

Western Recorder

MAY 17, 1975

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- plus regular features

AMERICA'S OLDEST BAPTIST CHURCH is First Baptist, Providence, R.I., founded by Roger Williams in 1638. The present meeting house was built in 1775.

L. Taylor Daniel, senior vice president for development for the Annuity Board of the SBC, retired March 1 of this year. Daniel was instrumental in the development of retirement programs for agencies and became well known when he began using his personal airplane, "Miss Annuity" to fly to meetings with people interested in retirement plans for their agencies. He has been employed by another denomination to draw up a retirement program for its ministers.

Mrs. Walter Rice of Shelbyville is improved and has been moved to a semi-private room at Jewish Hospital in Louisville. She is still not allowed visitors outside the family. Mrs. Rice was injured in the car accident that killed two other Cedarmore employees Friday, May 2.

Mrs. Mary Garland Matherly, a member of the Beech Grove Baptist Church

near Perryville, missed her first Sunday in Sunday School in 15 years on April 16. Mike Moynahan, pastor of Beech Grove, explained the absence the very next Sunday by introducing Susan Renee Matherly to the congregation and enrolling her in the cradle roll of the church. Susan and her mother hope to set attendance records in Sunday School for many more years.

W. Howard Ethington, area missionary in Columbus, Georgia, has been named as secretary of church-minister relations service of the Georgia Baptist Convention mission program, replacing retiring Roy Hinchey. Ethington has served the Columbus area since 1970 and previously had been pastor of churches in Georgia and in Chattanooga, Tennessee. He has served on the Georgia Baptist Convention executive committee and as a trustee of Tift College in Forsyth, Georgia.

D. T. Fulkerson, son of Dorris Fulkerson, has been licensed to preach by the Pride Baptist Church where his father is pastor. Fulkerson is attending Henderson Community College and is active in BSU and youth work.

Corrections

It was incorrectly reported in the May 10, 1975, *Western Recorder* that Kit Yeaste, pastor of Bardstown Baptist Church, had resigned to become pastor of Woodland Baptist Church, Lexington. Yeaste is remaining as pastor of the Bardstown church. *Western Recorder* regrets this error.

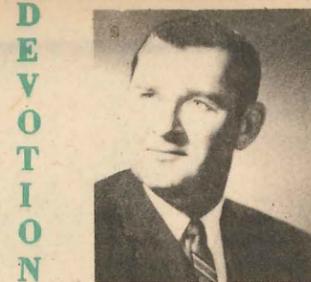
Due to an error in the Kentucky Baptist Convention business office, the following church was omitted from the six-month contribution report published in *Western Recorder*.

The Williamstown Baptist Church in Crittenden Association gave \$2,347.77 through the Cooperative Program and \$583.84 for other causes. Their total gifts for the six months reached \$2,931.61.

Church Chuckles by CARTWRIGHT



"And now a word from our Finance Chairman concerning this special offering."



Calvin A. Perry
Pastor, Main Street Baptist Church, Alexandria

"Lo, the winter is past, the rain is over and gone. The flowers appear on the earth. . . ." Song of Solomon 2:11, 12

This time of year in Kentucky is "garden time," when most everyone is either eagerly anticipating or actively engaged in tilling a plot of ground.

It strikes me as most significant that our love for and appreciation of a garden is an attribute we share with God. God loves a garden. We find one on earth in the beginning of time.

In the Bible the world's greatest happiness and deepest sorrow are associated with a garden. Eden is the Bible picture of the music of heaven and earth in one great harmony — no sin nor suffering; we also see the greatest agony of history — a figure prostrate on the ground — bloody sweat, flash of swords, kiss of betrayal, a cross, a garden tomb, a Risen Christ! In the first garden man and woman hid from God; in the second they came running to find him.

For me as a Christian it is most relevant to consider and realize that my soul is a garden and God is the Gardener. We remember on that first Easter morning Mary was in the garden. Her heart ached. Eyes swollen with weeping, she met one and supposed him to be the gardener. How true it is, that He is a Gardener!

You invite your friends to come and see what you have cultivated in your backyard. Do you dare invite God to look into your soul? When God comes to walk in the garden of your soul what does he see? Has the Beast spoiled your garden? Is there the white daisy of innocence; the fair lily of purity, the red rose of devotion, prayer and influence in the garden of your soul? Is your garden well kept? Are there weeds of selfishness, self-indulgence, ill-temper?

Let us who are so anxious to cultivate a plot of ground and bring forth food and beauty for the physical make sure that we also bring forth to full growth the fruit and flowers of the Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control. . ." (Galatians 5:22, 23)

Baptists And Baptism In Other Churches

By G. R. Beasley-Murray
Professor, New Testament
Southern Seminary, Louisville

This is a peculiarly sensitive issue in our convention, and to raise it is to tramp where angels fear to tread. Nevertheless I long ago expressed myself on this issue, and garbled accounts of my views are being widely publicized in the Convention. In full recognition of the difficulty of the subject, and the ease with which one can make faulty judgments, I offer some thoughts upon it.

Baptists and the Church

First, I hope that we may agree that while God has graciously given our congregations a place among the People of God, the Church of God extends beyond the bounds of the Southern Baptist Convention. Roman Catholics, Eastern Orthodox, and various less worthy groups like Jehovah's Witnesses, have made exclusive claims about being the one true Church, but essentially this is a sectarian view, and it is maintained only by shutting eyes to the work of the Holy Ghost among Christ's people.

Infant Baptism

Despite this ungrudging recognition of churches which own Christ as Saviour and Lord within the triune Godhead, Baptists find it impossible to recognize infant baptism as a valid form of Biblical baptism. This constitutes one of the biggest stumblingblocks to progress in the World Council of Churches. In recent years strenuous endeavors have been made to persuade Baptists to yield their "intransigence" on this point, and some Baptists have felt it right to do so. In the interests of truth, however, I have felt compelled to stress that such Baptists, sincere as they are, are unrepresentative of Baptists generally, and that our people are never likely to adopt such a view. In my judgment infant baptism involves such drastic modifications in Biblical baptism as to make of it a quite different rite. The historic churches have made out of the "one baptism" of the apostolic Church two baptisms — infant baptism and Biblical baptism. Baptists therefore cannot be expected to identify the two as one.

Believer's Baptism

A similar "intransigence" however should find no place among us in relation to believer's baptism administered to converts in congregations of Christ's people other than Baptist. Baptism is the natural mode of entry into a local church at conversion, but it is not repeated when we move to another congregation, and we

have observed that Baptist churches are not the sole congregations of the Lord. The fundamental reference in baptism is to God in Christ reconciling us sinners to himself. Grateful as we are that we are members of Baptist fellowships, we should gladly accept believers from other churches of the Lord who have been baptized in the name of the Father, Son and Holy Spirit on profession of faith.

Objection has been made to this view on the ground of varying understandings of baptism in other denominations, and that people baptized in them could conceivably have been baptized with an unsound interpretation of baptism in mind. This is a debatable point. Faith that turns to the Lord and confesses Christ in baptism must assuredly have some understanding of what is involved in baptism, but in baptism we are dealing with God in Christ, not a New Testament professor setting an examination paper. Few young people in our churches have much of a grasp of the New Testament teaching on baptism when they are baptized, but they do look to the Lord for salvation, and we generally adjudge baptism to be for babes in Christ rather than a promotion for the mature in doctrine.

Baptizing The Saints of God

What should Baptists do when Christians, of denominations which do not practice believer's baptism only, request membership in our churches? "If they have not received baptism on profession of faith," we reply, "they must be baptized in accordance with Christ's command. Of that there's no question!"

It seems simple enough — until we remember one fact: in the New Testament churches, from the Day of Pentecost on, baptism was always the baptism of converts responding to the Gospel. When a Baptist minister baptizes members of other Christian churches he does some-

thing quite different: he baptizes the saints of God. And when he does that he inevitably makes of baptism something different from what it is in the New Testament, for there it signifies a farewell to the world, the flesh and the devil for life henceforth among the people of God by the grace of Christ and the power of the Holy Spirit. On the view that baptism is "only a symbol," and so not particularly important, it's no problem to baptize saints who've walked with God through the years. But on the New Testament instruction about baptism it entails a contradiction which the apostles never envisaged.

Now I doubt whether Southern Baptists as a whole have ever faced this question or contemplated its seriousness. Conceivably we could argue (and I've rarely heard one so speak): "The baptism of a saint of God who has faithfully served the Lord among his people is irregular, and it involves a different meaning from the baptism of a convert as described in the Bible, but out of obedience to the Great Commission we should still perform it." That is a highly responsible position to maintain, and I respect it. But it involves a difficulty of which I, having debated with Paedobaptists at length, am acutely conscious: it places us perilously close to defenders of infant baptism.

Many a responsible theologian will tell us: "We admit that infant baptism cannot have the full meaning of the baptism of converts as described in the New Testament. But we believe that God guided his people to apply it to infants, and in this context it provides a powerful demonstration of the claim of God upon them and the promise of God to them when they later exercise faith for themselves." Such Christians apply baptism to subjects before conversion, and so have to give a different meaning to baptism from that taught in the New Testament. When we Baptists apply baptism long after conversion we too have to give a different meaning to baptism from that laid down in the New Testament. Are we willing to say that we have the right to modify the meaning of baptism in the New Testament but no one else? And have we not weakened our appeal to all churches to return to the Scriptural practice and teaching on baptism if we change them ourselves?

The extraordinary situation has to be faced: neither we nor anyone else can apply Biblical baptism to the saints of (Continued on page 15)



Beasley-Murray

WESTERN RECORDER

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

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Dangers In Southern Baptist Convention Democracy

Southern Baptist Convention style of democracy has some inequities and some dangers. We have put some safeguards on ourselves as was pointed out last week on this page and so far we have not made fatal blunders. We will go on with open and democratic meetings believing that freedom is worth the dangers involved.

That every convention messenger has equal opportunity to speak his mind as well as cast his vote is theoretically true but practically impossible. If every Southern Baptist church sent only one messenger to the convention next month, there would be about 35,000 messengers in the business sessions.

If all churches sent the number of messengers allowed by the convention constitution, there would be near 50,000 all of whom would be entitled to make motions, speak to issues and vote. How would you like to preside over such a business session of Baptists?

In such a meeting only a limited number of messengers can be heard on any issue. Year after year the same messengers tend to participate in convention discussions while thousands attend the convention year after year without ever even trying to be recognized and to speak. Some of these don't even attend all the sessions but depend upon the daily convention bulletins to learn what happened. Others try to participate but give up after a while in disgust and disillusionment. Occasionally a frustrated messenger disorderly shouts his disapproval.

Convention officers are elected in a democratic fashion but it is only a myth that every messenger has equal opportunity to be elected. Only a very few messengers are well enough known to have a chance to be elected. These are those who had exposure in earlier appearances before the convention, in the Southern Baptist Convention Pastor's Conference, in the denominational press or elsewhere.

For example, from 1942 to 1975 every pastor elected president of the Southern Baptist Convention was pastor of a large city church. Are there no

rural pastors qualified to serve as Southern Baptist Convention presidents? Of course there are many but there seems to be no way such a pastor can be known by enough messengers from the 50 states to be elected. The same goes, and even more so, for laymen.

Probably the most inequitable and most dangerous characteristic of our annual convention is disproportionate representation. Geography has much to do with who attends conventions. The area where the convention meets always provides a disproportionate number of messengers because of accessibility.

Here are a few examples. In 1951 the convention met in San Francisco. California had less than one half of one percent of Southern Baptists and contributed less than one fourth of one percent of the total Cooperative Program gifts but had over 10 percent of the total messengers present.

When the convention met in Miami Beach in 1960, Florida had only five percent of the total Southern Baptists but sent 12 percent of all messengers present. In the same year Texas had 17 percent of all Southern Baptists but sent only eight percent of the total messengers.

In 1961 the convention met in St. Louis. Missouri with less than five percent of Southern Baptists provided 14 percent of all messengers while Texas again with 17 percent of all Southern Baptists provided only 10 percent of the messengers.

The convention went back to San Francisco in 1962. This time California with less than two percent of Southern Baptists had 17 percent of all messengers present. The same year Kentucky had over six percent of all Southern Baptists but had only three percent of the convention messengers.

This kind of disproportionate representation takes on added danger when it is realized that Baptists in different areas tend to have different doctrinal stances. The eastern seaboard, for example, is usually less conservative doctrinally than the midwest and the west. Because doctrinal

issues are often considered in successive conventions, the convention should not meet in successive years in the same area of the United States.

So far disproportionate representation has not

seriously hurt the convention. This is due more to the grace of God than to our planning and we should not presume the Holy Spirit will always save us from ourselves.

More Light On Governmental Expenditures

On page five of the April 19, 1975, issue of the *Western Recorder* we ran a list of governmental expenditures. As reported then this information was picked up from a Kentucky newspaper which in turn picked it up from a South Carolina publication.

It turns out some of the information was wrong and other was misleading though it was printed in the Congressional Record. In fairness we are sharing the following commentary of Walter Cronkite on the CBS radio network on February 20, 1975.

"About a year ago an organization called the National Taxpayers Union published a list of seemingly bizarre items paid for by the Federal Government. The list was read into the Congressional Record and picked up by the wire services and any number of newspapers and columnists, including the one Doris Walker quoted. But a study by the General Accounting Office shows most of those expenditures to be not quite so silly as they might seem. The study also shows much of the reporting involved in drawing up the list to have been sloppy, to say the least.

"For instance, the money the Taxpayers Union said was spent on furnishings for House Speaker Albert's Office was in fact spent on furnishings for the Speakers Lobby, which isn't really his office at all but which consists of reception areas in the Capitol building for use by all members of Congress. As for that history of comic books, the GAO says all it can find is a grant for that purpose of about \$9,000, not seventy-one thousand. That's quite a difference, even if you do feel the nine thousand was pure waste. What the Taxpayers

Union described as a study to find out why children fall off tricycles (on which it says about \$20,000 were spent) was in fact a study to determine what safety standards were needed for so-called "off-the-road" vehicles, including mini-bikes, trail bikes and tricycles. It was conducted by the FDA's Bureau of Product Safety as part of a larger study of children's hazards, and would seem to have a perfectly valid subject for Government research.

"One widely quoted item on the Taxpayers list was the \$375,000 spent by the Pentagon on the study of the frisbee. The full story is that the study was an effort to develop a new aircraft-launched naval flare. It turned out to be a flop, and one therefore could say the money was wasted; but the idea wasn't quite so hairbrained as it was pictured.

"The Government funds a lot of basic research, and you can have a lot of fun with that kind of thing if a laugh, and not accuracy, is what you're after. Items like the study of blood types in Polish pigs, or the study of biological rhythms in Indian catfish, sound just plain silly — until you learn that the ultimate object of both is to increase the world's protein supply and perhaps stave off universal famine.

"Now, some of the items listed by the Taxpayers Union continue to seem absurd after all the explanations are considered. And it is clear that some, perhaps a lot, of our hard-earned tax dollars are spent wastefully. But before pointing a finger at specific examples, we ought to be sure we know what we're talking about. One-liners often make good jokes, but they usually make bad reporting."

BAPTIST FORUM



OPPOSES EQUAL RIGHTS

Dear Editor:

In view of Resolution No. 12 passed by Session 116 of the Southern Baptist Convention opposing Women's Libera-

tion, I sincerely believe that Southern Baptist publications should more fully and openly oppose the Equal Rights Amendment now pending ratification in the United States. The brain-child of Women's Liberation, this amendment is only three states short of ratification with

the deadline for completion extending to March, 1979.

According to constitutional experts the interpretation of ERA absolutely supercedes all previous amendments and all state laws relating to sex, virtually obliterating All sexual distinctions "under the law."

We now have the freedom to choose between ordaining or refusing to ordain women to the pulpit. ERA would eliminate that freedom by enforcing ordination

(Continued on page 14)

Staff Changes

Chris C. Evans has accepted the post of public relations associate at Golden Gate Baptist Theological Seminary in Mill Valley, California, effective August 20. He has been serving as a *Western Recorder* intern. A native of Odessa, Texas, and graduate of Baylor University, Evans will receive the master of divinity degree from Southern Seminary in July. His new responsibilities will include production of Golden Gate's catalogue and student directory and serving as a liaison between the seminary and the denominational media. Evans is married to the former Jo Ann Mobley of Oneida.



Evans

Former Kentucky pastor **Bob R. Agee** has resigned the pastorate of Ardmore Baptist Church, Memphis, Tennessee, to become dean of religious affairs at Union University in Jackson, Tennessee. Agee has received master of divinity and doctor of ministries degrees from Southern Baptist Theological Seminary. He is a past pastor of Shively Heights Baptist Church in Louisville.

Frank Donald Farley has accepted a post as minister of education at First Baptist Church, Frankfort, where he was ordained April 14. Farley, a native of Florida, was formerly associate minister of education at Beechland Baptist Church, Louisville.

He is a graduate of Tennessee Temple College, has the bachelor of religious education degree from Temple Theological Seminary and the master of religious education degree from Southern Seminary, and has served churches in New York, Florida and Tennessee. Farley, who also served five years in the United States Air Force, is married to the former Judith Brown. The couple has two children. Herman Bowers is pastor of the Frankfort church.



Farley

Fred S. Roth has resigned as pastor of Calvary Baptist Church, Corbin, Lynn Camp Association. Roth will continue to serve as professor of religion and counselor at Cumberland College, Williamsburg.

Jimmy B. Lewis, associate pastor of Fourth Avenue Baptist Church, Louisville, has resigned to accept the pastorate of Cave Spring Baptist Church, Cave Spring, Georgia. Lewis will graduate from Southern Baptist Theological Seminary with a master of divinity degree this month and will assume his pastoral duties at Cave Spring June 15. He is married to the former Sandra Gail Dooley of Toccoa, Georgia.



Lewis

Jim Bradshaw, pastoral intern at Fourth Avenue Baptist Church, Louisville, has accepted the call of Central Baptist Church, Miami, Florida, to be associate pastor and youth director following his graduation from Southern Baptist Theological Seminary this month. Bradshaw is a native of Thomson, Georgia, and is married to the former Susan Shoemaker of Cartersville, Georgia, a teacher at Durrett High School in Louisville. She will receive her masters degree in counseling from Western Kentucky University, Bowling Green, this May.



Bradshaw

Clear Creek Baptist School has announced that several Clear Creek students are serving or will assume Kentucky ministries in the near future. William Daniel, a senior, has accepted the pastorate of Foxport Baptist Church, Foxport. Herchel Cole, recently named pastor of the Tugglesville Baptist Church near Harlan, has been ordained by the State Street Baptist Church of Hammond, Indiana. Ray Bowlin, a first-year student, is serving as pastor of the Henderson Hall Baptist Mission, Frakes. Ray Stewart, a first year student, has been called as pastor of Alva Baptist Church near Pineville and ordained by West Pineville Baptist Church. Sam Fisk, another first year student, has been called as pastor of Pathfork Baptist Church, Harlan County.

Brotherhood Work



Forrest R. Sawyer
Director of Brotherhood
Kentucky Baptist Convention

Royal Ambassador Camps . . . As the camping season is approached, it appears that RABRO will have a larger number of young college men serving as counselors than in the past.

We have proposed to Royal Ambassador counselors in local churches that they select one week during the camping season as "their" week to attend camp. Experience teaches that this is the best approach for the boys in local churches.

Brotherhood Leadership Conference . . . Each year Brotherhood department leadership from the states comprising the SBC, meet in Memphis for a training/planning conference. One of the actions taken in the conference concluded last week was that a book be written which would consolidate the Brotherhood program of a Baptist church, Baptist Men in missions, Royal Ambassadors in missions, and the associational Brotherhood. The book title selected will be "The Purpose and Plan of Baptist Brotherhood."

The Church Staff Salary Survey Committee . . . This assignment, to the Brotherhood department by the Executive Board, has taken more time than originally planned but it is nearing the final stages. The committee will be meeting soon, after which a writing will be produced that will reflect the committee's thinking. A procedure to disseminate the information will then be made.

Regional Prayer Breakfasts . . . In April of 1974 a prayer breakfast in the interest of the Cooperative Program was held in Louisville with men from across the state participating. This idea found acceptance and in 1975 eight of these prayer breakfasts were held (one in each region) with a combined attendance of 575. In 1976 plans will be made for one of these prayer breakfasts, with the Cooperative Program as its object, to be held in each of the associations in Kentucky.

Initial reports from the 8 prayer breakfasts just concluded indicate a worthwhile spiritual experience and a general feeling that they should be continued.

Executive Board Report

Record Budget Adopted, New Goals Set

Executive Board Report
By Bob Terry
Associate Editor

A record budget goal for 1976-77 was approved by the Executive Board during its May 5-6 meeting at Cedarmore Baptist Assembly. The board also approved specific disbursements for the 1975-76 budget which begins September 1.

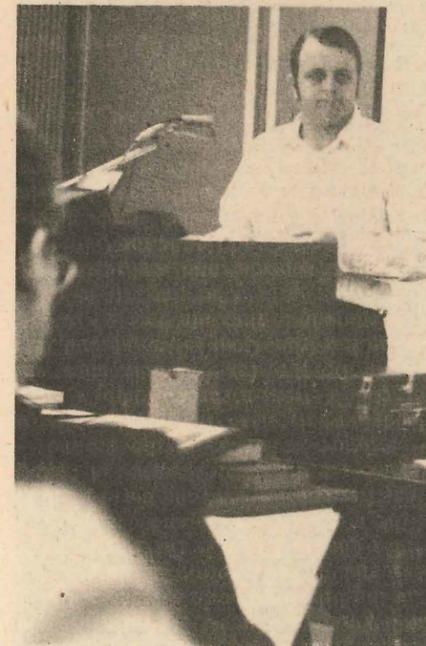
The budget goal for 1976-77 is \$7.2 million with an operational budget of \$6 million. Of that amount \$1,980,000 (33 percent) would go to causes outside Kentucky. The remainder, \$4,020,000 (67 percent), would finance the work of Kentucky Baptists and their institutions and agencies.

A new proposal outlines that once the operational budget has been reached, income beyond that point would be divided 34 percent for causes outside Kentucky, 66 percent for Kentucky Baptist work.

Amendment added

During discussion of the budget, one new general recommendation was added as an amendment from the floor. Edwin Perry, pastor of Broadway Baptist Church, Louisville, moved to add that the convention "recognize the annual offerings of cooperating Baptist associations."

Earlier Long Run Association executive director G. Allen West raised the point when he said that unless the state convention recognized the offerings taken



Winchester pastor Ron Stone debates church music associate proposal

by the associations, some churches would not participate in them. There are about six associations that take associational offerings.

Jerry Oakley of Columbia pointed out that the association was an autonomous body that did not need recognition from the state to take an offering. He added that such a statement would encourage every association to start an annual offering for one cause or another.

Another board member asked for a definition of a "cooperating Baptist association" since churches participate in the convention and not associations.

However, the board members decided to add the suggested amendment to the general recommendations for the 1976-77 budget.

The \$7.2 million budget goal, along with general recommendations will be presented to the KBC in November for approval.

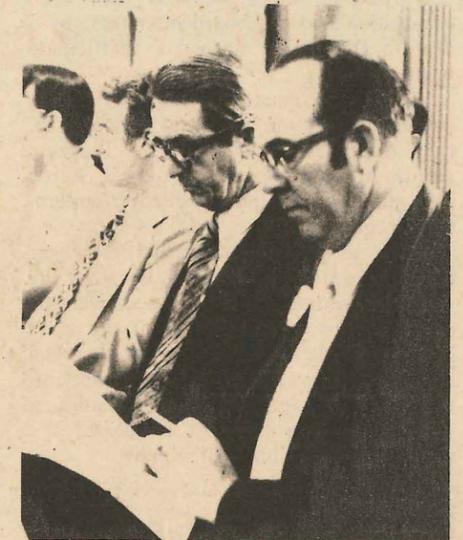
Disbursement of the 1975-76 budget also drew some debate. Board members approved without question a change of the percentage going to causes outside Kentucky. For the operational budget of \$5.5 million, 32.1 percent or \$1,765,500, will go to Southern Baptist Convention causes. Beyond the operational budget, funds will be distributed on a basis of 67 percent KBC, 33 percent SBC.

Church music associate

What evoked discussion was an item for an associate in the church music department. Jim Taulman, of Northern Kentucky Association, asked if plans called for filling this position in the near future. His question grew out of a promise last year that even though a position would be budgeted, it would not be filled until other methods were tried.

Among those new methods were two age group workers, both with musical backgrounds. John Carney works in the area of youth music along with other responsibilities as youth consultant. Mrs. Betty Allnatt, as children's consultant, teaches children's music.

James Whaley, coordinator for the church services division, explained that if the budget were approved it would be understood as permission to employ someone for that post. Winchester pastor



Board members examine one of the many information sheets distributed

Ron Stone moved to delete the position from the budget and have the board's finance committee redistribute the allotted funds. After considerable debate, the amendment lost 39-47.

Then the budget was adopted as presented.

Earlier, executive secretary Franklin Owen said to the board members, "In my years here we have had greater responses from the churches than I had anticipated, and I now feel that we have been projecting our budget a little low, leaving more funds for capital distribution than perhaps would have been programed intentionally. In light of this, we are daring to project a \$6 million operational budget and a \$7.2 million total budget for the year 1976-77."

Of the 1975-76 budget, Owen stated that \$7 million is Kentucky's share of a Southern Baptist Convention effort to reach \$150 million for Cooperative Program giving on the 50th anniversary of the Baptist giving plan.

"To accomplish this great task, we must give at record levels for the coming year. The Lord has blessed us and I now believe this \$7 million is an attainable goal."

To help push the Cooperative Program effort to a great beginning, board members were enlisted in Operation Contact. This effort was described as a concluding emphasis to Operation One, a

(Continued on page 8)

Executive Board Report

three year program to encourage churches to raise their Cooperative Program budget one percent per year.

A packet was prepared for each association and the board members, by a vote in December, agreed to participate in the effort.

Ideally, each pastor in Kentucky will be contacted between now and October 26, the conclusion of Cooperative Program month, and encouraged to lead his church into greater participation in the Cooperative Program.

Owen reminded the board members that they were the Executive Board of the state convention. "The state convention chose you to be a member of the state board. This is one of the ways that you can be extremely helpful to the work of the state. You can guide the pastors in your association to help undergird the work by greater financial support."

New Members Elected To Convention Posts

New members were added to the Kentucky Baptist Convention Executive Board and to the board of trustees of Georgetown and Campbellsville Colleges during the May 5-6 Executive Board meeting.

Those added, and the boards and committees where they will serve, are as follows:

Executive Board: Finley Ray, Elkhorn Association, 1976; W. L. Williamson, Jr., Fulton Association, 1975; Elmer E. Burden, Gasper River Association, 1975; Douglas Strader, Long Run Association 1977; Mrs. Bird S. Owen, Long Run Association, 1977; James Eddie Miller, McCreary County Association, 1977; Claude Thomas, Mt. Zion Association, 1975; C. B. Pierce, Ohio River Association, 1976; R. C. Flynn, Rockcastle Association, 1976; R. C. Flynn, Rockcastle Association, 1976; Everett M. Rountree, Ten Mile Association, 1976; Albert Judson Lambert, West Kentucky Association, 1977.

Georgetown College: Wm. P. Cubine, 1975.

Campbellsville College: Harold S. Mauney, 1975.

Committee on nominations from north-eastern region: Charles Milam, 1976.

Committee on convention-wide education to report 1975: Allen Graves and Ray Bailey.

Christian education in-depth study committee: Jim Highland.

Colleges And Schools Get Budget Commitment, New 'Statement Of Purpose' Red For Convention

A new budget goal for support of Christian education and a statement of purpose for Kentucky Baptists five educational institutions were adopted during the May 5-6 meeting of the Kentucky Baptist Convention Executive Board at Cedar-more Baptist Assembly.

Executive secretary Franklin Owen paved the way for the Christian education committee's recommendation that 30 percent of Kentucky's portion of Cooperative Program receipts go for Christian education.

Owen said that in the past two years Christian education had received an additional \$77,000 and \$81,000 respectively. "Even this has not quite kept the percentage going to Christian education up to par."

"I have suggested to Christian education personnel that . . . we seek adoption of a 30 percent portion of Cooperative

Program funds instead of fixed dollars so that we shall be able to hold no less than this plateau," he continued.

James Highland, until recently chairman of the Christian education committee of the board, pointed out that in 1966 the Christian education portion of the KBC budget totaled \$931,023. The 1975-76 budget allots a total of \$1,033,362 to Christian education.

"In order to provide Christian education the same financial support we were giving in 1966, our allocation to Christian education today needs to be \$1,462,951," Highland said.

The Shelbyville pastor added that Kentucky was twelfth during the last year in percentage of state dollars going to Christian education among Southern Baptist states. When asked where Kentucky ranked in dollar support per student, Campbellsville president Randy Daven-

port replied that Kentucky Baptists were about average.

For the committee, Highland moved that the Executive Board adopt a general goal of 30 percent of all Kentucky Cooperative Program funds allotted for Christian education.

The motion carried without expressed opposition.

The Christian education in-depth study committee presented a Statement of Purpose for Kentucky Baptist Colleges and Schools.

Bill Whittaker, pastor of First Baptist Church, Sturgis, and chairman of the committee, said that several other state conventions were currently engaged in studies similar to Kentucky's study.

New statement of purpose

"There has been no major study of our colleges and school's purpose since 1959," he said. We need a reaffirmation of purpose for these institutions.

Whittaker also said the committee was examining the relationship between the institutions and the state convention, between the institutions and the state board, and the trustee principle.

Other areas under study include cooperation between schools, financial support for Christian education, and the role of the Baptist Student Union.

Printed herewith is a copy of the statement of purpose as amended by the Executive Board. It will be presented to the Kentucky Baptist Convention for ratification in November.

Executive Board members also received a report from the Christian education committee on each school along with a report on the Matching Funds Scholarship program.

Owen said that in the program's first year 56 students received \$200 matching fund scholarships. Last year 65 students were helped.

"As of this writing, we have 86 applications this year and at this same time the past two years we were just beginning to receive them," he said.

"I rejoice to observe that the funds created to date will enable us to respond favorably to about 135 students per year and we continue to pray that this amount will grow and that we shall be able to help everyone who applies."

Application deadline is July 31 for the coming year.

The report on the colleges and schools as presented to the Executive Board is also printed herewith.

STATEMENT OF PURPOSE FOR KENTUCKY BAPTIST COLLEGES AND SCHOOLS

Our Baptist colleges and schools are institutions which exist to carry out the Baptist commitment to Christian Education. To do this, their program and personnel must reflect a concern for Christian purpose, educational purpose, and denominational purpose. This is not to say that the three are mutually exclusive or separate. They are, in fact, intertwined in such a way that all three are essential elements in the overall purpose of a Baptist school.

Christian purpose has as its Biblical base the imperative to teach and the imperative to evangelize—the Great Commission. Christian purpose rests on theological presuppositions about the nature of God, the nature of man, the preeminence of Christ, and the Christian view of knowledge, morality, ethics, freedom and responsibility.

The purpose of our educational institutions is to educate. In the early 1940s a volume entitled *General Education in a Free Society* concluded that the purpose of education is to teach men to think clearly, to communicate effectively, to make relevant judgments, and to discriminate among values. There should be no question that the transmission of values is central to Christian Education—in fact, to all education. A part of our educational purpose should be to develop integrity, tolerance, and concern; to recognize the dignity and worth of the individual; and to proclaim that all men ought to be free. With all of its worth, however, education is but an earthen vessel unless it is filled with Christian values. The student should be afforded an opportunity to develop a Christian world view as well as to have instilled in him a thirst for knowledge and a lifelong commitment to learning.

The relationship of our colleges and schools to the Kentucky Baptist Convention clearly establishes a denominational purpose for them. The most important service to our denomination is the development of men and women for effective Christian leadership in the church, the community, and the denomination. Serving denominational purposes calls for an understanding of and commitment to the programs, goals, and objectives of the denomination; of the freedom for diversity which has made Baptists unique; of the historic autonomy of Baptist churches; and of the Southern Baptist sources of unity which come through our commitment to missions, evangelism, and education.

This statement of purpose constitutes the framework within which our schools, colleges, and the Kentucky Baptist Convention shall work for the cause of Christ through Christian Education.

Respectfully submitted,

CHRISTIAN EDUCATION IN-DEPTH STUDY COMMITTEE

Bill Whittaker, Chairman
A. B. Harmon; Henry Johns;
Joe P. Williams; Jim Highland; and
Ex Officio — Colleges and Schools
Presidents

CHRISTIAN EDUCATION COMMITTEE

Report on Schools and Colleges:

Campbellsville

1. Now have plant indebtedness of \$2,000,000.
2. Now have open notes of operational debts of \$175,000.
3. Their operational deficit may be \$250,000 by the end of this year.
4. Enrollment seems to be stabilizing.

Cumberland

1. Now have plant debt of \$1,100,000.
2. Have open notes of operational deficit of \$300,000; may increase to \$450,000 this year.
3. They are preparing to build a dormitory, and need other facilities badly.
4. Enrollment should stabilize at 1400-1500.

Georgetown

1. Now have plant debt of \$5,500,000.
2. Have open notes for operational deficit of \$450,000.
3. Enrollment has stabilized.
4. There is a continuing need of facilities.

5. The support from Kentucky Baptist Cooperative Program funds has remained unchanged for the past ten years.

Schools:

Clear Creek

1. They have no debts.
2. They need 50 housing units, a water plant, and are now building a classroom building.
3. They are experiencing growth in enrollment, and anticipate a maximum of 350 students.
4. They have developed an effective organization to secure private funds.

Oneida

1. They owe themselves \$235,000 for buildings (borrowed from endowments).
2. They need a budget.
3. They have an unusual ability to secure funds from private sources, but lack of staff limits their use of this.
4. They have received the smallest amount of help from Kentucky Baptists in the past.

Road Project, Study Set For Cedarmore

Kentucky Baptist Convention Executive Board members voted to reevaluate the long range plan for Cedarmore Baptist Assembly, but not before they approved a low bid of \$82,438 to resurface all black-top roads and parking lots, build two new parking areas and pave for the first time two other roads at the state convention-owned assembly.

The resurfacing and roadbuilding proposals drew the sharpest debate of the two day meeting May 5-6. Cedarmore Baptist Assembly manager Arlis Hinson told the board members, "These are not Cedarmore roads. They are Kentucky Baptist Convention roads. We want to do with them exactly what you tell us to do."

Burlington pastor Paul Godsey termed the proposal to level and pave all roads and parking areas with one-and-a-half to two-inches of blacktop a "Cadillac" proposal and asked if there were not other alternatives to the \$84,438 project.

Carl Bond, an engineer from Severns Valley Association and the author of the project requirements, told board members that to alter the proposal would necessitate renegotiating the project with the contractors.

T. A. Prickett of Owensboro asked where the money would come from to pay



Severns Valley Association moderator Carl Bond, right, visits with fellow board member before Cedarmore debate.

Executive Board Report

for the project. He was told that if the Executive Board voted the project, the board finance committee would have to find the funds. This would mean an increase in debt retirement of in excess of \$20,000 for the next five years.

When debate was cut off, the motion to adopt the entire three-part proposal carried by 43-36.

IN OTHER ACTION —

Board Approves UK Student Center Study, KCC Liaison

Approval of liaison between the KBC Executive Board and the Kentucky Council of Churches, authorization to secure an architect for a University of Kentucky student center, and permission to proceed with Baptist Building improvements were among the many items that occupied the Executive Board meeting May 5-6 at Cedarmore Baptist Assembly.

The Christian life committee of the Executive Board requested the liaison to improve disaster relief response. In an interview, William Rogers, director of cooperative ministries-Christian life department for the Executive Board, said the Kentucky Council of Churches had geared itself to be able to respond quickly to future natural disasters in the commonwealth. We think it would be wise to coordinate our action with that of other groups working in the Kentucky Council.

William Simmons, minister of education for Calvary Baptist Church in Lexington and chairman of the campus ministries committee, asked permission to secure an architect who would prepare preliminary drawings for a Baptist student center on the state's largest university campus.

Simmons stated that money for the structure may be available from existing funds as current debts are retired. The proposal received no opposition.

Also given unanimous approval was a proposal to improve parking facilities at the Baptist Building in Middletown. Franklin Owen, executive secretary, said, "For 19 years, we have waited for the ground to settle. I believe it has settled enough." He also described chuckholes that return with every rain, and the lack of suitable parking space for existing personnel.

The project will cost \$18,888.50. Of this amount \$6,698 had previously been approved.

Owen also described future needs at the Baptist Building. "The additional property that we have acquired from the

Later the camps and assemblies committee moved that the question be reopened because of the lack of consensus. But after discussing each section of the proposal, the complete package was again adopted. The resurfacing of existing roads and parking lots had little opposition. The vote to build new parking areas was 32-22 and the motion to pave existing gravel roads carried 28-22.

Later the camps and assemblies committee asked for the appointment of a special committee to study the future of

Cedarmore and the convention's camps and assemblies program. That motion carried unanimously.

Executive board members were also told that a project authorized at a cost of \$4,000 had now exceeded \$5,688.49 and was about 95 percent complete.

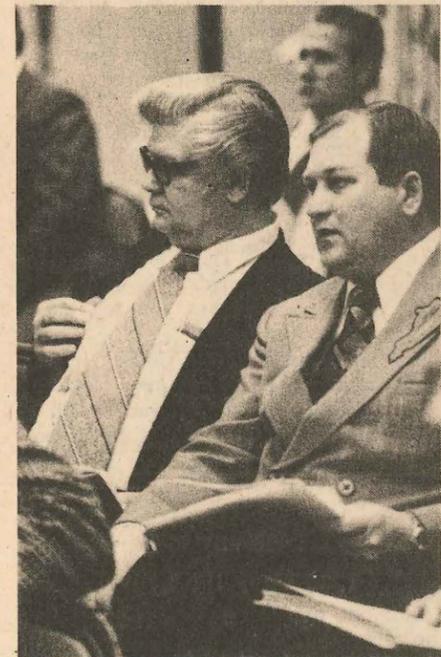
A final report about Cedarmore showed a drop in attendance of over 800 for the first eight months of the fiscal year. Projected figures for summer camps is almost 1,000 below the 1974 camping season.

Child Care Board gives comfort in the fact that we now have the necessary space for our foreseeable future. . . . Enlargement needs to include an adequate chapel-assembly-meeting room and parking space for this board to meet normally at its own building where all its records are."

Owen added that the Baptist Building needs an oval entrance-exit from both extremes of Shelbyville Road.

A proposal that did not receive unanimous approval was an administrative committee recommendation to give each retiring professional-supervisory level employee with 10 year's service a gift of \$500.

A substitute motion was offered to provide \$50 per year of service after the



Raymond Long, right, of Mercer County and Ken Adams of Lincoln County weigh issues during discussions.

tenth year as a retirement gift. This failed, however, and the original proposal was adopted. In addition to the \$500 gift, employees also receive one month's salary.

In other action the Executive Board approved previous finance committee action authorizing the sale of property in Enterprise Association previously used for the McDowell mission. That work has been discontinued.

Also previously approved was \$2,000 to assist Owen in financing a trip to the Baptist World Alliance in Stockholm, Sweden.

Among the groups bringing reports was the committee on aging. James Whaley, staff consultant for the committee, said over 300 Kentucky Baptist churches have specific programs for senior adults. He reported that 20 Kentuckians recently participated on a Sunday School Board sponsored Bahamas cruise for senior adults.

"But not all our senior adults can afford cruises to the Bahamas," he continued. "So we are planning eight one-day senior adult fellowships for the fall."

Curtis Erwin, pastor of Glasgow Baptist Church and chairman of the committee, reported that institutional care for senior adults is also under study. He expressed the committee's hope that the Executive Board staff would soon include an adult consultant with the ultimate goal of adding a consultant for senior adult work.

At the beginning of the Executive Board session a brief prayer-memorial service was held for the families of several who recently died. Included in the group were former Executive Board members Glynn Harwood, Ten Mile Association; Robert Green, Green Valley Association; Garnett B. Morton's father, who died early May 5; and the two Cedarmore employees whose funerals were that same day: Mrs. Francis Cook and Mrs. Lindsey Singleton.



Career employees of the Executive Board of the Kentucky Baptist Convention were honored at the board's annual meeting, Monday, May 5, at Cedarmore. Mr. and Mrs. Garnett B. Morton are presented with a check for \$500 by Kentucky Baptist Convention president John Wood [left], pastor of First Baptist Church, Paducah, while KBC executive secretary Franklin Owen looks on. Morton has served the convention for 22 years, first as accountant and office manager. In 1961 he was promoted to business manager.



Annette Floyd [center] and Shirley Tucker are shown receiving checks in honor of their service to the convention. Mrs. Floyd, an employee of Cedarmore Baptist Assembly, has served for 10 years as bookkeeper, secretary and supervisor of personnel records. Mrs. Tucker has been office secretary in the stewardship department of the KBC since February, 1960. Not pictured is Miss Edith Killip who was recognized for 15 years of service as office secretary in the missions-evangelism department. John Wood made the presentation.

Owen Asks Change In 1976 Convention Plans

The November session of the 1976 Kentucky Baptist Convention may not meet in Harrodsburg after all. At least, not if an Executive Board recommendation is adopted.

At the May 5-6 meeting of the board, executive secretary Franklin Owen recommended that invitations from Calvary Baptist Church, Lexington, and other

invitations that might be forthcoming, be considered for the 1976 annual convention.

Owen told the board members that a growing number of persons are expressing doubts about sufficient facilities in Harrodsburg to house the convention.

After consultation with Harrodsburg Baptists, it was decided to recommend a change of location for the annual meeting.

But Harrodsburg will be the site for an official session of the Kentucky Baptist Convention in 1976, according to the recommendation. On Monday, April 19, the convention will convene there for a Day of Celebration commemorating the 200th anniversary of recorded Baptist preaching in Kentucky.

The program will be under the direction of evangelism director Hicks Shelton who previously had been instructed by the convention to sponsor a Day of Preaching in Harrodsburg on April 19, the bicentennial date.

William Rogers, of the cooperative ministries-Christian life department, will assist with program details in behalf of the General Association of Baptists in Kentucky.

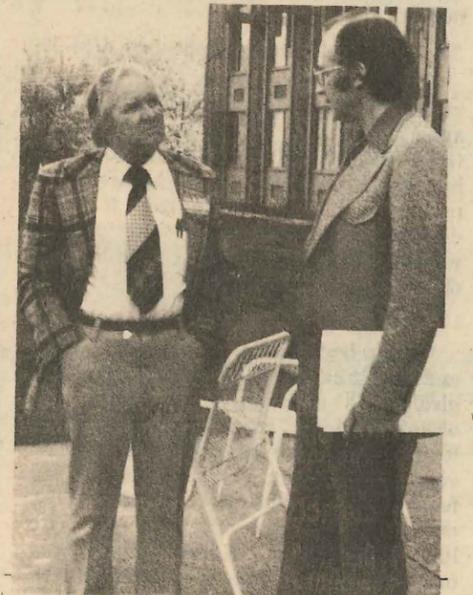
"It is hoped that such a recommendation, if adopted," said Owen, "will enable us to have a great joint meeting of our two great convention bodies, give adequate recognition to the bicentennial occasion and at the same time let our general convention sessions, which have

a heavy schedule of business and such already, to be free of the obligation to try to hurry both our business and the celebration."

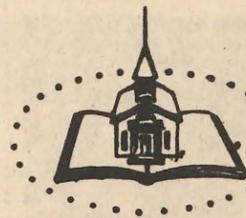
Owen added that a joint session of the KBC and the General Association would fulfill an already approved recommendation for a joint occasion of preaching and worship by the two bodies.



R. G. Shelton, left, executive director of Green Valley Association, and T. H. Shelton, evangelism director for Kentucky Baptists, found time to visit during Cedarmore meeting.



Kentucky Baptist Sunday School worker Fred Halbrooks found the morning a delightful time to share with Frankfort pastor Wallace Kent.



SUNDAY SCHOOL LESSON



By H. C. Chiles

(These Lessons for May 25, 1975)

New Strength For Conflict

LIFE AND WORK SERIES

Ephesians 6:10-20

The Need for Armor—Ephesians 6:10-13

This command to "be strong in the Lord" implies that we are weak and insufficient. Sufficient strength for victory over the world, the flesh and the devil can come from God alone. For us to think that we are sufficiently strong in ourselves to resist Satan is sheer folly. We cannot afford to underestimate or to minimize the power of Satan. God's Word informs us that Satan is shrewd, unscrupulous, deceitful, subtle, resourceful, determined, skillful, aggressive and powerful. He attacks us at our weakest points and the only way in which we can overcome him is through the strength given to us by our Lord. Satan is an experienced strategist but Christ is wiser and stronger than he. Since this world, through which God's people are passing, is such an unfriendly place, it is imperative that they be equipped with the proper armor for protection from their numerous, cunning and powerful foes. Our heavenly Father has the exact armor which His children need for their protection.

The Nature of Armor—Ephesians 6:14-20

This armor, which every Christian must wear if he is to wage a successful warfare against his foes, is available to all of God's children. The Christian does not have to make the armor, to beg for it or to buy it but simply to take it by a definite purposeful act of faith and to wear it. To refuse to wear it will spell defeat; to use it will insure victory.

Defensive Armor—Ephesians 6:14-16

For the body there is the girdle of truth and the breastplate of righteousness. A girdle was a strong belt holding the ordinary Oriental attire in place. Without it the loose flowing garments became very cumbersome, flapping about the feet. Thus a child of God should be encased in the truth and have his entire life regulated by it. All truth springs from our Lord just as light emanates from the sun. Christ is the center and circumference, the sum and the substance of all truth.

The breastplate of steel was a most important part of a warrior's armor. Far

more essential than the breastplate of steel is that of righteousness. There is only one real righteousness, namely, "the righteousness of God which is by faith in Christ Jesus."

If a soldier is to endure the long marches over rough ground, he must be well shod. If the believer in Christ is to journey over the rough roads through the wilderness of this world, his feet must be shod with the gospel of peace which Christ gives. When the knight donned his armor and started into the battle, he held in front of him a shield that protected his entire body from the fiery darts which were flying thick and fast. If the child of God is to withstand the fiery darts of Satan, he must have as his shield a strong faith in God and in His Word.

The helmet is for the head, which is the seat of intelligence. The assurance of salvation is a wonderful protection for the mind. Both the salvation and the assur-

INTERNATIONAL SERIES

Dangers Of False Security

Jeremiah 7:4-12

The people of Israel were in a condition of appalling self-deception. They trusted in mere forms, and gloried in the temple rather than in the God of the temple. They gave heed to the lying words of the false prophets who taught them that observance of ceremonies and religious forms would exempt them from moral living. They refused to deal justly with their neighbors. Injustice greatly weakened their national life. Seemingly it had not dawned on the people that when they oppressed the poor and the weak they were in reality sinning against God, Who most assuredly deals righteously with all injustice.

Jeremiah saw many indications of national decay. The religious life of the people was at an extremely low ebb. Unrest, covetousness, and anxiety abounded. Jeremiah's distress sprang primarily from the sinful living and spiritual apathy on the part of his people. He was shocked because their religion was simply organized hypocrisy thorough-

ly divorced from morality.

Offensive Armor—Ephesians 6:17-20

The sword is a great weapon for conquering. The Word of God is to be used offensively in putting the enemy to flight. Our Lord wielded this weapon most effectively, saying, "It is written," etc. There is grave danger that the Christian will be so occupied with the defensive armor that he will neglect the use of this valuable offensive weapon.

The spear of prayer is vital to right living and effective Christian service. The hosts of wickedness are delighted when they can keep Christians from praying. Being utterly dependent upon God for guidance and strength, each of us needs to pray for himself. If we would win our daily battles with Satan and his cohorts, we must keep in close touch with Him Who is able to make us more than conquerors through earnest, believing and persevering prayer.

ly divorced from morality.

Inasmuch as it came from God, Jeremiah's message was authoritative. He called upon the people, who were entering the temple presumably to worship God, to amend their ways and to substitute good deeds for their evil ones. He assured them that their genuine reformation would make possible their remaining in their city and country. Failure to reform would result in expulsion. He told them that their change was to be genuine and complete; that they must be honest and just in their dealings with their fellows; that they must not shed innocent blood and that they must abstain from the worship of anybody or anything except Jehovah.

Taking his stand in the gate of the Lord's house, Jeremiah proclaimed God's message, declaring that, because the people had committed the sins of which they were guilty and refused to repent, their doom was inevitable. He reminded them that God had wiped out one "holy place," namely, Shiloh, the resting place

of the tabernacle and the ark, due to the fact that it had been profaned by the unholiness of the worshipers, and he warned them that the same fate would befall the temple, the city of Jerusalem and the nation of Judah unless the people repented and changed their manner of life. As might have been expected, his hearers interpreted his preaching as blasphemy against God and treason against the nation. Nevertheless, God protected Jeremiah, as He does those who are faithful in the proclamation of His message in each generation.

Micah 6:6-8

Micah was called of God to denounce the evils that were blighting the lives of his people — oppression of the poor, unscrupulous use of power, lack of integrity, scorn of religion and greedy corruption in religious and political circles.

Aware that they had sinned against God, the people concluded that they could do something which would make them right with God. Petulantly they inquired, "Just what does God want; what will it take to please Him?" The question, "Shall I give my firstborn for my transgressions, the fruit of my body for the sin of my soul?" was a clear indication of the depths of degradation to which they had sunk, for it refers to the abominable custom which prevailed among the heathen of offering their own children in sacrifice. Seemingly they were willing to offer anything except what God asked for, namely, the love and obedience of their hearts.

God wants us to think, to speak and to act justly. Give to God His due — love Him with all your mind, heart, soul and strength. Give others their due — never doing any wrong to their persons, property or reputations. Deal fairly with them in their presence and in their absence. Give yourself your due by caring for your soul, keeping your body clean, your heart pure, and your tongue free from evil.

God asks us to show kindness, tenderness and mercy in our dealings with others. He wants us to have a mercy in feeling that will lead to mercy in action.

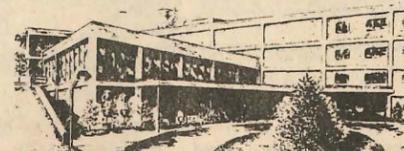
Walking humbly with God means friendship, companionship and fellowship and it results in progress, joy and triumph.

These three requirements — doing justly, loving mercy and walking humbly with God — are the very minimum of what God demands of His children. These stupendous requirements may be met through Jesus Christ, our Lord. It is impossible for us to meet them apart from Christ but His grace is sufficient to enable us.

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(Continued from page 5)

of women "under the law," and directly involving the government in the affairs of churches thus drastically affecting the separation of church and state which we now enjoy.

Because we are a people who accept the Bible as our guide we must work and pray for the defeat of the unscriptural life-style that would be forced upon us by such a radical law. As a Christian wife and mother I hope that you will use your publication and your influence to alert your readers to the dangers inherent in this law and encourage your readers to write their representatives to the Kentucky General Assembly asking them to revoke Kentucky's ratification of 1972. We must, above all things, pray. Prayer changes things.

Owensboro Mrs. Raymond S. Barnett

CRITICIZE PROGRAMMING

Dear Editor:

We, the members of the First Baptist Church of Olive Hill, in regular business session on March 5, 1975, voted to send a

letter to all radio and television stations in our area, deploring the type of programming coming into our homes.

We feel that what we see and hear on a regular basis has a great bearing on shaping our morals and attitudes. We wish to trust you (radio and television) with our entertainment without being embarrassed by indecent words, suggestions, or other vulgarity. Busy parents should not have to act as policemen to guard children against indecent programs beamed into their own homes.

We expect no more from you than we would from any friend whom we might invite into our living rooms. Should one of these use profanity or violate our standards of decency we might ask him to desist or leave the house. We ask no more than that you respect our hospitality in the same way.

We further wish to strongly object to the programming that we understand is coming up in September. Indecent shows from 9:00 to 11:00 will surely be seen by many young people who will not be in

bed at that time. Many have personal sets in their own rooms, and out of curiosity make sure that they see what is labeled by the networks for "Adults Only."

Please help us to make this world a little more decent place in which to live and rear our children.

Olive Hill, Ky. Christine L. Blevins
Church Clerk

QUESTIONS BEASLEY-MURRAY

Dear Editor:

In G. R. Beasley-Murray's article, "The Meaning of Baptism in the New Testament," he states, "thus to be baptized to Christ is to be baptized to His body, the Church, and it could not be otherwise."

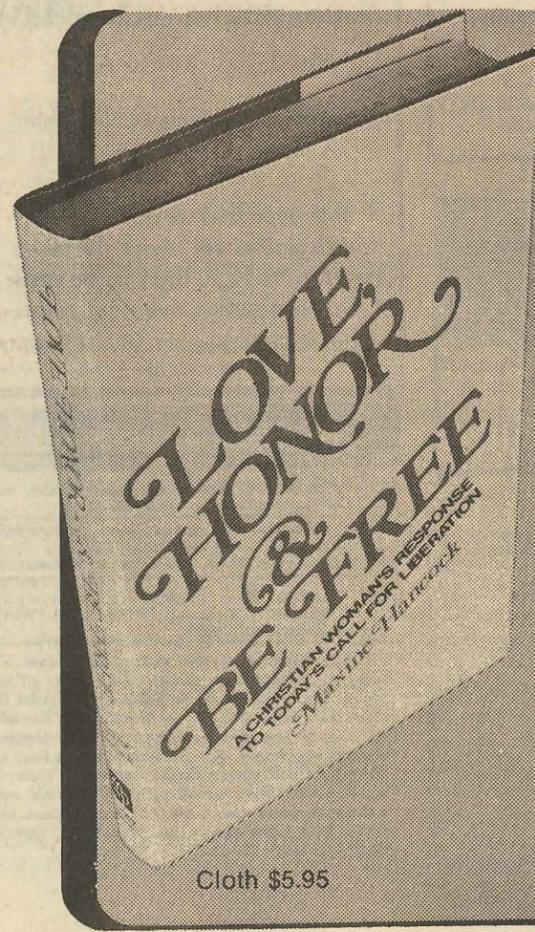
What does he consider to be the Church? Does he consider Baptist churches to be the only true churches? What about other groups? Are they just religious societies?

He further states that baptism is the door to the visible church. Just what is the visible church?

What does professor Beasley-Murray think of so-called "alien immersion"?

These are questions that come to mind as I read his article.

Springfield, Ky. Sherrill Turner



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by Maxine Hancock

Maxine Hancock has never felt freer and more fulfilled! Yet she strictly conforms to the teachings of the Bible—even Paul's. Find out how you can learn to LOVE, HONOR & BE FREE.

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SOON AFTER RETIREMENT AS WMU HEAD —

Miss Hunt Gets Consultant Post

Miss Alma Hunt will begin a one-year term overseas as special consultant on woman's work for the Southern Baptist Foreign Mission Board on August 15.

Miss Hunt responded to an invitation received from the board when they honored her at the October board meeting upon her retirement after 26 years as executive secretary of the Woman's Missionary Union.

"Miss Hunt is greatly beloved by missionaries and national Christians,"

said Baker J. Cauthen, FMB executive secretary. "Her visits to mission fields will bring much encouragement and help," he added.

She will relate to field situations where conventions and missions (organizations of Southern Baptist missionaries) want her to strengthen woman's work especially in the area of missionary education.

Special attention will be given the role of women in missions during meetings between women missionaries and Miss Hunt.

As various missions request her assistance, she will work closely with the board's overseas division in coordinating her schedule and making necessary arrangements.

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Baptism In Other Churches

(Continued from page 3)

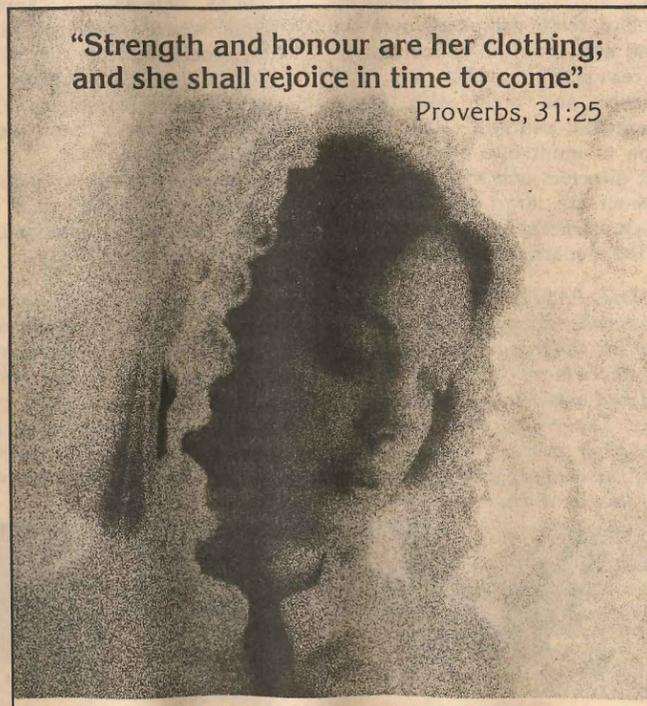
God. We are too late! It's not our fault, and it's not theirs; it's the result of the confused baptismal practice in the majority of churches.

It was these dilemmas which led me, in a discussion group at the Baptist World Alliance Congress in 1965, to suggest that we Baptists would do well to consider refraining from baptizing Christians who have walked with the Lord among his people and apply for membership in our churches.

Undoubtedly it is a compromise, and an unsatisfactory one at that, and the need for it will end as soon as we can persuade the rest of the churches to return to Biblical baptism. That prospect is not so impossible as one might imagine, and as I myself once thought. Meanwhile a restraint on our part would preserve us from reducing baptism to a rite shorn of its Biblical meaning, and it would help us to maintain the Biblical meaning of baptism when we do apply it in its Biblical context.

**"Strength and honour are her clothing;
and she shall rejoice in time to come."**

Proverbs, 31:25



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KBC Restructuring Completed

Following through with a restructuring move that began with the November, 1974, appointments of three assistants to the executive secretary, the Kentucky Baptist Convention Executive Board voted at its spring meeting to divide the 13 departments of the KBC into three divisions, each division headed by one of the new assistants.



Cole



Jones

Meeting at Cedarmore Baptist Assembly May 5-6, the board approved five recommendations made by Franklin Owen, executive secretary of the KBC. The recommendations, as paraphrased by *Western Recorder*, were as follows:

that James Whaley of the church training department be recognized as assistant to the executive secretary for coordinating the church services departments, retroactively to March 1, 1975,

that A. B. Colvin, head of the direct missions department, be recognized as assistant to the executive secretary for coordinating the mission-related departments, effective immediately,

that J. Chester Durham, already assistant to the executive secretary, be given responsibilities and title of the assistant to the executive secretary for coordinating the business- and finance-related departments, effective immediately,

that Vernon Cole, acting director of the church training department, be elevated to the post of director of the church training department, effective June 1, and,

that Robert C. Jones, an associate in the direct missions department and head of the mountain mission program for Kentucky Baptists, be named director of the direct missions department effective September 1.

What, in effect, the first recommendation by Owen means is that Whaley will serve as coordinator for the Sunday School, church training, church music and student work departments.

According to Owen, the new structure will allow persons now working with only

one department in the church services division (such as Sunday School) to work in the other church services departments. Owen also pointed out that the new organizational plan is one which was recommended several years ago by a study committee of the Southern Baptist Convention.

Recommendation two means Colvin will guide the direct missions, evangelism, cooperative ministries-Christian life and brotherhood departments.

The third recommendation approved groups the business, stewardship and promotion, Cedarmore, annuity and foundation departments of the KBC under the counsel of Durham.

The three separate divisional groups will be chaired by their respective assistants to the executive secretary, and the assistants, according to Owen, should improve communication tremendously.

"Rather than creating 'regimental commanders,' we are assigning coordinators to help me relate to groups of departments more closely," Owen explained to the board members. "It is extremely difficult for an executive secretary to stay in touch with the state — which includes many, many appearances and messages and counseling relationships all over the state — and still be in his office enough to keep reasonably caught up with correspondence and meet with many, many committees, and still relate knowledgeably on a one-to-one basis with 13 department directors and their programs, some of which are large operations and require much attention and thought.

"Thus, the departmental system in a

For Lo,
The Day Cometh . . .

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fully-programmed state, without the divisional plan, results in very autonomous departments and sometimes lonely directors who need and want more sharing of their thoughts and plans," he added. "The division plan gives us three assistants who can be closer in each case to a smaller number of departments and be part of our better knowledge and understanding and help toward them (the individual departments)."

Jones, who has been pastor of churches in Stephensport, Beattyville and Bowling Green as well as one church in West Virginia, was associational missionary for Pike Association from 1963-67. A native of Corbin, he is a graduate of Cumberland College, Georgetown College and Southern Seminary. Jones is married and has three children.

As head of the direct mission department, Jones will continue to be actively involved in mountain missions, a program he has headed since 1968.

HELPING THE PASTOR STAY AFLOAT—Billy G. Hurt, pastor of Immanuel Baptist Church, Paducah, was presented with a 16 foot bass boat and all the trimmings by the members of his congregation April 27. Hurt had just finished recognizing several adult leaders of the church for their contributions to the church's life when he was interrupted and asked to go to the parking lot. Outside he was presented with the keys to the boat. The church had made provision for the Sunday evening service and encouraged their pastor to take the day off and investigate the rumor that some members of the congregation had spread to the effect that God could be worshiped as well on the lake as in church.

