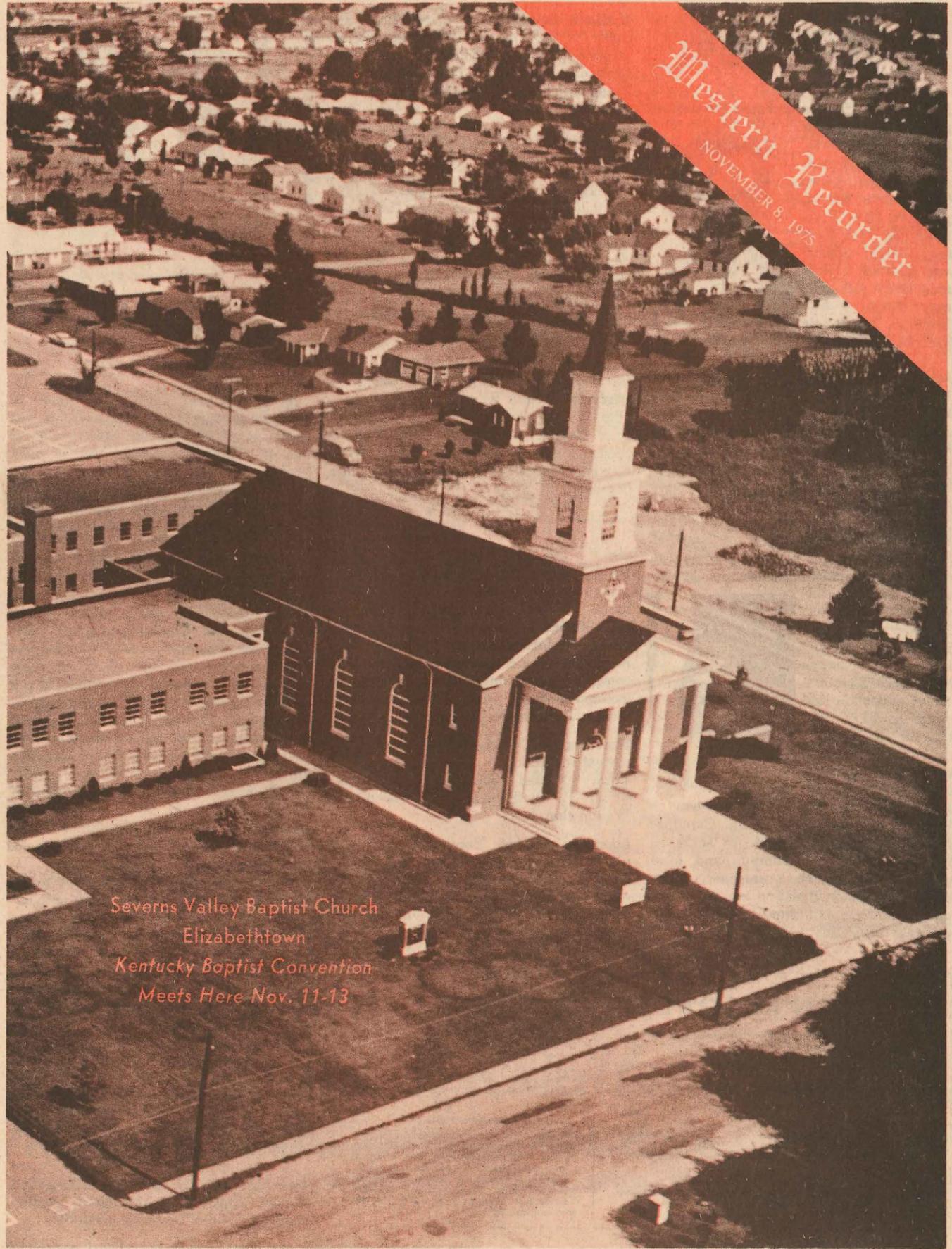


Western Recorder
NOVEMBER 8, 1975



Sevens Valley Baptist Church
Elizabethtown
Kentucky Baptist Convention
Meets Here Nov. 11-13

Staff Changes

Jeffrey P. Griffin has accepted the pastorate of First Baptist Church, New Paris, Ohio. Griffin, a senior at the Clear Creek Baptist School, goes to New Paris from Flat Lick Baptist Church, Somerset, Kentucky. He is married to the former Barbara Sue Bertram. The couple has two children.



Griffin

John Bolin has been called as pastor of Virginia Lee Baptist Church, St. Charles, Virginia. A native of Owensboro, Bolin is a resident of Pineville, Kentucky, where he attends the Clear Creek Baptist School. He is married to the former Martha Terry of Owensboro. The couple has one daughter.

Brenda Jowers has joined the staff of Spring Meadows children's home as director of Christian education. A graduate of Mercer University and the Southern Baptist Theological Seminary, Ms. Jowers has served as minister of education and youth at First Baptist Church, Annandale, Virginia and as an intern in pastoral care at the South Carolina Baptist Hospital in Columbia, South Carolina. Her responsibilities will be to serve as liaison between the campus and local churches, to develop a program of on-campus religious education and to coordinate volunteer ministries in addition to spiritual counseling.



Ms. Jowers

Kenneth Satterfield of Pineville, Kentucky, is the new pastor of New Salem Baptist Church, London, Kentucky. Satterfield is married to the former Gloria Jean Hollister and the couple has two children.

The Southern Baptist Theological Seminary has appointed Wesley F. Spiegel of Port Arthur, Texas, to the position of development associate. Spiegel is a 1973 graduate of North Texas State University and comes to the seminary from a post as director of the Samford University Council, Birmingham, Alabama. As development associate, his major responsibilities will include the seminary's parents fund and local corporation and foundation solicitation.

C. Michael Watts has been called as pastor of Second Baptist Church, Greenville, Ky. Watts is the former pastor of First Baptist Church, Albany. He succeeds John Brandon, now of First Baptist, Morgantown, at the Greenville church.

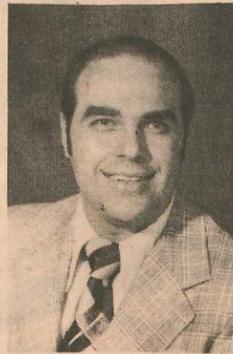
Revival Reports

First Baptist Church, Hickman, reports many decisions and a spiritual awakening throughout the congregation during their week of revival under the leadership of evangelist Jerry Drace of Jacksonville, Florida and song leader Larry Baker.

First Baptist Church, Walton, was led in revival by Bob W. Brown, pastor of Trinity Baptist Church in Lexington. Robert H. Sheffield is the pastor of the Walton church.

Stamping Ground Baptist Church had nine professions of faith, two transfers by letter and 15 rededications during their revival conducted by evangelist Truett Miller. Dan S. Crawley, III is the Stamping Ground pastor.

DEVOTIONAL



by Robert W. Darby
Assoc. Prof. of Psychology & Religion
Director of Counseling Services
Cumberland College

A person once said in reference to psychological counseling that it was supposed to help people with problems but the process seemed rather silly because he had always been able to handle his own problems. Basically, the person's assumption was correct. In most cases the great majority of people can resolve their own conflict. However, there are times when a person under extreme stress may experience feelings of despair and frustration. This person not only needs help but he needs understanding and affirmation. Isaiah the prophet established some sound counseling principles that are relevant in our age. Counseling is a way of: "bringing good tidings to the afflicted, binding up the brokenhearted, proclaiming liberty to those imprisoned by extreme stress, and comforting those who mourn the absence of a creative life."

If counselors believed that the spirit of God is upon them as sincerely as the prophet Isaiah did, then God would become a vital part of the process of redeeming the afflicted.

In the counseling relationship when a person attempts to resolve some personality conflicts without success, a greater therapeutic agent may intervene. The human spirit may encounter the Holy Spirit in a relationship that heals the deep hurt of a man's soul and as a result, redemption not only comes near but becomes a reality.

Consequently the person experiences the Spirit of God joining forces with him in a creative cure. Yes, "God's Creative Union" establishes order from chaos when the Holy Spirit embraces the frustrated human spirit in search for redemption.

So, Isaiah's "oil of gladness" and "mantle of praise" replace mourning and a faint spirit. The redeemed become "oaks of righteousness." (Isaiah 61)

In preparing this covenant, the Christian Life Committee has been governed by two over-riding Baptist beliefs. One is the autonomy of the local church. The other is the biblical teaching of proper Christian conduct in matters affecting every area of our life, especially where it relates to the work of the church.

Since each church is and must remain an autonomous body, free to respond to the leadership of the Lord it serves, this covenant is intended to call attention to some areas of mutual concern for both church and pastor. It is hoped that some insight might be gained from this covenant which will assist in this relationship.

In offering this as a *suggested covenant* our earnest prayer is that God will use and bless pastor and church for his glory.

THE PASTOR'S COVENANT:

Because God has called me to the Gospel Ministry:

1. I will establish my ministry upon the Bible as the Word of God.
2. I will place service to Christ above personal recognition and care for the church above personal desires.
3. I will exercise the freedom to preach the gospel responsibly and respect the freedom of the people.
4. I will strive to regard all persons with equal love and seek to minister impartially to the needs of all.
5. I will handle responsibly all confidences shared with me.
6. I will seek to exercise my gifts in developing and involving the laity.
7. I will strive to remain open to constructive criticism and be receptive to suggestions intended to strengthen our ministry.
8. I will use my influence to enlist the cooperation of this church in support of Southern Baptist emphases upon evangelism and missions.
9. I will refuse the temptation to enter into unfair competition with my fellow pastors in order to secure a position.
10. I will relate in a supportive way to my fellow pastors.
11. I will exercise the necessary discipline to stay mentally, spiritually and physically fit.
12. I will be honest in my stewardship of money, endeavoring to live within my income and securing my debts.
13. I will be fair with my family, giving them the time and consideration they need.
14. I will guard my integrity and the integrity of my colleagues by being open with my past.
15. I will, when the termination of my pastoral relationship becomes necessary, continue to serve and strengthen the church until the time of my departure.
16. I will, upon my departure, sever my pastoral relations with this church, recognizing that all pastoral functions should henceforth rightfully be conducted by my successors.

THE CHURCH'S COVENANT:

As a church under the Lordship of Christ:

1. We affirm that in some unique way God, through his Spirit, brings church and pastor together.
2. We will recognize the freedom of the pulpit, acknowledging our pastor's right to speak the truth of God in love.
3. We will inform our pastor of illness and other special needs requiring pastoral care.

4. We will call on our pastor for weddings, funerals and other pastoral services and only with his concurrence request him to invite other ministers to share in such services.
5. We will seek to support our pastor without comparing him to previous leadership.
6. We will encourage and provide opportunity for our pastor to have sufficient time for study.
7. We will recognize our pastor's need for physical and spiritual renewal by providing him an adequate vacation period and enabling him to attend helpful conferences.
8. We will recognize our responsibility of providing our pastor, to the best of our ability, with adequate compensation including travel expenses, retirement, insurance and suitable housing.
9. We will, in calling a man as our pastor, take into consideration his past years of service when evaluating his financial remuneration, vacation time and other length of service-related personal concerns.
10. We will respect the time and talents of the pastor's family and require no more rigid standard of conduct for his wife and children than we set for ourselves.
11. We will pray for our pastor, encourage and support him as he seeks to lead us in our task and as he participates in the larger ministry of this church.
12. When our pastor terminates his services with us we will cease to look to him for pastoral care.
13. We will observe these principles in relation to other members of our church staff, consistent with their responsibilities.

THE PASTOR AND CHURCH'S COVENANT:

With the knowledge that the advancement of the cause of Christ on earth depends upon our cooperative efforts:

1. We will strive cooperatively to create and sustain an effective ministry that will renew and strengthen each member. To that end, we will faithfully witness in every area of life.
2. We will actively seek and welcome into membership with us all persons without regard to their economic or social status, race or nationality.
3. We will accept our responsibility for moral and spiritual development in our community by striving to live up to the standards of citizenship consistent with Christian principles.
4. We will be sensitive to the moral and ethical soundness of every project we are asked to support.
5. We will honor our financial obligations and endeavor to maintain a high credit standing in the community.
6. We will acknowledge and affirm the presence of other churches and denominations within our community, seeking understanding and communication with them commensurate with our respective personal beliefs.
7. We will affirm the right of other churches to claim the loyalty of their people.
8. We will periodically evaluate constructively our church's fellowship and ministry.
9. We will, in the event of problems within our fellowship, seek promptly a solution in the spirit of Christian brotherhood and personal respect for all concerned.
10. We will, when it appears necessary to the mutual effectiveness of pastor and church, terminate the pastoral relationship in the spirit of Christian understanding and love.
11. We will, as a cooperating church, participate in and support our Southern Baptist Cooperative Program.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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A Covenant for Pastor-Church Relationships

Prepared by Christian Life Committee, KBC Executive Board
Jim Taulman, Chairman; Jerry Thomason, Work Group Chm.



The Kentucky Baptist Child Care Ministry: Which Way?

A confrontation over differing ideas of the Kentucky Baptist child care ministry is expected at the state convention next week. The face-off follows several years of growing discontent over the directions of our child care ministry and the wholesale resignations of child care career workers.

The disagreement basically is not over objectives but over methods. Through the years the Kentucky Baptist child care ministry has had a strong religious orientation. Children were kept on campuses and worship habits were decided for them. Cottage mothers were spiritual counselors. They took their children to Sunday School, sat with them in worship services and exacted proper behavior from them.

Evangelism was admittedly a strong part of this child care program. The superintendents of the homes served in a father and pastor role. They combined love and discipline and their decisions were usually final.

This traditional philosophy of child care began to be challenged a decade or more ago. Social scientists and social work schools expressed doubts about institutional care and religiously oriented programs as best for children. Indeed, foster homes were recommended over institutional homes and professional social workers over house mothers.

Our Kentucky Baptist child care program began to reflect this new philosophy several years ago. It was apparent before the present administration was selected but this new direction has been continued. More and more emphasis has been put on ministering to the families of children under care since almost all children cared for now are not orphans but come from problem families. The goal is to put the children back with their families wherever possible. Institutional care on the campuses is chiefly for processing periods and for children with unusual needs. Religion is seen as a tool in rehabilitation instead of an end in itself.

In the meantime many staff workers wedded to

the original philosophy and methods became dissatisfied with the new order. A structural reorganization implemented soon after the new administration came added to the disgruntlement. Then began a series of resignations that eventually took a large group of highly regarded staff members. Some of these left quietly, others strongly registered their complaints upon leaving.

During the same years several influential Kentucky Baptist pastors became upset when they failed to get the help from the child care staff they once received for needy children. Most of their disappointments were over the discontinuation of adoption services and ministry to unwed mothers and inflexible responses to their requests for help.

The stage for the confrontation next week was set a year ago when the convention asked a special committee to study the child care program and to bring a report this year. The report which was printed in last week's issue of the *Western Recorder* strongly challenges the present trends in our child care ministry. It points out the wide gap between the kind of child care most Kentucky Baptists believe in and want to support and the kind of child care now being rendered.

Child Care Executive Director Bill Amos is convinced Kentucky Baptists would approve and support the present program if they understood it. He wants it to be understood and we have helped him explain it by providing a disproportionate amount of space in recent issues of the *Recorder*.

Amos and the board members have seen the study report and have reacted to part of it. (See news article on page 13 of the November 1, *Western Recorder* issue.) It ought to be known that while the majority of the child care board members approve the present program, a minority of board members strongly disapprove.

The floor of the convention is a poor place to settle such a complex issue. Usually smaller committees need to deliberate thoroughly and

carefully and bring specific recommendations to the convention.

This does not mean convictions on this or any other issue should not be voiced on the convention floor. Surely Kentucky Baptists are mature enough to face this issue honestly and calmly. Child care directors are responsible and answerable to Kentucky Baptists. They should have the opportunity to explain and justify the present program. If Kentucky Baptists, upon being correctly in-

formed, are not pleased with the present program, a redirection is in order. After all, all denominational programs exist to help churches perform what they believe is their divinely assigned ministry and not vice versa.

There is much more to this problem than can be even pointed out in limitations of this one editorial. It is offered with the other material printed not to influence but to inform Convention messengers.

distinction of what belongs to Caesar and what belongs to God." He pointed out the likelihood that "several ceremonies will seek religious endorsements and local churches will be prompted to deliver messages more nationalistic than religious."

How can a preacher avoid the danger of promoting civic religion while properly acknowledging the bicentennial occasion? He can prepare prophetic messages designed to point the nation in the direction of God. If it seems to him that this approach will sound less than patriotic, he can realize that patriotism at its best confronts a nation with the claim of God. A real love of country will appeal to the people of the country to love God and show that love by the way they live.

Harold Freeman, Ft. Worth, Texas

AGAINST ABORTION

Dear Editor:

Since the abominable 1973 Supreme Court decision on abortion our government has allocated more than 52 million of our tax dollars to pay for killing babies. This, with millions of private dollars, has resulted in the destruction of many innocent lives, and has involved our country in the worst national sin in its 175 year history.

This "life and death" issue thrusts upon us the responsibility of having to make the most important decision we face today. If we decide wrongly on this issue, our decisions on other issues will be of little consequence, because God will have the final say, and God will not bless our country again as long as this national wickedness continues.

God's word is straight to the point — "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jeremiah 1:5) "Thou shalt not kill." (Exodus 20:13) Because God forms a baby, the baby is a person from the moment of conception.

Police are seeking murder suspects in the case of Matthew Moses Doe (aban-

(Continued on page 14)

BAPTIST FORUM



RESPONDS TO MILLER

Dear Editor:

As a Christian and an insurance salesman I feel that Tom Miller's comments in the Oct. 25th issue of *Western Recorder* were very biased. In the first place this was written under the heading of a devotional. I don't know about the majority of your readers, but to me it wasn't very uplifting. There was one man's very prejudiced opinion of life insurance agents and the insurance industry.

Miller stated that he had no reservations about calling insurance evil. Now perhaps I missed a point here somewhere, but I can't think of anything evil about insuring that my family has a roof over their heads or food on the table and at least being able to afford the necessities of life in the event the Lord doesn't allow me to live to a ripe old age. If that is evil, then evil I am. But rather than being evil, I think that it is one of the highest expressions of love and my responsibility to make such provision for my family.

Statistics tell us that a certain percentage of people who are 30 years old today will not live to see their 40th birthdays. An even higher percentage will not live to age 50. These are documented facts, compiled over the years by the mortality tables. The only thing that we don't know is who will be among that percentage that will not reach 50 years of age. Unless we can accumulate a large amount of money very early in life I don't know of any other way that we can make these provisions except through life insurance. Oh yes, I almost forget, we can leave our families behind for our friends and neighbors to care for, or better still they can go on welfare. Either way our friends and neighbors are going to pay for it.

There are a lot more answers that I could give to Miller's insinuations, but I do not think that I should take up the

space in our magazine whose aim or objective is to be spiritually uplifting as well as to keep us abreast of the happenings throughout our state and SBC conventions.

David Armstrong, Nortonville

[Mr. Miller did not submit this article as a devotional. It was selected by the editor as an example of graphic and provocative writing expressing a personal viewpoint. Views expressed in *Western Recorder* articles, except those on the editorial pages, are not necessarily those of the editor. — Editor]

ON BICENTENNIAL PREACHING

Dear Editor:

Preaching during the bicentennial celebration presents both a great opportunity and a potential problem. Brooks Hays, former congressman from Arkansas and former president of the Southern Baptist Convention, properly raised a red flag to caution American preachers of a serious hazard involved in bicentennial preaching — the hazard of promoting civic religion.

In civic religion, church and state are intertwined in such a way that each protects and promotes the other. Baptists are historically averse to "established churches" that are state authorized, legalized, and subsidized; we resent that kind of civic religion.

We need to recognize, also, that the sheer predominance of Christianity in our country combined with the patriotism appropriate to the bicentennial celebration can lead us into the trap of equating God and country. The result would be a practical, though not legal, civic religion.

With reference to that, Hayes warned of "an awesome civil religion which threatens the nation and blurs the

BAPTIST NEWS BRIEFS

STUDENTS START PROJECT TO AID BANGLADESH

Students concerned about world hunger have set a goal of raising \$150,000 for the people of Bangladesh this year, according to Charles Roselle, secretary of National Student Ministries of the Southern Baptist Sunday School Board.

Roselle said the "Student Bangladesh Hunger Project" will be sponsored mostly by Baptist Student Unions (BSU) on a potential of 970 campuses around the country. Money gathered will be channeled through state Baptist convention offices for use by Southern Baptist foreign missionaries already on the field in Bangladesh. (BP)

ALCOHOL A MAJOR PROBLEM

Ninety-five million people out of 220 million in this country "are using alcohol in some form and you are going to have a hard time legislating against it. Education is the key," said Donald G. Phelps, who directs the division of prevention of the U.S. Health, Education and Welfare Department's Institute on Alcohol Abuse and Alcoholism. He was speaking to members of the Southern Baptist Radio and Television Commission's board of trustees in Fort Worth, Texas.

"Of the 95 million people in this country who drink, 85 million have no apparent problem, but 10 million people drink to excess and each of these people has direct impact on the lives of at least four others.

"Thus, 40 million Americans are directly affected negatively from alcohol. Half of all the nation's traffic fatalities are directly related to the misuse of alcohol as are 48 per cent of the violent crimes in society."

Phelps expressed concern about professional athletes publicly endorsing alcoholic beverages. "Where you have a Mickey Mantle talking about being in the "Beer Drinkers Hall of Fame" it would be helpful if people like yourselves could present counter advertising about the effects of alcohol."

He went on to say that his agency has done some of this featuring former baseball player Don Newcombe who lost a million dollar baseball career and almost lost his wife and family to alcohol.

GOERNER PRESENTS MISSIONS MESSAGE AT KBC

H. Cornell Goerner, Southern Baptist Foreign Mission Board secretary for West Africa, will present the mission message at 8:30 PM, Tuesday, November 11, to the Kentucky Baptist Convention meeting in Elizabethtown. West Africa became a separate administrative unit January 1, 1973, at Goerner's request. His surveys and recommendations have led the Foreign Mission Board to assign missionaries to Angola, Botswana, Dahomey, Ethiopia, the Ivory Coast, Malawi and Mozambique. Largely due to his efforts, there were more than 600 missionaries in 19 African countries at the time the new unit was established.

Goerner was elected to the Foreign Mission Board staff in 1957 as secretary for Africa, Europe and the Near East. That area of mission administration was later divided and in 1964 he became secretary for Africa.

Before joining the board, Goerner was professor of comparative religion and missions at the Southern Baptist Theological Seminary in Louisville, having joined the seminary faculty in 1935 as an instructor.

For several years Goerner was managing editor of "The Review and Expositor," a Baptist theological quarterly. He has written five books: "Hands across the Sea," "America Must Be Christian," "Exploring Africa," "Let's Listen" and "Thus It is Written." The latter, a study of the missionary theme in the Bible, has been translated into seven languages.



Goerner

Baptist Bodies

by
Franklin Owen



Some things relative to the commands of Christ have to be done by the congregation; they are too much for one Christian. When the task is too big for the single congregation, then there is the association of churches. Mutual agreements among Baptists also recognize that some things can best be done by the State Conventions. In tasks too great for the State Conventions, like Foreign Missions, for example, a National Convention becomes the body for action.

These units of fellowship and mission are voluntarily inter-related, but they do not stack on top of each other. There is no rank involved. Only the local congregation is considered an authoritative body. The larger bodies are voluntary cooperatives for fellowship and the pooling of Baptist strength to accomplish the greater tasks.

The messengers to the Associations or Conventions all come from the churches and only from the churches. They go straight from the churches to each of the larger bodies and have the same relationship or standing in each instance.

These messengers are not called "delegates." They carry no delegated authority, neither to or from the Convention assemblies. They are messengers.

We do not speak of "member" churches. We speak of "cooperating churches." The Conventions do not consist of churches but of messengers from the churches. Therefore, actions of the conventions are expressions of the assembled messengers only, and carry no authority over the churches. Convention actions do have great influence on the churches. This influence sometimes appears more effective with free churches than authority could be.

Thus, Baptists are a sort of confederation of churches, allowing great individual and congregational freedom, holding fellowship together voluntarily (despite some differences) in basic agreement on great eternal truths; for the purpose of uniting our strength in world-wide witness and mission.

The Kentucky Baptist Convention, with 2,206 cooperating churches (with a total of approximately 700,000 members) is the largest religious fellowship in Kentucky. The next annual meeting of the Convention will be at Elizabethtown Nov. 11-13, 1975.



John Wood: Man of Many Talents

by
C. R. Daley

You name it and John Wood can do it as well or better than anyone else. Whether it is bagging a tiger in Africa or conducting a revival in a Kentucky rural church, John Wood is outstandingly successful.

This dynamic pastor of the First Baptist Church in Paducah, now serving as president of the Kentucky Baptist Convention, got more than his share when gifts were distributed. But he is a good steward of all of them and maybe that's why he has them.

John and Pat, his charming wife, are two products of Texas which Texans can brag about without exaggerating. John, from Ft. Worth, and Pat, from Houston, met at Baylor University. Pat is so charming in appearance and personality that John would suffer in comparison was he not a scintillating and gifted personality.

It is hard to say where John excels most. Three Kentucky churches, Graefenburg in Shelby County, First in Russellville and First in Paducah, have all blossomed under his leadership. He came to Paducah when the First Church was in a difficult era. It was located downtown with inadequate facilities and the flight to suburbia was at its peak.

After much heartsearching the congregation voted to move and decided on a site not far from Immanuel Baptist, a thriving church which had moved earlier from another downtown location. Some observers, including this writer, predicted it would be a hard struggle but John Wood and his followers made it look easy.

The First Church facilities now are a beautiful sight to behold. A few years ago the church launched a television ministry which has been very successful. No expense was spared in installation of the best equipment available and a large corps of volunteers has been trained to operate it.

Some remodeling was desirable for the best effect in telecasting and who do you think led in the planning and actual work of this project? John Wood, of course.

This man seems to be everywhere at the right time with the right words. He is an extremely popular pulpiteer and has the content to go with an excellent

delivery. He is just as popular as a speaker for civic clubs and conventions all over the country.

His denominational service is not neglected because of his crowded schedule. In Kentucky he has been a director of the Western Recorder, president of the Kentucky Baptist Pastors' Conference and is now a Georgetown College trustee as well as president of the Kentucky Baptist Convention.

As a Southern Baptist he has been on the Committee on Boards, a director of the Home Mission Board and now is a director of the Radio and Television Commission.

John finds time also for hobbies. Among them are fishing and hunting. To visit the Wood home one might think he is a full time big game hunter. He also happens to be an expert taxidermist and trophies from birds to mountain goats are everywhere one looks.

In fact, his trophies outgrew the house and a special room was added to accommodate them. Who built the room? John, with his own hands.

While many churches have been straining in recent years to maintain their Sunday school attendance of previous years, Paducah First Baptist has made it look easy to gain. In 1972-73 the average Sunday school attendance was 516. In

1973-74 it was 672 and in 1974-75 it was 742.

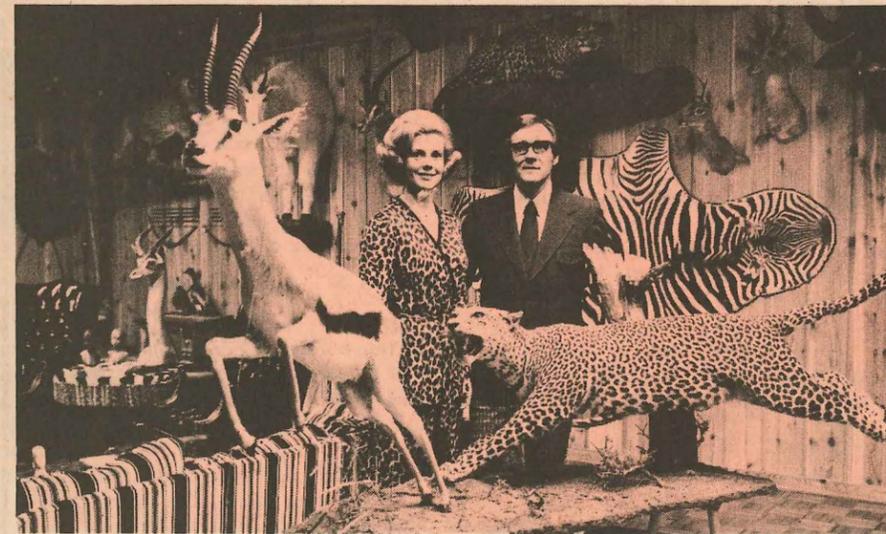
If John was explaining this he would be quick to give much credit to Bob Kersey, the minister of education and music. Bob matches John in ability and is worth a million dollars to keep all things going at the home base while John is away.

In spite of his success and popularity, John has not lost concern for ministering to small congregations. Prestige invitations apparently mean no more to him than an invitation from a small rural church. Recently he took Bob Kersey and some First Baptist laymen and conducted a revival in one of the smallest churches in Kentucky.

Somehow he seems to be ready when a door is opened. For example, when we were trying to do this story he was on his way to Peru and Brazil for evangelistic campaigns.

Not long after his return he will be presiding over the 1976 Kentucky Baptist Convention sessions in Elizabethtown. If he lives up to his record he will handle things well with enough charisma left over for other major commitments on his calendar.

Oh yes, in spite of more commitments than it seems any man can handle, John finds time for his and Pat's two children, John Alexander, 15, and Lea Ann, 14.



Pat and John Wood are "at home" in his trophy room.

Whatsa Rotary Boy Of the Year Doing Here?

by Jim Cox
Associate Editor

Barry Glen Allen, the Outstanding Rotary Boy one year at John Rundle High School, Grenada, Miss., has climbed from that achievement all the way to being named one of the newest department heads of the Kentucky Baptist Convention. The years between tell a success story clearly marked by the moving of God's hand.

But let's go back to the beginning. Barry, the new business manager, is not only one of the newest department heads for the convention, he is also the youngest, having been born July 19, 1948 in Attala County, Miss.

"I was actually born in Kosciusko in order to be in the hospital," he smiles, "but my home was seven miles away at Ethel."

His father, the local Chevrolet dealer; his mother, a housewife; and all his other kinfolk were born in that county. His three sisters—one older, two younger—were born there. It would seem, then,

that the family was destined to spend their lives in that county. But fate changed all that.

To the Big Time

In 1957 Barry's dad had the opportunity of purchasing a larger automobile dealership in Grenada, "and we moved from the country to the big town," he laughs. It was while there Barry began to develop his own personality and acquire fame along with it.

Honors which came his way during those days in high school, from which he graduated in 1966, included serving as page in the Mississippi House of Representatives, business manager of the high school newspaper, playing the drums for nine years, being a member of the concert choir and male quartet four years, on the golf team two years, basketball team one year, president of the Key Club and National Honor Society and vice president of Hi-Y. With all these impressive credentials you'd think he acquired a swelled head, too! Fortunately, that does not seem to be the case.

During this time God was quietly working in the life of Barry Allen, grounding him in the moral values of Christian living. Although his father did not accept Jesus as personal saviour until Barry was perhaps two years old, Barry does not remember a time that both mother and father did not take him to church and encourage him in his convictions.

His father, incidentally, became such a dedicated layman that he later gave of his time and his own material resources to assist in five pioneer mission crusades in the West. These were organized by his friend Owen Cooper, who was later to become president of the Southern Baptist Convention. Barry, himself, was privileged to participate in four of these church-building crusades, in California, Utah and Colorado.

Thus, it was a natural progression of events when Barry accepted Christ as his own saviour and was baptized into the First Baptist Church of Grenada in 1958. He became active in church at an early age, serving as president of the youth council two years, as youth pastor one year and as a choir member.

Start in Business

Barry also became very close to his father in those years, and recalls, "I think he had a kind of inner glow the day I told him along about the eighth grade that I wanted to begin working in the family business. I saw myself from that time forth as preparing to enter the business on a full time basis after completing my education."

But once again fate entered the pic-

ture, and it altered Barry's direction.

In the fall of 1965, Barry's senior year in high school, it was discovered that his active, robust, "never sick a day in his life" father had cancer. The doctors gave him only a brief time to live. It was a traumatic experience for the family, and in the 10 months that he lingered, "I guess I became a man," Barry remembers. "I had to assume many responsibilities both at home and in the business which dad would have taken care of if he had been able."

At the close of that period, Barry was faced with a decision: to continue to operate the automobile dealership, with the almost definite assurance of being drafted into the Vietnam war, or to pursue an education. He chose the latter course, the family sold its business, and from that time on it seemed his life purposely moved in a new direction.



Barry, with his grandmother's dog, Butch. Can you identify Butch?



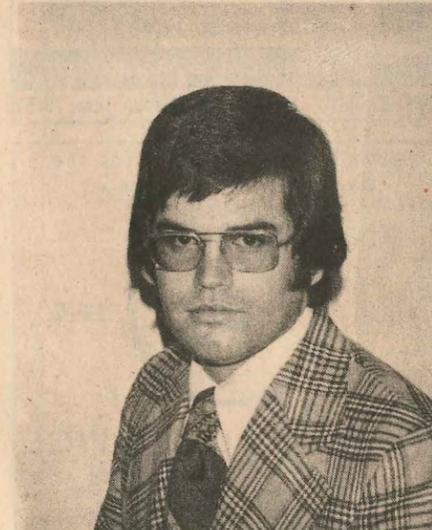
On his third birthday in Ethel, Miss.

At the University of Mississippi, Oxford, from which he earned the B.B.A. degree in 1970, Barry's outstanding qualities were again pressed into service, resulting in numerous honors and achievements. Among them, he was treasurer and chairman of the finance committee of Sigma Chi fraternity, vice president of Delta Sigma Pi honorary professional business fraternity, member of the Order of Omega honorary fraternity, the University of Mississippi welcoming committee, the University of Mississippi YMCA and the Baptist Student Union. He received the Communication Workers of America scholarship award one year, given to the business student excelling in leadership, scholarship and ability.

During this time—ever since his senior year in high school—he had been quite taken with Dianne Branscome of Grenada



At age seven Barry had already developed a real love for football.



Today's Barry—still a talented musician.

and would make regular trips home to see her. It helped when Dianne graduated from high school two years behind him and enrolled at Ole Miss.

But the problem developed again two years later when Barry felt led to Southern Baptist Theological Seminary, Louisville, to enroll in the master of divinity program. He found himself heading for Mississippi many weekends. It was finally solved upon Dianne's graduation in 1972 with the B.A. degree in home economics. The two were wed June 10 of that year, and in Barry's final year at Southern, Dianne began teaching home economics at Thomas Jefferson High School, Louisville. She is presently in her fourth year there.

Convention Service

In the meantime, something else interesting was happening to Barry. One Sunday morning in November 1970 he received a call from Harold G. Sanders, then executive secretary-treasurer of the Kentucky Baptist Convention, asking him to come for a conference concerning possible employment. He was introduced to Garnett B. Morton, then business manager, and offered a position as assistant to Morton on a part time basis.

"Of course, I did not see what Mr. Morton had in mind at the time, but I did realize it later. He was approaching retirement time and wanted an understudy for his role," Barry explains.

"On August 1, 1973, I became a full time employe as assistant to the business manager, and upon Mr. Morton's retirement July 1, 1975, I was elected business manager, firmly convinced I was in the will of God."

Commenting on these years when he was in the understudy role, Barry said, "I greatly appreciated the opportunity of working with Mr. Morton. He gave freely of his knowledge in order to assure a smooth transition for the benefit of the Kentucky Baptist Convention. Nothing in the way of information was held back from me. He is an important part of my story."

"I view the business function as one of service to the other departments and to the convention itself," Barry declared. "The more efficient I can make it, the more money can be saved for the outreach programs of the convention."

Barry and Dianne are at home at 1238 Innerary Ct. in Louisville. They are active members of Broadway Baptist Church, and Barry currently serves as a deacon and is on the finance committee there.

It's a long way from being Rotary Boy to being business manager of a state Baptist convention. But for Barry Allen, God has made it all possible, and he adds, "I'm thankful every day."

Kentuckians Named Luther Rice Scholars

Two Kentuckians have been named Luther Rice Scholars by the Southern Baptist Theological Seminary in Louisville. The award is for outstanding first-year students who plan church-related work in the United States.

Robert Baker, a native of Georgetown, Kentucky, is married and a graduate of Georgetown College. While in college he sang in the Baptist Student Union choir and was active in forensics and intramural sports.

Eugene K. Roberts, a native of Mayfield, Kentucky, graduated from Murray State University where he was student body president his senior year and served on a number of student-faculty committees. Roberts is also married.

Application deadline for next year's Rice-Judson scholarship awards is February 15, 1976. Applicants for the cash award should write: W. David Sapp, associate director of student development services, the Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40206.



Baker



Roberts

FMB Reports Missionaries on Field

Mr. and Mrs. Hal B. Boone, missionaries to Kenya, have completed furlough and returned to the field. Boone is a native of Texas and is married to the former Patricia Held of Owensboro, Kentucky. Their field address is c/o R. Wilson Farm, P.O. Ulu, Kenya.

Mr. and Mrs. Joey H. Williams, missionaries to Rhodesia, may be addressed at P.O. Box W-197, Waterfalls, Salisbury, Rhodesia. He is a native of Deming, New Mexico. Mrs. Williams is the former Sylvia Lawrence of Garfield, New Jersey. Williams served on the staff of a Louisville hospital while awaiting re-assignment to the mission field. He also attended the Southern Baptist Theological Seminary.

Freedom 76 Sets Dec. 28-31 Format

Program personalities, woven into an innovative and fluid format featuring the sights and sounds of Christian freedom, will highlight Freedom 76, a nationwide event scheduled in San Antonio for students and single and married young adults, Dec. 28-31.

Comedian entertainer Grady Nutt will be master of ceremonies. Other program personnel for the event sponsored by the nationwide agencies of the Southern Baptist Convention include William Pinson, professor of Christian ethics at Southwestern Seminary, Ft. Worth; Shirley Cothran, the 1975 Miss America; musician Andrae Crouch and the Disciples; soprano Myrtle Hall, soloist for the Billy Graham evangelistic team; Buckner Fanning, pastor of Trinity Baptist Church, San Antonio; and others.

But the focal point of Freedom 76, unlike most events, will not center exclusively on a platform. It will begin with a musical drama, Stearns and Company, and conclude with a midnight light-procession down the San Antonio River to the city's central plaza, running past midnight into the nation's third 100 years.

Nell Magee of National Student Ministries, 127 Ninth Ave., N., Nashville, Tenn. 37234 has full information about registration. Registration fee is \$15.

Bethel Marks 150th

Bethel Baptist Association, a group of 23 churches in southern Logan and Todd counties, celebrated its 150th anniversary Oct. 7 at Mt. Gilead Baptist Church, Allensville.

In a pageant by Mrs. Darrell Hartley association members saw how their predecessors founded two colleges (Bethel and Bethel Female Institute), weathered the Civil War, fostered many new

churches and missions, participated in world-wide missions and dealt with doctrinal differences.

A copy of a written history compiled by Rev. and Mrs. Jim Didlake was given to each person present.

During the last three years Bethel's local mission work has been reestablished and with Logan Association a mission office has been established at a building purchased in Russellville. Jack Palmer is missionary for both associations.



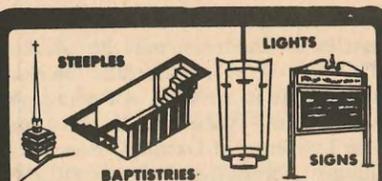
Twenty-one students from Asbury College, Wilmore, Ky., visited the Kentucky Baptist Board of Child Care administration building and the Spring Meadows campus recently. Mary Dan Kuhnle [center] shows students the 93-year-old quilt made by Kentucky Baptist women to raise money for the Louisville Baptist Orphans' Home in 1882.

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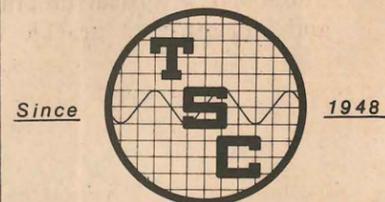
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SUNDAY SCHOOL LESSON

by H. C. Chiles

(These Lessons for November 16, 1975)



INTERNATIONAL SERIES

Strength in Serving God

Genesis 39:6b-12

After the slave traders had purchased Joseph from his brothers, they took him to Egypt and sold him to Potiphar, the captain of Pharaoh's guard. Instead of brooding over the wrongs which were committed against him, Joseph bravely endured his injuries and forgave his brothers.

Potiphar took Joseph into his palatial home, and there he bore unflinchingly the various trials of oriental servitude. Industrious and faithfully he worked in the interest of his master. Recognizing his remarkable ability, Potiphar placed Joseph in charge of his home and of his business affairs.

Potiphar's wife admired handsome Joseph and attempted to seduce him. Appreciating the fact that Potiphar had demonstrated his implicit confidence in him, Joseph did not intend to betray that trust by being unfaithful to him. Furthermore, she was Potiphar's wife and Joseph adroitly reminded her that marriage was very sacred. Moreover, Joseph knew that committing adultery was a great sin against God, and that he refused to do. One admires Joseph greatly because he absolutely refused to sin against himself, his master, his master's wife, society, and God.

One day when Joseph went into the palatial home to work, Potiphar's wife shamelessly seized him by his coat and held it so tightly that she removed it as he fled from the house.

Genesis 39:16-21

Following this defeat in her sinful purpose, Potiphar's wife kept as incriminating evidence the coat which Joseph wore. When Potiphar returned home, his wife rebuked him harshly for bringing Joseph into the palace. She then charged that he had attempted to commit the very sin she had tried so artfully to get him to commit, but which he had resisted so heroically and persistently. Because of her accusation, and the accompanying circumstantial evidence in the form of Joseph's coat, Potiphar had him imprisoned. His failure to have Joseph put to death indicated that he had not lost all confidence in him, and that he had not accepted his wife's charge as absolutely true.

Joseph remained silent about the false accusation. No mention is made of any indignation or ire on his part. Instead of questioning God's love and care, Joseph silently endured injustice and let God take care of his reputation. Patience under false accusation is best, because God can always vindicate one's honor better than he can do it for himself.

Joseph could not understand the reason for his being subjected to such cruel treatment, but he recognized it as coming through the permissive will of God. Through his imprisonment and adversities Joseph learned to trust God completely. Depending entirely upon God, Joseph learned to think more sympathetically of others. Knowing full well that God was with him and extending his mercy to him, he deeply appreciated the strength which he imparted to him daily on the basis of his personal needs.

LIFE AND WORK SERIES

Probing your Motives

Almsgiving — Matthew 6:1-4

Almsgiving is a Christian duty, but even in this important matter some are led astray. One wonders if the pride of the natural man is as much in evidence in any other realm as it is in the exercise of charity. So often gifts are made in order to attract the attention of others and to win their praise for what appears to be generosity. Frequently gifts are made in order to perpetuate one's name, or for some other reason which will feed the pride of human nature.

Christ specifically objected to and warned his disciples against the distribution of alms to the needy in the hope of gaining the approval and applause of men. Secret almsgiving pleases the Lord the best, blesses the recipient the most and proves to be the most beneficial to the giver.

Prayer — Matthew 6:5-8

Prayer, which is the communion of a soul with God, is indispensable in the life of a true Christian. It is one of the grandest privileges and greatest duties of a child of God; in fact, the greatest resource of any life.

By precept and example Christ taught the importance and necessity of prayer. Through the centuries his followers have been the losers when they failed to observe the accent which he placed upon prayer. When Christ discussed the subject of prayer, as in this lesson, he tore away the mask of human hypocrisy, placed his approval upon and called his followers to secret prayer, which exercise Satan has always opposed with tenacity.

To pray in order to be heard of men will be rewarded by the hearing, but with nothing else. Real prayer comes from the heart, and is directed to God instead of the people who may hear it.

It is our Lord's will that Christians shall retire to a secret place and there pour out their hearts to the father who sees and hears everything. He invites absolute freedom in approaching him and complete liberty in presenting our petitions to him.

Fasting — Matthew 6:16-18

Fasting was a common practice in the days when our Lord was here in the flesh. It appears that, in giving directions to his followers as to how they should fast, our Lord sanctioned fasting. At the same time, he was very careful to warn them against making a display of their fasting, in the hope of winning the praises of men for it. Christ has never been willing for his followers to be theatrical in displaying their religion. He strictly forbade the insincere in this realm as in all others.

Fasting is commendable when it brings one into closer fellowship with God; otherwise, it is without any real value. After all, when people are humble and sincere in their fasting, as in their almsgiving and in their praying, they will not be concerned about what others see in them, think about them, or say about them. Instead, they will fast for the glory of God.

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3. That if your church decides to continue

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(Continued from page 5)

done in a plastic bag to die). If his mother and others are caught and convicted they will be punished. However, if he had been killed a few hours earlier while in his mother's womb both mother and doctor would have been protected by the Supreme Court decision. That just does not make sense, and is an abomination in the sight of God.

I challenge the messengers to the Kentucky Baptist Convention to take the right stand on this life and death issue by passing a resolution calling for a right to life amendment to the Constitution of the United States.

We can't make restitution for the innocent babies who have already been killed, but we can stand together and work together to put a stop to the killing.

William R. Hagan, Taylorsville

I was called as pastor on Sept. 7, 1975. I was ordained by Goshen Association on the 12th of October. We had a great revival during the week of Oct. 12-19. We had two professions of faith, one addition by letter and fourteen rededications. We give God all the glory for such a great moving of his Spirit.

My parents, Mr. and Mrs. W. H. Lambert, were visiting and sharing with us during the ordination and the revival. This was the first time that they had heard me preach and this was the first revival I had preached. I am beginning to see and really feel the blessings of the gospel ministry.

I was licensed to preach by Calvary Baptist Church in Fairbanks, Alaska, June 13, 1973.

May God bless you all at the *Western Recorder* and the great work that is being done by you and all the staff. We all receive such a blessing from our convention paper.

Don Lambert, Ft. Knox, Ky.

HAPPY IN KENTUCKY

Dear Editor:

I would like to say that I am so happy to be part of the Kentucky Baptist fellowship while serving as the pastor of Millwood Baptist Church.

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ALUMNI: Campbellsville's Homecoming is November 21 and 22. If you haven't been getting the information, send your name and address to Dave Forman at the address above for the full story.



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*John 20:31

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The whole picture

by Al Shackelford
Indiana Baptist

Church pictorial directories are valuable items. They provide pictures of most of the members of the church by families. Sometimes there are additional pictures of various church groups, classes, and activities.

However, reports have come to us that some churches are having problems in getting proper service from directory companies.

May we offer a few suggestions to your church as you consider the publication of a church pictorial directory?

Know the company. Secure references from churches who have used the company — and follow up by talking to leaders of these churches. It is also wise to check with your local Better Business Bureau.

Find out if the company has its OWN printing equipment or are they subcontracting the printing to another company. The latter arrangement often results in delays in receiving delivery.

Know the salesman. Make sure the salesman you deal with will be personally responsible for the satisfactory production of the directory. If he refuses to accept this responsibility, do not enter a contract until you talk with the person who is responsible for the quality, production, and delivery of the directory.

Make sure the salesman has an office and telephone where he can be reached. It is also well to secure the name of his supervisor, so that you will have someone to contact — if the salesman does not answer your letters and telephone calls.

Occasionally, the salesman completes the sale — and moves to another area.

Expect pressure. Please be aware that the purpose of the company is NOT to print church pictorial directories — but rather to sell pictures to the church families. This is a valuable service. However, some companies exert tremendous pressure on the members to buy the family pictures, appealing on the basis of what the company is doing for the church.

Set a schedule. Perhaps the greatest problem faced by churches in securing a directory comes in getting them delivered — one company was nearly a year late in making delivery! Make sure that any formal contract specifically states all pertinent dates. Insist that a financial penalty be included against the company if the contract dates are not met.

One church was smart enough to collect the picture payments from the members. This way they could withhold these payments from the company until the entire project was completed.

Another scheduling problem has also arisen. In order to get pictures of various church groups (deacons, classes, etc.), it is necessary for the directory photographers to come to your church on Sunday. Make sure that the company will come on Sunday.

Check the proofs. Make sure that the contract permits your church the privilege of checking proofs of material prior to publication — and that **any errors will be corrected!** Since the company is really interested in selling pictures to families, the publication of the directory is merely a sideline. Unfortunately, the company's concern for an error-free, quality directory sometimes becomes secondary (or less).

This editorial should not be interpreted to mean that we are opposed to church pictorial directories or that all directory companies are unreliable. Our purpose is to offer these suggestions so that your church will have a quality, timely directory of which you can be proud.



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LAST YEAR the Kentucky Baptist Board of Child Care offered a program of preventative ministry through counseling and referral services.

THIS YEAR the need for these same services is greater than ever but the cost of providing them in terms of time, trained staff and money is greater as well.

LAST YEAR the number of divorces and broken homes soared to an all-time high and child care agencies throughout the United States felt the burden of dealing with the victims of those broken homes.

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