist plays and sings Christian folk songs.



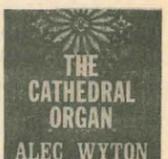
**384. EVERYBODY SINGS!**—Cliff Barrows: There's a New Song in My Heart; I Just Keep Trusting My Lord; many more.



**5028. THE PALERMOS**—I've Got the Joybells; By and By; A Wonderful Savior; and more.



**464. I'M HAPPY NOW**—Steve Sanders: I Saw the Light; Keep Your Mighty Hand on Me; Who Am I; 9 more.



**165. THE CATHEDRAL ORGAN**—Alec Wyton: Bach's Prelude and Fugue in B Minor and 3 other inspiring organ selections.

# What Do You Do In The Face Of Loss?

by John H. Boyle,

Professor, Psychology of Religion, Southern Seminary

A 45 year old man to whom I ministered on one occasion had both of his legs amputated over a period of three years as a result of complications arising from a diabetic condition. During this time he was also divorced from his wife to whom he had been married for 21 years. In reflecting on these losses he commented that he missed his legs more than his wife. His reason was that in the 21 years he had his wife they did not get along too well and he was not particularly happy. But during the 45 years he had his legs he and they got along very well and he had happily depended upon them for his living. All of which serves to point up the fact that the losses we sustain in life vary as to their significance and the meaning we ascribe to them.

In a sense life is one adjustment to loss after another. We lose things, our health, parts of our bodies or their functions, control, status, jobs, relationships, hope and eventually our lives in the experience of death. When a loved one dies we usually experience an intense sense of loss. But other losses may also result in equally profound feelings of bereavement and sorrow. Mingled with these emotions will often be feelings of resentment and bitterness, confusion and bewilderment, remorse and guilt, depression and despair, along with fear and anxiety. Our responses to such experiences of loss may be influenced by such things as the significance to us of that which we have lost, the manner in which the loss occurred, social class and cultural expectations and taboos, and specific religious influences upon our behavior, especially with reference to the expression of our feelings.



Boyle

In coping with the crisis of loss some people will resign themselves to the situation in submission and surrender (It is God's will). Others will blame someone or something outside themselves for their loss. Still others will attempt some rational explanation of the loss, often as a way of denying or avoiding their real feelings about the loss (All things work together for good). Some may become so confused as to respond in an inappropriate or irrelevant fashion (laughing when one would be expected to cry). These are ways by which certain persons may refuse to deal realistically with their loss by failing to come to terms with the real feelings of grief, hostility, fear, etc., which they may be harboring deep within them. Scripture and other religious language and ideas may be used in this fashion. Initially this may be helpful to a person as a way of giving him time to mobilize his resources and get himself set to deal more directly with what has happened. But when such procedures become the continuing coping pattern, the person may later be in trouble when his feelings finally emerge months or years later in a different set of circumstances. For example, when my mother died I resorted to some of these approaches in order to "hold in" my sorrow so that I could manage the funeral arrangements for the family. Several weeks later the dam burst and I was able to work through my feelings more directly with the help of my wife and others.

In coping with loss it is important to be on guard against "the idolatry of the lost." Here the individual organizes his life around his loss and the feelings of grief he has about it. He may deny his loss, excessively grieve over his loss, or resent the thing or the one of whom he is now deprived. He will need to learn to "appreciate the left," that is, to shift his attention to and assess and mobilize what remains. The person who has lost a limb must learn to use other parts of his body more effectively. The wife who has lost her husband may learn to appreciate more her children or other relationships.

Finally, the individual needs to "develop the new." Here he redirects his attention, affection and care to new elements in his life — new relationships, new opportunities, new challenges, new possibilities, as he lets go of and gives up the lost, which now represents the past, and reaches forth into the future. This process can best be accomplished within a caring community which gathers around the individual and sustains him as he passes through such an experience.

Here the church can be an agent of comfort and strength as it embodies the love of God and dramatizes that in the midst of life's losses we are not left alone but are given strength from on high by which to bear the burden of such experiences. Thus are we enabled to face squarely the harsh reality of loss, deal constructively with our feelings and, in this way, validate in our lives the truth that indeed "in all things God works for good with those who love him" (Romans 8:28).



**ELECTED** — Miss Sue Henson was recently elected chairman of the periodicals committee of the Southern Baptists Conference of the Deaf when it met in Kansas City, Missouri. A summer worker in the KBC department of special ministries, she was one of 13 persons from Kentucky who attended the deaf conference. She is pictured with departmental director Joe Buckner examining special periodicals used in deaf work.

## Resist Women's Lib Attacks On Marriage

Attacks by the Women's Liberation Movement on the institutions of marriage and family must be resisted, participants in a Southern Baptist conference on "Christianity and Sexuality in Contemporary Society" were told.

Harry N. Hollis, director of special moral concerns for the Southern Baptist Christian Life Commission that sponsored the meeting, said that the feminist movement wants to ignore the differences between male and female.

"Such sheer negativism against God's good gift of sex must be condemned," Hollis said during the week-long series of 10 lectures at Ridgcrest Baptist Assembly.

Hollis urged support of those who "genuinely seek to eliminate obvious discrimination against females in education, business, church government and social life."

He opposed, however, more extreme positions advocated by "Women's Lib." Such positions include support of efforts to abolish all laws against abortion, elimination of instruction about sex roles in sex education programs, abolition of marriage and child bearing as a means of escaping sexual enslavement, and support of female communes with no physical relationships with males at all. (BP)

# Churches, Seminary Students Aid Each Other

The rural and small town Baptist churches within a 300-mile radius of Louisville are providing Southern Baptist Theological Seminary students a laboratory experience that would be hard to replace.

The students in turn are repaying the churches with a top-quality ministry far beyond what the small church could afford otherwise.

Every Sunday and Wednesday a large percentage of the seminary students are at these churches serving as pastors. Many even live in parsonages on the field and commute to the seminary, giving the churches nearly full-time workers.

Since official records have not been kept until recently and still are incomplete, the exact figures on how many theology students are working in churches are unavailable. It has been estimated, however, that about 85 percent are ministering in this way.

In an effort to find out what type of churches the students are pastoring, the field education office at the seminary ran a tabulation of 71 of the student-pastorates. In this survey they found:

- ▶ the average membership is 195 and, as with most Baptist churches, average attendance runs about one-third.

- ▶ annual contributions ranged from \$7,000 per congregation in open country churches to \$85,000 per congregation in village churches.

- ▶ small town churches showed the greatest average property value, largely because of parsonages owned. They averaged \$534,000 in capital assets, compared with \$29,000 in open country (usually one room) churches.

- ▶ 331 baptisms were recorded for these churches last year, many of these administered in nearby creeks and lakes.

- ▶ average salary is \$66.00 per week



**PRAYER MEETING STUDY** — Doctor of theology candidate Glenn Saul of Plainview, Texas, teaches a midweek Bible class at Bethlehem Baptist Church in Kentucky. Saul and his family live in a modern brick parsonage next door. He holds degrees from Wayland Baptist College and Golden Gate Seminary.

plus \$52.00 monthly for car expenses.

- ▶ 34 of these 71 churches have a parsonage; seven maintain a mobile home; and one even provides a weekend motel room for the pastor and his wife.

The relationship between rural Kentuckiana churches and seminary students is not new. Since the seminary began in 1859 students have supplied pulpits and pastored churches while in school.

Many of the churches — like Mount Washington Baptist Church where W. A. Criswell of Dallas served, and Hazel (Kentucky) Baptist where H. Franklin Paschall of Nashville was student-pastor — have grown so much that they now employ full-time pastors. Others,

like McHenry Baptist where Edgar M. Arendall of Birmingham once preached, are still served by seminary students. Twenty of the 71 churches surveyed have had seminary students for pastors as long as any of the members could remember.

In the past few years the seminary has moved to strengthen the laboratory experiences students receive from these churches.

G. Willis Bennett, director of field education, and Larry L. McSwain, his assistant in field education, are working to help the minister-students who are serving these smaller pastorates. They try to relate the seminary to these churches in four ways:

- 1) by assisting a church in locating a student-minister. Bennett's office handles this through arranging interviews, supplying names or routing prospective pastors to the church to preach for a Sunday or two.

- 2) by providing a consultative role over the problems that occur in the normal pastor-church relationship.

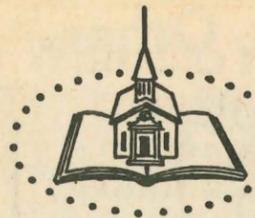
- 3) by supervising on-the-job training through the field education program, in which pastors of these rural churches can receive professional guidance from either Bennett or McSwain.

- 4) by reaching out to deacons and other laymen through the Small Church Conference held annually at the seminary, providing constructive dialogue on problems the churches are facing individually and collectively.

What lies ahead? Well, as long as there is a Southern Seminary in Louisville and a Baptist church at a colorful crossroads named Buffalo Lick or Alice or Lebanon Junction, the two will no doubt be cooperating to serve the cause of Christ both now and in the future.



**AN INVITATION** — Norman Letsinger, originally of Mansfield, Missouri, extends an invitation to his audience during a recent Sunday morning service at his parsonage at First Baptist Church, New Castle, Kentucky. Letsinger is working on his master of theology degree at Southern Seminary.



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for September 20, 1970)



LIFE AND WORK SERIES

## Call To Christian Constancy

I Peter 5:1-11

Through this epistle Peter fulfilled that greatly needed ministry of strengthening discouraged Christians, who were passing through fiery trials which tested their faith in Christ, and of instructing and challenging mature spiritual leaders. He warned those who had a longing to remain faithful in their devotion to Christ that they might expect opposition and persecution from the world. Peter taught that, in the event that they should suffer at the hands of the Roman authorities or others, they should see to it that their sufferings were due to their loyalty to Christ and not as a just recompense for their evil deeds or criminal actions. There is no virtue in suffering because of sin in the life. It is an honor to suffer for Christ's sake, but it is shameful to suffer as an evildoer.

Instead of glorying in his apostleship, Peter readily and modestly identified himself with his fellow elders, fully aware of the responsibilities of an elder or pastor and of the problems to be faced by one in that office. Peter charged the pastors to guide, guard, feed and oversee their flocks as a good shepherd would tend his sheep, protecting them and standing between them and danger regardless of how great the risk in doing so. He urged them to serve the Lord and His people, not for financial gain but motivated by Christian love and a strong desire to please and glorify Him and to help others. He exhorted the elders to be exemplary in their living before the congregations to whom they ministered. It is impossible for anyone to be an effective and successful leader unless his example substantiates his instruction. Peter encouraged his fellow-laborers by reminding them of the possibility of their receiving the crown of glory when they appeared before the judgment seat of Christ, if they should prove to be faithful in the ministry.

Peter admonished his readers to humble themselves under the mighty hand of God for "God resisteth the proud but giveth grace unto the humble." A proud person becomes self-centered. He is concerned primarily about his own exaltation and is exceedingly sensitive when he does not have his own way.

Both elders and people are under obligation to be humble. Humility is the richest pearl in the Christian crown of graces. It is a suit that is always in fashion, that is always becoming and that never wears out. Humility is recognized by men, admired by the angels and appreciated by the Lord. The carnal man does not regard humility as an attribute to be desired and cultivated. Naturally, man's plans do not include persecution or suffering.

The exhortation to "tie ourselves up in humility" is very important because the tendencies to pride are so insidious. But there is no place for selfish pride in the life of a child of God. He owes all of his natural gifts to God. He has been the object of undeserved and redeeming love. Self-exaltation spoils everything. Besides, pride has no chance of meeting with success for "God resisteth the proud." But God will exalt the humble in due time. That is why we, as God's people, should be humble before the Lord amid trials, afflictions and chastisements and wait patiently for the accomplishment of His will, for there

INTERNATIONAL SERIES

## A Spiritual Pilgrimage

Jacob's spiritual pilgrimage, which was long and arduous, was portrayed in the Scriptures very realistically. There was not any attempt to minimize his weaknesses and sins.

Genesis 27:18-24

At the instigation of his mother Jacob entered the presence of his father with fear and trembling for the specific purpose of deceiving him and acquiring the coveted birthright blessing. He pretended to have complied with Isaac's request for venison but his mother had prepared goat's meat instead. Isaac was suspicious at first but Jacob claimed to be Esau and to have a dish of his father's favorite meat ready for him. Surprised that he had found, killed, prepared and cooked venison so quickly Isaac asked for an explanation, where-

will come a season of His visitation in mercy and favor.

Don't miss the glorious truth of trustfulness in verse seven. Trustfulness consists in casting all of your care upon God. God's children cannot be victorious in their living if they are weighted down with anxious care. It is their glorious privilege to cast their burdens upon a God Who has made it His business to care for them. There are many things that God wants us to do for Him but carrying a load of anxiety is not one of them.

It is doubtful if there has ever been a time when Satan's temptations have been so fierce, so frequent and so constant as now. Satan is exceedingly anxious to destroy the testimony of God's people, thus preventing them from leading others to receive Christ and to confess their faith in Him. As Satan goes from place to place, he makes his strongest efforts to ensnare those who are serving the Lord most diligently.

Christians are challenged to sobriety in all things. Sobriety here means to think clearly, which is very important.

east country. When the fugitive was overtaken by darkness he was in an uninhabited place which was strewn with boulders. Jacob threw his weary body upon the earth as a bed and sought rest for his throbbing head upon a stone of the field.

Low in spirit and weary from his journey, Jacob soon fell asleep. During the night something unusual happened to him. As he dreamed he received a vision of God pushing a ladder out of the window of heaven and placing the base of it on the ground near the spot where he was lying. He also perceived angels ascending and descending this ladder. The vision of God above the ladder taught him that God is the Ruler of all. The ladder impressed him with the nearness of heaven to earth, as well as the fact that there was an open pathway between the two places. God had connected heaven and earth for Jacob's personal benefit.

God promised Jacob that he and his seed would possess the land, and that all the world would be blessed wonderfully through them. God then promised Jacob three things of great importance, namely, His presence, His power and His protection.

Awakening the next morning and realizing the significance of his vision and knowing that he had experienced an encounter with God, Jacob immediately acknowledged the presence of the Lord, saying, "Surely the Lord is in this place; and I knew it not." Having thought that he was alone, Jacob was astonished that the Lord had been there. He learned from this experience that God is not restricted to any one place. The realization of the presence of God was a soul-stirring experience for which he was not fully prepared.

Genesis 46:1-3

Sold as a slave and carried to Egypt, Joseph wrought so well there that Pharaoh elevated him to the position of prime minister. During the years of famine, Jacob sent his ten sons to purchase grain and Joseph recognized them. On their return trip, Joseph revealed himself to them and forgave them of the wrong which they had done him. He also arranged for his family to settle in Egypt.

Slow to believe that Joseph was yet alive and occupying the second highest office in Egypt but finally convinced, the aged Jacob prepared to make the arduous journey to see again his long lost son whom he loved so much. As they journeyed, they arrived at Beer-sheba, the place where Abraham and Isaac had stopped, worshiped, erected altars, received revelations and enjoyed God's blessings. In that hallowed place Jacob offered sacrifices and sought God's guidance.

Solemnly, audibly and graciously God appeared to Jacob and advised him to go to Egypt. God told him not to be afraid because He was going to make of this patriarchal family a great, mighty and numerous people.



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CHESTER L. HAGER



# Journal Features Johannine Epistles

The fall issue of the *Review and Expositor*, the journal issued quarterly by the faculty of Southern Seminary, will be released in October.

The topic of the popular Bible-study issue is "The Johannine Epistles."

Four of the authors are members of the Southern Seminary faculty:

Peter Rhea Jones, assistant professor of New Testament and editor of the issue, wrote "A Structural Analysis of First John."

Frank Stagg, James Buchanan Harrison professor of New Testament, wrote "Orthodoxy-Orthopraxy in the Johannine Epistles."

Harold S. Songer, associate professor of New Testament, wrote "The Life Situation of the Johannine Epistles."

John B. Polhill, assistant professor of New Testament, wrote "A Structural Analysis of Second and Third John."

As usual, several guest authors have contributed articles:

R. C. Briggs, associate professor of New Testament at Southeastern Baptist Seminary, wrote "Contemporary Study of the Johannine Epistles."

Donald E. Cook, professor of New Testament at the Interdenominational Theological Center in Atlanta, wrote "Interpretation of First John 1-5."

John Carlton, professor of preaching at Southeastern Baptist Seminary and Duke Divinity School, wrote "Preaching from the Johannine Epistles."

The *Review and Expositor* staff also released the titles of the coming issues. They are January 1971: "Religious Dialogue in the Modern World"; April 1971:

"Christianity and Sexuality"; July 1971: "The Dynamics of Social Change"; and October 1971: Job.

The journal may be obtained by writing the *Review and Expositor* office at 2825 Lexington Road, Louisville, Kentucky 40206. Costs are \$1.50 per issue and \$5 per year. Persons who contribute \$25 or more to the alumni fund of the seminary receive a free one-year subscription.

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(Continued from page 5)

work, radio and television. Only one (1) percent are looking for a career outside the church, teaching or denominational area.

Of course the students who are enrolled in the school of church music primarily look for opportunities in the field of church music either within the local church or in teaching. Students enrolled in the school of religious education predominantly look for opportunities for ministry within the local church as some specialized staff member or some career within the denomination itself, such as home and foreign missions or work through some agency.

The figures cited above do not suggest that our students are traditionalists. Far from it! They are finding ways to implement their interest and idealism within the church. They are beginning to see the wide varieties of opportunities that a flexible ministry allows. Let us hope that churches and the denomination will continue to give to them the opportunity for ministry they both deserve and desire.

Anybody need a good pastor? We have some excellent men to recommend!

Louisville, Ky. G. Willis Bennett  
 Director of Field Education  
 Southern Seminary

### TODAY'S YOUTH

Dear Editor:

I read with a great deal of interest your editorial, "Don't Write Off Today's Young People" (August 15, 1970). It might be of interest to you to know that a group of nine young people from the Rockford Lane Baptist Church recently spent a week in Buffalo, New York, conducting VBS's, leading in revival services and making surveys of the communities. Two Vacation Bible Schools were conducted: one in the morning and one in the afternoon. At night, revival services were held in which these young people sang and gave testimonies. As many as thirteen professions of faith were made during this week. All this took place at the Veterans Park Baptist Church, a Project 500 Mission, which the Rockford Lane Church helps to support with \$150 monthly. I agree, "Don't Write Off Today's Young People." There are some fine ones left and I believe they will win the battle in the end.

Thanks again for your fine paper and support of the Baptist cause in Kentucky.

Louisville, Kentucky David G. Askins

### ACTIVE TEEN PROGRAM

Dear Editor:

I am writing to inform you of the many activities of the youth of the First



Baptist Church, Greenville. With the leadership of W. C. Campbell and Jack C. Duvall, our youth group has accomplished many deeds for Christ. With a membership of about 40 young people, we have worked to spread the gospel of Christ in our county.

Our youth group centers around the youth choir. Directed by Duvall, we started to practice for a choir tour in January of 1970. On April 9-11, we visited the First Baptist Church, Taylorsville; the First Baptist Church, Mount Washington; and the Eastwood Baptist Church, Bowling Green. We presented a program entitled: "God Is In Christ Reconciling The World." The program featured anthems such as *Reconciliation, Psalm 100, Reflections of the Cross, and The Battle Hymn of the Republic*. We had a real Christian experience spreading the gospel in song.

For the past two summers, 1969 and 1970, the youth of our church have attended Camp Schaeffer near Hawesville. We took underprivileged children who were lost and needed love and kindness. Individuals and Sunday School classes sponsored the children. We clothed and gave them shoes before going. The first of the week we had to get to know the kids and by the end of the week we were the best of friends. We experienced a spiritual revival. Many of our guests made decisions for Christ and our own young people rededicated their lives to

the Lord. For many of us the week gave us a chance to witness for the first time. A list of kids was provided by the County Welfare office. We are looking forward to next year's camp.

Since our group had become so active, we needed a means of transportation. Duvall gave us the idea of a bus. The county school system planned to auction some old buses so we got to work to earn money. Coordinated by Duvall and Carroll Wallace, we mowed lawns, raked leaves, did house cleaning, cleaned windows and did other odd jobs. At the auction we obtained the best bus and set to work to clean it up. L. B. Knight Motor Company painted the bus. If you're ever behind our church or on the road and you see a red, white and blue bus, that's ours.

After the county welfare agent and social intern spoke to our group in July, we decided to do something for the welfare children of our county. We planned a hamburger cook-out and general get-together. A list of names was provided and each member of our group had to make a personal contact. The cook-out went over real well. Campbell completed the evening by preaching the word of God.

With a faithful pastor like W. C. Campbell and a dedicated minister of music like Jack C. Duvall and 40 great kids, we really think we have a great group. We also appreciate the whole-hearted support of our fine church. I hope I have given you the complete picture of our youth.

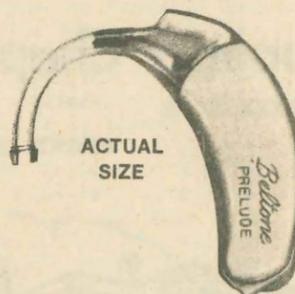
Greenville, Ky. Larry Hutchinson  
 A Member of an Active Youth Group



Pictures of First Baptist, Greenville, youth in action

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Mrs. Ferguson



Mrs. Garrett



Mrs. Woodward



Miss Jasper

## WMU Plans Simultaneous Meetings

Kentucky Woman's Missionary Union will sponsor two sets of meetings between September 22 and October 2, according to plans made known recently by Mrs. George Ferguson, executive secretary of the organization.

Mrs. Ferguson, along with the organization's executive secretary elect Miss Kathrine Jasper, state president Mrs. J. S. Woodward and missionary to Rhodessa Mrs. Marvin Garrett, will meet with the ladies in the eight annual regional meetings.

Regions in the eastern half of Kentucky will hold their meetings during the first week. First Baptist Church, Paintsville, will host the initial meeting September 22. On successive days regional meetings will be held at Main Street Baptist Church, Williamsburg; Campbellsville Baptist Church, Campbellsville; and Georgetown Baptist Church, Georgetown.

The following week the meetings will be held September 29-October 2 at First Missionary Baptist Church, Benton; First Baptist Church, Greenville; First Baptist Church, Franklin; and First Baptist Church, Lawrenceburg.

In each place, the ladies will elect officers for the coming year and conduct other business matters. Inspirational messages will be delivered by Mrs. Garrett while other leaders will provide information about the organization's work.

This series of meetings will be the last scheduled for Mrs. Ferguson who will retire at the end of September.

While eastern Kentucky ladies are holding regional meetings, WMU's age group workers, Miss Rosa Fiechter, Miss Sydney Portis and Miss Anna Mary Hack, along with others, will direct training institutes in the western part of the state.

The second week, regional meetings will be held in western Kentucky and training sessions in the eastern sector.

The training institutes are limited to associational leadership. Separate classes will be taught for leaders of each age level organization. Beginning at 9:30 a.m., the institutes will close at 1:30 p.m. each day.

Jonathan Creek Assembly hosts the first institute on September 22. Institutes at Madisonville, Shelbyville and Paintsville will finish out the week.

Barbourville, Danville and Cynthiana will host training sessions during the second week.

## Leo Eddleman Joins Sunday School Board

H. Leo Eddleman, executive vice president of Religious Heritage of America and former president of New Orleans Baptist Theological Seminary, will join the staff of the Southern Baptist Sunday School Board about September 30, according to an announcement by James L. Sullivan, executive-secretary.



Eddleman

Eddleman's position will be a newly-created one, doctrinal reader, reporting directly to the executive secretary-treasurer.

"Eddleman will be responsible for reading every publication of the Sunday School Board before publication, and for making suggestions for clarification where it is needed," Sullivan said.

In making the announcement, Sullivan noted Eddleman's credentials as a conservative scholar: "I know of no Southern Baptist who blends so well the qualities of scholar, pastor, teacher, writer and communicator."

Eddleman will have no supervisory responsibilities and his position will not change the present responsibilities of editorial secretary Howard P. Colson, according to Sullivan.

A native of Mississippi, Eddleman went to New Orleans Seminary from the presidency of Georgetown College.

Eddleman was pastor of Parkland Baptist Church in Louisville from 1942-1952 and taught Old Testament and Hebrew at Southern Seminary for two years while a pastor and taught there as a full professor for two additional years.

## Cedarmore Music Camps Draw 397

The four music weeks at Cedarmore registered 397 persons, according to state music secretary Eugene Quinn. Among the many who made public decisions of rededication and response to God's call to church related vocations, ten persons received Christ as Saviour.

Cedarmore Music Assembly, July 27-31, enrolled 150 persons from 18 churches in 12 associations. The 27 persons from Third Baptist Church of Owensboro was the largest group from a single church during that week.

The three Junior Music Camps, which met August 3-7, 10-14, and 17-21, registered 247 from 33 churches in 22 associations. The largest groups came from Harrodsburg Baptist Church (22) and Lexington Avenue Baptist Church in Danville (20).

Plans for 1971 include Festus Robinson as guest conductor at the Cedarmore Music Assembly July 26-30 and Richard Ham as guest conductor at the Junior Music Camp scheduled for August 2-6.

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