



John Wood, pastor of the host First Baptist Church of Paducah, was elected president of the Kentucky Baptist Convention for the coming year. He took office November 14, exactly 134 years after the founding of the Paducah congregation. This issue of Western Recorder contains a complete report on the actions of the KBC's 137th annual session.



KBC Adopts \$7 Million Budget

By Bob Terry
Associate Editor

The Kentucky Baptist Convention adopted a \$7 million goal in response to what president Henry Schafer termed an "emergency recommendation." Previously, the Executive Board announced that it would recommend a \$5.2 million budget. (See *Western Recorder*, October 12, page 11.) But on October 28, the board's finance committee voted to alter the budget proposal. The full board ratified that decision in a pre-convention session and presented the \$7 million goal in the convention's second session.

By-law regulations specify that all Executive Board recommendations must be published in *Western Recorder* at least 30 days prior to the KBC annual session. Any other recommendations must be of emergency nature to be considered.

Other changes specified that 32.1 percent of all receipts would go to Southern Baptist causes through the Cooperative Program. The original proposal specified that the first \$400,000 above the \$5.2 million would go for capital needs within Kentucky. All funds in excess of the \$5.6 million would go for Southern Baptist causes. In addition, 32.1 percent of the \$5.2 million budget would be contributed through the SBC Cooperative Program.

Executive secretary Frank Owen explained that the new recommendation was in keeping with a Southern Baptist Convention adopted goal of \$150,000,000 for 1975-76, the 50th anniversary year of the Cooperative Program.

Owen said the \$5.2 million goal was proposed prior to the Southern Baptist Convention's action. "We were sure that Kentucky would want to do its part in this monumental undertaking. The \$7 million goal represents our proportionate share."

The executive secretary explained that he thought the goal an impossible task the first time he heard it. "But looking

on the present economic situation, I believe we can reach that goal with a strong effort," he added.

The new goal holds the \$5.2 million operation budget for the KBC. The next \$300,000 will be divided between Christian education, mission reserves and program expansion. \$100,000 will be distributed according to the Christian education formula. The other two items will receive \$51,850 each. The remaining portion of the \$300,000 will go toward SBC causes through the Cooperative Program.

The Executive Board also recommended that funds in excess of the \$5.5 million "be disbursed by due process of the Executive Board."

"If we reach our goal we will have almost a million dollars to strengthen our work," Owen said. "We do not think it wise to determine today what we will do with funds that won't be available until September, 1976. Our best thinking is that it would be best to wait and see what the situation is at that time."

Only one question was raised about the new budget before the \$7 million goal was adopted without opposition.

Church Chuckles by CARTWRIGHT



REV. TWEEDLE, D.D.
"You tippy-toe too much about money. Give me five minutes in that pulpit and I'll blast them out of their pews!"

DEVOTIONAL



Mrs. William Ellis
President, Kentucky
Woman's Missionary Union

Commitment Or Convenience

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Psalm 37:5

What do these words, used in contrast, mean in the life of a Christian? Commitment should take first place but too often it is convenience that springs into the front. The definition of commitment that speaks to us is a pledge or promise to do something. This word, along with truth, honesty and integrity, is becoming passe in our vocabulary of today. We shy away from these basic Christian ethics and sweep them under the rug very often. We seem hesitant to become firmly attached to any cause. Being committed to a cause may be costly sometime so we just simply avoid the issue.

Convenience, on the other hand, is anything that adds to one's comfort and personal well-being. This is the avenue of approach to our Christian service on many occasions. The easiest way out seems to be the answer. We are willing to serve but let it be with the least effort, time and responsibility possible to carry out the task.

In Luke 9:23 Jesus gives us our call to commitment. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Our promise to Jesus is a life of self-denial and a daily walk with Him.

Jesus has never promised us a life of ease and convenience. But He did promise that His grace would be sufficient for any task we undertake in His name.

Instead of convenient service, let's offer dedicated service to the mission entrusted to each of us as Christians.

Take my life and let it be,
Consecrated, Lord, to Thee.

CONVENTION SERMON —

Called To Be Prophets

My text is found in Numbers, chapter 11, verse 29. "And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them!"

Notice something of the circumstance which brought about this speech of Moses. He was growing old, and the burden of his office was becoming intolerable. The children of Israel had again been displaying suspicion and ingratitude. They had denounced the manna with which God had been feeding them, and like spoiled children, they whimpered for the food they had enjoyed while in Egyptian bondage.

The patience of Moses, under this fresh provocation, completely broke so that he responded by accusing God Himself of being a hard taskmaster who had laid too much upon him.

But God dealt with His servant Moses like a kind and loving father will deal with his child who runs to him, hurt and bruised, in a flood of tears. Instead of administering an angry rebuke, God gave Moses help and relief. It was in a spirit of patient love that God appointed elders from among the people to help His over-wrought servant and share his heavy burden of responsibility.

And so, in the mercy of God, 70 men were appointed to assist Moses. The scripture says, "... the Lord took of the Spirit that was upon Moses, and gave it unto the seventy elders." Some conclude from this statement that, as a punishment for his rather intemperate prayer, the wisdom of Moses was decreased, while others were enriched at his expense.

But this is not a valid assumption. Wisdom, and all similar gifts, are not diminished by distribution. If we impart information we do not lessen our own store of knowledge. If we give our love freely, our own affection is not decreased. Although we light a thousand candles from our candle, our candle burns no less brightly.

No Christian is the poorer because he shares his knowledge of and love for God with his fellow men. In fact, the scripture tells us, "There is that scattereth, and yet increaseth." The more of your Christianity you give away, the more you will have!

But, when the elders made their appearance at the tabernacle that day, two of them remained in the camp. However, the Spirit of God came upon these two and they gave evidence of it. Verses 27-28 say, "And there ran a young man, and told Moses, and said,

By Jack Jones, Pastor,
Locust Grove Baptist Church,
Blood River Association

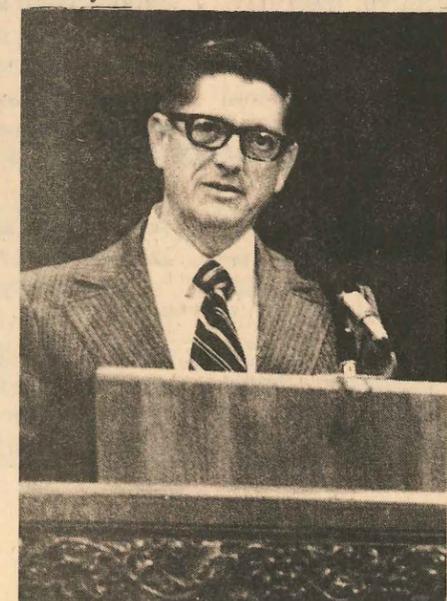
Eldad and Medad do prophesy in the camp. And Joshua the Son of Nun, the servant of Moses, one of his young men, answered and said, My Lord Moses, forbid them!"

Joshua was scandalized and highly indignant at the irregularity of the two young men preaching without being properly set apart. How dare they! They were just common laymen and had no authority to preach! To Joshua it seemed like an infringement on the authority of his great leader Moses and Joshua bitterly resented it.

But Moses calmly answered, "Enviest thou for my sake? would God that ALL the Lord's people were prophets, and that the Lord would put His Spirit upon them."

The first part of this verse deals with an evil which is more or less "unspeakable." Although it is a very common sin and one which does much to hinder the cause of Christ, it is so close to many of us that we prefer not to mention it. But, we cannot be effective in God's service with this sin in our hearts.

"And Moses said unto him, Enviest thou for my sake?" These are the words of a great man. They breathe the spirit of humility which is characteristic of true



greatness. The greatest men are always the most humble. It is the "little" man — the petty personality — conscious of his own insecurity, who needs to build a fence of artificial dignity and boastful self-assertion about himself. The small mind is always the envious mind.

Envy is a very common vice. Few are conscious of it in themselves but almost everyone can see it in others. As James 4:5 says, "It is not in vain that the Scripture saith, The Spirit that dwelleth in us lusteth to envy."

Envy is also an extremely active evil. Anything that is the object of desire may also be the object of envy. Envy, in fact, is nothing but a regret that another should possess that which we ourselves would like to have.

Then, envy is such a deep-rooted evil! One would suppose that religion would be free from envy but it is not. We find it in the lives of some of the most zealous Christians. The disciples of John the Baptist were alarmed and concerned for the honor of their master when they heard that Jesus had more disciples than did John.

There are Baptist churches today whose keen competitive spirit is motivated, not by the desire to see people saved and the saved edified, but by the desire to add members to their roll that they might "outshine" their sister churches. There are too many preachers visiting the members of other Baptist churches in an effort to enlist those members in THEIR church, while the unsaved and the backslidden are neglected.

Truly, envy is a hateful and despicable sin in the sight of God. But, on the other hand, humility and generosity of spirit is a characteristic of nobility and greatness. Moses had done great things which would have made the average man conceited to the point of thinking himself indispensable to God's work.

Moses had been used of God to tear the nation of Israel from the grasp of the most powerful monarch in the world and had led them safely through the perils of the wilderness. More than that, he had ascended Mount Sinai and talked with God face to face. It would not have been surprising if Moses had begun to feel his own importance.

Yet his words, as recorded in our text, reveal a simple self-forgetfulness which is amazing. Moses had lost himself in a higher cause. Wherever God is really felt in the heart and obeyed in the life, the little mean and petty envies gradually disappear. It was so in the case of Moses who asked, Art thou jealous for my sake? Am I the only channel God can use? Would He be honored more if I alone could speak in His name?

[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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The 1974 Kentucky Baptist Convention — One To Remember

Everyone knows it was so but nobody knew quite how to account for it. Nobody really tried to explain it because all were enjoying it.

It was the 137th annual meeting of the Kentucky Baptist Convention last week in Paducah. But it was far more than a meeting and an event. It was a high experience with which past and future conventions will be compared. To use a current saying describing more mundane occasions — Kentucky Baptists put it all together this year.

Such spiritual occasions never yield completely to human analysis though several contributing factors were obvious. One observer in Paducah characterized the 1974 convention as an extension and reflection of the spirit of Convention President Henry Schafer. No one present would refute this.

Henry is the personification of the noblest and highest in Kentucky Baptist life. He neither sought the honor nor avoided the responsibility. He does not have to use words to communicate his love for God and his fellowman. His spirit bears witness to the spirit of his hearers that his heart is Christ-committed. He is the incarnation of the theme he chose for his presidential address, "The Spirit of the Lord is upon us."

Another personality cast a long shadow over the deliberations in Paducah. Executive Secretary Frank Owen enjoys the pinnacle of confidence and credibility and his very presence imparts warmth, reassurance and relaxation to a denominational meeting. He has a story for every occasion and he made good use of one for the only period of restlessness during the convention.

The unprecedented hospitality of the host church and host city would have made most any kind of meeting memorable. Visitors looked in vain for any need and convenience which Pastor John Wood and members of Paducah First Baptist Church had not anticipated and provided. Closed circuit television for overflow meeting halls and the press room were helpful extras. Specially installed

telephones for convention officials and news reporters and shuttle buses between the church and eating places were typical of conveniences.

The grateful messengers were looking for some way to express their gratitude and they found it when host pastor, John Wood, was nominated for president of the convention. The choice of Wood for president was due and it guaranteed a year of able and vigorous leadership.

The new president more than many pastors can afford to be away from his pastorate. His associate, Bob Kersey, is equal to any task. During the convention sessions Bob could be seen most anytime doing most anything. One moment he was in shirt sleeves lifting tables, moving chairs or adjusting microphones. The next moment he was leading the outstanding First Baptist Choir and next he was singing a solo which opened heaven's gates to the grace, joy and peace of God. What a man!

The sweetness and tranquility of the 1974 convention were not a result of dodging issues and sweeping problems under the table. President Schafer dealt with what trouble spots we have in his address and they were faced head on. Disagreements were minimal and emotional reactions were absent.

Without checking the record, the registered visitors and guests (1,625) at the 1974 meeting would appear to be the highest ever unless it would be one of the past conventions where strongly controversial issues dominated. The large and beautiful sanctuary was filled except for the last session and overflow rooms with closed circuit television were needed for several sessions.

Forrest Sawyer, state Brotherhood director, observed a very hopeful and encouraging characteristic of the '74 convention. This was the participation of new and young pastors and laymen destined for leadership in coming years. The strong Kentucky Baptist leaders of a few years ago

are gone. The experienced and mature leaders of today are available when needed but they for the most part are content to be on the reserve team and not on the field trying to take the ball on every play.

As usual good stories abounded from the

podium and in the halls but the prize went to Mrs. Ken Cole of Lexington. Commenting on the current fuel crises, she said her husband should have been chosen vice president of the convention. Then we would have Wood and Cole and everyone knows they have plenty of gas.

Longer Terms For Convention Presidents And Executive Board Members?

In recent years Kentucky Baptists have made helpful changes in the structure and organization of the Kentucky Baptist Convention and the Executive Board of the convention. Business of the convention is handled much more smoothly than in years past. Committees function properly and openly leaving no room for suspecting a hidden agenda.

Many Baptist pastors and laymen are involved in the decision making. This is not the most efficient way but it is the best way. The convention affairs could be handled much more promptly by a small group of able persons but Baptists believe in democracy and not oligarchy. It takes longer and costs more to check every step with committee members but it is worth this cost.

Even the use of mail ballots is unsatisfactory, especially when personnel is involved. A responsible committee member should not be expected to approve someone for a position until he has an opportunity of a personal interview and evaluation.

Though better than earlier, there are still some things to be desired in our policies and procedures. The improvement most needed is for the extended services of those who have experience and proven ability.

A convention president should be allowed two years to serve instead of one. One year is required to learn how to do what is expected of a convention president. By the time he learns he is gone.

The same is true of Executive Board members

who can serve only one term of three years without being off as long as one year. Most work of the convention is done by the Executive Board and its staff members. There is a lot to learn as a committee member which only experience teaches. Usually it is the third year before an Executive Board member knows enough to be truly valuable and off he has to go.

Such fast turnover of committee members tends to put too much responsibility and power into the hands of staff members. This is what we want to avoid.

An effort several years ago to amend the constitution to allow a two year term for the convention president or two one year terms failed. If we hold fast to this one year term for the president, he should have at least a year to learn his duties. This could be achieved by letting the first vice president be the president elect. Both vice presidents are now Executive Board members by virtue of their office but the experience they gain is usually wasted because rarely is either vice president chosen for president.

Let's consider constitutional changes which would let us elect a president one year ahead. Then he would be ready to function upon elevation instead of learning how to function. And should we allow Executive Board members to stay around four (two 2 year terms) or 6 (two 3 year terms) to work with an experienced president, we would be still better off.



INFLATION AND OTHER FACTS

Dear Editor:

As pastor of the St. John Baptist Church, I would like to add some facts to the article about the effect of inflation on our church and two other churches in the state. The article was certainly accurate with regard to our financial situation. However, since this was what the article was about, the other aspects of the church weren't discussed which I feel should be men-

tioned. In the last several months our attendance has stayed at a higher level than for the last couple of years—this includes Sunday morning and Sunday evening worship services. We have started a youth group on Sunday evening including both church training and singing. These young people have served in our morning worship services as choir for the last few weeks. We hadn't had a choir previously. We have had a 14 year old and a 12 year old

make public professions of faith. We've had adults make rededications. We are encouraged and even excited about our prospects. Our financial problems limit us severely. We have to operate within certain definite boundaries and limitations which cannot be crossed. This means a number of very real concerns and needs have had to be set aside and left undone, because other more urgent matters have taken priority. But, we're not "down and out" yet. Frankfort, Ky. Gayle L. Clifton

John Wood Elected President

On the first day of this year's session messengers to the 137th annual meeting of the Kentucky Baptist Convention elected the host church pastor to fill the top convention post during the coming year.

John A. Wood, pastor of First Baptist Church, Paducah, was elected on the first ballot to succeed Henry W. Schafer as convention president.

The following day, messengers elected Curtis Warf, pastor of First Baptist Church, Pikeville, and A. L. Meacham, pastor of DeHaven Memorial Baptist Church in the Sulphur Fork Association, to serve as first and second vice presidents respectively.

Wood, a native of Texas, is a graduate of Baylor University, Waco, Texas, and Southern Seminary. He has been pastor of First church, Paducah, since 1964. His previous pastorates include Graefenburg Baptist, Russellville, and First church, Russellville.

Wood has served on the board of directors of *Western Recorder* as well as a trustee of Georgetown College and is currently Kentucky's representative on the board of directors of the Southern Baptist Radio and Television Commission.

He has also served on the committee on boards of the SBC, a director of the Home Mission Board and as a speaker for the Southern Baptist Pastor's Conference.

Wood was elected a vice president of the KBC in 1969 and president of the Kentucky Pastor's Conference the year before.



CONGRATULATIONS—John Wood, right, receives congratulations from his first vice president Curtis Warf, left, of Pikeville. Standing with the new president is his wife Pat.

The names of four men were presented to the messengers for final selection of the one to succeed Schafer. They were: LaVerne Butler, pastor of Louisville's Ninth and O Baptist Church; George Munro, pastor of First church, Fort Thomas; Allen Black, associational missionary in Muhlenberg County, and Wood, who addressed the pastor's conference the day before the election.

Names placed in nomination for the first vice president post included Louis Walters, pastor of Ralph Avenue Baptist Church, Louisville; Warf and Butler.

Warf was selected to fill the office held by T. A. Prickett, pastor of Seven Hills Baptist Church, Owensboro.

A native of Green County he is a graduate of Georgetown College and Southern Seminary.

Warf has served as pastor of Friendship Baptist Church, Campbellsville; Bethel Baptist, Benton; Utica Baptist, and First Baptist, Sturgis.

He has held the pastorate of First Baptist, Pikeville, since 1969.

Warf has served Kentucky Baptists on the Executive Board, finance committee, nominating committee, committee on committees and as a trustee of Campbellsville College.

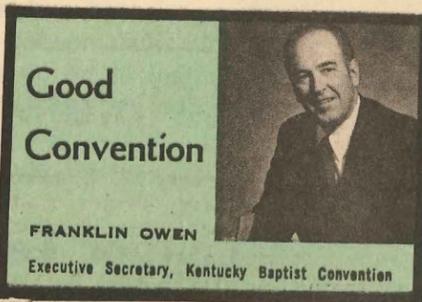
Election of the second vice president followed with the nomination of two men, Paul Godsey, Burlington Baptist Church in Northern Kentucky Association and Meacham to fill the post left vacant most of last year when the second vice president, Glenn Sullivan, accepted the pastorate of a Mississippi church.

Meacham is a graduate of Georgetown College and Southern Seminary. He served as pastor at Dawson Springs Baptist Church before accepting the pastorate at DeHaven Memorial Baptist Church at LaGrange.

He has served as a trustee of Western Kentucky Baptist Hospital, Baptist Foundation, nominating committee, program committee, and on the Executive Board five separate times.

The election of A. W. Walker of Anchorage and Leo T. Crismon, Louisville, as secretary and assistant secretary was made by acclamation of the convention. The two have served for several years in the posts.

Walker is currently serving as missionary of the Sulphur Fork Baptist Association. Crismon is librarian emeritus of Southern Seminary.



"A reporter asked me what were the expected issues to come before the Convention. I said that I am the fellow who hopes there will be no sharp issues, but am dedicated to unity and harmony. The Convention that I call "good" is perhaps not very interesting to the spectator and not very "newsy" to the media.

It was a good Convention —well hosted by the pastor, the church, and the people of Paducah. We met and heard reports from our many departments of mission and work. We appointed our committees and handed them their assignments. We filled the occurring vacancies on our boards and authorized them to carry on for another year within their prescribed limits. We had a great season of fellowship and heard some excellent messages. I call that a good Convention. Better than a headline-worthy fuss and fight.

We are too prone to view heroism as belonging only to the circumstances of controversy and war. National heroes are generally remembered for their prosecution of wars. This became so true in the ancient world that new rulers had to engage early in warfare to become heroes and make their thrones secure. Monuments and ruins of the old world seem always to boast how many the Pharaohs and Emperors had slain.

Gerald Kennedy quotes from a most exceptional monument somewhere in Asia Minor. The ruler it honored was also the author of the inscription. He declared that during his reign the infantry had slept in the barracks, the young men had lived at home, tilled the crops and harvested the plenty that fed the population well. I agree with the author in calling this a good reign. There are peace heroes too. Are they any less significant? ("Blessed are the peacemakers..." Matthew 5:9)

Henry Schafer was a fine president. His spirit of Christian love and considerateness was reflected throughout and was contagious. A great president moderated a great Convention. The infantry slept in the barracks, our strong men are back at work (rather than controversing), sowing the good seed of the Word of God, whose incarnate Son is the Prince of Peace.

Frank Owen

Pastors Hold Annual Session

On Monday, November 11, Kentucky ministers got a day-early preview of the music, messages, and testimonies which were to characterize the 137th annual session of the Kentucky Baptist Convention.

Meeting one day prior to the opening convention gavel, the ministers gathered at First Baptist Church, Paducah, for the annual Kentucky Baptist Pastor's Conference.

There they heard fellow Kentucky pastors address themselves to the theme, "The Shepherd and His Sheep."

William Jagers, pastor of Irene Cole Baptist Church in Prestonsburg, led the examination with a message on the shepherd's call.

The *Western Recorder* board of director's chairman told the pastors theirs was a special call containing the same ingredients as that of Old Testament prophets and New Testament disciples.

"When one steps out to be a shepherd, one ought to have received a special call from God. Without that call," Jagers warned, "he is not a shepherd."

Jagers, who was later elected president of the pastor's conference, told the gathering they need to be sympathetic with one another and to realize human limitations.

A minister's call, he said, is there with the assurance that God has led thus far and will continue to lead when all else seems not worthwhile. "It will do when all else fails," he concluded.

Thurmond Coleman, pastor of First Baptist Church, Jeffersontown, followed

Jagers with a message titled, "The Lord Is My Shepherd."

Coleman told the pastors there may be many things that he can get by without knowing but that he must be able to say he is a true born child of God.

"There is no reason in the world," the black Baptist said, "for you to talk and share Christ to someone else if you haven't had a first hand experience with him."

Coleman cautioned the pastors not to allow their deacons to dictate church policy. "You get your orders from God," he emphatically told the pastors.

LaVerne Butler, pastor of Louisville's Ninth and O Baptist Church, opened the evening session with a message relating the pastor to his sheep.

Butler described the shepherd pastor as a man who knows his sheep, lets his sheep know him, serves, feeds, leads and guards them.

Any pastor, regardless of the size congregation he leads, is in a position of highest honor, according to Butler. "He would have to step down to be president," he added.

The host church pastor, John Wood, told the session they cannot neglect their own sheep while searching for others.

Speaking about the responsibility of the pastor gathering sheep, Wood said the main goal of the pastor ought to be equipping God's people to do the work of the church. "It is not the pastor," he said, "it is the church that is the body of Christ."

Walter K. Price, former pastor of



The Hancocks

Woodland Avenue Baptist Church, Lexington, concluded the evening's messages with an examination of the shepherd's return.

Admittedly careful not to be understood as predicting the events surrounding Christ's return, Price did say the occurrences of today were seen by Old Testament prophets as those that would herald the coming of the Messiah.

Price said the Bible spells out the return of a worthless shepherd but that he will be refused by Israel. He will, however, bring peace to the nation and reconstruct the temple as he brings religious stability to the land, according to Price.

The pastor's conference was not all messages delivered by Kentucky ministers. Music also played a large part in the total program.

Greg Hancock, minister of music and youth at First Baptist Church, Morgantown, along with his wife, Sharon, shared their message in song with the pastors. Church hymns and contemporary songs were blended into the presentation by the young couple.

Sing and Tell, a group of young people from First Baptist Church, Murray, were also present to provide musical inspiration.

Testimonies of the work and spirit taking place at two Kentucky churches rounded out the opening day of the four-day series of meetings of the convention.

Harold Skaggs, pastor of Calhoun Baptist Church, and C. Mike Watts, pastor of Albany Baptist Church, shared with the pastors the work and regenerated spirit taking place among their congregations.

In business session the pastors elected Jagers to serve as president this year. He will be assisted by Willis Hinson, pastor of Paducah's Lone Oak Baptist Church, as he serves as vice president. Jerry Oakley, pastor of Columbia Baptist Church, was elected secretary-treasurer.



OFFICERS ELECTED—The pastors elected to serve the conference this year are, left to right, Willis Hinson, pastor of Paducah's Lone Oak Baptist Church; William Jagers, pastor of Irene Cole Memorial Baptist Church, Prestonsburg; and Jerry Oakley, pastor of Columbia Baptist Church in the Russell Creek Association.

Messengers Call For Day Of Fasting

Messengers to the Kentucky Baptist Convention called on their fellow Baptists to join in a day of fasting for world hunger.

Tim Townsend, associate pastor of Buechel Park Baptist Church in Louisville, presented the original resolution but the convention's resolutions committee omitted the reference to fasting. They called instead for Baptists to miss a minimum of one meal per week and contribute the cost of the missed meal to the World Relief Program of the Foreign Mission Board.

Townsend moved to amend the committee's report by reinserting the call for fasting. After several messengers spoke to the amendment, the convention sustained Townsend's proposal by an 11 vote margin.

Other topics of convention resolutions were beverage alcohol, national leadership, abuses and misuse of television, Kentucky Baptist Foundation and appreciation to the host church, city and officers.

Kentucky Baptists were urged to abstain from the use and sale of alcoholic beverages by the adopted resolution. They were also asked to encourage enforcement of laws regulating the sale and consumption of alcohol and to support the Temperance League of Kentucky.

The resolution on national leadership called for "legislation designed to clean up the corrupt practices in our election

system..." Pastors were urged to "enter into the prophetic role in calling the people to godly repentance... (and its) application of the moral and ethical relationships in all areas of life."

President Gerald Ford also received a pledge of support and prayers "during these days extremely difficult and trying in the life of our nation."

Kentucky Baptists were also urged to "register their concerns with the networks, the Federal Communications Commission, the local stations and sponsors" of programs displaying "violence, profanity and sordid sex."

The Christian life committee of the state's Executive Board and the SBC counterpart were asked to keep Kentucky Baptists aware of the continuing problems in this area.

Messengers also asked the SBC Executive Committee to "take cognizance of" the cooperative relationship that exists between the Kentucky Baptist Foundation and the Southern Baptist Foundation. This concern grew out of a proposal now before the SBC body to allow the SBC Foundation more freedom to raise funds in Kentucky and other states.

The resolution, originally presented by Kentucky Baptist Foundation president J. T. Miller, asked that the "now historic" approach of various state conventions acting as agents of the SBC in matters relating to fund raising be continued.

Joe Carrico, pastor of Post Oak Baptist Church in Russellville, presented a resolution calling for the Executive Board to consider ways to keep Kentucky Baptists aware of pending legislation in the Kentucky General Assembly. This matter was referred to the Executive Board.

Kentucky Pastor Dies

O. B. Mylum, a Kentucky Baptist pastor for more than 28 years, died November 13, at the age of 74.

Mylum, who was serving Bethel Baptist Church, Berea, as pastor, was struck by an automobile while walking to visit a parishioner and a church prospect.

For 23 years Mylum had served the Berea Baptist Church as pastor. He had also served as pastor of the Kerby Knob Baptist Church in the Jackson County Association.

Survivors include his wife, Dixie; a son, Robert Brantley of Memphis, Tennessee; a daughter, Mrs. Elizabeth Swayze of San Antonio, Texas; and two brothers, three sisters and two grandchildren.

Funeral services for Mylum were on Saturday, November 16, at Berea Baptist Church.



OBEDIENT CHILD — Larry Cook, right, assistant pastor and minister of music at Edgewood Baptist Church in Nicholasville, holds the door for his father, W. R. Cook, pastor of Central City's First Baptist Church.

Convention Sets Up Special Child Care Study Committee

For the first time in 15 years, the Kentucky Baptist Convention will take an in-depth look at its Child Care program.

The convention's Executive Board recommended to the convention that a special committee be appointed to study the Child Care program and report its findings to the convention. Messengers altered the proposal to stipulate that the report would come at the next convention, scheduled for Elizabethtown.

Curtis Irwin, chairman of the board's program committee and pastor of the Glasgow Baptist Church, said the proposal was discussed with the Child Care administration and board. "We welcome such a study," he reported Bill Amos as saying. Amos is executive director of the Child Care program.

Outgoing president Henry Schafer of Owensboro appointed a seven member committee to conduct the study. Austin Roberts, Danville, was named chairman. Other members include: Jewell Barrett, Paducah; John Huffman, Mayfield; James Sawyer, Louisville; Joe Stopher, Louisville; Bill Tichenor, Scottsville; and John Dunaway, Corbin.

Later Mrs. William Ellis of Shelbyville and Mrs. J. T. Miller of Whitesville were added to the committee.

This brings to three the number of groups studying the Child Care program. A board committee chaired by Curtis Warf of Pikeville is studying staff relationships and administrative responsibilities. The Child Care board recently employed a North Carolina consulting agency to study methods of doing the work assigned to the program by the convention.

BY EXECUTIVE BOARD —

Overage Funds Distributed, Scholarships Helped

By Bob Terry
Associate Editor

Executive Board members voted a division of the overage funds from the 1973-74 budget at a meeting in Paducah, Monday, November 11.

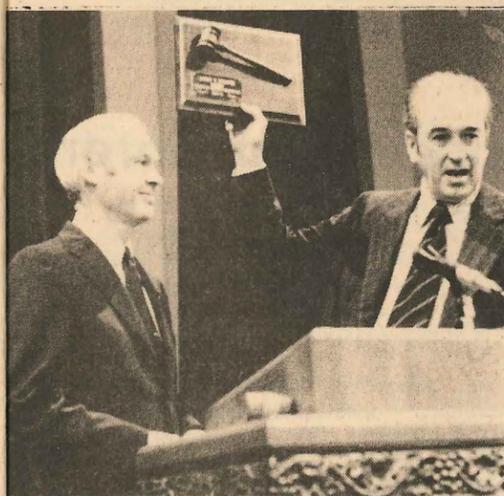
In other action the board voted to strengthen the matching funds scholarship program, allocated about \$60,000 toward payment of a BSU debt and received a report from a special committee set up to seek ways of aiding the Baptist hospitals program.

A total of \$456,139 was distributed among 10 KBC institutions and agencies. Baptist schools and colleges received the greatest portion, \$236,282. Of this amount Cumberland was allocated \$85,733. Georgetown was granted \$65,549 and Campbellsville, \$50,000. Clear Creek received \$20,000 and Oneida \$15,000.

The five agencies receiving funds in the non-school categories were Baptist Building, \$25,000; Board of Child Care, \$8,073; BSU Centers, \$124,284; Cedarmore, \$25,000; and *Western Recorder*, \$37,500. These five received a total of \$219,857.

SBC causes received \$119,757.04 of the overage receipts.

The matching funds scholarship program received a boost when the board voted to place \$238,000 with the Kentucky Baptist Foundation. The earnings from the funds would be used for scholarships.



FOR SERVICE—Henry Schafer, outgoing president of the Kentucky Baptist Convention, received a plaque to commemorate his year of service. Executive secretary Frank Owen, right, said the Bellevue church [Owensboro] pastor was largely responsible for the harmony and peace evidenced at the 137th annual session.

The \$238,000 is the residue of the Kentucky Southern funds after an out of court settlement of a lawsuit. (See story below, "Lawsuit Settled.")

The interest will be added to the \$5,000 pledged by Woman's Missionary Union from the Week of Prayer for State Missions offering to help Kentucky Baptist students attend Kentucky Baptist colleges.

In making the report, Ted Sisk, pastor of Immanuel Baptist Church in Lexington and chairman of the board's finance committee, said, "These funds were originally designed to help students attend a Baptist college, Kentucky Southern. Now that that is no longer a possibility, we believe the same purpose can be met by providing scholarships for the students to attend the Baptist college of their choice."

A related action found the board changing the dates of applications for scholarships. Previously, the rules stated that all applications had to be filed by October and February prior to the beginning of the fall semester.

The new rule states that applications for matching funds scholarships may be submitted between February 1 and July 1 prior to the beginning of the fall semester.

Since 1969, the KBC has placed \$77,010 annually in a special account to cover liability for Kentucky Southern. The

funds accrued about \$60,000 since its existence.

The Executive Board, on recommendation from the finance committee, voted to apply these funds toward the debt on the Morehead State University Baptist Student Center.

About \$200,000 is outstanding on that note, Frank Owen, KBC executive secretary, explained. With the \$60,000 plus the \$124,284 from overage funds, the note will be almost liquidated on the due date.

Jesse Bell, pastor of Dawson Springs Baptist Church, brought a report from a special committee established to seek ways the Executive Board could be helpful to Baptist Hospitals, Inc. The report asked for a permanent committee set up to confer with the KBHI trustees. The report also requested the Executive Board to ask the convention's nominating committee to consult with the KBHI administration about prospective trustees for the agency.

In other action the board merged its committee on interracial relations with the Christian life committee. The motion specified that 11 members of the Christian life committee would be appointed to membership on the Baptist Joint Committee, a special committee of Black and white Baptists.

The camps and assemblies committee reported "an immediate need" of paving roads at Cedarmore Baptist Assembly. Robin Robinette of Upton told the board members that the committee would request \$75,000 for this purpose at the December meeting.

Ky. Southern Lawsuit Settled

The longstanding Kentucky Southern lawsuit is settled.

That announcement was made at the Kentucky Baptist Convention Tuesday, November 12, following action by the Executive Board at a pre-convention meeting in Paducah.

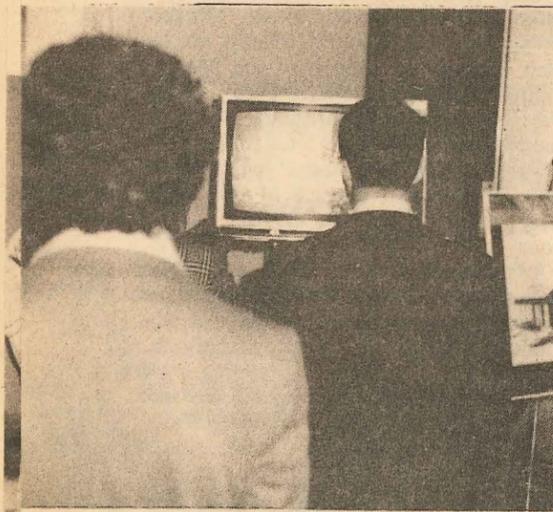
The board's administrative committee reported through its minutes that an out-of-court settlement was made in May. \$125,000 was paid to the Liberty National Bank of Louisville to settle the five year old \$288,000 claim. The suit contended that Kentucky Baptists owed the money as payment of debts incurred by Kentucky Southern College.

Kentucky Baptists won the first court test but the bank appealed the judge's

ruling. Legal counsel pointed to a long and expensive appeal procedure and, on May 30, the administrative committee agreed to a settlement worked out by convention attorney William Mulloy.

According to Executive Board procedures, when the minutes are adopted by the full board, the action became the official Executive Board position.

Since Kentucky Southern was merged with the University of Louisville, the convention annually set aside \$77,010 toward the Kentucky Southern debt. This was done to have funds available should the convention lose the suit. The \$125,000 plus court costs came from this special fund.



BUT NOT IN SPIRIT — Several messengers were absent from the actual sessions of the recent KBC annual meeting. But they kept apprised of convention action through closed circuit television in the display areas. Crowds gathered around the two television sets there were common sights.

Religious Liberty Obscure To Baptists

By Larry High
Western Recorder Intern

"Although religious liberty is readily conceded to be one of the cardinal principles of Baptists, the principle all too often appears obscure to, or at best, taken for granted by many modern-day Baptists," according to the executive director of the Baptist Joint Committee on Public Affairs.

In an address on the final day of the 137th annual session of the Kentucky Baptist Convention, James E. Wood, Jr., told messengers and visitors that, "Baptists today are generally and widely regarded as culturally conservative and defenders of the status quo."

This, he said, is in "contrast to the Baptist of the 17th century in England and the United States. In less than 200 years since the founding of this nation, Baptists have moved from the position of a persecuted and disinherited sect to the largest Protestant denomination in America," Wood explained.

Baptists have now become socially established, he said, and are "far from being regarded as radicals or revolutionaries."

Wood called for Baptists to be "vigilant in reaffirming today with renewed appreciation their witness to religious liberty in public affairs."

A cooperative venture sponsored by nine Baptist groups, the committee serves to keep Baptists informed on

issues affecting them in the nation's capitol.

Wood explained the committee's task as "the agency in public affairs to express the joint Baptist concerns of its member bodies and to carry out its mandate through a program of work and witness in public affairs."

"When authorized and requested to do so," he added, "it is to communicate and defend before state and federal governments the positions of any one of its members."

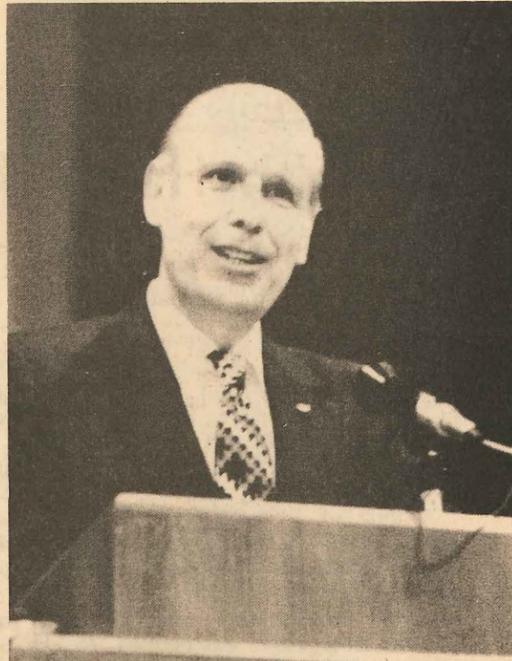
In 1939, the Southern Baptist Convention adopted a resolution making the committee one of the standing committees of the convention.

While religious liberty and the support of the committee by the SBC has meant separation of church and state institutionally, it has not meant that state and church "are in no way related or that they do not act and react on each other," Wood emphasized.

"Religious liberty is," according to the executive director, "the recognition by the state of the voluntary character of faith, the sanctity of the human conscience, and God's right to final sovereignty over man."

Wood then asserted that "without religious liberty, there can be no evangelism and the mission of the church to the world is denied."

"As freedom for the Christian is the freedom to be Christian, to be wholly



Wood

obedient to Christ, so freedom for the church is the freedom to be the church, the freedom to be the body of Christ in the world," Wood said.

He classified religious freedom as the basic freedom without which there can be no freedom of speech, press, assembly or of redress from wrongs inflicted by the state.

Wood urged the gathering not to be "fainthearted." He told them that this is not the time for the Christian or the church to be of that posture.

"The need was never greater for the church's witness in public affairs, and to give that witness at the very citadel of political power in the nation," he concluded.

Wealth Has Affected Baptist Thinking

Cecil Sherman, pastor of First Baptist Church, Asheville, North Carolina, told pastors attending the annual state convention that they might as well admit that some of them are so far in debt they couldn't move to another church paying less salary even if the call of God was present.

"Wealth has affected every part of our thinking," the former staff associate of evangelism for Texas Baptists told the gathering at First Baptist Church, Paducah.

Sherman warned the group not to "go around whimpering about our institutions. Baptists are no longer poor, at least not at the institutional level," he added.

"In fact, some of them are embarrassingly prosperous," the former member of the Southern Baptist Convention Christian Life Commission said.

Sherman cautioned that "alongside the pile of money we ought to remember what Jesus was like."

He continued by urging the pastors to ponder the life style of Jesus and their own style.

Sherman told the crowd that he looked at his church and state convention

budgets to see if all the line items could be found in the New Testament.

The guiding principle in such an examination, he said, should be "does it tell about Jesus and help the poor?"

State conventions are supposed to be as generous as churches and individuals, according to Sherman, and it is the urging and prodding conscience of individuals and churches that make "enor-

mous SBC agencies generous."

He implored pastors to "be saved from your wealth." He said this could be accomplished by a thorough study of priorities and by "being a steward of every bit of it, not just a tenth of it."

He emphasized that they need to be certain that only causes which tell about Jesus are funded by them and their congregations.



Sherman



NEW OFFICERS — Newly elected Religious Education Association officers are, left to right, William Crawford, First Baptist Church, Franklin, vice president; Richard Hale, Buena Vista Baptist Church, Owensboro, president; and Jan Everett, WMU Mission Friends and Girls in Action, Middletown, secretary-treasurer.



OFFICERS ELECTED — The second Ministers Wives Banquet was held at Paducah's Lone Oak Baptist Church this year. After the dinner and program the women elected officers for the coming year. From left to right, Mrs. T. L. McSwain, immediate past president of the group, presents the gavel to newly elected president, Mrs. Ted Sisk of Lexington. Looking on as the presentation is made are Mrs. Eugene Enlow, Louisville, program chairperson, and Mrs. J. William Jones, Florence, secretary-treasurer.

Constitution Interpretation Voted By Messengers

As a result of action taken by messengers to the Kentucky Baptist Convention a person serving on its Executive Board could continue to serve on the board even though he does not live in the association which nominated him.

Glenn Armstrong, chairman of the convention's constitution and by-laws committee, asked the messengers to accept an interpretation of Article VII of the constitution without forcing a revision of the article.

The interpretation presented by Armstrong and approved by the convention, by a 206-200 ballot vote, states that a member of the Executive Board who moves to another association during his term of office may continue to serve on the board until the association which nominated him names a successor.

If the association fails to name someone to fill the spot the elected board member could continue to hold the post until his term expires.

Previous to this interpretation by the convention a board member who moved outside the association which nominated him forfeited the board position.

If the association failed to nominate another person the spot remained vacant.

Debate among the messengers centered around the point that if a board member moved from the association and another was not appointed it had no representation on the body.

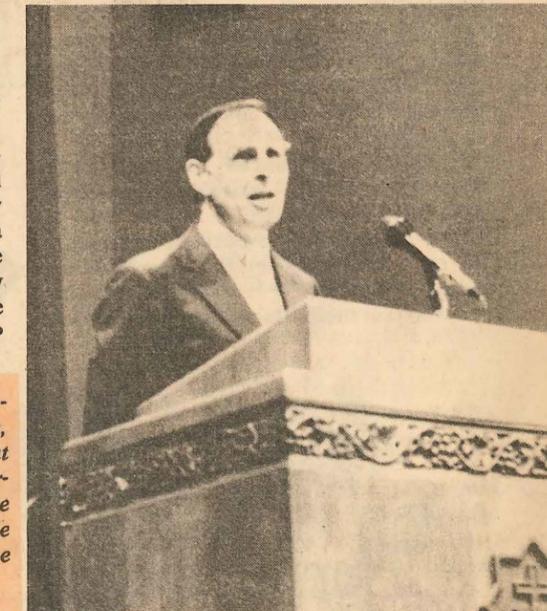
Some messengers argued that this interpretation would be in opposition to what the constitution specified about association representation.

It was then brought to the messengers' attention that theoretically a board mem-

ber is not elected to "represent" any association, church, or person.

The portion of Article VII which necessitated the interpretation reads: "All members of the board shall be elected by the Kentucky Baptist Convention for a term of three years, except those who are selected to fill the vacancies caused by death, resignation, removal from the state or from the District Association." •

SEMINARY VALID—George R. Beasley-Murray, professor at Southern Seminary, told messengers to the convention that theological education carries great importance in the life of a minister. More emphasis is placed on the practical side of ministry here than in his native homeland, Great Britain, he said.



A Time For Reports

A major portion of each Kentucky Baptist Convention is devoted to presentation of reports from the boards, agencies, institutions, and departments of the convention.

Messengers are told the work of the particular group during the past year and the direction aimed at for the coming year.

The first report shared with the convention during the 137th annual session at First Baptist Church, Paducah, was from the credentials committee.

The credentials committee recommended the seating of all duly appointed messengers from properly registered churches.

It also welcomed churches sending messengers for the first time. These included: Shepherdsville Baptist Chapel Ministry, Nelson Association; Cane Gap, East Union; East Hartford, Ohio County; Floyd Switch, Pulaski County; Haymond, Pine Mountain; Immanuel, Crittenden; Jasper Bend, McCreary County; Lilly Grove, Booneville; New Haven, Graves County; Newtown, Bell; Missouri Hollow, Wayne County; Old Salem, Blood River; Arthur Ridge, Laurel River; and Virgie, Pike Association.

The campus ministries committee reported that several vacancies among the campus ministers staff had been filled during the 1973-74 year.

It also reported on the newest Baptist campus centers at the University of Louisville and Northern Kentucky State College.

The annuity department report, presented by its director, Byrd Ison, noted that over one-half of the 2,200 plus churches in the KBC are participating in the program.

There are approximately 350 annuitants presently drawing retirement benefits from the Annuity Board.

The conventionwide education committee reported that during the past year the financial support for convention schools as well as their assets increased. The

state conventions and Southern Baptist Convention increased their contributions to the schools for operation and capital needs by \$6,498,634 for a total of \$26,607,722. In order to balance their budgets and stay in business however, up to 90 percent had to be raised by some institutions from other sources. Donations, gifts, and grants amounted to \$42,931,945 or an increase of \$20,150,132. Senior colleges raised the largest amount for an increase of \$18,957,211. Endowment was increased by \$78,460,276 for an all time high of \$381,373,425.

The Brotherhood department reported that for the third consecutive year Brotherhood enrollment in Kentucky increased. Last year showed an 8.8 percent increase, which was the highest of any of the older SBC states.

The stewardship-promotion department report highlighted the theme for stewardship this year, "Share His Love." The theme is in cooperation with the SBC "Share Christ through His Reconciling Love" promotion.

The report of the Woman's Missionary Union pointed out that the past year concluded the two year enlistment-enlargement emphasis, Giant Step. Through this emphasis of added involvement in missions, local church WMU's

were challenged to increase membership by 26 percent, have at least one organization in each age-level, and increase subscriptions of magazines for the organization 26 percent or aim for 100 percent of the members receiving the needed magazines.

The state mission week of prayer offering goal of \$150,000 was exceeded by \$17,574.27. Because of the amount given over the goal the following was accomplished: (1) Bibles for all foreign students in Kentucky in their native tongue were bought and presented by BSU; (2) Needed additional materials and furnishings for the Baptist Center at Marrowbone were purchased; (3) A portable loud speaking system for Oneida Baptist Institute was provided.

The swimming pool and unit shelters at Cedar Crest, the state Girls in Action and Acteen camp at Cedarmore, were completed before camp opening this year.

The report on foreign missions showed that during 1973 members of the missionary personnel department staff conferred with more than 500 new people about missionary service on college and seminary campuses alone. Personal interviews with missionary candidates totaled a record of 3,133, more than the total number of missionaries on the field.

The total number of missionaries under appointment reached a record and of these 229 were added during the year 1973, the third largest number in board history.

Southern Baptists increased their gifts by 11.28 percent over the previous year. Annual per capita giving to foreign missions by Southern Baptists rose from \$2.94 to \$3.21.

A visual presentation was utilized by Arlis Hinson, manager of Cedarmore Baptist Assembly. The 25th anniversary year of the assembly saw a total attendance of 14,459 persons, 11,549 of whom were overnight guests. This represents an increase of 14 percent over the total attendance for 1972-73.

Major improvements from operating funds made during the year were primarily to the motel units and cottages. These two facilities were upgraded to the quality of more recently constructed facilities. The motels and cottages are now essentially new.

The Sunday School report introduced Fred Halbrooms who joined the department staff this past year as an associate. His responsibilities are in the areas of associational work, adult work and January Bible study.

The department also reported on conferences, promotions and programs of the past year.

The foundation department reported that during this year the Campbellsville College board of trustees voted to place the school's endowment funds with the foundation. The transfer will be completed shortly, according to Grady L. Randolph, executive secretary of the department.

Editor C. R. Daley presented the annual report of the *Western Recorder*. It reflected one of the most important years in the state paper's history.

Daley said major reorganization of the print shop resulted in a more efficient and profitable operation.

The shop's remodeling also resulted in improved methods of serving Kentucky Baptist churches' printing needs.

The church training department reported that this year more new church training programs have been started than in a number of years. This is also true for the number of new units in already existing programs.

This year the department personnel held conferences and worked in 132 individual churches. Seventeen associational projects were also held.

In October, leadership conferences were held in five areas with an enrollment of 490. The emphasis, "Church: The Sunday Night Place," as it relates to each age group, was stressed in the conferences.

The report of Baptist Hospitals, Inc., disclosed that Baptist Hospital East in St. Matthews is nearly ready to open. Plans are to open the early part of 1975. Kentucky Baptist Hospital will be remodeled in order to provide new and different services as well as medicine, surgery, and psychiatry which have traditionally been offered.

Much of the Christian education committee's time this year was spent studying and evaluating the present formula for distribution of Cooperative Program funds to Kentucky Baptist educational institutions.

Kentucky Baptist schools reported that the fall enrollment of schools and colleges is as follows: Clear Creek, 226; Cumberland, 1,650; Campbellsville, 678; Georgetown, 1,117; Oneida, 265.

The report of the direct missions department showed that 12 district missionaries give leadership in 25 associations. Seven of these associations provide full financial support for their missionary.

Thirty-six associational missionaries give leadership to as many associations. Of these, 19 are self-supporting.

Seven county missionaries are serving in county seat churches of seven different counties and are giving direction to mission emphases in these counties. Two of these programs are self-supporting.

Four men are serving as community

missionaries, giving spiritual leadership to a local church and working in several communities surrounding the church field.

The Christian life committee reported that during the past year its purpose was implemented with resource aids to pastors and work groups. Emphasis was placed on family life, Christian citizenship, penal reform and ministerial ethics.

The cooperative ministries: Christian life report detailed the spring, 1974, reorganization of the interracial department.

Through this department liaison is maintained with the General Association. This is accomplished by participating in the annual sessions of the General Association and Pastor's Conference.

The department placed emphases on five areas this past year: family life, human relations, moral issues, Christian citizenship and daily work.

The home mission committee reported that a record breaking Annie Armstrong Easter Offering, with the appointment of over 50 candidates for missionary service will help Southern Baptists to cross the barriers in our homeland. However, even with the encouraging increase in receipts, it is not easy for the agency to keep abreast of rising costs and at the same time expand its witness and ministry. The division of evangelism of the Home Mission Board got a new director during the year, C. B. Hogue, who came to the board after two years as state director of evangelism in Oklahoma.

The report of the Board of Child Care showed that the institutional ministry of Spring Meadows and Glen Dale continues to be the focal point of its energy and program. Last year both children's homes served 208 children during those months. Glen Dale operated at near capacity of 80 almost all year.

The Thanksgiving Offering closed with \$379,899 for the year. While this was slightly under the goal, the program of development and memorial giving ex-

(Continued on page 14)



[Continued from page 13]

ceeded expectations during this year.

Thomas H. Shelton, director of the evangelism department, reported that 1973 showed a leveling off among Kentucky Baptists after experiencing two years of advance in evangelism. Early reports for 1974 reveal the advances of 1971 and 1972 have not yet been regained.

Shelton also announced that youth leadership training in witnessing will be an important emphasis for the coming year. Plans call for the enlistment of young men to aid churches in this program.

The church music department reported a 10 percent growth of people participating in music activities. Total enrollment among KBC churches now stands at 55,025. Music training, projects and work with associations has been prime targets of the department this last year.

The public affairs committee presented several issues for consideration and awareness by the convention.

Among the issues presented were:

Integrity in government

As a group of Christians we call for the highest integrity at all levels of our government. This requires that Christian men and women run for office, work to get people of unquestioned honesty elected, and then scrupulously hold them responsible to their public trust.

Tax Exemption of church owned property

The status of tax exemption for church owned property in Kentucky is still very uncertain. This is because the Kentucky constitutional provision is inconsistent with current practices.

The Kentucky outmoded constitution in Section 170 states that places actually used for religious worship with the grounds attached not exceeding one-half acre in cities and towns and not exceeding two acres in the country are tax exempt. This means technically that all church property in excess of one-half acre in cities and towns and in excess of two acres in the country is subject to taxation. Enforcement of the literal law would be devastating to many larger churches in Kentucky today.

In the meantime the Kentucky Baptist Building is being taxed. Inconsistencies and controversy can be expected on this matter until the wording of the Kentucky Constitution is changed.

Prayer amendment

The famous Supreme Court decisions relating to prayer and Bible reading in the public schools came in 1962, 1963.

Every Congress since has had numerous proposals seeking to amend the U.S. Constitution, most commonly by expressly authorizing some form of voluntary prayers in order to nullify the effects of the courts' decisions.

By 1964 some 146 resolutions had been introduced in the 88th Congress (in the House of Representatives alone) proposing prayer amendments.

"School prayer" has become a "term of convenience." It refers to a variety of considerations: Bible readings in public places, references to a Supreme Being in public oaths and patriotic creeds, the appearance of the motto "In God We Trust" on U.S. coinage, and a variety of other practices long regarded as a part of the American heritage.

There were more than 30 prayer amendments in both houses of the 93rd Congress.

Public aid of non-public schools

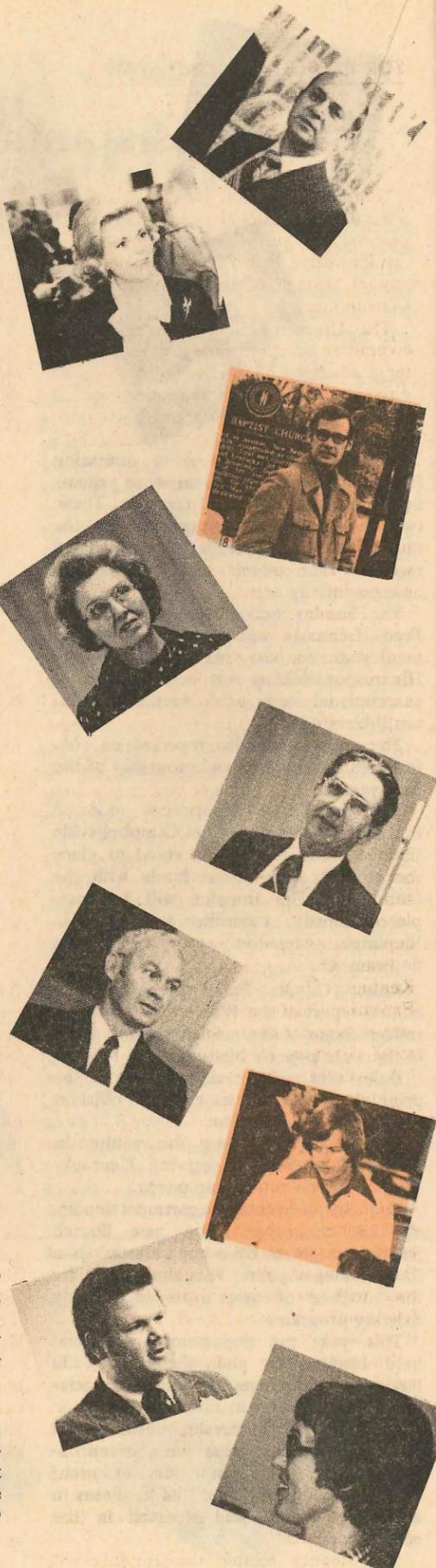
The U.S. Supreme Court on June 25, 1973, handed down a series of decisions against several forms of government aid to parochial schools. Many efforts are being made on state and national levels to circumvent the law and channel tax dollars into private schools.

In spite of the above ruling federal aid to education includes tax aid for parochial schools. "Under the 1965 Elementary and Secondary Education Act (ESEA) federal aid estimated to exceed \$100 million annually goes to parochial schools in a variety of indirect ways which have so far eluded an effective court challenge" (Church and State, Volume 27, No. 5, page 8).

The door was opened in Kentucky in 1972 when the General Assembly passed a bill establishing a program of tuition grants and provided funds for implementation in three private colleges. The Franklin Circuit Court in a decision March 11, 1974, upheld the program in the suit, Americans United v. Pryor. The importance of their decision could be that it become the catalyst for all sorts of efforts to secure state funds for parochial and private schools.

Let us make our views known to candidates for office and to those who sit in the legislatures of our state and nation. Letters, telegrams and phone calls by private citizens continue to be very effective means of influencing legislators. Let us pray for those who make, adjudicate and apply the laws of the land.

Baptists must continue active involvement at every level in upholding the First Amendment which embodies the principle of separation of church and state.



FOR EXECUTIVE BOARD STAFF —

Three Assistants Named, Step Toward Divisions

Kentucky Baptists took a giant step toward a divisional alignment of its professional staff Monday afternoon at the Executive Board meeting prior to the annual session of the Kentucky Baptist Convention.

The Executive Board's administrative committee recommended three assignment changes "to move further in the direction of divisional organization." A. B. Colvin, Chester Durham and James Whaley were each named "assistant to the executive secretary" and charged with coordinating the work of specific departments.

Colvin, director of the KBC direct missions department, will coordinate the work of the missions related departments. These include direct missions, evangelism, Brotherhood, and cooperative ministries: Christian life.

Durham will coordinate the work of the finance related departments. These are annuity, business office, Cedarmore Baptist Assembly, Kentucky Baptist foundation and stewardship and promotion.

Sunday School, church training, church music and student work will be headed by James Whaley.

In related actions, Vernon Cole was named acting director of the church training department and Mrs. Warren Allnatt was appointed children and preschool consultant for the church services departments headed by Whaley.

Frank Owen, executive secretary of the Kentucky Baptist Convention, told the Executive Board members that the divisional organization was becoming the most common in Southern Baptist life. "A two-year study of state convention organization recommends a divisional organization," Owen said. "But that does not mean that we want to go into this with no retreat."

"We are not burning our bridges behind us just yet. If we get into this and find some problems that we do not anticipate, we might want to back out of this structure. We are going down the road with the divisional alignment for a few months, a year at most, and we think it will work."

Under the new plan, the work of the various departments will be coordinated by the appropriate divisional director. James Whaley will devote full-time to his new post. Last year he served as chairman of the church services group and, according to Owen, "This group is farther down the road to divisions than the other areas."

The finance related departments will



Colvin



Durham



Whaley



Cole

begin working as a unit December 1. Mission related departments have worked as a group previously. For the present Colvin will continue his current functions as well as coordinate the departments.

For the past 16 years, Colvin has been director of the direct missions department of the Kentucky Baptist Convention. Two years ago, the board also made him responsible for minister-church relations.

A former president of the Kentucky Baptist Convention, Colvin served as pastor of First Baptist Church, Lebanon, and Southside Baptist Church, Covington, before coming to the Executive Board staff.

The Grant County native is a University of Kentucky graduate and holds the master of theology degree from Southern Seminary. He is married and the father of two children.

Chester Durham has been functioning as assistant to the executive secretary since 1972. Prior to that time he was director of Baptist student work in Kentucky for 30 years. He also served on the Murray State University campus as a Baptist campus minister.

Durham, a graduate of Eastern Kentucky University and Southern Seminary, earned a masters degree in business administration from University of Kentucky. He has taken special study in the area of management leadership and personnel supervision.

The Madison County native is married and the father of one son.

James Whaley came to Kentucky in

1953 to head up the KBC's church training department. Prior to that time he was associate in the church training department of Alabama Baptists.

He is a native of Adel, Georgia, and a graduate of Emory University and New Orleans Seminary.

During the 21 years Whaley has served Kentucky Baptists, he has established himself as a leader in the church's education program. He is a frequent speaker and conference leader at Ridgecrest and Glorieta Baptist Conference Centers. The Georgia native has also served as instructor for special teaching clinics in several states.

Whaley is married and the father of three children.

The acting director of the church training department will be Vernon Cole, now associate in that area.

A native of West Virginia, Cole came to Kentucky from an Ohio pastorate in 1969. Since that time he has authored several articles for church training periodicals and appeared as teacher at Ridgecrest and Glorieta.

Cole is a graduate of Marshall University and Southwestern Seminary. He is married and the father of two children.



HONORED—Executive secretary Frank Owen, right, recognized Garnett B. Morton for his 25 years service to the Kentucky Baptist Convention during the annual meeting's closing session. Morton, who will retire in June of 1975, has been business manager of the Executive Board for the past 13 years.

What You Should Know About the Annuity Board Plans and the New Pension Reform Act.

By
Darold H. Morgan



ANNUITY BOARD PRESIDENT

The new Pension Reform Act is one of the better decisions Congress made this year. It is extremely complex and involved, but we feel some word should be said about it. Many have asked, "Does the Act affect the Annuity Board?" Others have sought information about provisions of the Act, primarily involving tax shelter.

First of all, the Annuity Board plans consistently equal or surpass every requirement of the Act. Like all denominational pension agencies, the Board is not subject to the detailed and expensive reports demanded by the government.

But, the Board is accountable to the Southern Baptist Convention and to each state convention and provides them with completely audited reports each year. Also, each member is given an annual statement showing his accumulations and benefits.

Second, the new Act allows individuals, who have no access to adequate retirement plans as our church and agency employes do, to invest for retirement through Individual Retirement Accounts.

There are four primary differences between Individual Retirement Accounts (IRA) and the Southern Baptist Protection Program (SBPP):

(1) In IRA, a person may tax shelter up to a maximum of \$1,500 a year. (Ministers are not eligible for the HR-10 (Keogh) plans.) In SBPP, a member may tax shelter 20% of his total compensation with no maximum each year.

(2) In IRA, participation is exclusive. In SBPP, there is no restriction for participation in other plans.

(3) In IRA, withdrawal of funds prior to age 59½ calls for a 10% penalty. In SBPP, there is no penalty.

(4) In IRA, a member gets back just what he paid plus earnings. There are no family protection benefits. In SBPP, a member has family protection income benefits from his first year of participation and thereafter.

We have discovered that the more Baptists know about the Southern Baptist Protection Program, the more pleased they are with its excellent coverage. We continue to recommend that the church pay at least 10% of total compensation for each minister and staff member for retirement.

Our plans exceed governmental requirements and benefits. For this we are very pleased. We pledge continued effort to provide maximum protection at minimum cost for all.

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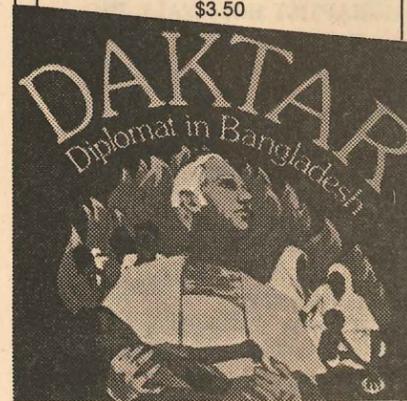
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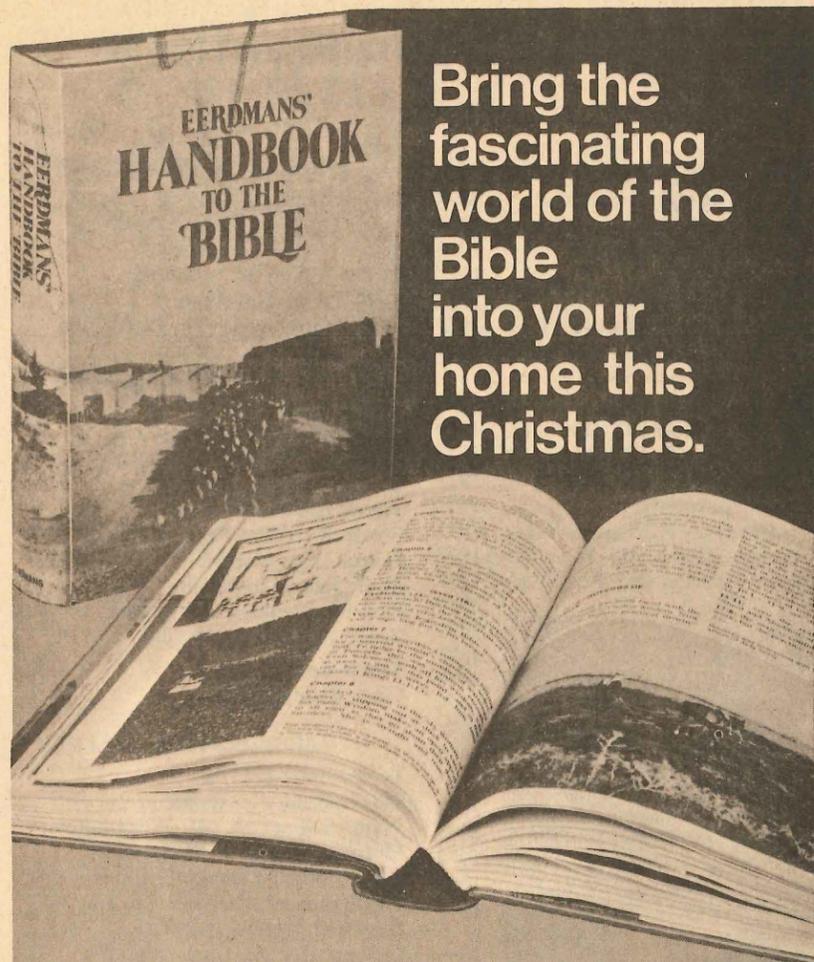
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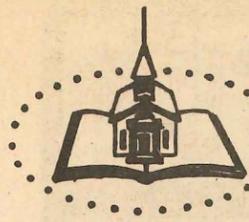
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for December 1, 1974)

The Results Of Giving

LIFE AND WORK SERIES

II Corinthians 9:1-15

In II Corinthians 8 and 9 Paul mentioned giving in reference to a collection for the poor saints at Jerusalem.

Readiness for giving, 9:1-5

As Paul went about raising money to assist these poor saints, he sought to stimulate the Macedonians to liberality by using the Corinthians as an example, and to incite the Corinthians to generosity by the example of the Macedonians. The Macedonian believers had first given themselves to the Lord and that made the matter of giving their finances much easier. Their liberality was an expression of their love for Christ and their devotion to Him.

Paul used the expressed readiness of the Corinthians to give as an incentive to the Macedonians to do likewise. However, it appears that thus far their response was largely in terms of promises. Even though initially they had expressed their readiness to give to the point of sacrifice, Paul realized that the Corinthians might not continue in that spirit. Paul sent Titus and two other brethren to urge them to have their gifts ready when he and his party arrived. He was greatly concerned that his confidence in their avowed generosity, which he had already expressed freely, would be fully justified by their advance provision of a liberal offering.

Rules for giving, 9:6-9

In teaching the Corinthian Christians how they should support the work of the Lord, Paul likened the method of Christian giving to a farmer sowing his seed. If the farmer sows only a few seed, he can only expect to receive a little in return. On the other hand, if he sows many seed, he can rightfully expect to receive much in return. Each individual decides whether he shall sow few or many seed.

1. Christians should give generously.

The more God's children give to Him the more abundantly He will bless them. If any Christian expects to enjoy God's favor and blessing, by all means he must

be faithful in the realm of his stewardship. If we want an abundant harvest of spiritual blessings from our Christian stewardship, we must sow bountifully.

2. Christians should give purposefully. God would have Christians to give deliberately and systematically. Christian giving should never be a hit-or-miss proposition. Giving certainly should be universal among Christians—"every (Christian) man." Not a one is excluded from this privilege. In all probability no two will have an equal amount to give, but none should be deprived of the privilege or lose out on the blessing of giving something.

3. Christians should give cheerfully. Their gifts should be presented with the full and hearty consent of their wills, and never as a matter of duty or in a grudging manner. They should give in such a way that they would never regret their gifts as though they had been wrung from them. "God loveth a cheerful giver."

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Isaiah 40:1-2, 27-31

During their years in exile the Israelites drank the cup of bitterness to its very dregs. One thing which their chastisement taught them was the fact that their captivity was the natural and inevitable result of the transgressions and impenitence of their fathers, in particular, but of themselves also.

The last 27 chapters of this superb prophecy were written to convince the despairing that God had not abandoned and forgotten them, and to encourage them with the assurance of their restoration to their beloved homeland. This section of the prophecy is characterized by a great spirit of anticipation.

Note the encouragement in the terms "my people" and "your God" in verse one. The believer belongs to God, and God belongs to him. Even though these exiles had been chastised severely for their sins, God acknowledged that they

Results of giving, 9:10-15

1. Scriptural giving brings a Christian into a closer fellowship with God. In numerous and unanticipated ways the Lord will reward every faithful steward.

2. Scriptural giving provides the means needed for carrying on the work of the Lord. All who give generously can testify to the blessings derived from it.

3. Scriptural giving glorifies God. When Christians give in the proper spirit and with the right motive God receives glory from their doing so.

While urging upon his readers the great duty of Christian liberality, Paul thought of the insignificant character of all human giving when compared with the boundless grace of God in giving the Son of His love to be our Saviour, and he exclaimed: "Thanks be unto God for his unspeakable gift." "Unspeakable" literally means "Not yet fully expounded." □

were still His people and He was still their God. Over a long period the people had paid for their disobedience. Their songs had died upon their lips, but God had not cast them off. His love for them had been constant and His grace was sufficient for them. Therefore, He wanted them comforted with the assurance of deliverance and restoration.

God instructed Isaiah to inform the chastened people that the period of their distresses and conflicts was being terminated, that their sins had been expiated by the grace of God, that their iniquities had been pardoned, and that their time of deliverance from bondage and exile, for which they had been longing for years, had arrived.

Hemmed in by the ruthless Babylonians and deprived of their cherished liberties, their courage and hope dwindled almost to the vanishing point. As they thought of their circumstances, any hope of deliverance seemed to be only an



idle dream. Broken in faith and courage, these discouraged exiles did not have any desire to continue struggling.

In his message to them, Isaiah dwelt upon the incomparable greatness, majesty, and power of God, the creator, preserver, and controller of the whole universe. He tried to get them to put their implicit trust in the omniscient and omnipotent God, Who created, owned, and governed the universe. Isaiah reminded the Israelites that God was above the circle of the earth and the vault of the sky, seeing to it that the heavenly bodies and human beings perform their separate functions according to His will.

Galatians 4:1-6

Even though a child is apparently an heir, as long as he is a minor he is not any better off than a slave so far as his inheritance of the estate is concerned. Until he reaches a certain age, he is like a slave in that he is under the authority and control of his superior.

Verses four to six announce the birth of Jesus Christ or the incarnation of deity. God made ample preparation for and appropriately timed this great event. The Saviour arrived exactly at the time appointed by the Father, foretold by the prophets, and when conditions had ripened sufficiently for this glorious consummation. The way for the incarnation of Christ was prepared by the Jewish religion, by Grecian culture, and by Roman conquest.

The time which God chose for Christ to be born was very much like our own era. Then, as now, people were disillusioned and desperate. Then, as now, people were discarding the accredited religion as something that was outworn and of no further use, and they were readily accepting anything that was offered to them as a possible substitute.

As to the process of the incarnation, "God sent forth his Son, made of a woman, made under the law." The phrase, "made of a woman," points significantly to His supernatural conception. It excludes human fatherhood. Christ Jesus was begotten by the Holy Spirit and conceived by the virgin Mary.

What was the real purpose and final goal of the incarnation of Christ? Christ came "to redeem them that were under the law." He accomplished this by fulfilling the requirements of the law. His supreme purpose in coming was to make atonement for sin. Christ redeemed us "that we might receive the adoption of sons." We are heirs of God and joint-heirs with Christ. □

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[Continued from page 3]

What was the secret of the meekness of Moses? I think it was this—his face to face meeting with God. A man is purified by direct communion with God. When we see, close at hand, something of the greatness of God, we cannot but discover our own feebleness and inadequacy.

Much later, Paul wrote, "There are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all . . . dividing to each man severally as He will."

This is a truth which needs to be constantly re-emphasized. It IS the will of God to have men set apart for the ministry. I believe in a God-called ministry; I would not be behind this pulpit if I didn't.

But we need to continually reassert the fact that ALL the Lord's people may be prophets, just as all the Lord's people are priests. The old promise is not exhausted which says, "I will pour out My Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Clovis Chappell reminds us that there are still those who divide humanity into three groups: men, women, and preachers. But this is a totally artificial classification. Whenever any man becomes more prophet than man, he loses his usefulness to God.

The task and privilege of commending the gospel to a lost world is not restricted

to the preacher in the pulpit, or the ordained officers of the church. I recall several great servants of God mentioned in the Bible who were not preachers, deacons, or evangelists! There was that preacher whom John forbade but Christ approved; there were Lois and Eunice, and a host of others.

There should be as many of the Lord's prophets as there are of the Lord's people — as many workers for Christ as there are believers in Christ. This is not a task we can shift to the shoulders of paid substitutes.

Remember this: preeminence in the kingdom of God is conditioned only by purity of heart and Christlikeness of character. As Joseph Parker once put it: "We are ALL God's clergy — and our priesthood has no standing but in our holiness. Not in our intellectual capacity, nor in our technical training, not in our official status, but in the sanctification of the will and of the heart — the total sacrifice of the whole man to God."

The dignity of the prophetic office is for ALL Christians. God has never had two standards and neither should we. A man can live as close to God as he plows the fields or operates his business as the preacher in the study. Surely the prayer of Moses is still relevant today. "Would God that ALL the Lord's people were prophets, and that the Lord would put His Spirit upon them."

George Adam Smith has written, "The prophet is the inspired person who is in communication with the Deity, and who speaks directly for the Deity." That should describe EVERY true Christian! Every redeemed life may be made radiant by God's indwelling and every pure tongue may testify to the reality and blessedness of God's grace in salvation.

Nearness to God and free access to His Spirit are conditions which EVERY for-given person can fulfill.

The prayer of Moses, therefore, does not constitute an unattainable ideal. ALL the Lord's people may be prophets if they will. If you are excluded from the prophetic office it is because you are living beneath your privileges. Most of our limitations as Christians are self-imposed.

The question naturally arises, "How can EVERY Christian be a prophet?" In what ways can EVERY believer be a prophet for God?

Of course I am not implying that God calls all believers to be pastors, evangelists and missionaries. I do not mean that at all. Pastors have an "enabling" ministry. They are called of God to devote their time and energies exclusively to spiritual matters so that they, in turn, may teach the scriptures to God's people. The first deacons were appointed, not to be a "board of directors" for the church but to take the secular responsibilities off the shoulders of the pastors so that, as the apostles said, "we might give

ourselves continually to prayer and to the ministry of the Word."

Ephesians 4:11-12 seems to teach this truth also. I read from *The New English Bible*: "And these were His gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, TO EQUIP GOD'S PEOPLE FOR WORK IN HIS SERVICE . . ."

But, I remind you again that there is a sense in which all God's children are to be prophets — forthtellers as it were, of His truth.

Let me mention briefly four ways in which ALL God's children may be and should be prophets:

1. First, we may all be prophets in our loyalty to the ideals of duty. Every prophet must be prepared for the world's opposition because all true prophets face persecution in one form or another.

To be on good terms with the world is to be at enmity with God. No Christian can be really comfortable in following the world's standards without violating and compromising his own conscience.

And so, if we would be prophets for God, we must have a strong sense of duty to our Lord. A weak, vacillating, compromising spirit will never get the job done.

2. Again, we may all be prophets in the clarity of our spiritual vision. The old prophets were called "seers" not just because some of them were given the gift of predicting future events, but because of their quick perception of things present.

The prophet could foretell the future because he understood the present. The physician who recognizes the signs of cancer can tell with considerable accuracy the future of the one suffering from this dread disease. And so, the prophets, seeing the diseases of the society in which they lived, were able to foretell some of the tragedies which would result from the sins being committed by the people.

After all, it is no great secret that when an individual or a nation follows the path of sin, that individual or that nation will ultimately be called into account by a holy and righteous God.

The prophet then is to be a "seer" in the sense that he is to be quick to detect the danger, instant to expose the wrong, ready, without respect of persons, to denounce the evil-doers about him. This function of the prophet is just as necessary today as it ever was.

To be prophets, we Christians must have keen spiritual vision. The many evils of America remain today because you and I, as God's children, have failed to take a stand against these evils — we have failed to "get involved."

3. Then there is yet another way we

can all be prophets and that is through intercessory prayer. "The fervent, effectual prayer of a righteous man availeth much." Such prayer is not morbid sighing, but hard work. It is not just a movement of the lips but a pouring out of the heart. The great prophets have always been men who agonized in prayer to God in behalf of others.

Paradoxically, one of the easiest things in the world is to "say our prayers," while one of the most difficult things in the world is to pray—to really pray, consistently and earnestly for others. Our lives will never be effective in God's service until we come to grips with this great necessity of real and earnest prayer. If you think real prayer is easy, it is because you have never really prayed! Only as we share in the travail of our Saviour's soul can we be effective instruments in His hands to help lost men find their way to God.

4. Finally, we may all be prophets in the influence for righteousness which we exert upon the communities in which we live by the purity and holiness of our daily lives.

The old prophets were witnesses of extraordinary power because the message upon their lips was reinforced by the purity of their lives. They LIVED what they taught. And we must do the same if we would be prophets for the Lord today.

Men may, and often do, turn a deaf ear to our words, but they cannot close their eyes to our personal integrity and purity of life. And, no thinking person will deny that in the final analysis, it is a man's character which determines his influence upon the world.

Jesus said, "Ye are the salt of the earth." Salt does not purify by the label on the box — it purifies BECAUSE IT IS PURE. And we who are God's children do not bring purity to those about us by talking piously but by living Godly lives.

We can ALL be prophets of God by attaining a strong sense of our duty to God; by developing our spiritual vision; by our prayers, and by the influence of our lives.

"Would God that ALL the Lord's people were prophets, and that the Lord would put His Spirit upon them!" If you are a Christian the Lord has not only put His Spirit UPON you, He has put His Spirit WITHIN you! Every believer possesses the Holy Spirit, not for his own spiritual life only, but to be a witness for Christ as were the 120 at Pentecost.

Let everyone of us then, in his or her place, be a prophet for the Lord. Fear God, hate evil, love the truth, live in fellowship with Jesus, and whether your name is widely known or not, you will be God's true prophet, and He will see to it that your faithfulness in His service is a blessing to those around you.

Where are they now?

Nicky, Maria, Israel . . . and others you met in THE CROSS AND THE SWITCHBLADE?

And David himself?

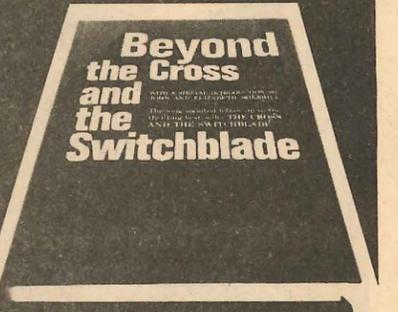
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