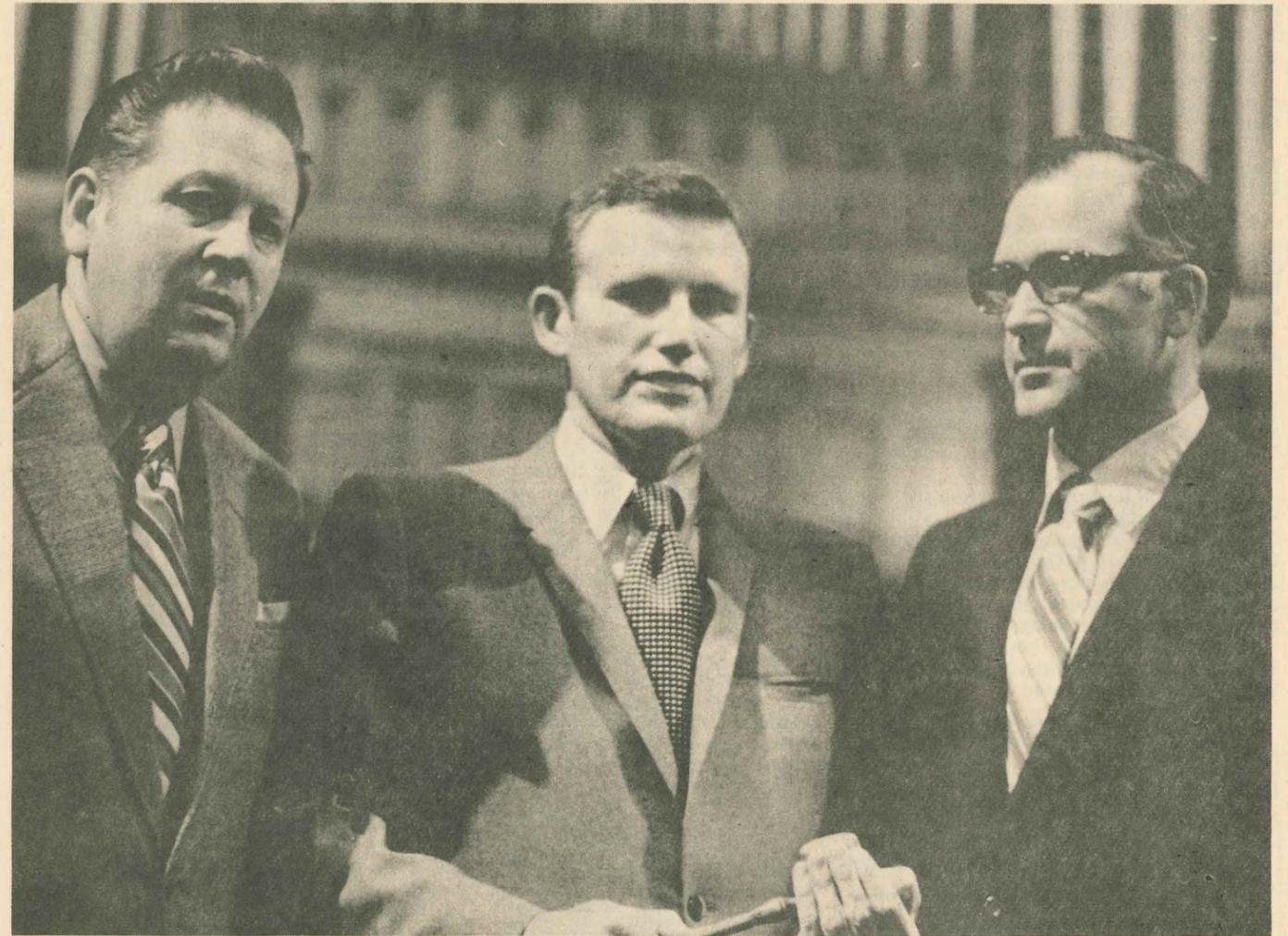




WESTERN

RECORDER

NOVEMBER 21, 1970



Elected president of the Kentucky Baptist Convention was John Claypool, center, pastor of Crescent Hill Baptist Church, Louisville. Serving with him will be first vice president Harold Wainscott, right, pastor of Third Baptist Church, Owensboro, and second vice president Charles Jones, pastor of First Baptist Church, Pineville. Re-elected convention clerk and assistant

clerk were Lewis C. Ray and Leo Crismon, respectively.

Claypool, at the time of his election, was serving as first vice president of the KBC and chairman of the executive board's administrative committee. This issue of the *Western Recorder* is devoted to a comprehensive report on the activities at the 1970 Kentucky Baptist Convention's meeting in Louisville.

Staff Changes

Guy Gordon recently moved to Elkton where he assumed the role of pastor of the First Baptist Church of that city. To accept this new post he resigned as pastor of Marion Baptist Church in Ohio River Association. He began his new tasks November 1.

Gordon is the former pastor of Chapel Park Baptist Church and Southside Baptist Church, both in Louisville. He also served the First Baptist Church, Erlington, as pastor.

The new Elkton pastor is married and the father of three children.

October 4, **Marlon Lastinger** assumed the pastorate of Edgewood Baptist Church, Nicholasville.

Lastinger and his wife, Joyce, are both natives of Georgia. He is now studying at Southern Seminary and will finish there December 18.

Lastinger is the former minister to new members of the Walnut Street Church, Louisville.

The Lastingers have five daughters: Debi, 15; Marla, 13; Ellen, 8; and twins Lora and Lisa, 7.

R. F. Sasser is the new pastor of Roachdale Baptist Church, Roachdale, Indiana. During the past 12 years he has been pastor of churches in Indiana, Ohio and Kentucky.

The Sassers have two children, a son, Rick, and a daughter, Mary Elizabeth.

Jerry Miller, a native of Lucedale, Mississippi, is the new minister of music at Ashland Avenue Baptist Church, Covington. He assumed this position on October 18.

Miller came to Ashland Avenue from the Far Hills Baptist Church in Dayton, Ohio. He is a graduate of Mississippi College and the New Orleans Seminary and is currently pursuing the doctor of music arts degree at the University of Cincinnati Conservatory of Music.

Miller is married to the former Rose Ella Chenevert of Morganza, Louisiana. She is a registered nurse.

Fred D. Waldrop has assumed the pastorate of the Rosedale Baptist Church in Richmond. He comes to this post from Gainesville, Texas.

Waldrop is a graduate of East Texas State College and also attended East Texas Baptist College. Previous pastorates include three churches in Texas and one in New Mexico.

Mrs. Waldrop (Sybil) is an assistant professor of education at Eastern Kentucky University.

Parcel Flannery has resigned the pastorate of the Hyattsville Baptist Church, Lancaster, to accept the pastorate of the Summit Baptist Church, Ashland. He began his new duties October 1.

Livermore Baptist Church, Livermore, has called **Marshall Hatfield** as minister of visitation. He will organize and conduct the regular church wide visitation program. James H. Mayes is the Livermore pastor.

James C. Porter has resigned as pastor of the Gradyville Baptist Church in Russell Creek Association to become the full-time pastor of Dunbar Hill Baptist Church in the same association. He is already on the field.

Missionary News

Furloughing

Mr. and Mrs. Albert H. Dyson, Jr., Nigeria, may now be addressed at University Gardens Apartments, 175 Baxter Dr., Apartment K-7, Athens, Georgia 30601. Mrs. Dyson is the former Ruth Widick who lived in Greenville while growing up.

Mr. and Mrs. Wayne Emanuel have recently returned to the States for a one year furlough and they are making their home in Muskogee, Oklahoma. They may be addressed at 413 Dayton, Muskogee, Oklahoma 74401. Mrs. Emanuel is the former Mary Lou Massengill of Middlesboro.

Mrs. James L. McCoy, sister of **Mrs. James P. Kirk**, missionary to Brazil, died June 29 in Palm Beach, Florida. Funeral services were held July 2. Mrs. Kirk is the former Maxie Crawford of Louisville. She may be addressed at 3333 Clearview Avenue NE, Knoxville, Tennessee 37917.

DEVOTIONAL



Bill F. Mackey
First Baptist Church,
Whitesburg

A Victorious Life

I John 5:4-5

In this time of the year the emphasis in sports is a winning team. We all like to be identified with success whether in sports, business, personal life or church.

Someone has said that if the purpose of athletics is to teach sportsmanship why does the losing coach always get fired.

How tragic it is to see individuals or teams with great potential who never win. But it is even more tragic to see Christians who claim to follow Christ but they never taste the victorious life of peace, joy and power.

Satan doesn't mind our being "religious" and he doesn't mind how much powerless work we attempt so long as there is no victory. He rejoices in seeing defeated, worldly Christians desperately busy for Christ.

This victorious Christian life is possible in Christ. Our text says "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" "This is He that came by water and blood..." (v. 6). Christ came as a God-man and shed His blood on a cross for you and me. This is our victory. You don't attain or obtain this victory, you simply receive it as a gift from God. It can be yours by a full surrender of yourself to Christ.

Christ must fill every chamber of your heart and life if you are to know His kind of victory through faith in Him.

The story is told of the goddess who, wishing to make her child Achilles immortal, dipped him beneath the waters of the river Styx. She succeeded except for the ankles by which she held him. But this small part meant his downfall.

The truth is that no part can be left unsundered. Satan is not really worried as long as he can keep some small part by which to bring about your downfall.

Christ is the secret of our victory over sin, self and the world. "Because greater is He that is in you than he that is in the world (I John 4:4). Christ in us in all His fullness is the secret of the Victorious Christian Life.

President's Address

Time Out For Inventory

Kentucky Baptist Convention

What is the one distinguishing word to describe us, I asked G. S. Dobbins. "Freedom," was his significant reply.

With its geography and its resources, our state is different and distinct. Almost two hundred years ago, Baptists came here fresh from the fight for freedom in the old Dominion State of Virginia. The Declaration of Independence was fresh in their influence and the writing of this great document filled them with zeal.

Early in the 1780's they came here in the hope and zeal of pioneering a new life, a new society, with new churches and preachers, who preached and taught that *freedom is for all men, that God made man to choose, that freedom comes through truth, provided the truth is accepted.* Their two books were the *Bible* and *Pilgrims Progress.* Their influence is still alive today — alive in the hearts of free people who are dedicated to this Truth that makes all men free.

We are a fellowship of churches. We do not have bishops over us nor synods to rule over our actions. The illusion

By Sidney Maddox
Pastor, FBC, Hopkinsville

that we are like a church is misleading. We are a free people. Each church elects its messengers and decides upon its own response to the needs and goals of this body. KBC exists to serve the churches of this fellowship in supporting its institutions and missions. As we take on new work and expand our existing institutions, our limits should be continually studied.

One of the finest achievements of our last annual session was the creation of a constitution and by-laws committee. This wise group of men, headed by J. T. Miller, will appear before this body with recommendations which I hope you will receive with favor. They can help us in the ways we conduct ourselves. I have watched this group in three different meetings this year and think this committee should become a perpetual part of our work. They will keep us from many pitfalls we wander toward.

Another committee appointed by the executive board at this year's meeting will study the work of the executive secretary and recommend a man to the board, hopefully before the next annual session. This will provide an orderly and studied changeover in the office when it is vacated by the present executive secretary in August of 1972.

This is a time of transition for our convention. To run ahead of this order-

ly effort and to insist on immediate action would limit this effort to be helpful. I prayerfully urge you to give these men a chance to work, upholding them in prayer during this year. To act otherwise, in my judgment, will limit our future and curse us in the years ahead.

Messengers from churches

You messengers are responsible to the churches you represent. Reverence and honor this trust they have placed in you. How tragic that some messengers do not always take this mission seriously. The issues we face are vital to you, to your church and to our nation. As the church goes, so goes the nation; as the nation goes, so goes the world.

Do not worry about being a fanatic on this subject. Worry about losing your freedom. You are the stewards of freedom.

KBC executive board

One of the debated issues questions the authority of the executive board to act in behalf of this convention when it is not in session. It is complicated, but that is the way it is, nor do I know how you could improve on it.

The question is asked, "Should not the board elect its own chairman?"

The answer to that is, "Should not the convention elect its own board?"

What this convention does not understand is that you do not have a free choice in the selection of your board, but a compromise. Two names are chosen by the associations and sent to the committee on nominations. This group studies the two and recommends one of them to you.

What if this convention decided that neither name was acceptable? Then, as I see it, it would be necessary to go back to the association and start over. This limits nominations of bona fide messengers of the churches from the floor.

I bring this to your attention — not that I am so naive as to think you will reverse this poor method of electing board members on my recommendation — but because I see how the convention is weakened at this point in its tie with the churches. It could very well be the cause of trouble ahead. It limits the democratic process to which this body has been an outstanding contributor.

I leave the subject with this question — is this the way a true religious democracy survives?

Procedures and Proceedings

For this body to remain strong and effective, it must always be seeking better ways for its people to be heard. All legitimate business of this body

(Continued on page 22)

WESTERN RECORDER

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

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Fighting Baptists -- Not This Year

By Bob Terry
Assistant Editor

An old adage, long accepted as truth, is that Kentucky Baptists will always find something to fight about when they get together for the annual convention.

This year's meeting at Walnut Street Baptist Church in Louisville illustrates just how wrong this statement really is.

Instead of quarrelling, bickering, shouting and other antics recently characteristic of the Kentucky Baptist Convention and the Southern Baptist Convention, there was an openness of discussion, spiritual heights not usually found at a convention and a unity in the fellowship.

In the past, some messengers have gone away angry, feeling they had been outmaneuvered or prevented from speaking. Such was not the case this year. Every issue brought before the convention was discussed thoroughly. One proposed constitutional amendment, last year tabled rather than debated, was this year considered and rejected by an overwhelming majority.

Even the potentially explosive issue of a home for the aged, under the direction of the Child Care Board, failed to cause a rhubarb. Before the executive board, differences were evident but everyone was heard. The final vote was approximately a two to one majority against starting such a program.

When the matter came to the convention floor, there was some parliamentary wrangling but, with this ironed out, the convention was practically unanimous in its expression of opinion.

On issue after issue, the messengers heard the arguments, weighed them carefully and then delivered their decisions in a spirit of unity.

A second factor contributing greatly to the success of the annual meeting was the quality of messages delivered by Bill Hull, Carl Bates and others. Convention goers hurried to be present for the beginning of each session to hear the Southern Seminary dean interpret the SBC theme, "Living the Spirit of Christ in Openness and Freedom."

SBC president Bates led the messengers to unusual heights with his address, challenging them to be positive witnesses for their Lord. And David Fite's testimony, concerning his imprisonment in Cuba where he was a missionary, so moved the audience that he received a spontaneous standing ovation. The list of stimulating sermons and moving testimonies would include every program speaker and singer.

These factors, and others, produced a sense of unity uncommon in recent days. Messengers seemed to feel a kinship in their tasks for the Lord and a satisfaction in the direction we, as a convention, are headed.

One overriding impression was left with this editor as a result of the annual session: that the victory of our Saviour will be one on the local church level, not from the Baptist Building in Middletown nor from any other denomination office.

May God grant that our denominational structure will undergird our churches in winning this battle.

A Convention Theme For 1970-71

This will be the most nontypical post convention editorial in the 13 years of this editor's ministry. It is inspired (if any inspiration can be claimed for it) by rereading during the days of the convention the famous little book entitled, *In His Steps*, written by Charles M. Sheldon in 1896.

Many readers will remember this influential little book of which 30 million copies have been sold and has been claimed to be second only to the Bible in

circulation. For those who never read it or don't remember it, let me recall its simple account of the revolutionary effect of applying the true gospel to life.

The setting is a First Church with all the characteristics which fit many such churches in 1970 as they did in 1896. The pastor was a well educated, polished preacher whose well prepared and delivered manuscript sermons were a source of pride for the church

which included many of the leading citizens of the city, representatives of the wealth, society and intelligence of the community. The church also had the best music money could buy including a quartet and a beautiful soloist who later was to receive and reject an offer as an opera singer.

Then came the unforgettable service one Sunday when the congregation, including the pastor, was faced with the choice between the comfortable, easy religion they then knew and the disturbing demands of the true gospel of Jesus Christ.

The beautiful soloist had thrilled the congregation with, "Where he leads me, I will follow. I'll go with Him, with Him, all the way." The pastor had delivered an eloquent sermon on the text, "For hereunto were ye called: because Christ also suffered for you, leaving you an example that you should follow his steps." (1 Peter 2:21) The quartet was about to conclude the service with, "All for Jesus, all for Jesus," and then it happened.

From the rear of the church came the sound of a man's voice and the startled congregation watched aghast as a shabby looking young man walked down the aisle and turning to the congregation began to talk about the sermon they had just heard. The man was recognized by the pastor and by others as an unemployed printer who had been in town for the past week and who had sought any kind of work only to be turned down by several members of the congregation including the pastor.

The unemployed man's wife had died from malnutrition a few weeks before and his little daughter was living in another city with another family waiting for her daddy to find work. Gently but convincingly he expressed his difficulty in understanding how professing Christians could hear such preaching and could sing, "Jesus, I my cross have taken, all to leave and follow Thee," while letting people who lived in tenement houses, some of which church members owned, starve to death. Near the conclusion of his remarks he said, "I suppose I don't understand. But what would Jesus do?" As he was still speaking he gave a quick lurch and collapsed upon the carpet in front of the startled and shocked congregation.

Early the next Sunday morning the stranger died from a heart ailment at the home of the pastor where he had been taken and for the first time in the memory of the congregation the pastor stood to preach without a manuscript. He confessed he was compelled by what had happened the last Sunday and during the week to ask himself as never before, "What does following Jesus mean?" His unpolished but penetrating sermon was concluded with a commitment on his part and an invitation for other volunteers who would for one entire year not do anything without first asking the question, "What would Jesus do?"

To his amazement at least 50 members of the congregation and later 50 more, including some of the most prominent business and professional men in the

city accepted the challenge. What follows in the lives of these members and this community is the rest of this thrilling story written by Charles Sheldon.

What does *In His Steps* and the challenge of the pastor in this story have to do with the Kentucky Baptist Convention? Without trying to be pious but with a sincere love and concern for the fellowship of Baptists in Kentucky, I am convinced we need the same challenge put to every one of us from Convention President John Claypool, down through the Baptist Building personnel, every school and agency leader, teacher and staff member and every local church and church member. "Before I do or say anything I will ask one question, 'What would Jesus do?'"

Let's be honest. We had one of the quietest and most harmonious conventions in several years for which we ought to be grateful. At the same time we know in our hearts all is not well. The reports on baptisms, Sunday School, Training Union, *Western Recorder*, our Baptist schools and most anything else we choose to mention for the last year don't reflect we are doing what Jesus would do.

More than this we must confess that all the interpersonal relationships which have existed among many of us have not been entirely Christlike and we know it without having to parade them.

If I heard President Claypool rightly in his appropriate address closing the convention he was the first one to say without using the exact words, "For the coming year I will ask one question before I do or say anything as president of the Kentucky Baptist Convention. What would Jesus do?"

I want to join President Claypool in this commitment and I want to invite every other fellow Kentucky Baptist to the same commitment. I readily confess I have not always asked this question before releasing an editorial and more often have I not asked this question before passing judgment on some fellow Kentucky Baptist.

What a difference asking this question would make for Kentucky Baptists this next year! It would be far more important than any of the statistics with which we impress others and console ourselves for not actually living the gospel.

Idealistic, you say? To be sure it is idealistic but why propose to be followers of Christ and sing, "I'll go with Him, with Him, all the way," unless we mean it and do our best to make this idealism realism in our lives? This is more than can be expected of mere humans, you say? Did Jesus really mean it when He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;..." (John 14:12)

Never have we or the world needed what we claim to have more than it is needed today. Our prospects for providing this depends upon whether we really will act and speak only after sincerely asking, "What would Jesus do?" What about *In His Steps* for our special Kentucky Baptist theme this year?

Claypool Elected KBC President

Crescent Hill Baptist Church pastor John Claypool, Louisville, was elected president of the Kentucky Baptist Convention which met in annual session November 10-12 at Walnut Street Baptist Church, Louisville.

Claypool defeated Campbellsville businessman J. B. Crawley and Madisonville pastor Harold Purdy for the high office.



On the first ballot none of the three candidates polled a majority of the ballots cast. A second vote was taken between Claypool and Crawley in which the new president was elected.

Claypool was serving as first vice president of the KBC at the time of his election. He was also chairman of the administrative committee of the convention's executive board. He recently celebrated his tenth anniversary as pastor of the Louisville church he serves.

Elected first vice president was Harold Wainscott. His election came in an

unusual third ballot after the second ballot ended in a tie between Wainscott and Crawley. President Sidney Maddox, pastor of First Baptist Church, Hopkinsville, refused to cast the deciding vote and called for a third and decisive vote.

Two other Kentucky pastors were nominated for the office. They were W. D. Jagers, Irene Cole Memorial

Baptist Church, Prestonsburg, and chairman of the executive board's campus ministries committee, and John Dunaway, First Baptist Church, Corbin, and former Pastors' Conference president.

Charles Jones was elected second vice president. He is pastor of First Baptist Church, Pineville. Jones defeated Lloyd Stormont, pastor of Bethany Baptist Church, Louisville, for the office.

Lewis C. Ray and Leo Crismon were elected secretary and assistant clerk respectively.

Hopkins Honored On Anniversary

The congregation of the First Baptist Church, Bellevue, surprised pastor Lee Hopkins on his 10th anniversary as pastor with a special recognition service on the evening of October 25. The service was attended by more than 500 church members and admirers of the popular Bellevue pastor and community leader.

An anniversary message was delivered by George Munro, pastor of the First Baptist Church, Fort Thomas. This was followed by a "This Is Your Life" type of program which featured associates, members from former pastorates, community leaders, family members, teachers and others influential in the life of Hopkins. Among these were his mother, Mrs. Verner Hopkins, and his brother, Robert Hopkins, another Baptist minister.

Three Georgetown College faculty members: Miss Edith Monson, Horace Hambrick and George Redding partici-

pated. Among community leaders on the program were William Armstrong, principal of Bellevue High School, Miss Elma Taylor, retired teacher of Simon Kenton High School, and George Fisher of the Bellevue Rotary Club.

Miss Laura Burnette represented the Northern Kentucky Baptist Association of which Hopkins is serving as moderator. Members of the Mt. Vernon Baptist Church and the First Baptist Church, Dayton, former pastorates of Hopkins, also were on the program along with leaders of the Bellevue congregation.

Cliff Wartman served as master of ceremonies.

The celebration was climaxed with the presentation of a \$1,000 bill to pastor Hopkins, a hundred dollars for each of the 10 years, in appreciation for his ministry.

Mrs. Hopkins was also recognized for her contribution and her mother, Mrs. Kathleen Adams, was a surprise guest.

Friends of pastor Hopkins contributed \$100 to the Georgetown College Alumni Association of which Hopkins has been an active member since student days.



Hopkins



Convention reflections

The 133rd annual meeting of the Kentucky Baptist Convention is now history, and much of the story is being carried in this issue of the *Western Recorder*, copy for which I have not read. In this brief column I shall not try to "cover" the story but to make some observations.

It was a good convention. The program was a well-planned presentation of the broad denominational program. One of the realized hopes of past president Sidney Maddox was to put a spiritual tone in the board meetings and the convention. William E. Hull's seven Bible studies at the opening of each session were highlights we shall long remember. J. Robert Bradley's solos and comments were spiritual and racial peaks at each session.

The music was superb — including Phillip Landgrave's "Living in the Spirit" (youth musical) and Don Hustad's state ministers of music choir. Youth participated at many points and added a new dimension to the program. There was little rancor or controversy during the business sessions. The presiding officers, aided by their parliamentarian, Eldred M. Taylor, had few procedural snarls. All in all, it was a fine annual meeting.

New officers

John R. Claypool, pastor of Crescent Hill Baptist Church, Louisville, was elected the new president. Harold Wainscott, pastor of Third Church, Owensboro, was elected first vice president and Charles F. Jones, pastor of First Church, Pineville, was elected second vice president. They are a fine trio with wide experience and true dedication to the work and fellowship. Lewis C. Ray and Leo T. Crismon were reelected as clerk and assistant clerk. Officers of the convention also serve on the executive board. Pray daily for these new leaders and the board.

Third new board

Each year about one-third of the members of the executive board rotate off and others come onto the roll of approximately 150 persons who serve the convention on its executive board. The first meeting will be December 3-4 at Cedarmore Assembly. Welcome to the convention at work between annual sessions — the executive board.

HAROLD G. SANDERS

WESTERN RECORDER

Executive Board Rejects Home For Aged

The Kentucky Baptist Convention, meeting in annual session at the Walnut Street Baptist Church, Louisville, received as information a report from its executive board rejecting a proposed home for the aged under the direction of the Board of Child Care.

However, the convention did vote to allow the Child Care Board to use its best judgment in utilizing the Pine Crest facility, the proposed site of the home for the aged.

The home for the aged proposal was the culmination of a feasibility study requested at the 1969 annual convention. The executive board's program committee and the Child Care Board of Directors backed the request for the new home. However, the executive board defeated the request by a vote majority of approximately 2-1.

During debate, Fort Thomas pastor George Munro warned board members that approving such a move would cost more than at first imagined. Munro is

By Bob Terry
Assistant Editor

chairman of the Baptist Home board in northern Kentucky, a facility for older adults.

Calling attention to the spiraling costs in other states was W. D. Jagers, a Prestonsburg pastor. Jagers quoted statistics from Maryland, South Carolina, Georgia and North Carolina, showing sizable portions of general fund revenue (Cooperative Program) going to this special ministry.

Louisville layman David McClure cited the experience of Parr's Rest Home in Louisville, which he serves as a director. McClure pointed out that Parr's is a self-help home similar to that proposed by the program commit-

tee. "It is able to pay its own way," he said. "The endowment we have does not go for operating cost."

Child care board chairman Ken Crawford answered questions from various board members. When asked about the choice of Pine Crest, he commented that it was easily accessible due to the interstate highway system in Kentucky. He added that, financially, Pine Crest is the most expensive of the homes to operate on a per-child-care-cost.

"Converting the facility to an old folk's home would help us save the loss we now incur," he commented.

Alton McEachern, pastor of St. Matthews Baptist Church, Louisville, seemed to sum up the feeling of the board when he said, "It is time we start practicing some institutional birth control before we have to practice institutional mercy killings."

Speaking before the convention, Crawford pointed out that the convention had requested a home be built in Morehead but no additional funds for its operation had been provided. "The home has never been economically feasible," he said, adding that the home is, and usually does, operate below a capacity level.

Budget Increase Approved

A \$100,000 increase was approved for the 1971-72 budget of the Kentucky Baptist Convention by messengers assembled at Walnut Street Baptist Church, Louisville, November 10-12.

The increase brings to \$4,200,000 the goal for Cooperative Program giving from Kentucky Baptist churches.

The messengers also approved desig-

nating 31.3% of the funds to worldwide mission causes outside the state of Kentucky. The remaining 68.7% will remain in the state.

The percentage going to worldwide causes is an increase of one-tenth of one percent over the previous year. This is in line with a previously adopted policy of increasing gifts to worldwide causes by one-tenth of one percent each year.

Broken down into dollar figures, \$1,314,600 will go to causes outside the state and \$2,885,400 will support work within Kentucky if the entire goal is reached.

Any overage in Cooperative Program receipts will be evenly divided between causes outside the state and Baptist student centers on Kentucky campuses.

Christian education in Kentucky will receive \$580,000. Georgetown College will receive \$166,400 for student allocations. Cumberland College will receive \$123,147 and Campbellsville College will receive \$75,478 in the same category. In addition, the three schools will share a \$121,675 allotment.

Clear Creek Baptist School will receive \$57,900 for adult ministerial training. Oneida Baptist Institute, a boarding high school, will receive \$35,400 in the new budget.



Newcomers to Kentucky Baptist work joined KBC staff members in singing a closing hymn at the Newcomers Breakfast during the annual convention in Louisville.

Seminary Dean Highlights Convention With Theme Interpreting Preaching

In seven addresses to the Kentucky Baptist Convention, William E. Hull of Southern Seminary explored what he called "one of the best kept secrets among Baptists today" — the official denominational emphasis for 1970-71, "Living the Spirit of Christ in Openness and Freedom."

Hull, who is dean of the school of theology at the Louisville-based seminary, noted that the official theme is being virtually ignored by Southern Baptists at a time when it could hardly be more relevant to the mood of the times.

In examining the nature of openness and freedom in Baptist life, Hull used biblical, historical and theological evidence, and analyzed the practical dimensions of that evidence in its modern application, summarizing his findings in a new "Baptist Bill of Rights."

"My key contention is that a balanced view of this evidence will show that some of the options which we have written off as irreconcilable really belong together," he said.

Noting that "with the coming of Jesus, history saw its first truly free man," the dean recounted the impact of Christ's spirit upon his early followers and that spirit as it has manifested itself in the Baptist distinctives of the last two centuries, distinctives which encourage freedom as preferable to conformity.

"We need to recapture that climate of openness which encourages bold innovation so that our contemporary pioneers will not feel under suspicion when they try the untried," he warned.

"When the world looks at the life of Baptists in the last third of the 20th century," he asked, "will it be moved to exclaim, 'Here is what we have been looking for — here are the people who have found out how to be truly free!'"

Some key quotations from the six messages dealing with current polarities are:

Free to be Conservative and Liberal — "Is Christian liberty restricted to only one of these viewpoints, or is it broad enough to embrace them both? Is it possible that just as a healthy struggle between Republicans and Democrats is essential to the maintenance of our political freedom, so a dynamic tension between conservatives and liberals is actually fruitful in the furtherance of our religious freedom?"

"There are clear, even rather extreme, examples of both conservatism and liberalism within the Bible. . . . The greatest figures in scripture show a remarkable blend of both."

"Conservatism by itself becomes mere antiquarianism which condemns us to live in the past, impervious to

needed change. Liberalism alone becomes mere novelty which condemns us to live for the future, impervious to those continuities from which we get our roots."

"Jesus himself labored to define this balance in the upper room with the disciples on the eve of his departure. Realizing that there were many things which he had not yet been able to share with them, he promised to send the Holy Spirit who would 'lead them into all truth' . . . to draw out in the future what was implicit in the past."

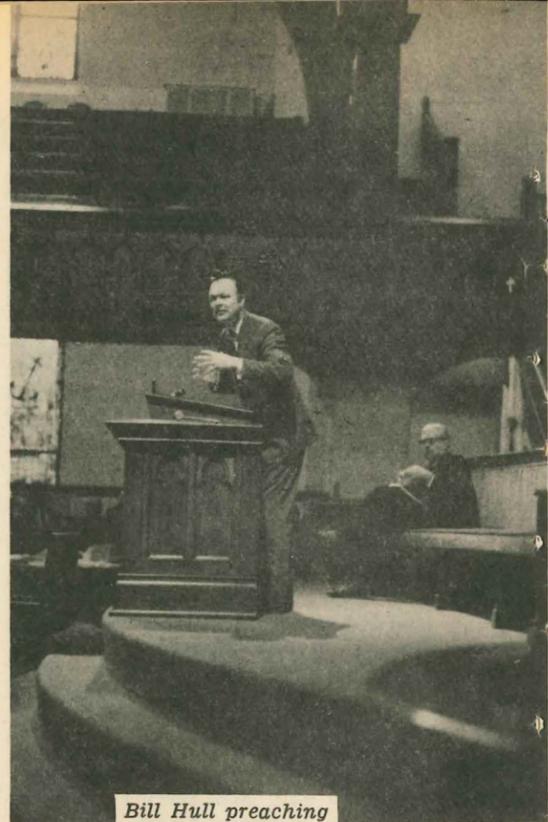
Free to be Fundamental and Critical — "The root difference between the 'fundamental' and the 'critical' mentalities is the difference between a concern for simplicity and for complexity. In actual practice, the fundamentalist attempts to clarify Christian truth by reducing it to a few simple statements, while the critic tries to clarify Christian truth by exploring its many ramifications."

"The gospel is good news, and the good news should not take forever to tell. . . . The plea to 'make it plain' is not necessarily based on shallow superficiality. . . . Many Christians can live faithfully by a few obvious moral imperatives, and our society will be so much the better for that, even if they cannot think through the baffling ambiguities of a moral position on war, abortion, euthanasia, and other such imponderables. . . . At the same time, we dare not make things easier than they are. . . . Redemption may begin to take root when one hears a simple 'plan of salvation,' but we must remember that redemption involves much more than that. . . . Beside the imperative, 'Make it plain!', we must also set the imperative, 'Spell it out!'"

Free to be Racial and Interracial — "Jesus was a good Jew, but refused to let his race — even a Chosen one — limit his mission. He swept aside the adequacy of being born into a particular race when he proclaimed all men in need of a new birth."

"Paul affirmed his own race and was obedient to its requirements, but he also affirmed that with God there is neither Jew nor Greek. . . . Where Paul declared that the gentile need not become a Jew to enter the Kingdom, James declared that the Jew need not become a gentile as a prerequisite to salvation."

Free to be Male and Female — "The Jewish rite of circumcision was the key to the dominance of men in Judaism, but it is never mentioned by Jesus. He called both men and women to faith as a basis of divine acceptance, noting that mothers would rise up against



Bill Hull preaching

daughters just as fathers would rise up against sons. Jesus extended the reach of the new salvation equally to male and female."

"Paul counseled women to curb their excessive speech in church lest their new-found freedom in Christ be misunderstood."

"A key issue today is whether Baptists have liberated women to make a total impact on the church, or have dismissed women to talk to themselves in the WMU ghetto."

"When you attend an evangelism conference, you see spread before you a vast sea of men — yet women comprise more than half of the adult population which must be reached for Christ. Who will win the women?"

"The same observation applies to our decisions about money. We are happy to have the women send it in, but who decides how it will be spent? And why do we not open the deaconship to women? Can not they also minister?"

The Limits of Freedom — "For Jesus, it is folly for Christians to fight a civil war, because the church's real antagonist is Satan. And however free we may be, we are never free to capitulate to the powers of darkness."

"So urgent is the present spiritual crisis that we must not dissipate our energies in internal strife but must grapple with those demonic powers with whom we can never co-exist."

"Christianity is both a revolutionary and reconciling force. It is in revolt against the powers of Satan, and is seeking reconciliation with everything human."

Maddox Appoints Special Committee To Study, Seek New Exec. Secretary

In one of his last acts before the KBC executive board, outgoing convention president Sidney Maddox appointed a special 24 member committee to study the office of executive secretary and to seek out a nominee to present for executive board consideration.

This action was authorized at the May meeting of the executive board. The authorizing act stipulated that the committee would attempt to get the opinion of Kentucky Baptists about the office and report to the executive board before seeking a nominee.

Named chairman of the special committee was David Nelson, pastor of First Baptist Church, Owensboro, and former KBC president. Ed Perry, pastor of Broadway Baptist Church, Louisville, will serve as vice chairman of the group.

Maddox named a special eight-man executive committee consisting of Nelson, Perry, Allen Baugh, a layman from Glendale, John Dunaway of Corbin, Bill Jagers of Prestonsburg, Dave McClure, a layman from Louisville, Frank Owen of Lexington and Eldred Taylor of Somerset.

Other committee members are Finley Baird, Louisville; David Bratcher, Henderson; Rollin Burhans, Bowling Green; Mrs. Wayne Dehoney, Louisville; Bill Hancock, Louisville; John Huffman, Verlin Kruschwitz, Elizabethtown; Malcolm Lunceford, Frankfort; George Munro, Fort Thomas; Harold Purdy, Madisonville; Bill Rice, Harlan; Forrest Shiely, Campbellsville; Glenn Sullivan, Russellville; John Sykes, Ashland; and Mrs. W. C. White, Cadiz.

John Claypool, pastor of Crescent Hill Baptist Church, Louisville, was also named to the committee. However,

after his election as convention president, Maddox named Alton McEachern, pastor of St. Matthews Baptist Church, Louisville, to replace the new president on the committee.

Maddox told the group that he originally thought of naming only past presidents to the committee but decided against such a move. Finally, each member of the administrative committee submitted a list of names, along with names received from Baptists across the state. From this list Maddox chose the committee of 24.

"I didn't submit a single name to this group," he told the executive board and later the convention. "Every name was

By Bob Terry
Assistant Editor

submitted by someone else. I just chose from the names given me."

Speaking before the convention, Nelson alerted the messengers to expect questionnaires asking the type man they desire for the next executive secretary and what responsibilities the new man should carry.

"Unless you help us we won't be able to do our job properly," he told the convention.

In other action the executive board adopted a report of a special committee studying the direct mission program of the Kentucky Baptist Convention. John Dunaway, Corbin, was chairman of this committee, originally appointed by Eldred Taylor in 1968.

Dunaway told executive board members the report was based on letters to pastors, reports on different specialized ministries, suggestions from other states and personal observations of fact

By-Laws Changes Adopted

Messengers to the 133rd annual session of the Kentucky Baptist Convention approved several changes in the convention's by-laws and a list of committees currently functioning but not specifically called for.

In presenting the report of the special committee on constitution and by-laws, J. T. Miller, chairman, pointed out that no one could find a list of committees currently being used by the convention. To clarify the situation, the special committee recommended a list of committees and their functions. The only new committee recommended was a permanent committee on constitution and by-laws.

By-law changes approved included

requiring that all motions and resolutions, other than procedural ones, be offered in writing; specified that no new item of business may be offered on the last day of the convention without unanimous approval of the body; authorized the president to determine whether an item offered for consideration was a resolution or motion, making appropriate referrals if determined a resolution; and changed the parliamentary authority from Kerfoot to the latest edition of Robert's Rules of Order.

An amendment offered by *Western Recorder* assistant editor Bob Terry calling for all items of business to be introduced early in the convention and scheduled for consideration was also adopted.



Outgoing president Sidney Maddox receives a plaque in appreciation of his year's service. KBC executive secretary Harold Sanders made the presentation.

finding teams. The report dealt with the purposes of an associational mission program, basic requirements of a direct mission personnel and changes needed in the direct mission program.

A copy of the report may be secured from the direct mission department of the KBC.

The board also adopted a report from its administrative committee calling for a special committee to set up guidelines for outside business activities of board employees.

The administrative committee also reported that in connection with a recently completed, expanded audit of convention books, it was learned that no written guidelines for short term investments existed. Claypool stated that the administrative committee, which he served as chairman, had requested the finance committee to draw up such guidelines.

David Nelson, finance committee chairman, presented the proposed guidelines. The committee recommended that funds be invested in U.S. government bonds and treasury notes and in finance committee approved savings and loan associations. The committee further recommended that through the finance committee approved banks, and on recommendation of their trust officers, to invest in bank handled commercial paper.

A permanent investment subcommittee of the finance committee was also recommended.

All recommendations were approved. The administrative committee also recommended that the department of inter-racial cooperation be studied and an appropriate job description be prepared before a person is sought for that position. Any unused funds in the 1970-71 budget of the department will go toward the Herman Ihley Memorial Scholarship Fund.

An approval in the Kentucky Baptist Foundation was also approved making it possible for the Foundation to work more closely with the churches receiving funds from wills and bequests.

Pollard Attacks Denominational "Disloyalty"

By Louis Moore

During the annual meeting of the Kentucky Pastors' Conference a former Southern Baptist Convention president charged that "minimizing God's word" and denominational disloyalty by some denominational personnel are some of the frustrations of today's Southern Baptist minister.

The conference was held on the eve of the Kentucky Baptist Convention, November 9, at the Walnut Street Baptist Church in Louisville, the site of the 1970 convention.



Newly elected Pastors' Conference officers examine organizations program printed in Western Recorder. The new officers are, left to right, Austin Roberts, Danville, secretary; R. G. Shelton, Eddyville, president; and Wyman Copass, Bowling Green, vice president.

Keynote speaker Ramsey Pollard, president of the SBC in 1960-61 and currently pastor of the Bellevue Baptist Church in Memphis, Tennessee, said in his first of two sermons delivered during the conference that he feels frustration from a "minimizing of God's word in our churches, schools and literature."

"We Southern Baptists have believed the word and preached the word and that is why we have been a great denomination," Pollard said. "Southern Baptists need to reemphasize the word," he added.

Salting his speech with satire and peppering it with jokes, Pollard said, "I believe in a sense of loyalty" among our convention personnel.

He also said that there is "no room in our denominational structure for men who attack the very organization from which they draw their salary."

In his evening speech which was also alive with satire and jokes, Pollard said that he was not knocking all teachers and denominational personnel, "because some of the greatest preachers have also been teachers."

Also during his second sermon, Pollard said that preaching should be done "on the word of God." He also said correct doctrine should be preached.

"The doctrine we need to emphasize is the atonement," he said. "One reason God has smiled upon Southern Baptists is because as a whole we have preached on the atonement."

Then he said "we should preach the incarnation . . . and the resurrection."

"If a man is wrong on the incarnation, he is wrong on everything else," Pollard said. "If a man is wrong on the atonement, he is wrong on everything else; and if a man is wrong on the resurrection, he is wrong on everything else."

With one anecdote following another, Pollard said "in your preaching you must have compassion."

"Love your people," he said.

During the conference two other Kentucky preachers, an Ohio denominational executive, a Louisville deacon, a Louisville pastor's wife, and a retired Henderson pastor all spoke.

Ray Roberts, executive secretary of the Ohio Baptist Convention, said that if pastors are going to meet the task before them, they are going to have to first face the task.

"Our task is to get the good news to others," Roberts said. "Jesus' primary concern was with the part of the man that is eternal," he said.

While saying that social action which relieves human suffering is good and beneficial, Roberts said, "Jesus is more concerned about the sin-problem in the world."

"And we had better be concerned about the things Jesus is concerned about," he said.

Robert L. Pogue, a deacon at Walnut Street Baptist Church in Louisville, said that most laymen are doing little toward the work of Christianity.

"There is something wrong in a layman's life when he can be satisfied with Ed Sullivan rather than evening worship on Sunday night," he said. "We need to share the pastor's load," he added.

"To get laymen into action we need to challenge them," Pogue said.

Others included on the program were Mrs. Jim Jones, wife of the pastor of Valley View Baptist Church in Louisville; W. D. Jagers, pastor of the Irene Cole Memorial Baptist Church in Prestonsburg; Wendell Romans, pastor of First Baptist Church of Mt. Washington, and pastor-emeritus of First Baptist Church of Henderson, E. Keevil Judy (see separate story).

At the Monday evening session of the conference three officers were elected. R. G. Shelton, pastor of First Baptist Church of Eddyville, was elected president. In the election he defeated Jim Jones of Valley View and J. Bill Jones, pastor of First Baptist Church of Princeton.

Wyman Copass, pastor of Hillvue Heights Baptist Church in Bowling Green, was elected vice-president by acclamation. Austin Roberts, pastor of Lexington Avenue Baptist Church in Danville, was elected secretary-treasurer, also by acclamation.

"If Could Do Over Again"--Judy

Many elderly men wish they could go back and relive their lives. E. Keevil Judy, pastor-emeritus of the First Baptist Church of Henderson, says he is satisfied with his.

Speaking to the Kentucky Pastors' Conference November 9 in Louisville, Judy said, "I do not want to do it over again; I am exceedingly happy with my life as it has been."

He did say, however, that he would have changed five things just a bit.

"I would have obtained more education," Judy said. This education would have included psychology, social sciences and other studies in that area.

"I would also have tried to learn to sit in the other man's seat," the former Kentucky pastor said. He felt it would have been easier to minister to the congregation if he had better known how each man felt and lived.

Judy also said that he would have been a little bolder with innovations, "a little less tied to tradition."

"It's a new day and the man who doesn't realize it is wrong," Judy said

about newer and bolder approaches to ministering.

Acknowledging the need for associational, state and national denominational work, Judy, nevertheless, said he would have given "more energy to the local church."

The real work of the ministry is done in the person-to-person local situation, he said. "There is no higher position than pastor."

Although he admitted he had been planning his retirement for more than 15 years prior to retirement, he said his fifth change would have been to plan his retirement even more. "I would have retired just as I did," he said, "but with more excitement."

Judy and his wife are staying in Henderson where he ministered for eight years before retiring. He keeps busy with his hobbies — his shop and golfing — but most of all he is "enjoying life to the fullest."

"I am collecting rich rewards from the investments in persons that I made earlier," he said.



Mt. Sterling pastor William Curl, Jr., presided over the annual Georgetown College breakfast at the Brown Hotel. Approximately 70 persons attended.



BSU leaders gathered after Tuesday evening's youth emphasis. From left to right, they are BSSB student work secretary Charles Roselle, KBC student work associate Dennis Hamm, KBC student work secretary Chester Durham, and Bill Jagers, Prestonsburg, chairman of the executive board's campus ministries committee. In the background is David Hazelwood, state BSU president.



Seminary representatives attending the annual convention were (left to right, front row) Joe Davis Heacock, Southwestern; H. C. Chiles, Golden Gate; David Nelson, Southeastern. Back row are George Harris, New Orleans; William Hull, Southern; and Millard Berquist, Midwestern. Chiles and Nelson are Kentucky pastors serving as trustees. The others are seminary administrators.

"Church Doesn't Know What To Say," Asserts SBC President Bates

Carl E. Bates, the current president of the Southern Baptist Convention, told the Kentucky Baptist Convention Tuesday night (November 10) that the hardest job he has encountered as a pastor has been "to get the people in the pews to open their mouths at the right time and about the right thing."

"This is the day to be speaking about the good news," Bates, who is pastor of First Baptist Church, Charlotte, North Carolina, said, "but we are tongue-tied."

The former pastor of the Central Baptist Church in Winchester then told his audience that he believes the failure to speak up is "because we lack the desire to witness."

He also said that "we don't know what to say."

"I am appalled that after 1900 years we are still debating what the gospel says," he said.

Bates also told his audience that many of the impressions the world is gaining about Southern Baptists is coming from what they read in the newspapers.

"Papers tend to tell it like it is," he said.

And from what many of the stories are saying about Southern Baptists, Bates, said, "People are looking at us and saying 'if that is what goes on in Southern Baptist churches, then I want no part of it!'"

Bates spoke at the conclusion of the third session of the convention. The topic of the session was "Living His Spirit — Open to Youth," and many parts of the program were centered upon young people.

Two students at Southern Seminary — David Hazelwood, Kentucky Baptist Student Union state president and former BSU summer missionary to English-speaking churches in Germany, and Barry St. Clair, who has been involved in many evangelism endeavors inside and outside Kentucky including an overseas Crusade Crusader trip to the Orient — shared their testimony with the audience. The report of student work in Kentucky was brought by J. Chester Durham, director of student work in the state and it was approved by the messengers.

Also during the program the music-drama "Living the Spirit" was performed under the direction of Phillip Landgrave, assistant professor of church music at Southern Seminary.

THE . . .  IS
All Missions

Parochial Aid, Taxation, Vatican Appointee Considered

Messengers to the Kentucky Baptist Convention adopted without debate three recommendations included in the report of the KBC public affairs committee.

The first recommendation dealt with aid to parochial schools.

Committee chairman Malcolm Lunceford, pastor of Immanuel Baptist Church, Frankfort, outlined actions taken by the public affairs committee and other interested Baptists in opposing proposed legislation designed to provide tax funds for "non-public" elementary and secondary schools. Bills were introduced in each chamber of the Kentucky legislature during its last session. However, neither bill was reported out of committee.

A third bill receiving attention from the public affairs committee was Senate Bill 85, which provided tuition grants for students attending independent colleges. This bill was backed by at least one Baptist college president in Kentucky.

The committee's report said this bill "appears to some to be another way of wedging open the door for direct aid" (to religious affiliated schools).

Lunceford also pointed out that President Nixon called for government aid to private schools in a March 2, 1970, message to Congress.

The SBC executive committee, through the Baptist Joint Committee on Public Affairs, has communicated its displeasure and opposition to this proposal.

The convention adopted recommen-

dation reaffirmed its opposition to direct use of public funds for non-public schools. The convention also directed that its position be communicated to the Governor and the President.

Receiving attention in the second recommendation was President Nixon's appointment of an "occasional visitor" to the Vatican.

Telegrams from the administrative committee of the KBC executive board and from KBC executive secretary Harold Sanders have already been sent. These registered protest to the formal recognition of a particular religion indicated by the appointment.

Urging churches and individuals to write the President, the report said, "If no protest is made over this appointment, it is easy to see that the next step could be the appointment of an official ambassador to the Roman Catholic Church."

The recommendation adopted registered the opposition of the Kentucky Baptist Convention to the appointment and instructed that this action be communicated to the President.

For those wishing to express personal opinions, the President may be addressed at The White House, Washington, D.C. 20001.

The third recommendation dealt with the right of dissent. The recommendation adopted specifically stated that the church should provide "a forum for the freedom of dissent in the church's life, respecting the rights of all members to be heard on church matters and provide opportunities in church discussion

groups to study all areas and methods of dissent in church and state from a Christian perspective."

The report further outlined that churches must be vigilant to "1) insure a free pulpit and denominational press; 2) maintain professional denominational agencies for proclaiming and defending principles of social justice; and 3) prepare young people to serve as committed Christians in the political 'parish'."

A fourth action receiving attention, but without action, was taxation of churches.

The committee noted that Kentucky Baptist churches and agencies have increasingly become the targets of new revenue sought by the state and counties. Currently the convention pays taxes for the Baptist Building in Midletown.

A way to combat this problem, the committee pointed out, would be a constitutional amendment providing tax exemption for all properties used for religious purposes and other non-profit properties utilized by religious bodies for support of religious purposes. Such an amendment would apply to churches, denominational organizations, agencies and institutions serving the churches.

Since only two amendments are allowed on the ballot at a time by the legislature, the committee expressed its hope that someone could be instructed to prepare such an amendment and that a legislator could be found to introduce the measure.

Resolutions Deal With Drugs, Pornography, Clean Speech

Six resolutions were presented to the Kentucky Baptist Convention in session at Walnut Street Baptist Church, Louisville, by the resolutions committee.

Heading the list was a resolution of appreciation to President Richard M. Nixon for rejecting in toto the report of the President's Commission on Pornography.

A second resolution called on Kentucky Baptists to practice "clean speech." The report also urged Baptists, whenever possible, to exert their influence in mass communications media toward the goal of clean speech.

The Kentucky Temperance League, Delbert Butts, director, was commended for its effective lobbying in legislative circles and its work in alcohol education programs. Churches were urged to support and contribute financially to the League.

Two resolutions were originally presented as motions by Lexington pastor Bob Brown. However, president Sid Maddox, pastor of First Baptist Church, Hopkinsville, ruled the motions to be resolutions and referred them to the resolutions committee, Frank Owen, chairman.

Owen later met with his committee and favorably reported the two items. The first commended Governor Nunn for his recently initiated drug education program and pledged Kentucky Baptists support to it.

The second resolution urged evangelist Billy Graham to accept an invitation to hold a crusade on the University of Kentucky campus.

The final resolution expressed the convention's gratitude to Walnut Street Baptist Church, and its staff, for hosting the 133rd annual session.



Eugene Quinn, left, KBC music secretary, goes over upcoming events with new music association officers. From left, they are David Shreve, Versailles, secretary; Grover S. Waller, Owensboro, vice president; and Eugene Sutherland, Louisville, president.

Musicians Hear Oates, Kintner

By Irene Bennett

The Kentucky Baptist Music Association met in its regular fall session November 9-10 at Highland Baptist Church, Louisville. Highlights of the program included speeches by Wayne E. Oates, professor of psychology, Southern Seminary, Louisville, and Robert Kintner, minister of music, Central Christian Church, Lexington, and a short business session.

Oates spoke on the subject, "The Music Minister and Pastoral Care," and Kintner spoke on "Working with Children and the Orff Program."

According to Oates, the pastoral care ministry and the music ministry have long been related. "Music speaks in the language of emotions to the affective life," he said. He indicated that this is the sphere of pastoral care to which the music ministry can speak.

He also said that the choir is a built-in opportunity for intensive pastoral care and the individual music lesson is a semi-counseling situation. He concluded, "Everybody on a church staff does pastoral care."

Robert Kintner reinforced the idea of the music minister in a pastoral care role. He discussed and demonstrated some of his non-verbal techniques of training children in church music.

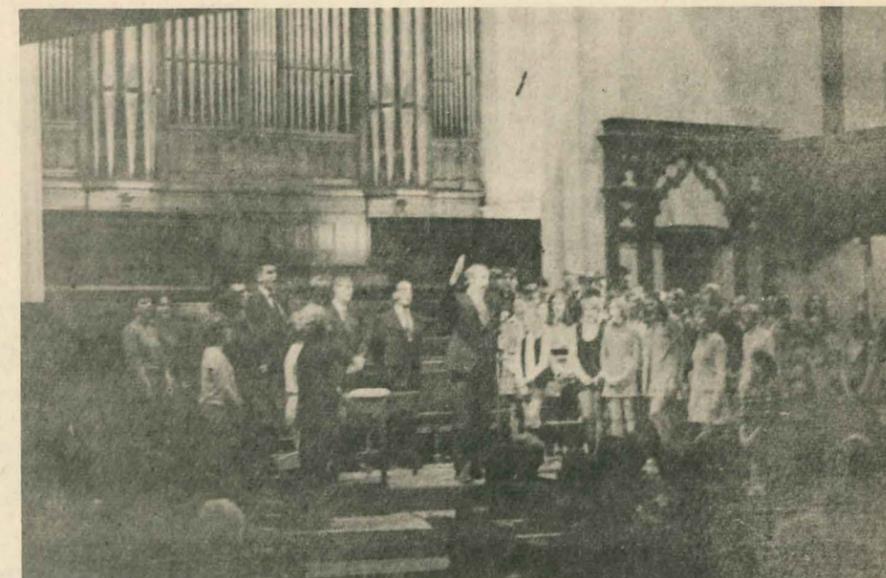
Kintner has been influenced by Carl Orff, the German composer who said that children should first experience sound as a creative force. But, the purpose of Kintner's program is not to produce an accomplished musician but to make a child sensitive to himself, to others and to God.

In the brief business session, Dean Gray, the outgoing president, presented the new officers who were Gene Suth-

erland, Walnut Street Baptist Church, Louisville, president; Grover Waller, vice president; David Shreve, secretary; and Malcolm Lunceford, Immanuel Baptist Church, Frankfort, pastor-advisor.

Also, the name "Kentucky Baptist Chorale" was approved for the newly formed Kentucky ministers of music chorus.

A total of 62 persons from 50 churches in 23 associations, plus the seminary choir personnel, participated in the sessions of the Association.



Southern Seminary music professor Phillip Landgrave leads the congregation in a closing song after the youth musical "Living In The Spirit." The musical was presented by a choir from Hurstbourne Baptist Church in Louisville.

Former Imprisoned Missionary Fite Featured At KBC

The theme for the Wednesday evening (November 11) session of the Kentucky Baptist Convention was missions and missionaries.

During the program, messengers to the convention heard a former missionary to Cuba and executives of the SBC Home Mission Board and Foreign Mission Board speak. Twelve other missionaries who are living in Kentucky on furlough from their mission work were presented during the service.

J. David Fite, now a student at Southwestern Baptist Seminary, moved his audience to a standing ovation with his story about his life as a missionary in Cuba after Fidel Castro became premier of the island.

Fite, who was arrested and held in prison for three and one-half years because of illegal currency exchange charges as well as charges of passing information to the United States, told his audience of the persecution he, his family and other Christians suffered after Castro took over power.

L. O. Griffith, director of the division of communications at the SBC Home Mission Board, and Eugene Hill, secretary for missionary education and promotion for the SBC Foreign Mission Board, both spoke during the evening.

During the service a special tribute was given to the late Herman Ihley, secretary of the department of interracial cooperation until his death last spring. The presentation was for his work in the area of race relations and the tribute was made during the interracial department's annual report.



W. C. Fields, SBC executive committee representative, holds the gavel presented to KBC president Sid Maddox. The gavel is made from "heart of purple," a wood from Guiana, South America. It is a gift from the Foreign Mission Board and the Stewardship Commission.

CLC Hits Social Issues

Kentucky Baptist churches were challenged to initiate extensive education programs about pornography, sex, drug abuse and pollution by the Christian Life Committee report adopted in the closing session of the Kentucky Baptist Convention, gathered at Walnut Street Baptist Church, Louisville.

In discussing pornography, the report called on churches to "educate their constituents concerning the problems and dangers of pornography and present the alternatives."

Alternatives include, the report said, stimulating an interest in wholesome

By Bob Terry
Assistant Editor

reading matter, which churches should help make available, and teaching the Christian ethic relative to love, courtship, marriage and the Christian home.

The report also stated that well structured opportunities for young people to meet socially and develop wholesome interpersonal relationship, and where they might acquire social grace, should become as much a concern for the church, perhaps, as policing the local newsstand.

The report termed the most frightening aspect of the pornographer's assault on public morality as "the sending of unsolicited material through the mail."

Television networks were also blasted for tolerating "in the most graphic terms subjects heretofore reserved for college classes in abnormal psychology." The report continued, "language of the most obscene nature is presented for the entertainment and enlightenment of those enjoying an evening of television."

Baptists were urged to write television stations airing materials which they (the viewer) consider objectionable. Communications with the television networks was also suggested.

The drug abuse section called for churches to educate their adults to the special needs of young people resulting

from drug abuse. At the same time, the report stated, an educational program for the youth should focus on the dangers of drug abuse. Such programs should attempt to deglamorize the drug culture, the report urged.

Additional steps suggested by the report included working for new, enforceable legislation resulting in enforceable, reasonable, scientifically correct laws and working with groups encouraging the rehabilitation of drug users.

Personal responsibility was the thread tying together the report on pollution. Individuals should "accept without complaint anti-pollution devices for automobiles and should refuse to contribute to the garbage on our land and in our lakes and waterways," read the report.

Individuals were urged to study the pollution problem through literature provided in Training Union, Brotherhood and Woman's Missionary Union and to work for "strong pollution control legislation."

A lengthy sex education bibliography was also included in the report. It was earlier printed in full in *Western Recorder*. Crescent Hill pastor John Claypool, who spoke to the christian life committee report, termed the bibliography "an excellent compilation of available material."

A fifth section of the report dealt with a ministry to the handicapped. "We frankly admit," stated the report, "that one of Kentucky's greatest unmet needs of children is the care for the mentally retarded child."

However, the report noted, due to lack of funds there is little hope of beginning a program to help this special group.

Needs of physically handicapped children were also enumerated. The report concluded that only local churches could presently minister to these groups.

Earlier, before the executive board, the committee requested and received permission to study abortion laws and Sunday closing laws.



Henry Huff, trustee for Clear Creek Baptist School, presents the annual Mountain Minister of the Year Award to Jesse Bourne of Smithsboro. The presentation took place during the Kentucky Baptist Convention at Walnut Street church.

O. W. Yates was honored as the oldest graduate attending the Southern Seminary alumni luncheon. Yates graduated in 1917. In May he celebrated 62 years of preaching. During his seminary days, Yates served as fellow for legendary missions professor William O. Carver.



George Tichenor, Munfordville, left, visits with fellow pastors Norris Smith, center, Hopkinsville, and Bill Hancock, Louisville, at the 133rd annual meeting of KBC.

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Educational Workers Focus On Change

By Mic Morrow

The Kentucky Baptist Religious Education Association met on November 9 at the Walnut Street Baptist Church, Louisville. John Ashley, minister of education at the First Baptist Church of Hopkinsville, presided as president.

Miss Elaine Dickson, religious education professor at Southern Seminary, conducted the afternoon session of the meeting. Miss Dickson's subject was "The Minister of Education As Change Agent." She dealt through group involvement with the philosophy of change and how the minister of education reacts to it.

A banquet was held in the evening. Joe Davis Heacock, dean of the school of religious education of Southwestern Seminary, was the guest speaker. Heacock's address concerned "The Minister of Education Effecting Change in the Local Church." Approximately 75 educational workers attended the banquet.

The new officers of the Kentucky Baptist Religious Education Association are Bill Simmons, minister of education at the Calvary Baptist Church in Lexington, president; Carlton Winters, minister of education at the First Baptist Church of Somerset, vice president; and Barbara Crawford, children's worker at the Green Acres Baptist Church in Louisville, secretary.



Annuity secretary A. W. Walker, left, and Foundation secretary Grady Randolph, pose in front of their displays with office secretaries Mrs. Peggy Long and Mrs. Mary K. Campbell. Each KBC department had a display featuring its work.



Baptist Young Women director Miss Sydney Portis packs the last display item after convention closing. The Brotherhood department was a little slower in "breaking camp."

Committee On Committees

Terms Ending 1971: *William A. Curl, Mount Sterling; Verlin C. Kruschwitz, Elizabethtown; R. Truett Miller, Middlesboro.

Terms Ending 1972: Alton McEachern, Louisville; Jesse Bell, Dawson Springs; Peyton Thurman, Louisville.

Committee on Nominations

North Central Region: James E. Conrad, Owenton, 1971; Lee Hopkins, Bellevue, 1972; John W. Kruschwitz, Versailles, 1972.

Northeastern Region: John M. Sykes, Ashland, 1971; Carl Baldrige, Frenchburg, 1972; Curtis Warf, Pikeville, 1972.

Southeastern Region: Raymond Lawrence, Corbin, 1971; Maurice Barnes, Manchester, 1972; Earl S. Bell, Harlan, 1972.

Southern Region: Wilbur Lindsey, Bowling Green, 1971; Mike Watts, Albany, 1972; George Tichenor, Munfordville, 1971.

South Central Region: Gene Hansford, Somerset, 1971; *Wm. Austin Roberts, Danville, 1971; Herman E. Rowlett, Lebanon, 1971.

Southwestern Region: J. Wm. Jones, Princeton, 1971; J. Frank Young, Benton, 1971; John A. Wood, Paducah, 1972.

Western Region: Cecil G. Irwin, Clay, 1971; Wm. A. Holladay, Centertown, 1972; Don P. Bratcher, Owensboro, 1972.

Central Region: Wendell Romans, Mt. Washington, 1971; Wm. McQuary, Brandenburg, 1972; I. Ferd Graves, Middletown, 1972.

Committee on Order of Business

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Committee on Retirement Plans: Lloyd Mahanes, Lexington; *Byrd Ison, Midway; Carl Sears, Falmouth.

Committee on Kentucky Baptist Foundation: Colburn E. Hooten, Independence; *C. Wells Burr, Louisville; Ralph Tesseneer, Covington.

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Vocational Education Proposal Dies, Fund Raising Program Set

A motion calling for Kentucky Baptist support and participation in vocational education reached its culmination Monday, November 9, two years after it was first introduced.

The Christian education committee of the executive board, reporting to the board in session at Walnut Street Baptist Church, Louisville, suggested that the next Christian education committee be charged with distributing information about available programs in the area of vocational education.

Such action, the committee reported, would help the church aid young people to take advantage of the many existing federal, state and local government programs.

Bruce Hartsell, pastor of Shepherdsville Baptist Church, made the committee's report in the absence of Southern Seminary dean Allen Graves, committee chairman. Graves was representing the seminary at the Missouri Baptist convention.

Hartsell said that in light of existing priorities and the lack of distributable funds, that the idea of scholarships or a revolving loan fund for such students be dropped and no further action be taken. The motion carried.

The topic first came under consideration in 1968 when Lexington pastor Bob Brown requested funds be appropriated to establish a loan fund for vocational education. He also requested special appropriations for other items.

The whole request was referred to a special committee chaired by Severns Valley church pastor Verlin Kruschwitz. At the 1969 convention the committee reported on Kentucky Baptist involvement in meeting human needs. The item of vocational education aid was referred to the Christian education committee where it died quietly November 9.

Other recommendations to the executive board included approval of a financial development campaign by Campbellsville College and a new study of the formula used to distribute funds appropriated for the various schools and colleges. The restudy was requested by Clear Creek Baptist School.

Campbellsville College president Randy Davenport indicated that the first phase of a long range development campaign would begin in the near future. He said a tentative goal of \$1,000,000 had been set for the drive.

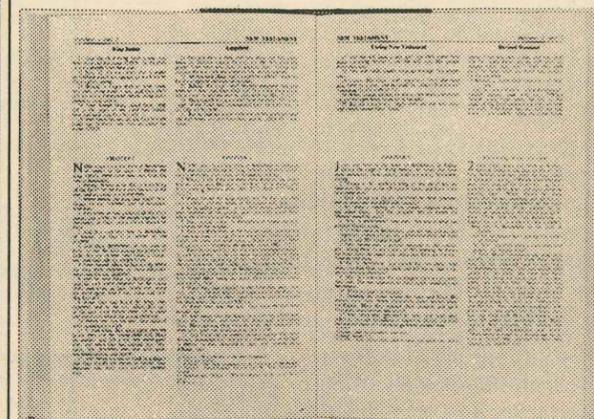


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Our purposes in issuing this Call are:

- 1) To create a public forum for examination of the Biblical view of last things, and better understanding of the prophetic portions of Scripture.
- 2) To express belief in the Risen Christ's literal return to a society which unbelievably asks, "Where is the promise of His Coming?"*
- 3) To enliven Christian witness through a fresh awareness that our generation lives closer to the return of Christ than any preceding one, and that we must soon give an account of our stewardship.
- 4) To focus the serious attention of men everywhere on the Bible's message for the whole human race in our critical times, including our youth in their apocalyptic preoccupation with the occult, the ecological and the hedonistic.

To all who are "looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ,"** we the undersigned, as individuals, jointly issue this Call for a Conference on Biblical Prophecy to be convened in Jerusalem, the City of the Prophets, from the 15th to the 18th of June, A.D. 1971.

*II Peter 3:4

**Titus 2:13

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Lynn, James Chelf, Pike View; George R. Tichenor, Munfordville. Mercer, Gilbert Shely, Harrodsburg. Mt. Zion, John Dunaway, Corbin. Muhlenberg, John Brandon, Greenville; W. C. Campbell, Greenville. North Concord, M. A. Reese, Barbourville; Reed Mills, Barbourville. Northern Kentucky, Gayle Toole, Hebron; William Thurmond, Dayton. Ohio River, Ed Gibson, Grand Rivers. Ohio Valley, Cecil Irwin, Clay. Pike, Frank Kuriger, Jr., Mouth Card.

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Tates Creek, Raymon E. Black, Richmond; George Waddle, Berea. Ten Mile, Everett Roundtree, Glencoe. Union, Winn T. Barr, Cynthiana. Warren, Wallace Morris, Bowling Green. Wayne County, Isaac Hucaby, Monticello. West Union, Jimmy Rodgers, Kevil; R. Perkins Atherton, Paducah; Jack C. Naylor, Paducah. Whites Run, Ben Baird, Ghent.

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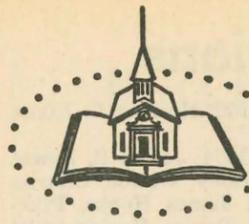
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for November 29, 1970)



LIFE AND WORK SERIES

Christ First In Personal Loyalty

During Paul's imprisonment at Rome, Epaphras, his friend, brought him a report about the Lord's work in Colosse, a city which Paul had not visited. Upon hearing of the tendency of some to depart from the true doctrines, Paul wrote this great epistle with a view to correcting same. To counteract the teachings which were subversive to the Christian faith and which were intended to take away the honor and glory due to Christ alone, Paul exalted Christ above all others, magnifying His greatness and the numerous benefits derived from His atonement.

Colossians 1:9-18

Unable to visit Colosse for the purpose of warning and instructing the Christians and of exposing the heresies of their enemies, Paul wrote to them and informed them that he was praying very definitely and earnestly that they might be filled with a thorough knowledge of God's will for them, that they might walk worthily before the preeminent Christ and that they might be strengthened of the Lord to such an extent that their lives would be pleasing to Him and profitable to others.

"To be filled with the knowledge of his will" is a primary need of every Christian today. When we discover His precious will through prayer and the study of His Word, we sorely need His grace and strength to enable us to make our lives conform to it. Since doctrines and duties are inseparable, our knowledge of God's will should result in proper conduct. If we are to overcome our temptations, to grow in grace and knowledge, to be fruitful in all good works, and to be thankful as we should be to God for what He has done and is doing for us, we must study God's Word, pray and depend upon the Holy Spirit for guidance and power. To do these things is both a Christian privilege and duty.

In this remarkable prayer which Paul penned he could not refrain from thanking, praising and magnifying Christ for His provision of redemption, forgiveness, deliverance and translation into God's kingdom. The price at which He purchased these wonderful blessings was His own precious blood. None of us can ever thank Him enough for these things of which we are the beneficiaries.

Christ must never be placed on a level with even the greatest of earth. He is the Great Unlike. Paul's assertion of Christ's supremacy, as recorded in these verses, fills us with overwhelming sense of the majesty and glory of our Saviour and Lord. One enjoys a new throb of assurance and satisfaction as he reads Paul's recognition of Christ as the visible representation of the invisible God. The essential character of God was revealed in the incarnation of Christ. Truly, He is the correct answer to humanity's cry, "What is God like?" As He went about blessing the children, feeding the hungry, healing the sick, comforting the heartbroken, lifting the fallen, quickening the dead and saving the lost, He was saying by His actions, "God is like this. He that hath seen me hath seen the father."

Christ is also preeminent in the church — "He is the head of the body, the church." Because He is the mighty source of its life, the bond of its fellowship, and the One for Whom it bears

witness, He must be given His rightful place in all its activities. If we keep in vital touch with our life-giving Lord, He will enable us to live effectively and sacrificially.

Christ deserves and desires preeminence in our lives. He wants us to yield all that we are and have to His control, to submit everything to His direction and to seek to glorify Him in all that we do. Let us be sure that the peerless Christ is given His rightful place in our living, giving, witnessing and hoping. Let us place Him above self, family, friends, business, pleasure and so forth, as God wills.

Colossians 2:6-7

Paul rejoiced in the fact that Epaphras had preached the gospel to the Colossians and that they had believed on Christ. He challenged them to acknowledge the lordship of Christ in their daily lives. He urged them to be steadfast in the Christian faith and to be loyal to Christ, keeping Him first always and in all things.

INTERNATIONAL SERIES

Growing Through Struggle

Matthew 5:10-11

Looking to the future and knowing that the world order would be dominated by Satan, Christ could see faithful Christian witnesses imprisoned, tortured and martyred because of their devotion to Him. Christ made it clear that all who follow Him may expect to be hated, sneered at, ridiculed, falsely accused and persecuted. It is still true that every Christian who bears his testimony to God's truth is subjected to suffering for it.

A Christian provokes opposition and persecution because he is different, because his godly life is a constant rebuke to the selfishness and sin of others, and because what he is, says and does is a rebuke to the sinful way of living. How much persecution for righteousness' sake have you endured?

However, you must be sure that your suffering is due to your righteousness

and not the result of your own perversity. Persecution for righteousness' sake can make for spiritual growth by bringing the persecuted closer to the Lord. It is to be noted that the blessing or reward which Christ promises comes to those who are mistreated without a cause in themselves and for the Lord's sake.

Ephesians 6:10-18

That the Holy Spirit commands us to be strong in the Lord implies that we are weak and insufficient. Human strength alone will never be able to overcome the world, the flesh and the devil. Sufficient strength for victory over these foes can come only from God.

Since this world, through which God's people are journeying, is such an unfriendly place, it is imperative that they be equipped with the proper armor for protection from their numer-

ous, cunning and powerful foes. Our heavenly Father has the exact armor which His children need for their protection.

This armor, which is the same for everyone, is ready for every Christian. He does not have to make it, to beg for it or to buy it but simply to take it by a definite purposeful act of faith and to wear it. To refuse to wear it will spell defeat; to use it will mean victory.

1. Part of the armor is defensive.

A girdle was a strong belt holding the ordinary Oriental attire in place. Without it the loose flowing garments became very cumbersome, flapping about the feet. Thus a child of God should be encased in the truth and have his entire life regulated by it.

In Paul's day men fought with sharp swords, long spears and dangerous darts. Therefore, the breastplate of steel was a most important part of a warrior's armor. Far more essential than the breastplate of steel is that of righteousness. There is only one real righteousness, namely, "the righteousness of God which is by faith of Jesus Christ."

If a soldier is to endure the long marches over rough ground, he must be well shod. If the believer in Christ is to journey over the rough roads through the wilderness of this world, his feet must be shod with the gospel of peace which Christ gives.

When the knight donned his armor and started into the battle, he held in front of him a shield that protected his entire body from the fiery darts which were flying thick and fast. If the child of God is to withstand the fiery darts of Satan, he must have as his shield a strong faith in God and in His Word.

The helmet is for the head, which is the seat of intelligence. The assurance of salvation is a wonderful protection for the mind. Both the salvation and the assurance of it come from the Lord.

2. Part of the armor is offensive.

The sword is a great weapon for conquering. The Word of God is to be used offensively in putting the enemy to flight. There is grave danger that the Christian will be so occupied with the defensive armor that he will neglect the use of this valuable offensive weapon, the sword of the Spirit. Instead of merely talking about this sword, let us really wield it frequently and skillfully.

Prayer is vital to right living and Christian service. The hosts of wickedness are delighted when they can keep Christians from the spear of prayer. Being utterly dependent upon God for guidance and strength, each of us needs to pray for himself.

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"missionaries go overseas to start southern baptist churches"

FACT:

It's surprising how many people believe this is our basic function. To be an agency for the development of an international Southern Baptist Convention. Actually, our purpose is quite different. Missionaries are sent overseas to develop a



local Baptist witness. One that reflects the needs of their people. Not the needs of our people.

In foreign missions we share ourselves and our experience in Christ with developing and maturing Baptist bodies. We are there to assist. Not to dictate.

Foreign missions is *not* a ministry of transplanting but one of planting. Presenting the gospel and allowing it to take root in a "foreign" soil.

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Inventory

(Continued from page 3)

must be considered. For the issues to be debated in a full and free atmosphere, we must guard against the dominating voices that would limit debate, whose motives are often self-dealing and whose ways are the ways of a maneuverer. Parliamentary procedures can never be taken lightly, nor limited, nor ignored. It is not only for the articulate and privileged. It is for means whereby a body with one purpose, yet many different concepts, carries on its work. It is vital to this body.

Precious human resources

What a tremendous potential we find in our preachers and ministers. In them we find our most precious human resource—God's special man. When I hear of a failure among us, for whatever the cause, my heart aches—not so much for the man himself, who is too often the cause of his undoing, but for the office we have been called of God to fill.

What I say here includes all who considered that they have heard and followed a Divine Voice into their work. I single out preachers because it is my rightful privilege to discuss them.

Today, their voices are silenced; their prophetic authority challenged. "They have caused the Nazarites to drink wine, and the prophets they have commanded, 'Do not prophesy.'" (Amos 2:12)

Storms blow up in the churches over trivialities and the people draw on secular standards of success rather than from spiritual truth in their judgments.

"They hate the one who reproves in the gate, and they abhor the one who speaks with integrity." (Amos 5:10)

Too often the motive is political, not prayerful. Too often the Annual Book of Reports is the rule and guide, not the Bible. Too often he is the man in the middle, pitifully subjected to raw emotional and mental stress and strain. Too often it breaks him, or drives him to panic—to seek a less competitive life in quieter fields. To refuse the risks and give your ministry up, as if it were not worth the price, is not the way for one who seeks the highest place of service in the kingdom of God.

"Let he who would write a heroic poem, first become one." (Carlyle)

Nor can we bow to the Gods of this world without defiling our virtue. When we trade spiritual values for the material assets of this world, we desert our office. When there is sickness and itself in high places, it always reproduces itself in the people. When we give ourselves to social and political themes with a greater zeal and devotion than to the spiritual impact of our preaching, small wonder our people become cynical, bored and easily divided. They hunger for the bread of heaven and like most driven men they will seek it

wherever they can find it. We are limited by our office in our own choices and in our need for security, and we have seen that the security we have traded on can become the very cause of our insecurity.

"For the days are coming—it is affirmed by the Lord God—that I will send a famine in the land; not a famine of bread or a thirst for water, but for hearing the words of the Lord." (Amos 8:11)

"We can't move," said a seminary classmate bewailing his difficulties. "No one wants you after you are fifty!" What he meant to say was that it is most unlikely we will be called to the place we might like to go. In younger days, he would have been only too happy for the "old men" to get out of his way, to give him a chance to show the convention how fast he could climb their ladder. Let us look at ourselves with a new honesty and openness.

Ecologists tell us that man is a polluter of his world, that he will suffocate in his own garbage if left to his own ways, that man must change his ways before it is too late.

In the anthropology of Jesus, the central theme of his teaching is: Man is a sinner in an evil world. In order to break the chains of sin, there must be a complete new birth, or regeneration, of Christian character and personality.

God has called us to preach the cross, the cross with man on it, showing us that dying is a part of living, that in losing life we find it, in dying we save it.

To substitute a standard of ethical conduct as being acceptable in bringing the good life to man is to by-pass the cross of Jesus Christ. "It is the cross that calls out the real message—that man without God will always crucify his Savior." (Address by B. P. Maddox)

Preach the Word—that is what you have been called to do. It is amazing when I look at my own ministry to see how little time I spend with God's Word in prayerful meditation and yet claim to be an authority on it at least three times a week. You are not a counselor; stop running after God's little babies. Preach His Word. It is the only way to stay alive and fresh. Read and think, and don't confuse reading with thinking. Accept the risks of your calling and no one will be more amazed than your people.

Once when I foolishly tried to persuade Harold Skaggs to return to the secular field he was so successful in before entering the ministry, which then seemed so discouraging to him, he replied, "I did not go into it to quit. God has called me and I'm staying with it—regardless." Many a man has gotten bad advice but mine was the voice of the devil.

Cherished spiritual assets

Too often the broader use of the term "the church" is a shelter where men hide. By the term here I am speaking of "your church." The church where John preaches and works, the church where you work—"my church." This is where the water hits the wheel. This is the place of involvement; where the blade cuts and where it needs to be sharpened.

Explosive voices, sounding like anti-personnel mines going off around us, say that it is dead, that it is little more than a social club, that the church is indifferent to the needs of our day. Well, I am not buying those assertions. I don't believe them any more than I believe that Hell is an icebox. That we need to seek out the facts and humbly face them goes without saying.

In spite of her failures, and they are many, I see the local church as the greatest force for Christ on earth and I could hope that my faith in its mission, questioned by some of our leaders and some of my friends, could find strength within this fellowship.

I believe in her mission. I aspire with a great host of others to see new strength flowing through her life. I have little sympathy for the people who take their frustrations out on a church—especially when he is a preacher.

Be honest enough to examine your values. See what you come up with. Look at all sides and don't fall into the trap of thinking you are a specialist. Look for the potential places of service all around you and remember: when you tear something down, you must build something better in its place.

Our hope

Our hope is not in an ever-expanding denominational and institutional program—statewide, south-wide or world-wide. Our hope is in an awakened spirit within our churches. To work out what we understand—in the New Testament—to be the work of God for His churches; this is our hope. It is high time some of you made up your mind about your church. I suggest you either shave or put down the razor.

And, what is wrong with these two old words: "lost" and "saved"? Even in 1970 they are mighty effective weapons when in the believing heart of a committed group. Of course they are biblical—is that bad?

J. B. Phillips, in the translator's preface, *Letters To The Young Churches*, says, "The great difference between present-day Christianity and that of which we read in these *Letters* is that to us it is primarily a performance, to them it was a real experience. We are apt to reduce the Christian religion to a code, or at best a rule of heart and life. To these men, it is quite plainly the invasion of their lives by a new quality of life altogether. They did not hesitate to describe this as Christ living in them.

"Were moral reformation will hardly explain the transformation and the exuberant vitality of these men's lives—even if we could prove a motive for such reformation, and certainly the world around offered little encouragement to the early Christians! We are practically driven to accept their own explanation, which is: that their little human lives had, through Christ, been linked up with the very life of God.

Regardless of how you interpret the word "church", whether you use the broad and general term or narrow it to the "local congregation" as I am doing here, these words of the great Englishman apply to all of us:

- We have been invaded with a new quality of life;
- Our human lives have, through Christ, been linked up with the very life of God;
- We have, through Christ, become literally the sons of God.

And, today, it is our time to pioneer a new humanity, to serve our King. And, if we will but "believe what they believed, we can achieve what they achieved," because in Christ "all things are possible to them that believe.

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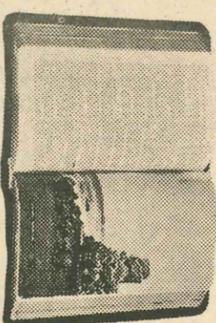
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