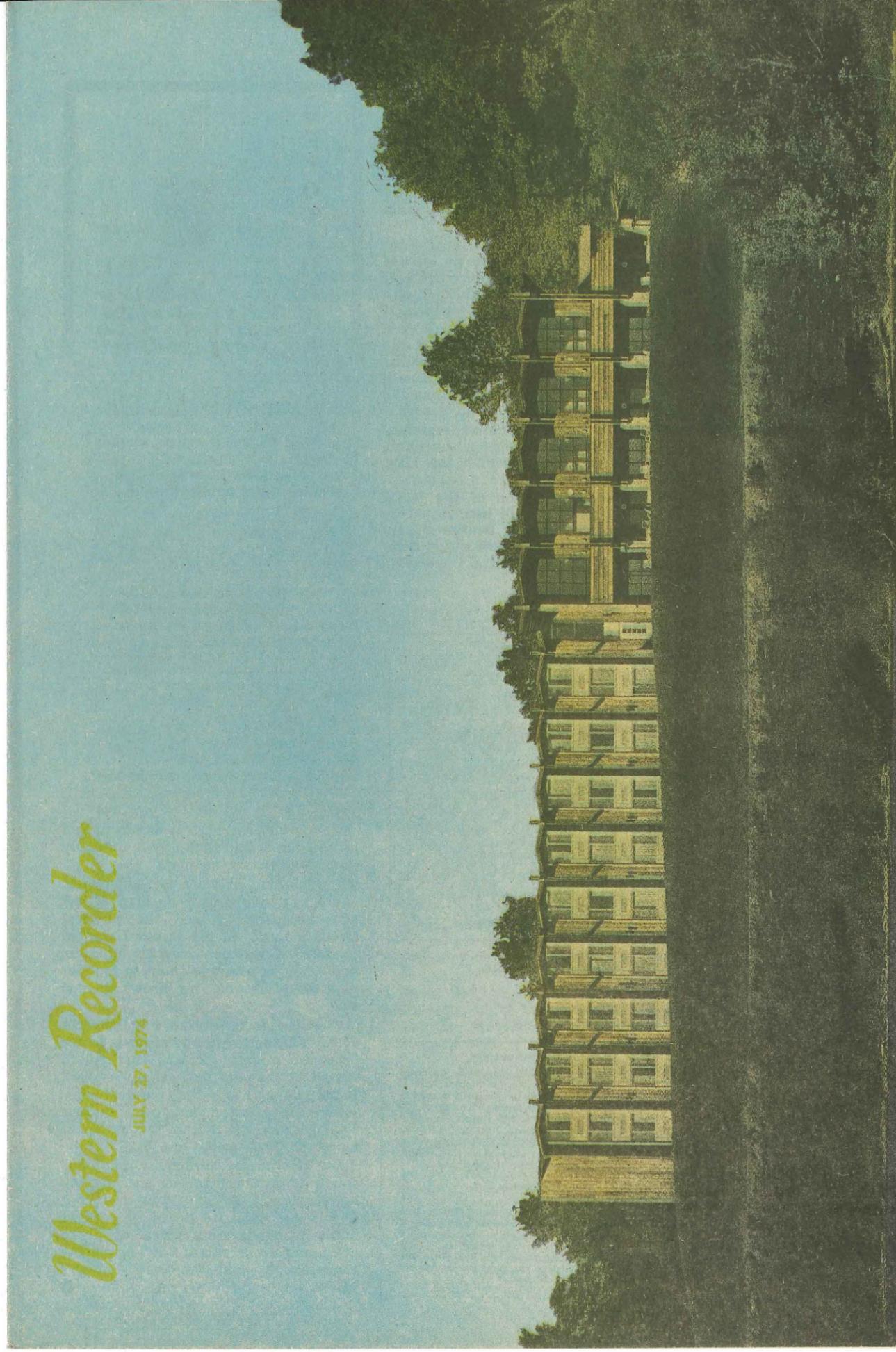


Western Recorder

JULY 27, 1974



Boone Lodge has long been the showplace of Cedarmore Baptist Assembly. In this issue the lodge and other adult conference center facilities at Cedarmore are examined, page 9.

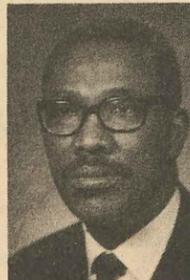
Louisville Hosts BUCLC Confab

The fourth annual session of the Baptist Unified Christian Leadership Conference will be held at Zion Baptist Church, Louisville, on July 30-August 2.

The conference is an auxiliary to the General Association of Kentucky Baptists.

Frederick G. Sampson, pastor of Tabernacle Missionary Baptist Church, Detroit, Michigan, will be the guest speaker for the session.

A former student at the Universities of Kentucky and Louisville, Sampson has served as



Sampson has served as

Murray Mission Begun In 1973 Becomes Church

Old Salem Baptist Mission, sponsored by Calvary Baptist Church, Coldwater, was recently constituted as Old Salem Baptist Church by a council representing cooperating churches within Blood River Baptist Association. Earl Warford is missionary and superintendent of missions for the association.

Vester Morehead, former pastor of the sponsoring church, accepted the call of the newly constituted church to serve as pastor.

The Murray mission was begun in an abandoned building where regular services were started in September, 1973, when Calvary Baptist extended an arm for membership to the mission. The membership now stands at 29.

Bob Swift, one of the first pastors to supply at the mission, was later called as pastor of Calvary Baptist Church.

The new church voted to cooperate with the Blood River Association and the Kentucky Baptist and Southern Baptist conventions.

chairman of the Kentucky Commission on Human Rights and as a member of the Louisville board of education.

Sampson will deliver messages on the conference theme, "Watch words for the future."

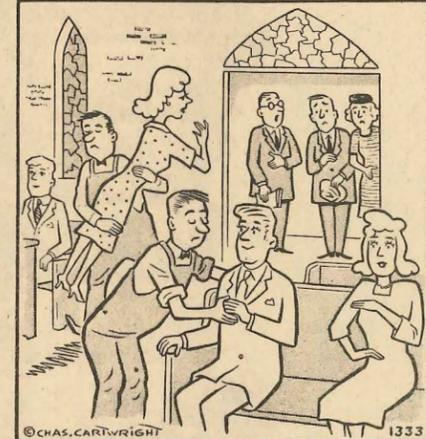
Thurmond Coleman, pastor of First Baptist Church, Jeffersonton, serves as president of the conference. He will be honored for his work with the group during a special presidential testimonial banquet on July 29.

M. Thomas Starkes, director of the department of interfaith witness of the Southern Baptist Home Mission Board, will address the session concerning the increased interest in cults in America.

Franklin Owen, executive secretary of the Kentucky Baptist Convention, will deliver greetings from the KBC to the conference.

A seminar discussion of the moral aspects of abortion will be directed by C. H. Duncan, pastor of Beargrass Baptist Church and an instructor at Simmons Bible College, during the session on July 31.

Church Chuckles by CARTWRIGHT



"We rent a few during summer months to help attendance look better."

DEVOTIONAL



Mary Edwards Renaker
Baptist Towers Resident
Louisville, Kentucky

Time Marches On

If I could stop the march of time
I'd be afraid to do it.
I trust the one who willed it so,
His wisdom has no limit.

He made us and He loves us
And if we seek and do His will,
He'll prepare us for the winter,
Whether it be good or ill.

We lose the charm and beauty
Of the summer, spring and fall,
But we have an inner beauty
That compensates for all.

Though our house deteriorates,
And our usefulness seems nil
The greatest of all adventures
Is waiting for us still.

So let us face the future
With joyful anticipation;
For the one who holds our hand
Is the Lord of all creation.

Have you ever been a victim of self pity? I have. One such day is indelibly imprinted on my memory.

I was alone, at work in my kitchen, and I was indulging in an orgy of self pity because I lacked the physical strength to do all the things I wanted to do. God watches over his children, and when he sees one about to founder in a sea of trouble, he throws them a line.

The line he threw me was Proverbs 16:32. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." In an instant I saw that physical limitations need not make you a failure. Real success was within the grasp of everyone.

But I could not control my rebellious spirit. It was controlling me. In my helplessness I turned to my heavenly Father for help. He heard my prayer and my inner turmoil was stilled. There are minor recurrences. But I know the remedy, and when I apply it, it always works.

an ordinary saint

By E. Glenn Hinson
Professor of Church History
Southern Baptist Seminary, Louisville

Bertha Brown was an ordinary saint, the kind who received few laurels and accolades. She earned no long list of social, cultural, or political plaudits. She will be known and remembered by only a few.

But I will remember her. I will remember her because she etched herself upon the mind and heart of a wee first-grader in a one room country school. Every year afterwards for five years more she burned those marks a little deeper.

In this time of travail and loss of values in American life we all need to remember ordinary people, salt-of-the-earth-people like Bertha Brown. For she, in her life devoted to teaching in a country school, exemplifies the down-to-earth humility, the lack of pretension, the simple love of humanity, the loyalty to duty, and the satisfaction with simple joys of life on which this nation has built in its finest hours.

When I first met her, she was 25. To a six year old she seemed much older, partly because she was prematurely gray. Her above average height and erect carriage left me, a timid child, a bit awestruck.

Teaching could not have been easy for her in those early years. At 25 she was already a veteran, having taught at Cave Spring two years before I came and at another school before that. Like many another country school teacher, though, she had not finished her degree in education. She was doing that summer by summer.

My first year, Cave Spring had 13 pupils in eight grades, or maybe six

actual grades. So she had to prepare six to eight curricula at once over the whole range of subjects. And she had to drill all those classes in fundamentals by stretching and improvising on whatever resources were at hand.

One room country schools like Cave Spring, an impoverished district by any standard, did not abound in resources. There were texts supplied by the state education department. The "library," a bookcase about eight feet by ten feet, may have contained, at most, 200 books. There were black chalkboards, badly pock-marked from years of wear and tear. An ancient globe of the world hung from the ceiling in one corner. And, of course, there were the student desks of varied sizes, each scarred by the initials of a hundred users.

In such a setting she was not merely a teacher either. She was also janitor, athletic director, nurse, principal, guidance counselor, and general handi-person. All for the grand salary of \$90.00 a month (if I remember correctly).

The school was located in a hollow on the edge of a creek bottom, surrounded by woods, one mile from the nearest farm to market road. Every morning she parked her black coupe at the Baptist church by the graveled road and trudged up and down hill and hollow to the school. In my years at Cave Spring she missed only one time that I can remember. That day, it snowed a foot or two. Huge drifts piled up. And the temperature fell to more than twenty below zero. She got there in the afternoon.

In winter months she came early and stoked the fire in the old pot-bellied stove. Sometimes she hadn't banked it right the night before and it had gone out. So, shivering and stamping her feet to keep warm, she packed the grating with paper and kindling and poured kerosene over the pile to get a fire going. Only those pupils who came as early as she did had to shiver in the cold with her.

In the evening, after a bunyanesque day, she sprinkled sweeping compound around and swept the floor. Then she trudged the mile back to her car for the ride home. The return took a stout heart and legs, for the hill that dipped down to the school had about a 35 or 40 degree angle. Its surface was rutted with gullies and studded with rocks and boulders.

Athletics required some imagination. The school playground was a gravel and rock-strewn slope a hundred by a hundred and fifty feet. Dodge ball and softball were the limit. The favorite recess activity was building play-houses and forts out of old fence railings, which were abundant all around the school. Miss Brown joined and led in all of these and got her share of skinned knees and splintered fingers.

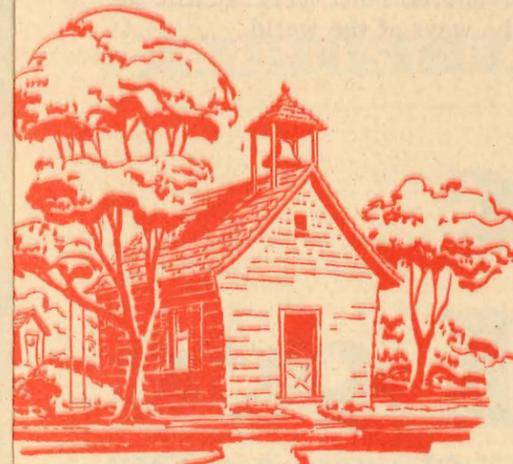
She was a talented, if amateur nurse. Her gentle fingers deftly swabbed, iodined, and bandaged little limbs knicked and bruised on the washboard playground. Occasionally she had to give a child a whiff of smelling salts, check another for measles or mumps, or half lug, half drag another the mile to her car for an emergency trip home. A time or two during my years at Cave Spring she had to X an incision over snake fang marks and suck out the blood and poison, a task to which few are equal.

She was a stern principal. She required an exact silence during study and rest periods. Her discipline was stiff but fair. And she could apologize when she was wrong. One day in my first year, during nap time, my older brother, Gene, let out a teeny squeak. "Glenn, did you do that?" Miss Brown demanded. "Yes'm," I answered meekly, not knowing what she was talking about. Wham! She slapped me. The older kids quickly jumped to my defense. "Gene did it!" they declared. Ever so tenderly and sincerely, she apologized. She didn't have to; it was an honest mistake. But she didn't lay a hand on Gene.

She was a helpful counselor in time of distress and fear, too. Betty Lou's mother lay dying of tuberculosis. As a first grader, she often came in tears, unprepared to function as a pupil. Somehow Miss Brown said and did the right things to pull her through. My brother's and my own life were badly shaken in my seventh year when my father and mother first separated and then divorced. The strength that came from Miss Brown's quiet encouragement in conversations during walks to and from school often lifted our shattered and sagging spirits.

One by one these tasks do not seem extraordinary. Put together in the life of one person they do. And these represent only snapshots from a brief span of a 40 year career. She went from Cave Spring to Reed's Defeat, another country school, and then to teach in the public schools at Sullivan, Missouri.

(Continued on page 14)



WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Churches Should Tell It Like It Is

False or misleading advertising is very objectionable. Who has not been a victim of merchandisers who deliberately use a "come on" ad to attract customers in the hope that they will buy something else once they have come to the store?

It is interesting to watch housewives search the newspaper ads on Thursday and Friday for the specials of each store. They clip the coupons and watch for bonus trading stamp offers. Some go from store to store for the specials and have a feeling they are outwitting the merchants. This is very doubtful since the stores continue to practice and show profit from the use of this gimmick.

Men are probably more gullible than women to misleading advertising. Being one always looking for a bargain, I will never forget falling for an automobile tire offer from one of the nation's largest department stores. When I told the clerk what I wanted he informed me that he would not recommend the low grade tires advertised and proceeded to try to sell me a higher priced tire. Other times I have gone for a special offer only to learn the supply was exhausted but a similar item at regular price was available.

By now many of us have learned that we almost never get out of a deal without its costing more than we were led to expect by the advertising. Only recently I called an auto service store to get the price of a needed repair. The estimate over the phone was about \$20 but once the car was on the lift other desperately needed repairs and incidentals not included

in the estimate ran the bill to more than \$88. I am not criticizing this firm but only pointing out this is the way of the commercial world.

Having vented my hostility toward commercial schemers and their misrepresentation, let me mention a far more serious practice by some churches and their leaders. This is to use commercial type gimmicks and misrepresentation in trying to sell their churches to membership prospects. Have you ever seen or heard the church commercial slogans, "the end of your search for a friendly church" or "you have tried the rest, now try the best"? These may be acceptable for insurance companies or furniture stores but not for a church of Jesus Christ.

These claims by a church suggest all other churches are unfriendly and somewhat inferior. If a church is truly friendly, it doesn't have to advertise. If it is the best, people will beat a path to it without being manipulated by questionable claims.

Honesty, modesty and truthfulness are needed by the business world. They are indispensable for the Lord's business.

Why not tell it like it is in most instances? "Our church is not made up of perfect persons but of faulty pilgrims in search of a better way. We would love to have you join the pilgrimage but we cannot promise a smooth and easy journey."

This is more like the invitation of Jesus while on earth and the admonition of Paul for those who would be quick joiners. The church must work to win the world but not with the ways of the world.

Guest Editorial

The Supreme Court And Obscenity--The Dilemma Revisited

Dan Pleitz
Intern for Legal Affairs
Christian Life Commission of
the Southern Baptist Convention

No area of the law has given the Supreme Court more trouble than obscenity. Trying to weed out filth without infringing upon Constitutional rights has produced judicial gymnastics that leave ministers, church members, and even pornographers in a tizzy.

The current standards for obscenity were established in the 1973 case of Miller v. California. The opinion required a consideration of three questions in determining if a book or film was smut unworthy of Constitutional protection:

1. Does the work, taken as a whole, appeal to a base interest in sex?
2. Does it portray sexual conduct in a patently offensive way?
3. Is it without serious literary, artistic, political, or scientific value?

If the answer to all three questions was "yes," then the material was to be ruled obscene. A local jury, applying the standards of their own community, had to come up with the answers, subject to the review of a higher court if they responded incorrectly.

Last month the Supreme Court exercised this review for the first time. In this new case, Jenkins v. Georgia, the court watched "Carnal Knowledge" and then unanimously concluded that a Georgia jury, even though it must have been more familiar with community standards than they were, had gone too far in deciding the movie was obscene. In effect, the Court applied the same tests the jury used, but substituted its judgment for theirs.

The Jenkins opinion is confusing. It emphasized the role of a local jury, but rejects a jury's findings. It shows that the Court is willing to reverse a find-

ing of obscenity, but leaves intact the same guidelines that made the reversal necessary. It demonstrates that the Supreme Court is going to keep a tight rein on would-be censors, but in doing so may have dampened the right of local people to decide for themselves what is obscene in their communities.

These contradictions reflect the greater struggle of the Court to balance freedom of speech with the desire to prohibit filth.

As Baptists, we have often oversimplified this delicate equation. Of course we are right in demanding that hard-core pornography be squashed. The commercial exploitation of the human body is utterly antithetical to the God-given sanctity of man.

Yet we also cherish our own freedom of speech. Too often we forget that an indiscriminate exorcism of offensive books or movies may undermine this fundamental right.

Our response to the issue must combine moral courage with clear thinking. Here are some things we can do as Christian citizens:

1. Determine for yourselves your own stand on the issue; don't let extremists bend your ear.
2. Invite an attorney to speak to your church on the status of obscenity laws in your community.
3. Encourage your church to start a group to recommend wholesome films to your membership. Publish a list of such films in your bulletin.
4. Practice aggressive evangelism. Leading others to a whole life is the ultimate solution to the obscenity problem.

MINISTER'S HOMES

Dear Editor:

Thank you for your editorial advising home ownership for your pastors. My own church (Nazarene) has advocated this for many years. As a realtor, regardless of any service fee, I wish nothing more than that all clergy have their own retirement home. Will work for this goal and know that many associate realtors will help achieve this for your ministers, and in many cases for their widows.

Lexington George Herman Kendall

Western Recorder:
a necessity for mission-minded churches



WHICH WAY AMERICA?

As an American I am deeply concerned about the permissiveness of our great society. I am concerned about all the things which eat away like termites at the moral fibers of our country. There is not enough resentment toward these things and not enough resistance to them.

One thing is the recent upsurge in the use of profanity in television entertainment. At the present rate of increase in such language millions of

people are being faced with the choice of a bad conscience, or keeping their television screens dark most of the time.

Where is the sense of values that we once held in this country and which hung signs in most public places which read, "No Profanity Allowed"? Where are the arrests for such things that kept them at a minimum?

Hear me America! If you don't do something about such things, God will! Slaughters, Ky. William C. Agnew



Share His Love
through the Cooperative Program

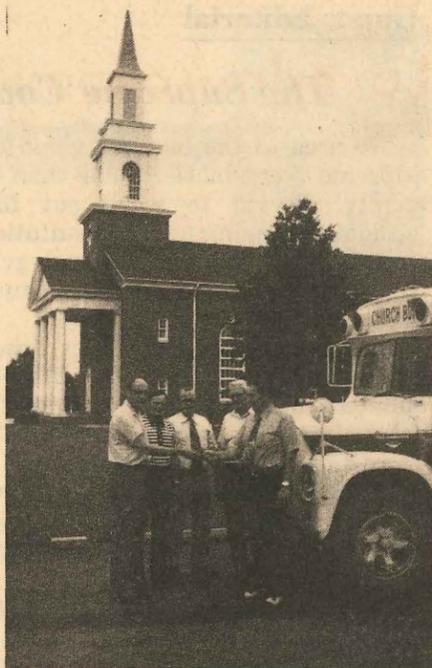
Church Resumes Bus Ministry

The bus ministry of Phillips Memorial Baptist Church, Brandenburg, resumed on June 9 for the first time since the April 3 tornado which completely destroyed the church building and bus.

Resumption of the bus ministry was made possible by the presentation of a bus to the Phillips Memorial congregation from Severns Valley Baptist Church in Elizabethtown.

Billy Marcum, pastor of the Brandenburg church, said that in addition to the bus the church received more than \$4,000 additional aid and more than 215 donors have contributed help to the storm devastated church. "Words cannot express our gratitude to all who have helped," Marcum said.

The church is planning a tent revival on the grounds for July 29-August 3.



Severns Valley Baptist Church pastor Verlin Kruschwitz presents Billy Marcum, pastor of Phillips Memorial Baptist Church, with the keys to a bus donated by the Severns Valley congregation. Richard Bogard, a member of the Brandenburg church, and Doyle Pursifull of Severns Valley observe.

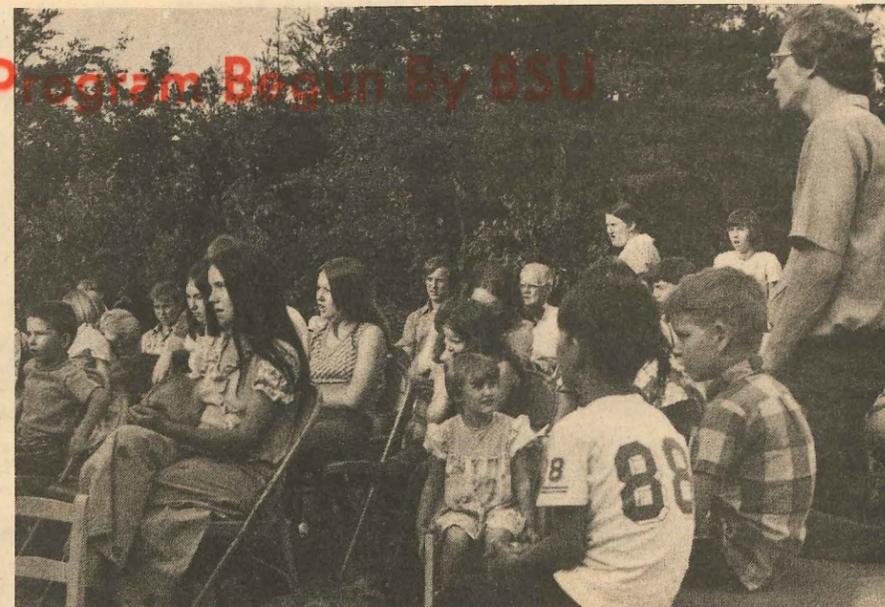
Love-In-Action Program Begun By BSU

"Appalachia perhaps needs missionaries more than any other area of the world." . . . "Not only did the kids receive a blessing, but also the workers as well." These two responses are typical statements from students who are involved in Love-In-Action, a new outreach program sponsored by Cumberland College Baptist Student Union.

"The purpose of Love-In-Action is to share with others the same love Christ has for us," Jim Shemwell, a student at Cumberland and coordinator of the program, said. "Christ's love was shown in action, and our love must do the same."

Love-In-Action really began six months ago as Shemwell began to share his ideas and dreams with Elwyn Wilkinson, director of religious activities at Cumberland. They considered possibilities of service. Areas were surveyed for potential programs. Needs were identified. According to Wilkinson, there is a great need for college students to become involved in local community outreach. This program seemed to fill that need. Four areas were selected and programming began in early June.

Love-In-Action seeks to help a community mentally, physically, and spiritually. The programming is flexible. A week long Vacation Bible School is held in the community to reach the children. This is followed by weekly programs of varying opportunities which include: recreation for the young people, movies for the family, Bible studies, tutoring and education programs for children and adults, craft classes, sewing classes, a library loan system, and bringing the young people to the college campus to visit.



The crowd was so large for the VBS commencement at Sufferage Town it had to be held outside.

A program of this size requires money. Some help has been given. Cumberland College and the BSU program give the most support. Recreation equipment and study materials have been purchased. Moody Institute donated 150 books for a mobile library unit. Two churches in Pennsylvania purchased a jeep for the program to use in travel over rough mountain roads. Several individuals and churches have given money to aid in the program. Other help is needed for it to continue.

No one knew for certain Love-In-Action would be received by the community itself. Any fears and doubts were removed after the first Vacation Bible School at Sufferage Town, a small community about 15 miles from Williamsburg. The local Head Start Center allowed us to use their facilities. Fifteen students worked in the school. Although some people from the community said there would be little or no response, 78 people enrolled with an average attendance of 52. A real surprise came when an average of 25 teenagers were present each evening.

"The kids responded and were no trouble," said Robin Gullett, one of the students who worked in the school. "They seemed to want to learn. It was a great experience."

This was the first Vacation Bible School ever held in Sufferage Town. A highlight of the week was a visit to the school by J. M. Boswell, president of Cumberland College. He went on one of the bus routes and spent some time talking with many of the children.

Other programs have already been scheduled for Sufferage Town this summer. "There's nothing to do out

here," said Carol, a 16 year old who attended the school. "We're glad you all came, and we're happy you will continue activities for the summer. It's hard to believe you all are coming without pay. Thank you."

According to Shemwell, Love-In-Action is a "program on wheels." We will be in three other areas of Kentucky and Tennessee this summer.

Twenty-five students have become involved in Love-In-Action thus far, and many more are expected to respond in the fall. There is a need for sharing Christ and His love in areas where little is being done.

Six Kentucky Students Awarded Scholarships

Six Kentuckians have been awarded Acteens Scholarships to Campbellville College for the 1974-75 school year.

The scholarships range in value from \$200 to \$1,000 and are awarded on the basis of individual achievement in the Acteens program of the local church.

A \$1,000 scholarship was awarded to Flossie Ridenour of Shepherdsville. Kathy Brookshire, Taylorsville, and Cynthia Parnell of Columbia were awarded \$800 scholarships.

Linda Sherrow, Bondville, received a \$600 scholarship. Karen Davis of Campbellville and Karen Smith of Owensboro were each awarded \$400 scholarships.

Similar scholarships are available to young men through the Royal Ambassador Scholarship program.



**Rhodesia,
South Africa**

FRANKLIN OWEN
EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

After visiting Kenya, Tanzania, and Malawi, we found ourselves in an entirely different world in Rhodesia and then South Africa. Both of these countries are rich in mineral deposits ranging from coal to gold and diamonds. In fact, nearly everything but oil.

Racially, one would think he is in a deep southern city prior to World War II. In South Africa there are three legally segregated racial groups—white (mainly European, called "Africaner"), colored, and African (Black). "Colored" refers to immigrated Indians and various racial blends.

Salisbury and Johannesburg are both luxurious, highly developed cities. As high as our finest cities. A white man's world (about 25% of the population) of outstanding wealth. A real surprise to the American who thinks of his country as being the only one of super wealth and development. (We saw a hospital under construction that is to be one-half mile long and sixteen stories high, that will employ ten thousand people—A "space needle" 800 feet high that will accommodate more than 800 people on four levels at the top.) If my pictures turn out well, Kentuckians will surely be amazed, as I was.

The sixty-three Southern Baptist missionaries in Rhodesia were in Gwelo having their extremely important annual meeting, so we did not get to do as much visiting of mission fields in this country. We did have an excellent conference with Dr. and Mrs. Davis Saunders (who furloughed last year in Louisville) who is the new executive secretary of East and Southwest African Missions. With him, also, at our meeting at Bulawayo were missionaries Mr.

and Mrs. "Bud" Fray from Arkansas. We also were thrilled to visit our fine publishing house at this same city with its director, missionary Logan C. Atnip, also of Arkansas, who has been there eighteen years.

Southern Baptists have no resident missionaries in the nation of South Africa presently, but we are privileged to lend a helping hand to the rather strong Baptist Union of South Africa, with some of whose ministers and leaders we met, who thanked us profusely for our regularly furnishing them with certain Sunday School Board and other literature valuable to their purpose.

We were greatly impressed with this indigenous Baptist Union consisting of some 150 churches, plus at least as many more preaching stations. The Union operates its own seminary and publishing house (printing in fourteen languages). All of the teachers, though of English descent and relationships, were educated partially in America, one at Wheaton College, the others from Southern Seminary, and David Walks, also a graduate of our own Georgetown College.

This financially independent Baptist Union of South Africa is an example of the stage to which our missionaries strive to bring every country in which they work so that an indigenous church would stand in growing witness, regardless of the presence or absence of our Southern Baptist missionaries who might conceivably then move on to other less developed fields of witness.

The Cooperative Program is the steady life blood income for all of our work all over the world, including Rhodesia and a helping hand in South Africa.

Twenty Kentuckians Serve At Ridgecrest

Twenty Kentuckians are serving on the staff this summer at Ridgecrest Baptist Conference Center in North Carolina.

They are Sharon Brandle, Owensboro, guest dining hall; Arthur L. Crisillis, Williamsburg, recreation; William Ronald Genet, Greenville, recreation; Judson Leo Hays, Louisville, lobby supervisor; Jo Ann Jones, Sturgis, guest dining hall; Richard Jones, Louisville, dining hall; Waller Kenney, Paris, recreation; Dean Kirk, Inez, dining hall; Adrain Lamkin, Jr., Jeffersontown, financial supervisor; and Cindy McDaniel, Murray, office worker.

Others are Sharon Keylon Moore, Murray, reservations typist; Martha Sue Roberts, Owensboro, kitchen; JoEllen Shank, Richmond, business office; Lisa Simpson, Lexington, cashier; Deborah Slusher, Middlesboro, preschool; Bruce Thornton, Hopkinsville, guest dining hall supervisor; Pam Tucker, Murray, guest dining hall; Charles Wilcox, Hazard, utility crew; Doug Williamson, Williamsburg, recreation; and C. Ray Young, Jr., Williamsburg, media center.



J. M. Boswell, president of Cumberland College, enjoys chatting with children at the Vacation Bible School at Sufferage Town.

Cedarmore Adult Conference Center Growing

By Bob Terry
Associate Editor

For the past decade Boone Lodge has been the showplace of Cedarmore Baptist Assembly, the Kentucky Baptist Convention state owned camp near Bagdad.

Practically every piece of promotional literature printed in that time featured the picturesque lodge. Kentucky Baptists took pride in the fact that the lodge won architectural awards for wood construction. But more importantly, Boone Lodge provided a first class facility for Baptists to meet.

Now, with the other areas of Cedarmore in first class condition, the lodge is the hub of the Adult Conference Center, a complex including the Ferguson-Jaegle Building and 16 motel units. Boone Lodge has three basic areas, bedrooms, dining facilities, and meeting rooms.

The 45 bedrooms will accommodate 100 persons. Each room is carpeted and air conditioned. Two double beds or studio couches are found in each room as well as a lengthy dresser. A comfortable chair for guests to relax in completes the room's furnishings.

All rooms have private baths with tub and shower.

The dining facility consists of a complete kitchen with a dining room built to accommodate 225 persons. Original plans call for another wing of bedrooms to bring the lodge's sleeping capacity to 225.

The area is carpeted, and at one end is a gray-stone wall built from rocks collected from the assembly's grounds. On one side of the dining room is a balcony looking down on Dragon Lake and the wooded hills of the opposite shore.

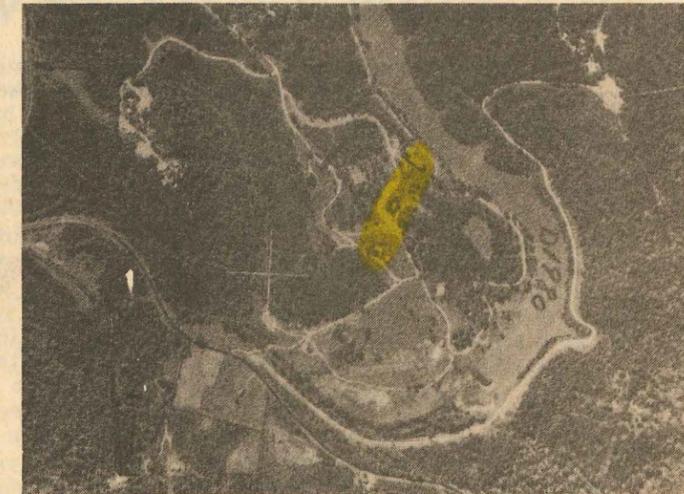
Meeting rooms are located on the ground floor of Boone Lodge. There are three meeting areas with a capacity of 60 persons each. The three rooms are equipped with separate blackboard and tack board.

The dividing partitions can be removed making one large room with a capacity of about 175 persons.

A large lounge is located off the main entrance to the lodge for the benefit of guests. A large stone fireplace dominates the lounge area. It also contains the only television in Cedarmore buildings. Also in the lounge is a portrait of the late W. C. Boone, for whom the facility is named. Boone served as executive secretary of the Kentucky Baptist Convention from 1945 to 1962.

Arlis Hinson, manager of Cedarmore, makes Boone Lodge his headquarters. He may be found there during the day between 8:30 and 4:30, Monday through Friday. When guests are in the lodge, the registration desk is open until 11:00

The yellow portion of this aerial view of Cedarmore Baptist Assembly signifies the location of the adult conference facilities.



p.m. A night clerk is available during other hours.

A building designated as part of the Adult Conference Center, but used for other meetings, is the Ferguson-Jaegle Building. This complex won national honors for its architectural design following its 1969 construction.

There are six rooms in the four-building complex. In the center court is an amphitheater which can accommodate about 150 persons. Two of the buildings are equipped with bathroom facilities and showers. This enables overnight guests to use the facility until the demand for conference space eliminates that possibility.

Each of the six rooms is carpeted and air conditioned. Furnishings include blackboards, peg boards, tack boards, chairs, tables and a projection screen for each.

As part of a major renovation program, the 16 motel units were completely renovated during the past year. Of the units Hinson said, "The only thing not replaced in the motels was the plumbing."

Walls were torn down and new ones constructed. Enough insulation was placed between the walls to keep sound carry at a minimum. A walnut grain paneling was placed in each room along with carpet and brightly colored matching drapes and bedspread.

Each room now contains a regular size double bed and adult size bunk beds. New desks and chairs have also been ordered for each unit. Adjustable air conditioning completes the interior change for the motels.

The change on the outside is just as dramatic as the change on the inside.

Instead of white concrete block buildings greeting the visitor, one now sees structures covered with rustic channel cedar. Porches of similar material

have been constructed and gravel walkways poured to the streets and paved parking areas.

One item remaining is steps leading from the motel units to the Ferguson-Jaegle buildings. Hinson stated that the project had a high priority and would be done soon.

The Adult Conference Center is not without recreation facilities. A swimming pool, tennis courts, volleyball nets and softball field are all available. Some prefer to muse away their free time on a walk along the winding roads by the lake, or resting under a shade tree with a fishing pole.

For the more energetic, canoes and paddleboats are offered. These facilities are sometimes used by other groups and will be presented more fully at a later date.

Next week, Camp Rabro.



Mr. and Mrs. Hayward Brown, First Baptist Church, Bowling Green, use the facilities of a typical Boone Lodge room.



Mrs. Billy Stallard, a member of the First Baptist Church, Danville, speaks on "vacationing with a purpose."



Afternoons meant leisurely cruises around Dragon Lake on Cedarmore's pontoon boat (below). Above, a group from First Baptist Church, Ashland, await their turn at the boat ride — in the shade of a tree.



Senior Adults Take Enrichment Break At Cedarmore

An opportunity for senior adults to meet with others their age for fellowship, mission and Bible study, was provided recently at Cedarmore Baptist Assembly when the Senior Adult Enrichment Conference was held.

Over 130 senior adults from across

the state met at the camp for the conference.

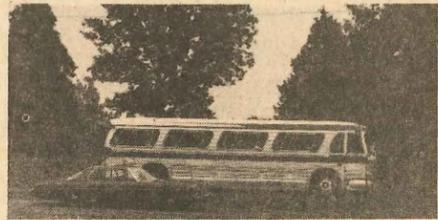
Among the activities was a Wednesday evening banquet featuring a piano concert performed by George Beasley-Murray, professor of New Testament at Southern Seminary in Louisville.

A trio of Shelbyville women also provided musical inspiration for the senior citizens.

Devotional time for the banquet was led by Clarence W. Cranford, retired pastor of Calvary Baptist Church in Washington, D.C. Cranford conducted a total of four devotional periods during the three day conference directed

by the Kentucky Baptist Woman's Missionary Union.

Miss Rosa Fiechter, Baptist Women director of the WMU, described the conference as "a very good and beneficial time for all those who participated."



A busload of sightseeing senior adults gets a look at the Cedarmore facilities (above). Below, Hugh R. Peterson, former administrative dean at Southern Seminary, leads a conference on problems faced by modern-day senior adults.



Frank Hacker of Latonia Baptist Church (Northern Kentucky Association) gives evidence of an afternoon well-spent — a basket of fish.

Yates: Whatever God Wants . . .

By Chris Evans

When O. W. Yates walked for the first time across the Southern Seminary campus in 1914, he had only six dollars and the clothes he was wearing. But to Yates, what he had was insignificant when compared to what he was — a Christian minister.

Sixty years later, his ministry has reached almost legendary proportion, due to the diverse forms it took over the years, and to his performance.

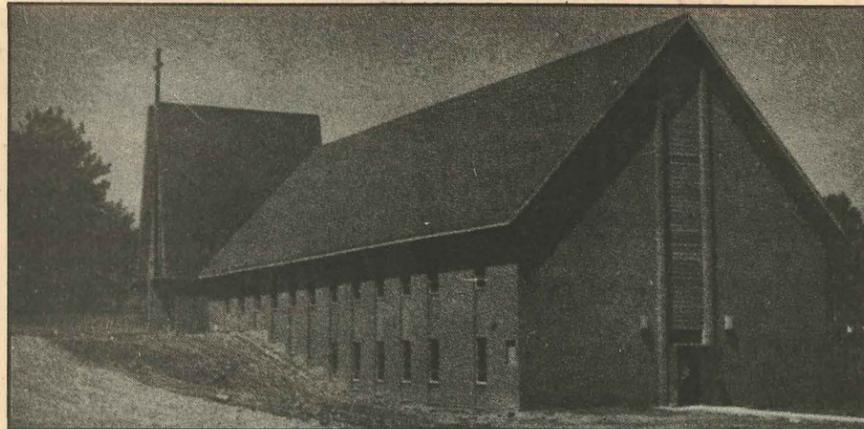
At nearly 87, Yates recently reflected on his life as he strolled between the rows in the garden at his Lexington home, talking about his lives as a student, a pastor, a college professor, a college president, an author and a hospital executive. In each role he performed, he saw another "ministry" being carried out.

Even today, Yates talks about his "continuing" and "unfinished" ministries, and about how God may still have new jobs for him.

"We Christians say we're open to God's will, but are we really?" he asked. "Whatever God tells a man to do at the particular time in his life, he should be ready to stop what he's doing and pick up on what God has for him."

As his quick mind shifts from experience to experience, Yates' hands and eyes assist in the telling, and through every detail the stories are tempered with the attitude of one whose entire being is guided by his openness to God.

"Why, I know my age, but I also know that God isn't through with me . . . He'll let me know when he is," he said with a grin.



NEW BUILDING DEDICATION — The congregation of First Baptist Church, Elizabethtown, will formally dedicate its new building during the celebration of the church's 108th anniversary the week of July 22-28. The building is the result of a joint effort by the members of First Baptist and Severns Valley Baptist churches. First Baptist was established 108 years ago when Severns Valley Baptist granted permission to 25 black members to organize a Baptist church in Elizabethtown. B. T. Bishop is pastor of First Baptist and Verlin C. Kruschwitz is pastor of the mother church.

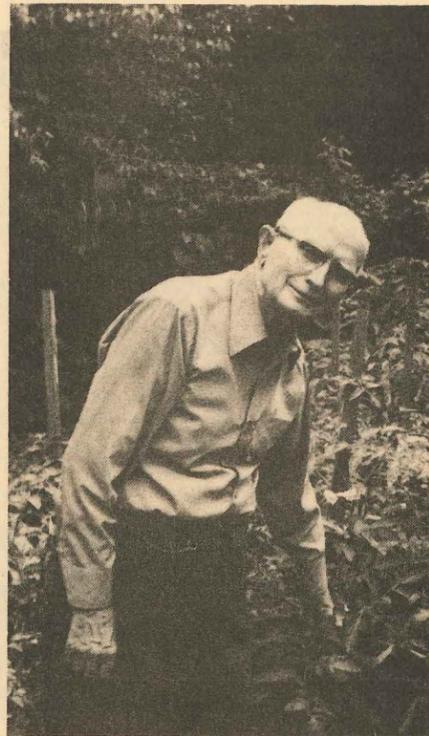
Since his retirement as pastor of Lexington's Rosemont Baptist Church in 1966, Yates has held numerous interim and supply pastorates, as well as conducted revivals and Bible studies. Seldom a Sunday passes when he is not in the pulpit.

After his ordination to the ministry in 1912 — some five years after his ordination as a deacon — Yates started preparing for whatever God had in store for him. He graduated from Wake Forest and Southern Seminary. He was later to earn a PhD from Nashville's Peabody College and receive an honorary degree from Georgetown College.

In 1917, the year he graduated from Southern Seminary, Yates married Margaret Culley of Louisville, who died in 1963. The couple had two daughters. Ann Yates Enlow is married to Eugene Enlow, pastor of Beechmont Baptist Church in Louisville. The other daughter, Margaret (Mrs. Ryland) Mundie, lives in Fairborn, Ohio. In 1964 he was married to Elizabeth Draughon of Dunn, North Carolina.

After seminary graduation, he took a teaching job at Bethel College in Russellville, where he would later become a dean and president. In 1934, he became head of the Bible department at Ouachita Baptist College, where he served until 1946.

During his stay at Ouachita, in Arkadelphia, Arkansas, Yates authored a book, *A Good Soldier of Jesus Christ* (an interpretation of I Timothy). Also while at Ouachita, he was a major influence in the lives of numerous students there.



Some of the favorite students Yates refers to as "my boys," and when he starts naming them, familiar names are heard—seminary professors Wayne Ward and Marvin Tate, and many others.

"When I'd get them in class, I'd tell them, 'If you'll come and go with me, work hard, live right and trust in God, I'll see you through,'" he confessed proudly. "Just look at them now."

In 1946, Yates became director of promotion for Georgetown College, then executive secretary of Central Baptist Hospital in Lexington in 1949.

In 1951, he accepted the pastorate of Rosemont, and before he "retired" in 1966, the church had grown from a small congregation of about 40 to one of about 1,200.

Indicative of Yates' hard working and ambitious lifestyle is the fact that he was either pastoring or preaching throughout his career(s), even while holding the other jobs. He still loves to be addressed as "preacher," and still loves to go visiting church members.

"I was always a visitor . . . that's what is important for a pastor, seeing people where they live . . . at home on the job," he added. "And when a man preaches, he ought to tell people how to be saved, and not get off on something else."

The excitement that emerges from O. W. Yates when he reminisces on his ministry is not that of an 86 year old man.

"Believe me, if God tells me to do something now, He'll find a way for me to do it," he said. "I know He will."

Baptists, Muslims Meet In Dialogue Session

In an effort toward "community without compromise," Southern Baptists and Muslims confronted each other in Toledo, Ohio, June 3-5 with their views on authority, Muhammad, God, Christ, and religion and social responsibility.

The three-day session, jointly sponsored by the Islamic Center of Toledo and the department of interfaith witness of the Southern Baptist Home Mission Board, is believed to be the first such meeting between the two groups.

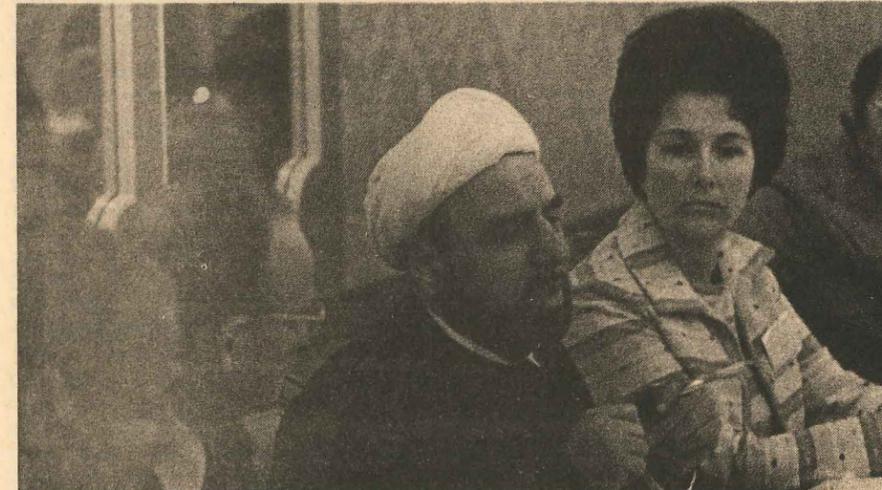
For three days the dialogue participants heard scholarly papers, nodding occasional agreement and debating points where they differed.

"In the past the Muslim and Christian traditions have talked past each other," M. Thomas Starke, director of the HMB's department of interfaith witness, said in explaining the dialogue process.

"In many areas of spiritual and intellectual concern the past relationships of Muslims and Christians have been initiated by inadequate communication. In new conversations there is an important opportunity to move past polemics and to explore how and why conditioning keeps us apart while we have much in common."

Starke, whose department has helped sponsor several previous dialogues among Baptists and other religious groups such as Jews, Catholics and Mormons, said that such conferences lay both sides open to criticism from extremes in either faith "but we cannot afford to surrender to syncretistic or parochial critics."

The ultimate result of religious dialogue can be "community" — an open sharing of views about and respect for the other's faith — without compromise, Starke said, even though he noted an occasional conversion may result.



Imam Muhammad Jawad Chirri, director of the Islamic Center of Detroit, gives an opinion during the Baptist-Muslim Dialogue in Toledo. Listening are, from left, Imam Abdul Munem Khattab, director of the Islamic Center of London; C. B. Hastings, assistant director of the department of interfaith witness, HMB; and Mrs. I. W. Bowen, III, Georgia Baptist WMU president and a HMB director.

Imam Adil Al-Aseer, director of the Islamic Center of Toledo, said at a banquet honoring the dialogue guests that the world is too small for Muslims and Baptists to live in isolation.

"Christians and Muslim scholars are intellectually bound to confront each other with their convictions," Al-Aseer said. "Dialogue is the only kind of human relationship worthy of men. The end result of dialogue is conversion — not to my religion or yours but to the truth."

Sharpest points of disagreement in the dialogue sessions came in discussions on the different concepts of authority, God and Christ.

Hugo Culpepper, professor of Christian missions and world religions at Southern Baptist Theological Seminary, said there are five sequential elements in the Christian's understanding of authority — Jesus Christ is Lord — the personal incarnation of God as the Living Word, the scriptures of the Old and New Testaments, the Holy Spirit, personal experience, and the church — the context of man's existence where he experiences God as reality.

Imam Muhammad Abdul Rauf, director of the Islamic Center of Washington, D.C., said that authority for the Muslim is couched in messengers from God, such as Moses and Jesus, and the final messenger was Muhammad who spoke for God himself.

Luther Copeland, professor of missions at Southeastern Baptist Theological Seminary, said the God of the Christian faith is the living God.

"In the New Testament you can see the unmistakable outline of the Trinity," Copeland said.

Imam Abdul Munem Khattab, director of the Islamic Center of London, Ontario, Canada, explained that Muslims deny the trinitarian concept.

"The idea that the Godhead has three parts denies the perfection of God," he said. "If God were three, the loss of one would mean that he would not be perfect."

Khattab said that the Koran, the Muslim scriptures, teaches that "no son did God beget."

He said that he considered himself to be a Christian, believing Jesus as described in the Koran to be a messenger of God — "a link in the chain of heavenly introduction." But the Islamic faith, though asserting his virgin birth, denies Jesus was the son of God.

The Koran teaches that Jesus only appeared to be crucified, Khattab said. The Muslim belief is that God took Jesus rather than let him die on the cross, and the resurrection story was a myth concocted by the Jews to save themselves.

Two Kentuckians Appointed By HMB

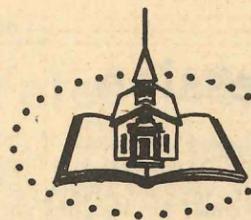
Two Kentuckians were appointed missionaries by the Southern Baptist Home Mission Board meeting in Atlanta recently.

Jan E. Cox, a graduate of Southern Seminary, was included among 18 appointments made by the board. She will serve as director of weekday ministries at the Gateway Baptist Center in Pittsburgh, Pennsylvania.

Miss Cox, a native of Georgia, has been a youth worker specializing in delinquency prevention for West Side Baptist Church in Louisville.

Mary E. Smith of Edmonton was appointed to serve as a US-2 missionary during the executive committee's meeting. She is a recent graduate of Georgetown College and will work in further development of the Sojourner program, a volunteer mission endeavor for high school students and recent graduates.

The committee also approved the appointment of William H. Rogers as state director of cooperative ministries with National Baptists for Kentucky.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 4, 1974)



LIFE AND WORK SERIES

Trusting God Always

Psalm 23

Appropriately called "The Sweetest Song Ever Sung," the 23rd Psalm, the most beautiful, loved and used of all the Psalms, is as precious today as it was when it was written.

Possession of the believer Psalm 23:1

David derived great satisfaction from the fact that the Lord was his present and personal possession. Being a good and faithful shepherd himself, David knew the duties of a shepherd. All that David was to his sheep, the Lord was to him, yea, and far more. He rejoiced that the Lord would never forget, fail, or forsake him. He had the assurance that his Shepherd would supply his spiritual, intellectual and physical needs, because His riches were unsearchable, His love was unchanging and His faithfulness was unfailing. David found great satisfaction in the fact that the Lord knew him personally, loved him devotedly, supplied his needs bountifully and guided him daily.

Provision for the believer Psalm 23:2-5

The sheep have no care as to what they shall eat or drink. It is the shepherd who must choose the pastures and locate the waters. Nothing proves the ability of the shepherd more than his knowledge of where the green pastures are located and where adequate supplies of water can be found.

Because the Lord was his Shepherd, David knew that rest, relaxation, refreshment and revitalization would be provided for him each day.

Daily the shepherd leads his flock from the fold to the pasture and the refreshing waters. He watches the sheep lest they go astray. When any of them do go astray, he goes after them and brings them back. Likewise, when Christians go astray, our Lord restores them by warning, exhortation and chastening. He restores them to fellowship and to effective service.

Illness frequently brings the child of God into the shadows but to the afflicted one our Lord says, "My grace is sufficient for thee." Many are called to go down into the valley of bereavement because their loved ones are removed

from them. To such encouragement is found in the words, "Yea, though I walk through the valley."

Another valley into which people go is the one which this Psalm calls "the shadow of death." Loved ones can neither keep a child of God from entering the valley nor accompany him through it. Only the Good Shepherd can accompany the children of God as they go through the valley of the shadow of death. With the assurance of His presence and companionship there is no reason for complaint or fear. The fact that "Thou art with me" is a positive guarantee that all will be well. His presence with His own is a certainty. Comfort is also provided for the believer — "Thy rod and thy staff they comfort me." The rod refers to authority and the staff speaks of aid. His blessed presence, protection, power and provision should abolish our fears and purge us of anxious care.

Verse five takes us from a pasture scene to a table scene. It portrays a banquet table prepared by the Lord for us in the presence of our enemies, but in perfect security from them. The

anointed head and overflowing cup have reference to God's care for His children. He cares for them providently, affectionately, faithfully and constantly. This care is extended to the most minute details of our lives. Through the centuries the cups of millions have been filled to overflowing with God's grace and blessings. Today the cups of true and obedient Christians are overflowing with joy and appreciation because He has been supplying all of their needs "according to his riches in glory by Christ Jesus." The assurance that our cups will continue to overflow with His grace, mercy, and blessings as we keep on living for Him affords us great and joyous satisfaction.

Prospect of the believer Psalm 23:6

Goodness and mercy are attributes of God. God expresses His goodness to His people in His wonderful acts of mercy in His dealings with them. Goodness has ever been the root of which mercy has been the fruit, or the former has been the cause and the latter has been the effect.

INTERNATIONAL SERIES

A Threatened Church

Colossians 1:1-14

Approximately six years after the introduction of the gospel of Christ in Colosse, some false teachers disseminated their unscriptural and erroneous doctrines among the members of the church there. Thinking that he was not qualified to cope with this heretical movement effectively, Epaphras wisely concluded that he should journey to Rome and consult with Paul about the matter. Epaphras' detailed report on the Colossian Christians was to their credit, but he frankly informed Paul that certain teachers they were receiving would have a disastrous effect on the church if they were allowed to go unchecked.

Moved and directed by the Holy Spirit, Paul wrote this Epistle with a view to counteracting the teachings which were subversive to the Christian faith, and which were intended to take away the honor and glory which were

due to Christ. Although he had never seen the Colossians, Paul was vitally interested in them and greatly concerned about the maintenance and proclamation of the truth in their midst.

After identifying himself, Paul added that he was an "apostle of Jesus Christ," meaning that the Lord Jesus had saved him, selected him, and sent him forth as His representative or ambassador to deliver for Him an accredited message to the people who sorely needed it. He associated with his own name that of Timothy, his brother in Christ and his dedicated and loyal colleague in the Lord's work. Paul designated his readers as "the saints and faithful brethren." The term "saint" refers to spiritual position and not spiritual condition. A "saint" is one who has truly believed on Christ and been set apart to serve Him. By their manner of living in their pagan environ-

ment they had distinguished themselves by their faith and by their faithfulness. He rejoiced that the expression of God's part had resulted in an experience of peace on their part. Grace and peace are related to each other as root to fruit, as spring to stream, and as cause to effect.

Paul commended them for the progress which they had made and thanked God for their achievements. Paul thanked God for their faith in Christ, their love for all the saints, their hope for the future, the effectiveness of the gospel of Christ in Colosse and the faithfulness of Epaphras as a minister of Christ in their midst and in the neighboring cities. Paul paid Epaphras a high tribute when he called him "a faithful minister of Christ."

Recognizing their faith in Christ as the basis of their Christian lives, Paul prayed very definitely that they might be filled with a thorough knowledge of God's will for them, for they could not do His will unless they knew what that will was. To be filled with the knowledge of God's will is a primary need of every Christian. It is a prerequisite to Christian growth, happiness and usefulness.

Paul also prayed that their manner of life might conform to God's will. The knowledge and understanding of God's will must issue in right conduct. Paul prayed that the way they thought, the way they talked and the way they walked might be pleasing to God.

Paul prayed that his readers might be abundantly productive — "fruitful in every good work." Paul prayed that his readers might receive from God adequate strength to do His will.

Paul prayed that his readers might be thankful to God. There are very few duties which the Bible enjoins in stronger terms than that of thankfulness. Remember the admonition: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

In Colossians 1:12-14 Paul mentioned three things which should cause Christians to be thankful, namely, the portion which they have inherited, the power from which they have been delivered, and the price at which they have been redeemed. Since it was an utter impossibility for any human being to redeem us from our sins, and the price which He paid for our redemption was His own blood. When the blood of Christ Jesus was shed on Calvary's cross, our sins were taken away or blotted out. That wonderful forgiveness, which did not come to us because of our works, but which was accomplished by the work of Christ for us certainly merits our repeated expressions of thanks to God.

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Luke, 6:35



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an ordinary saint

(Continued from page 3)

But what is truly remarkable in it all is not the things she did or taught. Rather, it is her steadfastness and serenity in doing her duty to God and fellow men. She surely had cause for complaint, but she did not. She did not cry out for more and more. What she was doing, she knew, was God's will and calling.

I visited her in the hospital as she lay dying. She had already had radical surgery. But too late. The cancer had spread from her lungs to her larynx. She could scarcely talk or swallow. For me it was a tearful experience. Scenes from my early years flashed across my mind, those years when she had the strength to do so many things. Now she clung to life by a slender thread and others waited on her.

For her there were no tears, no descent into a vale of self-pity. In the face of death she was exhibiting the same serenity, the same simple faith, the despite-it-allness she had exhibited in the face of life. She was confident. She carried with her the fearlessness born of faith which her devout father and mother had planted and years of faithful study and listening to God's Word had nurtured.

At the end of my short visit I said what I felt and feel very deeply. "You are the greatest of my teachers. Perhaps it is because you were my first. But I think it is more. Something unexplainable. You taught more than reading, writing, arithmetic, and the rest of the curriculum." That something more was what God honors in ordinary saints. Of such is his Kingdom. ■



SCHOOL OF CHRISTIAN WRITING — Meg Stanfield of Louisville was a recent participant in the 12th annual school of Christian writing sponsored by Decision magazine of the Billy Graham Evangelistic Association. She is pictured with Howard Jones, an associate evangelist of the Graham team. Miss Stanfield is a member of the Ninth and O Baptist Church, Louisville. Other Kentuckians in attendance were Dotti Black of Lexington, David Dyke and Mrs. Edna Kigerry, both of Louisville.

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Gleanings

Edgar E. Blake, administrator of the Missouri Baptist Children's Home for the past 30 years has announced his retirement, effective December 31, 1974.

Blake became administrator of the Missouri Baptist Convention institution in January, 1945. Under his leadership, the program moved rapidly into shorter term care, from an average stay of two years per child to less than a year, a home spokesman said.

Although the Blakes have no children of their own, "Blake has served with love and devotion the needs of children whose fate has denied them parental love," the spokesman noted.

Charles L. McKay, former executive secretary of the Arizona Southern Baptist Convention, will become professor of religion at California Baptist College in Riverside, California, in September.

McKay, pastor of the First Southern Baptist Church, Scottsdale, Arizona, for the past four years, served as the Arizona convention's chief executive for 14 years.

During an 18 month span of his tenure as executive secretary in Arizona, he was interim president of Grand Canyon College, Phoenix. He is a graduate of Mississippi College, earned master and doctor of theology degrees from New Orleans Baptist Theological Seminary and was awarded a doctor of laws degree by Grand Canyon College.

Janet Abernathy, a Mississippi native, will join the Sunday School department of the Southern Baptist Sunday School Board August 1 as a pre-school consultant.

Prior to coming to the Sunday School Board Miss Abernathy was preschool director for First Baptist Church, Biloxi, Mississippi.

She is a special worker for the Mississippi Sunday School and church training departments and has been on

Stetson University, Deland, Florida, has been given a \$100,000 grant by the Kresge Foundation of Troy, Michigan, to help with financing of the Baptist school's \$1.65 million activities center.

Announcement of the gift was made by William H. Baldwin, president and trustee of the Kresge Foundation, a private trustee corporation organized under the laws of Michigan, whose stated purpose is to "promote the well-being of mankind."

Harold Freeman, pastor of Highland Baptist Church in Dallas, Texas, has been elected associate professor of preaching at Southwestern Baptist Theological Seminary, Fort Worth, Texas, effective August 1, 1974.

A native of Elvins, Missouri, Freeman, 38, attended high school in Dallas. He was graduated from Baylor University and holds the master of divinity and the doctor of theology degrees from Southwestern Baptist Theological Seminary.

Prior to becoming pastor of the Dallas church in 1967, Freeman served Texas churches in Waco, Sulphur Springs, Jacksonville, Cresson and Denton.

He is a member of the executive committee of the Baptist General Convention of Texas, a member of the Dallas Baptist Association's urban ministries coordinating committee, and is a member of the seminary's long range planning commission.

James Sells, president of Southwest Baptist College, Bolivar, Missouri, was elected president of the Association of Southern Baptist Colleges and Schools, succeeding Abner McCall, president of Baylor University, Waco, Texas.

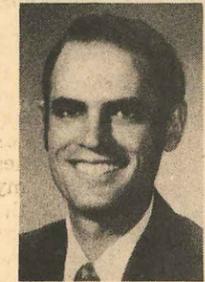
Harold Fisher, president of Blue Mountain (Mississippi) College, was named vice president and H. I. Hester, retired of Liberty, Missouri, was re-elected treasurer.

The association also approved a \$5,450 annual budget and voted to take \$5,000 from reserved funds to help finance a national colloquium on education that the Education Commission of the Southern Baptist Convention will sponsor in Nashville in 1976.

the summer faculty of the Children's Building at Ridgecrest Baptist Conference Center.

Miss Abernathy was graduated with the bachelor of arts degree from Mississippi College, Clinton, and a master of religious education degree from New Orleans Baptist Theological Seminary.

Nobel D. Brown, editor of young adult materials for the Southern Baptist Sunday School Board, has been named director of admissions of Golden Gate Baptist Theological Seminary, Mill Valley, California.



The position was created by the seminary's trustees in their annual meeting on the campus in Mill Valley in April.

He is a former missionary to Nigeria, where he was administrator and professor of New Testament at the Nigerian Baptist Theological Seminary in Ogbomosho, Nigeria.

He has been guest professor of preaching at Golden Gate Seminary and visiting professor of missions at Baylor University, Waco, Texas, and pastor of churches in Kentucky and California. For two and one-half years, he was a fellow and an instructor in New Testament Greek at Southern Baptist Seminary, Louisville.

Brown holds the bachelor of arts degree from North Texas State University, Denton, Texas, and the bachelor of divinity degree from Golden Gate Seminary. He earned the doctor of theology from Southern Seminary.

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Boyce School To Begin Aug. 26

Classes are scheduled to begin August 26 at the Boyce Bible School in Louisville. Approval for the new school was given by the Southern Baptist Convention meeting in Dallas in June.

The school, housed in the former facilities of the Carver School of Missions and Social Work, which was merged with Southern Seminary in 1963, is primarily aimed at providing a Bible-based, doctrinally-sound practical education for Baptist pastors who have not attended college or seminary, and will be focused on the needs of the pastor in his day-to-day responsibilities.

Allen W. Graves, Boyce School director, said, "We have tried to plan a program especially for those Southern Baptist pastors and those recently called to the ministry who have not had the chance to get college or seminary training."

The school is named for James P. Boyce, founder of The Southern Baptist



Graves

theological Seminary, who called for a "dual" approach to theological education, serving both college graduates and those of less formal training.

Boyce Bible School students will be able to choose from terms varying from one week to eight weeks in length. Both day and evening classes will be offered. The school will offer a diploma rather than a degree.

Each course will cost \$15, but ordained or licensed ministers serving Baptist churches may qualify for financial assistance. Church and secular employment in the Louisville area will also be available for many resident students.

Facilities at the school allow for overnight lodging of commuters and apartments for full-time students. Classrooms, offices, library, and chapel are located in the school complex at 2801 Lexington Road, Louisville.

The Boyce School is a Southern Baptist school controlled by trustees elected by the Southern Baptist Convention with a Board of Overseers comprised of 18 key Baptist leaders who are responsible for approving courses and teachers at the training center.

Every teacher in the Bible school

must agree with the 1963 Baptist Faith and Message statement adopted by the Southern Baptist Convention. The emphasis will be on Bible study, evangelism, missions, and church work.

"We are going to employ teachers who have warmth and concern for each student, plus a solid foundation in and a love for the Word of God and the work of the local church," Graves emphasized.

The session beginning August 26 will continue for eight weeks, concluding October 18. A second eight week session will begin October 21. A four week session will be held during January. A student may spend from two to sixteen hours in the classroom each week during the sessions.

Pastors in Ohio, Michigan, Indiana, Illinois, Kentucky, and Tennessee are all within commuting distance to the school. Graves said he wants to help pastors from these states, and other states as well, to take advantage of the unique opportunities for solid Bible study and Christian training which will be available at Louisville's Boyce Bible School.



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It's unbelievable!

If all of the people without Christ in the world were to line up single file at your front door, the line would reach completely around the world more than thirty times. And horror of horrors! This line would grow by twenty miles each day.

If you were to drive fifty miles an hour for ten hours a day, it would take you approximately four years and forty days to get to the end of this line of lost souls. And by the time you arrived at the end of the line, it would have grown another 30,000 miles more.

Jesus said that missions begin with you: "Ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." Your personal witness in mission support begins at your own front door and then reaches out to the world.

Operation One boldly challenges everyone of us to follow Jesus' command to take the good news of his coming to the entire world. Should we not be able to go personally, we are under the same orders to send others in our places. Either way, we are responsible for bearing witness of Christ to all men everywhere.

"Operation One: Our Key to Sharing His Love" is the 1974-75 Cooperative Program emphasis designed to lead the members of every Southern Baptist church to continually be aware of the mission needs of the world and to enable them to respond in a positive way. It is a challenge to churches to reflect this response by increasing their gifts through the Cooperative Program and by increasing associational mission giving.

Mission support and Cooperative Program giving go hand in hand enabling Southern Baptists to begin at their own front door with the proclamation of the gospel of Christ. Your increased support and commitment will make it all happen.