

WESTERN RECORDER

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Mountain missions

How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, and says to Zion, "Your God reigns." — Isa. 52:7 (NASB). Story and pictures on page 4.

Earnestly contend for the faith which was once for all delivered to the saints. —Jude 3

WESTERN RECORDER

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C. R. Daley

Daley Observations

Pastors are servants, not masters

Preachers can learn from one another and heaven knows they need all the help they can get. As far back as the first generation of Christian preachers the older and more experienced preachers offered counsel to the younger and inexperienced. Paul and Timothy are classical examples. In his two letters to Timothy found in the New Testament the apostle encouraged his younger, timid colleague and put starch in his backbone.

While preachers can learn from one another they must be careful what they learn because all the advice given is not good. It may even be offered in the name of the Lord but it is not of the Lord. It hurts more than it helps and it can ruin a preacher's ministry.

One such piece of advice relates to how to exercise pastoral leadership. It often comes from aggressive, domineering preachers who are successful as some count success but who show little respect or regard for others. They assume they have a direct line to heaven and have the latest word from God. They disregard the feelings and ideas of others and expect unquestioned acceptance of whatever they recommend. Staff members, church officers and committees are not expected to exercise any responsibility except to put into motion and execution the will of the pastor.

This kind of pastor finds no place for constructive criticism or loyal opposition. He regards disagreement with his way as disagreement with God's way. He regards himself as God's judgment upon those who question God's prophets. They really belong in some kind of hierarchical church and not in one believing in the priesthood of all believers.

A few pastors succeed in this kind of ministerial tyranny. They are very able persons with ability to manipulate people. They maintain the allegiance of enough church members to stay in control. Those who oppose their ways eventually become weary of turmoil and lapse into silence or leave.

The church statistics resulting from such an operation are often impressive. They make denominational headlines and these pastors are often used on programs where others come to learn how to be successful.

These "great men" confess their "humility" and proceed to tell how to get the job done. They sometimes chastise their fellow pastors who do not take charge and put in their place any members who question them. They magnify their successes and scarcely mention their defeats.

They make some converts among their listeners. These are generally persons of a gentle nature who do not take charge and dominate. However, they decide to take the counsel

of their heroes and take charge of the church. Trouble is generally the result for the pastor and for the church.

There are too many pastors and churches today suffering because of this false concept of pastoral leadership.

This does not mean a pastor is not to be a leader and to recommend courses of action. It means he expresses his ideas and respects those who ideas are not in complete agreement with his. He is a shepherd and not an ox driver.

The example of Jesus is our model. He said and showed that he who would be master must first be the servant of all. His way did not bring success by the world's standards but he pleased the Father and that's enough for any of us.

Guest Editorials

The Pastors' Conference

R. G. Puckett, Editor
The Maryland Baptist

There is a rising tide of concern about the spirit and direction of the SBC Pastors' Conference and it reached a new peak in Atlanta.

A few pastors expressed their concern and personal resentment toward the sharp, critical and abusive statements of more than one speaker on the program. One pastor stated flatly there was not one single pastor in his association guilty of the charges leveled against pastors. His statements prompted us to make a selected sampling of opinion and we found total agreement with the earlier observations.

These critical remarks are ironic. The Pastors' Conference is supposed to exist to encourage, inspire and provide fellowship for the thousands of pastors in the Southern Baptist Convention. They come for good preaching and warm fellowship. They don't come for criticism; they can find that back home.

Another injustice is the generalization about all pastors. Granted, some may be guilty as charged but certainly not all. We know pastors who study conscientiously to provide the "word from the Lord" each Sunday in the pulpits. We know some pastors are hung up on materialism, always conscious of the type car a man drives, where he gets his suits and what membership he holds in clubs but the vast majority could not care less about these things. They are primarily concerned about doing the Lord's work and providing decently for the needs of their families.

Pride and jealousy may exist at times as ministers show their humanity in a search for "spiritual status" and recognition among the brethren, but that usually doesn't last long because there seems to be a system which cuts those down who have more ambition than ability, more drive than dedication and more manipulation than message from God.

There may be some pastors who bow to the "god of denominationalism," either because of insecurity and the hope denominational ties will always guarantee a strong recommendation to another pulpit, or those ambitious souls who think they can get glory and honor while climbing the ladder of ministerial success, but these are few and far between. Most pastors view the denomination as an extension of the church, an instrument to be used to further the kingdom's work in a corporate relationship, but the

denomination is not the church, God or the highest achievement. Most pastors won't play cheap denominational politics; they have neither the time nor stomach for it. They prefer serving the congregation God has entrusted to their leadership. Principle, truth and justice are far more important than the praise of denominational leaders.

There is another irony. For years the Pastors' Conference has prided itself on its orthodoxy, its strong stand on the Bible and its great desire to proclaim the Word. Any examination of most preaching at recent pastors' conferences reveals that the speakers tend to take a text and a topic and depart from both!

Where are the great expository preachers? Where are the men who major on content instead of dynamic style: Where are those who instruct, exhort and edify the body? With only a few exceptions, the sounds of Atlanta didn't fill these qualifications.

We have been a pastor and after 20 years in the editorship, we have not severed our ties and love from the pastoral role. It grieves us to see good men chastized and we protest the inaccuracy and unfairness of many statements made in Atlanta.

Why most Christians worship on Sunday

C. L. Pair, Editor
Baptist Beacon (Arizona)

One of the requests I most often hear is that I write something on the above topic. Frankly, I didn't realize there is as much need for the discussion as there lately seems to be.

The following is given in response to those requests. It is certainly not exhaustive but hopefully will answer some questions about how and why most Christians came to worship on Sunday vis-a-vis the Jewish Sabbath worship.

First of all, I should like to emphasize the error of the teaching that Sunday worship was either instigated or ordered by the pope. The charge that the pope changed the day of worship from Saturday to Sunday arises from the fact that the Council of Laodicea (A.D. 364) officially transferred the solemn day from Saturday to Sunday. But the council did NOT change the day of worship from the Jewish Sabbath to the New Testament Lord's Day. It simply CONFIRMED and acknowledged the fact that the Jewish Sabbath had been superseded by the New Testament Lord's Day. The Council of Laodicea simply gave official recognition to the correctitude of Sunday worship which had been practiced by New Testament churches for more than 300 years.

The scriptures emphasize change from Sabbath to Sunday worship

The great events in the closing days of our Lord's earthly ministry, as well as the great events following his ascension, emphasize the first day of the week, or the Lord's Day. Let us look at some of these events:

(1) Surely the greatest event of all time was the resurrection of our Lord out of death. And this resurrection, the scriptures clearly state, occurred on the first day of the week, which we call the Lord's Day. In John's gospel, chapter 20, verse 1, "THE FIRST DAY OF THE WEEK, cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

(2) The resurrected Jesus appeared to his discouraged disciples the first day of the week. John 20:19 says, "Then the same day at evening, BEING THE FIRST DAY OF THE WEEK, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you." Could anything be clearer?

(3) Jesus appeared in the church again the following Sunday, the first day of the week. In John 20:26, these words appear — "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, peace be unto you." Edersheim, a great scholar who wrote extensively about the life and times of Jesus Christ states that it was the Jew's habit to count the departure, or the day of the event, (continued on page 3)

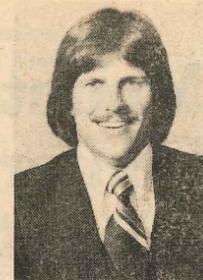
Baptist News in Brief



Sorrill



Meuth



Currie

18,000 volunteers serving this summer

A record number of volunteers—over 18,000—have been sent or assigned to mission fields this summer by the Southern Baptist Home Mission Board.

Don Hammonds, director of the Department of Special Mission Ministries for the board, said volunteer programs have been growing the past four or five years because "the subject of volunteers is prominent." He said the growth has been encouraged by, but is not solely a result of, President Jimmy Carter's mission challenge to Southern Baptists.

Through Hammond's department, 1446 summer missionaries were ap-

pointed and are serving across the United States and Puerto Rico. Many of them received support money from state Baptist conventions and college Baptist Student Unions.

Sixty-seven high school student volunteers were sent out as Sojourners, students who serve at their own expense for 10 weeks to one year, performing the same types of service as summer missionaries.

Some 450 youth groups and 74 adult groups, averaging 35 to 40 persons each, provide the bulk of volunteers. They lead backyard Bible clubs, apartment ministries and vacation Bible schools, usually under the supervision of area missionaries.

The Christian Service Corps accounted for another 326 volunteers. Through the program, adults pay their own travel expenses to the field and serve two to 10 weeks, often utilizing personal vacation time.

Five college professors also serve in various areas. David Book, assistant state student director in Kentucky, led four Kentucky students in Lake Placid, N. Y., where plans for the 1980 Winter Olympics led a team to survey and prepare to establish a Baptist church and other ministries.

Carlyle Marney passes

Carlyle Marney, prominent Southern Baptist minister, died July 3 of a heart attack. Burial was July 5 in Charlotte, N. C.

The only Southern Baptist since Broadus to give Beecher lectures at Yale University, Marney held three Kentucky pastorates. He later served First Church, Austin, Tex. and Myers Park Church, Charlotte. He later founded Interpreter's House at Lake Junaluska, N. C.

He was a graduate of Carson-Newman College and Southern Seminary.

Dissident's son beaten

Peter Vins, son of imprisoned dissident Soviet Baptist pastor Georgi Vins, was beaten by a prison guard upon his arrival at a Ukrainian labor camp to serve a one-year sentence for "parasitism," according to a British group which monitors religious liberty developments in communist countries.

The Centre for the Study of Religion and Communism at Keston College in Kent reported July 6 that the younger Vins was beaten by a Soviet prison warden "for no apparent reason."

According to the centre, Georgi Vins informed his son that he is ready to leave the Soviet Union and join Canadian relatives.

R. G. Lee succumbs

Robert G. Lee, three-term president of the Southern Baptist Convention and a leading SBC pastor for 50 years, died at home July 20 after a long illness. He was 91.

Lee was pastor of Bellevue Baptist Church, Memphis, 33 years, during which time the congregation grew from 1430 to 9200—the largest SBC church east of the Mississippi and then the second largest in the convention.

He retired from the church in 1960 at age 73, but continued to keep a full schedule of evangelistic services until a series of heart attacks hospitalized him 15 months ago in Oklahoma City where he was preaching during a revival meeting. Lee convalesced at home before he began having heart problems again three months ago.

Lee was best known for his "Pay Day Someday" sermon, first preached in 1919 and over 1300 times since.

Lee wrote 53 books, averaged 12 visits to church members and prospects per day, and baptized converts every Sunday he was in the pulpit at Bellevue.

Sorrill, Meuth at WMU

Beverly Sorrill and Sue Meuth are among program personnel speaking at the state WMU Leadership Conference at Cedarmore this summer.

Miss Sorrill is Education Division director with the national WMU. In addition to her speaking assignments, she will be a resource person in the WMU Directors' Conference.

Miss Meuth is a missionary to Indonesia, furloughing in the Henderson area. She is an MK school teacher in Indonesia.

To make conference attendance more convenient, two choices for "drive-in" days and two for overnight conferences are offered. The required hours for study course credit for WMU leadership diploma will be offered at each.

The dates and times for which one may register are: drive-in day—Thursday, Aug. 24, or Friday, Aug. 25 (8:30 a.m. to 3 p.m.); overnight, Saturday and Sunday, Aug. 26-27, or Monday and Tuesday, Aug. 28-29 (1:30 p.m. to noon luncheon).

Make reservations at Cedarmore as early as possible.

CLC-HMB employs Currie

David Currie, a recent graduate of Southwestern Baptist Theological Seminary, has been employed as a special projects coordinator for the Home Mission Board and the Christian Life Commission.

Currie, a Texas native, will be responsible for correlating projects related to Christian social action and Christian social ministries under a two-year joint program underwritten by the two agencies.

A graduate of Howard Payne University, Currie received an MDiv degree from Southwestern in May. He worked as a summer missionary for the Home Mission Board in 1972 and has pastored churches in Texas.

No Recorder next week

In accordance with postal regulations, there will be no issue of Western Recorder published the week of Aug. 2. The next issue will be dated Aug. 9.

Salary survey across state

A salary survey of Kentucky Baptist church staff members is being made jointly by the Stewardship-Promotion Department and the Annuity Department of the Kentucky Baptist Convention Executive Board.

A one page questionnaire has been mailed to every Baptist pastor and staff member in Kentucky requesting information on salary and fringe benefits.

The purpose of the survey is to secure accurate information to share with churches and budget committees which more and more are seeking help in determining equitable salaries for their staff members. Such information is not now available for Kentucky.

The questionnaire does not seek to identify salaries with specific churches.

Editorial

(continued from page 2)

in reckoning time between the departure, or the event, and the episode it produces. In other words, the expression, "And after eight days again" Jesus appeared to his disciples, includes the Sunday in which he first appeared to them. The time was counted by starting with Sunday, and adding the other seven days, and there is another Sunday.

Now, let's go on to the day of Pentecost. If we will study Leviticus, chapter 23, we will find that Pentecost ALWAYS came on the first day of the week, Sunday. So then,

A—The Holy Ghost came on Sunday, the first day of the week, overpowering the church.

B—The first gospel sermon on the death and resurrection of Jesus Christ was preached on Sunday, the first day of the week.

C—The first baptismal service in the recognized New Testament church was conducted on Sunday, the first day of the week.

There are many other scriptures which state that the early church met on Sunday, but for brevity's sake let's look at Acts 20:7. Paul and his missionary party were in Troas. Now verse 7 says, "And upon THE FIRST DAY OF THE WEEK, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; . . ."

In I Corinthians 16:1-2—"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. UPON THE FIRST DAY OF THE WEEK let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

But we have other evidence that this was the case.

We have statements in writing from some of the noble men who served our saviour and his church during the early years after Jesus went back to heaven, that Sunday, the first day of the week, was the day of worship.

The church fathers emphasized change from Sabbath to Sunday worship

Now, before I quote some of the early church fathers—men famous for their great contribution to the early church—let me assure you they WERE NOT CATHOLICS. The Catholic Church, as we understand it, did not emerge until ABOUT 460 A.D., long after these early church fathers had passed from the scene.

1. IGNATIUS, BISHOP OF ANTIOCH, in the year 110 A.D., wrote: "If, then, those who walk in the ancient practices attain to newness of hope, NO LONGER OBSERVING THE SABBATH, but fashioning their lives after the Lord's Day on which our life also arose through Him, that we may be found disciples of Jesus Christ, our only teacher."

2. JUSTIN MARTYR (100-165 A.D.): "and on the day called SUNDAY, all who live in cities and in other places gather together in one place and memoirs of the apostles or the writings of the prophets are read, as long as time permits . . . SUNDAY is the day on which we all hold our common assembly because it is the first day on which God, having wrought a change in the darkness in matter, made the world; and Jesus Christ our saviour on the same day rose from the dead."

3. CYPRIAN, BISHOP OF CARTHAGE (200-258), "The Lord's Day is both the first and the eighth

day."

4. BARDAISAN (Born 154 A.D.), "Wherever we be, all of us are called by the one name of the Messiah, namely Christians, and upon ONE DAY WHICH IS THE FIRST DAY OF THE WEEK, we assemble ourselves together and on the appointed days we abstain from food."

All these men have concurred that in their time, the Christians met on Sunday, the first day of the week.

To quibble about the day of worship is knit-picking

Paul said in Romans 14:5, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." And then in verse 6 Paul said, "He that regardeth the day, regardeth it unto the Lord; . . ."

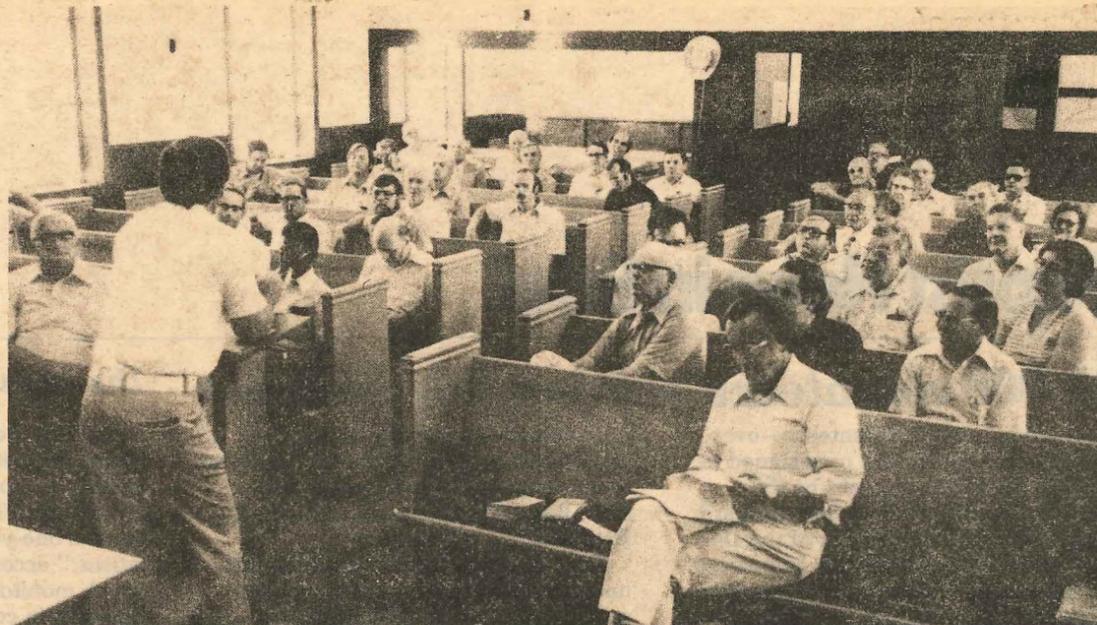
The sense of the New Testament is that EVERY DAY should be a day of worship on the part of the born-again child of God. Obviously, one cannot spend as much time worshipping God on some days as he can on another day—but God is pleased with Tuesday worship, Friday worship, or worship on any other day. He is displeased where there is no right worship on any of these days.

To build a system of theology on Sabbath worship is foolish. To infer that Sabbath day worship alone is acceptable to God is absurd. To say that churches which worship on the Lord's Day, the first day of the week, are Anti-Christ, is blasphemous.

This, as stated above, is not exhaustive. But maybe it will be of some help to those whose practice of Sunday worship is under attack.

Mountain Missions Conference offers relaxation, renewal

by Bill Webb, Staff Writer



Robert C. Jones, KBC direct missions director, discusses the implications of Bold Mission Thrust with mountain pastors and missionaries during an early afternoon session in the Oneida Baptist Church sanctuary.

Morning fog still clings to the mountain tops and dew still covers the grass when the conversation begins on the campus of Oneida Baptist Institute.

Ray Cooper, director of missions in Tate's Creek Association, calls it "a reunion atmosphere."

The scene is the week-long Mountain Missions Conference, held July 10-14 this year, and it is indeed a reunion of sorts.

Very few, if any, of the families of pastors and missionaries present are actually related to each other. But there is a kindred spirit among these who minister in the mountains of eastern Kentucky.

For many, it is the only opportunity they have during the course of a year to spend time with a group of fellow Baptist pastors, associational workers and Kentucky Baptist Convention leaders.

Most bring their families. "It's a family outing for us," explains Cooper. "At home we're running different directions but we're together here."

The tone of the week is informal. One gets the impression that it might be unlawful to wear a necktie, whether you are a conference goer or a speaker.

And while there is adequate time for fellowship, recreation and just plain relaxing, the prime thrust of this conference—held annually for 30 consecutive years—is spiritual renewal through in-depth Bible study, preaching and denominational emphasis.

The conference is sponsored by the Home Mission Board and the KBC Direct Missions Department and receives assistance from the state WMU.

The meeting utilizes some of the finest speakers and conference leaders in the denomination, according to Robert C. Jones, KBC direct missions director and a former mountain mission director.

Kuhnle leads Bible study

This year, H. B. Kuhnle, interim pastor from Lexington, led Bible studies each morning on the Holy Spirit, then conducted a conference on conserving the results of evangelism.

The program draws heavily on the leadership of the KBC, many of whom preach during the evening worship services while others relate what is going on in each of the state convention departments.

The conference has something for each of the 160 participants.

Beginning 10 years ago, classes were added for the children. "We started having classes for all age groups for three hours each morning with trained leadership," Jones said.

Women had the option this year of attending morning sessions conducted by WMU or working toward literacy training certification with some of the men. Doris Wood, an approved literacy worker from Parkin, Ark., conducted a 16-hour workshop during the week.

Oneida Institute provides housing in student dormitories, serves home-cooked meals and handles registration.

Members of the Oneida Baptist Church across the street, who traditionally sponsor a fellowship for conference goers, provided a birthday cake this year to celebrate the meeting's 30 years.

A mountain of a program

I. Houston Lanier, mountain missions director, serves a region that includes 34 counties, 21 associations, 621 churches, 16 associational missionaries, 26 local missionaries, six county missionaries, four community mission programs and two Christian social ministries.

Pastors in the region often serve in isolated areas. "Some of these pastors are the only pastors in their counties," he explained. "Some of them out by themselves get lonesome."

"Many of these men pastor smaller churches that are not able to send them to the Southern Baptist Convention or state convention," he said. "The Home Mission Board and KBC pay their expenses to come here."

The mountain ministry is not a typical ministry, Lanier said. "In mountain communities many don't believe in education, Sunday school or in children

being saved.

"Four out of five in eastern Kentucky haven't had a conversion experience," he added. "The people are slow to respond but once you get them they make wonderful Christians."

Pastors compare methods

Ken Forman, associational missionary in Bracken Association, calls the mountain ministry "our common commitment. We get strength through realizing we have common tasks and problems and we can share ideas (at the conference) to help come to solutions."

"You learn what has worked for someone else and maybe it will work for you too," said Janus Jones, associational missionary to Mt. Zion and South Union associations.

"They (conference goers) have a way of encouraging one another," Jones explains. "It's vital to the work in the mountains. We learn from one another as well as from conference leaders."

Jones said mountain pastors are different in some ways than they were when the first Mountain Mission Conference was held at Oneida back in 1949.

"Pastors are far better trained now," he affirmed.

"Clear Creek Baptist School (a theological school for adults at Pineville) has meant a lot to our work," Lanier emphasized. More seminary graduates are also ministering in the mountains today.

"We've made great strides but we couldn't have done it without mission help," he said. "We supplement the salaries of pastors whose churches are unable to support them full time."

The Mountain Mission Conference is still another means of providing support—spiritual support.

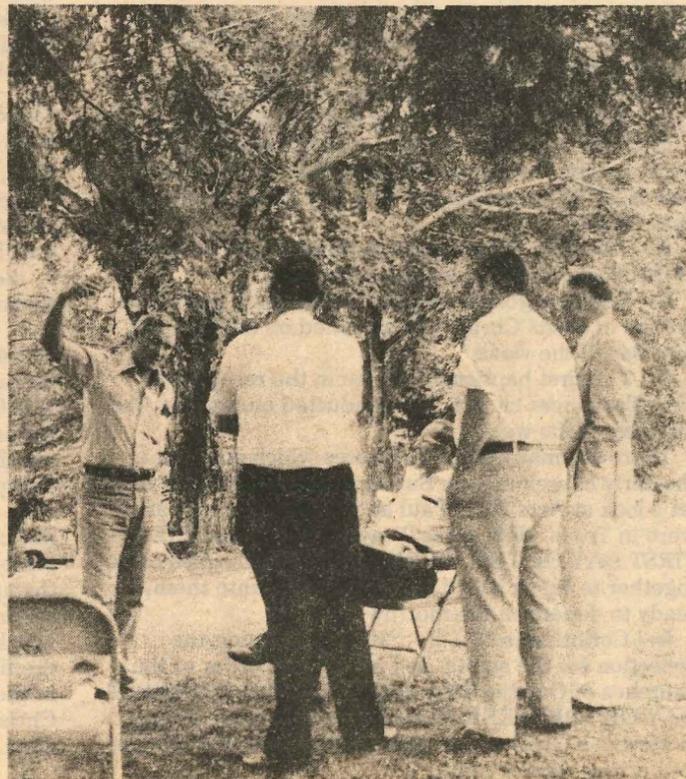
Pastors Heston Hatcher, pastor of Highland Creek Baptist Church near Manchester, is in as good a position as any to sum up the value of the conference:

"I've been preaching for 30 years and attending this meeting for 25 years off and on. It's an outstanding time of fellowship."



Above, Irene Colvin (l) encourages preschoolers at the Mountain Missions Conference to pet a guinea pig during a morning session. Right,

Owen Edwards, pastor of Kirksville Baptist Church, Richmond, gestures to make a point to friends during free time in the afternoon.



Personnel

Robert Worden assumes RE post
Robert Dwight Worden accepted the position of religious education director at West Union Association's Lone Oak Baptist Church.

Clarence Tudor to First, Benton
Benton's First Baptist Church called Clarence Tudor as minister of music.

Bellview adds Don Embry
Don Embry accepted the position of director of evangelism and outreach at Bellview Baptist Church, West Union Association.

Lowery pastors at Concord
Bob Lowery resigned the pastorate of Bainbridge Grove Baptist Church to assume a similar post at Concord Baptist Church, Hopkinsville. A native of Princeton and ordained in 1976 by Southside Baptist Church, Princeton, Lowery is a graduate of Murray State University. He is married to the former Charlotte Rowland. They have two sons.



Lowery

Coltharp

Central, Paris, calls Coltharp
H. Gary Coltharp was assume the pastorate of Central Baptist Church, Paris, Ky., Aug. 1, succeeding William P. Cubine. Coltharp is a graduate of Murray State University and holds MDiv and DMin degrees from Southern Seminary. He has been associate pastor of Paducah's West End Baptist Church and served pastorates at Zenas Baptist Church, Butlerville, Ind., and First Baptist Church, Fishersville, 1974-78. He and his wife, Martha, are parents of a one-year-old daughter, Paula Michelle.

Richard Dorsey leaves state
Richard N. Dorsey, an Albuquerque, N. M. native, resigned as minister of music and youth at Elsmere Baptist Church. He accepted a similar post at Westgate Baptist Church, Columbus, Oh. Dorsey is a recent graduate of Southern Seminary.

Lindsey accepts Ralph Avenue
Keith Lindsey accepted the position of minister of education at Ralph Avenue Baptist Church, Louisville. He and his wife, Debbie, are from Birmingham, Ala. He is a graduate of Samford University and will soon enter Southern Seminary to pursue the MDiv degree. For two years he pastored Hueytown (Ala.) Bible Church. Jim R. Smith is Ralph Avenue pastor.

John Allen takes dual role
The new minister of music at Trenton Baptist Church is John Allen, a public school music teacher in Clarksville, Tenn.

Free freed for pioneer work
Beechland Baptist pastor Eddie Free resigned from the church in Bethel and Logan association to move to Colorado. He anticipates work in some pioneer ministry there.

Harold Barnes Liberty missionary
Harold W. Barnes is now director of missions for Liberty Baptist Association. A native Louisvillian, Barnes is a graduate of Georgetown College and Southern Seminary. He has served pastorates at West Point, Augusta, Burkesville and Horse Cave, the latter one for the past 10 years.

Rigsby moves to Pleasant Hill.
Pleasant Hill Baptist Church, Bethel and Logan associations, called David Rigsby June 18 as pastor. He had previously served at Iva Baptist Church, Warren Association.

St. Matthews calls Ed Garland
Edward E. Garland has been called as assistant to the pastor at Louisville's St. Matthews Baptist Church. Garland and his wife, Ruth, were missionaries to India for 22 years and he pastored churches in Maryland another 22 years, the last 15 at First Baptist Church, Baltimore. His ministry at St. Matthews includes visiting the sick in hospitals and at home and special visitation assignments.

Antioch welcomes Doug Dortch
John Douglas Dortch Jr. was welcomed June 25 as pastor of Antioch Baptist Church, Sulphur Fork Association. He has completed one year at Southern Seminary on a Luther Rice scholarship, and is a native Alabamian. Married, his wife's name is Judy.

John Walker to Oak Grove
June 18 was John Walker's starting date as pastor of Oak Grove First Baptist Church. Walker came from eastern Kentucky.

Locust Grove taps Bill Pearce
Bill Pearce accepted the pastorate of Locust Grove Baptist Church, Christian County Association, effective July 7. He moved from Richmond, Ind.

Tom Newman joins Corinth staff
Tom Newman, a Richmond native, joined the staff of Corinth Baptist Church, Winchester, as minister of youth. He is a senior at Eastern Kentucky University and was a member of the 1977 Sonburst creative ministries team of the Kentucky Baptist Student Department. Leon Greer is pastor at Corinth.

Bowling Green's Henry to Virginia
Mike Henry, who grew up in First Baptist Church, Bowling Green, was called by Manly Memorial Baptist Church, Lexington, Va., as minister of music

and youth. He received a master's degree from Baylor University and did undergraduate work in music education at Murray State University.

Steve Sanson begins at Adairville
June 12 was Steve Sanson's beginning date of service as minister of music at Adairville (Ky.) Baptist Church. Sanson is a music major at Western Kentucky University.

Gardenside adds two staffers
Gardenside Baptist Church, Lexington, has recently added two persons to its staff.

Wayne Causey, a recent graduate of Stetson University, DeLand, Fla., who was minister of music for two years at Lake Panasoffkee (Fla.) Baptist Church, was called as minister of music. He is the son of Rev. and Mrs. David Causey of Brooksville, Fla.

Gary D. Minton was called as minister of youth, outreach and senior adults. He had earlier served on the Gardenside staff before becoming pastor of Clear Creek Baptist Church, Versailles, in 1976. He is a graduate of Georgetown College and Southern Seminary. Minton and his wife, Brenda, have three children, Tasha, Reuben and Haran.

James E. Heard is pastor at Gardenside Baptist Church.

Don Berry takes Zion pulpit
Donald K. Berry and family moved into the parsonage of Zion Baptist Church, Reynolds Station, July 13, the church where he has assumed the pastorate. Berry is a graduate of Kentucky Wesleyan College and Southern Seminary. He and his wife, the former Sally Howard, are natives of Daviess County. They have two sons, Elijah and Noel.

Crabtree Avenue calls Randolph
Jeffrey Dale Randolph began duties as minister of music and youth at Crabtree Avenue Baptist Church, Owensboro, July 2. He had held a similar position at Elkton Baptist Church. Randolph is the son of Mr. and Mrs. Billy Randolph of Franklin. Bob Durham is pastor at Crabtree Avenue.

Revivals

Pleasant Hill finds missions in the mountains of Kentucky
Six men from Pleasant Hill Baptist Church, Hopkinsville, have returned from an excursion to the east Kentucky mountains to work in bold missions.

At Craft Colly Baptist Church, Ermine, Ky., a church jointly sponsored by the state convention and Home Mission Board, they replaced old roof shingles.

Each night they conducted revival services, giving their own testimonies. W. L. Larry Baker, Pleasant Hill pastor, was evangelist, and Mark Harrison, Pleasant Hill minister of music, was music leader.

Other team members were Danny Weatherford, George Harrison, Keith Henderson and Leon Jones.

Buford Dunavent is pastor at Craft Colly Baptist Church.



Bold missions took on new meaning for these men from Hopkinsville who helped restore a mission church at Ermine, Ky.

Gardnersville notes six decisions
Gardnersville Baptist Church, Crittenden Association, conducted a successful weekend revival utilizing a team from Glendale Baptist Church, Bowling Green. Six professions of faith were recorded. Byron Simmons, a Southern Seminary student, is pastor.

Oak Grove has its best meeting
Oak Grove Baptist Church, Fairdale, experienced "the best results this church has ever had in its entire history" in a recent revival, according to pastor Dallas Catron.

There were 14 saved, 10 coming by letter, two families began tithing and two influenced by alcohol were convicted of their sin. Forty-eight total decisions were registered, Sunday school attendance climbed, offerings nearly doubled and "the spirit of revival has gripped every heart."

Joe Mobley of London, Ky., was evangelist.

Ordinations

Whitesburg ordains mission pastors
First Baptist Church, Whitesburg, Bill F. Mackey, pastor, recently ordained two men to the ministry.

Richard A. Adams, a student at Cumberland College, and pastor of First Church's Eolia Baptist Mission, was ordained in a service featuring two Clear Creek Baptist School professors. Participants were Earl Clark and J. S. Bell. Adams graduated with honors from Clear Creek in 1977.

Steve Hogg was ordained June 18 with principals including G. Willard Reeves, chairman, Bible Department, Cumberland College; Glenn Noe, pastor, First Baptist Church, Jenkins; and Mackey. Hogg is also a Cumberland student and pastor of Colson Mission of First Baptist Church, Whitesburg.

Deaths

Harold Sutherland, 62, pastor of Hill Top Baptist Church, Blood River Association, succumbed recently as the result of a freak accident. He was working on his car when the car ignited and burned Sutherland to death.

Mountains to the Mississippi



Graduation services were held for the first two graduates of Muhlenberg County Association's "School of the Disciples"—Ernest Bean Jr., pastor of Calvary Baptist, Central City, and Gene Harper, pastor of Powderby Baptist. Shown are (l-r): Allen Black, director of missions for the association; Rev. and Mrs. Bean; Rev. and Mrs. Harper; and Jack Birdwhistell, Drakesboro pastor and director of the school, accredited by the SBC Seminary Extension Department.

Congregations

Lynch couple celebrates 50th
Mr. and Mrs. George Collins of Lynch, Ky., celebrated their 50th wedding anniversary Sunday, July 23 with an open house. According to pastor J. D. Hillman of Lynch Baptist Church, the Collins are faithful members. Collins is a charter member of the congregation and a deacon.

Immanuel starts \$2.5 million addition
Immanuel Baptist Church, Lexington, entered into contract with Forbes-Morris Building Co. for the construction of a 2000-seat sanctuary at a cost of \$2.5 million. Formal groundbreaking was held July 16, with an anticipated completion time of 18 months.

In addition to the sanctuary a chapel, music suite, 47 rank organ, parlor and

conference room will be added. A carriage entrance will be provided on the north side of the sanctuary.

Ted Sisk is pastor. Daniel N. Brock and S. L. Cutter are chairman and vice chairman respectively of the building committee.

Adairville tries youth VBS assembly
Adairville (Ky.) Baptist Church tried a new approach to Vacation Bible School this year which worked out "very well," according to pastor Randall Rogers.

The church held a youth Vacation Bible School as a youth retreat at Jonathan Creek Baptist Assembly. The VBS curriculum "Something Old, Something New" was utilized. Rogers said "our youth and workers received a blessing from this and would encourage other churches to try it."

Teacher improvement: Sunday school leaders say there's a better way to bring it about

The Sunday School Department of the Kentucky Baptist Convention is currently gearing itself toward a new approach in its task of improving the teaching ministry of 2200 Baptist Sunday schools across the state.

"We're a jump ahead of the other states in pioneering this innovative concept," said James Rennell, associate to Fred Halbrooks Jr., state Sunday school director.

Rennell consented to an interview with Western Recorder to explain the new plan and underscore the staff's belief that "the best is yet to be" in an expanded Sunday school outreach program for Kentucky Baptist churches. Here is that interview.

by James H. Cox, Associate Editor

WR: *Is Sunday school still a vital institution in the life of the church?*

Rennell: Andy Anderson, the developer of the ACTION program, said it correctly when he stated, "When Sunday school attendance goes up every other phase of a church's ministry goes up with it. If you get more people into the Bible study program you will have more for worship, more decisions and your offerings will increase."

WR: *Why is the state Sunday School Department concerned about improving the level of teaching in churches throughout Kentucky?*

Rennell: John T. Sisemore, author of many texts on teacher improvement, said it well: "Poor teaching will empty a classroom faster than any outreach program can fill it." We are concerned about the improvement of teaching because a better teacher will not only bring Bible study down to the level of each person in the class, he will fill the class with new and excited members. Teacher improvement is a constant goal with us—for all teachers, not just a few.

WR: *What will be the approach of the department in 1979 toward training and developing qualified Sunday school leadership in Baptist churches across Kentucky?*

Rennell: Our new concept involves taking training to the churches where the people are rather than holding large meetings across the state involving a great deal of travel on the part of participants. We are convinced that reaching people today is done best by bringing information and training to them where they are. Thus, we have developed a leadership program across the state composed of eight geographic areas. Each will be headed by a volunteer coordinator who will assist the state Sunday School Department in planning and conducting leadership age group training in his area. He will also help promote state, regional and area Sunday school events.

Each area will also be staffed with five volunteer age group specialists: preschool, children, youth, adult and general officers. Eventually we hope to add another preschool consultant and two more in children's work to each team.

These teams will then train age group workers in each association during the calendar years 1979-81. Our goal is to establish an age group team in each local association by the close of summer 1979. Working with local associational directors of missions and associational Sunday school directors, the teams will recruit and train age group workers for each church.

This trained leadership on the local level will theoretically mean that every pastor in the state will have

people in his church who can help him plan and conduct Sunday school work. Names of these individuals in each local church will be placed in a computer in Middletown and they will automatically receive mailings from the state Sunday School Department on training improvement, new products, conference information and other vital helps.

WR: *How has this task been performed in the past, and what are the advantages to the changes?*

Rennell: Associational and state central training age group workers previously. When the Southern Baptist Convention made major changes in curriculum in 1970 and dispensed with associational age group teams, many associations dropped central training schools and leadership programs altogether. The Kentucky department then increased its emphasis on training at Cedar-moore and through large area state meetings.

There are several advantages, among them: 1) More trained leaders. The goal is 11,448. 2) Better stewardship of resources. Instead of traveling long distances across the state, teams can usually be recruited from a given area for local meetings, reducing significantly expenses for such events. 3) Quicker dissemination of materials. A name and address in the computer gets information to the local church much faster than waiting for people to attend meetings in the future. 4) Better trained leaders. 5) Better promotion of Sunday school programs and work. The more people involved in a training program means increased emphasis on the program.

WR: *How were the team members for the eight areas selected and what are their qualifications?*

Rennell: I selected the team members from names supplied by ministers of education, pastors and friends across the state. These are people who have led conferences previously, who have attended training sessions in Toccoa, Ga. or Ridgecrest, N. C., who have a training diploma in their age group area and who work with that age group in their own churches. Many of them are in the process of improving their credentials by attending Ridgecrest, Cedar-moore and Jonathan Creek Sunday school leadership conferences and improving their own teaching skills.

WR: *How may a church or association utilize the talents of these teams?*

Rennell: This summer the area coordinators are contacting associational directors of missions and associational Sunday school directors to request a meeting to plan for future Sunday school work in their associations. It is our hope they will use the teams available to each association for central training schools, Vacation Bible School and other special programs. Churches may request an area team or an associational team to hold a conference or workshop in their church. Churches and associations have the right to select whole teams or particular members of teams, depending upon their needs and situation.

WR: *Does this mean there will be no more Sunday school conferences at Cedar-moore, Jonathan Creek and at other assemblies?*

Rennell: Cedar-moore, Jonathan Creek and other assemblies will probably take on a different role in the total training program. My best guess would be that we would use the conference to invite particular groups or individuals for specialized training. For example, we might train our area teams in a new skill

at our conference centers. Or, we might use the conference centers for training ministers of education or workers in special education.

WR: *How long do you plan to follow this approach?*

Rennell: We are committed to it through the summer of 1981. This gives us three years to train leaders and staff teams. It will give us enough time to determine if associations and pastors are using those who are trained to strengthen Sunday school work. We hope it will be so successful we can continue it well beyond 1981.

WR: *What are your personal predictions about the future of Sunday school work in our state?*

Rennell: Growth, for several reasons: 1) ACTION, new church growth and new Sunday schools will be emphasized by the Sunday School Board for several years. Our department's emphases parallel these. 2) A new curriculum this October will strengthen Bible study in many of our churches. 3) Home Bible study materials projected for 1979 will encourage more and more people to use the skills they are developing in their churches or at home with groups.

Kentucky area Sunday school age group specialist teams

Area 1 (Far West)

Coordinator: Tom Moody, Murray
General Officers: Robert E. Kersey, Paducah
Adult: Rodney Travis, Benton
Youth: Ronald Sholar, Hopkinsville
Children: Mrs. Camille Hamilton, Clinton
Preschool: Mrs. Gayle Mulberry, Paducah

Area 2 (West)

Coordinator: Paul D. Hampton, Owensboro
General Officers: Jeff Day, Sebree
Adult: Dale Rouse, Hanson
Youth: to be named
Children: Mrs. Dale Rouse, Hanson
Preschool: Judy Thomas, Owensboro

Area 3 (South)

Coordinator: Bill Crawford, Franklin
General Officers: Allen Black, Central City
Adult: Jack Palmer, Russellville
Youth: Mrs. Charlene Tallant, Bowling Green
Children: Jim Cox, Middletown
Preschool: Mrs. R. B. Hooks, Sr., Bowling Green

Area 4 (Central)

Coordinator: James Blackerby, New Haven
General Officers: Jack Simmons, Ekron
Adult: Mrs. Dottie Adams, Louisville
Youth: Mrs. Carol Blackerby, New Haven
Children: Mrs. Lena Romans, Mt. Washington
Preschool: Mrs. Pat Johnson, Valley Station

Area 5 (North Central)

Coordinator: Tom E. Huls, Elizabethtown
General Officers: Marion Mackey, Lexington
Adult: Tom E. Huls, Elizabethtown
Youth: Roger Sullivan, Lexington
Children: Mrs. Betty Moore, Louisville
Preschool: Sandra Bushey, Lexington

Area 6 (North East)

Coordinator: Gary L. Southard, Ashland
General Officers: Bill Mackey, Whitesburg
Adult: Tom Jenkins, Berea
Youth: Mike Heacock, Catlettsburg
Children: Mrs. Bill Mackey, Whitesburg
Preschool: Mrs. Joyce Bottoms, West Liberty

Area 7 (South East)

Coordinator: George Hensley, Corbin
General Officers: Jerry Smith, Oneida
Adult: Janus Jones, Williamsburg
Youth: Gary Maynard, Pikeville
Children: Mrs. Virginia Pate, Stanville
Preschool: to be named

Area 8 (South Central)

Coordinator: Jim Fields, Monticello
General Officers: Don Whitehead, Somerset
Adult: Terry Hamrick, Somerset
Youth: Skip Fendley, Danville
Children: Rick Clark, Greensburg
Preschool: Mrs. Janet Moore, Danville



The state Sunday School Department's new teacher improvement concept will bring conferences closer to home.

Sunday School Lessons

LESSONS FOR AUG. 6, 1978

Life and Work Series

Using our opportunities as Christians

Colossians 4:2-9, 12-13, 15-18

This lesson contains some guidelines for the enrichment of our lives in the rendering of a helpful service to others. So many wonderful opportunities to enrich the lives of others are made available to us but, unfortunately, we do not always seize them and make the most of them as we should.

Man of prayer that he was, Paul longed for the prayers of others, not only for himself but also in behalf of their fellow Christians. He admonished his readers to persevere in prayer and not merely to engage in prayer in the time of an emergency or in the midst of a crisis. Prayer is one of the glorious means whereby one can live in intimate fellowship with God. The Christian should never be selfish in his praying but should earnestly pray for God's richest blessings to be given to others also.

How wonderful it is that the wicked cannot prevent a Christian from having delightful and enriching fellowship and communion with God! Knowing that prayer prepares the way for one "to speak the mystery of Christ," Paul earnestly besought the Colossian Christians to pray that God would open to him "a door of utterance" in order that he might have more and better opportunities to witness for his Lord.

Since unbelievers are not influenced as much by the teachings of the Bible as they are by the way in which professing Christians live, it is exceedingly important that the conduct of the Christians be consistent and substantiate their profession.

The speech of Christians must have two important characteristics or qualities. It must be characterized by grace; that is, reveal the spirit and emphasis of God. Also, it must be seasoned with salt; that is, made palatable and tasty.

Christian love leads to delightful fellowship and genuine personal concern for the happiness and usefulness of those who are its objects. Due to the mutual concern of Paul and the Christians in Colosse, the apostle was grateful to Epaphras for the information which he conveyed to him about the situation and developments in the church there. By his "beloved brother" and "faithful minister" of Christ, whose name was Tychicus, Paul sent the epistle to the Colossians. Paul wanted his readers to know that his loving concern for them and their welfare had never abated.

International Series

The church and the state

Acts 21:27-36; 25:11-12

It was suggested to Paul that, because many Jews still held to some parts of the ceremonial law even though they had believed on Christ, it would be wise for the apostle to take a Jewish vow to prove he still honored the law and was not opposed to it. Since this was simply an effort to eliminate prejudice and not to compromise a principle, Paul took upon himself a vow which made necessary his appearance in the temple for seven days.

Paul's presence in the temple in fulfillment of his vow aroused the Jews and led to the riot which occurred. Just before the seven days were completed some of the Asiatic Jews recognized Paul and they immediately resolved to persecute him, even unto death. These Jews accused him of teaching against the people of Israel, defaming the law and defiling the temple. As soon as the enraged and unbelieving Jews had

seized Paul and dragged him from the inner court of the temple, the doors were closed.

The mob did not dare to stone Paul within the city lest it be polluted, but its constituents fully intended to put Paul to death by beating him unmercifully. Since Jerusalem was always in danger of a riot, something like this one, the Roman government maintained a military force of a thousand soldiers under a chief captain there. God saw to it that the news of the riot reached the ears of the chief captain whereupon he and a number of his troops rushed down the stairs in order to quell the mob.

When the captain and his soldiers appeared on the scene, the enraged mob ceased beating Paul. When the chief captain inquired as to what was the cause of the uproar, the participants were so confused that they could not give a sensible reason for their fury. The captain ordered his men to take Paul into the fortress to examine him and ascertain the truth.

While Festus, the new procurator, was visiting his subjects in Jerusalem the Jewish leaders sought to prejudice him against Paul. After presenting their accusations against the apostle, they requested Festus to return him to Jerusalem, intending to kill him before he arrived in the city. Festus denied their request, but told them they could send their leaders to Caesarea and charge Paul with whatever crime he had committed. Later, the Jewish delegation appeared before Festus in Caesarea and presented a variety of grave charges against Paul, the most grievous of which were heresy, sacrilege and treason.

Desirous of winning the favor of the Jews, Festus asked Paul if he would like to be tried before him in Jerusalem, whereupon Paul asserted his legal right as a Roman citizen and said, "I appeal unto Caesar." His appeal prolonged his imprisonment but it opened to Paul numerous opportunities to witness for his Lord that otherwise he would not have had.

LESSONS FOR AUG. 13, 1978

Life and Work Series

From slave to brother

Philemon 7-21

Paul graciously expressed his gratitude to Philemon for his faith in Christ, his noble character and his love for the Christians. These things Philemon demonstrated in his dedicated Christian life. Having introduced him to Christ, the ties of love which bound them together thereafter were a constant source of joy and comfort to Paul and he continually prayed for Philemon.

This well-to-do man owned one or more slaves. Onesimus belonged to him. He had appropriated some of Philemon's property and then ran away. Fearing punishment, he fled to Rome. Due to divine providence, this fugitive came at length into the presence of Paul, who introduced him to Christ and then sent him back to his Christian master, Philemon, to confess his sin and to be "a brother beloved."

Paul approached the matter which occasioned this letter very tactfully, indicating that he was about to make a request, but did not say bluntly, at first, what it was. Instead, he preferred to follow the Christian principle of beseeching on the ground of grace. Love always shrinks from commanding.

Paul's earnest plea, that Onesimus be received back into full standing in Philemon's household and as a brother in Christ was tender and heroic. Onesimus was a splendid illustration that when people become true Christians they are not only willing to make restitution but are also trustworthy and useful.

Paul expressed his personal willingness to assume all responsibility for any indebtedness which Onesimus had incurred.

When Paul appealed to Philemon to be considerate of Onesimus and to forgive him heartily, he also very tactfully reminded him of his own indebtedness to Paul. He did not make any reference to a financial debt, but rather an obligation beyond any possibility of meeting. Regardless of the dark past of Onesimus, Paul here presents him as a shining example of one whose life was dedicated to the task of making his redeemed personality profitable in the service of others.

International Series

A ready witness

Acts 26:1-3, 19-29

Face to face with Paul, Agrippa granted the apostle permission to speak for himself, whereupon he seized the opportunity to bear his witness for Christ by proclaiming the gospel. How fortunate the king was in having the opportunity to learn of Christ from the world's greatest preacher! At the same time, his unusual opportunity entailed tremendous responsibility.

As a salute to the Roman emperor Paul "stretched forth his hand" and began to speak in his own defense. In a dignified and courteous manner Paul began his speech by complimenting Agrippa upon his remarkable knowledge of the Jews. With his message Paul made a very favorable impression on Agrippa but Agrippa continued in his rejection of the saviour.

Paul's defense was in the form of a review of his remarkable experience of salvation. He related how he had received a clear vision of the risen and glorified Christ which caused him to see himself as a lost sinner. He then became a new creature in Christ. Paul made the glorious claim that he "was not disobedient to the heavenly vision."

As soon as he was prepared to receive it, a great commission awaited Paul. Christ appointed him as a minister and a witness. Thereafter he had an experience to relate and people needed to hear it. Henceforth Paul regarded himself as a debtor to all because of what he had experienced and possessed.

Due to the fact that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him," what Paul said was nonsense to Festus. So, he declared that Paul's statements were nothing more than the babblings of a man who was beside himself.

Turning dramatically and directly to Agrippa and addressing him personally, Paul asked, "Believest thou the prophets?" Before Agrippa had time to reply, Paul answered for him, "I know that thou believest." Trembling under deep and pungent conviction wrought by the Holy Spirit, Agrippa exclaimed, "Almost thou persuadest me to be a Christian." Agrippa was convicted and challenged, but he was not persuaded to become a Christian. Instead, he continued in the clutches of Satan. He was not willing to yield his stubborn will to the perfect will of Christ.

Buyers Guide

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Franklin Owen

Ambition at eventide

One of the most surprising stories I know in scripture is from the 14th chapter of the book of Joshua, and it relates to the tribal allotments on the part of Joshua as he led the Hebrews into the land of promise across the Jordan.

It had been more than 40 years since the Hebrews had encamped at the very door of the land of Canaan and had heard the report of 12 spies, 10 of whom were faint of heart and counseled against any attempt to subdue the enemy and possess the land.

Two of those 12 spies were Caleb and Joshua. Both of them had urged immediate conquest but had failed to persuade the people to attempt it. Because of their faith these two had not died in the wilderness but had survived to achieve the vision.

Forty-five years later, Joshua, successor to Moses, offers Caleb his choice of the land. It seemed fair and proper.

Here comes the surprise: Caleb did not choose a pleasant lowland, or a place to retire. Despite his 85 years, he still cherished his unachieved ambition to take Hebron's Mountain, which he had spied out at age 40. "Give me the mountain," he said. He believed he was still able to subdue it and possess it. Apparently his tribal followers still believed in him and supported him.

A paradox of our day is the joint emphasis upon old age security through retirement benefits while pushing people out of useful employment at the loss of youth. Satisfaction with one's useful and purposeful existence is part of security—part of mental health.

I salute those in the evening of life with the example of Caleb and his fellows, dedicated to strong endeavor and service to the extent of his capacity all the way through his later years. His words at 85 are an inspiration: "Now, therefore, give me this mountain . . . if so be the Lord will be with me, then I shall be able . . ." (Josh. 14:12).

(Noting that I was to work a while yet, my friend Archie Allison mailed me my own above piece of writing as filed by him from "Sermons of the week," Aug. 17, 1960.)

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Christian Education

Caldwells to Clear Creek

Mr. and Mrs. Charles Creed Caldwell Jr. have joined the faculty of Clear Creek Baptist School, Pineville.

Caldwell will be the school's librarian. He is a graduate of the University of Virginia with a BA degree; Southeastern Baptist Seminary, MD in religious education; and Southern Seminary, GS in religious education.

He has been minister of education at First Baptist Church, Clinton, Tenn., for the past four years.

Mrs. Caldwell is a graduate of South Carolina Medical University of Nursing and received the MRE degree from Southern Seminary. She previously worked with the Anderson County, Tenn., day care centers. At Clear Creek, she will work in the religious education department.

The Caldwells have a son, Carter Creed, 2.



Caldwell

Georgetown grad enrolment up

Enrolment figures for the Georgetown College summer graduate school continued to show steady increases during the first three "modules" of the 1978 session.

Though just three of the six two-week summer modules have been completed, the number of graduate students enrolled at Georgetown shows an increase of 92 over the entire summer school enrolment of 1975; 87 more than in the 1976 summer sessions and 42 more than last year's total summer school enrolment.

Georgetown names grid coach

Jim Jordan, former head football coach at Maryville (Tenn.) College, has been named head coach at Georgetown College, according to Marvin Stringfellow, athletic director.

Jordan, 36, is a native of Charleston, S. C. He completed the bachelor's degree at the University of South Carolina in 1964. He earned the master's degree from Appalachian State University in 1965 and the EdD degree from the University of Alabama in 1970.

Jordan has been an assistant football coach at Davidson and Carson-Newman and head track coach at Austin Peay University. His first head coaching position was at Bowling Green (Ky.) High School.

He was named head football coach at Maryville in 1974 and was there for four seasons. While at the

Tennessee school, Jordan led his Fighting Scots from a 2-6-1 won-loss record during his first year as head coach to a nationally ranked NCAA Division III team in 1977.

Campbellsville team in revival

A youth team from Campbellsville College is conducting revivals in Indiana Baptist churches.

Team members are Larry Budd, Erlanger, preacher; Dan Bausum, Oneida, music director; and Tammi Fritts, Mt. Carmel, Ill., pianist.

Upcoming meetings will be held July 30-Aug. 6 at Carmel (Ind.) Baptist Church and Aug. 7-13 at Cloverleaf Baptist Church, Indianapolis.

Coleman is counseling coordinator

Ron Coleman has been named coordinator of counseling at Campbellsville College, president W. R. Davenport announced.

Coleman earned the BS and ME degrees in physical education from the University of Mississippi. He came to Campbellsville in 1972 as head coach of the basketball and golf teams, and had a full time teaching load. He later resigned as basketball coach but his golf team won the 1978 KMAC championship.

A native of Jacksonville, Ill., Coleman is a former athletic director and physical education instructor at Lewis and Clark Community College, where he also coached basketball and baseball.

Blair named music professor

Dallas L. Blair was named assistant professor of instrumental music at Campbellsville College.

The Knoxville, Tenn., native earned the BM degree from the University of Tennessee. He received the MM degree from the University of Louisville and he later did postgraduate study at the University of Indiana.

Blair has taught instrumental music at public schools in Knoxville and Franklin, Tenn.; State University College in Fredonia, N. Y.; and Austin Peay State University in Clarksville, Tenn. He was a trumpet soloist with the Tennessee Performing Arts Foundation and has played with the Knoxville Symphony; Erie, Pa., Philharmonic; and Louisville Orchestra. He has performed at Opryland in Nashville in "I Hear America Singing" and "Showboat."

Blair has also held church music positions in Tennessee, Kentucky and New York.

As a composer, Blair has written over 100 compositions and arrangements, several of which have been published.

He presently resides in Nashville where he is a member of Two Rivers Baptist Church.

Western Recorder

July 26, 1978