



SEPTEMBER 13, 1975



**Chester Durham**

Oct. 13, 1914 — Sept. 8, 1975

(Related article on page 7)



**NEW CHAPEL** — Shown above is the new building constructed by the Shepherdsville Baptist Chapel. The building consists of three mobile units specially built and transported from Indiana. It has two offices, restrooms, and a kitchen in addition to the auditorium. Bruce Hartsell is pastor of the chapel.

## G. O. Cavanah Dies In Hopkinsville

G. O. Cavanah, a Baptist preacher for more than 60 years, died on March 25, 1975, at Jennie Stuart Memorial Hospital in Hopkinsville. He and his wife had lived 11 years in Hopkinsville following retirement from the pastorate of the First Baptist Church, Smithland, Kentucky.

He was a native of McCracken County, Kentucky, and was trained at Bethel Men's College, Russellville, and Southern Baptist Seminary, Louisville. His pastorates included churches in Tennessee, Michigan and Illinois as well as Kentucky.

Memorial services were held at Casky Baptist Church, Hopkinsville; First Baptist Church, Smithland; and Maplelawn Cemetery in Paducah.

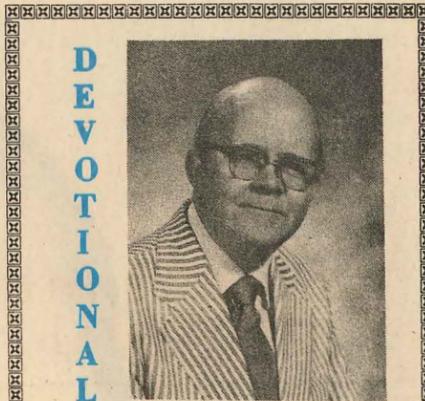
Besides his wife, he is survived by four daughters: Mrs. Harold Clayton, Latonia, Kentucky; Mrs. James Hatley, Memphis, Tennessee; Mrs. James Pace, Calvert City, Kentucky; and Mrs. James Clark, Hopkinsville, Kentucky. He is also survived by two sons: Captain Gerald O.

Cavanah of Ft. Walton Beach, Florida, and George R. Cavanah of Louisville.

### Church Chuckles by CARTWRIGHT



"Jim's supporting the President's fight against inflation by freezing our church giving!"



**Clifton Courtney, Jr.**  
Route 1  
Eddyville, Kentucky

"But in these last days he (God) has spoken to us by a Son." Hebrews 1:2 (RSV)

Words can be a tricky means of communication. A major problem is that different persons attach different meanings to the same word or group of words. The term "watch" may refer to an instrument for telling time or to a position of alertness.

Consider the following: A mother anxiously awaits the opportunity to tell the daughter "the facts of life." The six-year old comes home one day and asks: "Mommie, where did I come from?" Thirty minutes later after a long lecture on human reproduction, the little girl said: "Oh no, Mommie, Jan came from El Paso; Sue from Reno; and Ann came from New York. Where did I come from?" Reuel Howe defines communication as a "meeting of meanings." Obviously, the mother and her daughter did not have a meeting of meanings. If such is not present, communication short-circuits.

Persons attach meanings to words according to their experiences. For words to hold common meanings, persons must have had similar experiences. Furthermore, it is only as an idea moves out of the realm of abstraction and becomes embodied in an individual does it have meaning for life. God had spoken through the prophets, but men had not comprehended their words. Communication had been incomplete. God sent the WORD to dwell among men in the form of a man. In Jesus the Communicator shared a common experience with man. In Jesus, communication also took the form of deeds ministered in love. Men heard the WORD; they saw it embodied in the God-Man; they encountered it. Communication in Incarnation! Thank God that His message was Communicated in a living personality, Jesus. Pray that He may communicate Himself through you today.

# WHEN THE HOLY SPIRIT COMES

It seems to me that you are saying that you want a special experience with tangible proof that the Holy Spirit has come into your life. Proof that is extraordinary, miraculous, decisive, in an experience that forms part of the conscious maturing of Christian life. Let's talk about a special experience.

I agree with your insistence that there ought to be something more to the Christian life than just walking down the aisle to make a profession of faith and having your name added to the church roll. I, too, think it is unfortunate that many Christians never get beyond this stage of spiritual infancy. They sit in church and look bored. I fully agree that there is something more.

The something more is the process of Christian growth. For some it is a steady, upward development, seemingly without interruption. For more, it may be a series of plateaus with rather noticeable steps up between them. But in both cases it is the development of what is inherent in the Christian life from the beginning: growing in fellowship with God, under the Lordship of Jesus Christ, through the indwelling presence of the Holy Spirit who brought us to conversion.

The fact that some do not begin this serious growth and fellowship with God until later does not mean they had to have a second blessing or special experience of some sort. It only means they have delayed enjoying what was implicit in their conversion from the beginning.

You frequently mention gifts of the Holy Spirit as proof of the presence of the Holy Spirit in me. Yes, I do realize that you charismatics are talking about more than healing and speaking in tongues but inevitably these two matters come into our conversation — and they are the center of widespread controversy in Christian circles today.

It almost seems to me that you are very much like some of the people of Jesus' day — asking for signs and miracles. Though he did many miraculous things, he always turned down the request for signs and wonders.

Please understand that I believe in the miraculous and the supernatural as much as you do. I have seen God work in miraculous ways. I am not arguing that. I am saying, however, that God also works in quite ordinary ways. He is not restricted to using only the supernatural. In fact, he works much more often

through the ordinary than through the extraordinary.

Now, let's talk about your insistence that Christians must seek a special experience of receiving the Holy Spirit. You mentioned Luke 24:49 and Acts 1:4 where Jesus, at his ascension, told his followers to tarry in Jerusalem until they should receive the promised coming of the Holy Spirit.

You are making the mistake of taking a particular, unrepeatably historical occasion and are trying to make it a normative experience which we should all seek. Up to the time of his ascension, Jesus had been physically present to guide his followers. As long as he was with them in the flesh, he was localized in the human body.

When Jesus ascended, the Holy Spirit came to universalize his presence and leadership. Jesus arose and the Holy Spirit descended a few days later, as promised. There is no way that it can be repeated any more than God could repeat the creation or the cross for us. When once it is done, it is done. The command to "tarry in Jerusalem" was a specific command to a specific group of people for a specific occasion and was not meant for any other people or time.

Incidentally, since you insist that we should tarry until we receive the Holy Spirit, I must insist that you take the whole commandment and not just a part of it. The commandment is to tarry "in Jerusalem." I think you ought to be consistent and take the whole verse, not just part of it.

Apart from the initial circle of disciples, there is no indication in scripture that receiving the Holy Spirit is to be a second experience of some kind following conversion.

You make frequent reference to Acts 19:1-7 when Paul found a group of John's disciples at Ephesus. Paul asked if they had received the Holy Spirit. They responded that they had not even heard that there is a Holy Spirit. They knew only the teaching and baptism of John the forerunner, not that of Jesus. Paul taught them of Jesus, led them into

Christian baptism and then they received the Holy Spirit.

The point of this passage is that the reception of the Holy Spirit is related to Christian conversion, not a separate experience. They had been disciples of John, not Jesus. It is a misuse of this scripture to make it mean that Christians must seek an experience of the Holy Spirit during the Christian life at some point after conversion. The only time that ever happened was for the initial disciples in the transition at the close of Jesus' earthly ministry.

Charismatics who are in churches which do not emphasize the conversion experience can be understood in their insistence upon a conscious experience of some sort for the recognition of the Holy Spirit. If they have come through a tradition where Christian faith is a matter of formality — christening at birth, confirmation at twelve, etc. — it is no wonder that they seize upon a personal experience of religious vitality, whatever it be called.

For Baptists, who have always insisted upon a vital, personal experience of conversion, it is harder to understand the feeling of a need of a separate experience for the reception of the Holy Spirit. It is the coming of the Holy Spirit into one's life that makes him a Christian, according to Romans 8:9.

What I am saying is that the Holy Spirit comes into one's life at the time of his conversion. If he is given proper guidance and nurture he will grow in Christian grace, becoming marked by the fruits of the Spirit and equipped with the gifts of the Spirit. Unfortunately, something happens to stunt the growth of many babes in Christ. For one reason or another they do not grow towards maturity. Their Christian experience is shallow and formal, rather meaningless. But God is not content to leave them that way.

Later, something happens "to turn them on." They come to a new appreciation for what the Christian life is about and have a profound deeper experience with God. It may be what they are mistakenly calling the baptism of the Holy Spirit is simply a fresh awakening, a delayed realization of what was implicit in the Christian life from its beginning, life under the Lordship of Jesus Christ through the indwelling presence of the Holy Spirit.

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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## Mission Needs At Home

We shudder over the thought of where Southern Baptists would be today in world outreach were it not for the dedicated women and young people in our churches. Really it is where we wouldn't be without them. They have comprised the cutting edge of our mission thrust so far as our study and prayers are concerned.

Some of my earliest memories in church and at home have to do with my mother's participation in the weeks of prayer for missions sponsored by the Woman's Missionary Union. In those days the offerings were small but the study was sincere and the prayer was fervent.

Such dedication and determination were bound to bring a great harvest. By now these mission study and prayer weeks have become church wide and the offerings are a major source of all our mission funds.

Now we have three of these special weeks each year; one for foreign missions, one for home missions and one for state missions. The annual week of prayer for state missions is never as productive as the weeks for home and foreign missions. Challenges and needs close at home do not have the thrill and inspiration of those far away. We tend to feel those who have never heard

the gospel should hear it at least once before those who have heard it many times hear it again.

Nevertheless the gospel needs in Kentucky are boundless. Our urban areas are secular centers of sin and paganism like Sodom and Gomorrah of old. Our countryside still has many people as heathen as if they were in some foreign mission field. The mountain areas of Kentucky offer a special challenge.

We are concerned over what sometimes goes under the name of preaching. We rejoice in every effort to preach the gospel but we must assume responsibility for the kind of preaching and teaching taking place. In store front churches in our cities and in some remote areas of Kentucky the only gospel heard is a distorted version which confuses and misleads instead of bringing a meaningful Christian experience.

Sunday, September 14, is the climax to our state missions study, prayer and offering observance this year. Look on page 7 of this issue for an exact list of those things our offering will go for this year. Some of these detailed items are not familiar to every Baptist but believe me they have been carefully considered and prayed over. They deserve our most generous gifts.

## Welcome To Jim Cox And His Family

This is to welcome Jim Cox and his family to the Kentucky Baptist fellowship. As of September 16 Jim will be associate editor of the *Western Recorder*.

We feel very fortunate in having such a gifted and experienced journalist in our organization. His background and training highly qualify him to help provide Kentucky Baptists with an attractive and interesting state paper each week.

The *Western Recorder* Board of Directors gave serious consideration in filling this position. Jim Cox was one of a dozen or more who were recommended for the post. Several among these were proven Baptist journalists.

Cox was elected after a somewhat lengthy and exhaustive process. First was an interview in Nashville with the *Western Recorder* editor. This interview was arranged only after discussing the matter with his employer, President Herbert Gabhart of Belmont Baptist College.

Then came estimates of him and his ability from fellow Baptists who know him and have worked with him. High recommendations of him came from such people as Belmont College President Gabhart; W. C. Fields, Assistant to the Executive Secretary of the Southern Baptist Convention Executive Committee; Mark Moore, Editor of Children's Materials of the Sunday School

Board; Theo Sommerkamp, Associate Director of Public Relations for the Southern Baptist Annuity Board; Wesley Pattillo, Vice President for Development of Southern Baptist Theological Seminary; Raymond Rigdon, Director of the Seminary Extension Department; and Franklin Paschall, pastor of First Baptist Church, Nashville, where the Cox family have been church members.

This was followed by a long interview of Cox with the personnel committee of the *Western Recorder* directors and later by an extensive interview in a special meeting of the full Board of Directors. The directors also met Mrs. Cox who is a former employee of the Oklahoma Baptist Convention. The vote to elect Cox was unanimous and enthusiastic.

Several things commend Jim Cox for this ministry. First of all, he is a layman. He senses a strong vocational call to religious journalism but does not feel he should be ordained. He will add this needed layman viewpoint to the *Western Recorder* staff which the beloved Robert Pogue provided for many years.

Second, he is by training and experience an expert journalist. His entire career so far has been

with the Sunday School Board and with a state Baptist college. This provides a familiarity with Baptist beliefs and practices which comes only with experience. Some of us, including the editor, did not have the journalism training nor the denominational experience when beginning with the *Western Recorder*.

Another commendable attribute of Cox is a strong love for what he does. Writing to him gives the thrill which fishing or golf gives to some of us. Staying behind the desk hour after hour writing and editing is no chore for him. It is a delight, he says.

Finally, Jim Cox is a devoted family man. He performs assignments outside the office well but no pulpit or other responsibility regularly comes between his office hours and his home and family. Some of us who spend about as much time with related appointments as we do in the office have not been this considerate of our families.

As editor I am proud to present Jim Cox and his family to fellow Baptists in Kentucky. My prediction is that Jim will be an outstanding member of the Baptist Building staff and that the Cox family will be beloved by all who know them.

## BAPTIST FORUM



### BUSING COMMENT

Dear Editor:

Davis Memorial Baptist Church has voted to speak out against the forced busing of school children from one district to another.

It has been demonstrated already in many situations that the results do not justify the turmoil and cost. The social scientists who originally advocated forced busing as a solution to the segregation of races now are saying that it is counterproductive. It is merely speeding the flight of whites and leading to resegregation and provoking many racial conflicts that we have not experienced before.

The millions of dollars now being spent for busing could more wisely be spent on upgrading the present schools with better trained teachers, equipment, and curriculum.

We believe it is a violation of the civil rights of our children to force them from their neighborhood schools just to achieve some statistical percent of racial balance.

Segregation, in most cases, is caused by housing patterns rather than by laws which the Supreme Court ruled unconstitutional in 1954. The High Court has never ruled "de facto" segregation to be unconstitutional. It is often very hard to prove the presence of deliberate discrimination.

Therefore, as a Christian body we believe that families should be able to buy and rent housing in any neighborhood they choose and send their children to the local schools. We are willing to work through the proper legal channels to effect changes in these seemingly unfair court rulings.

Approved by church vote, August 25, 1975.  
Louisville, Ky.

Harold S. Smith

### BICENTENNIAL VIEW

Dear Editor:

Bicentennial '76 could be a most disastrous year for Southern Baptist if we aren't careful; even with all the tremendous opportunities we will have. There

will be doors open to us that have not been open before and possibly will not be open again. There will be opportunities to identify ourselves with secular and religious history as never before, even our religious convictions will be tolerated by some just because it is Bicentennial year.

Then why so pessimistic? Really I'm not. I am just concerned and trying to be realistic. I am wondering how much of our Baptist position and bible convictions we will surrender just to be congenial, compatible and harmonious?

I have just read again (in *Church and State*, June, 1975) what Western Maryland College (United Methodist) had to surrender to be able to receive State Tax Aid. Even so, there are those who will champion the harmony of church and state as the answer to all our problems.

The Brotherhood of all men, Christian, non-Christian, capitalist, communist, atheist, or what have you, will be presented in graphic manners even though men can only be brothers "in Christ."

Down the list we could go naming things that might sound good but are not Biblical and are destructive to the church. "We are in the world, but not of the world." We Southern Baptists should be in "prayer without ceasing" that we may be wise enough to present our Christ and

(Continued on page 15)

# BAPTIST NEWS BRIEFS

## NO CHANGE IN CHURCH MEDICAL PREMIUM RATES IN 1976

At a time when inflation is forcing prices upward in practically every category, members in the church medical insurance plan are getting some good news from the Southern Baptist Convention's Annuity Board — no premium rate increases between now and the end of 1976.

Darold H. Morgan, board president, confirmed the "no rate increase" during the next 16 months came from Aetna Life Insurance Company when bids were opened and compared for the church medical plan.

He said the stabilized rate placed Aetna ahead of six other major insurance companies which had submitted bids. Out of 21 major insurance firms, 15 declined to bid. They indicated they could not underwrite the kind of program ministers and church staff members needed or they felt they could not offer a plan at rates competitive to Aetna's, Morgan said.

## CHURCH COLLEGES OUTPERFORM 'PRESTIGE' ONES, FISHER SAYS

Small, private, church-related colleges have a greater potential for impact on individuals than many of the large, so-called "prestige" universities, a Southern Baptist educator declared at Campbellsville College.

Ben C. Fisher of Nashville, executive director-treasurer of the Southern Baptist Convention's Education Commission, said the church-related schools are better in teaching and imparting values than many of the prestige institutions.

"Some of the worst teaching being done is in the large Ivy League and graduate schools, where a teaching fellow rushes into his class and then rushes back to his research to finish his degree," Fisher told the faculty at Campbellsville College, a Baptist school.

"Some of the best teaching today," he continued, "is in the small, private, church-related colleges" where students receive concentrated attention of qualified faculty.

Discussing the purposes behind Christian liberal arts colleges, Fisher said, "Schools such as Campbellsville College, which are taking the issue of morality seriously, are doing the church and our nation divine service.

"A person can go all the way from kindergarten through college in the public school system without ever being helped to gain a basic foundation of moral values," declared Fisher.

## EIGHT TEXAS CHURCHES AMONG SBC'S TEN LARGEST

Eight Texas churches dominated the 10 largest churches in the nationwide Southern Baptist Convention, according to statistics compiled in Nashville.

The 18,506-member First Baptist Church, Dallas, continued its long-time position as the largest church in the nation's largest Protestant-evangelical body, based on statistics through the end of the 1974 church year. That's a 4,968-member increase over the church's convention leading total of 13,538 through 1965, the last year for which compiled top 10 membership figures are available.

The statistics, compiled by the research services department of the Southern Baptist Sunday School Board, revealed that 18 churches, out of 34,734 SBC congregations across 50 states, exceed the 6,000-member level. The 1965 statistics recorded 18 churches with 5,000 or more members. The latest figures tabulated churches in the over 6,000 range only.

Listed in order to total membership, the top 18 SBC churches through 1974 are:

1. First Church, Dallas, Texas, 18,506 members;
2. Bellevue, Memphis, Tennessee, 9,803;
3. First, Lubbock, Texas, 9,790;
4. First, Amarillo, Texas, 9,012;
5. First, San Antonio, Texas, 8,332;
6. First, Houston, Texas, 7,941;
7. First Southern, Del City, Oklahoma, 7,886;
8. First, Beaumont, Texas, 7,080;
9. First, Wichita Falls, Texas, 7,045;
10. Travis Avenue, Fort Worth, Texas, 7,040;
11. Dauphin Way, Mobile, Alabama, 6,595;
12. First, Tulsa, Oklahoma, 6,465;
13. Cliff Temple, Dallas, Texas, 6,421;
14. South Main, Houston, Texas, 6,170;
15. Walnut Street, Louisville, Kentucky, 6,137;
16. First, Baton Rouge, Louisiana, 6,090;
17. First, Midland, Texas, 6,075;
18. First, Jacksonville, Florida, 6,074. (BP)

Hang  
Together

By  
Franklin Owen



The signers of the Declaration of Independence are quoted as vowing to "hang together," lest they should "hang separately." I don't believe that Baptists would hang separately, but we might well perish in isolation if we don't "hang together."

The nature of our polity makes each church basically independent. Each congregation is autonomous. This would amount to mutual isolation, except for voluntary denominational organizations, which is our democratic way of hanging together. These organizations include the association, the State Convention and the Southern Baptist Convention. Beyond that is the Baptist World Alliance.

We like to think of the local congregation as being equidistant from each of these other organizations, which have no relative rank or authority but is, in each case, a cooperative body of fellowship through which we may pool our resources and do with our accumulative strength what we cannot do as single congregations. Some of our work can best be done by congregations, some by associations, some by State and National Conventions.

It is my own feeling that our State Convention agencies and staff are at their best as they serve the churches, usually through the associations, in order to benefit more churches. We don't often attempt to raise the profile of the State Convention Program operations to a place of primacy, as if to say that this is principally where it all comes out. We think, rather, that it is ours to strengthen and train local church leadership and hold before them The World Mission Task.

This training and informational relationship with the churches is keeping the churches in touch with one another. It helps them to stay together through common customs and programs. Through this cooperative programming, training and literature our churches can hopefully remain enough alike for our people to recognize each other when they meet. A Baptist moving to another locale can be at home in a church at his new location. Only through such voluntary relationships and cooperation can autonomous churches with variable individualities hold together and exchange members by transfer of letter.

ASST. TO KBC EX. SEC. —

# Chester Durham Dies After 33-Year Ministry

J. Chester Durham, a Kentucky Baptist Convention staff member since 1942, died September 8 at his home in Louisville. He had been in declining health for some time and had been hospitalized several times. However, he insisted on working and lately had spent at least part of each day in his office.

Durham was by far the oldest Baptist Building department director in tenure though he was several years away from retirement age. He was elected state director of Baptist Student Work in 1942 and served until 1972 when he was chosen as assistant to the executive secretary of the Executive Board.

He was born in 1914 at Kingston in Madison County, Kentucky. He earned the A.B. and B.S. degrees at Eastern State University and was chosen for "Who's Who in American Colleges and Universities."

He earned the M.A. degree in business administration from the University of Kentucky, did some study at Southern Baptist Theological Seminary and was awarded an honorary doctorate by Georgetown College.

Durham taught school after graduation from Eastern and later became an executive of Swift and Company where he was when elected for student work in 1940.

He was Baptist student director at Murray State University in 1940-41. Through his efforts 75% of all Baptist students at Murray attended some BSU activity. His outstanding record led to his election as state director of Baptist student work in the role where he served 30 years.

Durham was recognized as a specialist in student work all over the Southern Baptist Convention. He was often called upon for counsel by many states and assisted in developing the Student Department of the Southern Baptist Sunday School Board.

He is credited with originating many phases of student work. Among these is an annual conference for international students. This annual conference was so effective that it is now a regular part of Baptist student ministry. Nine of the last 12 new phases of Baptist student work in the Southern Baptist Convention were developed in Kentucky.

Durham was popular as a writer and his articles have appeared in many professional and denominational publications. His lectures and conferences took him to 27 states and 25 foreign countries.

Memorial services were held Wednesday, September 10, in Louisville.

The family requests that memorial gifts be made to Westport Road Baptist

Church Building Fund.

Survivors include his wife, Vera Wilborn Durham; one son, Thomas Leo of Louisville; his mother, Mrs. Green V. Durham, Richmond; and one sister, Mrs. William Wall of Richmond.

## E. A. McDowell Retired Seminary Professor Dies

Edward Allison McDowell, 77, retired seminary professor, minister and Mercer University professor, died in Atlanta, August 25.

The South Carolina native was professor of Greek and New Testament at Southern Baptist Theological Seminary in Louisville, Kentucky, 1935-1952.

He then taught at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, until 1964, when he became minister of teaching at First Baptist Church in Atlanta. McDowell later became distinguished professor of Christianity at Mercer University in Atlanta until his retirement in 1974.

Survivors include his widow, the former Doris Price; a son, Edward A. McDowell, III, of Gaithersburg, Maryland; a daughter, Mrs. A. Robert Smith of Washington Grove, Maryland; a brother, two sisters and nine grandchildren. (BP)

# 1975 STATE MISSIONS WEEK OF PRAYER PROPOSED ALLOCATIONS

## WMU Program Budget

WMU Activities .....	\$ 6,000	
Age-level Activities .....	3,575	
Cedar Crest Camp and Workshop .....	14,000	
Area Camp Workers Salary and Travel ....	2,500	
State Mission Week of Prayer Expense .....	8,000	34,075

## Buildings

Church Building Fund .....	45,000	
Boone Lodge .....	10,000	
Ferguson-Jaegle Building .....	2,000	
Cedar Crest and Rabro .....	14,000	71,000

## Missionaries

Salaries (inc. Gen'l Hospital Chaplain) ....	37,000	
Foreign Missions Appointees Equipment ....	1,500	
Missionaries' Christmas Gifts .....	2,000	40,500

## Student Work

Love in Action (Cumberland College) .....	600	
M. K. Fund .....	500	
Summer Workers' Travel .....	2,000	
Bibles for Internationals .....	1,000	
International Conference .....	3,500	

Clear Creek .....	2,500	
Oneida .....	2,500	
Mountain Pastors' Travel .....	1,000	13,600

## Scholarships

Matching Fund .....	5,000	
State Missionaries' Children .....	1,500	6,500

## Inter-racial Work

WMS Leadership Conference .....	250	
WMS Missionaries (2) .....	1,500	
Women in White Offering .....	150	
Scholarships .....	400	
Fellowship Center Worker .....	1,500	3,800

## KBC Conferences

Sr. Adult Area Fellowships (8) .....	1,500	
Mountain Missions .....	500	
Parents of Mentally Retarded .....	1,000	
Pastors' Area Fellowship .....	200	3,200

Undesignated .....	5,503	
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Proposed goal .....\$178,178

## "Don't Give Up The Ship"

By Tommy Smith

It's interesting to notice the last names of people and to make a play-on-words on names that bring objects to mind. For example, last names such as Horn, Wood, Grass, Blue, etc.

Another name that does this is Boatwright. Studying the heritage of this name one finds that it is derived from ancient boat builders.

One man with this last name who is well-known in Baptist circles across Kentucky is Roy E. Boatwright. He is presently serving as director of the Sunday School Department for the Kentucky Baptist Convention.

### Learned His Lesson

The Sunday School director received his surname on May 19, 1911, in a little Missouri town called Stansberry. His parents, William and Maude Boatwright, taught him Christian principles and moral values from a very early age. They were also faithful to take him to church.

One lesson young Boatwright learned at a very early age is: "Be sure your sins will find you out."

"One day I was out planting potatoes with my brother," the Sunday School leader reminisced, "and Dad was well ahead of us with the cultivator. So, I unloaded half of my basket of seed potatoes in one place in order to hurry and get through."

"He didn't catch me then, but needless to say that before too long, when the

potatoes came up, my sins surely did find me out," he added.

Commenting further on his early childhood, Boatwright feels that much of the philosophy his father practiced has rubbed off into his own lifestyle.

"Dad was an orphan when he was a child and stayed in many different homes while growing up. However, his home-spun philosophy of life showed no bitterness as a result of this early rejection.

"He was very honest, had a quiet disposition and was very capable in his thinking ability," Boatwright recalled.

Converted at the age of 15 in a revival meeting in Northwest Missouri and called to preach at age 16, Boatwright wasted no time in dedicating his life to the Lord.

By the age of 17, he was engaged in full-time preaching in quarter-and-half-time churches.

After graduation from high school in Stansberry, the young man from the small Missouri farm attended Southwest Baptist College in Bolivar, Missouri.

Important in his life and vocation was his sweetheart, Goldie May Chenoweth. They grew up in the same rural church and were married August 15, 1931.

### Standard Rules

While in college, Boatwright hitchhiked over 600 miles each weekend to preach at his church.

"I would leave school on Friday and hitchhike to Kansas City," he recalled.

"After spending the night with my sister I would then hitchhike the rest of the way."



"Hey, what's up 'doc?' seems to be what Roy E. Boatwright was thinking when this picture was taken. Boatwright, [seated], now serves the state of Kentucky as Sunday School director and still asks a lot of questions when they need asking.

From these years of thumbing rides, the Sunday School director believes himself to be an expert in the art of catching a ride. His standard rules of hitchhiking are:

"Dress well, wear a 'big' smile and then wave down the car you want. Don't wiggle your thumb at them because then they'll feel that you don't care if you get a ride or not."

During his four years of this mode of transportation, Boatwright traveled over 40,000 miles.

After graduation from Southwest Baptist College, the Boatwrights traveled to Central Baptist Theological Seminary in Kansas City, Kansas. Boatwright graduated from there in 1934 with a Th.B. degree.

William Jewell College in Liberty, Missouri, was the next stop with a later move to North East State Teachers College in Kirksville, Missouri. Graduation soon came for the hitchhiking pastor by earning the A.B. degree.

After graduation, Boatwright served as pastor of the First Baptist Church of Marcelline, Missouri. After this he was a state missionary in Missouri for two years, working with rural churches. Upon completion of his mission work he became pastor of First Baptist Church in Harrisonville, Missouri. He also served as pastor of Waldo Avenue Baptist Church in Independence, Missouri, during this time.

While serving as pastor of these two churches, he was instrumental in their



This picture looks like Roy Boatwright [left] has got a lot of get-up-and-go. His love for horses led him to perform as a trick rider for a period of time as a youth in Missouri.

becoming leaders in the state in the area of Vacation Bible School and Sunday School training.

Much of Boatwright's training and enthusiasm for VBS came from L. A. Foster, then Sunday School Secretary for Missouri.

As a result of his acquaintance and training with Foster, Boatwright was contacted in 1952 by the Kentucky Baptist Convention concerning the Sunday School director's position.

Commenting on the offer, Boatwright said, "When the committee contacted me about the position I felt that this was the Lord's answer to my prayers, which goes back to an early age."

"When I was a small boy I didn't know much about Sunday School, but I vowed then that if God would let me, someday I would help teachers learn more about the Bible and how to teach," he stated.

Following the Lord's leadership, Boatwright accepted the position as Sunday School director for Kentucky and the rest is known.

### "More and Better"

"More and Better" is the slogan Boatwright has developed as he works in Sunday School affairs across the state.

"I believe we should do 'more' for Christ and do 'better' in the work we do," he stated.

This philosophy is not left at the office when the Sunday School director leaves for the day. He takes it with him to his home at 2905 Lexington Road in Louisville.

It was his unquenchable faith in God that helped him through the death of his wife on March 14, 1971.

As he recalled the experience with a note of sad joy, Boatwright said, "She was always patient, understanding and kind. She supported me in all that I did." Knowing that life must go on, this dynamic faith has enabled him to face the future with assurance.

On October 18, 1974, Boatwright remarried. Ella Faye Hayes became his new wife and "was sent from the Lord," Boatwright stated.

She well trained with a B.A. degree from Georgetown and a Masters degree from Southern Baptist Seminary.

She served as Director of Religious Education for several years at Irene Cole Baptist Church in Prestonsburg and Gardenside Baptist Church in Lexington. This exposure to teaching and training enables her to be a true "helpmate" in Boatwright's work.

One of the Sunday School official's favorite activities is dressing up like Job and doing monologues of Job's life for various churches and organizations. He also enjoys performing magic, reciting

poems, telling jokes and jogging.

Boatwright, who holds the Th.D. degree from Central Baptist Theological Seminary in Kansas City, is a man who enjoys his work.

Because of this enjoyment and enthusiasm he displays in Sunday School matters, he has become known as "Mr. Sunday School" around Kentucky.

If one shortens this title given to him, they get Mr. SS Boatwright, which is unique with a last name like his.

If you have questions, whether it be about Sunday School or hitchhiking, be sure to go see Roy E. Boatwright. You can rest assured that he'll be more than happy to help you because he's not one to easily "give up the ship."

## Missionary News

### Furlough

Mr. and Mrs. Wayne E. Emanuel (Japan) may be addressed at 1815 Melrose Avenue, Knoxville, Tennessee 37916. She is the former Mary Lou Massengill of Middlesboro, Kentucky.

Mary Sampson (Taiwan) may now be addressed at 8133 Blaine Road, Richmond, Virginia 23235. She is a native of Louisville. Prior to her appointment to the FMB in 1945 she was secretary for churches in Jackson, Mississippi, Louisville, Kentucky and Houston, Texas.

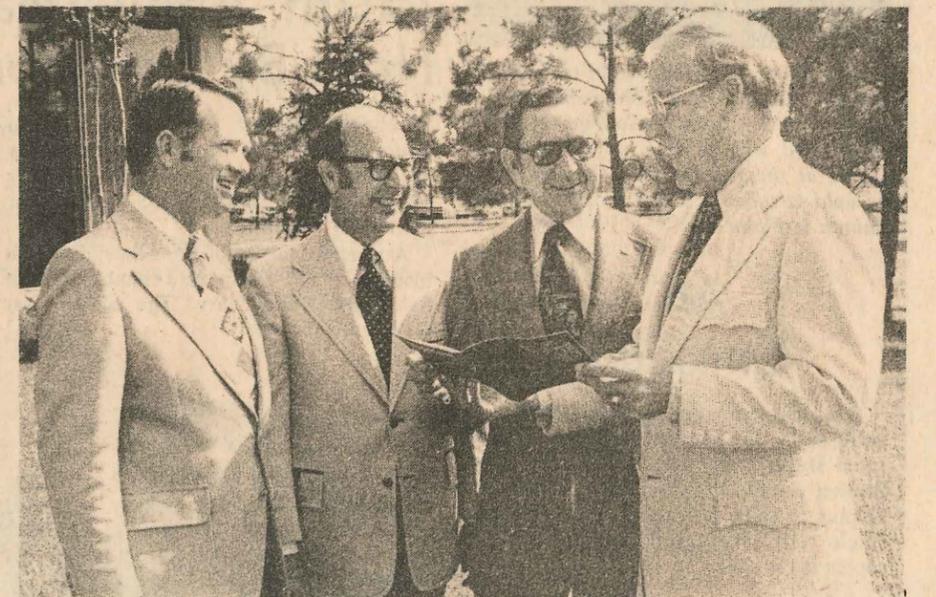
Mr. and Mrs. Larry C. Yoder (Belgium) may be addressed c/o Carl Yoder, 215 Chartly Boulevard, Reistertown, Maryland 21136. Mrs. Yoder is the former Laurabelle Barr of Hazard, Kentucky. They were appointed by the FMB in 1971.

### On The Field

Mr. and Mrs. Clinton M. Ashley may be addressed at Caixa 18066, 01000 Sao Paulo, Sao Paulo, Brazil. The former Andrea Husted, she was born into a military family in Fort Knox, Kentucky.

Mr. and Mrs. William W. Marshall may now be addressed: Box 11-5232, Beirut, Lebanon. Both are Kentuckians. He is a native of Frankfort. She, the former Alice Lee Gardner, was born in Owensboro and lived in Louisville. Prior to their appointment by the FMB in 1969, he was an associate secretary for missionary personnel at board headquarters in Richmond, Virginia.

Mr. and Mrs. Edward L. Oliver may now be addressed: 2-6-4 Musashinodai, Fussa City, Tokyo 197, Japan. She is the former Susan Pyles of Louisville. They were appointed by the FMB in 1950.



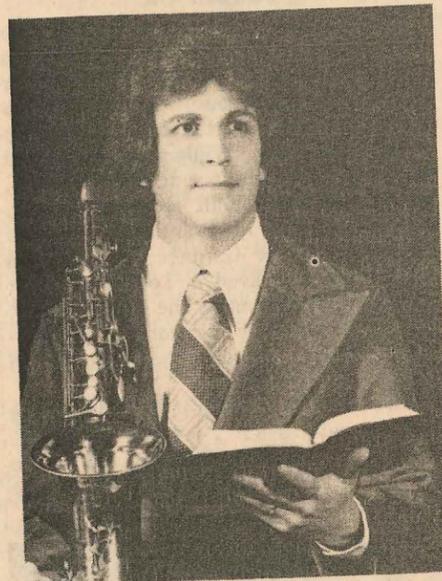
COMMISSION REELECTS OFFICERS — Brotherhood Commission trustees meeting in annual business session at Olive Branch, Mississippi, reelected last year's officers to a second term. P. A. Stevens, third from left, a deacon at Southside Baptist, Louisville, was reelected chairman. Other officers from left are: William E. Hardy, Jr., Mississippi, recording secretary; Charles Becton, Oklahoma, vice-chairman; and Commission Executive Director Glendon McCullough, treasurer.

## Brotherhood Convention To Meet Oct. 2 and 3

When the Brotherhood Convention of Kentucky Baptist Men is held October 2 and 3 at First Baptist Church in Paducah, there will be two featured guests who should add much to the agenda.

One of the featured guests is Denny Allen, a "converted" night-club entertainer who attends Cumberland College. Allen was recently ordained to the gospel ministry and his saxophone continues to be a vital part of his testimony.

Another attraction slated for the convention lies in Boyce Evans, a rodeo cowboy, preacher and pilot.



Denny Allen, a former night-club entertainer, who is now ordained and a student at Cumberland College is shown above. He will be one of the featured guests at the Brotherhood Convention to be held October 2 and 3 at First Baptist Church in Paducah.

### An Omission

The advertisement in our August 30 issue of G. C. Sandusky's book, "Dedicated Dave," did not include the price. Brother Sandusky is selling the book for \$1 plus 5c sales tax and 20c postage for a single copy. Postage for an order of six copies is only 40c.

Read The  
*Western Recorder*

Evans has traveled extensively throughout America giving his testimony in hundreds of churches. Many of the churches have requested that he return and as a result he has been in some

churches as much as four times.

Other items on the agenda include examining the Church Staff Salary Committee's report, as well as regular items of business.



Pictured above is Boyce Evans, a rodeo cowboy, preacher and pilot. Evans will be one of the featured speakers when the Brotherhood Convention meets October 2 and 3 in Paducah.

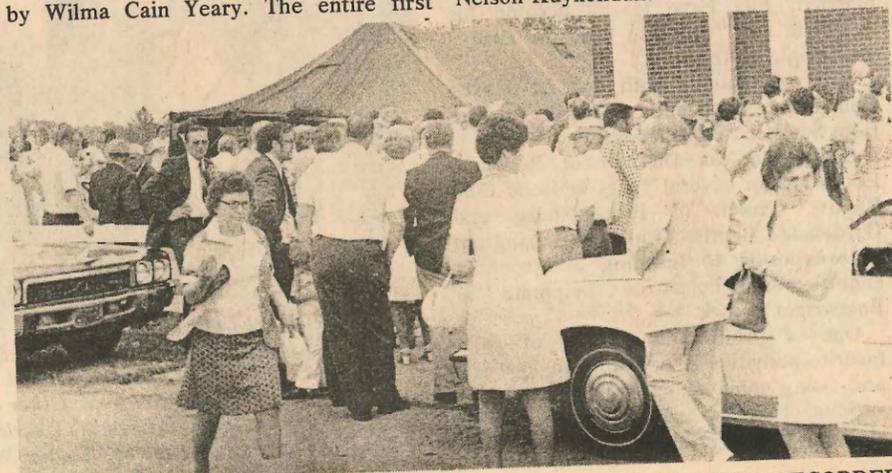
## 150th Anniversary Observation Held By Lebanon Baptist Church

Lebanon Baptist Church in Franklin County celebrated its 150th anniversary on August 31. Over 400 members, former members and friends were present for the all day celebration.

A special feature of the occasion was a history of 150 years at Lebanon written by Wilma Cain Yeary. The entire first

printing of the history was exhausted but a second edition is planned.

Pastors returning for the celebration included John A. Ivey, Raymond DeArmond, Roy R. Newman, Denzil Probus, W. O. McClung, Harold J. Combs, Robert W. Clark, Fred Knickerbocker and Nelson Kuykendall.



WESTERN RECORDER

## The FOREIGN MISSION BOARD

# Sharing Christ with the World



Through the Foreign Mission Board of the Southern Baptist Convention, you have a vital role in responding to human need around the world. Specifically, this means caring for the hungry, the needy, the neglected person; treating the sick; and meeting a diverse variety of other needs. Your missionaries numbering over 2600 in more than 80 different countries carry the Christian gospel abroad in many different ways. And you and your church, by contributions through the Cooperative Program, help to make it all possible.

One emphasis of the Foreign Mission Board is a program of hospital and medical care. This ministry carries to people in foreign lands an expression of Christian love in the form of a healing witness through which recipients may come to know Jesus Christ.

The Board conducts a comprehensive program of benevolent ministries. This means help, when and where needed, for the hungry, thirsty, lonely, naked, displaced and orphaned persons in countries abroad. Many orphanages, goodwill and community centers are staffed by Southern Baptist missionaries.

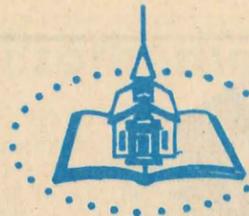
Significant among the Foreign Mission Board's programs of work is its publishing activities. This work involves the planning, editing, production, and distribution of Christian literature for use by missionaries and national Baptist groups. Last year 30 publications centers produced 23,879,242 pieces of literature under 1,106 titles.

Through these and other activities, the Foreign Mission Board carries a vibrant Baptist witness to the nations. And you and your church are important parties to that witness because contributions through the Cooperative Program sustain the work. You, in fact, provide the vital MEANS that enable the Foreign Mission Board to continue as a significant Baptist WAY of beaming a Christian light into darkened corners of the world.



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**50th ANNIVERSARY**

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## SUNDAY SCHOOL LESSON

LIFE AND WORK SERIES

By H. C. Chiles

(These Lessons for September 21, 1975)

### The Awesome Presence



Job was an upright man who revered God and turned away from evil, but he had not learned the importance and value of self-abnegation. Because he was prone to think too highly of himself, and because God wanted to teach him to be humble and submissive to Him, He permitted Satan to effect the loss of Job's possessions, his children, and his health. Job's three friends, who came presumably to comfort him, expressed the mistaken idea, which some people still entertain, that misfortune and suffering are always the result of personal sin.

After his friends had argued with Job that he had been guilty of secret sins or the judgment of God would not have fallen upon him, they urged him to confess his sin and be healed, and vehemently condemned him for refusing to do so. Knowing that he was a sinner, as were all of his contemporaries, but convinced that his friends were wrong in their conclusion and contention, Job refused to admit that secret sins were the cause of the dire calamities which had befallen him. Job did his best to vindicate himself.

#### Job 31:35-37

Repeatedly Job had avowed his innocence. So certain was he that he was innocent of any unjust dealings that Job called for a curse to fall upon him in the event that he should be proved guilty. His review of his past revealed a standard of moral conduct which was unsurpassed in the Old Testament. Following his recitation of his virtues and commendable qualities, in a spirit which was unjustifiably belligerent, Job challenged God to give him a hearing. Until then Job had thought that God had been unwilling to meet him face to face and allow him the privilege of defending himself. Thinking that an accused person had a right to know for what crime he was being charged, and firmly believing that he could justify himself for everything he had done, Job challenged God to grant him a hearing before Him. In his challenge of God we see Job at his worst. Satan had afflicted Job's body and warped his judgment to the extent that his declarations were the vain boastings of a proud moral man. It had not dawned

on Job that his pride in his personal achievements actually stood between him and God.

#### Job 38:1-7

While Elihu was concluding his speech to Job, the clouds were gathering in the sky, the lightning began to flash, the thunder to roll, and the wind to blow. Elihu promptly yielded to God when He appeared in the whirlwind to speak directly to Job. The others stood in awe when God began to speak, and Job did not attempt to defend himself for making the statements which he had made about God.

After hearing all of Job's remarks and complaints, and all of the babblings of his friends, God spoke to the patriarch out of the whirlwind, similar to the one in which his children were killed. How appropriate! What God said to Job far surpassed all of the speeches which had been delivered to him by the others. God reproved Job for speaking authoritatively about matters beyond his knowledge and concerning which he had little understanding. Out of the whirlwind God spoke to Job for the purpose of revealing to him His transcendent majesty in contrast with the utter helplessness of the patriarch apart from Him.

Inasmuch as Job apparently thought he knew so much, God called upon him to answer some pertinent and fundamental questions, which Job perhaps thought that he could do with ease. God's awesome presence and His personal

#### INTERNATIONAL SERIES

### My Brother's Brother

#### Genesis 4:1-15

This chapter takes us into the home of Adam and Eve, after their expulsion from the Garden of Eden because of their disobedience to God, and it introduces us to their first two children.

#### The Story

The birth of a child is always an exciting event, and one can easily imagine that it was especially so when the first boy ever to be born made his appearance.

interrogation of him made Job thoroughly aware of his ignorance and helplessness.

Instead of vindicating His servant as Job had been hoping that He would do, God revealed to him His own greatness as Creator. God informed Job that He had created all things, and then sought to impress upon him some of the marvels of His creation. The Creator had made sure that everything which He made was straight and right in every respect.

#### Job 40:1-5

God challenged Job's right to contend with Him. He rebuked him for his colossal blunder in displaying his personal ignorance, in questioning God's wisdom, and in accusing God of injustice in His operation of the universe and in His control of the creatures therein.

When compared with others of his day Job made a wonderful showing. However, like many of us, Job did wrong in talking so much and in expressing himself so freely about some of the things which God had done. After all it was not any of Job's business what God had done or why He did it. It is always unbecoming for anybody to attempt to instruct the all-wise God, Who gives all the wisdom that anyone has. It is also very unbecoming for anyone to reprove God for His words, ways, or works, finding fault with either of them, and implying that God has been unfair about anything. Such an attempt always exhibits the lack of wisdom.

To his parents his coming was a greater miracle than that of their own existence. What joy! What concern for his welfare! And what plans for his future!

Eve acknowledge the power of God in the birth of her son in the words, "I have gotten a man from the Lord," or, "I have gotten a man with the help of Jehovah." Thus Eve gave the credit for her great joy to the proper Person.

This first boy was named "Cain" signifying an "acquisition" or a "possession"

of great value. This baby was indeed a treasure that was potent with possibility. When their second son was born there was not any indication that Eve rejoiced as she did over the birth of Cain. It was quite obvious that she did not expect very much from him. This second son was given the name of "Abel," which signifies "breath," or "vapor," or "not lasting," and which was prophetic of the brevity of his earthly life.

These brothers were quite different in their personalities, interests, and occupations. Abel chose the gentle and peaceful work of a shepherd, the very honorable vocation engaged in by such famous men as Moses and David. Cain chose a more active occupation and became a tiller of the soil or an agriculturist. Abel's occupation caused him to depend more upon the blessing of God than upon his own skill and efforts.

#### The Sacrifices

Let us focus our attention upon the difference between their offerings. Cain brought an offering from "the fruit of the ground," in recognition of the fact that God was his Creator and was therefore worthy of his homage. Abel brought an offering from "the firstling of his flock," in recognition of his need of a covering for sin. Cain's thank offering was a plea for forgiveness, but it was bloodless. Abel's sin offering was a plea for forgiveness and was one of blood and life.

#### The Sequel

Cain was highly displeased and offended because Abel had pleased God while he had failed to do so. Disappointment, an inferiority complex, envy, and jealousy caused Cain to be very angry. Cain's attitude was very unseemly in character, unjustifiable in its cause, and wrathful in its manifestation.

Hypocritical Cain deliberately led his brother out into a field, where others would not see what he was about to do, and killed Abel. When Cain murdered Abel he proved that he was under the control of Satan.

God immediately brought Cain to task for slaying his brother, and he denied any knowledge of the murder. Thus Cain's sin of murder was followed by that of lying to God. God confronted Cain with the direct question, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." In attempting to lead Cain to repentance and confession, God informed him that he was his brother's keeper, and that he could not escape the responsibility for what had happened to Abel.

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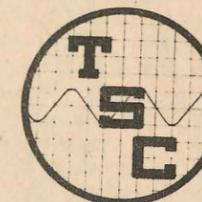
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# Ky. Child Care Expands Program

The administration of the Kentucky Baptist Child Care Program has announced recent decisions designed to enable the agency to respond to child and family care needs more readily and with greater flexibility.

The first decision is to modify Intake so that the maximum amount of time involved in that process will be thirty days. The term "Intake" represents a study of every individual applicant to the child care program. It helps determine whether or not the child's needs can be met by the program's services. If they can, the agency proceeds to try and meet those needs. If they cannot, the agency endeavors to put the family in touch with someone who can.

A second decision deals with the designation of two cottages on the Spring Meadows campus for the purpose of

temporary shelter. This is care for children who need only short term placement and for whom immediate resources are not otherwise available.



Bill Amos [left] pins an "I DO" button on Larry Dauenhauer to begin the '75 Thanksgiving Offering campaign. "I DO" refers to the theme of this year's offering, "Do You Still Care A Dollar."



**TO HOLD CELEBRATION** — Harmony Baptist Church, West Paducah, Kentucky, will celebrate its 100th year on Sunday, September 14, 1975. See Western Recorder issue of September 6, 1975, for particulars on this anniversary celebration. Jewell Barnett is pastor of the church.

## GActivities (3rd, 4th, 5th grade girls and leaders)

are Wise as an Owl

\$1.00 per person (includes lunch)

September 20, First Baptist Church, Madisonville

October 4, First Baptist Church, Danville

October 11, Falmouth Baptist Church, Falmouth

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## BAPTIST FORUM



(Continued from page 5)

Lord in a positive manner at every opportunity, "being all things to all men that we might win some" while not being deceived into a harmonious state of congeniality.

Richmond, Ky.

Owen Edwards

### A BIG THANKS

Dear Editor:

I am writing to the executive secretary and others in your state, but I wanted to write a letter to all of the Baptists who read your paper to express appreciation for their involvement in the Cooperative Program during this year.

We have already received a notice from Mr. John Williams of the Executive Committee in Nashville that the budget for 1974-75 has been met and that after the capital needs allotment is met, we will be receiving additional "challenge funds" for our agency, the Brotherhood Commission.

Our staff and Commission want to thank our fellow Baptists for their response in the area of stewardship and giving. We pledge you that we will be good stewards of the money that comes to our agency, and we are constantly aware that we are able to do our work because of your belief in us and because of your contributions.

The Cooperative Program is one of the greatest things that Baptists have ever conceived, and I am grateful for what we are doing this year and are pledged to do next year.

Memphis, Tenn. Glendon McCullough

this matter. We, the undersigned, would like to say a hearty amen to every word of your letter.

The Steadfast Sunday School Class, High Point Baptist Church, Mayfield, Kentucky: Macy Larison, Lola Mullins, Lura McGehee, Lillian Davis, Dellie Taylor, Carleen Beadles, Grace Westbrook, Fannie Harris, Golden Christenberry, Lily Forbes, Faye Bagwell, Golda Adams, Marie Sanderson, Annie Mae Sholar, Ed Davis, Lucille Barber, Eunice Edwards.

### ENDORSES LETTER

Dear Editor:

I read your Open Letter to Mrs. Ford, and I heartily agreed with what you said. With the world as it is today we do not need any one to approve of the wrong doing.

If only more people would speak out against wrong and speak up for what's right things might be different. The youth of today are torn apart with trying to find something to believe in. Everyone we can encourage to accept God and then stay close to Him will be a future citizen with morals.

If only we could find leaders who are men of God and put them in office, men who govern according to God's laws instead of man made ones to suit their purpose.

I like a leader of our country to set good, just rules and abide by them to the

## "God Is Personal" Says Von Braun

Werner Von Braun, father of the U.S. space and rocket program which put men on the moon, feels it is futile to look for God through a telescope.

Von Braun, who left NASA in 1972 to join Fairchild industries in Maryland, said God is "right in us, all embracing and all present."

"The evidences of a creator are so overwhelming to me. I just can't envision this whole universe to come into being without something like a divine will," he said. "I cannot envision the creation without the concept of a creator."

Discussing the apparent conflicts between science and religion, Von Braun

letter. God says, "a country who forgets me and my laws, I will destroy" and I believe it.

Aberdeen, Ohio

Mrs. Viola Conrad

### CORRECTION NEEDED

Dear Editor:

I am serving as church clerk of Knollwood Baptist Church, Rapid City, South Dakota. I would like to reply to an article published in your paper August 23, 1975, in "The Baptist Forum." The article was written by Cliff Courtney, former pastor of Knollwood Baptist Church.

Knollwood Church did disband in 1968. But what Mr. Courtney failed to mention was that immediately it reverted to mission status, never missing a Sunday service. Later in 1969, it was reorganized into the present Knollwood Baptist Church. Wendell Mosser was called as pastor and is now in his seventh year.

It is true that we "enlist and train" (quote from Mr. Courtney) a lot of military people. We're just thankful we have the opportunity to do this. But we're also reaching many local people now, which is the result of much cultivation and love on the part of pastor and people.

For two years now our church has been self-supporting. By that we mean, no help from the Home Mission Board or other churches. God has really blessed. We have averaged 50 additions annually the last two years with half of these coming by profession of faith and baptism. Our gifts to missions have exceeded \$7,200 each year for the past two years. We now have a Day Care Center operating five days a week with a full-time director. Our Sunday School attendance averaged well over 100 for this associational year.

Rapid City, S.D.

Mrs. Lucy Parker

### HEARTY AMEN

Dear Editor:

After reading your open letter to Mrs. Ford in the August 23 issue of *Western Recorder*, we as a Sunday School class felt that we wanted to commend you on the forthright position you took in regard to the interview she had with Mr. Safer on "60 Minutes."

You expressed our sentiments exactly, and we quite agree with you, if we hadn't heard it with our own ears, we could hardly have believed it!

We feel that every Christian in our land should add their protest to yours in

told McDonald science is "searching for the laws of the creation and faith. Religion is searching for the intent of the creator."

He said science and religion are really "sisters" in an effort to understand ultimate truth.

Von Braun discussed the reality of his own faith. "I think you can have a very personal relationship with God, with the Savior. You can be on first name terms with him, you know, to tell him what your troubles are and ask for help.

"I think it works very effectively and I surely do it all the time. It works in my case." (B.P.)

## Jim Cox Elected Associate Editor Of Western Recorder

James H. (Jim) Cox, Sr., has been elected associate editor of the *Western Recorder* effective September 15. The action took place in a special meeting of the *Western Recorder* directors on September 3.

Cox was born October 22, 1939, in Pineville, Kentucky, but moved to Charlotte, North Carolina, at the age of two. His father was a businessman and after several years in North Carolina, the family moved to Florida where Jim finished high school.

He entered Mars Hill College in North Carolina but transferred to Florida State for journalism training only to have journalism studies at Florida State moved to the University of Florida. He postponed the rest of his college training and completed it later in Nashville where he graduated from George Peabody College while working full time.

Cox never had any trouble deciding his vocation. He recalls putting out a paper with his friends at the age of five. In high school he organized a student publication, recruited a staff and served as editor.

While in college at Florida State he responded to an invitation in the First Baptist Church, Tallahassee, dedicating his life to religious journalism. He has never wavered from that commitment.

He is convinced the Lord opened the door for his ministry in 1957 when he was invited to Ridgecrest Baptist Assembly to assist in preparing news releases. He spent five summers at Ridgecrest and served as press representative during three of these summers.



Cox

From Ridgecrest he was invited to join the Public Relations staff at the Sunday School Board in Nashville. From there he went to Belmont Baptist College in Nashville to serve as director of public relations.

In 1965 he returned to the Sunday School Board as Communications specialist in the Book Store division. After seven years he returned to Belmont College as directors of public relations and alumni affairs.

In the meantime he found time to finish his college work and to spend one summer as an intern reporter for the *Atlanta Constitution*. He has also taken many courses in the Seminary Extension.

Cox says writing and editing are his first loves professionally. He has been a curriculum writer for the Sunday School Board for several years and his writings have appeared in more than a dozen publications.

He is also very active in the Baptist Public Relations Association where he has been newsletter editor, vice president and is now secretary treasurer. He and his

family are members of the First Baptist Church in Nashville where for several years he has worked in the preschool department of the Sunday School.

His meeting and marriage to Sharon Ann Williams of Oklahoma is an interesting story often referred to amusingly in Southern Baptist journalism and public relations circles. When Southern Baptists had a teletype network several years ago with offices in many cities, Jim was in charge at the Sunday School Board and Sharon was operator in Oklahoma City where she worked for the Oklahoma Baptist General Convention.

Jim and Sharon struck up a friendship via teletype. It did not become serious until two years later when they first saw each other. Sharon was sent to Nashville to be trained by Jim to be news director at Glorieta Baptist Assembly. Things developed rapidly and they were married within a few months.

By now there are three children: Robin Ann, age 10; James, Jr., 7; and Jodi Beth, 1.

## Lucien Coleman, Sr., Dies Sept. 2, Following Operation

Lucien Coleman, Sr., widely known among Kentucky and other Southern Baptists, died in Louisville on September 2. Death took place following surgery to correct internal bleeding. The operation appeared successful until he died suddenly 14 hours later.

Memorial services were conducted in Louisville on September 3 and burial followed in Memphis, Tennessee, on September 4.

Coleman was a native of Arkansas. He practiced law for 21 years before being ordained to the ministry and entering denominational work full time. He served two terms in the Arkansas state senate after serving as secretary for the speaker of the house in Arkansas. He was serving as assistant executive secretary for Arkansas Baptists

when he came to Kentucky in 1953 as secretary of the Brotherhood Department.

He became widely known for his service in Kentucky. Two of his projects gained wide recognition and success. These were mass rallies of Kentucky Baptist men annually and annual bus tours by Kentucky Baptist men of Baptist agencies and institutions in the state.

In 1958 he joined the staff of the Southern Baptist Convention Brotherhood Commission in Memphis. Upon retirement he returned to Louisville and served as supply preacher, interim pastor and evangelist. At the time of his death he was assistant to the pastor of St. Matthews Baptist Church, Louisville.

He was married in 1928 to Beulah Mae Mellard of Fordyce, Arkansas. She died in 1969. Several years later he married Evelyn Douglas who survives him. Survivors also include a son, Lucien Coleman, Jr., a professor at Southern Baptist Theological Seminary; and another son, Robert F. Coleman of Nashville, Tennessee, and six grandchildren.



Coleman