

*Western Recorder*

AUGUST 3, 1974



Continuing the examination of Cedarmore Baptist Assembly on its 25th anniversary this issue looks at Camp Rabro. See page 7 for story and photos of the Brotherhood and Royal Ambassador camp.

## Staff Changes

Larry L. Gilmore, a native of Paducah, has been called to serve as pastor of an Illinois Baptist church. The Georgetown College graduate recently received the master of divinity degree from Southwestern Baptist Seminary. He is married to the former Linda Harris of Murray. He has served as pastor of Mt. Olivet Baptist Church.

James A. Day has resigned as pastor of Columbus Baptist Church to accept the pastorate of Ballardville Baptist Church, Crestwood. A native of Livingston County, Day will enter Southern Seminary this fall. Ordained by the Oaklawn Baptist Church in Paducah, Day has served as director of evangelism of the West Kentucky Association.

The congregation of Third Baptist Church, Owensboro, has extended a call to H. Lee Webb, Jr., to serve as minister of music. He will begin his new duties on August 11.

Jerry L. Davis, pastor of Deep Creek Baptist Church near Harrodsburg, has resigned to accept the pastorate of the First Baptist Church of Gahanna, Ohio. His resignation will be effective August 5. Davis is a native of Ohio and came to Kentucky in 1969 when he enrolled at Campbellsville College. He is a graduate of that school and has attended Asbury Theological Seminary. He is currently serving as moderator of the Mercer Baptist Association.

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and has attended Asbury Theological Seminary. He is currently serving as moderator of the Mercer Baptist Association.

Richard Skidmore was recently called as pastor of the East Pittsburg Baptist Church, London. A senior at Clear Creek Baptist School, Skidmore is a native of Lincoln County. He is married to the former Sheila Ann Curtis.

Lee Mason has resigned the pastorate of First Baptist Church, Stearns, due to ill health. The 48 year old native of Kansas suffered a heart attack in 1971. He was later able to resume his ministry, but recurring heart problems have demanded full retirement.

After a period of rest Mason hopes to be able to do pulpit supply and interim work. His wife, Evelyn, teaches in the McCreary County High School.

Mary Elizabeth Smith, of Edmonton, is the new director of Sojourner, a missions recruitment program for high school students.

As a member of US-2, a two year missionary program for college graduates, Miss Smith, 21, will work out of the Atlanta, Georgia, offices of the Southern Baptist Home Mission Board.

A graduate of Georgetown College, Miss Smith majored in music education.

During her two years as a US-2er, she will recruit high school students for special mission projects during the summer and high school graduates for one year mission projects.

Daughter of Mr. and Mrs. Samuel Smith, she will work for the summer for the Atlanta Baptist Association and take over the Sojourner program in September.

Church Chuckles by CARTWRIGHT



"Batteries for a cordless electric shaver, please."

## DEVOTIONAL



John A. Sylvester, Jr.  
Pastor, Big Spring Baptist Church

### God's Wrath

God's wrath is man's self destruction. We modern men mingle right and wrong. Talk and forgiveness seem cheap. We see God as a bookkeeper. He bungles when he finds the name of one he favors.

God is no more a bad bookkeeper than he is an angry spiteful tyrant. We neglect the idea of God's wrath to our own loss. What is wrath?

God is love. He made man in order to share communion and fellowship with him. In love God respects man's freedom even when man destroys himself. God turns man over to himself. Man through selfishness and stupidity self destructs.

Romans 1:12-32 makes it very clear that God's wrath and his love are really one. The Father, who loves so much he gave, loves so much he will not take away.

We are free men not robots. If man chooses to play God he must live with the consequences.

A bird is made to fly, sing, nest and migrate. Man was made for communion and fellowship with God. For a bird hell is not to fly, sing, nest and migrate. For a man hell is to lose the one thing which gives life direction and fulness, fellowship and communion. Hell — man's separation from true life — is the last respect God's love pays for the freedom of man.

A pendulum goes as far right as left. Because man has the potential of heaven he is capable of creating hell for himself. Paul says it bluntly: Because men are such fools God has given them over to do the filthy things their hearts desire.

Jesus talked of the light of the world. He and his followers seek reconciliation of God and man. Many refuse to see the light. Those who close their eyes to God's love go blind. They self destruct.

Made to share the love of God, man destroys himself by denying that love.

## PASTORS

## IN

# Crises

John T. Wallace, Jr.  
Pastor, Parkway Baptist Church, Lexington

An arresting new concern has penetrated the editorial awareness of America's most popular religious paper. In the July issue of *Decision*, the editorial addressed to the International Congress on World Evangelism carries an unexpected appeal. Among the appropriate pleas for attention, one paragraph stands like a new lighthouse along a familiar shore. Its words lighten a long darkened area: "Encourage the brethren... during the days you spend in Lausanne, keep this thought at the top of your agenda: How can what you do there help a disheartened and dejected pastor or lay worker?" That these words should come from a paper promoting evangelism outside of the local church and independent of denominational control is most significant. It points to the emerging of a truth long ignored: the advance of Christendom is inseparable from the strength of the local church, and the effectiveness of the church cannot be disjoined from the welfare of the pastor.

Our own convention is quickening its attention to the general wellbeing of the pastor. But long neglect has developed a fissure within our denomination that is letting 1,000 pastors a year slip from our service. Our June issue of *Home Mission* carries an extensive discussion of the problems of today's pastor. Solutions for these problems are urgent yet so elusive because help must reach individual pastors isolated by varying circumstances.

On pages 32 and 33 of the June *Home Missions* magazine numerous approaches are mentioned for assisting the minister. That these are being developed is heartening. However, some pastors do not reach out easily for help. Others cannot travel very far in seeking counsel. Some men are afraid to venture into new environs; others lack the necessary money; some have lingering doubts about professional counselors and psychologically oriented programs. How can these men be assisted in crises which place sudden or sustained stresses upon them? How can they be encouraged right where they are to make some personal or professional change for the better?

The various concerns expressed for the pastor are not one-sided. The church is the other side of this coin of concern. Unless the churches have stable, effective pastors they cannot be strong and productive. Crushed pastors result in crippled churches. We need to develop more ways right now to strengthen the men who care for the churches.

It is out of my own experiences in frustration, loneliness, fear and struggle that I express my interest. This is also

to suggest an idea which may offer to some pastors a way to develop their own support systems right where they are. I believe they can.

A number of years ago, our church was in a crisis. It had been developing for two years. Although I was experienced, I faced stresses and problems I had never known before. I was doing my best, but I reached the point where frustration and fear were distorting every good judgment I tried to exercise.

I talked with a friend outside my church about the growing pressures. He said, "John, you need to talk with some people who can listen to you sympathetically and objectively, then evaluate how you might improve your approach to these problems."

"I know I need that kind of help," I replied irritably, "but who?"

"Who?" is the great abyss in which so many pastors fall in deepening loneliness and despair. "Who?" I knew that most of my members were too emotionally involved to be objective in facing the problem. I feared to bare my soul to my fellow pastors; however, the idea of gathering such an evaluating group offered the best answer despite my fears.

I then enlisted four friends, two ministers and two laymen. I told them exactly what I wanted to do and what I wanted from them in listening and in honest evaluation. After a two-hour meeting with them, I proceeded on a definite, planned approach to solving the problem. In time — and it did take time — the matter was resolved. The church and I then worked in a happier, growing relationship of service. This approach also gave me a personal reassurance of my own abilities and worth. It opened the possibilities of continuing to gather support when other needs arose. It provided the benefit of collective, objective thinking on the problem.

Since then, I have become aware that many pastors would gain from a support group in which they could share their burden with confidence. I know that special retreats such as the ones mentioned in *Home Mission* offer tremendous help to the participants. However, I believe that these retreats can be supplemented by pastors in their own immediate areas. Pastors can form their own support groups for emergency or sustained fellowship purposes. It isn't easy; it may be threatening; there are disappointments along the way, but the reward is sure.

For more than three years I have participated in several support groups with pastors and chaplains. These groups have differed in structure and purpose. Each has contributed to my own personal development and added to my skills in serving my church. Several things I learned in these may serve as guides to pastors who want to form their own support group.

First, don't wait for someone to come to you and diagnose your need and pick you up. You wouldn't like it if they did. You are a leader, so take the initiative. I sometimes suspect that a part of our loneliness is the result of our projecting our own weaknesses on others. We are sometimes deceptive and designing, judging and jealous, so we project those feelings on other people. That forces us into loneliness because we become afraid of others and also afraid of ourselves. At least it has been so with me at times.

To preserve our integrity we must venture to share our own humanity with others. It may be with only a few people, but do it! Reach out! Visit someone and tell him what you would like to try. Be willing to experience some rejections. Take a chance on missing what you leaped for, but take the leap from your loneliness.

We have all seen a squirrel jump from one high tree to another, aiming for a limb so far out of reach the leap looked like suicide. That happened one day in the park and the squirrel missed but landed, safe and unconcerned on a branch several feet lower. An old man on a bench said, "Funny, I've seen hundreds of 'em jump and miss like that, but I've never seen any hurt in trying." Then he chuckled. "I guess they've got to risk it if they don't want to spend their lives in one tree."

Second, be honest and open in your intent. Admit to your friend that you have needs and fears and feelings which you want to share. Chances are, he will admit to the same things and wish he had said it first.

Third, don't try to force a relationship. Some fellows just do not want a close relationship. Respect their attitude and give them the privilege of going their own way, but keep the gate of friendship open so they can turn in if someday they want such support.

Fourth, be explicit as to the nature of relationship to be sought in the group. Discuss and agree on its level of

(Continued on page 14)

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

Vol. 148 August 3, 1974 No. 29

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Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, P.O. Box 43401, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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*The Passing Of An Era*

The death of A. M. Vollmer on July 20 marked the passing of an era in Kentucky Baptist life. His tenure in office took him into the present era but observers of Kentucky Baptist life associate him with the period of W. C. Boone, Robert Pogue, R. T. Skinner, W. R. Curl, G. R. Pendergraph and others who gave their lives to the molding of Kentucky Baptists into a strong, cooperating denominational group. Our debt to these veterans will likely never be fully realized nor appreciated.

Dr. Vollmer was blessed with unusual abilities which he used fully for whatever ministry he was performing. His name will always be associated with the Kentucky Baptist Foundation but he was equally effective in the pastorate and other ministries of the church.

I have vivid recollections of my first impression of this servant of God. In the days when denominational leaders were used frequently for Baptist college chapel services Dr. Vollmer came to Georgetown College where I was a faculty member. Not all denominational speakers made much impressions on college students and faculty members but when Dr. Vollmer finished, I said to myself, "There's a man who has something to say and knows how to say it." The impression was the same every time I heard him.

Statistics are but one way to measure a man's ministry but by this standard few persons in Kentucky Baptist life, past or present, have come close to him. His personality was winsome and his presentation was persuasive. The birth and growth of the Kentucky Baptist Foundation as reported on page 2 of the July 20 issue of the *Western Recorder* attest to his ability to elicit the confidence of those with material possessions.

Dr. Vollmer was hardly my contemporary but his last days were my early days in denominational life. His example served as an inspiration during my struggling years and the impressions of one extended trip together visiting remote sections of Kentucky and West Virginia will never be forgotten. We talked of common personal problems and I still draw strength from those moments. We roomed together and most mornings when I awoke he was already reading the Scriptures and praying to God for the needed strength for another day.

Upon his retirement almost 10 years ago the Foundation directors wished for him another 70 years of grace and happiness in this life and peace eternal in the life to come. The wish for this life was not realized but eternal peace is now his. May we who survive him serve as faithfully on earth and be as deserving of heaven's reward.

*A Tall Tale Of Tall Corn*

Having been born and reared on a farm the love of fertile soil and the marvel of each seed producing after its kind will ever be with me. Sometimes I think I missed my calling when I surrendered to the gospel ministry instead of returning to the soil and farming. Many of my readers probably are more convinced I should have stuck to farming.

Roses and vegetables are my favorite hobby in spite of my reputation as a fisherman and hunter. I hope I am able to fish and hunt as long as I live but if I had to choose, my choice would be the garden instead of the stream.

There are always many denominational matters about which to editorialize but during dog days each summer there is a lag in denominational life as in other areas of man's activities. This is the time when one is tempted to put his mind into neutral and his

feelings into drive. I am more sentimental than intellectual in the first place and the temptation to feel instead of to think often overcomes me.

All this is but to prepare the readers of this column for a tall tale about the corn in my garden this year. It is purely accidental since I had no intention of producing anything but a roasting ear. But truth is often stranger than fiction and so in this case.

In addition to the varieties of corn I usually plant, I planted a brand this year sent me by my farming parents in south Georgia. It was a popular variety in the south until the corn blight plague several years ago. It is especially susceptible to blight but is known for its extreme hardness when dry and its delectable taste when used for roasting ears.

I had seen it in the fields and knew it grew tall but not how tall when used in a garden. No special

pains were taken to make it unusual. It had the usual application of 10-10-10 fertilizer when planted and a side dressing of nitrogen with the last plowing. Day after day I watched for a tassel but the stalks only grew taller and taller. Now that it has finally tasseled, some of it is 13½ feet high and still growing.

Now for the rest of the corn tale. Picking up the ways of Kentucky gardeners, I planted pole beans with the corn but apparently didn't give the corn enough head start. The beans came up and grew vigorously wrapping themselves tightly around the corn stalks. As the stalks began to reach for the heavens the bean vines were stretched and some actually were broken. At least that appears to be the explanation for the snapped bean vines entwined around the stalks. This may not be unusual but it is for my corn experience.

Doubters can see for themselves if they will come but don't request any seed. It is a hybrid variety and I am no corn breeder. Without trying I have succeeded in producing ears too high for corn hungry ground-hogs to reach. What remains to be seen is whether they can ride down the monster stalks as they do the corn I usually raise.

What is the moral to this tall corn tale? No special moral but a way to discover if a gardening Baptist editor has any credibility left.

I am no pantheist nor nature worshiper but it's easy to understand why those who never heard of Jesus Christ would find God in the amazing natural world. To look at a grain of corn and the stalk which comes from it a few weeks later and deny a Creator of divine intelligence is incomprehensible. For me the garden is a cathedral where at the touch of God the corn lifts its graceful blades toward heaven, the



succulent beans and tomatoes yield their lives to sustain man's life and the rose praises its Creator with incomparable fragrance and beauty. No wonder the Psalmist sang long ago, "... the earth is full of the goodness of the Lord." (Psalm 33:5)



DESIGNATED GIVING

Dear Editor:

I just read in the *Baptist Message* this week, as I have in other recent issues, that for the entire Convention the special designated gifts continue to exceed the gifts to the Cooperative Program. I think this should not be. Oh, I believe in offerings over and above the tithe, and I believe the local church should liberally support the Cooperative Program. I have seen it grow and thrive from 1925 to date, and am convinced there is no better way to support the work. Surely the Lord has blessed it.

Our small rural Baptist church is not rich in money, but we do contribute liberally to the Lottie Moon and Annie Armstrong offerings and others. But they do not nearly reach the total of our undesignated tithes and offerings. While I am satisfied with our local

church in this regard, there is concern that the Cooperative Program should receive greater promotion Convention-wide, and not be second to the "specials."

Maplewood, La. Murphy Davis

NAME CHANGE

Dear Editor:

A considerable number of letters to the editors, and other expressions concerning the proposed changing of the name of the Southern Baptist Convention, seem to imply that such action would constitute disloyalty to the past.

This attitude I feel to be unrealistic. Our roots are in the past, but, as Christians, our chief loyalty must be to the leadership of the Holy Spirit of God as He directs us day by day and in the years that lie ahead. There seems to be no contradiction in a proper loyalty to the past and an earnest prayer for

God's leadership in the future. This tension must always be in the lives of people who stand upon the foundation laid in the past, but who, with eyes of faith fixed upon the Living God, seek to follow as His Spirit leads ever onward.

Such tension must have been in the heart of my grandfather who fought in the war between the states, but who freed the few slaves whom he "owned" before the war began.

I also believe that there are practical reasons for seeking a name that will take recognition of the fact that we are now a convention with Baptist churches and associations in every state of the nation. To choose an appropriate name which is in harmony with this fact would not only encourage these groups, but would also be more representative of the convention which we have become to be.

I personally am pleased with the committee appointed by the convention meeting in Dallas in June to bring, among other matters, a recommendation concerning this long-debated matter. I am also mailing its chairman a copy of this letter.

Atlanta, Ga. Durward V. Cason

## Bible Topic At Largest Youth Week

It seemed appropriate that during its silver anniversary Cedarmore Baptist Assembly should host the largest group in its history for the annual Kentucky Baptist Convention Youth Week held recently.

Over 270 youth representing 17 churches made the journey to Cedarmore to participate in the program focusing on the Bible and its meaning for youth in today's world.

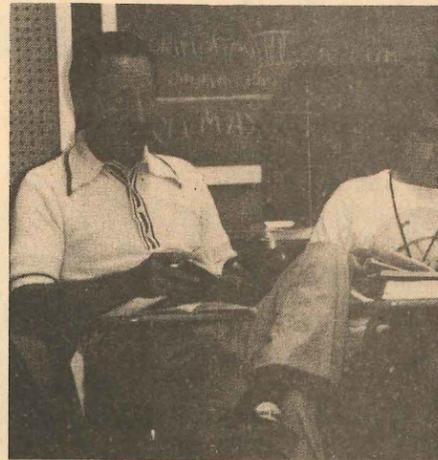
Forrest R. Sawyer, KBC brotherhood department director and conference leader this year, explained the program selection as "our dead-level best to keep pointing these kids in the direction of the Bible as God's Word for them."

Reacting to the large number of participants in the youth week, Sawyer said, "there ought to be at least two weeks of this instead of one. The conference groups are too large when this many youth are here at the same time."

Arlis Hinson, manager of the camp, concurred with Sawyer and added that the number of youth necessitated dividing them in two groups to eat meals because the dining hall would not seat them all at once.

During conference periods each morning the young people examined their devotional life, witness and the romance of Christian living.

Conference leaders for the week included Fred Roth, director of guidance services and professor of religion at Cumberland College; David Jester, academic vice president of Campbellsville College; Steve Cook, church relations and admissions counselor at Georgetown College; and Gilbert Guffin, dean of religion at Samford University in Alabama.



Fred Roth, director of guidance services and professor of religion at Cumberland College, led a morning conference for the youth examining how they could best study, share, live the Word of God.

Evening worship services and campfire devotionals were conducted by Chester Swor, former dean of men at Mississippi College; Scott Cook, a recent graduate of Mississippi College and co-author of a book with Swor; Doug Crawley, minister of music at an Indiana church; and Guffin.

Afternoons during the week were scheduled for recreational opportunities. The young people took advantage of Cedarmore's facilities including swimming, boating, volleyball, tennis and softball.

Discussion is now underway for future Youth Week activities to be under the direction of John Carney, recently named KBC youth consultant.



Dave Foreman, left, public relations director of Campbellsville College, discusses the college with a potential student in the Boone Lodge dining room. Foreman used the above display to acquaint youth nearing a decision about college with programs offered by Campbellsville.



Though it must battle to overcome the pollution that attends a population of six million and undergo constant face change necessary to keep a 400 year old city reasonably up to date, Rio de Janeiro is undoubtedly the most picturesque setting I have ever seen. Its harbor forms an unbelievable vista from the top of Sugar Loaf Mountain or Corcovado, whichever point of view one prefers.

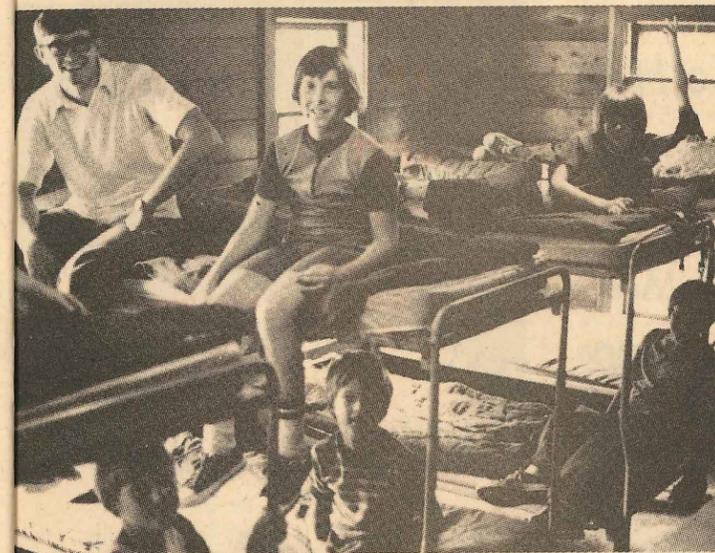
Southern Baptist mission effort in the huge land of Brazil is divided into three parts and employs 281 missionaries. Since beginning there in 1881 our work has grown to about 2,600 churches, with nearly 400,000 members and 1,800 national pastors. The program ranges from primitive circumstances in Amazon Jungle areas to highly developed work in some of the populous areas.

In a country like this where a strong Baptist convention has come into being, our own missionary service has tended to become rather more specialized. Many of our people teach in seminaries and other schools, many serve in the Brazil mission publishing house which is our largest one.

The vice president of their convention told me that our missionaries, performing largely special leadership and guidance work in Brazil, constitute a stabilizing influence on Baptist life there and make it possible for Brazilian pastors and leaders to spend their main thrust and effort in evangelism and expansion. He pled the importance for Southern Baptists to continue there saying, "let not the teacher turn loose of the pupil too early."

I preached at the Maduerra Baptist Church which seated perhaps 700 people and was packed. I heard one of the finest choirs you could expect to find anywhere. Its Brazilian pastor was Juan Carlos Keidann, a full graduate (PhD) from our Southern Seminary here in Louisville. The people present ranged from the lightest white coloring to the blackest skin, and all shades in between. There was no apparent consciousness of racial identity, just Christians at worship. It was beautiful. As one might expect in such atmosphere, a mighty revival is sweeping Baptist life in Brazil.

The Cooperative Program supports all of our Baptist work throughout the world, including Brazil.



Younger campers reside in cabins (right), which are more spacious than covered wagons. Counselor Craig Shoulders (left, of Campbellsville College and Victory Baptist Church, Providence), chats with his campers inside.



Rabro camp director Calvin Fields breathes a sigh of relief from his quarters as another day has passed.

## Camp Rabro Grows At Cedarmore

Dotting the ridge on the far side of Dragon Lake are the facilities of Camp Rabro, the state camp for boys programmed by the Kentucky Baptist Convention Brotherhood department.

A new dining hall, part of the recently completed expansion project, dominates the landscape. Other buildings include an administrative building, three cabins, 14 dormitory wagons and one bath wagon.

The dining hall will accommodate

200 persons, the camp's projected capacity. It was constructed for possible partitioning into 12 foot square rooms should a redistribution of space become necessary.

A large balcony provides space for chapter meetings as well as seats for outdoor movies and other events.

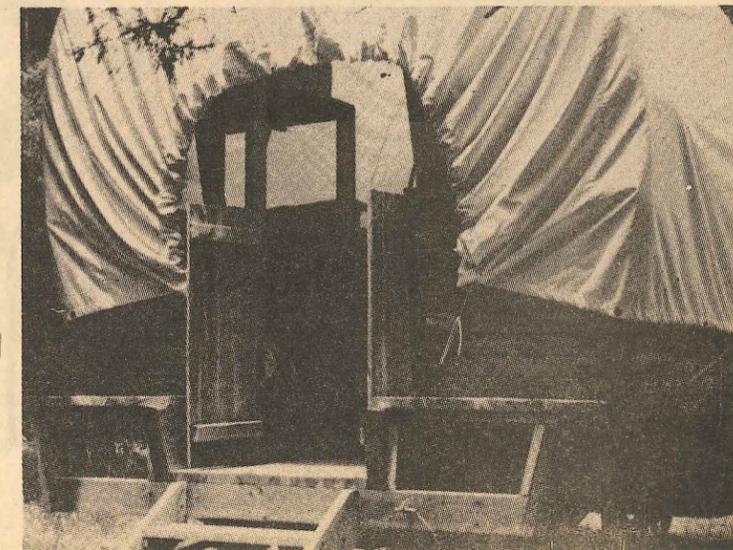
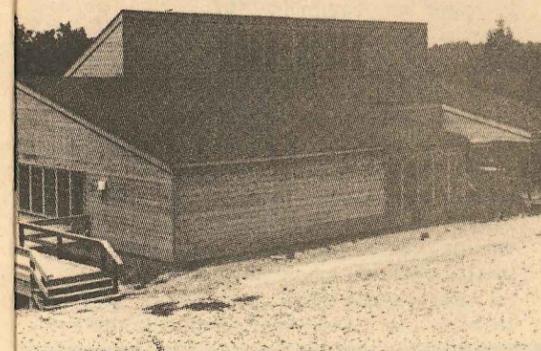
Underneath the building is an enclosed storage room and a large fenced storage area.

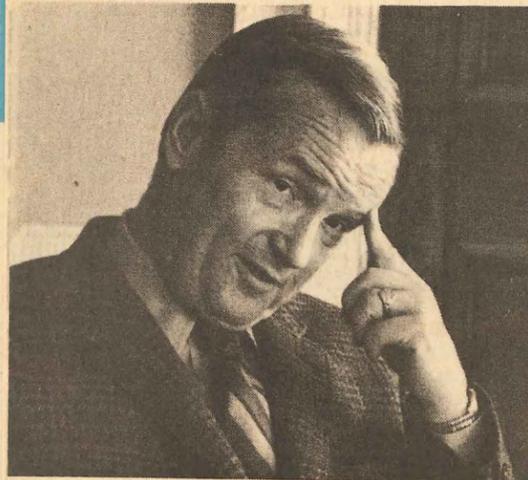
The administration building was first constructed in 1964. During the expansion project it was remodeled for administrative purposes. It now houses the office of camp director Calvin Fields, six staff bedrooms, counselors' meeting room, an infirmary and isolation unit, a kitchenette with washer and dryer, a canteen and an equipment room.

Younger campers are housed in Rabro's three cabins. Each is equipped with six bunk beds, a chapter meeting area, bath facilities and a front porch.



Older campers stay in covered wagons (right), while they eat in the new modern dining facility (left). Above left, Mike Campbell (Arcade Baptist Church) teaches beginners to swim.





McCall

## Kentucky To Host BWA Executive

### Committee To Meet At Southern Seminary

By Larry High

Southern Baptists will be represented by no less than 14 members of the Baptist World Alliance executive committee when it meets in annual session at Southern Baptist Seminary August 5-9.

Two executive committee members representing the Southern Baptist Convention are Kentuckians. Wayne Dehoney, pastor of Walnut Street Baptist Church, Louisville, has been a member of the committee for the past decade. Duke McCall, president of the host seminary, has been a SBC delegate since 1947.

The committee is the decision making branch of the Alliance, according to McCall. "The larger body, meeting only once every five years is dependent on the executive committee report to know what the problems are and to have the expertise to forge an answer to the problem. So the executive committee deals with problems."

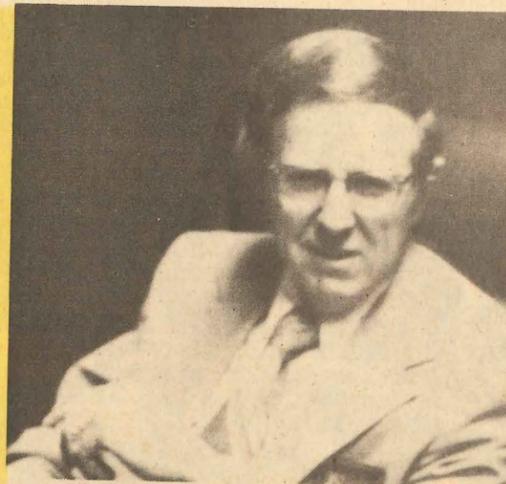
One of the problems the group will face when it meets here will be the program for the 1975 Baptist World Alliance Congress in Stockholm, Sweden.

Members will hear a report from its program committee concerning a proposed agenda for the session.

Looking forward to the meeting both men said another major concern of this year's gathering will be a discussion of decentralization and internationalization of the Alliance.

McCall explained that instead of having offices only in London and Washington, D.C., there is a move to establish BWA regional offices throughout the world.

Dehoney emphasized the "practical side" of any executive committee decision would involve a matter of finances. He portrayed the BWA as heavily dependent upon the Southern Baptist Convention for monetary assistance. "Even now," the former SBC president said, "Southern Baptists carry a major load of financing the programs of the Baptist World Alliance."



Dehoney

religious freedom and human rights, understanding doctrine, and missions and evangelism.

Dehoney explained executive committee members are elected or appointed by the Baptist body they are affiliated with to serve a five-year term on the body.

He added the Alliance may invite other Baptists with specialized knowledge or skills to serve with the committee when such help is needed. When this occurs the procedure is referred to as "co-opting."

Southern Baptist representatives are nominated by the convention's committee on boards and elected by the convention, according to McCall.

Most countries are allowed one rep-

Both Kentuckians classified the executive board operation as a "United Nations in miniature," but insisted it exercises no authoritative control over any Baptist body.

They viewed the Alliance as a voluntary organization formed for the promotion of fellowship and cooperation among all Baptists.

The executive committee and the BWA are prepared to offer counsel and advice to groups concerning programs but with the consideration not to interfere with the group, they explained.

While in Louisville the executive committee will hear reports of four study commissions, comprised of more than 100 members from several countries. The commissions are responsible to help Baptists plan for Bible study,



## Kentucky Baptist Paper played Role In BWA Beginnings

When the executive committee of the Baptist World Alliance meets in Louisville it will in a sense be returning to the city of its conception.

The *Encyclopedia of Southern Baptists, Volume 1* (Broadman Press, 1958), credits *The Baptist Argus*, a former publication of the seminary, with promoting the organization of a world-wide Baptist fellowship. Its editor, J. N. Prestridge, was pastor of First Baptist Church, Williamsburg, when the weekly paper was begun in 1897.

M. P. Hunt, pastor of Twenty-second and Walnut Street Baptist Church of Louisville, served as assistant editor of the paper which merged with *Western Recorder* in 1919.

*The Baptist World Alliance, Its Beginning*, a booklet written by Prestridge's wife in 1939, quotes the editor as writing, "The *Argus* was the first paper in the world to advocate the gathering of the world's Baptists, and it was through the paper's news and editorial

representative on the committee but the seminary president said, "they do weigh it in the case of the larger Baptist bodies, so the Southern Baptist Convention, the American Baptist Convention, the Canadians, British, Germans, Russians all have more than one.

"I think they just kind of looked at it and said well this is about right. You get four, you get ten, you get three and they agreed to it at some-time," he added.

While the 125 executive members are in Kentucky many will travel to area churches to participate in worship services.

Thirty KBC congregations have requested Alliance leaders to fill their pulpits while they are here.

McCall gave Kentucky Baptists a pat on the back for their cooperation and generous response to "my appeal not only to invite them but be a little more generous with the honorarium than they usually are and see it as a kind of investment in Baptist world fellowship."

When the delegates visit Kentucky Baptist churches Dehoney said he hopes they can see Southern Baptists in action.

He explained many Baptist groups harbor "serious misconceptions" about Southern Baptists and are particularly vocal about a lack of social concern.

Dehoney said he believes when they see some of the ministries to senior citizens, young people, blacks, inner-city residents and others the delegates

will better understand Southern Baptists.

Members of the Russian delegation will visit Walnut Street to participate in worship services through preaching and singing. A group of the visitors will sing in English for the congregation

## Thomason Elected BSSB Vice-President

W. O. Thomason, co-author of three books and former editor of *Living with Children*, was elected executive vice president of the Southern Baptist Sunday School Board at the board's annual meeting at Glorieta Baptist Conference Center.

Thomason, who presently is serving as director of the book store division, will succeed J. M. Crowe who is retiring effective February, 1975. Thomason will work under Grady Cothen, president-elect of the board who will succeed James L. Sullivan, also retiring in February.

In other action, the board elected William S. Graham, former book store manager at Southern Seminary and current manager of the eastern stores division, to succeed Thomason as book store division head.

Thomason, 51, who has been with the Sunday School Board since 1958,

and the church choir will respond with selections sung in Russian, according to Gene Sutherland, minister of music.

Other activities slated for the visiting delegates include a watermelon cutting party, ice-cream social, and a dinner consisting of southern food at Walnut Street Baptist Church.

was editor of *Living with Children* for 13 years. The magazine is an organ of the board's education division. Prior to his work with the board, Thomason spent nine years as a minister of education in Texas, Oklahoma and Tennessee churches.

A native of Birmingham, Thomason attended Samford University, Texas College of Arts and Industries before graduating from Auburn University.

He also holds the master and doctor of religious education degrees from Southwestern Baptist Theological Seminary. He was co-author of *The Life Givers, A Dynamic Church and A Church Organized and Functioning*.

In other action, the board approved a \$59,586,000 budget for the coming fiscal year — a 13.8 percent increase over the 1973-74 budget — and voted to eliminate individual discounts at Baptist book stores, except in seminary stores and on church library and quantity purchases.



Thomason



Graham



SECOND OF THREE — Georgetown College president Robert L. Mills, left, recently accepted the second of three \$2,000 checks as part of an unrestricted grant from Texaco, Inc. J. G. Curry, district sales manager for Texaco, makes the presentation as part of the company's program of Aid to Education.

## WMU Leadership Conference Set

Missionaries to be featured at the annual Women's Missionary Union state leadership conference at Cedarmore Baptist Assembly this year will include Alex and Charleta Garner. They are on furlough from Argentina at the present.

Miss Kathryn Jasper, executive secretary of the Kentucky Baptist WMU department, visited the Garners last year while on a mission tour through Argentina.

Two identical conferences will be conducted by the department this year, both at Cedarmore.

The first, August 20-22, is scheduled for people preferring to attend during the week and for others who can only

attend a weekend session, another is scheduled for August 23-25.

Both conferences will begin with the evening meal at 6:00 at which Miss Adrienne Bonham, director of the WMU Adult Division of the Southern Baptist Convention, and author of the recently published *Yes: A Woman's View of Mission Support*, will interpret the theme, "Show and Tell His Love."

Miss Beckie Arnett, often an Acteen conference leader at Ridgecrest Baptist Conference Center in North Carolina, will also address the conference. She is a high school teacher in Illinois where she also directs the Girls in Action and Acteen state camps.

The first evening's program will be a Cooperative Program Party celebrating the 50th anniversary of the Cooperative Program. The highlight of the party will be the premiere of a drama written by Ginnybeth Hume, a University of Louisville student and member of the staff of Cedar Crest. The activities of the evening are planned as a model of what can be done in the church to promote interest in giving through the Cooperative Program.

Conferences beginning at 9:45 a.m. will be held on Wednesday and Saturday for all WMU elected officers and leaders. These conferences and the leaders are:

WMU directors, Mrs. William Ellis, Shelbyville; Enlistment and enlargement directors, Kathryn Jasper, Middletown; Mission action directors, Mrs. Ben Cox, Versailles; Baptist Women presidents and directors, Rosa Fiechter, Louisville, and Adrienne Bonham, Birmingham, Alabama; BYW presidents and directors, Mrs. Wendell Romans, Mt. Washington, and Wanda Carpenter, Louisville;

Mission study chairmen, Mrs. Elwin Brock, Louisville; Mission action chairmen, Mrs. Eugene Miller, Owensboro; Mission support chairmen, Mrs. Ray Mullendore, Bowling Green; Acteen leaders and directors, Becky Arnett, McLeansboro, Illinois; Girls in Action directors, Brenda Gloff, Winchester; and Mission Friends directors, leaders and teachers, Jan Everett, Louisville.

Wednesday and Saturday evening G. Allen West, executive director of Long Run Baptist Association, will speak introducing "Love Thy Neighbor," a family mission action and churchwide mission action endeavor.

Following will be conferences designed to train in areas in which families may be involved in Mission Action. These are ministry to the military, internationals, aging, economically deprived, resort areas, and children.

A "cafeteria" of "how to" choices will be offered on Thursday and Saturday mornings to meet specific needs from which participants may choose: Among these are "How to": Plan a GA Missions Fair, Promote the Cooperative Program, Publicize, Promote "Love Thy Neighbor," Teach the Home and Foreign Mission Graded Series books, and Enlist for Missions.

All WMU leaders and potential leaders are urged to take advantage of these two days of training and inspiration. A reservation fee of \$3.00 should be sent as soon as possible to assure accommodations at Cedarmore.

A nursery will be provided throughout the conference. Reservations for all children must be made in order that proper provision can be made for them.

## Literacy To Be Workshop Topic

A surprising number of people in all areas of Kentucky cannot read. One out of twelve is a functional illiterate.

With a few hours of training, concerned members of Kentucky churches can teach many of these to read and write. Life then would take on a different perspective. The Bible could be read, a better job could be secured and directions could be understood.

Miss Ann Griffin, accountant for Kentucky WMU and a certified literacy instructor, will conduct a Literacy Workshop at Ce-

darmore August 20-22 to teach those interested in helping people learn to read.

This workshop will be held during the first Leadership Conference only, Tuesday-Thursday.

In order to get in the required time, the Literacy Workshop must begin at 1:00 p.m. instead of with the evening meal as does the rest of the conference. Those enrolled in the workshop will attend the general sessions with everybody but not be able to participate in the other small group conferences.

## Baptists Move Into Closed Area

For the first time in over 13 years the Carmona area near Luanda, Angola, is open to evangelistic work.

Since March 15, 1961, when an independent Baptist mission was closed, any gathering of 20 or more was prohibited. The people of the area had hoped for the reopening when promised that a Portuguese pastor would be allowed to preach. A Portuguese pastor and his family arrived from Lisbon but stayed only one week.

Harrison H. Pike, Southern Baptist missionary, decided the only thing to do was to visit the governor of the district. He proposed that work be opened again, asking if he could visit each month to direct the work in that area. Permission was granted.

The new church, which was to meet in the house originally secured for the pastor, began services on a Sunday, with a national preacher and 80 people

present. The next Sunday 180 people attended and the following week 237 came.

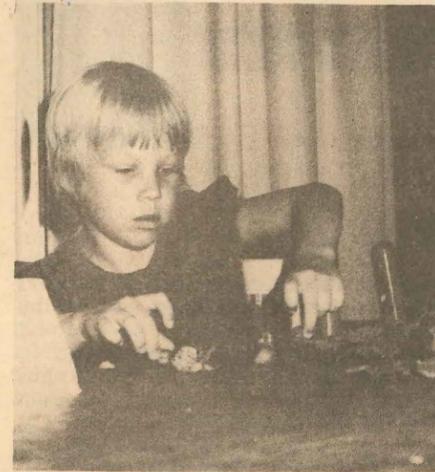
Pike spent his first week there visiting the Portuguese authorities in the surrounding counties and visiting the villages.

"I literally preached to tens of thousands during the week," Pike said. "At least once a day I preached to crowds of over 1,000 in villages. My hand ached from shaking hands."

Pike continued, "Sunday, I baptized, with over 1,000 present. Picture a little creek winding between hills covered with giant trees, with coffee trees planted in the shade and a crowd of this size lining the banks, up the hillside and high in the trees."

Pike will return to the area one week each month to direct the Christians carrying on the work there. (BP)

## Mothers - Daughters Meet In Nature Setting



Collecting specimens for a nature scrapbook kept many of the girls occupied with interest during the camp.



Games were also a large part of the camp. The participants were urged to team up with a new friend in this one.



After a hard day at the camp mealtime was a welcome activity for the girls and their mothers. Cedar Crest staff members serve the food to the hungry campers.

Cedar Crest, the Women's Missionary Union camp at Cedarmore Baptist Assembly was the scene recently of the first mother-daughter overnight camp sponsored by the Girls in Action and Mission Friends divisions of the WMU department.

Eighty-one mothers and daughters sampled the camp by spending the night in wood cabins and participating in camp activities.

Jan Everett, director of Kentucky Baptist Girls in Action and Mission Friends, explained the overnight camp was provided and designed for girls too young to attend week-long camps at Cedar Crest.

Miss Everett said the purpose of the excursion was to provide an opportunity to help girls and their mothers develop an awareness of and to realize the purpose of Girls in Action and Mission Friends.

While the girls were involved in unit activities with their counselors Miss Everett led the mothers in Bible study and discussions of methods of involvement for Christian action in their communities.

Activities at the weekend camp included swimming, crafts, recreation, Bible study, vespers, campfires and home and foreign mission study.

Suthell Walker, director of the Mission Center in Lexington, led the girls in discussions of home mission avenues while Lyla Blakeslee, a former journeyman to the Philippines, led in foreign mission study.

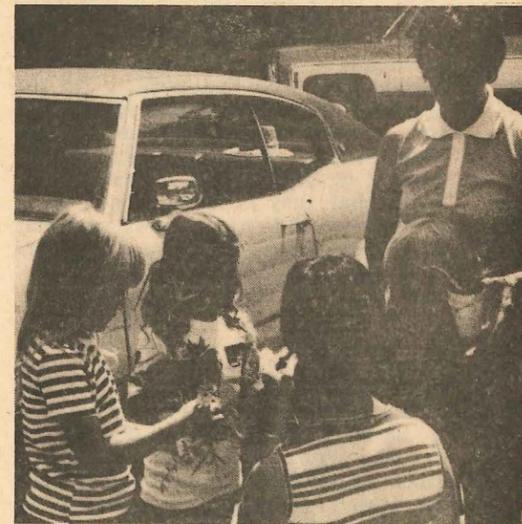
Miss Everett said the camp atmosphere provided an opportunity for a mother and daughter to gain an awareness of themselves and God in a nature setting.

Mothers and daughters were provided with time to talk by themselves in the woods surrounding the camp.

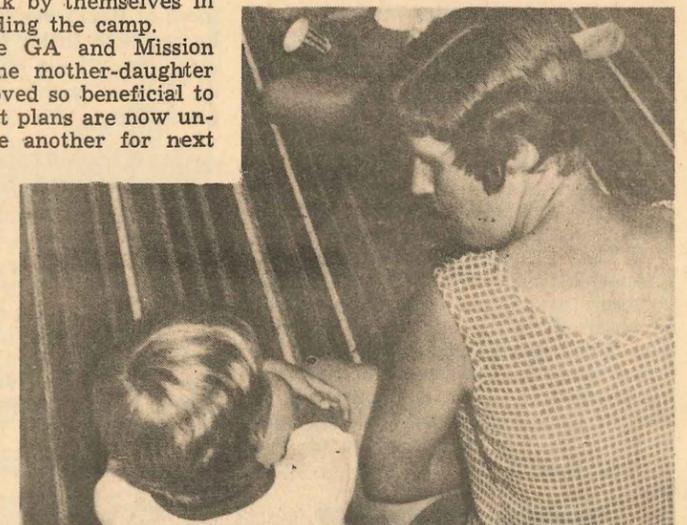
According to the GA and Mission Friends director, the mother-daughter overnight camp proved so beneficial to the participants that plans are now underway to schedule another for next summer.



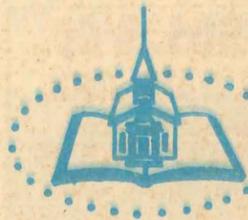
Lyla Blakeslee, a former journeyman, shared her experiences in the Philippines with the girls.



Jan Everett, kneeling, inspects the plants and vegetation collected by some of the girls and a mother.



A mother and her daughter were given much free time in order for them to grow closer together. Much of the growing was the result of just talking with one another.



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 11, 1974)



### LIFE AND WORK SERIES

## Gaining Insight Through Worship

### Concern, Psalm 73:1-5

Asaph, the writer of this Psalm, was bewildered and greatly concerned about a problem which has plagued people through the centuries, namely, the manner in which they think God is governing the world in which they live. The seeming prosperity of the wicked disturbed Asaph greatly. He saw many who were ignoring God completely, and who had little or no respect for the rights of others, and yet they seemed to be prospering. Asaph heard some of the wicked laughing and jeering at sacred things and yet he noted that they occupied positions of prominence and enjoyed great material prosperity. After observing the righteous suffering and the wicked prospering, Asaph wrestled with the problem of how that could be in a world controlled by God. He was perplexed and grieved when he saw the wicked spared from many afflictions to which the righteous were subjected. Consequently, he raised the question, "What is the use of trying to live a godly life?" The more he thought along this line, the more he yielded to the temptation to pity himself, to be envious of those who had prospered and escaped affliction and hardship, and to become embittered.

### Confusion, Psalm 73:13-14

In his confusion about what he considered to be the unfairness or injustice of God in His dealings with people, Asaph became very resentful of the seeming prosperity of the wicked. He questioned the wisdom of living decently and obediently when the glittering rewards appeared to be going to the unprincipled and unscrupulous.

As the Psalmist reflected on the difference in the results derived from his personal experience and those which he observed in the experience of those who lived in a wicked manner, he found himself on the verge of renouncing his faith in God and acknowledging that his efforts to please God had been in vain. He was at the point of concluding that it did not pay to serve God.

### Conviction, Psalm 73:16-17

Asaph's concern for others kept him from expressing his doubts in their presence lest he might undermine their

faith and thereby do them an irreparable injury. Instead of expressing his thoughts to others and causing some of them to yield to the temptation to doubt the justice of God, the Psalmist went into the sanctuary and considered his problem in the presence of God. In the quietness of the sanctuary he thought things through prayerfully, was set right in his thinking, and was given a clear understanding of the correct solution of his problems. He learned the importance of looking beyond appearances and seeing the realities. He learned that the rule of God was right and best, and that the prosperity of the wicked was not all that it appeared to be. Asaph was deeply grieved that anything had ever caused him to doubt the goodness of God or to question His justice.

### Confession, Psalm 73:23-25

Asaph's problem had been created by

### INTERNATIONAL SERIES

## Christ Above All

### Colossians 1:15-27

In these verses we have the most comprehensive and exhaustive statement of Paul's evaluation of Christ that he recorded in his epistles. He made it clear that Christ must never be placed on a level with even the greatest of earth. He is the Great Unlike. Those who have wrong views with reference to the person, position, and power of Christ will have wrong opinions about everything else, in the heavens above and on the earth beneath. Paul's assertion about Christ's supremacy or preeminence fills us with an overwhelming sense of the majesty and glory of our Saviour and Lord. One enjoys a new throb of assurance and satisfaction when he reads Paul's recognition of Christ as the visible representation of the invisible God. Truly, Christ is the correct answer to humanity's cry, "What is God like?" As He went about blessing the children, feeding the hungry, healing the sick, comforting the heartbroken, lifting the fallen, quickening the dead, and saving the lost, by His actions He was saying, "God is like

his own watching of others and majoring on the material things around him, instead of keeping his eyes on God and those which were of eternal value. In the sanctuary he gained a new insight into the purpose and the will of God. Out of his meditation and worship there came to him a real awareness that he had not shown any more wisdom than a beast that behaved instinctively. He readily confessed his ignorance and folly in questioning the love of God. After God convinced him of his stupidity, Asaph was amazed that he had ever arrived at the conclusion which he had reached, and came to a new realization of God's amazing grace.

The Psalmist acknowledged that God was guiding him with His counsel, that He would continue to do so throughout his earthly life, after which He would receive him into glory. ■

this. He that hath seen me hath seen the Father."

Unfortunately there were some false teachers disseminating among the Colossian Christians the teaching that Jesus Christ was only one spiritual authority among others, and, therefore, He was not adequate for a full salvation. Paul contradicted their teaching and preached that Christ was sufficient for the needs of any and every sinner. Since the word "image" implies representation and manifestation, Paul taught that Christ was and is the perfect representation of God. As the first-born occupied a position of special honor in the family, so Christ, Who is here given the title of firstborn, is entitled to the position of rank, dignity, and supremacy. Paul here delineated the place of Christ in different spheres. He said that:

1. Christ was above all in creation. Verses 16-17.

Before, in, and after creation Christ was preeminent. He was first in the purpose, the promotion, the power, and the preservation of all creation. Out of nothing Christ created all that is. John

1:3 tells us that "All things were made by him; and without him was not anything made that was made." "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Thus, one can readily see that Christ was and is above all in power. Therefore, He should have the preeminence in all the universe.

Not only did Christ originate all things, but He is also the sustainer and controller of the universe which He brought into being. In Him alone all things find their orderly arrangement. In Him all things cohere or hold together. Apart from Him society itself is characterized by division, but in and through Him it is characterized by harmony.

2. Christ is above all in the church. 1:18-20.

"And he is the head of the body, the church." All that the head is to the human body, Christ is to the church. Because He is the mighty source of its life, the bond of its fellowship, and the One for Whom it bears witness, He must be given His rightful place of preeminence in all its activities.

3. Christ should be above all in the lives of Christians. 1:21-23.

Some give Christ a place, others give Him prominence, and still others give Him the preeminence in their lives. Those who give Him place admit Him in order to obtain the gifts which He brings, without which they would be greatly impoverished. Such is nothing but refined selfishness. Those who give Him prominence engage in His service, but in reality their lives are self-controlled. Those who place Him above all else yield all they are and have to His rule, submit everything to His direction, and seek to add to His glory.

4. Christ was above all in Paul's ministry. 1:24-27.

Appreciative of his privilege of serving Christ, and having a genuine love for Christians, Paul declared that he rejoiced in his sufferings on their behalf. He rejoiced in the midst of his sufferings because they were endured for the benefit of his fellow-believers and for the glory of Christ. Paul rejoiced in the realization that his hardships and sufferings were helping to advance the cause of Christ and to bring glory to God. Paul encountered opposition and hostility, and had to suffer in order to proclaim the gospel to the unsaved, and to instruct and edify the saved.

Paul rejoiced in having the opportunity and the ability to proclaim that Christ had come to dwell in the heart of each believer in Him. He gladly stressed the mystery of "Christ in you, the hope of glory." □

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# Crises

(Continued from page 3)

commitment. It may be just a fellowship luncheon to chat and share on a casual level. Another circle of pastors may involve an intense communication of deep needs of a private and professional nature. Define the relationship or someone will feel either frustrated or threatened.

Another thing; if keeping confidence within the group is part of the contract, keep that trust! We all know the feeling of alarm and aloneness when someone treats a confidence carelessly. We keep the confidence of our parishioners who counsel with us; we should do as much for our brothers in the ministry.

This next guide may be the most difficult to effect. When a group is formed

for purposes other than casual fellowship, it should have someone to be a convener or overseer. This person is not to "run the show," but rather is to be a participating referee, keeping the group moving within the lines it has defined for itself.

Finally, regarding the size of the group; it shouldn't be very large, certainly not more than twelve. A very small group can be tremendously stimulating and supportive to each member. So, seek a compatible few who are willing to give themselves to each other in a continuing supportive relationship.

Sometimes a pastor arrives at the cross roads of a crisis so unexpectedly that he has no opportunity to get the help of a normal support group. Because I have been there alone, I am forming an emergency, task oriented group for pastors in the Lexington area.

This emergency task group will not take the place of a support group which I have suggested. Instead it will give limited counsel to any man who might wish this type encouragement. I also commend this simple idea to others for their own area. The strengthening of the ministry is an immediate need. This is an idea; I trust more and better will be developed. Let's join hands and heads and hearts to hold up the men who seek to lift up Christ to the people. ■

## Final 1974 'Rec Lab' Oct. 24-30 At Ridgecrest

The church recreation department of the Southern Baptist Sunday School Board will conduct its final "rec lab" of 1974 at Ridgecrest Baptist Conference Center, October 24-30.

The last of three labs planned this year, the Ridgecrest "rec lab" will feature Jess Moody, pastor of the First Baptist Church, West Palm Beach, Florida, as the spiritual enrichment leader. Joe Helms, minister of music and youth at Sheridan Hills Baptist Church, Hollywood, Florida, will serve as song leader.

"The 'rec labs' are designed for paid church staff members and denominational leaders," Ray Conner, secretary of the church recreation department, said. "Conferences during the labs are planned to give in-depth study to most areas of recreation and related subjects.

Application for registration for the Ridgecrest "rec lab" should be made in advance. Registration forms may be obtained by writing to R. Maines Rawls, Church Recreation Department, Sunday School Board of the Southern Baptist Convention, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

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WESTERN RECORDER

# People And Places

The development and public relations departments at Southern Seminary, headed by Wesley M. Patillo, recently received a pat on the back as Southern Seminary was named one of the top ten colleges and graduate schools in America in the growth of alumni financial support over the past four years. The award, one of 10 presented by the United States Steel Foundation, was given on the basis of "exceptional sustained performance in annual giving." During the period covered, the seminary's alumni fund grew from \$16,889 to \$59,812.

The fund drive for the relocation of Mid-Century Baptist Bible College in Mayfield has neared its goal of \$40,000 with two recent contribution efforts by churches. West End Baptist Church of Paducah (West Union Association) was successful in raising \$1,164.65, while Beulah Baptist Church of West Kentucky Association raised \$500.

New Harmony Baptist Church of Bremen (Muhlenberg Association) has licensed Bernie Sallee and Winslow Stovall, both of Greenville, to the Christian ministry. Sallee is the son of Mr. and Mrs. Bernice Sallee of Bremen. Stovall is the son of Mr. and Mrs. Batzel Stovall of Greenville. Danny Saunders is pastor of the church.

First Baptist Church, Russellville, has announced plans for the erection of a building to house the church's Seventh Street Mission in Russellville. The new structure will be located adjacent to the present mission site.

Brazilia Spencer, an employee of the housekeeping department at Kentucky Baptist Hospital in Louisville for 20 years, recently announced his retirement effective June 17, 1974. The hospital honored Spencer with a reception and farewell party June 1, and presented him a watch.

Kay Mackey of Whitesburg has written a feature article for the July issue of *Discovery*, the convention magazine for Girls in Action. The article is a first-person look at the Cooperative Program and is entitled "I am the Cooperative Program." It appears in the missions adventure section of the magazine.

Jack Yelvington, pastor of Morning-side Baptist Church of Louisville, shot a respectable 81 to win the fourth annual Campbellsville Pastors Golf Tournament at Campbellsville Country Club recently. Yelvington's nine over par score was one better than Ronnie Moore's 82. Moore is pastor of Louis-

ville's Bashford Manor Baptist Church. Other leaders in the competition were R. D. Baker of Morehead Baptist Church, Bill Wright of Radcliff Baptist Church, George Welch and Jerry Howerton, both of Highland Park First Baptist Church, and Don Randolph and Jack Morgenson of Green Acres Baptist Church.

Selected Kentucky Baptist pastors will consider "Worship on Sunday Night" in an overnight conference at Cedar-moore on October 28-29, 1974. The conference is sponsored by the church training department of the Kentucky Baptist Convention under the direction of James Whaley. Visiting conference leaders will include Ernest Mosley from the church administration department of the Baptist Sunday School Board and one of his associates.

K. Maynard Head, associate director of public relations at Clear Creek Baptist School in Pineville, was recently



Head

named to appear in *Personalities of the South*, a publication of the American Biographical Society. Criteria for selection are services and achievements of value to the lives of others. A former pastor in Laurel, Knox and Rockcastle counties in Kentucky and in Claiborne County, Tennessee, Head is also director of crusades for the Cumberland Mountain Evangelistic Association of Middlesboro.

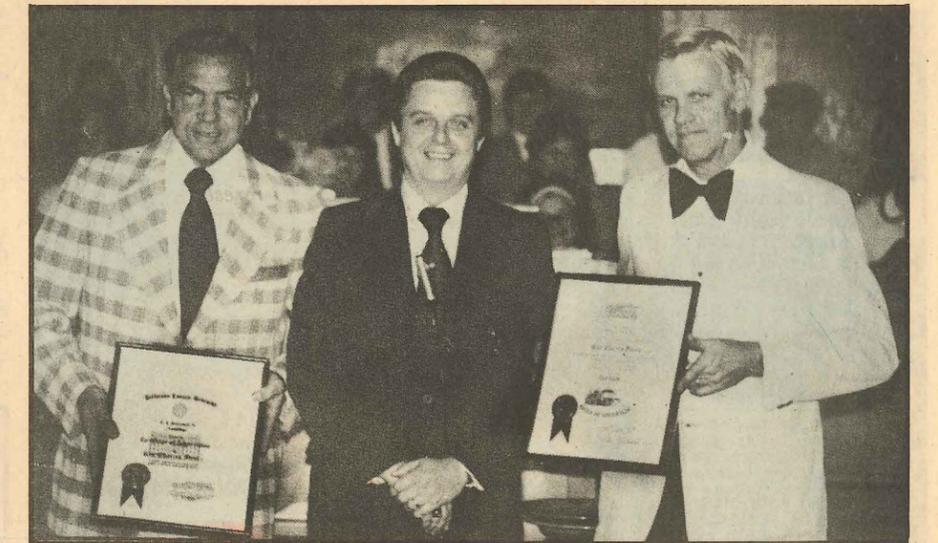
D. M. Aldridge, president of Clear Creek Baptist School in Pineville, recently observed his 20th anniversary as the school's head administrator. Under his direction, Clear Creek has increased its enrollment by 70 percent. Also, its assets have grown from \$612,000 to \$1,175,000 and its endowment from \$771 to \$500,000. A native of Illinois, Aldridge is married to the former Kathleen Deakins of Chattanooga, Tennessee. They have three sons.

Major Jim Daniel, state chaplain, Kentucky Army National Guard, reports there is a place for capable young ministers for service in the Kentucky Army National Guard. He says a number of chaplain openings in units throughout the state of Kentucky now offer great opportunities for ministry. Daniel speaks on behalf of the Adjutant General of the Kentucky Army National Guard, Major General Richard L. Frymire.

The prerequisites for commissioning are:

1. College and seminary degrees.
2. Denominational endorsement.
3. Not more than 33 years old.
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Interested applicants should contact their nearest Kentucky Army National Guard Armory.



**PASTOR HONORED** — Charles Flener, center, pastor of New Salem Baptist Church in Valley Station, was recently honored by the Jefferson County Police Department for his service as an auxiliary chaplain of the third county police district. Russell McDaniel, left, county police chief, and Robert Grant, right, assistant police chief, made presentations elevating Flener to the rank of honorary captain of the Belle of Louisville and expressing appreciation for his interest and support of the police department. The church also held an appreciation day for the Jefferson County police in which 120 officers and their families participated.

AUGUST 3, 1974



**MISSION TOUR COMPLETED** — The youth group from Guthrie Baptist Church recently returned from a northeast mission tour. The group presented Buryl Red's Lightshine eight times in Pennsylvania, New Jersey and Vermont. The group also held four Backyard Bible Clubs enrolling 240 and an evangelistic crusade resulting in 52 professions of faith. Harold Rose is the Guthrie pastor and served as the evangelist in the crusade.

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## Fund Drive Aids Razed Churches

Two Muhlenberg County churches razed by fire on July 4 have regrouped with hopes of rebuilding as soon as possible — but not without the help of local citizens and organizations.

Muhlenberg County Baptist Association is heading a fund drive to restore the near one-half million dollars in damage to Cedar Grove Missionary Baptist Church and Nelson Creek Missionary Baptist Church.

Allen Black, director of missions for the Muhlenberg association, said that about \$7,500 had been received by July 24, mostly in small individual contributions. Black said the amount did not include donations by local and state churches which he hoped would be forthcoming. The largest contributor thus far has been Woodlawn Baptist Church of the same association with a gift of \$1,000.

The Cedar Grove church, located some seven miles west of Central City, has been meeting at the Central City Graded School after a July 7 worship service conducted outdoors in a bring-your-own-chair fashion on land near the gutted structure. Total loss for Cedar Grove was set at near \$375,000, and the church had about \$100,000 in insurance.

Only in February, the Cedar Grove congregation gave \$1,000 to the Browder Baptist Church, also destroyed by fire. In April, they gave \$500 to the Phillips Memorial Baptist Church of

Brandenburg which was destroyed by tornado.

The smaller Nelson Creek Missionary Baptist Church, also leveled, was reported to fire officials less than one hour after the Cedar Grove report. The church, which was in process of completing a \$35,000 addition, sustained an estimated \$150,000 damage.

Gerald Jones, pastor of Cedar Grove, and Robert Grass, pastor of Nelson Creek, both said the experiences have had a unifying effect on their respective congregations.

Perhaps most indicative of the community effort to restore the buildings was the first gift to Cedar Grove from a sister church — a \$100 donation from Nelson Creek.

Missions director Black expressed his concern by saying it would be a "miracle" if the entire half million dollars is raised in Muhlenberg County alone. He said it is almost mandatory for help to come from outside the county.

Black said that if the two bodies are unable to raise the goal, they will attempt to obtain grants or loans for rebuilding. He said the option of disbanding has never been considered by either church.

Donations, to be divided equally between the two churches, should be sent to the Church Building Fund, Muhlenberg County Baptist Association, 102 East Broad Street, Central City, Kentucky 42330.



FIRST ASSOCIATION MEETING OF 1974 — Russell County Association recently met at Providence Baptist Church for its annual meeting. It was the first association to meet this year. Over 100 people attended the 59th annual session. Reports presented indicated the number of baptisms increased among association churches for the second consecutive year. John Wilson was elected moderator; W. R. Bradshaw, assistant moderator; Valda Cooper, clerk; and James Wade, assistant clerk. A dinner on the grounds was held at the host church.

## Boyce Bible School Sets Class Schedule For First Session

The Boyce Bible School, slated to open its doors August 26, recently announced a 13-course schedule for its first eight-week session.

Located adjacent to Southern Seminary in Louisville, the Boyce School is aimed at providing practical education for Baptist ministers who have lacked the opportunity or college prerequisites to attend seminary. The total curriculum for the school will include more than 60 courses of study in four terms.

During the first term (August 26 through October 18), the following courses will be offered: Preparation and Delivery of Sermons (Monday 7-9 p.m.), The Minister's Wife (Monday 7-9 p.m.), New Student Orientation (Tuesday 8-9:55 a.m.), Interpreting the Synoptic Gospels (Tuesday 10:30 a.m.-12:25 p.m.), Introduction to the History of Christianity (Tuesday 7-9 p.m.).

Also, Church Educational Organizations (Wednesday 8-9:55 a.m.), Biblical and Historical Background of the Old Testament (Wednesday 11 a.m.-12:55 p.m.), English Grammar (Thursday 8-9:55 a.m.), Preaching from Romans (Thursday 10:30 a.m.-12:25 p.m.).

Also the Work of the Pastor (Thursday 7-9 p.m.), Sign Language II (Thursday 7-9 p.m.), Interpreting the Old Testament (Friday 10:30 a.m.-12:25 p.m.) and Preaching from Hosea (Friday 10:30 a.m.-12:25 p.m.).

Students interested in Boyce Bible School should contact Allen W. Graves at 2801 Lexington Road, Louisville, or call toll-free 1-800-626-5525.

What Are Baptists Thinking?  
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