

Western Recorder

NOVEMBER 22, 1975

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Three Paduchans at right were prominent in this year's Kentucky Baptist Convention. L to R: Tony Whitfield, minister of music, Lone Oak Baptist Church, new president of Kentucky Baptist Music Association; Willis W. Henson, pastor, Lone Oak Church, new president of Kentucky Baptist Pastor's Conference; and John Wood, pastor, First Baptist Church, outgoing president of the convention.



Revival Reports

Salvisa (Ky.) Baptist Church was recently led in revival by one of its former pastors, Larry Duke, now of Grace Baptist Church, Morristown, Tenn. There were five additions by letter and other personal decisions. Larry D. Koch is pastor at Salvisa.

Gilead Baptist Church, Glendale, held a meeting Oct. 22-26 with Gary Anderson, pastor of Immanuel Baptist Church, Lawrenceburg, Tenn., as evangelist. There were seven decisions, five of which were children at Glen Dale Children's Home making professions of faith. Terrence L. Freeman is pastor.

Bob W. Brown of Trinity Baptist Church, Lexington, was evangelist in a November revival with **Hebron (Ky.) Baptist Church**. Bob Kiper is Hebron pastor.

David Bratcher, pastor of First Baptist Church, Henderson, was evangelist for a recent revival at **First Baptist Church, LaCenter**. Several decisions resulted, according to Burt Davis, pastor.

Ray Wilson, pastor of Calvary Baptist Church, West Irvine, was recent evangelist at **Oneida (Ky.) Baptist Church**. Forty-six persons made decisions, 17 of these coming by baptism, five by letter and the remainder by rededication. George Bausum is pastor.

Thornhill Baptist Church, Frankfort, was led in a youth revival Nov. 7-9 by a Campbellsville College team. Steve James was preacher, and others on the team included Ricky Goodman, Suzy Shelton, Pat Weissner, Lori Fenton, Susie Smith and Gary Zafuto. There were 11 professions of faith, one addition by letter and 15 rededications. William Hartung is pastor.

Independence Baptist Church, Ohio County Association, held a revival Nov. 3-9 with Charles H. Ham, associational missions director, as evangelist. Six conversions, four transfers of membership and 10 rededications resulted. Robert Evans is pastor at Independence.

Staff Changes

James R. Joiner has accepted the call of Pleasant Hill Baptist Church, Campbellsville, as minister of music. A native Mississippian, Joiner is presently assistant professor of music at Campbellsville College. He is married to the former Marilyn Morton and has two children. Thurman Eaton is pastor at Pleasant Hill.



Joiner

Boyd Armstrong, native Kentuckian, pastor of University Baptist Church, Huntsville, Ala., for 16 years, resigned to become assistant to the pastor of Shades Mountain Baptist Church, Birmingham.

First Baptist Church, LaCenter, called **Steve Evans** as youth minister. Evans is a native of Owensboro and a music major at Murray State University.



Lofland

Wilson L. Lofland became pastor of First Baptist Church, Central City, Oct. 1. A native Texan, he served the Eaton Memorial Baptist Church, Owensboro, as pastor since 1970. He and his wife, Dora, have one son, Brent, age 3.

DEVOTIONAL



by Raymond Bailey
Pastor
First Church, Newport

"It has long seemed to me clear beyond any shadow of doubt that what is still called Western Civilization is in an advanced stage of decomposition, and that another dark age will soon be upon us, if indeed, it has not already begun."

These words spoken by Malcolm Muggeridge at the International Evangelism Conference at Lusanne, Switzerland, are not very pleasant to our ears but there seems to me ample evidence to support his conclusion. No one likes to be a prophet of doom but the true prophet of God seeks to unveil a course that is leading to destruction in order to alter it. If you drop a frog into boiling water he will leap out but a laboratory experiment has demonstrated that if a number of frogs are put into water and the temperature is gradually raised to the boiling point they will die without any serious effort to jump out of the pot. I am beginning to feel very warm in our American culture.

The signs of decay are all about us. The decline of dress and manners which we have passed off as a sign of liberation is one worth some thought. How one dresses (or undresses) does reflect how one feels about himself, about other people and about the human race in general.

The poverty of language is an appalling reflection on our morals, culture and education. How one talks does reveal something about his or her self image and their attitude toward others.

In the 18th chapter of Genesis is the account of Abraham's pleas that God spare Sodom and you will remember that God was willing to spare the wicked city of Sodom for the sake of ten righteous men. Ten persons dedicated to the will of God could make a real difference in any city. Each of us is responsible for the role we play in the destruction or the redemption of our society. If we will lay aside the sin of self-centeredness that so easily besets us, if we will look at the world as the scene of creation rather than the isle of plunder, the world will begin to be different.

PRESIDENTIAL ADDRESS

A Special People

by John Wood

Pastor, First Baptist Church,
Paducah

1 Peter 2:9 and 2 Cor. 5:17-21

The church has been defined as the people of God on mission in and to the world. Malcolm Boyd in his book, *Are You Running With Me, Jesus?*, has written a prayer which, in its own way, speaks to our situation: "Here I am in church again, Jesus. I love it here, but, as you know, for some of the wrong reasons. I sometimes lose myself completely in the church service and forget the people outside whom you love. I sometimes withdraw far, far inside myself when I am inside the church. But people looking at me can see only my pious expressions and imagine I am loving you instead of myself. Help us, Lord, who claim to be your special people. Don't let us feel privileged and selfish because you have called us to you. Teach us our responsibilities to you, our brother, and to all the people out there. Save us from the sin of loving religion instead of you."

Kentucky Baptists Are A Special People

As we prepare to celebrate the 200th birthday of our country, let us remember that America was founded as a Christian nation. America has religious freedom. Where did we get that great concept? It came from a humble Baptist preacher, Roger Williams, who fled from persecution to what is now Rhode Island. He founded a city called Providence, just another name for God. In the constitution of that state he wrote down the decree that every man should be permitted to worship God according to the dictates of his own heart.

When Thomas Jefferson and others framed the constitution of the United States, they borrowed this principle and inserted it as an underlying law in that sacred document. Baptists originated religious freedom in our land. They have fought to give others the right to believe as they choose.

It is necessary that we know who we are. Psychologists speak of the importance of one's self image.

Paul was effective because he had a clear self image. He knew who he was, where he was going and what he was to

do. Paul was a dreamer, a man of vision. He was a traveler. He wanted to go to Spain by way of Rome. At 60, when most men are thinking of retirement, he was launching out on the greatest adventure of his life. His own self image is clearly seen in the salutation to the Romans: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Romans 1:1)

Slave of Christ — has no rights of his own. Christ was his master. Many today desire a Saviour, but few will accept a Master.

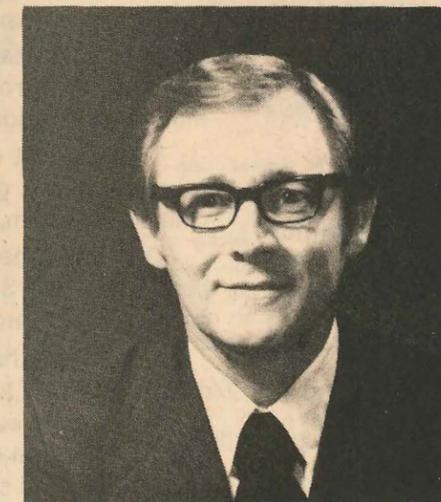
Called apostle — God had called him. He was an ambassador of Christ.

Given grace and apostleship — a job and power to perform it.

Separated unto gospel — set apart from all else to proclaim the gospel.

That gospel is not the good news about God, but the good news from God. The proclamation of the gospel is primarily the proclamation of an experience by men and women who have been reconciled to God.

There have been three great reformation movements in Christianity: 1. Headed by Francis of Assisi around 1226. Personal reformation stressing affection, piety, purity and virtues of the Christian life in the individual. 2. Led by Martin



John Wood

Luther beginning in 1517. Doctrinal reform. Many broke away from Catholic church to interpret scriptures on their own. 3. Led by John and Charles Wesley around 1662 and then by Puritans. In many ways this was a political reformation and laid the ground for modern ideas of freedom and democracy.

I call Kentucky Baptists to another great reformation which will lay stress on the fact that every Christian is a minister. This would demand the abolition of the laity concept and emphasize that every Christian has been given the ministry of reconciliation.

Our goal is the penetration of the entire world with the gospel. For the agents to carry out that commission we must depend upon the mobilization of the entire church. A basic concept in our theology is the priesthood of believers, and if every believer is a priest, he is also a minister and should accept responsibility in the ministry of reconciliation.

Kentucky Baptists Have A Special Purpose

Paul said, "Ye are bought with a price." The word "bought" carries the idea: purchased for a purpose. We must become the convicts of that purpose God has for us.

A man of conviction is a man who has become the convict of a great idea. Napoleon's soldiers carried in their knapsacks a map of the world in the tricolors of France. They had become the convicts of a great idea—the world for France.

Read of the change early disciples made upon the world of their day. What was the secret of their dynamic? Convicts of the idea of the world under the dominion of Christ. They gave themselves to the end that the kingdoms of this world might become the kingdom of our God and his Christ. They had been captured by the idea, the world for Christ.

We must become the convicts of the idea that God has something special for us. Every Kentucky Baptist institution,

(Continued on page 17)

WESTERN RECORDER

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

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A "This Reminds Me of a Story" Convention

The Kentucky Baptist Convention in Elizabethtown last week was one of those "that reminds me of a story" kind of meeting. Except for high moments of inspiration and a couple of business items, it was a relaxed, enjoyable and tension free convention.

Executive Secretary Frank Owen has a story for every occasion and he used up a good part of his reservoir in Elizabethtown. However, he met his match in Convention President John Wood whose quick-wittedness, charisma and perfectly timed levity saved the convention from frustration more than a few times.

The good natured repartee between Owen and Wood was climaxed in the last moments of the convention when Owen presented a gift to outgoing President Wood and asked him to open it before the messengers. It turned out to be a toy pistol with the barrel pointed backwards. Wood, for once, was speechless.

Executive Secretary Owen also had his speechless moment. He was silent and visibly moved when messengers poured adulation upon him for his leadership of Kentucky Baptists.

The moments of jest and levity in no way detracted from the seriousness of the 1541 registered messengers and visitors. They heard with satisfaction reports that revealed increases in nearly every area of Kentucky Baptist life. They expressed confidence in denominational leadership by enthusiastically approving programs and plans for the next year.

There were only two really tense moments in the entire proceedings. One was during the presentation of a report from a special convention committee asked to study the present child care ministry of Kentucky Baptists. This airing climaxed several years of growing concern over what kind of child care ministry Kentucky Baptists want.

The other emotional moment was during a debate over a resolution to put the convention on record against the Equal Rights Amendment. The debate was sharp but fair and messengers kept their cool. The messengers are due praise for refraining from shouting and other unruly behavior

which often characterize periods of frustration in convention debate.

Parliamentary snarls have become a way of life for Baptist conventions. Parliamentary procedure is a must for doing business but it is ironic that sometimes parliamentary rules get into the way of letting us do what parliamentary procedure was designed to help accomplish. Parliamentary perfection is an ideal but it is better to bend the rules a little than to become a slave of technicalities and experience frustration.

During the few tense moments in Elizabethtown we were rescued not by parliamentary rules but by the most effective presiding seen by Kentucky Baptists in a long time.

All in all the 1975 convention was a soul satisfying experience. We sang and praised God like Hebrew pilgrims on the way to Jerusalem. We had spine tingling moments in every session. We laughed often and amended like we were in a camp meeting. We debated honestly and fairly, keeping issues separated from personalities. We skipped parts of some sessions to enjoy fellowship with old friends which is the most enjoyable experience in every Baptist meeting.

The convention undertook no new sensational project or program but it had some long to be remembered superlatives.

The most reassuring impression of the convention was the growing number of bright new faces moving into leadership places.

The saddest moment was the period of silence in respect and gratitude for our fellow colleague, Chester Durham.

The most helpful experience was the perfect hospitality of Severns Valley Baptists and the entire Elizabethtown community.

Hopefully, the 1975 convention was not only a delightful but also a learning experience. This editor learned something. Rather than engage an attractive and skilled lady in debate, he will enlist her to make his speech.

This reminds me of a story but I fear readers of this column have moved to adjourn.

WESTERN RECORDER

This Is The Year

This is likely the most critical year in the long history of generous offerings from Kentucky Baptists for our child care ministry. One reason is that the need for such a ministry of love is greater than ever before. Another reason is the critical importance of demonstrating our commitment and loyalty to this redemptive ministry at this particular time.

Baptist child care ministry in Kentucky has an illustrious history. We were the first among Southern Baptist groups to begin this ministry and God has smiled upon our efforts in manifold ways. Men and women now with their Lord gave their resources and themselves to leave us a challenge we must meet and a heritage we must perpetuate.

This ministry has been an important unifying force among Baptists in Kentucky. Some churches in our fellowship which have not felt committed to join us in any other outreach ministry have regularly sent in Thanksgiving offerings for the care of needy children. Some congregations now participating in our total outreach in the name of Christ began by way of an offering for child care. It has been the one cause with no dissenters among us.

Experience has taught us that no blessed and successful ministry for Christ will escape Satan's attention and efforts to destroy or hurt. In the last several years this foe of all that is good has attempted to use lack of clear communication and differing philosophies and methods of Christian child care to divide us and to rob needy children of our ministry of love.

Decisive steps were taken by Kentucky Baptists in Elizabethtown last week to thwart this demonic power and put us together again on the way to even nobler efforts than ever. Matters of concern related to our child care ministry were looked at honestly and openly. Messengers to the convention clearly communicated to their elected directors of this ministry their concern for a distinctively Christian as well as a professionally competent program of child care.

There is every indication our child care leadership heard this message and will react responsibly. Our directors of child care are some of the ablest and most committed laypersons and ministers among us. The concluding statement in the discussion at Elizabethtown made by Tom Grissom, the president of our child care directors, was one of the most gracious and reassuring ever heard by Kentucky Baptists.

A clear indication of the responsiveness of our child care leaders was the announcement of their willingness to reenter an infant adoption program if this was the desire of Kentucky Baptists. This was the expressed will of the convention messengers and this ministry will be resumed Jan. 1, 1976.

Kentucky Baptists demonstrated maturity as well as generosity last year in an all time record Thanksgiving offering for this ministry. Nothing could be more pleasing to God and to our compassionate hearts than another record offering this year. Of all years this is the year!

BAPTIST FORUM



FOR PAROCHIAL SCHOOLS

Dear Editor:

As a diligent reader of the Western Recorder, I feel compelled to write concerning the allocation of funds for parochial schools.

We have two children in a parochial school — and we make a sacrifice to send them there, knowing they will have a Christian education. There, they can pray and learn about God, without "court rulings." It would create a great hardship for many if this fund was discontinued! Many would have to send their children to public schools, knowing they would be

exposed to and taught a "no value" system of learning.

Our children are our hope for making this a better world — a God centered world. Knowing that these children are our future I hope you will stop and reflect on this issue. It could eventually mean the closing of many parochial schools — God forbid.

Mrs. M. B. Jackson, Louisville

ON OBTAINING MISSIONARIES

Dear Editor:

As regional representative for the Foreign Mission Board, it is my privilege to be

associated with many furloughing missionaries. This year there are a number of missionaries furloughing in the Louisville area. They represent several areas of Southern Baptist work and are anxious to share their experiences with the local churches who have supported them through the years.

This is a good opportunity to personalize the Cooperative Program and give your church the "information dividend" which it deserves. We would like to offer assistance to any church which desires a missionary speaker. Please feel free to contact our office by phone (502) 895-6691, or letter (Box 153, 2825 Lexington Rd., Louisville 40206).

W. A. Kruschwitz, Louisville

BAPTIST NEWS BRIEFS

LOUISIANANS SCORE IRS CODE; AVOID CHARISMATIC CLASH

The Louisiana Baptist Convention urged the U.S. Congress to exempt churches and church groups from the "substantiality test" of the federal Internal Revenue Code, faced no controversy over the charismatic movement and held a historic joint session with a black Baptist body.

Some had expected the convention to face controversy about the charismatic movement following the expulsion, in mid-October, of Claiborne Baptist Church, West Monroe, La., from the fellowship of the Trenton Baptist Association because of charismatic practices. A convention spokesman said the issue did not arise and that the Claiborne Church apparently sent no messengers to register.

The resolution on the Internal Revenue Code noted that Section 501 (c) (3) of the code provides that contributions by donors to religious and non-religious public charities will be exempt from federal income tax only if "no substantial part" of the charities' activities consist of attempting to influence legislation. The statement charged that the "substantiality" test is applied unevenly for what "appears to us . . . political reasons" and declared that "many religious organizations hold that a part of their religious mission is to give witness to their religious beliefs as they affect or are affected by public policy." (BP)

OKLAHOMA BAPTISTS VOTE BUDGET IN 'QUIET' MEET

Registered messengers to the 70th annual meeting of the Baptist General Convention of Oklahoma experienced three days of tranquil sessions, heard from an array of foreign and home missions executives, passed only five resolutions and adopted a record \$5.9 million Cooperative Program budget. Messengers voted to allot 41.5 percent of the Oklahoma Convention budget to worldwide mission causes through the Southern Baptist Convention's national Cooperative Program. (BP)

GEORGIANS DEBATE BIBLE AND MERCER

The Bible and Mercer University were centers of repeated and extended debate at the 154th annual session of the Georgia Baptist Convention. The Bible came out much better than Mercer, whose relationships to the Georgia Baptist Convention have been a matter of discussion for a number of years.

Registered messengers rallied around the authenticity of the Bible but rejected creeds which hamper freedom of thought and voted down most motions brought by representatives of Concerned Georgia Baptists, an ultra-conservative group which for several months has been agitating about alleged "Bible-doubting liberals" on Georgia Baptist payrolls.

The convention adopted a lengthy report calling for Mercer to enact long serious suggestions which would make the university more responsive to Georgia Baptist churches and to the Georgia Baptist Convention, and would "reestablish communication between the university and its Georgia Baptist constituency." That report also asked Mercer trustees to change their charter so that Mercer trustees will be elected in the same manner as all other Georgia Baptist agencies. The chairman of trustees at Mercer was requested to bring a progress report to the 1976 Georgia Baptist Convention telling what Mercer has done to implement the many suggestions made by convention messengers.

Later in the day, messenger Randy Dunaway of Mt. Vernon asked the convention to go on record as saying that "Mercer not assume that we will automatically allocate money to them" unless the convention is satisfied with what Mercer trustees report in 1976. After extended debate convention messengers approved Dunaway's motion by a vote of 570 to 458. (BP)

MARYLANDERS URGE 'LOVE, PATIENCE' FOR CHARISMATICS

Registered messengers to the Baptist Convention of Maryland unanimously resolved to "call upon all Baptists everywhere to practice Christian love and patience towards those with whom we may disagree in the interpretation of biblical passages related to the value and validity of charismatic practices."

While calling for "love and patience" toward charismatics, however, the Maryland resolution did not endorse or condemn the movement nor give it encouragement. (BP)

Church-House-keeping

by
Franklin Owen



"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Ps. 84:10) Thus wrote the Psalmist as he thought on the relative merits of giving his life to the things of the world as over against the faithful routine performance of the common-place, sometimes monotonous, maintenance of the house of God and its functions.

The church program can't be pressurized with highly publicized arm-twisting activities all the time, nor should it be, even though some people seem to think so. It needs its steady pace most of the time. Let the revival periods come at intervals.

The Psalmist is saying that even through unexciting periods of the sameness of routine church-housekeeping he never doubts that it is here that real values lie. People who thrive on excitement will ever clamor for the unusual: "Give us action, action, some special way in which to exceed our excesses" — but the Psalmist knew that stable, abiding religion would best be firmly anchored in the steady, tireless, faithful routines of worship at the house of God.

There are many houses in life (good and bad), and all of them require house-keeping — the schoolhouse, the church-house, the courthouse, the house of banking, the house of the sick and of the infirm, the house of drinking, the house of orphans, the house of prisoners, the home. (The French expression for home is "chez-moi" which literally means "my house.")

The Psalmist is saying that of all the houses that he might keep he prefers first the house of God. He would rather keep that door than any other; so would I; so would we. Let us magnify the routine glory of worship, the appointed times for assembly of the people of God at the house of God.

What the world sometimes calls monotonous repetition, the faithful believer knows to be the glory of staple, steady diet for healthy spiritual hunger. Just as healthy physical life is anchored to the same routine regular-meal table, so persistent religious life is apt to be anchored to the same habitual, routine spiritual table.

Child Care, Equal Rights Dominate 138th Sessions Of Kentucky Baptists

by C. R. Daley
and
Jim Cox

Kentucky Baptists in their 138th annual session began celebrating last week the 200th anniversary of Baptist preaching in Kentucky. They returned to Elizabethtown's Severns Valley Baptist Church, the first Baptist congregation constituted on Kentucky soil, for the beginning of the year-long bicentennial celebration.

In addition to routine business affairs two matters dominated the attention of messengers. They were the Kentucky Baptist child care ministry and the Equal Rights Amendment.

The messengers approved the report of a committee appointed in 1974 to make an in-depth study of the present Kentucky Baptist child care program. One recommendation of the committee which the messengers approved called for a resumption on Jan. 1, 1976, of an infant adoption program discontinued several years ago. Other recommendations approved called for a report from child care officials to the 1976 convention on many phases of its present program.

The in-depth study committee which had considered its work completed was asked by the convention to continue its study for three additional years. It is to report to each annual convention the progress being made on implementation of the convention's suggestions to the child care directors. The child care board is an agency of the convention with its directors elected by and responsible to the convention.

The item producing the most emotional debate was a resolution opposing the Equal Rights Amendment which has already been adopted by the Kentucky General Assembly. The resolutions committee of the convention recommended that, as there are such strong feelings on both sides of this issue, messengers should not take a position as a body but individual Baptists should communicate their positions to their elected legislative representatives.

The majority of messengers would have none of this. Debaters sounded alarm over possible consequences of ERA and rejected the recommendation of the

resolution committee. In its place they approved a motion to put the convention on record as opposed to ERA and to communicate this position to the Kentucky governor, the attorney general and interim legislative committees. The action included a request to the Kentucky general assembly convening in January 1976 to reconsider and reverse its earlier approval of ERA.

Other Matters

In other actions, the convention approved a \$7.9 million budget for 1976-77, elected the first layman to serve as its president in more than two decades and set two meetings of the convention for 1976.

The first of the meetings, previously authorized by the executive board, was formally adopted by the convention for Apr. 19, 1976, at Harrodsburg. A day-long observance devoted to preaching will commemorate the 200th anniversary of the beginnings of preaching by Baptists in Kentucky. This will be a joint session with the state black Baptist convention (General Association of Baptists in Kentucky).

The next annual business session of the convention is scheduled Nov. 9-11, 1976, at Calvary Baptist Church, Lexington.

Future meetings were set Nov. 15-17, 1977 at Florence (Ky.) Baptist Church and Nov. 14-16, 1978, at Walnut Street Baptist Church, Louisville.

Louisville attorney Henry B. Huff became the first layman to be elected president of the Kentucky Baptist Convention since Eugene E. Siler served in 1954. (See story, page 13.)

Other officers of the convention include: David Bratcher, pastor, First Baptist Church, Henderson, first vice-president; Archie Allison, pastor, Buena

Vista Baptist Church, Owensboro, second vice-president; A. W. Walker, Anchorage, secretary; Leo T. Crismon, Louisville, assistant secretary; and Franklin Owen, Middletown, executive secretary-treasurer.

Speakers, Musicians

Principal speakers for this year's convention included: John Wood, outgoing president and pastor of First Baptist Church, Paducah; D. M. Aldridge, president, Clear Creek Baptist School, Pineville; Porter Routh, executive secretary-treasurer, Executive Committee, Southern Baptist Convention, Nashville; Duke K. McCall, president, Southern Baptist Theological Seminary, Louisville; Harold K. Graves, president, Golden Gate Baptist Theological Seminary, Mill Valley, Calif.; H. Cornell Goerner, secretary for Africa, Foreign Mission Board, Richmond, Va.; and Grady Cothen, president, Baptist Sunday School Board, Nashville.

Highlights of the convention included 10-minute "bicentennial glimpses" of Kentucky Baptist history at the start of every session. These related to the convention theme, "Let Christ's Freedom Ring." Speakers were:

J. T. Miller, Whitesville; Robert L. Mills, Georgetown; James Taulman, Ft. Mitchell; Harold G. Sanders, Louisville; Mrs. George R. Ferguson, Louisville; W. Morgan Patterson, Louisville; James W. Cox, Louisville; and C. R. Daley, Anchorage.

Special music during the sessions was provided by the Kentucky Baptist Chorale; the Campbellsville College Choir; and a number of duets and congregational hymn sings throughout the sessions.

Executive Secretary-Treasurer Owen presented church and denominational leaders coming into Kentucky in the last year.

Reports from the convention's church services, missions related and business related departments were heard, along with those of Woman's Missionary Union, the *Western Recorder*, hospitals and educational institutions.

Church Training Up, Baptisms Even— Executive Board Optimistic Following 1975-76 Reports

The executive board of the Kentucky Baptist Convention adjourned a pre-convention session in Elizabethtown expressing optimism following a series of reports reflecting a healthy condition for the convention.

Among the reports:

- Executive Secretary-Treasurer Franklin Owen observed that Church Training enrolment in Kentucky Baptist churches has shown an increase in the last year, "the first time in many years," he stated.

- Baptisms are holding their own with last year and could exceed last year's total when all reports are in.

- Cooperative Program giving in the first two months (through October) of the 1975-76 budget year is up 27.28% over the same point last year, according to Convention Business Manager Barry Allen.

- W. K. Simmons, chairman of the campus ministries committee of the executive board, reported significant progress on plans for a new Baptist Student Center at the University of Kentucky.

- Forrest R. Sawyer, KBC Brotherhood director, announced completion of a three-year study of church staff salaries, which has been compiled, printed and distributed to churches.

- Robert L. Mills, president of Georgetown College, and C. R. Daley, *Western Recorder* editor, reported completion of a project of several years' duration to produce a convention history, "Baptists in Kentucky: 1776-1976," now available and on sale in book form.

- Sunday School and Church Music organizations continue to grow, and it appears Brotherhood and Woman's Missionary Union enrolments may be up when all reports are in, according to Owen.

A number of actions were taken by the executive board in its two-and-a-half hour pre-convention session Nov. 10 in Elizabethtown.

Upon recommendation of Owen the board voted to purchase a four-acre tract in Covington from the Northern Kentucky Baptist Association at a cost of \$60,000. The acreage is adjacent to Northern Kentucky University and was originally purchased by the local association in 1969

for \$60,000. It is now estimated to be worth \$150,000, Owen declared.

The board voted to purchase the tract with the possible view of building a Baptist student center on it at some future date. "This does not mean we will do that," said Owen, "and I shall make that clear in our further deliberations with the Northern Kentucky Association. We are confident, however, that we shall recover our investment in the future should we decide not to build on it."

The board voted to employ Ralph Atkinson, dean of the School of Religious Education at Southern Seminary, at a cost of \$3,000 as special consultant for a self-study of Kentucky Baptist educational institutions. Provision for this will come from funds above the 1975-76 basic operating budget of the convention, of which \$100,000 is designated for Christian education.

The board expressed appreciation to Carl Bond of Elizabethtown for his work in engineering and supervising resurfacing of roads at Cedarmore Assembly. It also paused in silent meditation in memory of J. Chester Durham, former assistant to the executive secretary-treasurer, who died Sept. 8.

Eldred M. Taylor, chairman of a Cedarmore depth study committee of the board, presented a progress report which will be recommended for adoption by the board in its next meeting Dec. 4-5. The report calls for better programming and promotion of the assembly program, including the reassignment of the Brotherhood Department of the Convention under the Church Services Division. The department is presently grouped in the Missions Related Division. The report further calls for representation from the Kentucky Woman's Missionary Union in planning meetings for the Cedarmore program.

In final action, the executive board made a change in the policy affecting retirement dates of convention employees. Whereas the retirement date has been mandatory at the end of the month in which an employee reaches his 65th birthday, he may now elect to remain employed until Dec. 31 of the year in which his 65th birthday occurs if he chooses.

KBC Projects \$7.9 Million Goal For 1976-77

The Kentucky Baptist Convention, meeting in 138th annual session in Elizabethtown Nov. 11-13, adopted a 1976-77 budget goal of \$7.9 million, up from the current year's proposed goal of \$7,535,000.

The first \$6 million of the 1976-77 budget, which Executive Secretary-Treasurer Franklin Owen termed the "rock bottom budget — the one we must meet to fulfill our obligations," will be split 33% for SBC causes and 67% for KBC causes. This is an increase of nine-tenths of one percent in favor of SBC causes over the present budget.

A challenge budget over and above the \$6 million, referred to as the "hallelujah budget" by Owen, includes a goal of an additional \$1.2 million. Receipts exceeding the total operational budget (\$6 million) will be distributed 34% to SBC causes, 66% to KBC causes.

Additional income is expected to bring receipts in the year beginning Sept. 1, 1976, to a total of \$7.9 million, the largest budget in Kentucky Baptists' history.

Notably absent from the 1976-77 budget is an allocation for operational contingencies which total \$300,000 in the 1975-76 budget. This amount in the present budget is scheduled for distribution as follows: SBC causes, \$96,000; Christian education, \$100,000; mission reserve, \$51,850; and program expansion, \$51,850.

Owen repeatedly warned institutional agencies that unstable economic and inflationary conditions would not allow these additional funds over and above normal budget allocations in the 1976-77 year. He cautioned institutions to live within their means and not to expect the convention to provide additional resources beyond those already budgeted.

Barry Allen, Kentucky Baptist Convention business manager, reported to the executive board in a pre-convention session that Cooperative Program receipts for the 1975-76 year were running ahead of budget already.

In the first two months of 1975-76, through Oct. 31, \$940,437.11 had been received. This compares favorably with \$738,858.59 for the same period a year ago. It shows an increase of 27.28%, \$23,770.45 over the operational goal.

Pastors Major On Preaching

Kentucky Baptist pastors, meeting in conjunction with the convention each year, reveled in the moving music and the fiery preaching on this year's program in Elizabethtown. The preachers used three sessions on Monday and Tuesday in order to get warmed up for convention.

The program theme this year was "The Glorious Gospel of Christ."

The president of this group determines to a large extent the program and the program personalities. Bill Jagers, president for three years, picked Kentucky preachers to preach.

In the first session Monday afternoon the main speakers were George Munro, pastor of the First Baptist Church, Fort Thomas, and J. S. Bell, pastor of the Hindman First Baptist Church.

On Monday night Porter Routh, the one outsider on the program, addressed the preachers. Routh, executive secretary of the Southern Baptist Convention Executive Committee, also gave a major address in the convention.

Also on Monday night Bill Hancock preached. This young, fiery, evangelistic pastor of the Highview Church in Louisville stirred his hearers with his fervor and zeal.

A black preacher, H. Donald Cockerham, climaxed the final session Tuesday morning with preaching that only blacks can deliver. The amens for him were loud and long.

A special feature of this year's conference were testimonies in each session. The testimonies were given by Lee Gore of Raceland, Anna Keith of Bowling Green, Tom Holtzclaw of Louisville and Richard Hale of Owensboro.

The only business of the conference was the election of officers. For the coming year the group selected Willis Henson, Paducah, as president, Bill Mackey of Whitesburg as vice president and Henry Johns of Versailles as secretary.

Evangelists Organize, Elect Morris

Wallace Morris of Bowling Green was elected president of the newly-formed Kentucky Baptist Evangelists' Fellowship at a meeting during the KBC annual convention in Elizabethtown.

Morris explained that members did not consider themselves "mavericks," but rather found their purpose, identity and meaning in Kentucky Baptist life.



One of Doris Yeiser's annual duties is supervising the convention office for Executive Secretary-Treasurer Franklin Owen. Here she checks a document at the KBC meeting in Elizabethtown.

Miss Yeiser Promoted To Administrative Aide

Miss Doris B. Yeiser, KBC administrative secretary, was recognized in a pre-convention session of the executive board upon her reclassification as administrative assistant to the executive secretary, effective Dec. 1.

Miss Yeiser came to the Kentucky Baptist Convention 25 years ago next July 6 as office secretary of the missions and evangelism departments. Three years later she transferred to the administrative office, where she has served since under executive secretaries W. C. Boone, Harold G. Sanders and Franklin Owen.

A native of Owensboro, she is a graduate of Jenkins Business College and had done extension work with Campbellsville College. She began her secretarial work with a rural physician in Daviess County, was later with General Electric at Owensboro and served as office secretary of First Baptist Church, Owensboro, from 1947-51.

Messengers Approve ERA Resolution, Others

Resolutions presented to convention messengers were few this year. The resolutions committee decided not to frame any resolutions as a committee but to treat only those introduced by messengers.

A resolution expressing appreciation for the hospitality of Pastor Verlin Kruschwitz, members of the Severns Valley Baptist Church, city officials and all citizens of Elizabethtown was heartily approved.

The messengers also unanimously approved a resolution on world hunger which urged Baptists in Kentucky to give generously to this cause and recommended that churches set up a special day sometime during the year for this emphasis.

A resolution expressing opposition to the Equal Rights Amendment was revised by the resolution committee to urge individuals to express themselves to elected legislative representatives instead of taking a stand as a body on this controversial issue.

The messengers narrowly defeated the resolutions committee recommendation and proceeded to pass the following resolution:

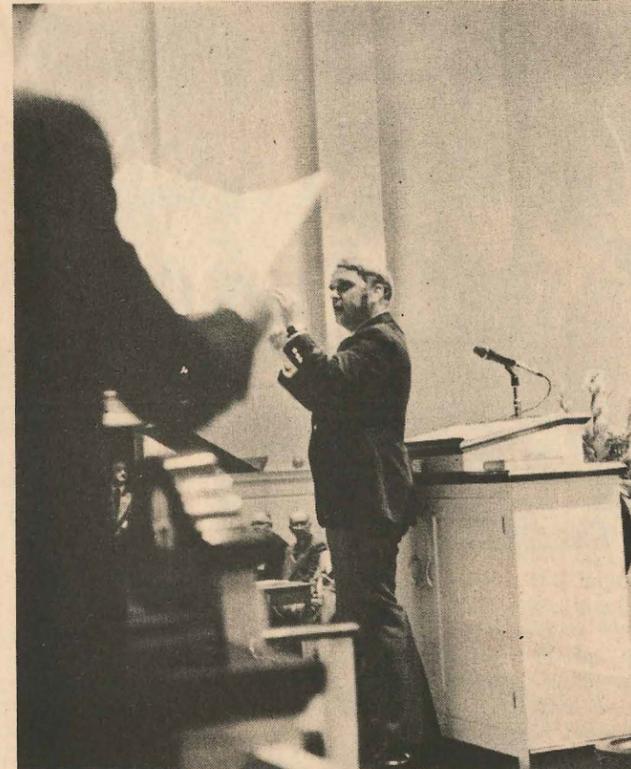
Whereas the equal rights amendment will open the doors of legal action to many harmful ideas in our society and could possibly be a serious impairment of the cherished doctrine of the separation of church and state, therefore

Be it resolved that the Kentucky Baptist Convention go on record as being opposed to the Equal Rights Amendment, and that the Kentucky Baptist Convention urge its cooperating churches to oppose the Equal Rights Amendment, And, be it resolved that we instruct the president of the Kentucky Baptist Convention to write the Governor, the attorney general of Kentucky and the interim committee on elections and amendments, advising them of the stand taken by the Kentucky Baptist Convention, and asking them to move with all possible haste to rescind the action taken by the state legislature in ratifying the Equal Rights Amendment.

Picturing Kentucky Baptists At Work



Clockwise, from the top: Rev. and Mrs. Gilbert Sapp, First Church, Russell Springs, register. Porter Routh, executive secretary of the SBC Executive Committee, and John Huffman, pastor of First Baptist Church, Mayfield, greet messengers following a session. Mrs. O. W. Yates, Lexington, observes as Mrs. Ted Sisk Jr. (center) of Lexington turns the Pastors' Wives' presidency over to Mrs. J. T. Miller, Whitesville. Pausing outside the convention office are John Buchanan Jr., U.S. Congressman from Alabama, and KBC Executive Secretary-Treasurer Franklin Owen. H. C. Chiles of Murray and his associational missions director, Earl Warford, represented the Blood River Association. [Photos by Greg Hancock]



Clockwise, from right top: Tom Moore, Board of Child Care, Middletown, and John Cochran, Cumberland College, Williamsburg, chat in the exhibit hall. John Wood, Paducah, convention president, displays his winsome smile. Ruth Outzs, Louisville Baptist Book Store manager, figures a customer's bill at the convention Store. President Wood. Past presiding officers, L to R: T. L. McSwain, Verlin Kruschwitz, J. T. Miller, Franklin Owen, Grady Cothen (Sunday School Board president), Eldred Taylor, Chester Badgett and John Wood. Gene Sutherland, Louisville, conducts the Kentucky Baptist Choral. [Photos by Greg Hancock]



Our New President: Layman Henry Huff

by Jim Cox
Associate Editor

The first layman to be elected president of the Kentucky Baptist Convention in 22 years is a Baptist layman of the first rank, Henry B. Huff of Louisville.

It is not by accident that in choosing a layman after so long a void the convention would turn to a man whose:

- Great maternal grandfather, Dr. J. A. Ireland, was ordained to the ministry at Walnut Street Baptist Church, Louisville, back in 1844.

- Great paternal grandfather, Dr. Leonard Carter, was a founder of Mars Hill College, a leading Baptist institution in North Carolina, in 1856.

- Father was president of Wingate (N.C.) College from 1924-30, and from that time until his death in 1944 was professor and chairman of the English department at Mars Hill (N.C.) College.

- Own personal religious experience included conversion at age 12 and service in several Baptist churches in almost every capacity available—"except WMU and Brotherhood president," he exclaims!

Yes, Henry Huff is eminently qualified from the standpoint of Baptist heritage to serve Kentucky Baptists as their president.

But what type of layman is willing to give of himself outside his many other responsibilities to head a 690,000-member religious organization?

Take a closer look at Henry Huff.

Born in Louisville in 1924, Henry soon began to follow in his father's footsteps. While he did not desire to be a teacher as his father had been, as a result of his dad's influence he developed a love for public speaking. Reading and study of the English language were natural outlets for him.

In 1949, upon graduation from Wake Forest (he had studied two of his collegiate years at Mars Hill, gone into service, and returned to complete bachelor's degrees in science and law at Wake Forest), he entered law practice at Lenoir, N.C.

Five years later the opportunity came to expand his practice by moving to Louisville and concentrating primarily on real estate law.

He continued his education, receiving the master's degree in 1958 from the University of Louisville. He became a member of the Louisville, Kentucky and American bar associations.

Henry joined Louisville's Highland Baptist Church. Here he served as deacon chairman, Training Union director, Sunday school director, chairman of the finance committee and taught the men's Bible class. In 1970, he joined Crescent Hill Baptist Church and began teaching the men's Bible class there a short time later. He has served as deacon chairman in that church twice and was director of the Sunday school last year.

Beyond this he has served the Long Run Baptist Association as a member of

In Lenoir, N.C., in 1949 he met a young lady named Mary Anderson and a courtship ensued—most of which was by long distance—for the next twenty years! Not until 1969 did he return to Lenoir to marry the secretary of her father's trucking firm and bring her to Louisville as his bride.

If this is an example of the care Henry Huff will exert in deliberating issues while convention president, Kentucky Baptists may rest assured he will weigh every alternative exceedingly well!

Mary is also an active member of the Crescent Hill Church where she has recently been president of a ladies' class. A housewife, she is a member of the Crescent Hill Woman's Club, not affiliated with the church.

This reporter asked Henry within 24 hours of his election as new convention president about his aspirations for Kentucky Baptists in the coming year.

"I hope I can serve well enough that it won't take 22 more years to elect another layman convention president," he remarked.

"As a people, we have an exciting story to tell. This is a time to reflect on the glories of what we have. We must be careful that we don't idolize the past in this bicentennial year, of course, but we can build upon it if we will. We can work through our problems if we keep our eye on witnessing and ministry," he declared.

Henry's law firm includes a partnership with Paul Nelson, chairman of the stewardship committee of Walnut Street Baptist Church.

Reading continues to be his major hobby, with a preference expressed for biography and history. He reads three to four books per week. He also enjoys swimming and tennis as time and weather permit.

Someone said long ago if you want a big job done, ask a busy man to do it. Few of us are as busy as Henry Huff, yet few seem as qualified by professional training, leadership background, devotion to church and to home as Henry.

Kentucky Baptists will profit in the coming year from his expertise. As a by-product, perhaps other laymen will become encouraged to identify themselves with convention business in the future.

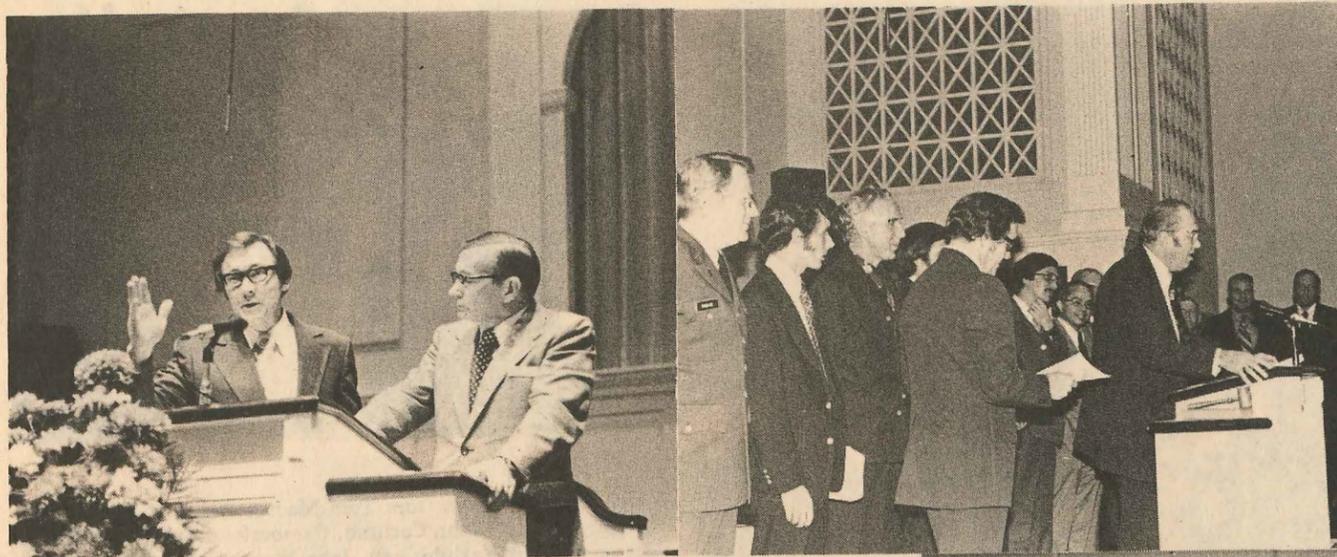


Mary and Henry Huff of Louisville.

its executive board and of its personnel committee. His further service to Kentucky Baptists includes having been a trustee of Clear Creek Baptist School, member of the executive board, chairman of the executive committee of the executive board, first vice president of the convention (1972), trustee of Campbellsville College and chairman of the constitution and by-laws committee of the convention.

He has also been a member of the committee on committees of the Southern Baptist Convention.

There's another aspect of Henry which must also be reported. He obviously doesn't make snap decisions, at least, when it comes to romance.



Clockwise, from top right: Executive Secretary-Treasurer Franklin Owen is surrounded by chaplains on the convention platform. "That reminds me of a story," he tells messengers with glee. Mrs. Virginia Grant, office secretary in the KBC administrative office, takes orders for a bicentennial volume in the convention exhibit hall. Robin Oldham, PR director at Georgetown College, and his wife share the Georgetown story with a visitor. Central issue of one session was the child care story, which messengers reread from a recent *Western Recorder*. Editor C. R. Daley (right) awaits President John Wood to recognize him for a motion. [Photos by Greg Hancock]

Report of Committee on Nominations

PREACHER OF ANNUAL SERMON FOR 1976

H. Curtis Erwin, Glasgow

ALTERNATE PREACHER FOR 1976

S. Clelland Gash, Harrodsburg

WESTERN RECORDER BOARD OF DIRECTORS

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William G. Caldwell, Danville
Stanton Carney, Paducah

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Hugh Smaltz, Hartford
Thomas C. Arnold, Madisonville

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Charles Jones, Pineville

Terms Ending 1979:

Howard Hovde, Louisville
Arnold Moon, Cecilia
H. C. Chiles, Murray
T. B. Grissom, Jr., Burnside
Bob Haile, Hopkinsville

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Wm. P. Cubine, Paris

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Owen Billington, Murray
John Christian, Hopkinsville
Mrs. Marilyn Sanders, Owensboro
Harold S. Mauney, Taylorsville
Terms Ending 1976:
Harold Barnes, Horse Cave

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Herman Leick, Corbin
Paul Estes, Williamsburg

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Harry M. Hoe, Middlesboro
Curtis Phipps, Georgetown
Bill Minor, Hazard
J. Wm. Hall, Danville
Mrs. Cecil Yeary, London

Term Ending 1977:

Raymond Long, Harrodsburg

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Terms Ending 1979:

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E. Gaines Davis Jr., Frankfort
Seymour Hopper, Barbourville
George R. Williamson, Booneville

HISTORICAL COMMISSION

Terms Ending 1978:

Southwestern Region:
O. C. Markham, Mayfield
Central Region:
W. Morgan Patterson, Louisville
State at Large:
Mrs. Lemuel Felts, Louisville

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David Bratcher, Henderson

Terms Ending 1979:

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Leonard V. Hardin, Louisville
Gene Cravens, Lexington
John E. Cook, Mayfield
James R. Wieland, Lexington
Raymond Schultz, Paducah

TEMPERANCE LEAGUE OF KENTUCKY TRUSTEES

Term Ending 1976:

Chairman of Christian Life Committee as
appointed by chairman of Executive
Board at Dec. meeting.

Terms Ending 1978:

Kenneth E. Curry, Brandenburg
I. Houston Lanier, London
E. C. Dockery, Morgantown
Daniel S. Crawley, Stamping Ground
Floyd Davis, Louisville

STATE EXECUTIVE BOARD

Association—Member

Bethel—Darrell Hartley
Blood River—Rodney H. Travis
Bracken—Dallas Sugg
Christian County—John Petty
Crittenden—Norman Ferguson
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East Lynn—Otis C. Skaggs
Edmonson—Ronnie Wallace
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Enterprise—W. D. Jagers
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Mercer—Hobart Reynolds
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Nelson—Wendell Romans
John Meadows
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Pinè Mountain—Bill C. Creech
Pulaski County—Roy M. Alexander
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Severns Valley—Carl H. Bond
Richard Barnes
Shelby County—Phillip Basinger
South Union—Gordon Brown
Taylor County—J. Chester Badgett
Three Forks—Bill Mackey
Upper Cumberland—Bruce G. Walzer; Gray Craig
Warren—James L. Britt

FUTURE MEETINGS

Future meetings of the Kentucky Baptist Convention were adopted as follows:

- Apr. 19, 1976—Harrodsburg
- Nov. 9-11, 1976—Calvary Baptist Church, Lexington
- Nov. 15-17, 1977—Florence (Ky.) Baptist Church
- Nov. 14-16, 1978—Walnut Street Baptist Church, Louisville

Report of Committee on Committees

COMMITTEE ON NOMINATIONS

North Central Region:

Ray Bailey, Newport
Finley Ray, Lexington

Northeastern Region:

Billy Wright, Stanton

Southeastern Region:

Billy Mackey, Whitesburg
Andy Reese, Barbourville

Southern Region:

Harold Barnes, Horse Cave
George W. Smith, Leitchfield

South Central Region:

Ancil Gambrell, Somerset
L. C. Meadows, Monticello

Southwestern Region:

Louis W. Belva, Cadiz
Ray Jackson, Marion

Western Region:

David Gardner, Greenville
Bob Martin, Morganfield

Central Region:

Gene Waggoner, Radcliff

COMMITTEE ON ORDER OF BUSINESS

Terms Ending 1977:

John Wallace, Lexington
Sidney M. Maddox, Hopkinsville

COMMITTEE ON CREDENTIALS

Terms Ending 1977:

Rollin S. Burhans, Bowling Green
John Christian, Hopkinsville

COMMITTEE ON ARRANGEMENTS

Terms Ending 1977:

J. Bill Jones, Florence
Reed Polk, Lexington

COMMITTEE ON PUBLIC AFFAIRS

Term Ending 1976:

Wallace Kent, Frankfort

Terms Ending 1977:

Henry Huff, Louisville
Allen Baugh, Glendale

COMMITTEE ON OBITUARIES

Terms Ending 1977:

I. L. Baughn, Hartford
Roy Puckett, Louisville

COMMITTEE ON RESOLUTIONS

Terms Ending 1977:

David A. Nelson, Owensboro
Harold Purdy, Madisonville

COMMITTEE ON CONSTITUTION AND BY-LAWS

Terms Ending 1978:

Hoge Hockensmith, Lexington
Carson Bevil, Owensboro
John Huffman, Mayfield

COMMITTEES TO REPORT TO THE KENTUCKY BAPTIST CONVENTION 1976

Committee on Cooperative Program:

Archie Oliver, Bremen
Judson Lambert, Bardwell
Frank Dorris, Hazard

Committee on Home Missions:

Lowell Lawson, Louisville
Bill Tucker, LaGrange
Mrs. William Ellis, Shelbyville

Committee on Foreign Missions:

Mrs. Ray Mullendore, Bowling Green
Roy Keith, Elizabethtown
Bill Messer, Lawrenceburg

Committee on Radio and Television:

Tom Woodson, Elkhorn City
LaVerne Butler, Louisville
J. B. Crawley, Campbellsville

Committee on Conventionwide Education:

Charles Jones, Pineville
Calvin Perry, Alexandria
Bob Young, Louisville

Below, new officers of the Kentucky Baptist Religious Education Association were elected last week. L to R: Wanda Carpenter, youth consultant, KBC, secretary; Harold Lee, minister of education, First Baptist Church, Jeffersontown, vice president; and Bill Crawford, minister of education, First Baptist Church, Franklin, president.



Presidential Appointments

The following chairmen of committees of the convention were named by newly-elected KBC President Henry Huff:

Committee on Nominations—Ron Stone, Winchester
Committee on Order of Business—Bob C. Jones, Lawrenceburg
Committee on Credentials—H. B. Kuhnle, Lexington
Committee on Arrangements—S. Clelland Gash, Harrodsburg
Committee on Obituaries—J. L. Baughn, Hartford
Committee on Resolutions—B. B. Steele, Lexington
Committee on Public Affairs—James Taulman, Ft. Mitchell
Committee on Constitution and By-Laws—Ralph Hodge, Louisville

The following chairmen of committees to report to the Kentucky Baptist Convention in 1976 were named by President Huff:

Committee on Cooperative Program—Frank Dorris, Hazard
Committee on Home Missions—Lowell Lawson, Louisville
Committee on Foreign Missions—Bill Messer, Lawrenceburg
Committee on Conventionwide Education—Calvin Perry, Alexandria
Committee on Radio and Television—J. B. Crawley, Campbellsville

In addition, the following persons were appointed to the committee on committees with terms expiring in 1977:

T. L. McSwain, Richmond
George Monroe, Ft. Thomas
J. W. Jagers, Prestonsburg

Family Viewing Time Concept Said Inadequate

Television's controversial "family viewing time" concept is not a solution to the problem of "unwholesome television programming," although it "appears to improve some programming for two hours," a staff member of the Southern Baptist Christian Life Commission declared.

"Before we allow the networks to lead us in songs of praise for the so-called family viewing time, let us look at what is really happening," said Harry N. Hollis Jr., director of family and special moral concerns for the commission. "We are still bombarded by abnormal presentations of sex, sadistic depictions of violence, dirty jokes and gross profanity.

"According to news reports," Hollis added, "a recent Neilson poll shows that at 9:30 at night there are still 9.7 million children watching television. The family viewing time ends at 8 p.m. or 9 p.m., depending on where you are in the country — a curious inconsistency in itself. What about the programming for these millions of children who are still watching television when family viewing time is past?"

"The air waves belong to the American people, and the networks must quit ignoring their moral responsibility to such a large audience of children," Hollis said. (BP)

4.4 Million Attend SBC Sunday Schools Nov. 2

Southern Baptist Sunday School Board officials said 4,410,720 persons attended Sunday schools in Southern Baptist churches in a second annual "High Attendance Day" Nov. 2.

The 4.4 million attendance topped last year's record total by 1,594 but still fell short of the 5,000,000 attendance goal. It represents 61 percent of the more than 7.1 million enrolment in Southern Baptist Sunday schools. On an average Sunday, the attendance would be 3,722,537, or 52 percent of enrolment. (BP)

**Give Baptists The Facts
And They Usually
Give You The
Right Answers**

Tennessee Baptists Name Editor Search Committee

A search committee has been named to seek an editor for the Baptist and Reflector, state newspaper of the Tennessee Baptist Convention.

Since the resignation of James A. Lester two years ago, Mrs. Eura Lannom has served as acting editor. A staff member of the paper for 32 years, Mrs. Lannom was assistant to the editor when Lester resigned.

O. M. Dangeau, chairman of the Tennessee Convention's administrative committee, which also serves as the Baptist and Reflector's board of directors, named

J. Ralph McIntyre, pastor of Brainerd Baptist Church, Chattanooga, as chairman. Others are James A. Canaday, pastor of Central Baptist Church, Johnson City; John R. Churchman, pastor of Manley Baptist Church, Morristown; James G. McCluskey, pastor of Wallace Memorial Baptist Church, Knoxville; Gaye L. McGlothlin, retired pastor of Immanuel Baptist Church, Nashville; Carroll C. Owen, pastor of First Baptist Church, Paris; Clarence K. Stewart, pastor of First Baptist Church, Pulaski; and Dangeau, ex officio, pastor of First Baptist Church, McKenzie. (BP)

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WESTERN RECORDER

PRESIDENTIAL ADDRESS

(Continued from page 3)

agency, program and ministry have been established for a special purpose.

Today, more than ever before our Christian institutions must decide what they are. They must examine their theology and its implications in their philosophy. Every Christian institution must be conscious of the nature of its uniqueness.

The total Christian ministries of Kentucky Baptists are concerned with right and wrong, with making bad people good. This can only be accomplished by making dead people alive to God through the ministry of reconciliation.

Today, ministry is more difficult in every area of Kentucky Baptist work, but the reasons for ministering in these areas have not changed. The uniqueness of any Kentucky Baptist ministry lies in the fact that it is distinctly Christian.

The primary responsibility of the administrative staff, other staff members and boards of trustees is to safeguard and perpetuate this Christian distinction. Staff people must be chosen with the nature of the institution in mind. These persons must be selected because they

are committed Christians, because they are interested in the presuppositions and in the theological bases of that particular Christian ministry of Kentucky Baptists.

A gradual departure from the Christian distinctives that justify the participation of the Kentucky Baptist Convention in any specific ministry must always be a primary concern of this convention. Every ministry of Kentucky Baptists must retain its Christian emphasis.

No institution can be self-sufficient. Its survival is dependent upon its adherence to and belief in the same principles of the people it represents. In all our denominational work, it is essential that we hear the voice of the people whom we represent in our ministries.

Today, I call every institution, agency and ministry of our great convention to evaluate the direction of its efforts. The future demands that we stay on the right course today.

Outside of Waco, Tex., there was a dirt road which connected two paved roads. A good rain would turn that road into black mud, causing a car to leave deep ruts. Then that hot Texas sun would bake those ruts as hard as concrete. College students were fond of driving their cars along the ruts without hands on the

steering wheel. Some enterprising individual put a sign up at the entrance to that dirt road, "Choose your rut, you'll be in it the next 15 miles."

I challenge you today, Kentucky Baptists. Choose the rut in which you desire to minister. You'll be in it the rest of your lives.

The cross of Jesus Christ gives us the basis for our ministry and the direction of our efforts. The cross is not the story of Jesus dying to appease an angry God, but the story of how God was in Christ reconciling the world unto himself. Jesus loved God, but he died for man. We must express our love for God through ministry to man.

The cross of Christ had two beams, a vertical and a horizontal. Our ministries must have both a vertical and horizontal aspect.

God has given us two hands, one to reach up to God, the other to reach out to man. The very reason, and the only reason for our existence as a convention is to bring man and God together.

On calvary Jesus took my hand and God's hand and gave his life to bring God and men together. Then he cried, "It is finished." Kentucky Baptists can cry "It is finished," when we have brought every man to God.

Kentucky Baptists Have A Special Power

God's work can never be accomplished in man's strength. The early disciples received the pentecostal power when they stopped gazing into the heavens and faced the pentecostal task. Pentecost is God's answer to man's surrender to Christ. The Holy Spirit is not a power for us to use, but a power to use us.

(Continued next page)

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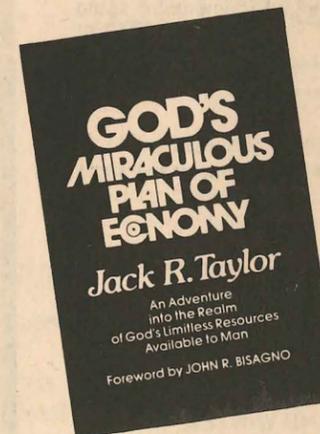
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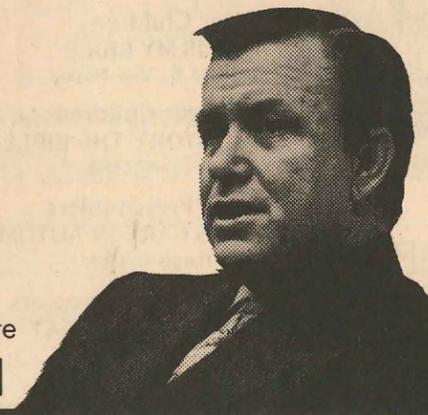
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At your Baptist Book Store

BROADMAN



NOVEMBER 22, 1975

PRESIDENTIAL ADDRESS

(Continued from preceding page)

We can plan and organize our work, but only God can give the victory. John Henry Jowett said, "Any man can build an altar, but only God can send the fire."

At the tomb of Lazarus Jesus told Mary and Martha to roll away the stone. Jesus could have called Lazarus forth with the stone still against the tomb, but he never does by miracle what he can depend upon you and me to do. The lesson for our hearts is, "Without God, we cannot. Without man, God will not!"

In the incarnation God took a body and worked through it. God wants to take your body and touch the world with it.

On the desk in my study is a used glove. It is just a used, limp, working glove, but it is there to remind me of my life without Christ. Without him my life is weak, impotent, powerless and ineffective. When my hand is placed inside the glove the glove can perform any task of which my hand is capable. Christianity means that Christ is alive in you going about living his life, acting like Jesus, through you. Christianity is not just Christ for us, or with us, but Christ in us. Man working for God is one thing. God working in man is quite another.

It was the realization of that presence and power (which is available also to us) that caused:

Paul to say, "I am not ashamed . . ."
Luther to say, "Here I stand, God help me, I can do no other."

Wesley, "The world is my parish."
Henry Martyn, landing on the shores of India, to cry, "Here let me burn out for God."

David Brainerd, coughing up blood from his tubercular lungs as he prays in the snow for the Indians.

George Whitefield to cross the Atlantic 13 times in a small boat to preach in the American colonies.

Paul Carlsson to leave his comfortable practice in California for the Congo, there to die with a rebel bullet through his head.

Jim Elliott and his young friends to stain the sands of a little river in Ecuador with their blood to reach an obscure band of Auca Indians for Christ.

A. J. Gossip said that it was the aim of Jesus to produce a race of Christs. The aim of our convention is nothing less than to produce men and women who have in them the reflection of Jesus Christ himself.

During the Crimean war, Florence Nightingale was passing one night down a hospital ward. She leaned over a

wounded soldier to comfort him. The wounded lad looked up saying, "You're Christ to me." A true saint is one in whom Christ lives again.

There is a world out there that is sick and afflicted. As God was in Christ so Christ is in you, walking among his people. He has made us a special people. He has given us a special task and a power to perform it. We will be judged by our obedience to that task.

In the Cathedral in Lubeck, Germany there is a plaque which was carved in the 13th century which reads:

You call me master, but obey me not
You call me light, but see me not
You call me way, but walk me not
You call me life, but desire me not
You call me wise, but follow me not
You call me fair, but love me not
You call me rich, but ask me not
You call me eternal, but seek me not
You call me gracious, but trust me not
You call me noble, but serve me not
You call me mighty, but honor me not
You call me just, but fear me not
If then, I condemn you, blame me not!

May we stand before him as his special people having done a special job through his power.



Three former pastors of Bethabara Baptist Church attending anniversary services recently were Carson Bevil [left], Carl E. Bates and T. A. Prickett.

Bethabara Marks 150th Anniversary

Bethabara Baptist Church of Daviess-McLean Baptist Association celebrated its 150th anniversary Oct. 5. The church was constituted in 1825 in a log house built by citizens of the neighborhood. The building was also used for a school house and for worship services of other denominations.

One of the speakers for the special occasion was Carl E. Bates, pastor of First Church, Charlotte, N.C., who was pastor of Bethabara 1938-41. Bates was ordained by this church in 1938.

Former Bethabara members and guests from 37 churches and from six states were present for the occasion. Bethabara pastor now is Herschel Morgan.

Sanderson Set for Jan. 19-20 Meet

Leonard Sanderson, "dean of Southern Baptists in evangelism," will address the Kentucky Baptist Evangelism Conference three times Jan. 19-20 in Elizabethtown.

His subjects include: "People Need Help," "Getting the Church Ready for Revival" and "Getting the Association Ready for Simultaneous Revival."

Evangelism director for the Louisiana Baptist Convention, Sanderson earlier held a similar post with the Tennessee Baptist Convention. He has also been director of the Home Mission Board's Division of Evangelism.

A native Tennessean, he is a graduate of Union University and Southern Baptist

Theological Seminary. Sanderson has served as a full time evangelist and as pastor of large and small churches reporting high baptisms.

The Kentucky Evangelism Conference will be held at Severns Valley Baptist Church, Elizabethtown, according to T. Hicks Shelton, director of the state evangelism department.



Sanderson

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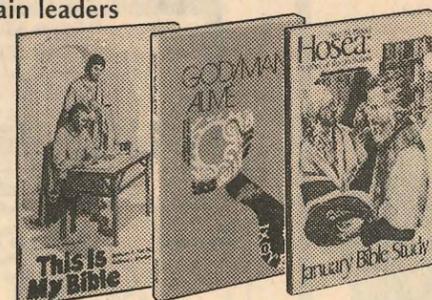
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Younger Preschoolers

GOOD FOOD TO EAT

Polly Hargis Dillard. (Convention) 75¢

LOTTIE MOON'S BENEFICIARY: EVANGELISM

A little girl sent 36 cents to missionary Indy Whitten in Spain with these instructions: "It's the best I can do so you do the best you can with it."

Southern Baptists will be rolling together a foreign missions offering with a goal of \$24,000,000 this Christmas, and 2,600 missionaries will "do the best they can with it." Much of it will directly or indirectly support evangelism.

The first \$18,700,000 to reach the Foreign Mission Board will go into the operating budget for overseas, along with funds from the SBC Cooperative Program. Allocations for this initial amount number more than 1,000 and they run for pages.

Offerings beyond the \$18.7 million mark will go to help fund special projects and capital needs.

In both the field operating budget and in special projects, evangelism gets a large share of the special offering. Evangelism allocations are in keeping with foreign missions strategy as well as with the theme for the Week of Prayer which launches the special offering Nov. 30-Dec. 7. The theme is "Redeemed — Rejoice . . . Proclaim," based on Psalm 107:2.

Joseph B. Underwood, consultant in evangelism and church development for the Foreign Mission Board, estimates that approximately \$100,000 from the Christmas offering is needed in a global fund for special evangelism projects. One of these will be in Brazil, beginning in March 1976.

The Brazilian evangelistic project will

begin with a pilot project in Niteroi, where 1,000 Bible study fellowships will be started by trained teachers. "There will be one in walking distance of every family in Niteroi," Underwood explained.

Evangelism strategies similar in scope are on the drawing board in several African, East Asian, and South American countries.

Evangelism also comes in for a share of the basic overseas operating allocations from the Christmas offering. More than \$350,000 is set aside for evangelism activities ranging from tracts to equipment.

Evangelism also stands to be strengthened from basic budgeting for missionary appointment and support, operating of mission property, and travel expenses for missionaries—and allocations for these run into the millions. The largest single allocation is \$2,520,000 to supply support for 900 missionaries.

The Christmas offering for foreign missions got its beginning in 1888 when Lottie Moon, a missionary in China, asked the newly-formed Woman's Mis-

sionary Union to raise funds enough to send two women missionaries to replace her while she took a long overdue furlough. The women complied and based the offering in a Week of Prayer.

Annie Armstrong, secretary of the fledgling organization, from makeshift offices in Baltimore, sent 1,000 packages of promotional information to women's mission societies. She also wrote by hand more than 700 letters and so damaged her hand that she suffered pain for the rest of her life.

Her efforts paid off and enough money came in to send three missionaries to Lottie Moon's aid. The idea of a Christmas-time offering was so well received that it has continued annually. Eventually it was given the name Lottie Moon Christmas Offering for Foreign Missions.

The cumulative total given through it is \$282,931,556.12.

It now provides just less than half the Foreign Mission Board annual budget, which is projected to be \$51,036,424 next year.

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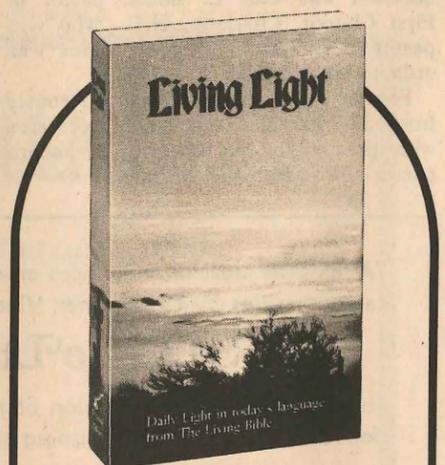
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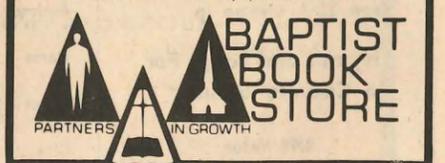
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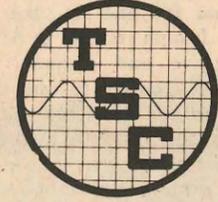
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Cincinnati Charismatics Deny Unscriptural Ideas

Pastors of two Southern Baptist churches expelled by the Cincinnati Baptist Association for involvement in the charismatic movement deny that their congregations have adopted unscriptural worship practices. Saylor Park and Oak Hills Baptist Churches were expelled from the Cincinnati Association in October.

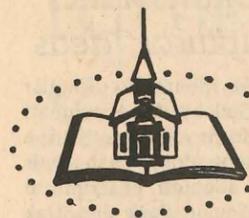
In an interview with Ben Kaufman, religion reporter for the Cincinnati Enquirer, Allen Falls, pastor of Oak Hills Church, said he wants to keep his congregation in the state Baptist and national Southern Baptist Conventions. William Haynes, pastor of Saylor Park Church, said his congregation may leave Southern Baptists.

Neither church sent "messengers" to the annual meeting of the Ohio Baptist Convention, Oct. 29-31, and the charismatic issue did not come up. Hence, they were not expelled.

Falls said three charges were brought against Oak Hills—misusing the gift of the Holy Spirit called "speaking in tongues," saying baptism of the Holy Spirit is a "second work of grace," and baptizing people without bringing them into a Southern Baptist congregation.

Falls denied he or anyone in his church teaches baptism of the Holy Spirit is a second work of grace but said he and his congregation do speak in tongues and do permit baptism of persons who do not join Oak Hills Church or another Southern Baptist congregation.

Haynes said his congregation was charged with two "un-Baptist" practices—unscriptural speaking in tongues and teaching Holy Spirit baptism as a second work of grace. He offered the same defense as Falls on the first charge that tongues is not contrary to scripture and denied teaching Holy Spirit baptism as a second work of grace. He said his church has not baptized persons without taking them into the membership. (BP)



SUNDAY SCHOOL LESSON

by H. C. Chiles

(These Lessons for November 30, 1975)



INTERNATIONAL SERIES

Becoming Reconciled

Genesis 45:4-8

Not wanting to embarrass his brothers by letting others know about their mistreatment of him, or to expose his feelings to the gaze of others, Joseph did not make himself known to his brethren in the presence of others. Instead of holding the get-even spirit, Joseph left the judgment of their sin to God and forgave them heartily. When he revealed himself to his brothers, he urged them not to be angry with themselves for what they had done to him, thereby assuring them that he would not take vengeance on them or do them any harm.

Joseph was grateful that God had overruled their evil purpose and deed, and had changed the course of his life so remarkably. It is always easier to retaliate for wrongs than to believe that God has a purpose in them. To be able to read the meaning of God in the events of life is a magnificent attainment. Unfortunately, few seem to be able to do it.

God had sent Joseph into Egypt to make provision for his brethren prior to the coming of the famine in their homeland. Wisely, efficiently and successfully Joseph saved the surplus agricultural products of the years of plentiful fruitfulness for the lean years.

Genesis 45:15

Joseph's greatness and magnanimity were displayed by his forgiveness of those who had sinned so grievously against him. Upon the complete restoration of his brothers to his favor, Joseph kissed them and wept over them in the joy of reunion and reconciliation. What a beautiful and touching scene! That reconciliation was all that could have been desired, and thereafter their fellowship was blessed.

Genesis 50:15-21

Soon after their return to Egypt, fear gripped the hearts of the brothers lest Joseph might turn upon them in revenge. They thought that Joseph had spared their lives primarily to safeguard the feelings of their aged father, but now that he was deceased they expected their brother to punish them. In expecting Joseph to vent his anger upon them, they were judging him by themselves, but he was not like them. Knowing that for one to take revenge is to usurp God's prerogative, Joseph refused to do it, and so should we.

Apprehensive and anxious, they sent a messenger to Joseph to make known to him their feeling. Their failure to believe Joseph and trust him fully grieved him so much that he wept profusely. He saw in their deed not the meanness of men but the providence of God. When God's meaning was made clear to him he exclaimed: "God meant it unto good." He saw God in every part of life and believed that he was the master of every situation. When we are not able to grasp God's meaning, it is our duty and privilege to trust him.

As an expression of the tenderness and solicitude of his heart, Joseph talked personally with his brethren, and renewed his promise to protect them and their posterity.

LIFE AND WORK SERIES

Testing Yourself

Matthew 7:1-5

Unfortunately, many are addicted to censoriousness—the sinful habit of criticizing others harshly, unnecessarily and adversely. This sinful practice hinders Christian fellowship and hampers the Lord's work. In proportion as one is quick to discern the faults of others, he becomes less aware of his own shortcomings.

A faultfinder is never a reliable factfinder. Nobody ever becomes a better Christian by confessing the sins of others, or ever builds himself up by tearing down somebody else. A censorious spirit leads to self-satisfactions and destroys usefulness. As one soweth in his judgment of others, so shall he reap. As one judges others, he will be judged, which is only fair. The cure for a critical spirit is a recognition of the sinfulness of it, repentance for it and reliance upon God's grace to enable one to overcome it.

Matthew 7:12

Note that this is a positive exhortation. It does not read as some want to interpret it—"Refrain from doing to others what you would not want them to do to you." Such a maxim would forbid the doing of evil, but Christ also taught the doing of good. Here he exhorts us to act toward others as we would have them to act towards us, if they had the opportunity and ability to do so.

Think of what you would like for others to do to you. Then, take the initiative and do for others what you would be delighted to have others do for you.

Christ taught that the standard you set up for others must be the measure of your own conduct. If you want others to be interested in you, then you must look for the best, instead of the worst, in others. If you are eager for others to judge you kindly, then you must judge others kindly. What you give to others you will get from them.

Matthew 7:21-27

Christ related a parable about two men who were impressed equally with the need of building a house in which to dwell. Having resolved to obtain what they needed, each set himself to the task and persevered until he had finished his structure. The sensible man built his house upon the solid rock, but the foolish man built his house upon the sinking sand. Externally both houses appeared to be well built, but there was a tremendous difference in their foundations and, of course, their stability depended ultimately on their foundations.

Christ's parable teaches that all of us are builders. The life that one lives is the house that he builds. The inclinations of the heart, the thoughts of the mind, the words of the lips and the deeds of the life make up the structure. Each has a choice as to the foundation on which he builds, and as to the material which he uses in the structure. Are you building your life on Christ the solid rock or on the sinking sand of anything else except him? Build everything on Christ, and you will be safe regardless of what experiences may come to you.

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Church Warned to Check Status of Tax Exemption

Southern Baptist churches were warned to check on the tax-exempt status of their property to avoid possible embarrassment and an unnecessary bill to pay.

"On several occasions recently," said Robert H. Kilgore, director of the Southern Baptist Home Mission Board's division of church loans, "we have had churches obtaining new loans and selling property which discovered that because they failed to file for a tax exemption they have an unnecessary bill that must be settled."

The problem, Kilgore said, is that many churches which are qualified for tax exemption fail to file for it or some file only once when they should do so each year.

A letter outlining the problem has been sent to each church having a Home Mission Board loan, but Kilgore said that every one of the Southern Baptist Convention's 34,734 churches should be aware of the problem.

"The statutes concerning tax exemption vary from state to state or from county to county within the same state," the letter warns. "In some areas, once a property is placed in the tax-exempt property files, it remains so classified unless the property comes to be used for non-religious purposes. In other areas, application must be filed periodically in order for the property to be tax-exempt. In some areas, the statutes have recently been changed to require periodic filing."

A check with the local tax assessor about the status of the exemption on a church's property could save some churches a lot of money, Kilgore said. (BP)

Lynch Establishes Fund

Lynch (Ky.) Baptist Church established an education fund Nov. 16 to be known as the Payton-Johnson Education Fund in memory of Leland E. Payton and in honor of his sister, Mrs. Arthur H. Johnson.

The fund will be used to help students beyond the high school level in colleges, universities, vocational-technical and special training institutions. Deacons of the church will serve as a committee to administer the fund.

In other recent action the Lynch church began making plans for observance of the 50th anniversary of organizing the church for 1977.



Eugene L. Hill and his wife, Louise, were honored by the Southern Baptist Foreign Mission Board with bound volumes of letters from friends and associates and a gift of appreciation. Hill, who also received a 40-year service pin, will retire Dec. 31, 1975. The Hills served as missionaries in China and Malaysia for 20 years before he joined the administrative staff of the board, serving for another 20 years. Hill is head of the department of missionary education. Presenting the gift is Baker J. Cauthen [right], executive secretary of the board. [BP]



New officers of the Kentucky Baptist Music Association elected in Elizabethtown are shown with E. F. Quinn [right], Middletown, state church music director. L to R are: Tony Whitfield, Lone Oak Baptist Church, Paducah, president; Jerry Douglas, Parkland Church, Louisville, vice president; and Ronnie L. Smith, Campbellsville, [Ky.] College, secretary-treasurer. Not pictured: David Gardner, First Baptist Church, Greenville, pastor-advisor.