

Rejoice, For the Lord

hath given us Freedom



Western Recorder
AUGUST 4, 1973

GLORIETA BAPTIST CONFERENCE CENTER

People And Places



Isaacs



Wakefield

Larry L. Isaacs of London and Larry Wakefield of Muldraugh received master of divinity degrees in commencement exercises on May 25 at Southeastern Baptist Theological Seminary.

B. R. Winchester Kentucky Pastor Dies

B. R. Winchester, well known Kentucky Baptist minister from western Kentucky, has died following a lengthy illness. He was 65 years old, had retired and was living in Murray.

Winchester was a graduate of Union University and had retired from the pastorate of the First Baptist Church of Hazel earlier this year. He was a former moderator of Blood River Baptist Association and had served as pastor of the First Missionary Baptist Church in Benton and the Lone Oak Baptist Church near Paducah. He had also served as a member and chairman of the board of directors of the Western Baptist Hospital in Paducah for seven years. His ministry had covered 43 years.

He is survived by his wife, Margaret Kendall Winchester, and by four daughters. Memorial services were in the First Baptist Church of Murray and the Baptist ministers of Blood River Association served as honorary pallbearers along with the deacons from the Hazel Baptist Church, the Lone Oak Baptist Church and the Benton First Missionary Baptist Church.

Billy Ray Vincent was ordained to the gospel ministry on June 17, 1973, by the Ormsby Heights Baptist Church of Louisville. Churches from Jefferson, Muhlenberg and Larue Counties participated in the ordination service. He is now serving as pastor of the Mt. Moriah Baptist Church in Larue County, Lynn Association.

The Blood River Baptist Association is providing a house for the next year for the Max Sledds family while on furlough. The Sledds are assigned to Ogbomoso, Nigeria, and are expected to arrive in the States about July 28.

Loy Whitten, son of Mr. and Mrs.



Whitten
Hulen, Kentucky.

Burney Whitten of Augusta, Georgia, was recently ordained to the gospel ministry by the Leawood Baptist Church, Greenville, South Carolina. A student at the Clear Creek Baptist School, Whitten is pastor of the Tugglesville Baptist Church,

Church Chuckles by CARTWRIGHT



"I'd love to take a trip to my mother's, but he's afraid the congregation will think we had a squabble!"

DEVOTIONAL



Ray Dean
Berea, Ky.

Luke 2:11

It had been an unusually late fall and grazing was still good. And shepherds were taking advantage of the late fall grazing. Night had come and the sheep were all bedded down. The watch dogs had taken their places between the sheep and the woods, to keep off dangerous animals. The shepherds had gathered around the campfire.

There was a hushed stillness, a quietness in the air as if something was about to happen. They sensed it, they talked in hushed voices. The sheep even stopped chewing their cud, not even a bell jingled. The dog's noses were between their front feet, ears up listening and eyes open. The shepherds more thought than talked of the promise that God had made of a coming redeemer and that the time must be very near.

And then it happened, a light, greater than the campfire around which they were sitting or even the stars above, shined upon them. Fear gripped their hearts. And an angel said "fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a saviour, which is Christ the Lord." Suddenly the heavenly choir appears and sings the first Christmas carol.

Yes, a saviour (the sweetest words ever spoken). That was what the world needed above everything else in all the world. And now that we have a Saviour most of the world refuses to accept Him. How sad.

The shepherds lost no time in telling the good news to others. What are you doing, are you telling others? People perish without the Saviour.

Informed Baptists
are the
Best Baptists

'Preaching To A Parade'

Mobility Threatens The Church

By Sandy Simmons
SBC, Home Mission Board

"We preach to a parade. In this community, it isn't the pastors who move, it's the people," a Baptist minister in the nation's capital said recently. His statement could have been echoed by many pastors throughout the nation.

Mobility is the new American lifestyle, "going-going-gone" the new national slogan. Although not new, rapid change is becoming typical of the nation as a whole.

Because so many families have moved and moved again, the phrase "hometown" along with "home church" may fade out of the language.

Few institutions are as likely to be affected by American society's new mobility as the church, an organization which has traditionally depended on stability.

Already some churches, reports *Home Missions Magazine* in its July-August issue, are experiencing leadership problems. Interest in formerly successful programs is lagging, and contributions are dropping in some places.

In some areas, newcomers into a community find the church a "closed corporation," operated by long-time members who unintentionally fail to absorb new members into the body.

In other areas, people new to the church are thrust by necessity into positions of responsibility.

Past movements have usually been laborers, or losers looking for a second chance, or young people fresh out of school in search of that first job.

Today the movers are more often people who would be community leaders, if they stayed long enough. But they move every few years — most of the time not by choice. They are college educated, professional people, and moving is part of their job.

In his best selling book, *Future Shock*, Alvin Toffler said, "Census figures show one in five Americans moves every year. Actual mobility is higher because the census doesn't take into account those who move more than once a year. In major residential switchboards, the disconnect rate for telephones has risen to more than 25 percent. Phone company officials say disconnects nearly always mean moves."

The mobility which changed a regionally oriented Southern Baptist Convention into a national body now

threatens to disrupt its churches with a new era of increasing instability and decreasing loyalties.

When people have no ties to "home," sociologists say, it creates an atmosphere of internal chaos, with a loosening of value systems and often a subsequent relaxation of moral codes. Home and family take on less significance.

Some churchmen argue that now the home church like the hometown is becoming unknown. Loyalties to the church — and to its fellowship — are blurred, often even lost, by repeated moves.

People on the move seem reluctant to put down roots, in both civic and religious work in the community. One airline executive says he avoids involvement in the community life because "in a few years I won't be living here."

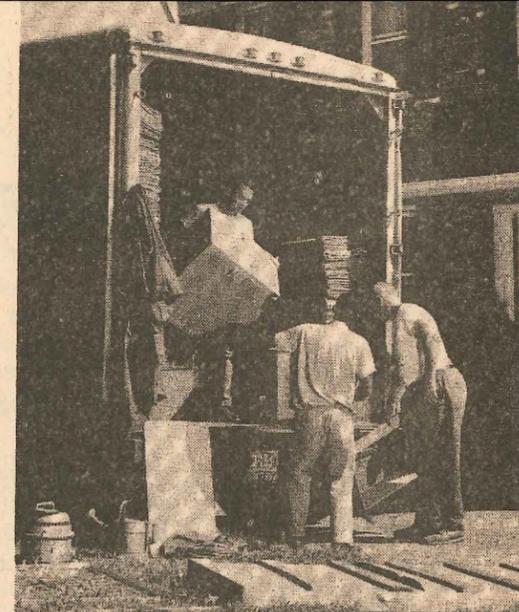
Those who do get involved — giving, teaching or just attending — can no longer be counted on in the traditional sense.

B. Ross Morrison, for 23 years pastor of First Baptist Church, Wheaton, Maryland, a bedroom community of Washington, D.C., said, "The typical family in the 1950's and 1960's was a higher giving family than now. When we lose one of these older families, it takes two, three, even four families to replace the financial contribution to the church."

Jack Lowndes, who came to Memorial Baptist Church, Arlington, Virginia, after nine years in Brunswick, Georgia, said that in the last four years in Brunswick, the church's membership turned over by one-third.

"This sort of change is destroying some traditional Baptist attitudes," he said. "You can't wait as long for someone to prove himself. You have to use him rapidly, or he'll be gone."

When he was called to the Arlington pastorate, Lowndes said, the chairman of the board of deacons was a rear admiral. "We talked about programs and plans, but before I moved to Arlington, he had been transferred to the Mediterranean. That's how fast things can happen."



That kind of situation has changed some churches' viewpoints toward requirements for deacons and other leadership roles.

Charles Conley, pastor of the First Southern Baptist Church, East Hartford, Connecticut, says his members stay an average of two or three years. "We have five deacons and within a few months, three of them moved. That leaves you awfully shorthanded."

To deal with the rapid turnover the church now requires a person to be a member only six months before he can be nominated as a deacon.

While a pastor may stay longer than his members, he still faces the emotional drain of seeking new leaders. "You just get them trained and then they move," is a common complaint.

Roy Hinchey of the Georgia Baptist Convention says pastors must approach this situation with an attitude of "here's a challenge; we'll train these people the best we can; if they move away, then they'll just be working somewhere else."

Which would work fine, if new members would fill the shoes of those who left. But not everybody quickly joins a church in his new town.

"We have increasing problems with people who leave one church, but do not affiliate with another church when they arrive at another location," said Warren Rust, who directs the Southern Baptist Home Mission Board's metropolitan associational mission work. "It seems largely the church's fault."

"The church has demanded institutional loyalty to 'this congregation' rather than the larger kingdom of God," Rust said. "Our people haven't been sensitized to the realization, 'I am a Christian wherever I am.'"

Rust said we have active church members in Alabama or Georgia, who move north, "and they don't see any

(Continued on page 15)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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C. R. DALEY, Jr. Editor
BOB TERRY Associate Editor
PAUL WHITLEY, Jr. Business Manager
MARION O. REED Superintendent of Printing

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Ministers Are Also Human Too

There are many areas of legitimate concern today for churches and for pastors and staff members who serve them. None of these concerns is more critical than the physical and emotional health of ministers and their families.

While talking recently with another minister about the physical welfare of some of our fellow preachers we shared serious concern that four of them were hospitalized at that moment with serious heart attacks. Moreover we counted three wives of other pastors who were hospitalized at the same time with severe emotional problems.

Now it could be coincidental that all of these happened to be our friends and happened to be sick at the same time but the same situation exists most any time one checks on the situation. It is true the pressure seems to become more intensified with every passing day but there is no reason for Summer of '73 to be a special sick season.

The experience of our friends bears out the report from the Southern Baptist Annuity Board that heart attacks are the biggest killer of preachers year after year. The emotional troubles of these wives of pastors confirm the fact that the preacher's wife has about as hard a role to fill as any woman.

But to point out this is not news. Most everyone has heard it but, like the weather, everybody talks about it but nobody does anything about it. And so the problem intensifies year after year until now the ministry is one of the most hazardous callings and a pastor's wife is a good prospect for severe frustration.

Who can help? Ultimately only the pastor can change his ways and his wife insulate herself against unbearable pressure. At the same time much of the pressure upon the preacher and his family comes from church members and their understanding and consideration would be very helpful. It's high time we faced up to this before more and more ministers die, go on disability or flee the ministry in search of less pressure. Here are but two of many possible observations for what they are worth.

1. Ministers and their families are only human no matter what they might say about their belief that

it's better to wear out than rust out. They are subject to the same physical and emotional limitations as other people and should make provision for rest and relaxation for themselves and their families. Any preacher who considers himself indestructible is headed for trouble and church members who expect from their pastor a regular days work every day and being on call 24 hours every day are thoughtless and cruel.

Medical doctors have learned they have to get away from their intense practice periodically. It's hard for a doctor to take a day off or go on a vacation and leave a patient who is likely to die before he returns. But he has learned this is the only way he can survive and continue to help sick people. If doctors do this, why shouldn't preachers.

2. Pastors should not be held responsible for the church's lack of statistical success. His leadership is but one factor no matter how important it is. Some churches due to other factors grow in spite of what the pastor does or doesn't. Other churches due to observable factors are destined to decline statistically even if Jesus were pastor.

It's lamentable that the success syndrome applies to churches like it does to business organizations. It's got to show gains and profits or somebody's head goes. In the case of a business it is the president; in a church it's the pastor. No matter how hard he works and what the true reason for lack of statistical growth, he gets the blame.

He knows this and as soon as things lag he begins to wonder if the people have not rejected his leadership, if God has not deserted him, if he really has the ability or if he even belongs in the ministry. Witness the growing number of preachers leaving the ministry in these days when statistical success is harder and harder to come by.

The physical and emotional health of the minister and his family should be of concern to the pastor and the church. Some open and frank discussions of it should be arranged. The initiative should be taken by the church lest the pastor be misunderstood. The result could be a longer and happier life and ministry for the pastor and a clearer conscience for church members.

Love And Compassion Are Still With Us

Crises often serves to demonstrate how much we love one another and what beautiful expressions of concern come from compassionate Christians. The serious automobile accident of Owensboro pastor Buddy Maddux and his family in Portland during the Southern Baptist Convention in June is an illustration. Buddy was seriously injured and it appeared at first he would have to have surgery to repair a punctured spleen. Fortunately the operation was not necessary and he was released from the hospital after several days. Mrs. Maddux was less seriously injured and the two boys were not hurt.

As soon as the news came Buddy and his family became the object of concern and every possible offer of help was extended to them. Executive secretary Frank Owen visited the hospital as did scores of other Kentucky Baptists in Portland. Owen offered to make arrangements for the family to fly back to Kentucky and this offer was accepted when it was learned Buddy would be able to make the flight. Other friends

helped to get the Madduxes and their luggage to the airport and comfortably seated on the Kentucky Baptist charter flight.

Knowing the extra expense involved and the failure of the insurance company to make adequate provision, Somerset pastor Eldred Taylor and several others devised the idea of offering the passengers an opportunity to contribute to the flight expenses. The first passenger he approached happened to be a layman who reached into his pocket and paid the entire fare for all four members of the Maddux family. His only stipulation was that his name not be used in connection with the gift. Understandably the Madduxes were overcome with gratitude and wept openly.

In a world which often appears to be without concern and where Christians often only mouth love for one another it is reassuring to see deeds that reflect such compassion and generosity. It is a good witness when the world can say of Christians today as in the early days of Christianity, "How they love one another!"

We Are Persons, Not Things

It is not the unpardonable sin according to the New Testament but it is the one I have the most difficulty in forgiving. This is to be manipulated as a thing instead of being treated as a person. Almost everything I see and hear leaves the impression I am the target of someone's plan to use me for their advantage and not mine. What makes it more reprehensible is that the approach usually is under the guise of doing me a favor.

Such treatment is not only an insult to one's personhood but it's downright irritating. On a recent afternoon I was busily and happily engaged in preparing a garden spot for planting. It was some distance from the house on land provided by a friend who owns it. Christine shouted from the back door that there was a telephone call and I trudged the distance and took off my dirty shoes before coming in to pick up the receiver. A sweet but practiced voice informed me I was lucky enough to be chosen for a fantastic opportunity to secure valuable real estate and that a company representative just happened to be scheduled to be in my vicinity that night. It was difficult for me to be courteous in declining.

A few days later the mail carrier left a fat first class letter in our mail box and a note that I owed him 8¢ extra postage due on the letter. Who would think so much of me? It was an insurance company reminding me of the bargain policy I surely wanted

before the official passing of my next birthday. Think of it! Paying to be solicited as an insurance customer.

I've had it! I have been full for some time and now I am running over with resentment. I'm tired of being approached as if someone wants to do me a favor only to learn I am about to be used for the advantage of the one making the pitch. To the advertiser I am a potential customer, to the fund raiser a contributor and to the government a tax payer. Can't someone let me be just what I am — a person endowed with enough intelligence to know what I want and able to ask for it when I am ready for it?

To be manipulated as a thing rather than respected as a person is bad anywhere but it is especially out of place in the realm of religion and church. Yet this approach is always tempting to those obsessed with the success mania. Some evangelistic invitations put an insurance salesman to shame when it comes to pressure. One can but wonder whether the evangelist is as concerned for the welfare of the prospect as for his own record. Too many church programs approach people as things to be manipulated for the sake of a successful church rather than as persons to be served for their sake.

God chose to make us persons and he treats us as persons and not things. We are responsible to be persons and to treat each other in this way.

Committee On Aging Begins Program Probes

A nine-member special study committee on possible ministry to the aging met at Middletown for its first meeting, Thursday, July 26.

The committee, appointed by KBC president T. L. McSwain, pastor of First Baptist Church, Richmond, was authorized by the state executive board. Its purpose is to "Recommend program assignments, areas of focus, schedule of procedure in establishing this ministry and any other related matters in effecting a program."

H. Curtis Erwin, pastor of the Glasgow Baptist Church, was elected chairman of the committee. Other members are John Sykes, pastor of First Baptist Church, Ashland; Mrs. Ethel Jenkins, Louisville; William H. Rogers, KBC

inter-racial department director; William E. Amos, executive director KBC Child Care program; Miss Kathryn Jasper, executive director, Kentucky Woman's Missionary Union; Mrs. W. C. White, II, of Cadiz; Glen Asquith, Jr., chaplain, Woodhaven Medical Services; Hugh R. Peterson, retired dean at Southern Seminary, Louisville.

After discussion, three subcommittees were formed. One will survey the resources of the executive board staff. A second will examine resources in the Southern Baptist Convention. The third will survey Kentucky Baptist churches to see what is currently being done in ministry to the aged.

Miss Jasper, chairman of the third sub-committee, has asked for any church with a special ministry to this target group to contact her at the Baptist Building, Box 43433, Middletown.

Chairman Erwin pointed out that the committee is not talking about adding a staff member for this particular ministry. "We don't want to shuttle this off to a particular person or department. Ministering to the aged is everybody's job just like ministering to children. The problem is that most of our churches simply have not done it."

The committee hopes to have a report prepared by the November meeting of the state executive board.

Two Sunday School Conferences Planned

Two statewide Sunday School Conferences will be held at Cedarmore Baptist Assembly August 13-18. The first conference, August 13-15, is especially for associational Sunday School leaders. The second conference, August 16-18, is designed for church Sunday School leaders.

The first three-day session will feature almost 10 hours of conference time on associational Sunday School work. Other features include an emphasis on "People to People" and worship times. The "People to People" emphasis will include an examination of "Making a commitment to reach people," "Preparing for the people," "Finding the people," and "Involving new people."

The second session will follow a similar pattern as the first conference. "The major difference," remarked state Sunday School director Roy Boatwright, "is that the second conference will focus on the needs of the local church."

"Before, we have tried to meet the needs of everybody in one conference," he continued. "We think the Sunday School leadership of Kentucky will be better served by dividing our week into two concentrated sessions designed for specific groups."

Each session begins at noon with lunch and closes on the third day with lunch.



To Church Members

FRANKLIN OWEN

EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

I get a good many opportunities to speak and write to pastors. Let me address this to lay members of the churches. It has to do with pastoral tenure and severance. I've been preaching 39 years and have made many observations. I have seen some pastors give their churches many years of faithful service, only to have a goodly number of their members wish they would leave, for no better reason than the fact that they had been there "too long" or got "too old." ("Old" in the Baptist ministry comes much earlier than in other professions.)

Is it fair, is it Christian to use up the best of a man in his more youthful and attractive years and then throw him away not many years short of his eligible retirement? Surely, a Christian church ought to treat its minister as well as industry treats its employees, or as schools treat their teachers with tenure. I fear for the reputation of our beloved denomination if we discard too many good men when their youth fades. I fear for our future ability to enlist bright young men who are wise enough to foresee their doubtful fates as Baptist pastors later on.

There is a needed place for the elder statesman type pastor in many kinds of churches and perhaps occasionally in all churches. These stable, steady men of mature judgment are less subject to some pitfalls that occasionally beset youth.

I have a feeling that more churches would more often engage older pastors if they were not afraid of "getting stuck with an old man." Things have changed in recent years. It has become possible for many ministers to retire with reasonable honor and livelihood through their joint participation with our Annuity Board and Social Security. A church might now consider calling a veteran minister on the basis of advance understanding that he will retire at a given age. All our Convention employed people now come under such agreement. Pastors largely made these rules. I am sure many of them would consider such "contract."

Our denomination needs to create a more fluid situation with regard to pastoral changes among mature men. The Holy Spirit doesn't achieve his work unless the people cooperate. Surely He would have us give more opportunity to mature men, as well as youth.

If the churches would use more men in a later age bracket, it would make for more pastoral changes throughout. To use good men until normal retirement, rather than throw them away, would certainly give us more honorable feelings regarding our moral obligations. The gospel ministry was not intended to be confined to age, nor was it intended to be only a youth career. The same Bible that says "let no man despise thy youth" (I Timothy 4:12), also sometimes calls the minister "elder."

—Frank Owen



The Jesus Kids, a religious rock singing and instrumental group from Trinity Baptist, Lexington, led by Enrique Romero, minister of music, perform during the Sunday night service. The final meeting was held inside because of rain.

Fordsville Hosts Area 'Jesus Festival'

Something new happened in Fordsville this year. Instead of a Youth Revival at the Baptist church there was a celebration. The young people around the Fordsville area decided last January they would like to replace the revival with a celebration of Jesus so they could share Him with their friends.

The idea was a result of the recent Jesus Festival held in Louisville. Fordsville's young people enjoyed the festival so much they thought their town could benefit from one.

They came back and met with Guy M. Deane, pastor of Fordsville Baptist Church, and told him about what they had witnessed in Louisville and how much they thought Fordsville needed a Jesus Festival. Deane agreed and gave them the go ahead for the project.

Energetic young people engulfed the plan and soon began to come up with new, innovative ideas of their own.

"This was a youth project and they supplied most of the labor and work," Deane said. "It was a pretty smooth operation, we didn't run into any outstanding problems," he added.

The youth presented the idea of not taking an offering at their meetings to Deane. As most Baptist pastors would, he shivered at the thought of having to revamp his church budget for an unexpected expense.

But any worry on his part was in vain because, as Christians often do, they united behind the Jesus Celebration and forgot it was once the idea of a group of Baptist kids. It wasn't long after that when contributions from numerous individuals and churches began to come in.

"This was paid for by the churches of all denominations and individuals

throughout the county," Deane said. "No one group has had to bear all the expense," he concluded.

Things seemed to be rolling along fine until the youth decided that if the celebration were held in the church building some of their friends might not come. They said the structure of the church might scare their friends and the people of Fordsville away.

A compromise was reached and a neutral site chosen, the Fordsville Area Park was the agreed upon place for the July 20-22 celebration.

As the dates drew nearer and nearer the youth began the process of locating available and suitable entertainment and speakers for the celebration. When the big first night finally came they had rounded up some of the most familiar names in Kentucky. Miss Kentucky 1971, Robbie Lynn Halcomb, was there. Jim Dinwiddie, University of Kentucky basketball star, also joined the celebration. Don Blaylock, KBC Baptist Student Union director, was present too. Even a religious rock music group, The Jesus Kids from Lexington, was there. Then there was the Charleston, Indiana, instrumental singing group, The Happy Side Singers. Many other speakers and performers delighted the audiences also.

On the first night of the celebration there were 1400 people packed into the grandstand at the park to share the love of Jesus. The idea to hold the entire program outside had apparently succeeded. Apparently. On Saturday night the clouds above most of Kentucky and Fordsville let loose one of the hardest rain storms recorded in the area.

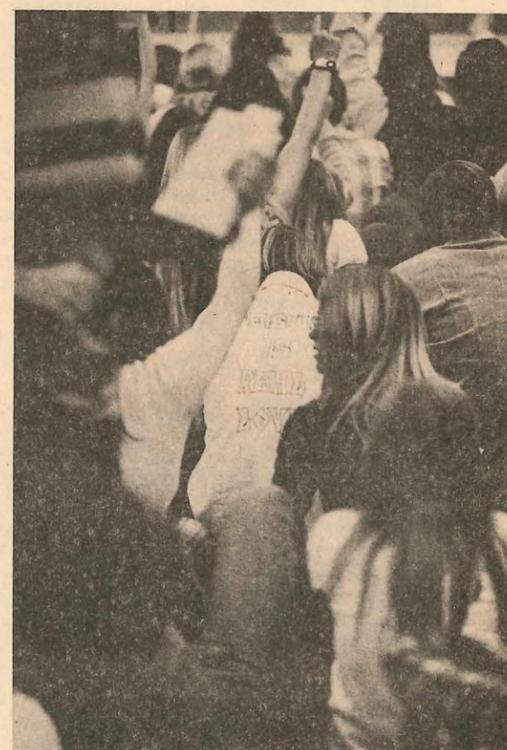
Now as any musician or speaker will quickly tell you, sound equipment and

rain don't mix, so it was back to that solid ground and shelter — the Baptist church. But despite the weather over 1,000 people attended.

The threat of rain forced the celebration to remain indoors for the final Sunday night service also. But that, like the other two services, was well attended.

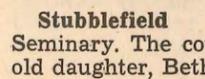
Deane said he was pleased with the celebration, the planning that went into it, and the results.

(Story and photos by Larry High)



Staff Changes

Steven E. Stubblefield is now minister of youth and education at First Baptist Church, Bemis, Tennessee. He is a native of Louisville and a graduate of Southern Seminary. Mrs. Stubblefield, Linda, is a native of Pennsylvania. The couple holds BS degrees from Union College, Barbourville, Kentucky, and Stubblefield has a MRE degree from Southern Seminary. The couple has a six month old daughter, Bethany Ruth.



Chester Igleheart has retired as director of associational work in Severns Valley Baptist Association, where he has served for over four years. He has served 20 years in full-time religious work: four years as an associate in the KBC Sunday School department and 12 years as director of education and promotions for Long Run Association of Baptists in Louisville.



Igleheart was born in 1908 on a farm near Owensboro, Kentucky. He is a graduate of Murray State College where he received the BA degree and Southern Seminary from which he received the MRE degree.

Mrs. Igleheart is the former Mildred Moore of Paducah, Kentucky. The Iglehearts have one son, Glenn A. Igleheart, who is with the inter-faith witness department of the Home Mission Board of the Southern Baptist Convention.

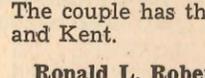
James E. Conrad has accepted the pastorate of First Baptist Church, Mt. Sterling, effective July 1. He comes to Mt. Sterling from the First Baptist Church of Owenton, where he served for eight years. Other pastorates he has held are: Fairview Baptist Church of Berry; Unionband Baptist Church of Howards Town; and Friendship Baptist Church of Lawrenceburg.



Conrad, a Pendleton County native, is a graduate of Georgetown College and Southern Seminary. He was or-

ained in 1958 by the Falmouth Baptist Church. Mrs. Conrad is the former Rachel Stearman of Hodgenville. The Conrads have twin sons: John Stephen and Joseph Robert, five year olds.

J. K. Lackey, a recent graduate of Clear Creek Baptist School at Pineville, has been called as pastor of the Benton Baptist Church, Harrodsburg, Kentucky. Previously he was pastor of the Mount Hermon Baptist Church, Savannah, Tennessee. He is married to the former Doris Smith. The couple has three sons: Gary, Mark and Kent.



Ronald L. Roberson has retired from the United States Navy after more than 20 years as a chaplain. He is now living in Campbellsville and may be addressed at 706 N. Columbia Avenue.

Roberson is a graduate of Georgetown College and Southern Seminary. He anticipates additional work at Southern Seminary in the fall.

The Roberson family moved to Campbellsville from Anaheim, California.

On June 4, Melbourne Heights Baptist Church, Louisville, added three new ministers to its staff: **Jack Maguire**, associate in religious education; **Joe Brown**, associate in youth ministry; and **Barry Combs**, associate in music. Maguire and Brown are students at Southern Seminary and Combs is a teacher of vocal music at Western High School in Louisville.

Ben Baird is the new pastor of Corinth Baptist Church near London. Baird returns to Kentucky after a two year pastorate at First Baptist Church, St. Paul, Virginia. Previously he was pastor of Ghent Baptist Church for five years. Other pastorates include four churches in Tennessee.



Baird, a Kentuckian, graduated from Cumberland College and received the bachelor of science degree from University of Tennessee. Southern Seminary awarded him the master of divinity degree.

He has been a member of the KBC executive board, the "Shaping the Seventies" study group, president of the association's pastors' conference, moderator and chairman of evangelism.

Baird is married and the father of five children.

Franklin D. Cheatham has been appointed assistant professor of mathematics at Campbellsville College, effective with the 1973 fall semester. He is a graduate of Campbellsville College where he received the bachelor of science degree with a major in mathematics in 1965. He was awarded the master of science degree from Tennessee Tech University in 1968. In 1972 he received the PhD degree from the University of Kentucky in the area of mathematics.

During the 1972-73 school year, Cheatham served on the faculty of Campbell College, Buies Creek, North Carolina, a Baptist senior liberal arts college. He is married to the former Shirley Anne Hardin of Elkhorn. The couple has an eight year old daughter, Tammie Renee.

Jerry Oakley has resigned after more than three years as pastor of Yellow Creek Baptist Church in Owensboro. He resigned the church to accept the pastorate of Columbia Baptist Church in Russell Creek Association.



At the time of his resignation, Oakley was moderator of Daviess - McLean Association and a member of the program committee of the state executive board. Previously he has been a member of the board's operations committee, chairman of Severns Valley Association's program committee, and chairman of Severns Valley Association's youth committee.

Previous pastorates include Magnolia Baptist Church and Youngers Creek Baptist Church, both near Elizabethtown, and three churches in Tennessee.

Oakley holds the master of divinity degree from Southern Seminary in Louisville and the bachelor of arts degree from Union (Baptist) University in Tennessee.

Marshall Phillips has accepted the pastorate of the Woodland Baptist Church in Middletown. To come to this post he resigned as a missionary with the Foreign Mission Board after 12 years of service.

Phillips, a native Kentuckian, served as pastor of the Highland Baptist Church in Shelbyville before his appointment. While with the FMB he served in Kenya and Tanzania in East Africa. He began his service as a field evangelist. His last term was as a teacher in the East African Baptist Seminary.

The new pastor is married to the former Dorsie Murphy of Shelby County. The couple has three children, two daughters and a son.

James Edward Jones has resigned as pastor of the Valley View Baptist Church in Louisville after almost 10 years as pastor. He goes to a church in Montgomery, Alabama, his home state.



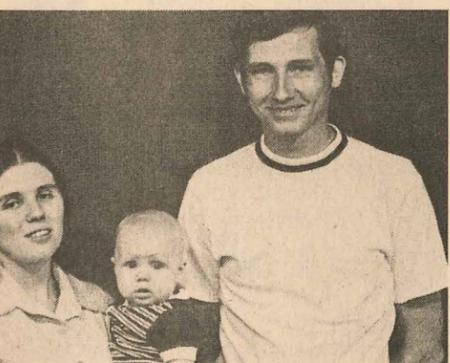
A graduate of Samford (Baptist) University in Alabama and Southern Seminary, Jones has been active in Long Run Association and the state convention. He has served as vice moderator of the Louisville area association and as chairman of its education and promotion committee. On the state level, Jones has been a member of the executive board's administrative committee and served as chairman of the program committee.

Previous pastorates include churches in Selma and Clanton, Alabama; Avoca, Indiana; and Smithfield, Kentucky.

Jones is married and has three children.



Lyman Austin has resigned as minister of education at First Baptist Church, Richmond. He took this action to accept the position of associate pastor of First Baptist Church, London. Austin came to Richmond from the Immanuel Baptist Church of Paducah.



Mr. and Mrs. Keith R. Shelton have been called by Albany First Baptist Church as a youth director team. They will lead in youth activities and direct the lake ministry program of the church.

Shelton has served two years as a pastor and two years in the Grand Canyon and Grand Teton resort ministries. Mr. and Mrs. Shelton are graduates of Oklahoma Baptist University. The couple has one son, Jeff, six months old.

JOINS SUNDAY SCHOOL BOARD —

Frank Smith Resigns From State Staff

State Sunday School associate director T. Frank Smith has resigned to accept a post as consultant with the Sunday School Board in Nashville, Tennessee.

Smith, a native Kentuckian, leaves the Kentucky Baptist Convention staff after three years as associate. He came to the position from the pastorate of the Cox's Creek Baptist Church in Nelson County.

A graduate of Southern Seminary, the newly elected consultant also holds degrees from Union (Baptist) University in Jackson, Tennessee, and Bethel College.

In his new role Smith will concentrate on working with adults. Among his activities will be promoting Vacation Bible Schools for adults and in-



Smith

creased involvement of adults in Bible study outreach.

In Kentucky Smith has worked primarily with Sunday School general officers and associational promotional activities for Sunday School.

Roy Boatwright, department director, said, "The Sunday School Board is getting a great man in Frank Smith. He has done an outstanding job with the department and we will miss him. Frank has a genuine interest in Sunday School work. He was an approved worker long before we thought of bringing him on the state staff. Frank does his work because he likes it and believes in it."

Smith, commenting on his resignation effective August 20, said, "The Sunday School Board approached me before about this job and I turned it down. But somehow I could not get away from the feeling that I should accept it."

"I hate to leave Kentucky," he stated, "but I am excited about my new work."

Corts Promoted In G'town Shift

At a meeting of the Georgetown College board of trustees, an administrative reorganization, creating two new positions — executive vice president and academic dean — was effected. The present positions of vice president and provost, and executive dean have been replaced by the two new positions.

In announcing the changes, president Robert L. Mills said that Thomas E. Corts will become executive vice president.

A screening committee has been named to make recommendations for the position of academic dean.

Carl Fields, who was academic dean in 1962 and elevated to the vice president position in 1968, was named Distinguished Professor of History.

"Fields requested that his administrative responsibilities be lightened and that his teaching load be increased to approximately half time," Mills said.

Fields was named director of special programs in the new administrative reorganization. In this capacity, he will be involved with programs not carrying regular college credit toward a de-

gree. He will also serve as chairman of the steering committee to plan the 150th anniversary of the college.

Corts has served as executive dean of the college since 1970. Prior to that he was assistant to the president, and special assistant to the president.

"I am very pleased to make this announcement. Corts has been an outstanding administrator at Georgetown College, and was an equally outstanding student here. It has been my good fortune to have worked with him since he became a part of the executive administration of the college in 1963," Mills said.

Corts is the author of several articles and papers in the fields of speech, publications, and college administration.



Corts

Budget Planners

Remember . . .

Western Recorder

Retirement Does Not Always Come At 62...

By Larry High

"Somebody just started to call me Doc and I've been Doc ever since. I guess they holler Doc more than any other name around here. I don't even know if they know my name or not. But that's alright with me."

Royal Ambassadors at Cedarmore Baptist Assembly's Camp Rabro know that if they skin a knee, burn a finger or get too close to poison ivy they can yell for Doc and he'll be there.

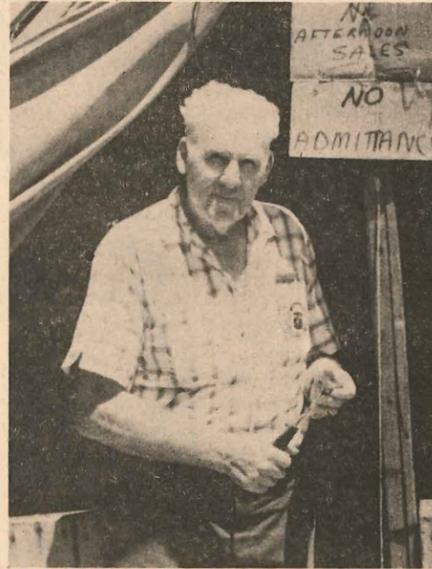
Doc is not really a medical doctor, but you'd have a hard time convincing the RA's at Rabro.

Beyond the hills and woods of Cedarmore Doc is William E. Duchemin, a retired telephone company employee. But the boys don't care about his past just as long as he is there when they need him. And he is.

"You know I humor them, play with them and when they get homesick give them a little tender loving care with my whiskers, you know, rub their faces with my whiskers," Doc explained.

Forrest R. Sawyer, director of the brotherhood department, said every year the staff of Rabro comes up with "a very medical sounding name for a sugar pill which they give to any boy experiencing homesickness."

Sawyer said the pill actually has no effect but what does is the love that Doc administers with it. It works every time, he said. According to Sawyer, Doc "mothers those boys like a sitting hen."



He added that he has never seen Doc lose his temper with any of the boys or "act in any way other than a Christian manner."

Campers at Rabro quickly find out what those two old green Army tents next to the dining hall are. Each one knows that's where to find Doc and some of the love they thought was left home with mom.

"I got started here fifteen years ago," Doc said, "just like any other counselor does. They needed some counselors here so they sent word down to the church and I came over on my vacation. Each year then during my vacation I would take one week and come over here," he said.

Since his retirement in 1964 Doc has spent every summer at Rabro, going home to Walton, Kentucky, only on weekends so he can work with the junior department in his church.

Sawyer said, "I started working on him about three years before his retirement to try to get him to stay here all summer."

"Now I hand out all the equipment, sell the tee-shirts and moccasins and then I'm first-aid man too," Doc said.

"I love to work with children," he added. "In fact I've been working with them since 1943. I wouldn't know how to work with a younger child or an older one. Nine, ten and eleven year olds are my enjoyment," Doc said.

Doc has two adopted children, both girls. They are married now and he has three grandchildren.

Does Doc enjoy bringing his grandchildren to Rabro? "I can't," he said, "they're all girls."

Maybe a man surrounded by women all year just has to have the summer to spend with RA boys.

The Gospel According To A New York Cabbie

By Darold H. Morgan
President, SBC Annuity Board

"Someone left this gospel of John on your back seat," I said, calling the driver's attention to the little paper-back, which had a pamphlet tucked inside it.

"I put it there," he answered.

"I want you to know how much I appreciate finding it," I told him. "I'm a Christian and it means something to me."

"I'm a Christian too," the driver commented. "I've driven a taxi in New York City for 20 years. This is how I witness."

The driver proceeded to tell me how the gospel of John, which bore the emblem of the American Bible Society, and the tract, telling how to find Christ as Saviour, always evoked conversation. "Some of my women fares," he said, "you can tell are having some problem. They ask me to pray for them."

Not every rider reacts favorably. Once a colorful trial lawyer, grabbing national headlines for defending a

group of demonstrators, boarded his cab.

When the famous attorney saw the gospel and tract, he demanded with disgust, "What's this? Who put this here?"

"The Spirit gave me the boldness to reply, 'I put it there,'" the driver recalled.

"Well, I'll have nothing to do with it," the passenger shot back. "I've always managed for myself and I always will."

"There'll come a time, no matter how famous a lawyer you are, when you won't be able to take care of yourself," I told him. "When you stand before the judgment bar of God without Jesus as your Saviour."

"Oh, don't give me any of that," the attorney retorted. When this distinguished passenger got out, he counted

his fare carefully to the exact penny. "He didn't even give me a dime tip. But I gave him something. I gave him the Word.

"It's not my job to make Christians of them. It's only my job to witness to them, to sow the seed," he observed.

The driver said over the years he'd given out 25,000 copies of the gospel of John and more than 40,000 tracts on how to be saved.

I started to get out as soon as we reached my destination. The driver stopped me. "Do you have time for us to pray together?" He clasped my hand and on Wall Street involved me in a powerful moment of intercession.

After I'd left the taxi, I thought of the verse commanding us to be "witnesses in Jerusalem." Here was this taxi driver, in what I consider one of the most difficult locations to have an impact for Christ, witnessing effectively in a way that only a taxi driver could.



RETIRING AGAIN — W. H. Curl is retiring for the second time. In 1959 he retired as director of the state's department of missions and stewardship. Now he is retiring as pastor of the Macedonia Baptist Church near Manchester. A special retirement day service honoring Curl was held Sunday, July 29 by the church. Present for the occasion were, from left, Raymond Lawrence, staff of Cumberland College; A. B. Colvin, director of the state's direct missions department; Curl; and former pastor W. W. Cope, pastor, First Baptist Church, Pigeon Forge, Tennessee. Curl will now make his home in Florida.



NEW BUILDING DEDICATED — Alton Baptist Church in Anderson County recently dedicated a new church building. The facility sits on a 12-acre site and contains 20,000 square feet of space. The auditorium will accommodate 420 persons. Other facilities include fellowship hall, kitchen, educational facilities, nursery, prayer room, lounge and offices. Cost for the completely new church plant, including furnishings, was about \$200,000. Pictured at the dedication service are, left to right, building committee members Paul McGaeghey and Ellis Hostetter, pastor Tyre Denney, superintendent of construction Bill Brown, chairman Truman Wells, Wallace Thompson and Gene Cinnamon.



NOTE BURNING — Leaders of the Pleasant Run Baptist Church near Manchester are shown following a note burning service signifying the final payment of the indebtedness for the church building. The building, constructed in 1967, is valued at about \$100,000. The note was retired six months early. This is the third building constructed by the congregation. The other two were destroyed by fire.

Thirtieth Anniversary Of Brazilian Baptists Bible Press Observed

The printing of the Bible in Brazil has nurtured Baptist work in this South American country for 30 years.

The president of the Brazilian Baptist Convention, Nilson A. Fanini, made this observation to more than 1,000 people attending the 30th anniversary of the Bible Press of Brazil recently at the First Baptist Church in Rio de Janeiro, Brazil.

Since 1944, when Baptists began printing the Bible in Brazil, 1,876,000 copies in 27 editions have been published. The goal now is to print one million Bibles a year by 1982, the centennial year for Baptist work in Brazil.

At the anniversary observance, a new version of the Bible was introduced. The version, first printed in 1967 in the pulpit Bible size and New Testament edition, is an up-date of word meanings and grammar of the Joan Ferreira de Almeida Portuguese translation. Almeida, a Portuguese, translated the Bible in 1670.

Southern Baptist missionaries who have worked with the Bible Press of Brazil were also recognized at the meeting. The main speaker was Rubens Lopes, an organizer of the Crusade of the Americas and a Brazilian Baptist pastor.

Baptists began printing the Bible in Brazil because of a shortage of Bibles prior to World War II. The day after the Bible Press was founded at a meeting of the South Brazil Mission, a Brazilian began setting the type for the first Bible printed in Brazil.

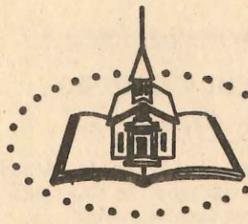
Southern Baptists, the Brazilian Baptist Convention and the Brazilian Baptist Sunday School Board have consecutively had responsibility for the Bible Press of Brazil.

The Sunday School Board production department has 390 employees and supplies Bibles and literature through 22 bookstores to 2,800 Baptist churches in the country with memberships totaling about 350,000.

Major support of Bible printing in Brazil stems from trust funds and donations from Southern Baptists. Brazilian Baptists promote Bible Day in December and a Living Endowment Campaign to fund publication of the Bible.

The  Is . . .

Baptist churches doing world missions



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 12, 1973)

LIFE AND WORK SERIES

Micah: Prophet Of True Religion

Micah was born and reared in Moresheth-Gath, a country town or village about twenty miles southwest of Jerusalem. In those days of terrible spiritual declension in Israel and Judah, during the latter part of the eighth century before Christ, God called Micah to be His messenger.

Micah 3:1-4, 11

Up to this point Micah had been speaking of the wickedness of the secular rulers, but now he turns to the religious leaders who were sinners against the light. Instead of teaching God's truth to the people, their message was trimmed to suit their listeners. The real blame for the deplorable state of affairs in that day rested on those to whom the people looked for guidance.

Chapter three begins with a picture of the iniquities of the princes or ruling classes of Micah's day. These civil rulers were obligated to know the right, to believe in justice, and to see that the laws were administered in a fair and impartial manner. Instead of the princes being what the Lord required them to be, they were morally corrupt to such an extent that they hated that which was good and loved that which was evil. Socially they were extremely cruel; in fact, to such an extent that Micah used the figure of cannibal feasting to describe their cruel and outrageous injustices. They were so greedy and oppressive that they stripped their victims of their property and then lived on their ill-gotten gains. There was no justification whatever for their extortion or exploitation. God's prophet informed these princes that they had been abandoned by God, and that they would be treated according to their merits when they sought His aid.

To those who had been caught in the snare of covetousness, and who were utterly oblivious of the rights of their fellowmen, Micah, inspired by and filled with the Holy Spirit, boldly declared the truth about sin and judgment. Micah knew, and told them, that God was not pleased with any mere self-satisfied conformity with the outward forms of worship when the eternal principles of right and wrong were disregarded. He made it clear that for all their offenses against God and their fellowmen they were to be punished.

The judges, priests, and prophets performed their services and rendered their decisions in favor of those who paid them the largest amount of money. How tragic!

Micah 6:6-8

Micah denounced the evils that were blighting the lives of his people — oppression of the poor, unscrupulous use of power, lack of integrity, scorn of religion, and greedy corruption in religious and political circles.

Aware that they had sinned against God, they concluded that they could do something which would make them right with God. Petulantly the people inquired, "Just what does God want; what will it take to please Him?" The question, "Shall I give my firstborn for my transgressions, the fruit of my body for the sin of my soul?", was a clear indication of the depths of degradation to which they had sunk, for it refers to the abominable custom which prevailed among the heathen of offering their own children in sacrifice. Seemingly they were willing to offer anything except what God asked for,

INTERNATIONAL SERIES

The Great Commandment

Deuteronomy 6:4-5

Jehovah, the God of Israel, is one Lord. He is the true God as opposed to the many false gods of the pagans. He is the living God; therefore, He is unlike all of the gods made by man. His supremacy must be acknowledged. God is entitled to our complete and constant devotion. We must love Him supremely. He must be loved with all the heart, soul, and might. All the capacities for thought, feeling, devotion, and energy must be centered on God. He wants His people to love Him with their whole beings. He absolutely refuses to allow anyone to place Him on an equality with other gods.

Mark 12:28-34

A learned, pharisaic, and observant scribe approached Christ and boldly asked him the primary question, "Which is the first commandment of all?" In other words, "What is the first

namely, the love and obedience of their hearts.

God wants us to think, to speak, and to act justly. To do justly is to give all their due. Give to God His due — love Him with all your mind, heart, soul, and strength. Give others their due — never doing any wrong to their persons, property, or reputations. Deal fairly with them in their presence and in their absence. Give yourself your due by caring for your soul, keeping your body clean, your heart pure, and your tongue free from evil.

Micah 7:18-19

Truly appreciating the goodness and grace of God which enables His children to live in a manner that is pleasing to Him, the prophet extolled the divine love and praised God for making it possible for them to be triumphant.

Knowing that God would punish the impenitent, but that He would cast into the deep sea of His forgetfulness the sins of the penitent, he emphasized the glorious truth that God wants sinners to repent of their sins and thereafter to live close to Him.

commandment in importance of spiritual value?" "What does God require?" It is easy to understand this inquiry when we remember that the scribe delighted to dispute about which of the 613 commandments recognized by them was the greatest. Of these precepts 248 were positive commands and 365 were prohibitions. Naturally, some of them were more important than others, therefore, the most important should have preference.

In reply to this man who was inquiring with an open mind Christ promptly quoted Deuteronomy 6:4-5. These same truths need emphasis today because multitudes regard the worship and service of God as optional.

Our obligation to God is based upon the fact that He is our Creator, our Preserver, and our Redeemer. Christ summarized the law which has to do



with man's duty to God in these words: "The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." "With all thy heart" means without divided affection. "With all thy soul" means with the entire personality — intellect, feeling, and will. "With all thy mind" means an intelligent love rather than a fanatical devotion. "With all thy strength" means with every energy that one possesses.

After summarizing the law which has to do with man's duty to God, Christ epitomized that part of the law which indicates man's duty to man by saying, "Thou shalt love thy neighbor as thyself." Any person who really loves God will love his neighbor.

Assenting to what Christ taught, the scribe admitted that there could not be any higher commandment. Appreciatively Christ told him that he was not far from the kingdom of God. But note that he was still outside the kingdom. To be almost saved is to be altogether lost.

Romans 13:8-10

Assuming that the Christians to whom he was writing knew that they should love God with their entire beings, Paul stressed the fact that they should demonstrate their love for their fellowmen. A Christian must meet his obligations to others. We do not think that Paul here meant to brand all credit buying as unChristian, for he, himself, ran a "charge account" with Philemon. Instead of teaching that one should never go in debt, he was saying: "Do not leave a debt unpaid." Do not be like the man who was called "a human dynamo" because everything he was wearing was charged. A debtor must never defraud his creditor. Any Christian who fails to discharge his financial obligations dishonors the Lord and impedes the progress of His work.

A Christian should live within his means and pay his bills promptly. It is not wrong to borrow, but it is a sin if one fails to pay back that which is borrowed. If we would treat others like we would like to be treated, then we shall not defraud them of those things which rightfully belong to them.

The last five of the Ten Commandments deal with our relationship to others, and can easily be summarized in the admonition to love our fellowmen. We owe a debt of love to all men, and it is a continuing thing. If we love them as we should, we shall have respect for their persons and possessions. Christian love has a wonderfully transforming effect in human life. Love for others is a debt which none of us can ever discharge in full. If one truly loves another, he will not injure him.

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Furlough

Dr. and Mrs. Robert Amis may be addressed at 408 W. Riverwood Road, Hopkinsville, Kentucky 42240. He was born in Corbin; Mrs. Amis, the former Joan Scaggs was born in Stanton. Before their appointment by the FMB in 1965, he had a private surgical practice and was a university instructor in Louisville.

Mr. and Mrs. John M. Carpenter may be addressed at 463 Lakeshore Drive, N.E., Atlanta, Georgia 30307. He was pastor of Oakland (Kentucky) Baptist Church before his appointment by the FMB in 1961.

Mr. and Mrs. Wiley B. Faw may be addressed: 3538 Nanz Avenue, Louisville, 40207, after the middle of August.

Mr. and Mrs. J. D. Harrod may be addressed: Route 2, Box 245, York, South Carolina 29745. He is from Versailles, Kentucky.

Mr. and Mrs. James D. Johnston may be addressed 2114 Highland Avenue, Shreveport, Louisiana 71104. He was born in Anchorage and also lived in Sebree.

Mr. and Mrs. Takahiro Oue may be addressed c/o Earl W. Shepard, Box 302, Radcliff, Kentucky 40160.

Mr. and Mrs. J. Kenneth Park may be addressed: 756 N. 22nd, Paducah, Kentucky 42001. He is a native of Paducah; she is the former Divina Key and was born in Nortonville.

Mr. and Mrs. Maxwell D. Sledd may be addressed: 1405 Hughes Drive, Murray, Kentucky 42071. He is a native of Gilbertsville, Kentucky.

Mr. and Mrs. Michael H. Wilson may be addressed: c/o Susan M. Wilson, 250 E. 12th Avenue No. 3, Columbus, Ohio 43201. She is the former Catherine Spillman of Trimble County, Kentucky.

Medical leave

Mr. and Mrs. Joe H. Williams, missionaries to Jordan on medical leave, may now be addressed at 4508 Land-side Drive, No. 1, Louisville, 40220.

On the field

Mr. and Mrs. J. Franklin Baugh, Jr., may be addressed: Box 723, Mbeya, Tanzania. He is from Pineville.

Mr. and Mrs. Bradley D. Brown may be addressed: P.O. Box 1778, Monrovia, Liberia. He was pastor of Union Baptist Church, DeFoe, before their appointment by the FMB in 1963.

Mr. and Mrs. Dewey E. Merritt may be addressed: Box 48, Kaduna, Nigeria. Mrs. Merritt, the former Elizabeth Cooper, was born in Louisville.

Mr. and Mrs. Edward L. Oliver may be addressed at 4-6-2 Musashinodai, Fussa-shi, Tokyo 197, Japan. She is the former Susan Pyles of Louisville.

Mr. and Mrs. J. Leslie Smith may be addressed: Tromolpos 77/DKT, Jakarta, Indonesia. She is the former Edna Bradley of Hebbardsville, Kentucky.

Mr. and Mrs. Larry C. Yoder may be addressed at Ave. Jules Colle 39, Waterloo 1410, Belgium. Mrs. Yoder is the former Laurabelle Barr of Hazard.

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Mobility Threatens Church

(Continued from page 3)

reason to get involved in a tiny congregation there. It's not like 'home.' They don't understand that they, as Christians, are missionaries, and must involve themselves."

Wendell Belew, director of the missions division, Home Mission Board, predicts denominations will more and more have to underwrite downtown churches and mission activities.

"I am told there is not a single self-supporting church in New York City," he said. "Many city churches have large endowments that carry them, but none survive by contributions alone."

The downtown church in a medium-sized city often is the first contact for newcomers. They are attracted by programs, music, and convenience if they live nearby. But as a couple increases, their income or as their children grow, they are likely to move to suburbs. Then they either drop out of church or join a suburban church. Very few continue the long ride downtown.

How does a church respond to these new situations, and the constant flow of members in and out of the community?

Many church leaders believe the first thing to remember is that the church must minister to people grappling with overwhelming changes in society. It must provide a fellowship, a refuge.

To minister effectively, the church must break away from patterns that no longer work or even break away from the usual times and places for worship. Jack Lowndes in Arlington, for example, has had his church by-laws changed so the pastor and deacons can shift Sunday morning worship to another time and place, if it seems appropriate.

Thursday night worship during the summer has become popular for two Virginia churches, whose members and prospects flock to rivers and resorts on weekends.

A church in a Texas college town experimented with a 10 p.m. Sunday service for the students. "It's ridiculous to say, 'we're having worship at 11 a.m. and if you can't come then, that's just too bad.' If the kids want to come here at 10 at night, then that's when we'll have church services," explains one member.

"The church must be more people-centered, instead of program-centered," said Ralph Longshore, California mission division director. "By the time you create a superstructure, the people you planned for will be gone."

Several churches have created Sunday School classes based on interests instead of strict age grading. Weekday

ministries, day care programs, bus ministries, coffeehouse and church sporting events also attract newcomers.

Based on his experience in the fast changing Washington suburbs, William Cumbie sums up the problem this way:

"One problem the church has is a pre-occupation with the typical child rearing family. It doesn't deal effectively with the young career singles who move in and out, older singles, persons with one partner dead, or old folks generally."

In a highly mobile society, with its uneasy atmosphere of insecurity and disjointedness, part of that "greatest service" may be to offer a quickened sense of community — an opportunity to tie one's life to the lives and concerns of others — and to create an awareness of each individual's role as a member of an organization solidly grounded amid a turbulent, shifting culture. (BP)



HONORED — Southern Baptist missionary Mabel Summers of Lebanon receives a 25-year service pin and a bouquet of roses from missionary James Ragland. Miss Summers was appointed to Palestine by the Foreign Mission Board in 1948 and later transferred to Lebanon where she is treasurer of the mission and active in evangelism. She is a native of Bardstown, Kentucky.

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Leadership Confab Program Set

"All WMU officers and leaders, no matter what age level organization they work with, ought to attend one of the Leadership Conferences for training and inspiration."

These are the words of Kentucky Woman's Missionary Union executive director Miss Kathryn Jasper, as she talked about the 1973 Leadership Conferences scheduled for Cedarmore Baptist Assembly August 24-26 and August 28-30.

For those who find it more convenient to attend on the weekend, a conference begins at 6:00 p.m. Friday and concludes at 3:30 p.m. Sunday afternoon. Featured during this time will be missionaries Miss Nadine Lovan of Ghana and Miss Mary Sue Meuth of Indonesia. Also featured on the program will be WMU methods conferences and how-to-do-it sessions, a tour of the Cedar Crest facilities and an unveiling of the Ferguson-Jaegle plaque are also scheduled.

The weekday conference begins Wednesday and goes through Friday. It



Mary Sue Meuth



Nadine Lovan

will follow a similar program with the same personalities.

Below is an abbreviated program for the two events.

August 24 or 28

- 6:00 Dinner
- 7:00 Mission Fair (Model)
- 9:15 Evening Devotions — Miss Meuth, speaker

August 25 or 29

- 7:20 Prayertime — Mrs. Ferguson
- 7:30 Breakfast
- 8:30 Worship Service —

- 9:45 Miss Nadine Lovan, speaker Methods Conferences (for all WMU leaders)
- 12:00 Buffet and Tour Cedar Crest (GA and Acteen Camp)
- 2:00 Methods Conference continued
- 3:15 Meet the Missionaries
- 6:00 Banquet
- 7:30 American Bible Society Presentation
- 9:15 Ferguson-Jaegle Plaque unveiling. Reception honoring Mrs. George R. Ferguson and Mrs. W. H. Jaegle

August 26 or 30

- 7:20 Prayertime — Mrs. Ferguson
- 7:30 Breakfast
- 8:30 Worship Service — Miss Mary Sue Meuth, speaker
- 9:45 Daycamping Clinic
- 9:45 Meet the Missionaries
- 9:45 How to Conferences
- 11:00 How to Conferences (attend another)
- 12:00 Lunch
- 1:30 Association Officer's Conference
- 1:30 How to Conferences

National RA Congress Features Irwin, Others

Moonwalker James Irwin will participate in a mass commitment service August 15 at the Fifth National Royal

Ambassador Congress in St. Louis, Missouri.

The service, a multi-media experience, will feature Irwin and several other personalities expressing views on commitment.

A native of Pittsburgh, Pennsylvania, Irwin holds the NASA Distinguished Service Medal, the United Nations Peace Medal and several other honors awarded by cities, foundations and military organizations.

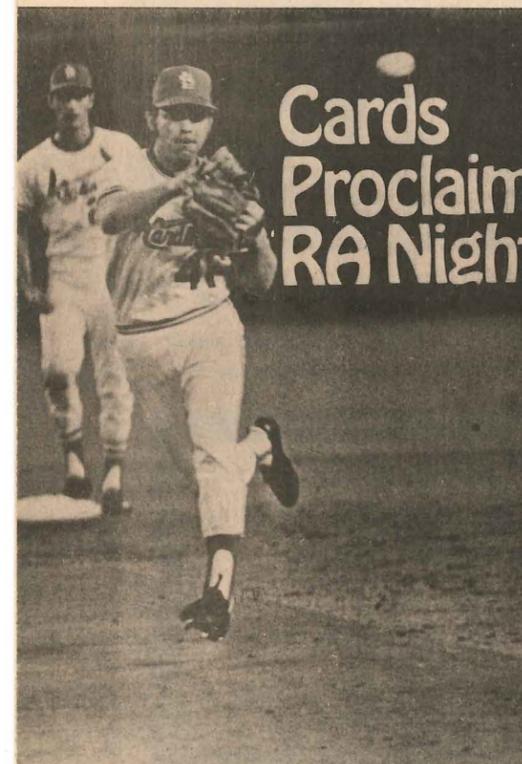
He is a member of Nassau Bay Baptist Church in Houston, Texas, and leads "High Flight," an organization which correlates his speaking engagements.

Irwin is one of six Baptist personalities who will appear at the congress. Others include entertainer Grady Nutt, humorist Jerry Clower, singers Claudia and David Wells, recording artists Russ and Helen Cline and Brotherhood Commission executive director Glendon McCullough.

The three-day congress is expected to draw more than 5,000 teenage Royal Ambassadors. They will take part in a march through downtown St. Louis, an afternoon of personal witnessing and mission activities, and special pre-game activities at a St. Louis Cardinals baseball game.

Congress registration is \$5.00 per person. Registration forms and more Congress information are available from state Brotherhood offices or from Fifth

National Royal Ambassador Congress, Baptist Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee 38104.



James Irwin