



Western Recorder

FEBRUARY 16, 1974

THIS WEEK

Grady C. Cothen named president-elect of Sunday School Board. Page 11

A Bus Ministry philosophy examined. Editorial page 4. Story page 9

Billy Graham to address Southern Baptist Convention in Dallas this June. Page 16

Steps to ease lay-pastor tensions. Page 3



GRADY C. COTHEN

The new address of missionary Miss Rose Marlowe is 314 Franck Avenue, Louisville, Kentucky 40206. She is now living with her sister, Mrs. Dorothy Ashley. She is getting along well, according to Mrs. Ashley, but is confined much of the time to her bed.

Trinity Baptist Church, Lexington, has been recognized for high music achievement this year. The church received both the merit and advanced citations of achievement from E. F. Quinn, KBC music department director. Enrique Romero is minister of music at Trinity.

Alvin Gates was ordained to the gospel ministry by the Watson Lane Baptist Church, Henderson, on December 30. He has been called to pastor the Cherry Hill Baptist Church of the Green Valley Baptist Association. Gates is a 1973 graduate of Clear Creek Baptist School, Pineville.

On January 20 Bellevue Baptist Church, Owensboro, ordained Steven L. Ware to the gospel ministry. He is associate pastor at Bellevue and is a graduate of Southern Seminary in Louisville. Ware is married to the former Becky Crafton of Henderson.

A local chapter of "The Mended Hearts, Inc.," is being formed in the Louisville metropolitan area for those who have had open-heart surgery, their families and friends, as well as others who are interested. There are 48 chapters located in the United States with approximately 4,000 members. The closest ones to Louisville are in Nashville, Tennessee, and Dayton, Ohio.

Monthly meetings will be held. Those interested should contact Mr. Karl Adkins, 431 East Southside Court, Louis-

ville, Kentucky 40214, or Mrs. Ruby H. Weeks, 9911 Old 3rd Street Road, Valley Station, Kentucky 40272.

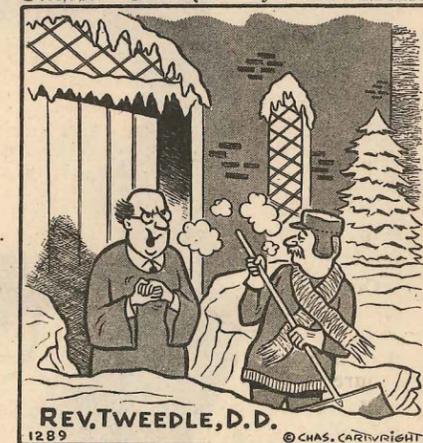
Foster E. Howard, interim pastor at Second Baptist Church, Russellville, marked his 50th anniversary as an ordained minister on January 6.

In 1924 while a ministerial student at Bethel College, Russellville, Howard was called to the pastorate of the Post Oak Baptist Church, now the Woodlawn Baptist Church, in Russellville.

Since entering the ministry then at the age of 16 Howard has served Mt. Eden Baptist, Auburn Baptist, Highland Park Second Baptist, Louisville, Stanford Baptist, and First Baptist of Bardwell.

Howard was pastor of Dripping Spring Baptist Church when he retired two years ago. Since then he has served as an interim pastor every Sunday with the exception of two. His interim pastorates have included Second Baptist, Russellville; Liberty Baptist, Auburn; Antioch Baptist, and Middleton Baptist.

Church Chuckles by CARTWRIGHT



REV. TWEEDLE, D.D. © CHAS. CARTWRIGHT 1289
"If no one shows up, boy, can I lambast 'em good next Sunday!"

DEVOTIONAL



Bob Vickers
Pastor, David's Fork
Church, Lexington

Telling It All To God

In a recent prayer meeting it became apparent to us that only a very small part of what we really felt was being offered to God. Our prayer requests as far as being matters of genuine concern were certainly authentic, and we had the needs of several people on our hearts, however, we found ourselves leaving out some of the most vital elements of prayer.

In an attempt to put ourselves more on the line in our corporate prayer than we had been doing previously, we used the acrostic ACTS to help facilitate our getting it all out before God. It is a good guideline to use, and it helped us keep our prayer lives from becoming one-sided. Let me suggest it to you.

Adoration — It seems that it is essential that we periodically must stand in awe of God! Until we recognize that total "wholly-otherness" of God, our praise will ring hollow. "Who is the King of Glory? The Lord is strong and mighty... Lift up your heads, ... that the King of Glory may come in!" (Psalms 24:8-10 RSV)

Confession — After praising God for his mighty works we start seeing ourselves as we really are. We need to tell God that, not because He does not already know; rather, because we need to say it. With the Psalmist we need to say, "For thy name's sake, O Lord, pardon my guilt, for it is great" (Psalms 25:11), and with Isaiah, "I am a man of unclean lips." (Isaiah 6:5)

Thanksgiving—Following confession, there is great cause for thanksgiving — that sin has been removed! After our prayer meeting, everyone of us expressed the lifting of the burden of sin and frustration. We realized, perhaps, for the first time how much true forgiveness of our sin opened the door to Christ. What a cause for thanksgiving! "Give thanks...." (I Thessalonians 5:18)

Supplication — After the other three steps, we then lifted the brethren to God in Prayer.

We went away rejoicing!

SPECIAL SERIES —

Steps To Ease Lay-Pastor Tensions

By Albert McClellan, Program Planning Director and Associate Executive Secretary of SBC Executive Committee

(Editor's Note: This is the last of five articles by Albert McClellan on tensions in Baptist life and what might be done to resolve these tensions. Reprinted from Christian Index.)

Our last two articles have dealt with tensions between laymen and ministers in Southern Baptist life.

There are numerous possible remedies for lay-minister tensions and the consequent minister drop-out problem. Some of these are primary causes, some secondary causes. All are highly significant.

1. Eliminate the sour smell of poverty in the parsonage.

The plain truth is that in many ministerial households there is not enough money to make ends meet.

Vacations are forgotten or spent with relatives. Boats and campers are far away dreams.

We sometimes have the fatal pride of pointing to a few pastors better than well off and assuming that all pastors are as well paid. This is an almost universal myth. The average is painfully lower than the better paid.

2. Create among ministers greater trust of each other.

Lack of trust may also be a myth, though some leaders are inclined to believe that presence of trust is a myth.

Ironically, church work sometimes destroys trust. For example, two neighboring pastors compete fiercely for the same members.

Another example, the bus ministry has actually destroyed the fellowship of some pastors' conferences, because the extreme indiscretion of a few pastors have failed to take into account other pastors' and churches' rights and privileges.

This is by no means a universal problem, but it is prevalent enough to cause us to raise a caution.

3. Plan realistically for the 70 percent of our churches which have fewer than 300 members.

This means for most churches a painfully small base upon which to support a full-time minister, yet in their eagerness to be as big as their sister churches they desperately try, with the result of inadequate and unsatisfactory ministries.

Southern Baptists desperately need to rethink their small church ministry problem.

4. Provide more adequate criteria for judging success of the ministry.

Television has led us to raise up impossible standards for judging effectiveness of local communicators.

We judge the Sunday morning performance of our preacher by the performance of a Billy Graham or a Kenneth Chafin, forgetting that these men are instruments of a team of persons putting together a "just right" TV personality, rather than one man speaking on his own.

We need to come to an understanding of this and train ourselves for what we can best do and the people most accept.

5. Produce ways to help the minister improve his personal skill efficiency.

The day is past when ministers can have less than professional training and get by with it.

Take for example voice training. Most of us have had long hours of study in Biblical materials, but almost no training in vocal techniques.

Speaking was something we learned naturally, we thought. The truth is, as a rule, our voices are atrocious.

The shift of the image of the ministry from the pastor-shepherd concept to the preacher-administrator concept is manifestly part of this problem.

6. Let the denomination develop a set of priorities for the local church.

Our denominational program hegemony has set too many priorities for the local church. Every program leader wants his program to be main in every church every year.

Important and less important programs have equal priority. Sometimes the less important program has better leadership and more promotional money to spend.

Ministers and churches are the victims of uneven and unfair pressures. When some effort is made to balance situations locally, tensions develop and people are estranged.

7. Provide adequate vocational training and continuing education.

One outstanding counselor of ministers who works as a clinical pastoral consultant insists that few of the pastors with problems are neurotic, and almost none are psychotic, but all of them are defect in "copeability" with church problems.

At the bottom of this is the lack of technical training in the know-how of their jobs. Too many of them either do not know or will not take advantage of available continuing education opportunities.



THIS SCENE will be repeated many times February 18-20 as persons attending the Executive Committee meeting in Nashville seek out Albert McClellan, left, for advice and counsel.

In many cases, continuing education offered does not prepare ministers to face practical problems.

8. Establish an adequate minister support system.

This includes not only such earthly things as salaries, supplements, hospitalization and other kinds of insurance, but also such things as help in finding new location and a sustained and practical relationship to denominational leaders.

Some states have taken significant steps to provide all of these things.

9. Make available skillful and confidential counseling for ministers.

There are more of these centers available than is generally recognized. They exist in many of our Baptist hospitals, our seminaries, and, in some cases, on an independent and private basis in our larger cities.

One important type of counseling is not available for most Southern Baptists. It is vocational career guidance which is designed to help men either reorient their careers or to seek other types of careers.

10. Establish a pastor-protege system.

The plain fact of the history of the ministry is that for every successful Timothy somewhere in the background there is a successful Paul.

A great number of dropouts from the ministry have never had this kind of relationship with a fellow minister.

Many pastors feel that they are too hard pressed to take on the emotional strain of younger proteges.

The truth is that these arrangements are made for the renewal of the older man as well as for the formulation of the younger man.

Perhaps as a means of fortifying the minister for lay tensions, the denomination should sponsor pastor-protege relationships.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Bus Ministry - Boon Or Bane

One of the most effective evangelistic tools developed in the past decade has been the church bus. The development of this outreach ministry has made it possible for persons to attend church activities who otherwise would remain cloistered inside their homes. Families have been enlisted in the Lord's service because bus pastors worked with children and, through the children, gained a hearing with the parents.

In some cases the bus riders have developed a fellowship with one another that would rival that of the New Testament church. The riders have come to know and care about one another. They visit one another, look after one another, pray for one another.

The bus ministry has opened the door for families to receive help with food, clothing, medical care and often of life's essentials.

One cannot help but rejoice at the potential of a bus outreach program in a community. But like everything with potential for good, there is potential for bad.

Too often we hear stories about bus ministries that cause us agonizing concern. One such story is about a bus pastor who told the children riding the bus that if they made more decisions during the church service than the children from any other bus, they would all get a prize after the service.

Another experience we know of was a parent telling a bus captain that his children would be riding another church's bus the next day because that church was giving a bicycle to some lucky bus rider. The parent assured the bus captain that the next week the children would be back on their regular bus attending the Sunday School classes where they were regular participants.

The "give-aways," practiced by many churches with a bus ministry, have turned so bad that children have been known to ask "What is the prize this week?" before deciding which bus to board that Sun-

Bob Terry
Associate Editor

day morning.

And what about the matter of follow-up with children who made decisions through the bus ministry? On at least two occasions, a church with a well known bus ministry has baptized older children who had never attended that church before. The children had made professions of faith in another church. One had received permission to be baptized in the church where he made the profession of faith in Christ, but because he got on the wrong bus he ended up getting baptized into the membership of a church his parents knew nothing about.

And should you think it impossible to get on the wrong church bus, try standing at some of the targets for bus ministry and see the church buses lined up behind each other with the bus captains trying to hustle as many as possible into their buses before the riders board the buses of other churches.

These are not made up stories about bus ministries. They can all be documented with church names and persons involved. But our purpose is not to indict any church. We simply wish to point out some abuses in a ministry that has great potential for good in the Lord's work.

Each church in a bus ministry, or any church that might consider such a ministry, must ask itself some basic questions about the outreach project. Among these are: What kind of image will be projected to the community? Will the main attraction be gimmicks and give-aways? Is it ethical to try and persuade an active participant in another church to ride a different bus because the prizes are better? And, what kind of care will be given those who respond to the claims of Christ on their lives?

The story of Central Baptist Church in Winchester, page 9, is about one church that developed a bus ministry without the gimmicks and give-aways. There are several other outstanding bus programs among our Kentucky Baptist churches.

May their tribe continue to increase.

A Big Man For A Big Task

No choice of a president for the Southern Baptist Sunday School Board could be more enthusiastically endorsed than Grady C. Cothen. There are few among us who are big enough to fill the shoes

of James Sullivan who is retiring. One of these is Grady Cothen.

He is not only endowed with special abilities but his experiences in the ministry make him an ideal

choice. He was a successful pastor before he entered denominational services. His experiences as executive secretary of California Southern Baptists, as president of Oklahoma Baptist University and as president of New Orleans Baptist Seminary leave little of Southern Baptist life with which he is not fully acquainted.

To have served in so many important places and to be only 53 years old might leave the impression that he really doesn't know what the Lord's place for him is or that he is a denominational climber who is always trying to move up to the top of the ladder.

Not so! Rather he is a mild-mannered and humble servant of the Lord who doesn't seek for a higher place. Rather he is sought for places that require unusual ability.

He has now accepted the most difficult and challenging task in Southern Baptist life. Not only will he head a multi-million dollar business enterprise

but he will have to try to provide literature to fit the needs of all Baptists from the smallest rural congregation to the largest urban congregation. He will feel the pressure from some who think theological liberalism is taking over Southern Baptists and from others who think ultraconservatism is holding us back.

This is the hottest seat in Southern Baptist life in my opinion. He will need skin as tough as an elephant and a heart as meek as a lamb.

He and his helpers will largely determine the direction and the thinking of Southern Baptists. Our views are largely determined by what we read and almost all religious literature most Baptists read comes from the Sunday School Board.

All Southern Baptists were requested to pray for the committee's search for the Lord's man in this influential place. I believe these prayers have been answered.—C.R.D.

For The Sake Of Baptist Youth And Baptist Schools

On the Baptist denominational calendar next Sunday is designated for emphasis upon Baptist seminaries, colleges and schools. Many churches all over the Southern Baptist Convention will find an appropriate way to point out the contribution of Baptist schools in the life and growth of Southern Baptists and to emphasize the importance of these schools in the future of Southern Baptists.

For Kentucky Baptists this day has an added importance. It is the day we appeal for support of the Matching Funds Scholarship plan. This plan offers the best hope for the survival of our schools and for enabling more and more Baptist young people to attend Baptist colleges.

Our Kentucky Baptist schools have it harder right now than any other ministry we sponsor. While our level of financial support to our schools in recent years has remained about the same or increased slightly, the costs of everything necessary to maintain a quality school have skyrocketed.

Without the state aid poured into state colleges and universities and without the income from large endowment funds, our schools have no choice but to raise tuition, room and board charges. The result will be or already is in some instances that we price our schools out of reach so far as many Baptist families are concerned. If and when our colleges become schools for only the elite and wealthy they will have departed from their original purpose and will not deserve the financial support they now receive from the denomination.

Some way must be found to keep the costs of attending our Baptist schools not too much higher than the costs of state supported schools or we can expect declining enrollments and higher and higher tuition charges.

The matching fund plan offers more hope than any other plan we have now. The Kentucky Baptist Convention and the Baptist college will match any gift up to \$200 a year from the home church of the student. This means a student can have as much as \$600 a year and this greatly narrows the gap between the costs of Baptist colleges and state supported colleges and universities.

I hesitate to use the personal experience of our family but it illustrates what I am trying to say. Three of our sons have attended three Kentucky Baptist colleges counting Kentucky Southern which no longer exists as a Baptist school. Two of them have graduated from two of our Baptist colleges and the third one is now a sophomore at Georgetown College.

These Baptist schools have been more than gracious in helping with scholarships and student work. Nevertheless the largest check I have written each month with few exceptions for the last six years has been the one repaying loans for college costs.

Don't send me a crying towel. My wife and I believe that next to our tithes and gifts to the Lord's work through our church, what we spend for the education of our children is our best investment.

We have two solid convictions about our Baptist schools. One is that as long as they bear the Baptist name and receive Baptist funds they should reflect the Biblical truths and high moral standards Kentucky Baptists have stood for. This is not as easily done as said.

The other conviction is that every Baptist young person who is qualified and wants to go to a Baptist college should have the opportunity to do so no matter how limited the family resources might be.

This is why the matching plan is so important to me and why I recommend it strongly to fellow Kentucky Baptists.—C.R.D.

Rallies Planned Across Kentucky

Twenty-two Child Care Rallies have been planned for March, according to an announcement released by the Kentucky Baptist Board of Child Care.

These rallies will bring together professionals from the agency staff and Baptist laymen interested in the state convention's child care program.

"We see these meetings as an excellent opportunity to local Baptists to learn about the child care program. We have prepared slide presentations of some of the work and reports about all phases," said executive director Bill Amos. "We will be glad to answer any questions people might have about the program and explain how they might be more closely involved in it."

A complete schedule of the meetings is listed below.

Southwestern Region — Princeton: First Baptist Church, March 12, 10:00 a.m.; Paducah: West Union Association Office, March 13, 10:00 a.m.; Fulton: First Baptist Church, March 13, 1:30 p.m.

Western Region — Sturgis: First Baptist Church, March 12, 1:30 p.m.; Owensboro: Daviess-McLean Baptist Building, March 14, 10:00 a.m.; Greenville: First Baptist Church, March 14, 1:30 p.m.

Southern Region — Russellville: First Baptist Church, March 15, 10:00 a.m.; Munfordville: Munfordville Baptist Church, March 15, 1:30 p.m.

Central Region—Middletown: Spring Meadows Children's Home, March 4, 11:00 a.m.; Glendale: Glen Dale Children's Home, March 11, 10:00 a.m.

North Central Region — Covington: Erlanger Baptist Church, March 18, 10:00 a.m.; Williamstown: Williamstown Baptist Church, March 18, 1:30 p.m.; Lexington: Porter Memorial Baptist Church, March 19, 10:00 a.m.

South Central Region — Greensburg: Greensburg Baptist Church, March 11, 1:30 p.m.; Harrodsburg: Harrodsburg Baptist Church, March 19, 1:30 p.m.; Berea: Berea Baptist Church, March 20, 10:00 a.m.; Somerset: First Baptist Church, March 20, 1:30 p.m.

Southeastern Region — Williamsburg: First Baptist Church, March 21, 10:00 a.m.; Pineville: First Baptist Church, March 21, 1:30 p.m.

Northeastern Region — Pikeville: First Baptist Church, March 22, 10:00 a.m.; Paintsville: First Baptist Church, March 22, 1:30 p.m.; Ashland: First Baptist Church, March 25, 1:30 p.m.

Writers Confab Set At C'ville College

A writer's conference is scheduled for February 21-22 on the Campbellsville College campus for Christian writers interested in magazine or book publication.

James and Marti Hefley, full-time free lance religion writers from Signal Mountain, Tennessee, will lead the conference.

The Hefleys have authored singularly or jointly over 20 hardcover books, plus an equal number of paperbacks for publishers that include Harper & Row, Holman-Lippincott, Fleming H. Revell, Tyndale House, Word backs.

Topics to be discussed at the conference are "On Becoming A Writer," "Interviewing and Research," "Polishing the Manuscript," and "Selling the Manuscript." The sessions will begin at 9 a.m., February 21, and conclude at 2:30 p.m., February 22.

The conference is open to all interested persons and there is no registration fee or charge. Housing in the Conference Center is available on a first-come, first-served basis to those making advance requests. Rooms are \$6 per night for a single or \$4 for a double.



One's religious life has its "highs" and it has its "lows." We are called on to maintain patient Christian poise through both states of being. Paul said "I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in Him who strengthens me." (Philippians 4:12, 13 RSV)

We usually credit God with sending the "highs." He may also send many of the "lows." The prophet Isaiah seems to observe that greater than flying on wings of eagles is "to walk and not faint." (Isaiah 40:31)

Take what the good Lord sends. Ask Him to help you learn whatever you should gain through the experience, whether high or low.

It seems to me that we often err in trying to squeeze ourselves up onto some new high, frustrating ourselves with the feeling that when we are not on such high, we are not good Christians. I don't even believe it would be good to stay on a high all the time. Just as it isn't good to be low all the time. It is good to be content, to be faithful. "...I have learned, in whatever state I am, to be content." (Philippians 4:11)

I love the lively moments but also the lasting hours; to climb the thrilling mountains, but also to travel gratefully on level ground. Let me thrill at high experiences but equally to enjoy lowly service. We all love dessert, but I'd rather have the meal.

"...Master, it is good for us to be here: and let us make three tabernacles..." (Mark 9:5). This was on the Mount of Transfiguration but Jesus didn't build those tabernacles. He took the disciples right down into the low valley of service where most of life is.

Consider the sheer glory of steady faithfulness that doesn't need high excitement to carry on. This quiet steady strength is also a product of the indwelling Christ by the Holy Spirit. Don't chase after bazaar things. "...be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10)

DON'T FORGET CHRISTIAN EDUCATION DAY OFFERING!

Thousands Make Decisions In Nigerian Crusades

A U.S. layman prayed, "Thank you, God, for showing me that the soul of a black man in the bush is just as valuable as mine."

A 19 year old high school student witnessed to two friends immediately after his own conversion. Both of them accepted Christ.

An 80 year old man, clothed only in a loin cloth, accepted Christ after hearing the testimony of a layman and missionary, although people had said, "Everyone in the village might one day become a Christian except that old man."

Vignettes such as these have highlighted reports by Nigerian Baptists during evangelistic campaigns currently in progress.

In preparation for the 1973-74 crusade, the country was divided into 17 regions and in each a special series was planned. One week was dedicated to the training of church members in personal witnessing. The second week involved a central crusade, such as the one in Ogbomosho, which drew 8 to 12 thousand people for six successive nights and resulted in more than 1,800 decisions for Christ. The third week involved simultaneous campaigns in all

of the churches of the district or region.

Despite a power failure on the first night of the Ogbomosho crusade, over 10,000 people listened to a sermon by Joseph B. Underwood, consultant in evangelism and church development for the Southern Baptist Foreign Mission Board, and a performance by Metropolitan Opera vocalist Irene Jordan, who sang spirituals and hymns and gave her testimony. Several hundred made professions of faith.

During the central evangelistic campaign, the king of the district in and around Ogbomosho invited the U.S. visitors and Nigerian Baptist leaders to visit his palace.

"We so much appreciate your missionaries," he said. "It is our hope that they will never leave Nigeria — not even for a moment."

Even though Ilorin, Nigeria, is a Muslim center, more than 1,000 decisions were recorded during the evangelistic campaign there which attracted more than 4,000 people. Robert L. Smith, pastor of First Baptist Church of Ozark, Alabama, assisted a Nigerian evangelist in the campaign.

One evening, more than 400 Muslims stood on the fringes of the crowd and took notes on the sermon. Results included 470 first-time professions of faith, including 28 by Muslims. Two hundred eighty-three people came for rededication.

An earlier crusade in Ibadan reported over 3,000 decisions to follow Christ.

Final plans are underway for six more regional campaigns in Nigeria during 1974, involving between 25 and the United States and hundreds of Nigerian workers. (BP)

January Cooperative Program Sets Record

Southern Baptist giving in January established a new one month record in the history of the Southern Baptist Convention's Cooperative Program unified budget, totaling \$3,937,030.

That figure represents a \$742,091, or 23.23 percent, increase over the same month in 1973, according to John H. Williams, assistant to the treasurer and director of financial planning of the SBC Executive Committee.

Including \$5,230,801 in designated contributions in January, total receipts for the month were \$9,167,831, a 9.4 percent increase over last January, Williams reported.

For the 1973-74 fiscal year to date, Cooperative Program receipts total \$12,811,335. That's a 14.38 percent, or more than \$1.6 million, increase over receipts at the same point in the 1972-73 fiscal year.

Designated gifts thus far in the fiscal year total \$6,221,870, only 2.18 percent above last year, but total gifts, including Cooperative Program contributions and designations, add up to \$19,033,205 — more than 10 percent ahead of last year.

Texas Baptists, bolstered by some Cooperative Program receipts in excess of their previous year's budget, led the states in January with \$874,047 in contributions to the Cooperative Program, and Mississippi Baptists led with \$858,515 in designated giving.

"Although we received nearly \$4 million in Cooperative Program funds in January, the total was increased by \$596,400 from four states which shared funds received beyond last year's budget," Williams said.

Three state Baptist conventions — Texas (\$1,157,294), Georgia (\$1,087,810) and Virginia (\$1,074,208) — exceeded the \$1 million mark for total gifts in January. (BP)



TWENTY-FIVE YEARS — Edwin F. Perry, pastor of Broadway Baptist Church, Louisville, celebrated his 25th year as pastor of the congregation recently. Members of the church held a reception for the Perry's and presented them with a silver tureen.



ROYAL AMBASSADOR CONGRESSES



"Share the Word Now" at Eight Congresses

FEBRUARY 18
BENTON, FIRST BAPTIST CHURCH
CORBIN, CENTRAL BAPTIST

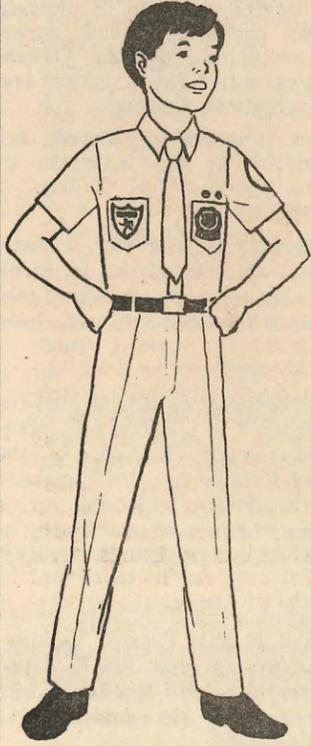
FEBRUARY 19
ASHLAND, FIRST BAPTIST
GREENVILLE, FIRST BAPTIST

FEBRUARY 21
CRITTENDEN, BAPTIST CHURCH
MUNFORDVILLE, BAPTIST CHURCH

FEBRUARY 22
FRANKFORT, THORNHILL BAPTIST
LOUISVILLE, FARMDALE BAPTIST

ALL CONGRESSES except Crittenden and Ashland will meet at 4:45 p.m. CST. They will meet at 4:45 p.m. EST.

Further information is available from the KBC Brotherhood Department.



Staff Changes

Bob Swift has recently accepted the Calvary Baptist Church of Blood River Association. He was ordained January 13 by the Emmanuel Church of Graves County Association. Swift is married and the father of one child. The 27 year old man had been active in the business world prior to his call to the ministry. He is currently a student at Mid-Continent Baptist Bible College in Mayfield.

H. Dale Clark, upon graduation from Mid-Continent, accepted a pastorate in North Aurora, Illinois. He had been pastor of Spring Hill of West Kentucky Association while a student. Clark is married and the father of a baby boy. He is 32 years old.

Larry Tapp, retired army officer and recent graduate of Mid-Continent Baptist Bible College, has accepted the East Howard Baptist Church of Biloxi, Mississippi. He was pastor of the Oak Grove Church of Graves County while a student at Mid-Continent.

Feeling a call to pioneer work, **Winda Walker** resigned his work at the Pilot Oak Baptist Church of Graves County Association and has moved his family to Lansing, Michigan. Walker is a Michigan native and has chosen to return there since he has completed his studies at Mid-Continent. The 37 year old Michigan native is married and the father of two girls.

D. R. Plank, pastor of the Trenton Baptist Church in Bethel Association since 1968, has resigned to become pastor of the First Baptist Church in Greenbrier, Tennessee.



Plank
Indiana and Ohio.

Plank is married to Donetta Ginn of Bedford, Kentucky, and they have two daughters, June and Linda. He will begin his new duties in Greenbrier on February 18.

Wilbur Meek has been appointed as professor of business administration at Campbellsville College. Meek received the BA degree in economics from Princeton University, the MA degree and PhD degree from Columbia University. He has been chairman of the economics department at the University of Omaha and chairman of the social science department at Southeast Missouri State University, Cape Girardeau.

Darrell Cruse has been called as pastor of the Gano Avenue Baptist Church in Georgetown. A native of Sonora in Hardin County, Cruse earned the BA degree from Georgetown College and the BD degree from Southern Seminary. Before being appointed to Brazil by the Foreign Mission Board in 1965 he held pastorates in Fleming, Harrison and Bullitt counties. For the past two years he has been superintendent of missions of Lynn Association.

David Hedrick, Campbellsville, has announced his entrance into the field of music evangelism. He is a graduate of Campbellsville College and also Eastern Kentucky University where he received a minister of music education degree.



He has served as minister of music in three Kentucky Baptist churches but now feels a call to devote full-time to music evangelism.

He is recommended by J. Chester Badgett, pastor of the Campbellsville Baptist Church, and by Campbellsville College president W. R. Davenport. His address is P.O. Box 39, Campbellsville, Kentucky 42718.

William Carter has resigned the pastorate of the Oakhill Baptist Church, Evansville, Indiana, to assume the pastorate of the Stanford Baptist Church, Stanford, Kentucky. Carter is a native of Kentucky and a graduate of Georgetown College and Southern Seminary.

Kelley Street Baptist Church, Harlan, has called **Hubert Jordan** as pastor. He comes from the Pleasant Run Baptist Church near Manchester where he served since 1969. Jordan is married to the former Delina Merida of Artemus.

Chester P. Culver has resigned the pastorate of the Kirksville Baptist Church, Tate's Creek Association, to become pastor of East Hamilton Baptist Church, Hamilton, Ohio.



Carner

William Carner has resigned as minister of music at the Third Baptist Church, Owensboro, to accept a similar position at the Eastern Hill Baptist Church in Montgomery, Alabama. Carner came to Third from Decatur, Alabama, in 1970.

New Mount Carmel has called **Tom Perkins**, director of development for Mid-Continent Baptist Bible College of Mayfield, Kentucky, as interim pastor. Billy Gallimore, upon resigning the Blood River Association church, has moved back to Tennessee. Tom Perkins has been active in Baptist life serving the Blood River Association as moderator. He has served in other capacities as well.

Lindsey Apple, assistant professor of history and acting associate dean at Georgetown College, has been named dean of men. **Wayne Moore**, formerly dean of men, will become director of the student development center, according to Ray Alexander, acting executive vice president and dean. Moore will also teach part-time in recreation and guidance.

Georgetown College and the **University of Kentucky** have agreed to a five year dual degree program in physical science and engineering. The agreement was announced by Ray Alexander, acting executive vice president and dean at Georgetown College.

"The new program has already become effective in the curricula of Georgetown and the UK College of Engineering," he said.

It will permit Georgetown students who are juniors and seniors to enroll in the UK engineering program if other educational requirements have been met.

Don Cawthorne, trust officer for Citizens State Bank in Owensboro, Kentucky, was elected chairman of the Georgetown College board of trustees. Cawthorne's election was held during the January meeting of the board at Cedarmore Baptist Assembly in Bagdad.

Also elected were Ted Sisk, pastor of Immanuel Baptist Church, Lexington, vice chairman; and Joe E. Johnson, representative for Equitable Life Assurance Society, Georgetown, was reelected secretary.



No Prizes On This Church Bus

By Larry High

"There is no such thing as a bus kid or a church kid, they're all children here," according to Ron Stone, pastor of Central Baptist Church in Winchester, as he evaluated the 20 month old bus ministry of the church.

Thousands of Southern Baptist churches have begun bus ministry programs and that of Central Baptist is not statistically phenomenal. Since purchasing their first bus in May, 1972, the fleet has grown to four and each Sunday morning sees 85 to 110 riders board the buses.

Church members were anxious to begin their new ministry and when Stone was called to the church several leaders approached him about the possibility of starting immediately. The new pastor explained to the congregation the necessity of careful study and analysis of the bus ministry before entering the field. With that, the church began a several month study during which they reviewed the bus ministry and how they wanted Central's to operate. When Stone and the congregation were satisfied that sufficient research had been completed and the church was ready for the new ministry the first bus was purchased.

The highlight of Central's bus ministry focuses around the philosophy adopted by the congregation before entering the new program, Stone said. The rationale behind the ministry, he added, is that the church will use no gimmicks to entice a rider upon the bus. "We don't give away candy or super-balls to the children on the buses," Stone emphasized. "If it took that," he said, "then we decided that God had taken us out of the bus ministry."

The congregation began their new ministry as a result of community need. When the church council initially considered the program there were no other churches in Winchester providing such a service. "The church saw a need and wanted to meet it," Stone stated.

Since that time several churches in the area have provided bus ministries. Ridership on Central's buses has dropped approximately 10 percent since the conception of other bus ministries. But, according to Stone, Central Baptist will continue its policy of not coaxing riders with gifts or prizes. "The bus ministry ought to be consistent with the overall program of the church," Stone explained.

Some parents have told Stone that their children would ride buses of another church because of prizes being given away. They assured Stone, however, that the children would resume riding Central's buses after the prizes had been exhausted.

The project has been a "good experience for the church," he said. He added that the ministry has helped in the church's prayer life as they seek guidance for the program.

Each Saturday morning before bus pastors, captains and workers board the buses to begin their weekly contacts there is a time of prayer and requests for prayer. Workers ask one another to pray for a specific person or family they are trying to reach through the bus ministry.

Stone also noted the new found area of service for many church members. Several of the bus pastors and captains who did not want to teach a Sunday School class have discovered the bus ministry as a new platform for blessings. "It has given laymen an opportunity to be a minister," he said.

One of the bus pastors, Harold Burgess, was associated with a bus ministry during his youth. He rode a bus to church then. His brother is a bus pastor in Florida and during a visit with him Burgess saw the enthusiasm he had about his service. Burgess came back to Winchester and began driving a Central bus.

Additional benefits, Stone said, include the "breaking down of image barriers" between the church and community and the opening up of "our

church to a segment of the community that was afraid to come to the big church."

There are now 12 families involved in the church whose children started riding the buses. They now attend the church regularly and drive their own cars, Stone reported.

Workers on the buses, mostly youth, include four who started attending the church as a result of the bus ministry. They attribute their interest in the program to the challenge of meeting people and being able to show concern and love for them.

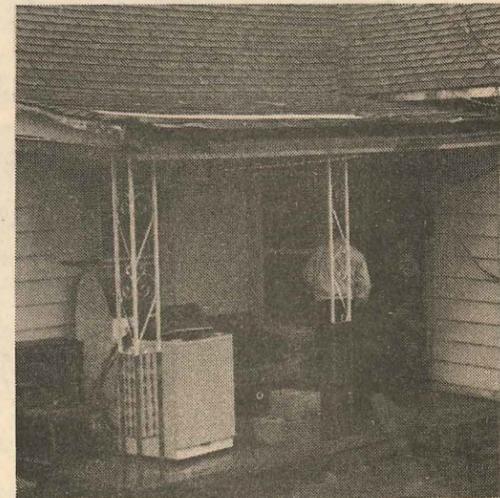
The ministry has been a stable program, Stone said, adding that it does not involve a great amount of staff energy. "It's the laymen's job and they're committed to it," he said.

Every Saturday morning at 10:00 all those involved with the bus ministry meet for prayer and then travel their routes on the buses to contact riders. "There is a tremendous psychological advantage to seeing buses out in the community on Saturday," Stone said. But he also remarked that because of the energy situation cars may have to be substituted for the buses on Saturdays.

Periodically a canvass is conducted of a bus route to locate new prospects. But on most Saturdays just those who have previously ridden on the buses are contacted.

During the church's revival services last year buses were run every night and Stone reported good results from the increased service. Last summer the buses were also in the community on Wednesday nights to bring riders to the church so they could participate in the choir and other activities.

Long range plans for the bus ministry include the possibility of operating them on Sunday nights, Stone said.



DOOR TO DOOR — Bus captains and workers meet each Saturday morning to contact their bus riders personally. A brief invitation to ride the bus the following morning is extended and the workers move on to the next home.

Int'l Students Visit Kentucky

Blood River Association Hosts Friendship House During Christmas Break

Blood River Association hosted Kentucky Baptists' only Friendship House for international students during the Christmas holidays. Fourteen students, representing seven countries, came from as far away as Maryland to spend their Christmas vacation in Murray.

Friendship House is a new concept among Southern Baptists and is sponsored by the Sunday School Board's national student ministries department.

As an expression of love and concern, Friendship House offers a place for international students to spend vacations when most college dorms are closed. The student provides his transportation to the Friendship House of his choice and the host supplies the remainder of his needs.

The Blood River WMU agreed to host the students and called upon association churches for financial support. The students were housed in the Baptist Student Union building at Murray State University. Jonathan Creek Assembly furnished cots and linens to the students.



STUDENTS IN MURRAY — Fourteen international students representing seven countries spent the Christmas holidays at a Friendship House in Murray sponsored by the Blood River association. Shown here as they toured Land Between the Lakes, the students are accompanied by local church members.

Ola Mae Roberts, a member of Cherry Corner church, served as director of the Friendship House. "It was one of the most wonderful experiences you can have," she commented. "You get to know the students on a personal basis and find you're learning from them all the time," she added.

The students, all men, began arriving in Murray on December 21 and

remained until January 2. On at least four occasions they were guests in homes of local church members.

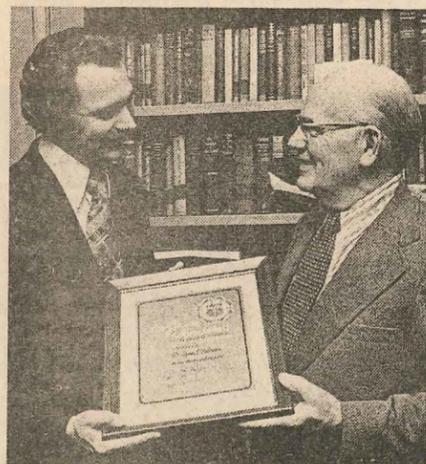
On the first Sunday of their stay, Memorial Baptist Church served as host to the students. The following Sunday they were entertained by members of First Baptist, Murray.

Tours and parties occupied the student's visit in Murray. On Christmas Eve the James Garland family, he is pastor of Hazel Baptist Church, held a party for the visitors. A New Year's Eve celebration was hosted by a group from Poplar Spring Baptist.

Area civic and business establishments joined in making the students feel welcomed. Murray mayor Holmes Ellis provided a lunch for the students followed by a tour of City Hall. Mancil Vinson, special assistant to the president, welcomed the travellers to the Murray State campus.

The students spent one day touring Land Between the Lakes and Fort Donelson National Park. Other visits included Kentucky Dam and power plant, Calvert City industrial complex, Ryan Milk Company, Planters Loose Leaf Floor, Parkers Popcorn Company and a dairy farm.

The hospitality offered the men was evidently puzzling to them. Earl Warford, Blood River association missionary, said they repeatedly asked, "Why are you doing this and who is paying for it?" Warford replied that the people involved were Christians and were doing all they could in the name of Christ. This is their way of expressing love and concern.



RA'S HONOR RETIRING PRESIDENT — Jay Chance, left, director of the SBC Brotherhood Commission's Royal Ambassador division, presents a certificate of appreciation to James Sullivan, who retires this year as president of the Southern Baptist Sunday School Board. The presentation was made recently on behalf of the 215,000 Royal Ambassadors in the boys' mission organization of the Southern Baptist Convention.

Smith To Provide Information, Guidance To Mission Volunteers

William W. Smith, Jr., was employed by the Southern Baptist Foreign Mission Board as an assistant for the personnel department on a part-time basis. His duties began January 15.

Smith will be based in Louisville, where he is a student at Southern Baptist Theological Seminary. His responsibilities include providing initial information and early procedural guidance for mission volunteers and candidates in the Louisville area.

He will work closely with Melvin E. Torstrick, an associate secretary for missionary personnel, who is responsible for 22 eastern and northeastern states. Also, Smith will present special opportunities for missionary service overseas to individuals and groups who may be interested.

From 1966 to 1972 he served as a captain in the United States Air Force in Japan, Korea, Okinawa and Vietnam. He also spent 1972-73 as a student worker at Catherine Spaulding College, Louisville.

Seminary President Named To Head Sunday School

Grady C. Cothen, 53, president of New Orleans Baptist Theological Seminary, was named president-elect of the Southern Baptist Sunday School Board by vote of that agency's trustees in their semiannual meeting in Nashville.

Cothen, from Poplarville, Mississippi, will become president of the publication and education agency in February, 1975, upon the retirement of James L. Sullivan, who became chief executive in 1953.



Cothen

The seminary president is expected to begin his work in Nashville in May, providing about nine months of orientation to the organization and work of the Sunday School Board before he is inaugurated as president.

Cothen has headed the New Orleans institution since September, 1970, coming to the seminary from the presidency of Oklahoma Baptist University, where he had served since 1966. Prior to that time he was executive secretary-treasurer of the Southern Baptist General Convention of California for five years.

A graduate of Mississippi College with the bachelor of arts degree and New Orleans Seminary with the master of theology degree, Cothen holds honorary doctorates from California Baptist College, Riverside, California; Mississippi College; and William Jewell College, Liberty, Missouri.

A nominating committee headed by Gene Wofford of Dallas, Texas, presented Cothen's name to the trustees.

For the third time in succession, Southern Baptists have selected a na-

tive of southern Mississippi, from within the same 30 mile radius to head the Sunday School Board. The late T. L. Holcomb was a native of Purvis, while James L. Sullivan was born in Silver Creek.

The new executive's pastoral experience includes service at White Oak Baptist Church, Chattanooga, Tennessee, 1946-48; Olivet Baptist Church, Oklahoma City, 1948-59; and First Baptist Church, Birmingham, Alabama, 1959-61. He was a Navy chaplain during World War II.

Active in denominational affairs, Cothen was first vice president of the Southern Baptist Convention in 1962. He preached the annual sermon at the SBC when it met in Denver in 1970.

He has been a trustee of New Orleans Seminary, Oklahoma Baptist University and the Southern Baptist Foreign Mission Board. He has been a member of the executive committee of the Baptist World Alliance, the North American Baptist Fellowship Committee, the executive committee of the American Association of Theological Schools and the executive boards of the state Baptist conventions in Oklahoma and Alabama.

Cothen is the son of a Baptist minister, with two preacher brothers. He is married to the former Bettye Major of Chattanooga. They have two grown children, Grady Coulter, Jr., and Carol Lorrain (Mrs. Don C. McChesney). (BP)

BSSB Trustees Criticize Committee Of Fifteen Report

In a letter to the Committee of Fifteen, a group studying the agencies of the Southern Baptist Convention, the trustees of the Sunday School Board stated that they view only five of the committee's 15 expressed "concerns" about the Sunday School Board as valid.

Six of the committee's concerns are seen as being stated "in partial or total error," and the remaining four are viewed as matters of "awareness" rather than concern, a board spokesman said.

The trustees expressed appreciation for the work of the committee, and agreed with "concerns" related to missionary education, revision of church organization task statements, continued coordination of convention programs related to the local church, improvement of the board's retirement program and a change of name for the agency.

Committee "concerns" seen as "not valid" are those related to board use of business terminology, changes in planning processes between the board and state conventions, a charge that the board has ignored SBC "critical issues," suggested changes in board organizational structure, the board's communications regarding its relationship to the Cooperative Program, and suggested changes in budgetary control.

Committee "concerns" which seemed to the trustees to be matters for "awareness" rather than concern were: a reminder concerning the principles behind the founding of the board in 1891, communication of an impression of "pastoral warmth" from the board, expansion of capital assets and care in fixing prices of church literature.

The trustees also agreed that the "goals and objectives in certain areas" which conclude the Sunday School section of the report are "valid and worthy of our deepest thought and consideration."

The full report of the Committee of 15, an SBC Executive Committee subcommittee, will be considered at the Executive Committee's meeting in Nashville, February 18-20. (BP)

Kentuckian Elected Personnel Manager At Sunday School

A former Kentucky pastor, Kenton C. Hofmeister, 37, supervisor of the youth section in the church training department at the Southern Baptist Sunday School Board, has been elected manager of the board's personnel department.



Hofmeister

director of the office of personnel.

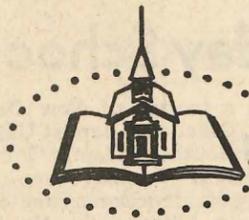
A native of St. Albans, New York, the new manager moved to Florida in 1950. He came to the Sunday School Board three years ago after a five year pastorate at Azalea Baptist Church, St. Petersburg, Florida. He was previously a pastor and youth division director in a Kentucky and a Florida church. (BP)

HMB To Honor Retirees At Special Rally

The Southern Baptist Convention Home Mission Board (HMB) will send nine new missionaries onto the field and honor seven retirees at a special rally in Memphis, March 12.

The commissioning service for the new missionaries and retirement tribute will be inspirational highlights of the spring meeting of the HMB at Highland Baptist Church, March 12-13.

Both the commissioning-retirement service at 7:30 p.m., Tuesday, and the board meeting which begins at 9 a.m., Wednesday, March 13, are open to the public. Missionaries to be commissioned here will serve in Wisconsin, California, Kentucky, Mississippi and West Virginia. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 24, 1974)



LIFE AND WORK SERIES

Laying Down Your Life

Mark 8:27-38

Traveling from one village to another Christ shared His thoughts with His disciples and instructed them as to the nature of His mission and of their mission.

The Interrogation, 8:27-30

In the region of Caesarea Philippi Christ asked them a question involving public opinion: "Whom do men say that I am?" They had heard many expressions of opinion about Him while on their tour of Galilee. The people expressed their opinions more freely in the absence of Christ than they did to Him, or to them in His presence.

The answer to Christ's question revealed that the people had a variety of opinions about Him—that He was John the Baptist come back to life, reminding them of their obligation to God; Elijah reincarnated, calling upon them to live righteously; Jeremiah, advocating a revival; or one of the prophets. Thus all ignored or denied His deity.

Christ then asked His intimate associates the personal and pointed question: "Whom say ye that I am?" This crucial question was vastly more important than the first one, and it was intended as a heart searcher.

With his usual impetuosity, Peter, the spokesman for all the disciples, replied in the words of that memorable and famous confession: "Thou art the Christ." The fact that Peter unhesitatingly acknowledged the deity of Christ brought great delight to the heart of the Master.

The Information, 8:31-33

Immediately following Peter's confession of Christ's deity, and the Master's acknowledgement of it, our Lord began for the first time openly to tell the purpose of His coming into the world by referring to His approaching death. Receiving the news of His approaching suffering, rejection and crucifixion, the disciples were filled with dismay. How strange this seemed to them that He, the Messiah, must suffer, must be rejected, and must be killed!

Our Lord's prophecy was so contrary to all of Peter's expectations and hopes that it seemed inconceivable to him. Peter became so wrought up over the matter that he took the Master to one

side and began to rebuke Him for cherishing such an idea. Peter had permitted Satan to blind him as to the necessity of the cross, so Christ rebuked him most severely for allowing himself to become the mouthpiece of Satan.

The Instruction, 8:34-38

In pointing the way to true discipleship, Christ set forth a threefold requirement:

1. Self-denial. "Whosoever will come after me, let him deny himself." Self-denial means choosing Christ instead of self; saying "no" to self, but "yes" to God.

2. Self-renunciation. "Take up his cross." "Cross" here does not mean various afflictions which commonly are called crosses, and which we cannot avoid even if we would. On the contrary, it means something to be taken up voluntarily and not merely endured because it is laid upon him.

3. Self-abnegation. "And follow me." Self-abnegation means to accept obediently another Person rather than one's self as the leader of one's life and activities.

INTERNATIONAL SERIES

The Resurrection Victory

John 20:19-29

Filled with fear, the disciples assembled in that upper room, where they had been frequently with Christ, and locked the doors. In view of the fact that their Lord, for Whom they had left their homes and vocations, had been condemned and crucified unjustly, it is not surprising that the disciples were fearful. They knew that those who had treated so shamefully their Lord would not hesitate to treat His followers likewise. There they sat shivering with fear, listening for the footsteps of armed men or the raging mob, which had caused the crucifixion of Christ, coming to destroy them.

While the disciples were discussing the strange events, the Lord Jesus suddenly entered the room in a mysterious and supernatural way and stood in

It may sound like a difficult assignment to be told to die to self, and to take up the cross and follow Christ, but it is the most joyous and useful life possible. There is no other way of opening the door to one's highest possibilities, fullest development, greatest happiness, and largest usefulness. The safest, happiest, and most abundant life is found only in the center of God's will. If we are to be exemplary Christians, we must put down self-conceit, self-assertion, and self-indulgence, and we must practice self-denial, self-renunciation, and self-abnegation.

Although this world is of tremendous value, the worth of a soul transcends it by far. Even if one should gain the whole world, which is far beyond the realm of possibility, it would profit him nothing if his soul remained lost. That man's soul is invaluable is obvious to any who will consider the infinite price paid for it, the immensity of its capacities, and the immortality of its being. The souls of all who receive Christ as Saviour will be saved.

their midst. It must have been a glorious experience for them when He appeared in their midst at the time they were so confused and unhappy. In the hush of their silence Christ spoke to them saying, "Peace be unto you." Having calmed their fears, He proceeded to give them unmistakable evidence of His resurrection from the dead and that He had a body which could be seen and felt. Seeing their questioning faces and knowing how startled the disciples were, Christ showed them His nail-scarred hands and His spear-pierced side. They must have leaned forward with wonder as they gazed at the nailprints. They must have shuddered at the sight of the dreadful scar in His side which had been caused by the thrust of the spear. There was no mistake about it. He was the very same Christ Whom they had loved and wor-

shipped. Finally convinced that He was the same Lord with Whom they had been associated previously, and that His resurrection from the dead was a demonstrated fact, their minds were set at rest and they were glad and grateful that He was living again.

When the news reached the apostles that the women had seen Christ alive after His body had disappeared from the sepulcher, it was natural for them to assemble again in the upper room, that place of hallowed memories. While they were assembled there in mourning, Christ came through the closed door and appeared to them as the living One. After He had uttered the words, "Peace be unto thee," He gave them a task to perform: "As my Father hath sent me, even so send I you." Aware of their inadequacy for the assignment, Christ said, "Receive ye the Holy Spirit."

Thomas was not present at that memorable meeting, when Christ appeared to the disciples on that unforgettable Sunday evening after His resurrection, and "showed unto them his hands and his side." Doubtless he would have been present had he known the Lord would be there. Because of his absence Thomas missed the privilege of seeing Christ, the thrill of a great joy, the gift of peace, the commission to a great service, and a fresh anointing of the Holy Spirit.

When the other apostles sought out Thomas and informed him that they had seen Christ, Who had arisen from the dead, he refused to believe their testimony and demanded personal evidence in the form of ocular proof.

On the next Lord's Day Thomas was present with the other apostles. Christ appeared to them and reminded Thomas of his statement that he would not believe without positive proof, so He offered to permit him to inspect His wounds. When he did so, Thomas was convinced and immediately gave utterance to the brief but full and great confession of the Lordship and deity of Christ: "My Lord and my God!" Although he had previously shown the strongest tendency to doubt and unbelief, with one leap Thomas came to the place of the very highest faith. Christ immediately commended Thomas for his outburst of adoring faith.

The blessed assurance of the future resurrection of Christians rests solidly on the fact that Jesus Christ rose from the dead. If Christ had not arisen, He would be dead now, all preaching would have been useless, faith in Christ would be worthless, the apostles would have been false witnesses, living believers would be unsaved, the righteous dead would have perished, and the Christian's life would be a misery (1 Corinthians 15:13-20).

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The Preacher And Money

MOST Baptist preachers do not like to talk about money in spite of what some church members may think. When they talk about it, it is for some worthy Christian cause and not for themselves. Because they don't talk for themselves, there is need of someone to speak words in behalf of the preacher in his financial welfare.

There are certain things about the preacher and his income that the church should be mindful of. First is that preachers as a group are the most underpaid of all occupations considering their training and the performance required. There are a few exceptions where the preacher does get a nice salary.

We need to remember, however, that the preacher is on duty twenty-four hours a day, seven days a week, three hundred and sixty-five days a year.

When a member has need of the preacher, whether it is three o'clock in the afternoon or three in the morning, the preacher responds because he can do nothing less under God, and because he is a servant of the church and would want it that way.

In all of this, many churches fail to respond to his need in a financial way. The preacher is dependent on some good deacons or finance committee members to remember him in their consideration of needs. The preacher promotes the financial budget for all the worthy causes except his own.

We as churches need to remember that in this past year inflation took more than 8% of the salary last year of the preacher and others. So in considering a salary increase, it would have to be at least 8% of the present salary to hold at last year's buying power.

We have seldom in Baptist church life given this kind of salary increase. We usually just come up with some arbitrary figure, say \$500, and consider him lucky to get this. We develop our church program first and then give consideration to the pastor and staff if there is anything left. We believe in missions but seldom do we consider the pastor and staff as part of missions. The pastor is usually the most mission conscious of any individual in the church. We believe in foreign missions, home missions and local missions. The pastor and staff are a vital part of missions, which begins at home and then to the uttermost parts of the earth—don't short the pastor and staff at home for outside missions. Let it begin in your church by giving an adequate salary to them; both can be done and our "outreach" will not suffer.

What about tax shelter benefits for pastors and staff? Annuity provisions for retirement are encouraged by the government under Internal Revenue Code Section 403(b). Why not take advantage of this for the pastor and staff? Remember car allowances, this is of vital concern to the pastor and staff—10 cents per mile is no longer adequate. This will not take care of car expense. You cannot keep a car in good condition and replace it at 10 cents per mile. Most places—such as industry—are allowing 12 and 13 cents per mile. Can we expect our pastor and staff to be cared for less than industry cares for their people?

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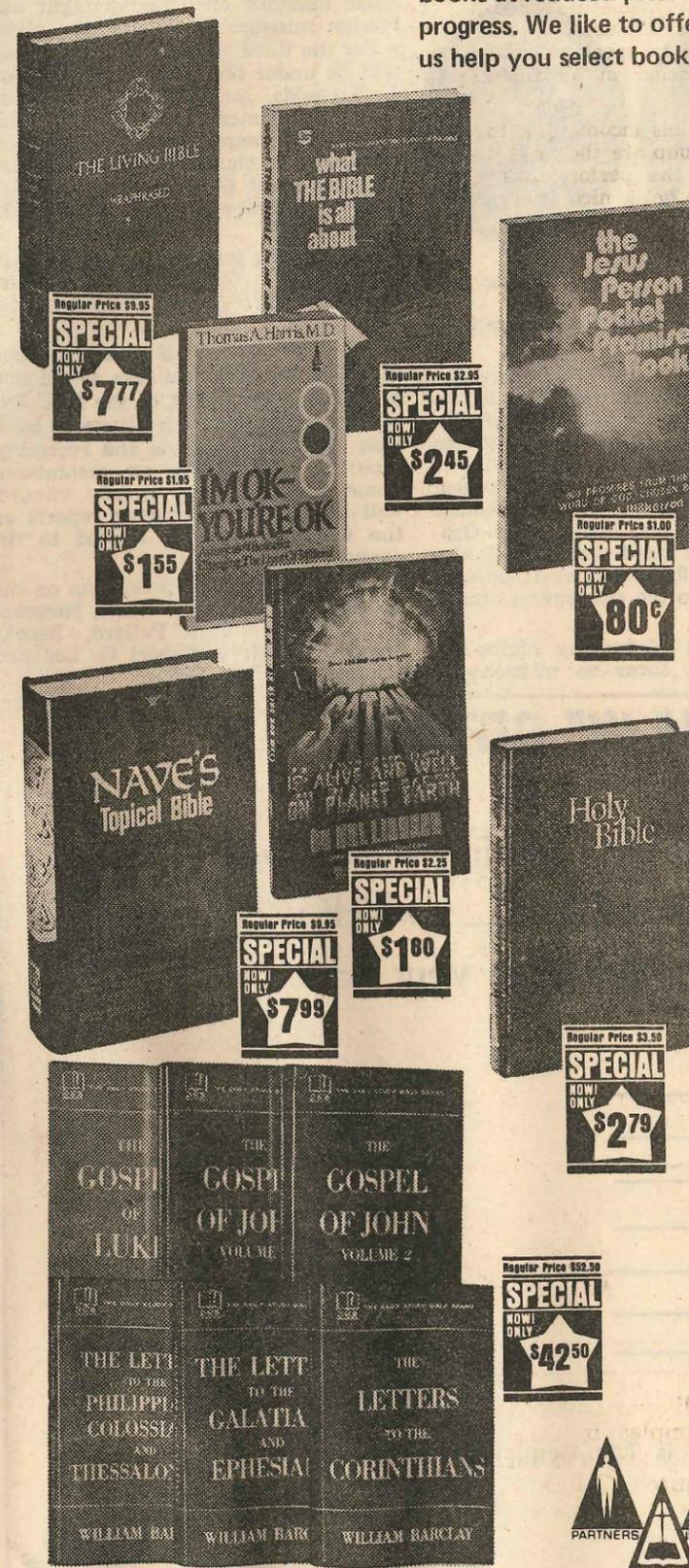
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Billy Graham Highlights SBC Program

The proposed agenda of the 117th session of the Southern Baptist Convention, June 11-13 in Dallas, will feature every living former SBC president and conclude with an address by evangelist Billy Graham.

The agenda, released by committee on order of business chairman, W. O. Vaught, Jr., Little Rock, begins Tuesday morning and concludes Thursday night at Dallas Convention Center.

Four former SBC presidents will interpret the convention theme, "Share His Love Now." They are Carl Bates of Charlotte, W. A. Criswell of Dallas, H. Franklin Paschall of Nashville and Wayne Dehoney of Louisville.

Major addresses, besides that of Graham, include the presidential address by Owen Cooper, a layman from Yazoo City, Mississippi; the convention sermon by R. J. Robinson, pastor of First Baptist Church, Augusta, Georgia, and a presentation on religious liberty by Glenn Archer, retiring director of Americans United for Separation of Church and State, Washington.

Cooper, a retired manufacturing executive, will step down after two years as SBC president. He will preside throughout the three day convention.



Graham



Cooper

He is the first layman to serve as SBC president since 1959.

For the first time, color television projection equipment will be used to increase visibility of platform presentations. Proceedings will be magnified and projected live on large screens to allow every person in the 20,000 seat convention center to view proceedings clearly. On the last night, when Graham speaks, a third screen will also be used in a 10,000 seat oval auditorium, adjacent to the convention center, Vaught said.

Tuesday and Wednesday nights respectively will focus on missions —

home missions on Tuesday night and foreign missions on Wednesday night.

For the third consecutive year, music will be under the direction of William J. Reynolds, secretary of the church music department for the SBC Sunday School Board. Sam Prestidge, secretary of the church music department of the Baptist General Convention of Texas, will serve as assistant music director.

Much of the convention program will be devoted to conducting the business of the nation's largest Protestant denomination.

About six and a half hours has been set aside for such business as election of officers, the report of the SBC Executive Committee, miscellaneous business, committee reports and receiving, reporting and acting on resolutions. Some six hours and twenty minutes will be devoted to hearing reports on the work of agencies related to the convention.

Other former SBC presidents on the program are K. Owen White, Herschel H. Hobbs, Ramsey Pollard, Brooks Hays, J. D. Grey, Robert G. Lee and Louie D. Newton. (BP)

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