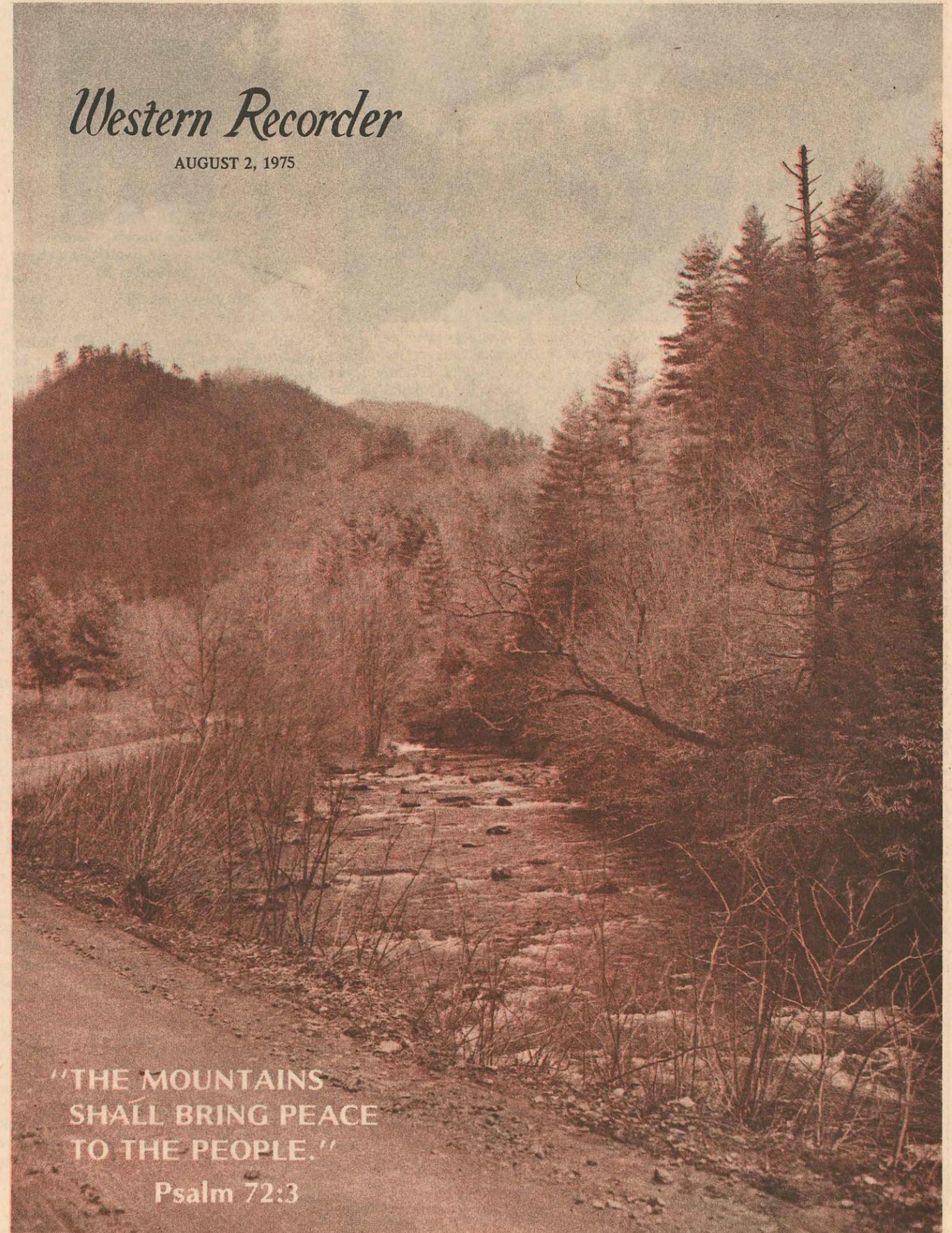


*Western Recorder*

AUGUST 2, 1975



"THE MOUNTAINS  
SHALL BRING PEACE  
TO THE PEOPLE."

Psalm 72:3



**NEW DIRECTION** — Among the youth singing groups of Kentucky churches doing mission work this summer are the 31 member New Direction Singers from First Baptist Church, Franklin. This group, accompanied by eight adults, recently spent nine days on a mission tour to Washington, D.C. Part of the results of their Vacation Bible School ministry in Washington was 30 professions of faith. Don Phillips, music minister of the church, directs the group and Mrs. Phillips is the accompanist. Eugene Fleming is the Franklin pastor.

## "Info Dial" To Continue In August

A toll free telephone system designed to improve communications with Southern Baptists is being tried this summer by the denomination's Annuity Board in Dallas, Texas.

"Info Dial," as the system is known, has been in service Monday through Friday from 8:30 a.m. to 4:30 p.m. (Central Time) during June and July and will be in service during August.

"The experimental system is designed to provide immediate help to members of our retirement and insurance plans, as well as furnish general information about the Board to anyone interested," said Darold H. Morgan, Annuity Board president.

For all states in the continental United States except Texas, the toll free number to dial is 1-800-527-4767. Texans must dial a different number: 1-800-492-2182.

"We will evaluate the effectiveness of this service to determine if we should

consider this telephone system as a permanent method of communication with Southern Baptists," Morgan said.

*Church Chuckles* by CARTWRIGHT



"I thought I had it tough back in those early days fighting sin, but now that we've got INFLATION...!"

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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## DEVOTIONAL



Charles Shields, Pastor  
Maple Grove Baptist Church  
Louisville, Ky.

"He who loses his life for my sake shall find it."

The great tennis player Bill Tilden often hit the ball back to his opponent to keep the play alive. He wanted those watching the game to get their money's worth, and his opponent to look good. (Some husbands who play tennis with their wives do the same, but for more obvious reasons.) He saw the value in the cooperative, social side of tennis more clearly than many tennis players of today.

Alfred Adler has written that the meaning of life lies in being a part of the whole and contributing one's share to the welfare of mankind.

Ruel Howe says, in *How To Stay Younger While Growing Older*, "... our sense of self will grow more surely and naturally as we learn to relate to centers outside of self. ... I presume to suggest that God wants to be loved by the way we live with ourselves and others and the world he created."

Jesus said, "He who loses his life for my sake will find it. And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you he shall not lose his reward." When we truly have Christ's love abiding in us and let it flow out to others, we really are finding life. There are still feet to wash; beggars asking for money, who need to be healed; and Christian lives that need to be energized by giving. What an amazing and wonderful paradox it is that we can give that which is most precious and possess it more fully.

Western  
Recorder...  
For Baptists  
On The Go

SECOND IN A SERIES —

# Balancing Freedom And Responsibility

By  
James L. Sullivan,  
Past President  
Sunday School  
Board



Baptists have adopted the congregational form of church government to protect the welfare of local congregations, and thus to defend the religious freedom of its members. However, in history a more aggravating problem still faced them. That concerned the way local churches would relate to each other. Should they compete, ignore each other, or find a way of cooperating so as to help each other have a world witness and impact for spiritual good? Discovering how this could be done historically was a much bigger problem than most people today realize.

Unless local churches worked together they suffered not only an unbearable loneliness in a misunderstanding and persecuting world, but they could find no way to carry out such injunctions as taking the gospel to "all men," "everywhere," and "the end of the age." But if they did work together, the question was "Could they keep the strong churches from dominating the weaker ones?" and "Would local churches lose their autonomy and thus compromise the liberties of their congregations as a result?"

Several systems emerged as Baptist churches were seeking a solution to this problem. Some efforts failed miserably. Others resulted in losses of certain individual liberties. Still others elicited cooperation of vast numbers of local churches in massive mission objectives with their religious liberties still intact.

One system of denominational administration to emerge was the independent local church idea which expresses itself today in Independent Baptist church movements. Feeling that the loss of some degree of their liberty was a price for cooperation, they chose to go it alone. In essence each local church was to be a denomination within itself. For awhile some of these churches seemed to thrive and prosper. Almost without exception, however, they would fade from the scene when some strong pastor would get old or die. Too, their works are woefully limited to what one congregation can do. Such was far short of the worldwide ministry

required in Scripture. One church can promote missions by itself, but it cannot put on a worldwide mission program by itself. Such a limited approach is obviously an extreme and handicapping one.

The opposite extreme in church administration was for churches to set up a super church with a world head, a controlling body, and a powerful human director. Under this system the buildings would be centrally owned, funds would be centrally managed, and programs would be centrally developed and promoted. Even the pastors would be centrally assigned without local churches being consulted as to who their spiritual leaders would be. Such an approach was rejected by Baptists because it would grind human liberties to powder, destroy the creativity of persons and congregations, and stifle initiative in many other ways. Inertia would often result. There would be varying degrees of controls over local congregations. Some denominational systems have been more extreme than others, but the hierarchal base is the pattern from which lesser control systems have emerged.

There is yet another approach. It is one which certain Baptists have practiced, but it, too, has extreme limitations. It is a system in which the denomination operates separate and apart from the local churches. It is done so the local churches would not be required to engage in united actions. This is usually referred to as the "society system." Under the plan Baptist colleges have self-perpetuating boards and the various institutions would

be set up where they would be supported by the persons who would make the contributions to carry on the work assigned to that board, agency, or institution. While this is a system with certain advantages in which institutions can be more easily born, the system in time tends to create situations in which those institutions can be separated from the people. Then they lose their denominational identity. The witness they then give is quite different from the original purposes that brought that board or agency into being.

The Southern Baptist approach is for churches to work together to elicit support and cooperation from the many local autonomous congregations to carry on a worldwide work of missions, education, and charity. The Southern Baptist Convention is not made up of churches. Rather, it is made up of messengers from the churches. This is to keep the Convention from becoming a super church with controlling powers over local congregations. The Convention does not control the churches. Under our system local trustee groups are elected by the Convention to operate those institutions and agencies which the Convention feels are necessary to help the churches do the job they are to do. At the same time provisions are made for such cooperation. No church is ever coerced. Any time there might be a violation of conscience a person or a congregation could simply decline to cooperate in that project about which they had such intense feelings. This has proved to be the best balance between freedom and responsibility ever devised. It keeps the churches free. At the same time it provides a vehicle by which thousands of churches can cooperate to do a worldwide work which could not be done without such a method.

History has validated the convictions of our fathers. The best way of doing the work is God's way as free men worship God according to the dictates of their own consciences and work for causes on their hearts, supporting them with gifts through their local churches. □



## How To Entertain A Preacher

Have you ever wondered how to entertain a Baptist preacher? Is he some kind of strange creature who requires different or special treatment? No! Generally he is just another person who much prefers to be treated like any other friend or guest.

Most Baptists know this. Some, however, especially young couples, want to have the pastor or visiting preacher in their home but are a little afraid they might not do it exactly right. Generally all their fears and reservations are gone after their first time entertaining a preacher.

Baptists are gracious people and Kentucky Baptists must be the most hospitable people in the world. In 23 years of denominational life as an editor and college teacher I have been entertained in hundreds of homes and never have I had anything but good treatment. The nearest thing to a slight I recall is once when a mother and children had me for Sunday dinner and the father came home after dinner from a squirrel hunt. I am not certain I resented his missing worship service and eating with me or his not inviting me to hunt with him.

Preachers are grateful for any hospitality and few of us are demanding. However, thoughtfulness on the part of a host or hostess is greatly appreciated and is often the difference between being rested and prepared for an evening service and Monday's work and in being exhausted at the end of the day.

There are more than one way to make it relaxing and restful for a minister who is a guest.

GUEST EDITORIAL —

## The Pastor And Former Pastor

I have felt for a long time that I should give a word of testimony about the relationship between the pastor and former pastor who lives on the field.

Robert E. Humphries served as pastor of the First Baptist Church, Owensboro, from 1927 until

By David Nelson  
Pastor, First Baptist Church  
Owensboro, Kentucky

he retired in 1954. In 1961 I became pastor. Dr. Humphries was still in vigorous health, living in Owensboro, and a member of the church.

Our relationship would have a vital impact upon my ministry. I did not know of any way to approach the matter except to have a frank talk

Hospitality extended me on two recent Sundays were examples of ideal preacher hospitality.

On one Sunday I was guest in the home of Mr. and Mrs. Gaines in Owenton. They had thought of everything, even to the inviting of Pastor-emeritus Harry Green and Mrs. Green for lunch. Soon after a sumptuous dinner Harry was off to a funeral and Mrs. Gaines insisted on my resting awhile in a cool, quiet room.

After a nap we found a cool shade in their backyard where we sipped some afternoon coffee and talked of mutual loves and the Lord's goodness. The hospitality was so delightful that a long but harmless snake attempted to join us but was not accorded the same cordiality as I was by Mrs. Gaines.

The next Sunday I was pulpit guest in Corbin's First Baptist Church while Pastor John Dunaway was on vacation. Mr. and Mrs. Dave Huff were my hosts for lunch and it was most delightful. Since Corbin is a three hour drive from Louisville and I was making the round trip in one day and preaching in morning and evening services, the church had reserved a motel room for the afternoon. With this opportunity to rest the evening service and return trip were easy.

Maybe there ought to be an article written on how to entertain preachers for the sake of those who are a little shy around ministers. I don't care about writing the article but for any good Baptists who want to practice on an editor before having a real preacher, I am available.

about the areas of potential conflict. No one could have had a more gracious spirit nor a more understanding one than he. We faced frankly the fact that there can be only one pastor. We also faced the fact that the pastor must minister to the people in the crisis hours of life. In order to be pastor in reality he must minister in such times as weddings and funerals.

We had an agreement that in both of these I would have the service and, if the members requested it, he would assist. Of course, in the passage of time we both made rare exceptions to this. There were times when I suggested that he have the message while I assisted him. At all times, he went out of his way in those sticky situations to insist that he was there to assist me and not the other way around.

During all the years until his death, I found him to be honorable in all of our associations. Instead of being a hindrance to my ministry, I found him to be a help. We shared together on many occasions. When I was out of the pulpit, I was happy to have him supply for me. When I was out of the city, it was a comfort to know that he could step in and help during an emergency.

Not only did I find his presence to be a help rather than a hindrance, I regarded him as a friend rather than a competitor. I do not believe our relationship was an accident. I believe the frank talk about what we expected of each other was necessary to establish the ground rules. I remember

what he said. "I can't tell you how glad I am that you brought this up. Tell me how you would like for me to perform." Then, he not only lived according to the agreement, he went the second mile.

There are many negative articles written about the pastor and former pastor. I wonder if many of them could not be rewritten if the two men, instead of anguishing over real or imagined slights, would sit down together and work out an acceptable plan for relationships. In what capacity, for instance, shall the former pastor serve in funerals and weddings? After all, there can be only one pastor.

Why not count the former pastor as your friend? This great man of God was my friend. I preached his funeral in our church. What a difference it would have made if I had not been able to count him as a friend!

Some years ago, John Wood of Paducah said a very wise thing to me. He said, "We preachers are very poor stewards of the ministry of our predecessors." That has stuck in my memory. The ministry of our predecessor should be the foundation on which we build our ministry.

*The guest editorial describes a beautiful relationship between a pastor and a former pastor. It is commended to all preachers and to church members who sometimes make such a relationship difficult.*

The American people, even church members and so-called Christians, should wake up to the fact that God will not always bless us as He has in the past if we do not get back to the straight and narrow path and observe His day as He wants us to do. There are many other things that our modern churches are doing that are contrary to the Bible.

Thanks again for expressing your opinion.  
Smithfield, Ky.

Mason Smith

## BAPTIST FORUM



### CONGRATULATIONS

Dear Editor:

I am pleased that I was present at the meeting of the executive board of our convention when it elected your able associate, Bob Terry, to be editor of our state paper, the *Word and Way*.

I sense that all members of the executive board thought that the search committee had done its work well. Mr. Terry made a fine presentation. The action of our board was unanimous and enthusiastic.

I wish to thank Kentucky Baptists in general and you in particular for prepar-

ing Mr. Terry for our position. Everyone present at the time of his election has great confidence in his ability to enrich Missouri and Southern Baptist life through the office of editor.

Hugh Wamble, President  
Missouri Baptist Convention  
Kansas City, Missouri

### DEDICATION NEEDED

Dear Editor:

I certainly agree with you in your editorial in the July 5 issue of *Western Recorder*.

Informed Baptists  
are the  
Best Baptists

# Boyce Bible School Announces New Faculty Members For Fall

Boyce Bible School in Louisville has announced the addition of several new faculty members to its staff for course study beginning August 25, according to Allen W. Graves, executive director of the school.

Raymond Coppenger will be joining the school's faculty after several years as professor in religion and philosophy at Ouachita Baptist University in Arkadelphia, Arkansas. He will be teaching courses in church history, Old Testament and Bible doctrines during the first term, August 25-October 17.

Several Kentuckians will also be teaching this fall. Raymond Bailey, pastor of First Baptist Church of Newport, will come to the campus each Thursday offering courses in the improvement of speaking skills and the preparation and delivery of sermons. William Hancock, pastor of Highview Baptist Church in

Louisville, will be teaching a course on contemporary evangelism.

Eugene Sutherland, minister of music for Walnut Street Baptist Church in Louisville, will be teaching a course for the music minister. Ronald Turner, minister of music in Deer Park Baptist Church, Louisville, will organize and direct the Boyce Bible School Choir. Mrs. Robert A. Proctor will teach courses in grammar.

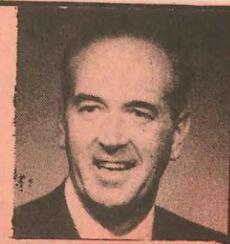
Two new professors will be joining the night schedule of courses. Elvis Marcum, pastor of Graceland Baptist Church of New Albany, Indiana, will offer a Tuesday evening course on the church bus ministry. Miss Clara McCart, secretary and administrative assistant to Duke K. McCall, president of Southern Baptist Theological Seminary in Louisville, will offer a course on the church office at work.



**NEW STUDENT CENTER**—The Baptist students at Northern Kentucky State College are enjoying a new student center located near the campus. The house, shown below, was converted into a center for students with a worship center, lounge, kitchen, study room, snack room, recreation center and campus minister's office. Ralph Hopkins [left] is the campus minister and is shown beside the sign in front of the new center.



## Time For Support



Franklin Owen  
Executive Secretary-Treasurer, KBC

I've just returned from a Baptist World Alliance tour of Europe and noted the recent *Western Recorder* column concerning the values and needs of Campbellsville College. Let me speak further to that same theme.

I wish every Kentucky Baptist could drive to Campbellsville College and look over that fine 40 acre campus. I wish they could hang around awhile during the school day and see, as I have, that this school tends to have an unusually large percentage of unspoiled, fine young people who just may not have been in college if there were no Campbellsville—700 young people last year, with the largest number that Campbellsville has ever had committed to Christian service.

In short, I want to further inform Kentucky Baptists that we have a mighty fine Christian institution for young people doing a job that needs and merits our strong support just now.

Think on the assets of this Baptist possession: 40 acres, centrally located in our state, 14 major buildings (my memory count), the finest athletic building (gymnasium, swimming pool, you name it), Baptists own. Baseball and softball diamonds, beautiful tennis courts, a fine administration, excellent faculty, harmonious with Kentucky Baptist thought, and, above all, 700 young people. This appears to be the stable, dependable, minimal enrollment level of this sort of institution, so located, for today's times; where else can your giving do so much?

Most institutions of higher education have been passing through a readjustment period that has seen student enrollments taper off from post war boom levels. Campbellsville has largely made this adjustment, but stabilization at its current level would be greatly helped by extra gifts just now. Future growth from this potentially healthy base is a strong possibility and every day of operation is a worthwhile ministry. God bless Campbellsville College. Let's give it our support.

Read The  
**Western Recorder**



**GROUND BREAKING** — New Salem Baptist Church of Valley Station, Kentucky, broke ground on Sunday, July 13, for a new educational building. Pictured above are several charter members of the church and members of the Planning and Survey Committee. In the foreground, left to right, are: Neb Rosenberger, chairman of the building committee; Eugene Lurding, general contractor; Tom Jones, architect; and Charles Flener, pastor.



**CUMBERLAND COLLEGE'S CHURCH MUSIC SERVICE AWARD** was presented to Eugene F. Quinn, State Church Music Secretary, for years of service and dedication to the furtherance of music in Kentucky Baptist churches. The award was presented by Harold Wortman, chairman of Cumberland's music department, at the college's Appalachian Church Music Workshop hosted July 13-17.

## Kentucky Graduates Of Southwestern

Two students from Kentucky received degrees during the summer commencement exercises at Southwestern Baptist Theological Seminary July 18.

Robert Stephen Miles of Paducah and Frank Molton Starr, Jr., of Glasgow were both awarded the master of religious education degree by the world's largest seminary.

Miles, a graduate of Western Kentucky University, currently serves as minister of education at Trinity Baptist Church in Kerrville, Texas.

Starr, a Campbellsville College alumnus, is pastor of the children's worship services for Travis Avenue Baptist Church in Fort Worth, Texas.



Miles



Starr

## An Experiment In Giving

Local churches of 10 denominational groups will begin experimentation at the beginning of 1976 with a plan in five metropolitan areas in which banks, with proper authorization, may make monthly or quarterly payments directly to religious institutions.

Under the plan, a church member would authorize his or her local church to send a record of his or her financial commitment (no less than \$10 per month or quarter) to Investment Data Corporation of California, a data processing group which can transfer funds in any bank in the nation.

The five metro areas conducting the experiment, which is open also to churches outside those areas, are Philadelphia, Kansas City, Atlanta, Los Angeles and Dallas/Fort Worth.

The 10 denominations involved are the American Baptist Churches, USA, the Christian Church (Disciples of Christ), the Church of the Brethren, the Episcopal Church, the Lutheran Church-Missouri Synod, the Presbyterian Church in the U.S., the Reorganized Church of Jesus Christ of Latter-day Saints (Mormon), the United Church of Christ, the United Methodist Church and the United Presbyterian Church in the USA. (BP)

# NEWSGRAM

## Cooperative Program Receipts

	1975	1974
Cooperative Program Receipts (July 25, 1975)	\$ 573,127.88	\$ 495,977.36
Goal to date for this year	4,400,000.00	4,125,000.00
To date this convention year	5,084,490.26	4,592,686.34
OVER GOAL	684,490.26	467,686.34
To date this time last year	4,592,686.34	4,042,198.99
Increase	491,803.92	550,488.35
Percentage increase	10.70%	13.62%

NEEDED EACH MONTH TO REACH GOAL .....\$400,000.00

# Motivation Key Factor In Christian Growth

It's interesting to watch a colony of ants and to see them at work. It is always amazing how much they can do in a short amount of time and still have energy enough to scurry around as if their job just started.

Mankind from the beginning has been fascinated with this small creature and philosophers both young and old believe one should learn from this insect.

One such individual who appears to have taken lessons from these hard workers is A. B. Colvin, assistant to the executive secretary-coordinator of mission related fields for the Kentucky Baptist Convention. In his 17 years with the state organization, he has traveled well over a million miles in Kentucky alone and has been in over 1,000 of the state's churches.

### Childhood

A. B. Colvin was born November 10, 1917, to Howard and Edith Colvin, who lived in Pendleton County. Their home was five miles from Williamstown, the county seat of Grant County. Since the county seat of Pendleton County was over 18 miles from their home, the Colvins did all of their shopping in Williamstown and received all their mail from the postoffice there. As a result of this lifestyle, the Colvins were announced as being from Grant County when they would visit elsewhere in Kentucky, although they never lived in that county.

By Tommy Smith, Intern  
Western Recorder

Colvin's father was a farmer and carpenter and his mother was a housewife. His parents instructed him well as a small boy with regards to what was right or wrong.

At the age of 12, he felt that he was saved and joined the Mt. Carmel Baptist Church. Five years later in a revival service, he realized that he was not saved and went down to the front of the church. Much to his surprise, when he arrived at the altar there stood his father, who had also come accepting Christ, although he had been a member of the church for 25 years.

"Neither one of us saw the other until we reached the front," Colvin said.

"I was sitting on one side of the building and my dad on the other. I couldn't believe it when I got down there and he was down there. He couldn't believe it either."

### Left Home

In 1934, he finished high school and left home to attend the University of Kentucky in Lexington. After school started, he joined the National Guard and received \$1.40 a week, which "made me feel rich," Colvin said.

In 1938, Colvin switched from an interest in commercial law to the field of

business and economics. The change came as a result of a decision to attend seminary, which required a liberal arts degree. So, in order to graduate with a bachelor's degree in business and economics, the student had to have 18 hours worth of languages. Colvin had had no languages at all.

His senior year arrived in 1939 and it found him taking Spanish, French, and Classical Greek—all at the same time. Needless to say, he had little free time.

After graduation, he enrolled in Southern Baptist Theological Seminary in Louisville. His senior year found him ready to graduate and also to get married. The girl of his dreams was Irene Shearer of Lexington whom he had known for five years. He met her at Grace Baptist Church in Lexington where her father was pastor. It was in this church that Colvin was licensed and ordained.

On April 29, 1942, the last day of seminary classes rolled around and with it the marriage of Colvin and his fiancée. They returned from their honeymoon the following week for his graduation.

### Uncle Sam Calls

After graduation, the newlyweds moved back to Williamstown where he continued as pastor of the Bethany and Lawrenceville Baptist Churches. The call of Uncle Sam soon came and although he did not have to answer the call since he was the pastor of a church, he decided to enter the armed forces.

His work in the service was similar to that of a chaplain's, although he could not become a chaplain because of his commission with the ROTC. His official title was "Civilian Personnel Officer" and the chaplains worked very closely with him in counseling situations.

In 1946 he was discharged from the army with the rank of captain. He was called as pastor of South Side Baptist Church in Covington in the fall of that year and stayed there six years. From South Side he went to Lebanon First Baptist Church for another six years.

The call to state work came in 1958 and he accepted the position of secretary of missions and evangelism.

### Rewarding Work

Colvin has found his work with Kentucky Baptists to be very rewarding, although sometimes it requires him to be absent from home quite often.

"One year, I was out of Jefferson County 217 days out of the year, which gives you an idea of how much I was home," Colvin recalled.



Pictured above is A. B. Colvin preparing to leave the Kentucky Baptist Building at Middletown for another trip to some part of Kentucky. His job has already taken him over one million miles throughout Kentucky and in over 1,000 churches.

His work leads him into Kentucky Baptist churches to aid in initiating new programs, working with pastors, youth directors, counseling, plus many other activities.

It seems that his wife would not appreciate such absenteeism from home, but "she's very understanding," according to Colvin. When he is at home at 10207 Radford Road in Middletown, he enjoys

working on cars and in his yard.

Colvin indicated that although his job requires many after-office hours, he enjoys the work, especially meeting new people. His greatest joy comes in seeing people motivated.

"I love to see people testifying to the love of God and wanting to do more. And if I have helped in any small way to bring this about, then I feel that my efforts are well worthwhile," Colvin added.

When asked to speculate on plans after retirement, he stated, "I'll go anywhere God wants me to . . . as long as it's in Kentucky."

And go he most probably will. A. B. Colvin has seemingly unlocked the mystery of the go-power of the small ant and ingrained it into his own lifestyle.

So, if by chance you should call his office and he's not there, rest assured that he hasn't followed some ant to a picnic. More than likely he'll be somewhere in Kentucky sharing with people his love for Christ and his secret of motivation, which is:

"Go visit your ant." □

# Child Care Realigns Staff, Adopts Record Budget

The Kentucky Baptist Board of Child Care realigned staff assignments and adopted a record budget in its quarterly meeting recently.

In other action the board made final disposition of the receipts from the sale of the Pine Crest property and decided not to re-open its infant adoption program.

A new position, director of communications services, was approved by the board and Gregory L. Hancock was employed to fill the post. William Amos, executive director of the child care program, pointed out that the position required no new funds.

"The monies going to this position are the same funds we formerly used to purchase outside help in this field," Amos said. "What we are doing is using the same funds, and, we believe, getting more for our money."

Hancock is a native of Lexington and a graduate of Georgetown College. He worked for one semester as a student intern at *Western Recorder*.

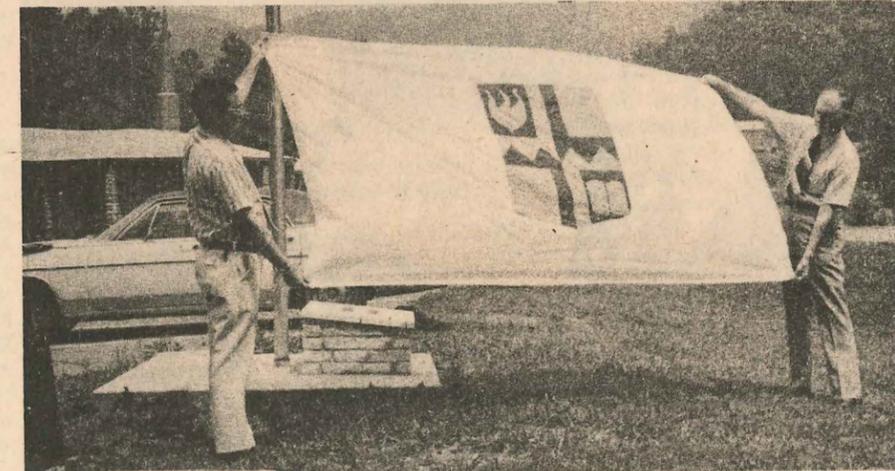
Amos noted that the new communications director will continue his doctoral studies at Southern Seminary which recently awarded him the master of religious education degree.

The Child Care board also realigned the position of Family Counseling Director. The new title is director of Christian education, with responsibilities primarily directed toward the campus population.

The 1975-76 budget represents only "minimal increases in food, utilities, postage and gasoline," according to Amos. "We are attempting to keep staff salaries up with the cost of living," he added. The

budget total is \$1,227,000.

The board also adopted a resolution which read in part "at the present time, on the basis of information we have received, circumstances do not justify our reentering the infant adoption program." The board stated that the Child Care program would remain open to reentering the infant adoption program should need for such be discovered.



SCHOOL RECEIVES FLAG — D. M. Aldridge, left, president of Clear Creek Baptist School in Pineville, Kentucky, recently received a new school flag from senior Loy Whitten. The flag, placed on a flagpole erected by the 1975 seniors of the theological school for adults, was designed and constructed by the 1975 class. It shows the school crest in green on a field of white.



A. B. Colvin is shown above going through his file of biographical sheets of ministers looking for churches. The job of placing ministers in churches without a pastor is just one of the many jobs that he does in a day's time.

## HMB Adopts Budget, Adds Evangelism Worker

Southern Baptist Convention's Home Mission Board directors in their annual summer meeting, held in Atlanta, approved a 1976 budget of \$22,556,083 and were told by executive director Arthur B. Rutledge that he will retire on December 31, 1976.

In other action, the directors acted on the following:

- \* Passed a resolution to look into a new relationship with Church World Service for the resettlement of Vietnamese refugees or to establish its own resettlement agency to provide "more active and effective" resettlement efforts. The resolution grew out of some dissatisfaction by SBC churches with the effectiveness of the present resettlement effort.

- \* Elected a new director of the department of mass evangelism.

- \* Appointed 27 new missionaries and missionary associates.

- \* Approved plans for allocation of the 1976 Annie Armstrong Easter Offering for home missions. The goal is \$9.5 million.

- \* Approved 1976 Home Mission Board goals.

Rutledge told the directors he will be 65 in 1976 and plans to retire according to the board's policy on December 31, 1976.

The board's bylaws call for a committee of five to seven persons to be named by the board officers to nominate a new executive director. The committee is

expected to be named at the next full meeting of the directors in October.

The 1976 budget of \$22,556,083 is an increase of \$2,416,591 over the 1975 figure of \$20,139,492. Almost all of the increase is expected to come from the SBC's Cooperative Program unified budget and the Annie Armstrong Easter Offering.

Cooperative Program income is expected to be up almost \$1 million, from \$6,950,000 to \$7,930,000, and Annie Armstrong receipts, from \$8,130,000 to \$8,700,000.

The Cooperative Program figure would be increased by \$1,670,000 should the 1975-76 SBC challenge goal of \$51 million be reached.

Rutledge reported to the directors that the 1975 Annie Armstrong Easter Offering receipts to date are \$7,801,000, as

compared with \$7,020,000 a year ago. The goal for the offering is \$8.5 million.

Bobby M. Sunderland of Oklahoma City was named director of the department of mass evangelism in the evangelism section, effective July 25.

Since 1973, Sunderland has been crusade director and associate evangelist for the Larry Jones Evangelistic Association. He formerly was pastor of several Oklahoma churches, the most recent being First Baptist Church of Alva, Oklahoma, from 1973-74.

The 1976 goals, approved by the directors, center around the implementation of "Bold Mission Thrust," a four-year program beginning in 1976 aimed at presenting the gospel to every person in America and placing a New Testament church within their reach. (BP)

## Church Training Dept. Names Jukes As Associate Director

Former Kentucky pastor Herbert B. Jukes of Rolla, Missouri, has been named as associate director of the Church Training Department of the Kentucky Baptist Convention, according to Franklin Owen, executive secretary-treasurer.

Jukes, a native of Tarpon Springs, Florida, has served as pastor of Fairview Baptist Church in Ashland, Kentucky, and also as minister of education and assistant pastor of Valley Station Baptist Church in

Louisville. Before his selection to the church training department, he was serving as pastor of the Salem Avenue Baptist Church in Rolla.

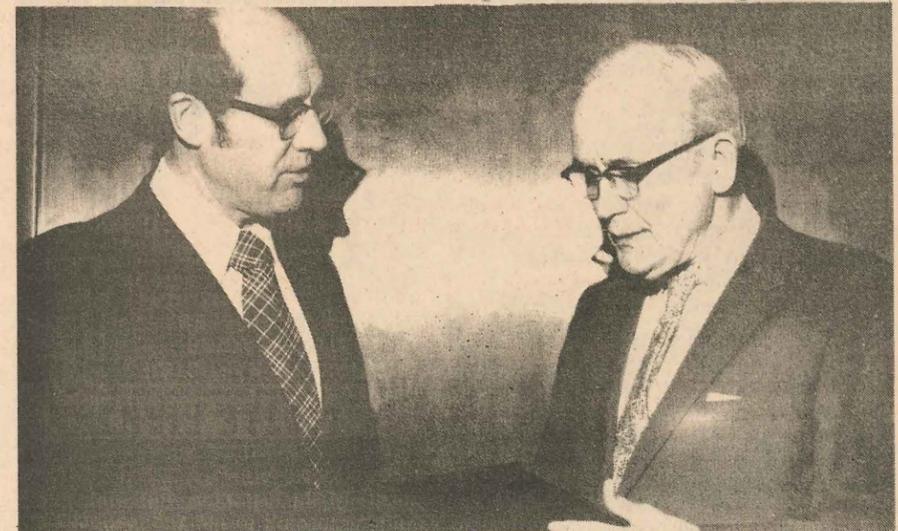
The new associate director received his secondary education at the University of Florida in Gainesville, Florida. He also received a master of education degree from the University of Florida and then received a master of divinity degree from Southern Baptist Theological Seminary in 1969.

He served as an instructor at Pikeville College in Pikeville, Kentucky, from 1955-57. Among his other teaching capacities was a position as instructor with the P. K. Yong Lab School in conjunction with the University of Florida.

Jukes is married to the former Caroline Caudill and they have two sons and two daughters.

According to Vernon Cole, director of church training in Kentucky, "we are very pleased to have a man of his (Jukes') capability and background coming to our department. We feel he will be very helpful in our work here in the state."

August 11 is the scheduled date for Jukes to begin work, according to Cole.



**KENTUCKIAN RETIRES** — Eldred M. Taylor, pastor of First Baptist Church, Somerset, Kentucky, received a plaque from Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board. The plaque was given Taylor upon his retirement from the board.

## People And Places

Earl Clark, professor of New Testament at the Clear Creek Baptist School in Pineville, Kentucky, has accepted the



**Clark**

pastorate of Laurel River Baptist Church in London, Kentucky. He is a graduate of the Clear Creek Baptist School, Eastern Kentucky University, Richmond, and Southern Baptist Theological Seminary in Louisville. Clark is the author of the Sunday School lesson that appears weekly in 100 newspapers and is heard weekly on 24 radio stations. He is married to the former Vada Robinson and they have three children.

Cristal Pendygraft and Sarah Hockensmith are serving on the staff this summer at Glorieta Baptist Conference Center. Miss Pendygraft is from Lebanon and is working in the food service department. Miss Hockensmith is from Lexington and is serving as a hostess.

Second Baptist Church of Mortons Gap, Kentucky, recently passed a resolution in memory of James A. Kyle, who passed away on April 5, 1975. The resolution honored the service of Kyle to his church over the years. He had served as chairman of the deacons, Sunday School superintendent, Sunday School teacher, executive board member, and had held other positions.

Dan Wilkerson, a Cumberland College student, has received Southern Baptist Theological Seminary's Clyde T. Francisco Preaching Scholarship Award for 1975-76. A native of Charleston, West Virginia, he resigned as pastor of Wolf Creek Baptist Church after three years of service, in order to move to Louisville and attend the seminary.



**Wilkerson**

Wilkerson received the \$1,000 scholarship in recognition of both his preaching skills and academic excellence.

The recipient is married and has one son.

Mrs. Florence Jones, a member of Hopewell Baptist Church in Jefferson-town, passed away and funeral services were conducted July 24. She was to be presented a 30 year pin for perfect attendance in Sunday School on Sunday, July 27, according to Floyd Price, pastor of Hopewell.

C. R. Daley and Paul Salyer will be the featured speakers for Clear Creek Baptist School's annual homecoming to be held August 4-5. Daley, long-time editor of the *Western Recorder* and former Georgetown College professor, will be the Bible teacher in three sessions of the two day conference. Salyer, a 1970 graduate of Clear Creek and pastor of South Lindsay Baptist Church in Oklahoma City, Oklahoma, will bring the evening message on August 4. An estimated 400 ministers and their families from several states are expected to attend.

Glendale Baptist Church in Bowling Green will be celebrating their 20th anniversary on Sunday, August 17, with services to begin at 9:30 a.m.

The service will include a message by Robert G. Lee; a testimony by Colonel Dewey Smith, who was saved while being held as a prisoner during the Vietnam conflict; special music by guest choirs and musicians; and a visit by "Mr. Plug," a Christian clown. City officials will also be honored at the special service.

The church is located at 1000 Roselawn Way.

## Staff Changes

W. David Sapp, instructor and administrative assistant to the director of field education, has been named associate director of student development services at Southern Baptist Theological Seminary in Louisville.

He is a graduate of Mercer University in Macon, Georgia, and holds the master of divinity degree from Southern and will receive the doctor of philosophy degree later this fall. He is married to the former Linda Powers of Monroe, Michigan.



**Sapp**

Ferrill Gardner has accepted the call as pastor of Carlisle Avenue Baptist Church in Louisville. He is a native of Kentucky and attended Western Kentucky University, Campbellsville College and Southern Baptist Theological Seminary. The new Carlisle pastor and his wife, Lou Rea, have two sons and one daughter.



**Gardner**

Charles E. Dickerson has resigned as pastor of Mount Moriah Baptist Church in Boston, Kentucky. He has accepted the call as pastor to Persia Baptist Church in Rogersville, Tennessee. He is a May, 1975, graduate of Southern Baptist Theological Seminary in Louisville and holds the master of divinity degree.

Gayle Clifton has resigned as pastor of St. John Baptist Church in Frankfort to become pastor of South Hills Baptist Church in State College, Pennsylvania.

He is a 1972 graduate of Cumberland College and completed work on the master of divinity degree at Southern Baptist Theological Seminary in Louisville.

Clifton, a native of California, Kentucky, in Campbell County, is married to the former Beth Gosney of Grant's Lick. They have one daughter.



**Gayle Clifton**

Shelby R. Beaty, a retired Kentucky Baptist pastor, has accepted an interim position with West End Baptist Church in Paducah, Kentucky. He will be working in the development of a program of ministry to senior citizens.

Prior to his retirement in 1967, Beaty served as pastor of Marion Baptist Church in Marion, Kentucky, for 16 years. Since retiring, he has served as interim pastor in 11 churches and one year as missionary for the Home Mission Board.

He is married to the former Aletha Redden of Paducah and they have three sons.

Lewis E. Searcy is now pastor of the Kirkwood Baptist Church in Mercer County. He began his Kirkwood ministry on July 20. Until recently Searcy was pastor of the Corinth Baptist Church near Winchester.



## SUNDAY SCHOOL LESSON

LIFE AND WORK SERIES

By H. C. Chiles  
(These Lessons for August 10, 1975)



# A Sobering Look At Intoxicating Beverages

One of the greatest evils which militates against human welfare is the liquor traffic. Consequently, it is fitting that we take note of the tragic effects and the complicated problems created by this nefarious business.

Proverbs 20:1; 21:17; 23:20-21

"Wine is a mocker." What a striking statement! Think of its implications. Wine and other intoxicating beverages allure the weak. They make great promises, such as the stimulation of the nervous system and comfortable relief from weariness and trouble. Strong drink mocks the drinker, or makes a fool out of him, in that it promises him such satisfaction that it never can give.

Perhaps the most descriptive characteristic of wine and other intoxicants is deceitfulness. The liquor advertisements associate the sparkling products with festivities, social preferment, etc., but none of these ever portray the seamy side—the unhappy home life, the ragged children, and the broken-hearted relatives which they produce.

In the trail of intoxicants are broken morals, broken hearts, broken lives, and broken homes. They promise pleasure, but they do not produce it. They promise satisfaction, but they never give it. After promising to delight, they degrade and destroy. They are the parents of numerous crimes. They have impoverished more families, wrecked more homes, displaced more children, blighted more lives, and caused more heartaches than any other one evil. It is a well-known fact that the consumption of intoxicants has been the cause of many being in poverty, but it has never caused any of its users to become rich. Liquor grasps its victim in a viselike grip, and then taunts him in his inability to release himself. When one first imbibes he resents even the insinuation that he will become a drunkard. A wise person, or one who follows the Lord, does not consume wine or strong drink. Wisdom dictates that one should avoid the companionship of the consumers of alcohol.

Proverbs 23:29-35

This passage portrays vividly and in a very impressive manner the miseries that

are attached to the life of a drunkard—intense pain, personal embarrassment, bitter remorse, and wounds which might have been avoided. Intoxicants have an injurious effect upon the well-being of their consumers—broken hearts, lives, and homes. As a father admonishes his son, the writer here urges his readers to exercise self-control and abstain from the use of strong drink.

The use of intoxicants often causes people to be quick-tempered, quarrelsome, and belligerent. While under the influence of liquor, many have gone beyond the stage of babbling and committed deeds of violence, which they never would have done had they been sober. Think of the financial losses, the physical sufferings, and the mental anguish caused by drunken drivers.

By advocating the use of alcoholic beverages one encourages the destruction of the property and the lives of others. Of course, there are many who will defend the consumption of intoxicants, but there is not a single reasonable or Christian defense to be made in the behalf of their consumption.

When one is inebriated his mind con-

duces up lewd scenes, he sees strange imaginary scenes, and his mouth gives utterance to obscene, vile, and perverse thoughts. Liquor robs the mind of the power to evaluate correctly moral questions, removes the sense of restraint, and urges the gratification of evil desires.

Proverbs 31:4-7

The tragic effects of drinking alcoholic beverages, which are flagrant enough in the life of a private citizen, are greatly enhanced in the case of a public official, whose wrong decisions and various misdeeds may affect adversely many people. One cannot impart wise counsel or administer justice while under the influence of liquor, regardless of how capable he may be when sober. What sensible person would want a surgeon to perform an operation for him who had been drinking alcohol just prior to the time set for the surgery? Or, who would want to be a passenger on a plane whose pilot had been drinking? Our nation has been subjected to embarrassment and to a harvest of bad government because of the drinking habits of numerous office-holders.

## INTERNATIONAL SERIES

# Tensions And Christian Growth

Life is filled with tensions. The child of God who lives an active and obedient life faces more tensions than a follower of Satan. How grateful we should be that God has made it possible for His children to face tensions victoriously!

Romans 12:1-2

Here Paul strongly urged the Christians at Rome to "present" their bodies to God voluntarily as a living sacrifice. In this matter God does not want any compulsion. God cannot use a corpse, but He can and will use a living body wholly dedicated to Him. This presentation is "reasonable" in view of God's great mercy in redeeming the believer.

Unless a person makes a definite presentation of his body to God, his life

will be conformed to this world. His aim is apt to be the acquisition of money, fame, pleasure, or power. Conformity to the world is contrary to the will of God for His children. It is also one of the blights on the lives of many Christians, and it hampers tremendously the advancement of Christ's work. The call then is for nonconformity to the world and for surrender to the transforming grace of God.

God calls upon us to forsake our life plans and to seek His will for our lives because His will is good, acceptable, and perfect. To many the will of God is something to be avoided or, at best, to be endured. But, in reality, the will of God for us is always good and best. The one who lives nearest the center of the will of

God for his life is the one who lives the happiest, the most successful, and the most useful life.

James 1:2-8

James, the half brother of our Lord Jesus, addressed this letter to the twelve tribes which were scattered in various parts of the world outside of Palestine. Sorely afflicted by poverty and greatly distressed by the oppression which were caused by their dispersion, James' fellow countrymen were in dire need of instruction and encouragement. This epistle was a reminder to them that God's care of His own is constant and never-failing. Since it deals with such matters of deep and abiding interest, we can derive much practical help for our daily living from a thorough study of it.

That James wrote to believers in Christ is indicated by his use of the term "my brethren." While they were his brethren both by nature and by grace, it was to their brotherhood in Christ that he referred primarily.

Evidently James startled those early Christians when he bade them to consider themselves fortunate and to rejoice because they were hedged in by various kinds of trials. James was trying to encourage his readers by pointing out to them the fact that satanic onslaught is a sure sign of spiritual activity.

Trials discipline a child of God and aid greatly in the development of his Christian character. Misfortunes and adversities test the reality and the strength of the Christian's faith. The endurance of trials often results in the full surrender or yielding of the believer to the perfect will of God. Doing the will of God requires patience, and this virtue is developed most effectively by or through the trials of life. Nobody is born with patience; neither is it bestowed upon us when we become Christians, but it is gradually wrought in us by the discipline of experience.

There is a difference between knowledge and wisdom. A person may have an abundance of what is called knowledge and yet be sadly deficient in wisdom. All of us need wisdom. We must remember that God is the source of wisdom, and the means by which we obtain it is through asking Him for it in genuine faith. He has an unlimited supply of wisdom and is very desirous of imparting it to His children in liberality on the condition that they desire and request it. Verse 12 assures us that "the crown of life" is awaiting the Christians who endure the testings and trials of life victoriously, for Christ's sake.

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## Editorial Calls For Merger Of HMB And FMB

A missions magazine, published in Memphis by the Southern Baptist Convention's Brotherhood Commission, is editorially urging combining of the denomination's mission boards and mission publications.

In its July issue, *World Mission Journal*, edited by Jim Newton, urged a 21 member, SBC appointed committee studying the SBC's world missions advance for the remainder of the 20th century to consider merging the Home and Foreign Mission boards into one World Mission Board.

The August issue of the magazine will urge the same committee to consider merging three missions magazines of the nation's largest Protestant-evangelical denomination, which has nearly 5,000 missionaries throughout the United States and 82 foreign countries.

The magazine merger proposal, called by *World Mission Journal* a "logical extension" of the mission board proposal, suggests merging *The Commission*, published by the Foreign Mission Board; *Home Missions*, published by the Home Mission Board; and *World Mission Journal*.

Newton said copies of the editorials will be sent to committee members, made up of seven trustees each from the Home and Foreign Mission Boards and seven members-at-large.

"I haven't discussed this point of view with the Brotherhood Commission, which gives me the freedom to express editorial opinion," Newton told Baptist Press. "The editorials represent my own opinion as editor."

"I'm the first to recognize the inherent problems in this proposal and the probability that the committee will be unable to resist pressures to keep things the way they are. Realistically, these proposals may never be accepted, but they need to be looked at anyway. Someone has to look creatively at denominational structures and ask if they are the right structures. This committee is the one to do that in the area of missions," he said.

In the editorial, he said, "It is our hope that this committee will think big, that it will not be hampered by present structures and political pressures that might prevent effective changes."

The editorial commended the "gigantic strides in missions advance" made by Southern Baptists but noted: "Southern Baptists have also been hindered by a concept of world missions that sees missions more in terms of geography

than in terms of the (great) commission (of Jesus Christ) to go into all the world."

"We Baptist have fragmented missions by segmenting it into associational missions, state missions, home missions and foreign missions. We intensify this fragmented concept of missions with missions offerings that benefit only part of the whole.

"Indeed, it is fear of what might happen to the Annie Armstrong Offering for home missions and the Lottie Moon Christmas Offering for foreign missions that is the most powerful argument against the unification of the two mission boards into one World Mission Board," the *Journal* continued.

"There is no reason, however, why these two great mission offerings that mean so much to world missions could not continue even if the funds were to go to one World Missions Board instead of two separate boards.

"Indeed, the offerings would be strengthened because there would be more coordination and less possibility of competition between the two offerings if the funds went to one mission board."

*World Mission Journal* cited the Vietnamese refugee situation as an example of how one overall mission board could be "more effective."

"When Vietnam fell as a mission field overseas, 39 Vietnamese-speaking SBC foreign missionaries were left without a country in which to serve. Most of them decided they wanted to serve in some other Southeast Asia country, such as Thailand or Indonesia. To do so requires them to learn another language.

"Meanwhile, almost 150,000 Vietnamese refugees suddenly flooded the United States, where the Home Mission Board is responsible for coordinating mission efforts. Vietnam missionaries, who were in America on furlough or who returned from furlough, . . . valiantly served in the temporary Vietnamese refugee relocation camps in the USA, working in close cooperation with the Home Mission Board.

"Their efforts would have been much more effective if other foreign missionaries could have joined them, serving under one World Mission Board which could transfer the missionaries from Vietnam to America without any hang-ups." (Between the time the editorial was written and press time, the board did bring some other personnel from overseas to help.)

"Although we Baptists tend to glorify foreign missions and imply that to be

called as a foreign missionary is the greatest sacrifice that a Christian can make," *World Mission Journal* said, "there is no difference theologically between the call of the home missionary and that of the foreign missionary. God's call does not depend on geographical limitations that man superimposes on missions. The call, always, is to go into all the world."

"The *Journal* noted that the executive secretaries of the two mission boards have not announced retirement dates but are nearing retirement age. "Now is the ideal time to consider such a proposal, before new executive secretaries are named for the separate boards," it declared.

On the magazine merger, *Journal* cited fragmented circulation of each publication, the cost factor and proliferation of publications. The denomination, it said, needs "one top-quality publication that effectively communicates world missions to millions of Southern Baptists.

"For a long time, we have felt that most Southern Baptists are confused by the proliferation of publications in the SBC. The Southern Baptist Convention *Annual* lists 47 different monthly and quarterly magazines published by SBC agencies.

"Thirteen of these," the *World Mission Journal* continued, "are considered 'missions' magazines, including one published by each of the two mission boards, four published by the Brotherhood Commission and seven published by the Woman's Missionary Union (WMU). Most of those published by the Brotherhood and WMU are targeted at specific age groups."

The editorial admitted there would be some "dangers and pitfalls" to avoid. "A major one would be to guarantee editorial freedom for the publication. The administration of the parent World Mission Board (assuming that would exist) would have to demonstrate the kind of openness that would allow its publication to deal with controversial issues on a worldwide basis without editorial control or suppression of information."

Advantages, the editorial said, would include pooling of staffs, combining of financial resources and greater opportunities for circulation.

"None of the present publications have a large enough staff to cover the whole world effectively; nor does any one publication have adequate financial resources and budget to do so. But by combining staffs and resources, it would be possible.

"In terms of circulation, none of the three missions magazines is reaching millions. . . . The Baptist state papers, with a combined circulation of 1.7 million, are the only publications which really reach the masses of Southern Baptists."

The editorial said the three publications have some overlap in circulation but that *The Commission* and *Home Missions* go primarily to leadership and *World Mission Journal* goes primarily to laymen.

"The way for the proposed world missions magazine to really reach millions of people is to offer joint subscriptions and send the magazine to the combined mailing list of all state paper subscribers," the editorial said.

"One way to do this would be to publish the magazine in a format similar to that of the state papers and insert the mission magazine monthly as a special supplement to the state papers. Another way is to mail publications separately to the same mailing list through a joint subscription program to churches with an every member plan. Neither plan would be simple to set up, but the results would be worth it in terms of providing comprehensive world missions information to Southern Baptists." (BP)

### FMB Gives \$5,000 For Flood Victims Living In Brazil

The Southern Baptist Foreign Mission Board has released \$5,000 for emergency relief needs in Brazil following a flood that hit the Recife area in mid-July, killing 89 people and leaving 55,000 homeless.

A board spokesman said that additional relief appropriations will be considered at the board's August meeting at Glorieta, New Mexico, pending further requests and information from missionaries in Brazil.

Ten municipalities, including Recife, were reportedly flooded and were declared disaster areas by the governor of the state of Pernambuco.

Nine missionary homes were damaged by the Recife flood waters. A number of the Baptist churches in the area were also damaged, but the extent of their losses is not yet known.

None of the 30 Southern Baptist missionaries stationed in Recife were injured and early reports indicated that they have been assisting with relief efforts. (BP)

## SBC Missionaries Are Safe During Flooding In Brazil

No Southern Baptist missionaries were among the 89 killed in a flood in Recife, Brazil, although nine of the 12 mission homes were extensively damaged.

"It is the worst tragedy of the century for Recife," said the governor of the state of Pernambuco, describing the recent flood that hit 80 percent of Brazil's fourth major city. Heavy rains in the interior of this northeastern state caused the flood. Ten municipalities hit by the flood waters, including Recife, have been declared disaster areas by the governor.

According to reports, 70 percent of the town of Agua Preta in the southern part of the state was destroyed. Some 55,000 have been reported homeless in Recife.

The Baptist Goodwill Center in Recife sheltered about 400 persons during the first two nights after the flood, until the Army could relocate them. Miss Doris Penkert, Southern Baptist missionary and social worker, reported the situation in the center was not good. She is receiving blankets, clothing and food for the people in the area.

All of the missionaries are safe, but the property damage will be high, according to Raymond L. Kolb, field representative for Brazil. Missionary Wade H. Smith's home sustained the greatest damage with six feet of water inside the house. The Glenn E. Hickeys and Ray T. Fleets were away for the evening and the David L. Millers were on furlough. They had three to five feet of water on the first floor of each of their homes.

The J. Fred Spanns, L. Byron Harbins, David Meins, and Charles W. Dicksons all suffered damage to their homes and property. The L. R. Brocks were expecting the flood, according to Donald Turner, relief coordinator for the North Brazil Mission, and had moved things to higher ground. However, water rose so high the "chandeliers were even in water." Water rose approximately six feet in their home.

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A thick layer of mud was left by receding waters. Personal losses of missionaries' property were far greater than in two previous floods in 1966 and 1970. All nine families had some losses and most lost all their major appliances as well as furniture.

In addition, four mission cars were extensively damaged after being trapped and covered by the flood waters.

A number of the Baptist churches in Recife were hard hit, but the extent of their losses is not yet known. The Iputinga Baptist Church, located in one of the hardest hit areas of Recife, had 150 members left homeless.

"What we really need," Turner explained, "is mattresses. And I don't mean only for the missionaries but for the Brazilians too. There's no place to sleep and most all the mattresses are ruined."

Foreign Mission Board officials have requested a full report about relief needs in Recife. They will respond with relief funds according to the suggestions of the North Brazil Mission and the board's disaster relief office. (BP)

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