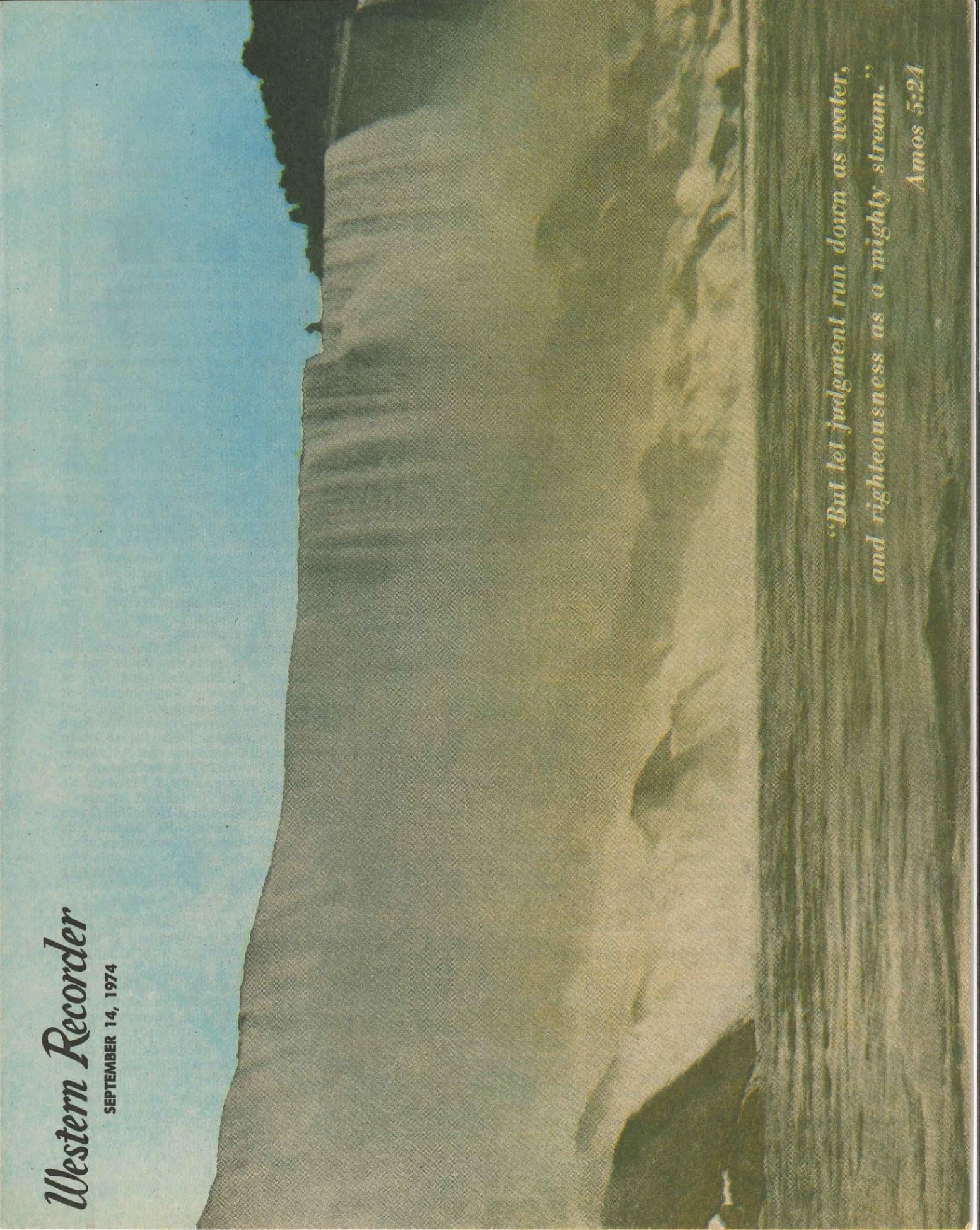


Western Recorder

SEPTEMBER 14, 1974

*“But let judgment run down as water,
and righteousness as a mighty stream.”*

Amos 5:24



Missions Topic For BYW Confab

A weekend of missions inspiration and fellowship will be offered at the fourth annual Baptist Young Women's state meeting at Cedarmore Baptist Assembly, October 18-19.

Beginning Friday night with supper at 6:30, the evening will include music and missions in a coffeehouse setting. Scott Walker and Molly Marshall, both Southern Seminary students, will coordinate the evening. Several young adults with missions experience as Journeymen, US-2 workers and summer missionaries will participate.

Library Workshop Set At Cedarmore

In an effort to attract church librarians from throughout the state of Kentucky, the Long Run Baptist Church Library Organization will sponsor a library workshop October 11-12 at Cedarmore.

Headlining the two-day event will be John Hack and Carlton Carter, both from the Southern Baptist Sunday School Board in Nashville, and Ruth Ouzts, manager of the Baptist Book Store in Louisville.

The three program guests, along with other resource personnel, will speak and lead discussions on practical aspects of being a church librarian. Sessions on selection of books, audio-visual and non-book materials for the church library are included in the program.

Reservations for the workshop may be made by sending \$3 to Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky. Total cost for the workshop will be \$13.50, including accommodations in beautiful Boone Lodge, three meals and the registration fee.

The event, which begins at 4:30 p.m. on Friday, October 11, and closes at noon on Saturday, is open to all church librarians in Kentucky.

Also featured will be creative Bible study led by Don Winslett, minister of youth at Hurstbourne Baptist Church in Louisville.

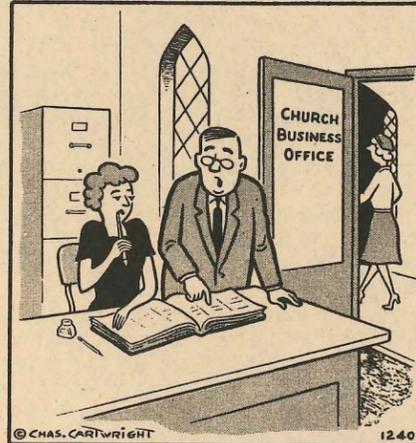
The first known Ghanaian to become a Baptist, Joshua Boadi, will share what Southern Baptist mission work in Ghana has meant to him and his native land. Boadi is the first Ghanaian Baptist pastor.

Baptist Young Women from across the state are expected to attend. Married women are invited to bring their husbands if they desire.

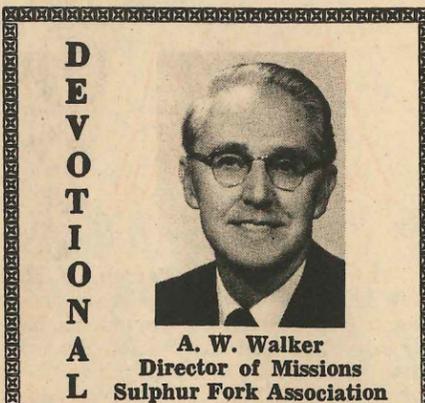
Reservations can be made by sending name, address, and \$3.00 registration fee per person to Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003.

In addition to the registration fee the cost per person is \$10.00 in Boone Lodge, \$9.00 in the motels and staff building, and \$7.50 in the cottages. Groups of up to ten can stay in one cottage. Request your preference of housing when making reservations.

Church Chuckles by CARTWRIGHT



"Put total collections here, total expenses here, and remaining surplus—ha, ha,—here!"



Obedience

Our God is not a respecter of persons. He has one way of salvation for all men. Whether young or old, rich or poor, white or black, educated or uneducated, there is but one way for people to be saved. Jesus said, "I am the way." As there is one way for salvation, so also has God one standard for His people — obedience to every command. The Heavenly Father requires and expects that every child of His yield Him wholehearted and entire obedience day by day and all the day. To aid us in our obedience God has given us the Bible with its precepts, teachings and examples. As a further aid to obedience He has given us the Holy Spirit, to indwell and to guide and to empower.

Obedience is one of the most important teachings in the Bible and in the life of a Christian. God said of His people Israel, "Now therefore if ye will obey my voice indeed ye shall be a peculiar treasure unto Me from among all peoples" (Exodus 19:5). In Hebrews 11:8 we read that "Abraham obeyed by faith." It is written of our Christ in Hebrews 5:8-9 "Though He were a son yet He learned by obedience the things which He suffered and being made perfect He became the author of eternal salvation unto all them that obey Him."

For a life of obedience the following things are required:

1. Decisive surrender — We must no longer ask in every single case, shall I or shall I not be obedient. It is not a thing to question, it is simply to obey.
2. The knowledge of God's will through the Holy Spirit. As we read our Bibles and pray we come to the knowledge of God's will for our lives.
3. The life of obedience must have faith in the powers of Christ. In Him we have the power to obey.
4. Assured of the great blessings through obedience. Obedience unites our hearts with God. As we obey we are made to walk in the consciousness of His nearness. □



What Are The Makings Of... A MINISTER???

By Doran McCarty
Midwestern Baptist Seminary
Kansas City, Missouri

lapse into indifference or insensitivity to Christian commitment in the early high school years. While with some it was simply a cooling off of religious and spiritual order, with others it carried behavioral problems.

Most of these ministers underwent a kind of spiritual renewal during their high school career. It was described by them in various ways such as rededication, becoming interested in Christian service, developing a devoutness of prayer and devotion for climbing the ladder of holiness.

The pastoral image

Most of the doctor of ministry candidates had a strong pastoral image during their grade school or high school years. Some of the men who served as pastoral images were pulpit giants or denominational leaders. However, there are several who confessed that the man who served as their pastoral image couldn't preach well. Usually, the man who served as the pastoral image took a personal interest in the growing youngster. Often the pastor even suggested that the Lord might be calling him to the ministry.

Parenthetically, it has been my observation that men who have had a strong pastoral image in their background have had a much stronger sense of being a minister and of the identification as a minister than those who have been without the image. There are even some statistics which show that a significant number of those who drop out of the ministry never had a strong pastoral image while growing up.

The influence of mother

Counselors who have given personality inventories to ministers are aware that ministers usually show up strong on the feminine side of the personality inventory. This does not mean that the ministers are effeminate but that they are characterized by such roles as self-sacrifice, a common role for women in our society. Life histories of the ministers about whom I am speaking have indicated overwhelmingly the unusually strong influence of their mothers. It is not uncommon for the mother to have raised the minister without the

presence of the father (or at least, natural father) from childhood. Often the mother was the one who gave strong religious influence to the boy. Even if she did not give strong religious influence, most often she was still the dominant influence in the family upon him.

Ministers often recall that early childhood was enriched by the singing of hymns. Usually they were able to identify a particular religious song or hymn which played a great part in their religious history. They were often more conscious of the impact of these hymns upon them emotionally than they were even the scriptures.

Almost universally there was a strong influence of the church in the ministers' early years. They recalled the strong impact of Sunday School, music, worship and social events. One of the tragic things was that often church splits, troubles and bitterness within the church were very cruel problems with which the young boys had to deal.

Also, interestingly enough, most of the ministers were influenced in their childhood and adolescence by more than one denomination. Sometimes it was that their mother and father were members of different denominations. At other times they attended the church most convenient in their community or the church in their community which offered them warmth.

Interest in church camps

Nearly all of the men had had religious experiences connected with church camps, retreats or assemblies. Some of these were local but often the experiences were connected with national assemblies such as Ridgcrest and Glorieta. Sometimes they answered a call to the ministry at an assembly although more often in a local camp.

It is not a part of our human business to issue a divine call to men and women to enter ministry. Neither is it our call to create the spark of life within the vegetables which grow in our garden even though we feel a responsibility to facilitate their growth. Just as we have our human task in gardening, we probably have a human task in enriching the experiences of our children and young people so that the soil has been properly cultivated for God's work in their lives. ■

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 September 14, 1974 No. 35

C. R. DALRY, JR. Editor

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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 49401, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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Irresponsibility Means Payday Someday

The image of Texans in general and Texas Baptists in particular would never suggest financial difficulties. But it's so! Dallas Baptist College has found itself in such a financial bind that either someone would have to come to its rescue or the school would close in bankruptcy. The total indebtedness of the college is about \$6.4 million with assets far smaller.

The Texas Baptist Executive Board was appealed to for help and after searching consideration the board agreed to accept moral responsibility for the college's indebtedness. The Executive Board in a special session approved a \$586,682 emergency allocation to the college to guarantee operations for at least one more year. The allocation came from a reserve fund and from 1974 and 1975 budgeted funds for other educational uses.

This crisis is a grim reminder of what can happen to the whole state Baptist organization when one institution is irresponsible. Investigation showed that Dallas Baptist College had never been properly funded. The school went on year after year spending money it didn't have and payday someday had to come.

A study report revealed the college got into financial difficulty by advancing from a two year college to a four year college, budgeting income consistently higher than warranted, lack of a student recruitment program, accepting students on unfunded scholarships, deficit financing of an athletic program and poor management. The report further showed that the financial gap began with borrowing money for construction of buildings.

An observer would quickly ask where were the administration and the trustees during this time when the college was going deeper and deeper into debt. Apparently the trustees were trusting the administration and the administration was hoping for a miracle. The miracle didn't come as it usually doesn't when foolhardy fiscal policies are mistaken for faith.

Texas Baptists are now in the process of setting up safeguards in fiscal policy to prevent one reckless institution from hurting all others. Texas editor, John Hurt, correctly says, "It is one thing to leave management to trustees. It is another for them to ignore convention guidelines, incur deficits and then for the convention to be caught with moral responsibility for debts. Poor management at one institution penalizes good management at others."

Such a crisis is not restricted to Texas. Other states and other Baptist colleges have been in similar binds and the prospects for still others are painfully plain.

While there is still time we should take steps to prevent such crises which are unfair to other Baptist ministries and which surely hurt the reputation of Baptist leaders in the minds of those whose regular contributions undergird all we do.

There are two important steps with which to begin. The first is for the state convention to set up guidelines requiring responsible fiscal policy for all Baptist institutions and agencies sharing in Cooperative Program allotments. The convention would necessarily rely on its Executive Board to implement these guidelines since the convention is in session only three days a year and the Executive Board acts for the convention the rest of the time.

Agencies and institutions should not be able to ignore or defy authorized Executive Board counsel on the grounds they are boards of the convention and not the Executive Board. The board acts for the convention and when a crisis comes it is generally the board which is appealed to and is expected to provide emergency help. If the convention is expected to assume moral responsibilities for its agencies and institutions — and that is the way it is, whether we like it or not — then it should have the right to demand sound fiscal policies.

The other step is to require trustees or directors to be trustworthy in directing and controlling the institution to which they are related. Too many trustees and directors know little about what is going on and give blanket approval to administrative recommendations. Many of these trustees were elected upon the recommendation of the agency or institutional head and they express their gratitude by supporting and not questioning policies.

Those elected to such responsibilities should have to sign an agreement to give time and thought to their duties and to take advantage of any available training for their tasks. In the case of school trustees the Southern Baptist Education Commission can provide expert training.

As long as all is going well such concern and caution sound unnecessary. But when a crisis comes, it's the Lord's money which is required and this should be used even more carefully than our own.

As I See It

By Glendon McCullough
Executive Director,
SBC Brotherhood Commission

A lack of knowledge about what is going on in our Baptist fellowship is a luxury that Baptist laymen can no longer afford.

Baptists and other Christians in some parts of the state, the nation and the world are doing things that other laymen should know about.

This exchange of ideas, this knowledge about exciting things that are going on in missions and in all other areas of Christian endeavor is a most significant ingredient to a healthy, mature Baptist life.

There is no better way for a Baptist layman to participate in this exchange of ideas than by reading regularly the Baptist state papers.

Every Baptist church member should have access to his state Baptist paper.

Admittedly, some of the publications are better than others. Any state Baptist fellowship, however, is strengthened when its constituency knows what is going on.

Many of the Baptist state paper editors have taken some courageous stands on controversial issues in the denomination. For some, it has even taken courage to print news that Southern Baptists ought to be told. They are due our admiration and respect for courage to print the truth, even though at times the truth might seem to hurt.

Most of the time, the news is good. Sometimes it is not. But I feel that Baptist editors should "tell it like it is," and that lay people should respect the integrity of those who face up to their problems as well as their strengths. This is a healthy sign in Southern Baptist life.

My first introduction to many of the state papers

and other similar publications came during the time I served as associate to Dr. Louie D. Newton at Druid Hills Baptist Church in Atlanta. Dr. New-

ton, a former editor of the *Christian Index*, received copies of all the state papers, and passed them on to me after he had read them. When I read them, I found myself getting excited about what was going on, not only in my state, but across the convention and around the world.

The state paper plays a unique role in Southern Baptist life. It is a forum for discussion of issues. It seeks to inform Baptist lay people on what is going on. And it tells the inspiring story of what Baptists are doing together, working through the state conventions, the Southern Baptist Convention, and the Cooperative Program that undergirds state missions, home missions, foreign missions.

This issue of *World Mission Journal* puts special emphasis on state missions and the Cooperative Program. I am convinced that publications that tell the story of state missions in action will help your church provide a stronger program of stewardship. People give when they are informed. They support what they know about.

Every layman in the SBC needs to read the state paper. Laymen have the responsibility for seeing to it that the state paper is in the church budget and provided for every family in the church.

Therefore, let me urge laymen to go to your budget meetings for the next church year and take the initiative in getting your members to read your state Baptist paper.

This is one significant contribution laymen can make to the denomination and church this year. Let me urge you to do it.

BAPTIST FORUM



WORTH HIS HIRE

Dear Editor:

In the *Western Recorder* there have been several articles written recently about pastor's salaries and the need of the individual church to recognize the fact that a pastor is "worthy of his hire."

I am sure that there are many good churches who recognize this need and respond to it. One of these churches is the Zion Baptist Church, Zion, Kentucky — Green Valley Association.

Even though Zion gives 22 percent of their offerings to missions — Coopera-

tive Program and Associational — pay on a good size building debt — help to support a mission point, respond to every worthy cause — yet they remember their pastor.

What does a generous raise in salary do for the pastor?

First of all, it makes him feel like a man. If a pastor has to beg and crawl for a few extra dollars in salary, it lowers his opinion of himself. He cannot walk with a sure step.

Second, it helps him to face his creditors with his head held high for he has the money to meet his obligations. If anyone in the community ought to

be on a sure financial footing, it should be the pastor. He should be a good example of honesty and integrity.

Third, he will not need to "moonlight" — that is engage in extra work to meet his obligations — but can give all of his time to the work to which the Lord has called him. Worthy as the work may be, it still demands his time and effort for he is being paid by his other employer and needs to give a good account of himself in this work also.

Fourth, as a rule he has a family. This family needs clothes, an education and an occasional fun time which cannot be provided if the head of the house is forced to pinch every penny just for bare necessities.

Fifth, it does something for the morale of the church. This is something often overlooked by many congregations. To

(Continued on page 15)

Praise
God



FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

As we closed the records on the fiscal year ending August 31, receipts through our office for the Cooperative Program reached \$5,165,896.04. Last year's receipts totaled \$4,614,678.25. Our budget goal was \$4,500,000, so we exceeded it by \$665,896.04.

By virtue of previous action of the Convention, 32% of these above budget funds will go to Southern Baptist causes and 68% will be divided among capital needs in Kentucky. Further details of this capital distribution are yet to be decided by the Executive Board.

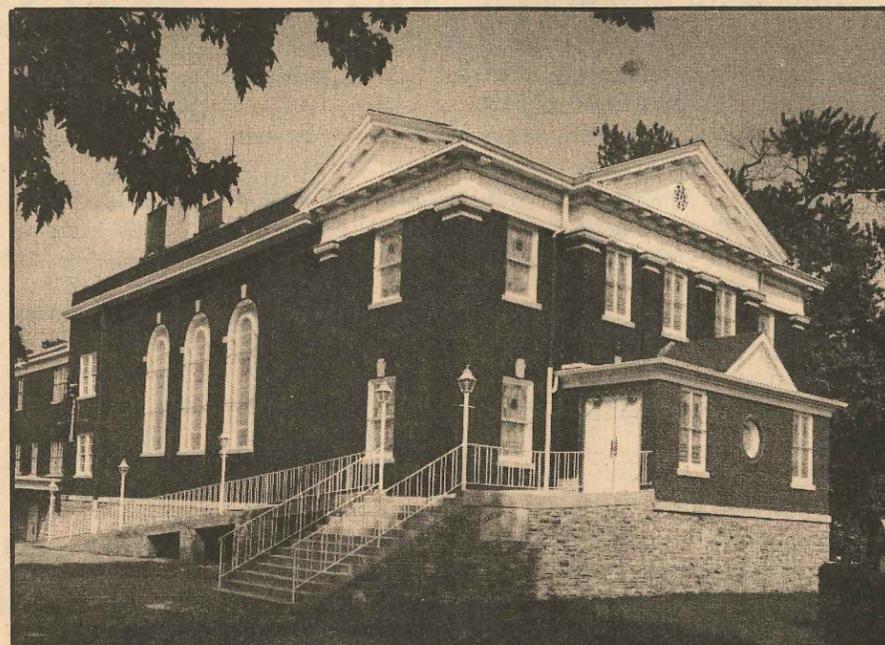
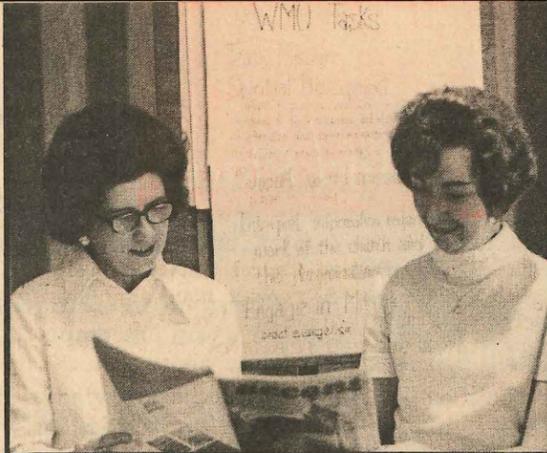
This rather significant surpassing of the budget goal two consecutive years is certainly cause for rejoicing and thanking God for the response of our people. On the other hand, it probably means, also, that we have been shooting too low in our budget projections—this despite the fact that we have been elevating the target considerably each year.

If we've been aiming too low, then that fault will be cured immediately as we look now toward the adoption at the Convention in November of the budget goal for the year 1975-76. The Southern Baptist Convention has now adopted a goal of \$150,000,000 after having total receipts of about \$100,000,000 last reporting year. In other words, a 50% increase as a celebration of the 50th anniversary of the Cooperative Program.

Kentucky's proportionate share of that \$150,000,000 Southern Convention goal based on our previous proportionate giving would be nearly \$7,000,000. This action by the Southern Convention has caused us to get busy with considerable pencil work in this office. We had already presented the proposed budget goal to the Executive Board of our state before the Southern Convention took such action. I believe we must now make considerable revision in our budget projection for consideration by the Convention in November. We would want Kentucky to stand solidly behind the Southern Convention's Jubilee Year Cooperative Program goal.

Meanwhile, we thank God and the people for a wonderful year. The above receipts report does not take into account designations, special offerings, and several other sources of income, just Cooperative Program giving through the offering plates.

KENTUCKY WRITER — Lessons for Accent in January and April of 1976 will be written by Mrs. William Pruitt, left, of Ashland. One-ta Gentry, editor of the Acteens magazine, conferred with Mrs. Pruitt last week at the WMU office in Birmingham.



CHURCH HAS BIRTHDAY — The fiftieth anniversary of Grace Baptist Church, Lexington, was celebrated August 18. A. B. Colvin, director of KBC direct missions department, was guest speaker for the occasion that recognized former and charter members. Pastor Joseph R. Tackett and former pastors George M. Trout, W. L. Shearer and Paul C. Luttrell were present.

Burgin Baptist Church Celebrates Homecoming With Note Burning

The recent homecoming celebration at Burgin Baptist Church was the occasion for the return of several former pastors and the burning of a note for the final payment on the new parsonage. Among the former pastors returning was David R. Grant from Jackson, Mississippi, who spoke at the morning service. Other former pastors present included Harold White, J. O. Carter, W. B. Casey, and Donald White. H. B. Kuhnle and Gilbert Shely, former interim pastors, also were present.

The afternoon service featured singing, greetings from former pastors and the burning of the note for the parsonage. Harold Dann is now the Burgin pastor.



Row 1: Mrs. Harold White, Harold White; Row 2: Mrs. J. O. Carter, J. O. Carter; Row 3: Mrs. W. B. Casey, Mrs. David Grant, Mrs. Donald White; Row 4: W. B. Casey, David Grant, Donald White.

People And Places

The Kirksey Baptist Church Acteens are featured in the September issue of Accent, the WMU magazine for Acteens. In August the Acteens made stuffed animals for Christmas gifts to send to Home Missions for distribution. Their leader is Mrs. W. A. Erwin.

Eva Dawson, former house director and later dietitian of Woman's Missionary Training School and Carver School of Missions, fell recently and fractured her hip.

The Bloomfield, Kentucky, native was taken to Baptist Hospital in Louisville after the accident. A member of Highland Baptist Church, Louisville, Miss Dawson will be cared for at Parr's Rest Home for the next three months. The home is located at 969 Cherokee Road, Louisville 40204.

Charles N. King, pastor of the Corinthian Baptist Church in Frankfort, is currently hospitalized suffering from a virus infection. King, the second vice president of the Southern Baptist Convention, checked into the St. Joseph Hospital, Lexington, on August 29. Doctors report he is slowly regaining his strength but gave no indication when he will be released.

Arlis Hinson, manager of Cedarmore Baptist Assembly, was named a Fellow in Church Business Administration by the National Association of Church Business Administrators. The action came at the association's 18th annual session recently held in San Antonio,

Texas. Hinson has been an active member of the 500 member organization for 10 years.

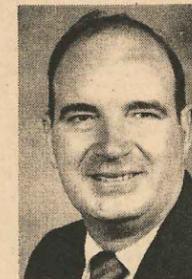
A three-day Brush Arbor Singing has been scheduled by the Russell County Singing Convention. It will be held in the woods adjacent to the Clearfork Baptist Church, September 20-22. Singing groups from surrounding counties and throughout the state are planning to attend. The singing will start at 7:00 p.m. Friday and Saturday. On Sunday a church reunion is planned with services beginning at 9:30 a.m. and dinner at 12:00 noon. Singing will follow in the afternoon.

C. Hoge Hockensmith, pastor of Broadway Baptist Church in Lexington, recently suffered a broken leg while in Portugal to conduct the final revival of an evangelistic tour of Africa and Europe for the Foreign Mission Board.

He was walking on a sidewalk when an automobile struck him. The injury required surgery.

Mrs. Hockensmith's transportation to her husband's side was provided by the church congregation.

Jimmy Williams, pastor of the Hensley Chapel Baptist Church in Middlesboro, is claiming a first so far as a place for performing a marriage ceremony. Williams performed on August 29 the wedding of Catrina Parker and Richard Robbins, employees of the James H. Drew Exposition which was playing at the local fair. The couple requested that the marriage be performed on the ferris wheel and Williams agreed. A large crowd braved the intermittent rain and the 10:30 p.m. hour to see the wedding.



Williams

Glasgow Church Gets Minor Flood Damage

Flash floods in Glasgow did little damage to the First Baptist Church there, a church spokesman said.

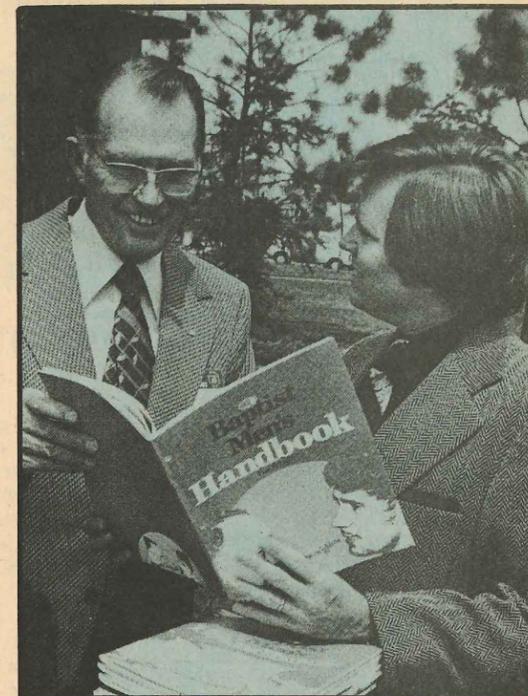
In a telephone interview, the spokesman said water damaged the sanctuary carpet slightly. Water in other parts of the building was removed before it damaged tile.

"The men of the church got right to work and cleaned out the water," the spokesman said. "I guess our greatest damage was the window broken by water pressure that let the water in."

The flash flood was the result of five inches of rain in less than two hours Labor Day evening.

Georgetown Baptist Church will observe a special Homecoming Sunday, September 15. A special morning celebration is planned beginning at 10:00 a.m. and closing at 11:30. The event is in keeping with the Scott County Bicentennial celebration.

The pastor of the Campbellsville Baptist Church, J. Chester Badgett, has added another hat. Along with the duties of preaching and pastoring, Badgett will be teaching the course "Study in Old Testament Prophets" at Campbellsville College this semester. He holds the ThM and ThD degrees from Southern Seminary.



NEW RESOURCE FOR BAPTIST MEN — State Brotherhood Secretary Forrest Sawyer, left, gets preview of new Baptist Men's Handbook from Jim Newton, director of communications for the Brotherhood Commission's Baptist Men's Division. The annual handbook, which replaces the quarterly officers edition of World Mission Journal, was released August 22 during the annual Brotherhood Commission board meeting at Olive Branch, Mississippi.

Campbellsville Hosts HMB Extension Confab

A two-day conference on Church Extension will be hosted by Campbellsville College September 20-21. Sponsored by the Home Mission Board of the Southern Baptist Convention, the conference will focus on ways to increase church outreach.

Under the guidance of Jack Redford, director of the HMB's department of church extension, 12 program segments will offer participants help in expanding and understanding church outreach. Among topics to be discussed are "Principles of Church Extension," and "The Church Organized for Extension."

Assisting Redford will be A. B. Colvin, director of the Kentucky Baptist Convention's direct mission department, and Robert Jones, director of the KBC Mountain Mission Program.

Participants will receive rooms and meals courtesy of the Home Mission Board. Those desiring reservations or wishing additional information may contact Jerry Kibbons, Campbellsville College, Campbellsville, Kentucky 42718.

From the Hills of Kentucky

to the Bush of Nigeria

By Larry High

A small girl romping through the hills of eastern Kentucky in the early years of this century was without any notion that someday she would pedal on a bicycle through the dusty bush country of a nation she had only read about in books.

Decades later Miss Ethel Harmon, born seven miles from Corbin, looks back on a life of service and dedication to the people of Nigeria.

Back in Corbin now as a retired missionary, the perky, gray-haired lady lives a life of serenity compared to the 34-year period she spent in the "white man's graveyard."

Miss Harmon explained that prior to her appointment to Nigeria several missionaries had died, victims of yellow fever.

"The group I sailed with from New York was the first to receive yellow fever immunization," she recalled.

The road to appointment as a Southern Baptist missionary by the Foreign Mission Board in 1938 was a rocky one for the Central Baptist Church member.

After receiving a teacher's certificate from Campbellsville College (then a two-year school) Miss Harmon faced the difficult decision whether to teach in the Bell County public school system or return to college.

The Woman's Missionary Training School, which has since merged with Southern Seminary in Louisville, offered the education necessary before applying to the Foreign Mission Board for appointment.

WMU school entrance requirements demanded completion of a four-year college degree program.

Wanting to return to college in anticipation of attending training school, Miss Harmon faced a financial crisis which almost prohibited further education.

But with a scholarship provided by the Corbin WMU and earnings from a part-time job, she was able to attend Georgetown College and complete the

necessary requirements for entrance in training school.

Appointed a missionary just eight days after her graduation from the WMU school, located at Broadway and Preston Street in downtown Louisville, Miss Harmon sailed for Nigeria June 3, 1938, one month after receiving her degree.

It was 34 years later that Miss Harmon sailed back to the United States for the last time leaving a string of signs of her ministry behind.

Among the highlights she points to with justifiable pride, is the man elected to replace her as Sunday School secretary for the Nigerian Baptist Convention.

She first met William R. Ojo at a Vacation Bible School to which she and several students from the Nigerian Baptist Seminary had bicycled miles



Miss Harmon chats with a friend after receiving the 1974 Alumni of the Year Award during the annual Southern Seminary alumni luncheon at the Southern Baptist Convention in Dallas, Texas. Carl Bates, pastor of First Baptist Church, Charlotte, North Carolina, and Kenneth Hall, a superintendent of missions in Indiana, also received the award.



back into undeveloped bush country.

He was not a Christian then, just a curious young man investigating what the commotion was all about, according to Miss Harmon.

But before the school had run its course Ojo was among several Nigerians who had accepted Jesus as Lord.

Years later, Miss Harmon, after teaching and watching Ojo grow in Christian maturity, had the joy of witnessing him graduate from Louisville's Southern Baptist Seminary.

He then returned home to continue the work the woman who led him to Christ had begun.

Knowing Ojo for the past years and the work he will perform made the emotional time of leaving the country and people she had grown to love a less difficult experience, Miss Harmon reminisced.

Vacation Bible Schools were a large part of her ministry in Nigeria, Miss Harmon said.

"When we sailed from New York for Nigeria I hadn't given any thought about what I wanted to do there. I was just going to be a missionary," she admitted.

"When someone finally asked what I expected to do in Nigeria I told them I wanted to work with Vacation Bible Schools. That showed what I knew about Nigeria — they didn't even have Vacation Bible School work there," Miss Harmon jokingly said.

She recalled that other missionaries in Nigeria told her that VBS would not work because of the nature of the mission work.

"But I had a feeling that if Vacation Bible School worked here in Kentucky it ought to work in Nigeria so I went ahead and ordered VBS materials from Nashville," she explained.

Soon after receiving the resource materials it became apparent this new missionary was capable of implementing seemingly impossible programs.

A VBS was held and attended by an average of 198 children. Adults witnessing the new work clamored for an

adult VBS, which was soon after begun.

Settling back to a continued ministry on this side of the Atlantic Ocean Miss Harmon was recently honored by her alma mater, Southern Seminary, as the Alumni Association's 1974 Alumni of the Year.

The seminary's Alumni Association annually confers the esteemed award to an outstanding alumni in recognition of contributions not only to the seminary but to the denomination at large, according to Jack Parrott, seminary news director.

"I love the seminary and all it has done for me," the retired missionary to Nigeria said, "but I don't think I deserved to be an alumni of the year.

"I got the letter telling me about it in June from Mr. Pattillo (Wesley M. Pattillo is vice president for development at the seminary) and was so shocked I couldn't even tell anybody about it," Miss Harmon related.

"And when I heard that Carl Bates (pastor of First Baptist Church, Charlotte, North Carolina, and past Southern Baptist Convention president) was also to be awarded the honor I was even more flabbergasted. Why, can you imagine me standing on the same stage with him getting the same award?" she quizzed.

She has also written a book, *Go Ye to Nigeria*, which will be published soon by Baker Book House. It is the story of her life as a missionary and the adventures she encountered.

"I used to carry the cross of knowing I left Nigeria and was not going back anymore. But now I hope to go back some day. This time as a visitor," Southern Seminary's Alumni of the Year concluded.



Miss Harmon received a certificate of recognition from Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, upon her retirement in 1972.

Staff Changes

Ben Steele has resigned as minister of education at First Baptist Church, Frankfort, after 11 years service. He accepted a similar position with Lexington Avenue Baptist Church in Danville.



Steele, currently a member of the administrative committee of the Kentucky Baptist Convention's executive board, has been active in Baptist life for a number of years. He served as minister of education at Parkland and Victory Memorial Baptist Churches in Louisville as well as Third Baptist Church, Owensboro.

He has been widely used as a speaker, teacher and conference leader by the state Sunday School and Church Training departments. Presently, the ordained minister is chairman of the camps and assemblies committee of the executive board.

In 1972-73, Steele led the Frankfort church to top honors for leadership training in Kentucky. During his tenure, First church, Frankfort, has always been among the top five Kentucky churches in this category.

Steele is a graduate of Southern Seminary. He is married and the father of two daughters. He began his new work September 1.

Charles Tidd recently resigned as minister of music at First Baptist Church, Ashland. He has accepted the call of Audubon Park Baptist Church, Henderson, to become minister of music and youth there. Tidd served the Ashland church for almost five years. He will begin his new work the middle of September.

Beechwood Baptist Church, Louisville, has called Mark Brasler as minister of education. He will serve as part-time minister while completing requirements for the master of religious education degree at Southern Seminary, and will go on full-time status in January. A native of St. Louis, he attended the University of Missouri at St. Louis and received the bachelor of journalism degree from the University of Missouri at Columbia. He edited a newspaper and served as a public relations representative in Illinois before entering the ministry. He

and his wife, Keitha, have two sons, Paul, 4, and Kevin, 2. Howard Hovde is pastor of Beechwood.

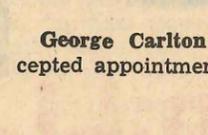
Daniel Lovell, former pastor of Hyattsville Baptist Church in Lancaster, is now serving as pastor of Greensburg Baptist Church in the Russell Creek Association.



A native of Vine Grove, Lovell received the doctor of ministry degree from Southern Seminary last May.

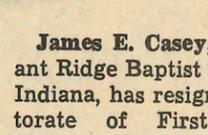
He is former pastor of South Fork Baptist Church in Owen County and Bethany Baptist Church in Grant County.

A graduate of Georgetown College he is married to the former Joyce Smith of Hardin County.



Darrell E. Stone, pastor of Mount Vernon Baptist Church, Shelby County, for the past three years, has resigned his pastorate as of September 3. He has accepted the call to the pastorate of the Allison Avenue Baptist Church, Hamilton, Ohio.

George Carlton Stokes, Jr., has accepted appointment as the new campus minister at Berea College. Stokes, a former pastor of Black Lick Baptist Church in Glen Dean, is a recent graduate of Southern Seminary, having formerly graduated from Valdosta State College in Georgia. He also served as assistant pastor of First Lutheran Church, Louisville. Stokes and his wife Becky began their duties at Berea September 1.



James E. Casey, Jr., pastor of Pleasant Ridge Baptist Church, Charlestown, Indiana, has resigned to accept the pastorate of First Southern Baptist Church, Whiteland, Indiana. Casey, a native of Shelby County, Kentucky, was associated with the KBC Mountain Mission Program prior to assuming the Indiana pastorate.

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Creedalism May Be Slipping Into Baptist Life

A subtle form of creedalism which denies church members the privilege of interpreting scripture for themselves is seeping into Southern Baptist life, according to Charles W. Deweese, a Southern Baptist Historical Commission staffer.

"This creedalism exists in the move-

ment which suggests that all Southern Baptists give allegiance to the precise doctrines and wording of the 1963 statement of Baptist Faith and Message," the commission's assistant director of editorial and research services asserted.

Leading a conference at Ridgecrest, North Carolina, on Coping with Baptist

Controversies and on Building Church Fellowship, Deweese said, "A series of dangerous tendencies issue from the renewed attention directed to the Baptist Faith and Message," which, "in itself was a worthy effort," first adopted by the Southern Baptist Convention in 1925 and revised in 1963.

He later said, "The authority of the Bible as God's Word is superior to the authority of any statement of faith that any group of Christians have ever constructed."

Deweese further noted "Baptists should continue to point efforts toward evangelizing the world for Jesus Christ, rather than becoming bogged in doctrinal arguments and controversies."

Adding that "there is a tendency to assume that the Baptist Faith and Message has continuing validity for Southern Baptists in all times and in all places," Deweese asserted "a statement of faith represents the opinions and doctrines only of those people who write and approve it. It is not valid for everyone afterwards. There is no binding quality to the 1963 confession," he added.

"In the effort to confine the beliefs of Southern Baptists into one definitive statement," Deweese said, "there is a tendency to deny validity of new insight to be gained from the Bible, the Holy Spirit and our Baptist heritage."

"Although the 1963 confession was a worthy effort," he concluded, "it was not the final expression of the Baptist faith. Modification will prove imperative as time advances." (BP)

Cedarmore Enrolment Up Last Year

If you registered at Cedarmore Baptist Assembly in the past year you probably attended a Kentucky Baptist Convention sponsored event and stayed in Boone Lodge for only one day this summer.

These were part of the findings of the 1973-74 Cedarmore attendance report recently submitted by Arlis Hinson, assembly manager.

Total guest enrolment at the Bagdad camp was up some 14 percent over the previous year from 12,715 to 14,459.

Youth camp facilities showed the largest guest increase among all camps at the assembly. Young people turned out over 1,200 stronger in 1973-74 as compared with the year before.

As has been the case since 1970, Boone Lodge seemed to be the most popular facility at the camp.

Over 4,500 guests registered at the lodge during the past year. This was

slightly below the registration reported in 1972-73.

Summer months are shown to be the busiest around the camp area. A steady climb from January until May is reported with the highest registration being recorded in July.

Overnight guest registration was up 22.5 percent during the past year. Hinson attributed this large increase to improved camp facilities, multiple use of the camp's buildings by more than one group at a time, and increased year round use of the camp.

The report also noted most guests remain only one day at the assembly followed by those who visited the retreat for less than an entire day and night.

Although Baptist churches and agencies sponsored most of the camp's activities, it was Kentucky Baptist Convention events which drew the largest overall enrolment.

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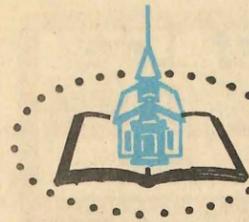
Callaway

Coop. Program Gifts Run Ahead of Last Year

With one month to go in the 1973-74 fiscal year, the national Southern Baptist Cooperative Program unified budget continues to run more than 13 percent ahead of last year.

The \$35,002,040 contributed from SBC churches through August 30 meets the basic allocation for operating and capital funds for SBC agencies for the entire fiscal year, according to Porter Routh, executive secretary-treasurer of the SBC Executive Committee. The SBC budget for operating and capital needs for the current fiscal year is \$35 million.

"During September, the final month of the fiscal year, Southern Baptists will have an opportunity to help SBC agencies meet some of the problems created by double-digit inflation," Routh said. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for September 22, 1974)

LIFE AND WORK SERIES

A Prosperous Outcast

Luke 19:1-10

On His way to Jerusalem for the last time before His death Christ passed through Jericho. Among the masses of curious spectators, who wanted to see Christ about Whom they had heard so many things, was a well-known and well-to-do man named Zacchaeus, about whom we shall note four things.

His Character

Zacchaeus was a Jew by nationality and a publican in position. He had a passion for money. He thought more of money than he did his nation, the respect of his fellowmen, his soul, or God. He was an extortionist, levying the taxes to the limit, paying the demands of the Roman government, and adding the balance to his personal savings. He was held in contempt by the people.

His Condition

Zacchaeus was small in stature. He was a social outcast. Being a traitor to his country, he was hated by his fellowmen. While his ill-gotten riches enabled him to purchase many things which he could not buy — peace with God and true happiness. Sitting in his booth one day, he observed a crowd of people down the street. Being curious, he inquired as to what it meant, and was informed that Jesus Christ had come to town.

Dissatisfied with himself and his way of life, and with a great longing for a better life, Zacchaeus resolved that he would go to see Christ Jesus. However, it was not at all easy for him to accomplish his purpose because of the multitude surrounding the Saviour and his own smallness of stature. Undaunted by these handicaps and obstacles, he went on ahead of the crowd and climbed the famous sycamore tree. That was a very undignified thing for a public official to do, but Zacchaeus was out for something far better than dignity, namely, to see Christ.

His Call

When the Saviour arrived at the tree which Zacchaeus had ascended, He looked up at him and said, "Zacchaeus, make haste, and come down; for today I must abide at thy house." The Master knew his name, nature, position, and

thoughts, so the call was quite personal. This call was so unexpected to Zacchaeus that it startled him. Knowing that Zacchaeus was an outcast, but that he had a real desire to see Him, the Lord Jesus invited Himself into the home of this great sinner. This is the only known occasion that Jesus ever did such a thing.

His Conversion

When Christ singled out Zacchaeus, addressed him by name, and called upon him to minister unto Him, it broke his heart to think that here is one who sees me, knows me, cares for me, and needs me. Zacchaeus descended the tree quickly and joyfully received Christ into his home.

Zacchaeus' conviction of sin, unfeigned repentance, reception of Christ, confession of his faith in Him, restitution of possessions, joy of heart, and reformation of life were excellent evidences of his genuine conversion.

Zacchaeus was gloriously saved. He declared that he would make amends for his past wrongs. His conversion changed his estimate of the value of money and his idea about honesty with God. He pledged half of his possessions

INTERNATIONAL SERIES

God Unifies His People

God called Joshua to lead the Israelites into the Promised Land, and informed him of the blessings that were in store for them there. God promised that He would go with them and drive out their enemies, if they would take Him at His Word and act accordingly. God assured His dedicated and courageous servant that He would enable him to do all that would be required of him. No man can withstand God's servant who is doing God's will, in His way, at His time, and for His glory.

A Reminder — Joshua 24:1-7

For the second time, and probably not many days after he had assembled the Israelites to deliver a discourse to them, Joshua assembled the elders of Israel, and their heads, judges, and officers, for the purpose of having a conference, hearing God's Word, engaging

to the poor, and a fourfold restitution of anything he had acquired fraudulently. He believed that wrongful exactions forgiven Godward needed restitution manward. A terrible grafter had been transformed into a generous giver.

A marvelous change was wrought in Zacchaeus. Just as remarkable a change will take place today in the life of any person who repents of his sins and receives "the Son of man" Who "is come to seek and to save that which was lost." Through friendship and loving concern we reach others for Christ, introduce them to the Saviour, and the Holy Spirit persuades them to believe on Him and be happily saved. Every unsaved person needs to repent of sin and to trust in Christ as Saviour. One of the various reasons the Lord keeps His children in this world is that they may witness to others who need Him as their Saviour.

Nineteen centuries have passed but, with unspeakable solicitude, Christ is still seeking and saving the lost. He is seeking the lost through His Word, by His Spirit, by His providence, and through their own dissatisfaction of heart. He saves all who repent of their sins and exercises faith in Him.

in public worship, and dedicating themselves to Him for service.

Standing before the assembled leaders at Shechem, which was the site on which Abraham erected his first altar in Canaan, Joshua delivered his farewell address unto them. He began by summarizing their history since the days of Abraham, their forefather, pointing out the remarkable way in which God exercised oversight of them during their stay in the wilderness and stressing the fact that He had enabled them to conquer Canaan.

After rehearsing the story of God's remarkable dealings with His people, Joshua reminded his listeners of their dealings with God. He recalled their murmurings, their reluctant service, and their frequent revolts. Joshua called to their remembrance the fact that they



were indebted to God for His guidance and blessings in the past, then he reviewed the possibility and promise of their success in the future, after which he explained the condition on which their prosperity depended.

What God had done for them should have prompted the Israelites to be faithful and loyal to Him, and to serve Him in sincerity and in truth. Only as they were loyal and obedient to God did they have any right to expect His help and blessing in the subjugation of the remaining tribes.

A Request — Joshua 24:14-15

Joshua knew that many of the people who surrounded him, while ostensibly serving Jehovah, were secretly worshipping the ancient idols of their Mesopotamian ancestors and other strange gods. He could not tolerate such doublemindedness. Joshua frankly declared that their attempt to serve Jehovah and other gods at the same time was an utter impossibility; therefore, in view of God's faithfulness to them, he requested and urged them to abandon all of the false gods and to be wholehearted in their allegiance to the living and true God. Their only safety, he said, lay in their abstaining from the heathen practices of those about them, and in their being loyal to God.

To assist the Israelites in making the decision which he requested, Joshua promptly and publicly announced his choice: "As for me and my house, we will serve the Lord." This important decision was solemnly made, openly avowed, and earnestly adhered to until the end of his life. His attitude was the only reasonable one for him, for his people, or for us. Nobody can respect any would-be religious leader who says, "Do as I say, not as I do." One example is worth more than many arguments.

A Response — Joshua 24:24

In response to Joshua's example in speaking for himself and for his family, that they were going to serve the Lord actively, publicly, and faithfully, and in response to his earnest request and urgent appeal, the Israelites promptly acknowledged the grace with which God had dealt with them in bringing them out of Egypt, miraculously preserving them through the wilderness, and bringing them safely into the Promised Land. Because they had been the beneficiaries of God's guidance, protection, and providence, they boldly declared their determination to repudiate all false gods, and henceforth to serve and obey Jehovah faithfully. However, as Joshua detected, in their quickly spoken commitment there were indications of a superficial apprehension of the full meaning of what they were saying. Doubtless they fully intended to do what they promised, but they were not aware of their weaknesses.

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Baptist Giving Sets New Record

Giving through the Cooperative Program topped the Kentucky Baptist Convention budget goal for the 1973-74 fiscal year. This is the third consecutive year that Cooperative Program funds surpassed the goal.

Kentucky Baptists adopted a \$4.5 million budget for the 1973-74 year, but income passed that figure in July. A record income for August, \$573,209.70, helped set a new record for the year, a total of \$5,165,896.04.

The budget surplus, \$665,896.04 will be divided according to a formula adopted in 1972. Thirty-one and a half percent will go for causes outside Kentucky. This is the budget figure used to divide all income for the year. The remaining 68.5% will be used for capital needs within the state.

Translated into dollars, this means \$209,757.25 will go to mission causes outside Kentucky through the Southern Baptist Convention. Capital needs in the state will get \$456,138.79. The division of the capital needs section is determined by the Executive Board.

The total receipts for 1973-74 reflect an 11.95% increase over total receipts for the previous year. During the same time inflation has grown steadily to a present high in excess of 12%.

Executive secretary Frank Owen commented, "Of course we are pleased with the generous way Kentucky Baptists supported their work during the

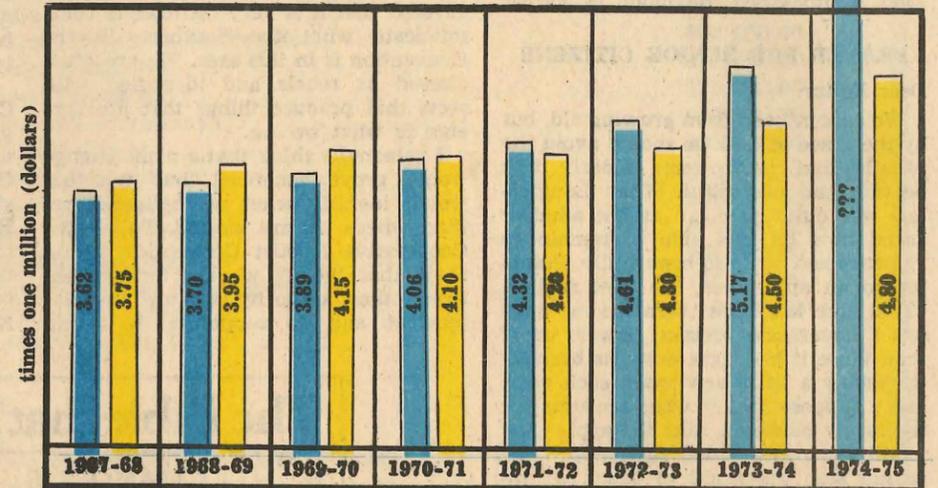
past fiscal year. Exceeding \$5 million for the first time is a great accomplishment." He added, "Unfortunately, we have just been able to stay even when one considers the spiraling inflation rate."

Comparing the inflation rate with the percentage of increase in total Cooperative Program receipts, reveals that offerings have stayed slightly ahead of the inflation rate all but one of the last five years.

	% of budget increase	inflation rate
1969-70	5.8%	4.6%
1970-71	4.1%	3.8%
1971-72	6.29%	5.9%
1972-73	6.93%	10.7%
1973-74	11.95%	12+%

Inflation figures provided by Annuity department.

Gifts And Goals -



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