



WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL

No more tangles Winning side will be bonafide

The Executive Committee of the Southern Baptist Convention voted to recommend changes to tighten SBC bylaws on voting and registration at annual meetings and recommended a 1980-81 national Cooperative Program budget of \$90 million in the committee's February meeting.

In other action the Executive Committee passed resolutions expressing support of the SBC Annuity Board in a disagreement with the Internal Revenue Service over its rulings regarding the board and which urged Southern Baptists to continue efforts to deal with world hunger and refugee relief.

Changes in the bylaws, which must be approved by the SBC in St. Louis in June, grew out of a motion by the SBC asking Lee Porter, SBC registration secretary, to investigate alleged irregularities in registration of messengers at the 1979 SBC in Houston.

In his report to the Executive Committee in September Porter said his investigation revealed no massive wrongdoing in registration or in voting in the balloting for SBC president. But he did say "sloppy" procedures needed correcting.

A proposed change in Bylaw 8 would stipulate "each messenger shall register in person by presenting a completed and signed Southern Baptist Convention messenger registration card." That would eliminate registration for a group of persons by one person.

Stipulations in a suggested new bylaw, to be called Bylaw 35, include this statement: "In order to cast a vote, a messenger must be present at the time the vote is taken. Voting by proxy is not permitted."

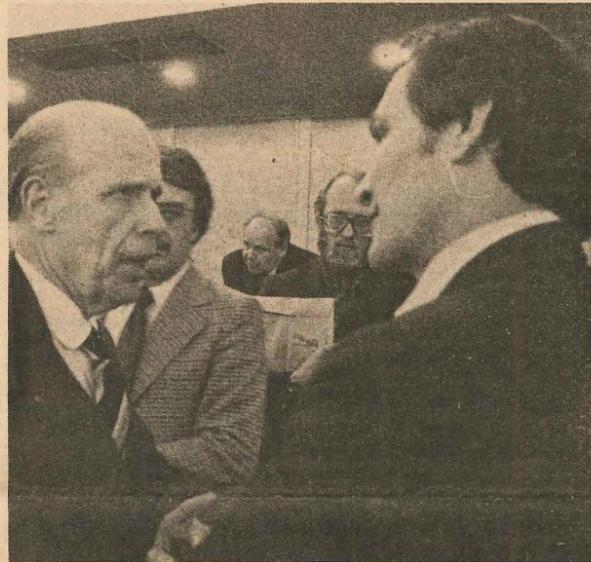
After lengthy debate, the Executive Committee defeated, by two to one margin, a proposed change in the SBC Constitution which would have heavily linked qualifications for sending SBC messengers to the amount a church gives to the SBC Cooperative Program.

The Cooperative Program budget of \$90 million, which must be approved in June by the SBC, includes \$74.5 million in basic operating budget, \$2.5 million in capital needs, and \$13 million in Bold Mission Thrust challenge funds.

The SBC Foreign Mission Board, which had earlier expressed public dismay over what it feels is an inadequate 8.11 percent increase in its proposed

share of the Cooperative Program, did not contest the percentage on the floor of the Executive Committee.

The Executive Committee upgraded retirement benefits for its employees. The plan includes contribution of 10 percent of salary for each eligible employee into the Annuity Board's model plan for churches and agencies and matching of contributions by employees, from one percent to five percent, depending on years of denominational service.



A house divided

James E. Wood Jr. [l] and Adrian Rogers engage in animated discussion over differing views on prayer in public schools. Wood, executive director of the Baptist Joint Committee on Public Affairs, met Rogers after a meeting of the SBC Executive Committee in which the SBC president commented pointedly on Wood's public disagreement with his stance in linking with the Coalition for the First Amendment. The coalition seeks to remove the question of prayer in schools from jurisdiction of federal courts. Wood said that was "dangerous" from a church-state point of view. The two men shook hands and parted amicably.

Disclosure

Allen refuses secret loan trustees had offered him

Jimmy Allen, president of the Southern Baptist Radio and Television Commission, declared he will not accept a loan authorized by commission trustees for the purchase of a house.

"Brethren, there is no proposed loan or house worth the price of creating controversy and undercutting credibility," Allen told the February meeting of the SBC Executive Committee after rising to a point of personal privilege.

Allen referred to a report in the Feb. 20 issue of the Baptist Standard, weekly newspaper of Texas Baptists, that the commission's trustees authorized, at the time of his election as president, a 10-year, interest-free loan of up to \$125,000 for the purchase of a house.

The Standard reported the information on the proposed loan was not given at the news conference after his election Dec. 11, even though a direct question was asked about whether Allen would live in a commission-owned house. The response, the Standard said, involved only salary, pension provisions and housing allowance.

Addressing the Executive Committee, Allen said the trustees felt, "in the rush of events on the day of my election they should wait until an actual appropriation of funds or firm procedures for those funds was worked out before a public announcement."

"I assented to that point of view," he said, "with their strong commitment and my clear understanding nothing would be done which was in secret or in any possible way questionable to the fellowship of Southern Baptists."

"Subsequent events, including the tone and implications of this article, reveal a different perspective by the Baptist Standard," Allen said. "Our trustees' judgment may have been flawed but it was an honest judgment. We can all trust these trustees to correct any course of action which may be mistaken."

In an earlier interview with Baptist Press, Allen said the loan was not discussed at the time of his election because its details were in "an embryonic stage." But he added he now believes it would have been better to discuss the principle of internal financing at the time and point out that details would be forthcoming.

"I do not know how the Father will work out meeting those needs, but I am notifying the trustees that their proposed method of doing so is being respectfully declined," Allen said.

Baptisms, members up while most all else isn't

Final reports from Southern Baptist churches for 1978-79 confirmed a strong gain in baptisms.

Baptisms gained 9.7 percent, or 368,738 baptisms, highest total since 1976.

Southern Baptist churches reached 35,605 this year, an increase of 201 and the largest net gain since 1965. Membership in the convention increased by 1.4 percent, or 182,094, to 13,379,073.

Receipts topped \$2 billion for the first time, reaching \$2.2 billion plus, or an 11.9 percent increase. Property value reached \$9.6 billion.

An enrolment gain for Brotherhood, first since 1976, was 0.6 percent, or 2617, to 469,315.

Church music enrolment posted an increase of 41,081, or 2.9 percent, to reach an enrolment total of 1.46 million.

Final figures show a Church Training enrolment loss of 1.3 percent, or 23,675, bringing ongoing Church Training enrolment to 1.75 million.

WMU enrolment declined by 0.7 percent, or 8,181, making its new total 1,086,785.

An 0.3 percent enrolment loss for Sunday school represented a decline of 20,086. Total enrolment for Sunday school is now 7,317,960.

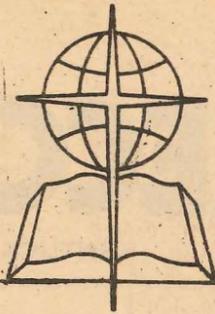
Figures are compiled by the Research Services Department of the Baptist Sunday School Board using information from uniform church letters mailed from the churches.

Summary of 1979 Southern Baptist Convention statistics

	1978	1979	Numerical Gain/Loss	Percent Gain/Loss
Churches	35,605	35,404	201	0.6
Total Membership	13,379,073	13,196,979	182,094	1.4
Baptisms	368,738	336,050	32,688	9.7
Sunday school ongoing enrolment	7,317,960	7,338,046	-20,086	-0.3
Church Training ongoing enrolment	1,752,026	1,775,701	-23,675	-1.3
Woman's Missionary Union ongoing enrolment	1,086,785	1,094,966	-8,181	-0.7
Brotherhood ongoing enrolment	469,315	466,698	2,617	0.6
Church Music ongoing enrolment	1,465,774	1,424,693	41,081	2.9
Total Receipts	\$2,222,082,159	\$1,986,040,615	\$236,041,544	11.9
Total Mission Expenditures	\$356,207,790	\$316,919,377	\$39,288,413	12.4

Earnestly contend for the faith which was once for all delivered to the saints. —Jude 3

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C. R. Daley

Daley Observations

IRS tries to invade churches

Religious freedom, one of the greatest of all American possessions, was won only with a hard fight and has to be preserved with the same kind of struggle. Baptists were in the forefront of the struggle in early America and still are.

One of the most serious challenges to religious liberty in our generation is the conduct of the Internal Revenue Service. This is understandable since this government agency is concerned with collecting taxes and taxation is one of the oldest and most common forms of oppression against religion.

The first amendment of the United States constitution prohibits government from denying or interfering in the free exercise of religion. Historically, this has meant no taxes are to be levied on religious activities. Government officials have generally recognized this prohibition against taxing religious activities but now there is a serious dispute over what is to be regarded as religious and thus exempt from taxation or other forms of interference. Does the exemption apply only to worship activities or does it also apply to organizations and arms of the church which support or are related to worship?

The specific case in point for Southern Baptists is the attempt of Internal Revenue Service to force the Southern Baptist Convention Annuity Board to file Form 990 which provides financial information of Board's operation to the government. The form is not, itself, a tax bill but it could lead to assessment of taxes.

The contention of Internal Revenue Service is that the Annuity Board's operation is not an activity related to worship. The Annuity Board contends that it is directly related to Southern Baptist churches, serves the church and exists only for the sake of undergirding pastors and other employees of churches. It is also pointed out the Annuity Board is directed by directors elected by convention messengers from the churches but not answerable to the churches.

Obviously it is a technical point and a matter of constitutional interpretation. Annuity Board leaders feel it is a desperately important point and that all other agencies of the Southern Baptist Convention which are now exempt from filing Form 990 stand to come under the Internal Revenue Service ruling if the Annuity Board loses. For this reason the Southern Baptist Convention Executive Committee passed a strong resolution last week in support of the Annuity Board stand.

The Annuity Board is right and should see the matter through all judicial channels. It is not that the Annuity Board or any other Baptist agency has anything to hide from the government but the principle of government interference and

entanglement in church matters is involved. It will be a long drawn out and expensive court battle but the principle is worth whatever it costs.

There are indications Baptists are being made a test case by IRS because of our polity which emphasizes separateness and decentralization. For example, the Annuity Board is a separate corporation from the convention though its directors are elected by the convention. Furthermore, the convention is not regarded as a church but only a voluntary association of churches.

In this respect Baptists are more vulnerable than hierarchal denominations and churches in which all the denominational agencies and activities are kept under one central control. Nevertheless, other groups will be watching the IRS-Annuity Board confrontation carefully because of its possible ultimate effect upon them.

The fact that IRS is moving in on some activities with religious association does not mean the government is anti-church though some government officials appear to be. It means an effort is being made to distinguish between what organizations and activities are or are not justifiably exempt from taxation.

The problem arises in that the government gets into the business of defining what is and is not "church" and that is not within the province of the state. We have to some extent brought on this problem in that we have not been clear in our own minds at this point and tax exemption has been abused.

This is not a matter that can ever be absolutely clarified to the point that every instance is either black or white. There always will be gray areas and this means every generation will have to press for complete religious freedom.

The Annuity Board is to be commended for the stand taken and the determination to see it through the judicial process. Their struggle is for all of us.

A plea for help

Delbert Butts, executive director of the Kentucky Temperance League, is the chief watchdog when it comes to legislative proposals favorable to the use and sale of alcoholic beverages in Kentucky. He is a registered lobbyist and knows his way around Frankfort. He never goes off half-cocked so when he cries "wolf," the wolf is real and the danger is serious.

Butts says the gambling and liquor advocates are in Frankfort this year in force and some of the legislative proposals are the most dangerous in many years.

Kentucky has one of the strongest local option election laws in the nation. It guarantees the right of voters in any county and in some cities

to determine whether they will or will not have legal sale of liquor. This strong law has contributed to keeping legal liquor sales out of the vast majority of Kentucky counties.

This has frustrated liquor sales champions and led to perennial efforts to abolish or weaken the present laws. These efforts appear to have reached their zenith in the 1980 session of the General Assembly.

Butts wants to alert church people and other moral minded citizens to several especially dangerous bills introduced in the current session. Here they are:

HB 555 is called probably the worst and wettest of all bills in Frankfort. It would drastically change the present law which requires local option elections to be conducted countywide or in cities of the first three classifications. It would allow any individual precinct in dry counties or cities to vote on liquor sales. Presently there are 86 completely dry counties and 10 more counties in which only one city has liquor sales. If HB 555 becomes law, any little precinct in these dry counties can approve legal sales and thus make liquor available in every dry county.

HB 187 is also a bad bill, according to Butts. This bill would rob citizens in wet first, second and third class cities of the privilege of voting on having legal sales of liquor by the drink on Sunday and would allow the governing body of those areas to make the decision on Sunday liquor by the drink sales. Butts is right in contending this is a moral issue and decision on such issues should be made by all the citizens and not by only several aldermen or fiscal court members.

Other bills that favor more leniency for alcoholic beverage are HB 43, HB 373 and NB 531. Space is not sufficient to give the details of these proposals but those interested can contact Butts.

The legalized gambling advocates are also strongly represented in Frankfort. Here are three proposals that should be resisted:

SB 125 calls for a constitutional amendment to legalize lotteries in Kentucky.

HB 323 calls for a constitutional amendment to legalize bingo for charitable causes.

HB 386 calls for a constitutional amendment to legalize a Kentucky Derby lottery.

There is really no reason any of these liquor sales or gambling proposals should succeed because there are enough moral minded citizens in Kentucky to block them. The danger is that we will sit still and silently while they get by.

Every senator and representative in the Kentucky General Assembly is listed on the opposite page. Our feelings on these and other bad as well as good proposals should be made known to them. All of them can be addressed Capitol Building, Frankfort, KY 40601 or better still they can be called at home on weekends. Do it right now.

Baptist Forum

For the sake of argument

In regards to Daley Observations (WR Feb. 13, 1980) I am made to wonder if Mr. Daley ever read Luke 9:49-50.

While some are reaching souls for Christ, others are content with arguing theology and offering criticism.

Buford Pierce, Greensburg

HB 37 has my vote

I think the HB 37 to put schools in a position to have prayer is the right thing to do. I hope the Senate will pass HB 37 and the governor will put it into law.

Garryl Huntley, Henderson

Building up the body

I have quoted you often in pulpits of churches I have pastored over the past few years. Your stand is consistently opposite mine on a great many issues. Your editorial Feb. 13 is no exception.

Your attack on Adrian Rogers is completely out of order. While you have the right to express your disagreement with his stand, I believe you have perverted Rogers' position. Knowing Rogers' position on the separation of church and state I believe him to be a strong sup-

porter of the historical position of Baptists. He is for the Christian young people being allowed to practice what they believe without the interference of the state. He is not for compulsory prayer and Bible reading. He is for voluntary prayer and Bible reading.

Your attack on him for his cooperation with good Bible believing schools and pastors who are not associated with the Southern Baptist Convention is a perfect example of straining at a gnat and swallowing a camel. Not one editorial comment was raised by Dr. Franklin Owens' article about an interfaith conference with Catholics. Not one article do I recall about churches within the convention striking unions with the National and World Council of Churches. Kentucky Baptists had to read about leaders of the African Convention and their union with the World Council of Churches in the secular papers.

Jerry Falwell and Adrian Rogers have worked together because of their great concern for the moral issues of our time. They preach the same Baptist doctrines held by Baptists down through the years. Thank God for a convention president with the wisdom and

courage to see men can be loyal Southern Baptists and work hand in hand with independents and others on great moral issues that effect the spiritual health of our country. Right sometimes crosses denominational lines.

Your attack about Baptist money going to other than Baptist causes is utterly selfish. I have heard Falwell preach over and over again that the tithe belongs in the local church. Falwell is a man of God and so is Adrian Rogers. God's blessing is clearly upon both men. They have had the courage to cross "denominational lines" to stand with men who stand for truth. I question your motive in questioning the motives of these good men when you so clearly state the reason is jealousy over money. We as Southern Baptists do not have to tear down the good work of others outside our denomination in order to build our own.

Larry O'Bryan, London

To the kingdoms for such a time . . . ?

In response to your article in the Feb. 13 Western Recorder about Adrian Rogers, Jerry Farwell, Pat Robertson,

Jim Bakker and their likes, (as you said) who are dedicated to their own little kingdoms. . . .

From what I can figure out about these men, they belong to the same kingdom you and I do. They are forever uplifting God's kingdom, and I've never heard any of them ridicule the real born again spiritual Southern Baptists, but do ridicule the hard shelled, judgmental man-made laws of our likes. If we're not careful God just might put some of us with the Pharisees.

There are Southern Baptists in all of the above ministries in some way and I'm sure each, if filled with God's Holy Spirit, is interested in the spread of God's word, whether it gets out through you, me, other Southern Baptists, CBN, PTL or other little kingdoms.

As for contributions belonging in the offering plate, there is lots of money spent by Southern Baptists more foolishly than giving to other Christian ministries such as some of the entertainment presented today, excess food, excess clothes, etc.

I feel we need to look more at the good things as believers and build the body of Christ more than tearing down ministers who sometimes take a stand for something you or I might disagree with. We can disagree on subjects with love without tearing apart the body.

I praise the Lord for his grace in such matters and pray the issue of prayer in school will be settled soon in God's will.

Mrs. Marilyn McDaniel, Versailles

If everyone lit a candle . . .

Like most Americans I was disturbed by the Ayatollah Khomeini's reference to the United States as the "Great Satan." However, with a little reflection it is not difficult to see how he could arrive at that conclusion.

The not too distant Korean Scandal coupled with the recent Abscam revelations give the United States a less than favorable appearance on the world scene.

Teenage suicides are on the rise along with teenage pregnancies. Drug use is commonplace. Cohabitation is sanctioned by adult Americans as a means of enjoying the benefits of marriage without the responsibilities.

One can pick up the newspaper almost any day and read about a woman being sexually assaulted, a child being tortured by a parent, a lonely old man being beaten to death by an assailant. Rape. Abuse. Murder. A complete disregard for the value and dignity of human life. This is of Satan.

Many people would place the blame upon the ineffectiveness or unconcern of the church. "The Church" is an institutional phrase. "The Church" is really just people, you and I.

The greatest element of the Baptist faith is its strong emphasis upon the individual. The concept of "the competency of the individual soul in religion" tells us we have the privilege and the ability to communicate with God on our own. The concept of "the priesthood of believers" says each Christian is a representative of God. A combination of these two great concepts is a command to commune with God, through prayer, Bible study and Christian fellowship, so we may be equipped to speak of him and for him to a world that needs him.

It is up to us, you and I, to battle the influence of Satan. We can do it by simply bearing fruit for others to see and partake of. The "fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Satan cannot live on that kind of fruit.

L. Dail Haney, Nicholasville

1980 General Assembly Members

Senate

(Legislators' names are in alphabetical order with party affiliation designated by initial, home town, counties in the district, and number of the legislative District.)

ACKERSON, JON W. (R., Louisville) Jefferson, 34
ALLEN, NELSON ROBERT (D., Russell) Carter, Greenup, Lewis, Mason, 18
BAILEY, BENNY RAY (D., Mallie) Floyd, Knott, Martin, Perry, 29
BAKER, WALTER A. (R., Glasgow) Allen, Barren, Butler, Edmonson, Metcalfe, Monroe, Simpson, 9
BERGER, CHARLES W. (D., Harlan) Bell, Harlan, Whitley, 17
BERRY, JOHN M., JR. (D., Turners Station) Bracken, Carroll, Gallatin, Grant, Henry, Jefferson, Oldham, Owen, Pendleton, Trimble, 26
BUNNING, JAMES P. (JIM) (R., Ft. Thomas) Campbell, 11

EASTERLY, TOM (D., Frankfort) Bullitt, Franklin, Shelby, Spencer, 20
FORD, DR. ED (D., Cynthiana) Bourbon, Fayette, Harrison, Nicholas, Robertson, Scott, Woodford, 30
GARRETT, MRS. HELEN (D., Paducah) Ballard, McCracken, Marshall, 2
GIBSON, KENNETH O. (D., Madisonville) Caldwell, Hopkins, McLean, Muhlenberg, 6
HAYS, JOHN DOUG (D., Pikeville) Letcher, Pike, 31
HUFF, GENE (R., London) Clay, Laurel, Leslie, Knox, Whitley, 21
HUGHES, LOWELL T. (D., Ashland) Boyd, Floyd, Johnson, Lawrence, 25
KAREM, DAVID K. (D., Louisville) Jefferson, 35
MARTIN, ROBERT R. (D., Richmond) Garrard, Jessamine, Madison, Mercer, 22
MCUISTON, PAT (D., Pembroke) Christian, Lyon, Muhlenberg, Todd, Trigg, 3
MCGEE, BILL FIBBER (D., Louisville) Jefferson, 19

MEYER, DANIEL J. "DANNY" (D., Louisville) Jefferson, 38
MIDDLETON, CLYDE (R., Covington) Boone, Campbell, Kenton, 24
MILLER, FRANK (D., Bowling Green) Butler, Logan, Warren, 32
MOLONEY, MICHAEL R. (MIKE) (D., Lexington) Fayette, 13
MOSELEY, DOUG (R., Columbia) Adair, Clinton, Cumberland, Green, McCreary, Russell, Taylor, Wayne, 16
MURPHY, DELBERT S. (D., Owensboro) Daviess, Hancock, 8
O'DANIEL, ED (D., Springfield) Anderson, Boyle, Larue, Marion, Nelson, Washington, 14
POWERS, GEORGIA M. (D., Louisville) Jefferson, 33
PRATHER, JOSEPH W. (D., Vine Grove) Hardin, Larue, 10
QUINLAN, W. L. "BILL" (D., Louisville) Jefferson, 7
ROGERS, JOHN D. (R., Somerset) Casey, Lincoln, McCreary, Pulaski, Rockcastle, 15

ROSE, JOHN A. "ECK" (D., Winchester) Bath, Clark, Estill, Fleming, Lee, Montgomery, Powell, 28
SHEEHAN, GUS, JR. (D., Covington) Kenton, 23
STAMPER, WOODROW (D., West Liberty) Breathitt, Elliott, Jackson, Magoffin, Menifee, Morgan, Owsley, Rowan, Wolfe, 27
STUART, EUGENE P. (R., Prospect) Jefferson, 36
SULLIVAN, WILLIAM L. "BILL" (D., Henderson) Crittenden, Daviess, Henderson, Livingston, Union, Webster, 4
TREVEY, DR. JACK (R., Lexington) Fayette, 12
WEISENBERGER, RICHARD (D., Mayfield) Calloway, Carlisle, Fulton, Graves, Hickman, Marshall, 1
WRIGHT, JOE (D., Harned) Breckinridge, Grayson, Hart, Hardin, Meade, Ohio, 5
YOCOM, A. D. (DANNY) (D., Louisville) Jefferson, 37

House

(Legislators' names are in alphabetical order with party affiliation designated by initial, home town, counties in the district, and number of the legislative district.)

ADAMS, BUDDY H. (D., Bowling Green) Simpson, Warren, 21
ALLEN, WILLARD "WOODY" (R., Morgantown) Butler, Hancock, Ohio, 17
ARNOLD, ADRIAN K. (D., Mt. Sterling) Bath, Fleming, Montgomery, Nicholas, 74
BARROWS, JOE (D., Versailles) Jessamine, Woodford, 56
BENDL, GERTA (D., Louisville) Jefferson, 34
BENNETT, AL (D., Louisville) Jefferson, 29
BLAIR, W. D. "DOC" (R., Paintsville) Johnson, Lawrence, Martin, 97
BLANDFORD, DONALD J. (D., Philpot) Daviess, 14
BLYTHE, BRUCE (R., Louisville) Jefferson, 32
BOSWELL, DAVID E. (D., Owensboro) Daviess, Henderson, Union, 7
BRINKLEY, WILLIAM T. "BILL" (D., Madisonville) Hopkins, 10
BRONGER, JERRY (D., Louisville) Jefferson, 40
BROWN, RAY O. (D., Sandy Hook) Boyd, Elliott, Greenup, Lawrence, 99
BRUCE, JAMES E. (D., Hopkinsville) Christian, Hopkins, 9
BURCH, THOMAS J. (D., Louisville) Jefferson, 30
BURNETTE, WARD (D., Fulton) Ballard, Carlisle, Fulton, Hickman, 1
CALDWELL, BARRY G. (R., Villa Hills) Kenton, 66
CAWOOD, STEPHEN C. (D., Pineville) Bell, Harlan, 87
CLAPP, LLOYD E. (D., Wingo) Graves, 2
CLARK, PAUL (D., Louisville) Jefferson, 37
CLARKE, JOE (D., Danville) Boyle, Marion, Washington, 54

CRADDOCK, ALLENE A. (D., Elizabethtown) Hardin, 25
CRUPPER, CLAY (D., Dry Ridge) Bracken, Grant, Owen, Pendleton, 61
CURD, FREED (D., Murray) Calloway, Trigg, 5
CYRUS, RONALD R. (D., Greenup) Greenup, 98
DAVENPORT, MARSHALL (R., Somerset) Pulaski, 83
DAWAHARE, HOOVER (D., Whitesburg) Letcher, Perry, 91
DEFALAISE, LOUIS (R., Ft. Mitchell) Kenton, 63
DEMARCUS, WILLIAM HAROLD (R., Stanford) Lincoln, Pulaski, Rockcastle, 80
DESKINS, HERBERT "HERBIE," JR. (D., Pikeville) Floyd, Pike, 94
DONNERMEYER, WILLIAM "BILL" (D., Bellevue) Campbell, 68
DUNN, JAMES R. "JIM" (D., Pleasure Ridge Park) Jefferson, 28
ELLINGTON, JOEL (D., Paducah) Livingston, McCracken, 4
FARROW, MARK (D., Stamping Ground) Harrison, Scott, 62
FOSTER, LEWIS (D., Lewisburg) Logan, Todd, 16
FREIBERT, PAT (R., Lexington) Fayette, 78
FRYMAN, RICHARD (R., Albany) Clinton, Cumberland, Russell, Wayne, 53
GRAY, J. R. (D., Benton) Lyon, Marshall, Crittenden, 6
GUENTHNER, LOUIE, JR. (R., Northfield) Jefferson, 48
HAERING, HAROLD (R., Louisville) Jefferson, 46
HANCOCK, C. M. "HANK" (D., Frankfort) Franklin, 57
HEAD, ROY JOE (D., Providence) Caldwell, Crittenden, McLean, Webster, 12
HELERINGER, BOB (R., Louisville) Jefferson, 33
HINES, CARL R. (D., Louisville) Jefferson, 43
HOLBROOK, CHARLES R., III (R., Ashland) Boyd, 100
HOLLOWAY, EDWARD L. (R., Middletown) Jefferson, 47
ISLER, JOHN J. (D., Covington) Kenton, 65

JOHNSON, LOUIS (D., Owensboro) Daviess, 13
JONES, ROBERT A. "BOB" (D., Crestwood) Carroll, Gallatin, Oldham, Trimble, 59
KENTON, WILLIAM G. (D., Lexington) Fayette, 75
KIDD, MAE STREET (D., Louisville) Jefferson, 41
LAYMAN, RONNY (R., Millwood) Breckinridge, Edmonson, Grayson, Butler, Hart, 19
LEMASTER, JIM (D., Lexington) Bourbon, Fayette, 72
LEWIS, PHILLIP (R., Hyden) Clay, Harlan, Leslie, Owsley, 90
LIST, HENRY CLAY (D., Lexington) Fayette, 79
LITTLE, N. CLAYTON (D., Hartley) Pike, 93
LUNDERGAN, JERRY (D., Lexington) Fayette, 76
MANN, TERRY L. (D., Newport) Campbell, Kenton, 67
MAY, WOODY (D., West Liberty) Menifee, Morgan, Rowan, Wolfe, 71
MAYNARD, LAWRENCE RAY (D., Louisville) Jefferson, 39
MCBEE, WILLIAM K. "BILL" (D., Burlington) Boone, 60
MCKINNEY, LLOYD (R., McKeel) Estill, Jackson, Madison, 84
MCNUITT, ALICE H. "DOLLY" (D., Paducah) McCracken, 3
MOBERLY, HARRY, JR. (D., Richmond) Madison, 81
MORRIS, H. RAMSEY, JR. (D., Hopkinsville) Christian, Trigg, 8
NETT, CARL A. (D., Louisville) Jefferson, 35
NOE, ROGER (D., Harlan) Harlan, 88
O'BRIEN, MARK D. (D., Louisville) Jefferson, 31
OVERTREET, RAYMOND (R., Liberty) Adair, Casey, Russell, 52
PATRICK, ELVIN ELMER (R., Williamsburg) McCreary, Whitley, 82
PEARMAN, VIRGIL L. (D., Radcliff) Hardin, 26
PETTY, CHARLES O. (D., Covington) Kenton, 64
PLUMMER, GEORGE M. (R., Vanceburg) Carter, Lewis, 96

PRIDDY, DOTTIE (D., Louisville) Jefferson, 45
RAPIER, KENNY (D., Bardstown) Anderson, Nelson, Washington, 50
RATLIFF, HERMAN W. (R., Campbellsville) Green, Metcalfe, Taylor, 51
REYNOLDS, RUSSELL (D., Jackson) Breathitt, Lee, Perry, Wolfe, 89
RICHARDS, JODY (D., Bowling Green) Warren, 20
RICHARDSON, BOBBY H. (D., Glasgow) Barren, Metcalfe, 23
RICHARDSON, PAUL W., SR. (D., Winchester) Clark, Powell, 73
RINER, CLAUDIA (D., Louisville) Jefferson, 36
ROBINSON, ALBERT (R., London) Laurel, McCreary, 85
ROMINES, ARCHIE N., SR. (D., Valley Station) Jefferson, Hardin, 27
SALE, FOREST AGGIE (D., Harrodsburg) Anderson, Garrard, Mercer, 55
SCHMIDT, ARTHUR L. (R., Cold Spring) Campbell, Pendleton, 69
SMITH, FRANK J. (D., Shepherdsville) Bullitt, Spencer, 49
STONE, PHILIP (D., Central City) McLean, Muhlenberg, 15
STUMBO, GREGORY (D., Prestonsburg) Floyd, 95
THOMAS, SAM B. (D., Lebanon) Larue, Hart, Marion, 24
THOMASON, DAVID H. (D., Henderson) Henderson, 11
TOBIN, MARY ANN (D., Irvington) Breckinridge, Meade, 18
TURNER, RICHARD A. (R., Tompkinsville) Allen, Monroe, Simpson, 22
VAN HORN, DAVID L. (D., Lexington) Fayette, 77
WEINBERG, BILL (D., Hindman) Knott, Letcher, Magoffin, 92
WHITE, JIMMY (D., Barbourville) Clay, Knox, 86
WILBORN, W. STEPHEN (D., Shelbyville) Henry, Shelby, 58
WILLIAMS, AUBREY (D., Louisville) Jefferson, 42
WORTHINGTON, PETE (D., Ewing) Fleming, Mason, Robertson, Rowan, 70
WRIGHT, DEXTER S. (R., Louisville) Jefferson, 38
YATES, JAMES BERNARD (D., Shively) Jefferson, 44

Sermonizing

A word fitly spoken

by Ray Furr, Staff Writer

"Where are all the good preachers?" is a question which is often raised by many across the Southern Baptist Convention. Clyde Fant, former professor of preaching at Southwestern Seminary, has answered, "Right where they have always been—few and far between."

Kentucky Baptists are making efforts to alter that statement to "few and far between . . . except in Kentucky where they effectively communicate God's word to his people."

About 100 Kentucky Baptist pastors assembled last week at Lexington's Calvary Baptist Church to attend a statewide preaching conference jointly sponsored by Elkhorn Association, the Kentucky Baptist Convention and Baptist Sunday School Board. Lavonn Brown, pastor of First Baptist Church, Norman, Okla., was leader.

It was the first of its kind in Kentucky and the response by all those who attended was encouraging. "It helped me see where I need to make some changes in my preaching," said Mill Creek Baptist Church pastor Rickey Shannon.

J. Altus Newell, pastor of St. Matthews Baptist Church, Louisville, opened the conference with the subject "Preaching in Today's World."

"It is exciting to be a preacher of God's word in today's world," assured Newell. "People now have an authentic hunger for the event of personal communication which has been somewhat slighted by the *electronic church*."

Application was the key in Newell's address. "We should not only tell our congregation what we are supposed to do, but how the message of God is relevant to our daily lives."

Murrell Crockett, pastor of Calvary Baptist Church, Harrodsburg, was in agreement. "I know I need to make my messages more applicable. We have been giving our people table scraps but we need to dig deeper into God's word and give them a full course meal."

Newell concluded with the reminder that one source is beyond the preacher and if we are true to him, God will bless all through the event of preaching.

Ready or not, here I come!

"How is the preacher to effectively preach week after week his God-given message?" is the first question



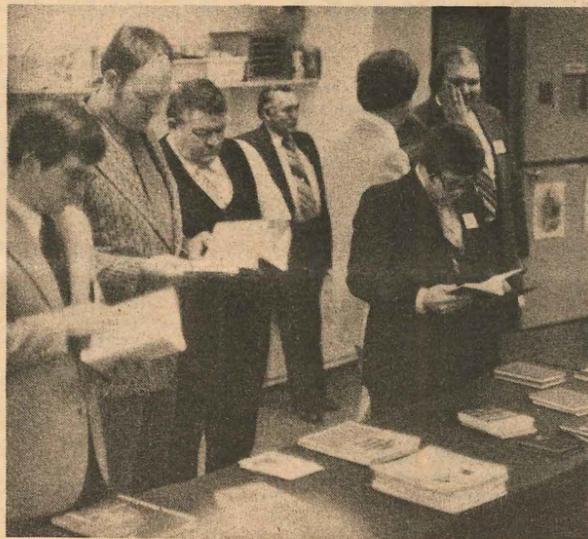
Video cassettes of several prominent Southern Baptist preachers provided a learning session following each lecture for evaluating sermons.

Lavonn Brown asked his colleagues.

"One way is to improve our preaching," Brown contends. "The miracle of the church is that it survives our preaching."

Preaching can be improved but it is a growing process requiring hard work. "We commit ourselves to this growth when we commit ourselves as ministers of God's message. We don't run out of ideas to proclaim, instead we run out of faith and energy."

Brown contended that nothing can replace the Bible as the primary source of ideas for preachers. "The Bible provides a variety of inexhaustible ideas for sermons and the pastor must be a serious student of the scripture."



The conference opened a Baptist Bookstore which gave pastors an opportunity to obtain some of the suggested books.

12 o'clock comes early for some preachers

Unity and movement in the sermon is the most complex step in preparation. A lot of ministers harbor the attitude "I shot a sermon into the air and where it fell I do not care."

Brown suggested, after one has studied the text, listed the spiritual truths of the text and determined the central truth, he must arrange his findings into a natural unified order which gives his sermon movement.

"We now have many more educated preachers who are getting out of the seminary with the correct ideas but cannot communicate them to their church members. It is important our sermons be structured in a simple manner in order that the person in the pew can listen and have his needs met. There are many Southern Baptist preachers who shout and ramble for an hour because they are not prepared," Brown allowed.

"Many of our ministers do not know what expository preaching is," informed James Barry, Sunday School Board pastoral consultant. "They think they do but all they present is a running commentary."

Go where the people are

"We cannot know the needs of our people unless we get out of the office and walk among them," contended Ron Stone, pastor of Central Baptist Church, Winchester.

"People are faced daily with the negatives of life. We need to present them with the comfort and hope of the gospel. They are coming to have their needs met through the interpretation of the scripture."

Lonnie Bradley, pastor of Springfield Baptist Church, said, "I have to be honest each week and ask myself, if I were not preaching, would I come to hear this sermon?"

Willisburg Baptist Church pastor John Torchick insisted "We must put ourself back into the pew or we will lose our people."

"Southern Baptist ministers are finally realizing that 95 percent of their congregations are Christians and they need to be fed," said Lavonn Brown. "Of course evangelism must be emphasized but the Christian church member needs to know how God encounters him in everyday life."

What did you say?

The problems of communication are always present for the proclaimer. There are problems of interpretation from the sender, the filtering of the receiver and all those distortions such as coughing, sneezing and babies crying which complicate the communication process.

"However the preacher can eliminate most of his problems," Brown insisted. "One does not need to whine in a phony ministerial tone or make distracting gestures as if he were at a ball game."

He can also alleviate extraneous noises by working with his public address committee and instructing the ushers to attend problems which may arise. Brown summed up the conference by saying the minister's purpose is not to deliver an oratorical masterpiece, but instead it is to communicate the gospel.

What about next year?

The preaching conference was the joint effort of Elkhorn Associational missions director Harold Polk, Kentucky Baptist Convention Church Administration Department director Vernon Cole and James Barry.

"This is the best way to have a conference of this type," Barry insisted. "It helps generate the state and local interests when we all work so closely together."

Eldred Taylor, pastor of Somerset Baptist Church, suggested: "This conference is the best continuing education program on proclamation I have attended. I would like to see this become an annual statewide event like the evangelism conference," he declared.

Vernon Cole thinks it might do just that if the participation justifies the efforts.



William Humphrey [l], pastor of Lancaster Baptist Church, and James Heard [r], pastor of Gardenside Baptist Church, Lexington, enjoy a coffee break from the conference schedule.

Baptist News in Brief

Doss is doing well

Milford Doss Jr. of Somerset, Ky., is listed in satisfactory condition by the Veterans Administration Hospital, Lexington, and his wife says she sees daily improvement in her husband's condition.

Doss, a Baptist layman, was treated for cerebral malaria at the University of Kentucky Hospital, Lexington, after returning Jan. 18 from volunteer evangelistic efforts in Nigeria. After the malaria had been successfully treated Doss was transferred Feb. 8 to the Veterans Hospital to continue treatment for pneumonia.

Seabough quits No. 2 post

Ed Seabough, associate to the executive director-treasurer of the Baptist Home Mission Board, resigned effective Feb. 29 due to physical and emotional exhaustion.

Seabough, 47, in his letter of resignation to executive director William G. Tanner, said he felt "desperately the need of several months of complete rest."

Tanner said Seabough, his associate since August, "has given himself unreservedly to the cause of missions in our land. He has been responsible for hundreds of persons volunteering for Christian service."

Seabough, widely known as the author of six books and as lyricist for 20 musicals, said he needed to restructure his priorities and reassess career goals. "For several months now I've tried to do too many things and solve too many problems for too many people," he said.

After three or four months of rest Seabough hopes "to be open to another creative assignment."

A real 'moon ribber'?

Five-year-old Jessica was a flower girl in her cousin's wedding in Pontotoc, Miss. When she returned home from the church she told her grandmother, in very exciting terms, all about the wedding.

"And then," she ended her narrative, "Belinda and Randy got in a car and went to a motel for their 'Lottie Moon'."

4 Kentuckians appointed

Directors of the Baptist Home Mission Board bowed in prayer to support immediate ministry needs of the 13th Winter Olympics and voted to support ongoing ministries throughout the United States.

The votes of support for ongoing Home Mission Board ministries were voiced as approval of 60 persons for missions service, including 14 missionaries, 13 missionary associates, eight mission pastor interns and 25 people who will receive language pastoral assistance or church pastoral assistance.

New missionary appointees included James Franklin Holladay Jr. and Patricia Ann Holladay of Louisville.

The Holladays will remain in Louisville where he will be pastor/director of Christian social ministries for East Church/Baptist Center. He has been a campus minister for the Kentucky Baptist Convention and associate pastor/program director for the church/center in Louisville. He is a graduate of Samford University and Southern Baptist Theological Seminary.

Appointed missionary associates were Wilbert Goatley Jr. and Ruby Goatley of Louisville.

The Goatleys will also remain in Louisville. He will direct missions and a fellowship center for Central District Association. He is a graduate of Eastern Kentucky University and is studying at Southern Baptist Theological Seminary.

Ad-gitated, Dilday halts show

Citing "programing conflicts," but apparently upset by an advertisement listing conference speakers he had not approved, Southwestern Seminary president Russell H. Dilday Jr. said the seminary will not cosponsor a Bible conference with the James Robison-backed Heart of America organization at the seminary Mar. 10-12.

Instead, Dilday said, the seminary will be the sole sponsor of the event and Robison, who was to have been one of the speakers, has been dropped from the program, although he may be invited to the campus at a later date.

The conference originally was to have been jointly sponsored by the seminary and the Heart of America organization and would have been one of a series of several Heart of America conferences initiated last fall by Robison and pastor W. A. Criswell of First Baptist Church, Dallas, to affirm authority of the scriptures.

Previous conferences have been held in St. Louis, at Southern Baptist Theological Seminary in Louisville, Charlotte, N. C., and Albuquerque, N. M. The Southern Seminary conference was jointly sponsored.

Conference leaders will be Southern Baptist pastors (including several who have spoken at the Heart of America conferences), denominational leaders and seminary professors. Participation will be limited to seminary students, faculty and staff members and their families because of limited seating in the seminary auditorium.

Dilday would not elaborate on the cancellation of the joint sponsorship other than to state the guidelines under which he first agreed to have the conference at the seminary.

The cancellation followed an inquiry to Dilday by Presnall H. Wood, editor of the Texas Baptist Standard, about an advertisement submitted to the Standard about the conference by Focus Advertising, the firm which handles Robison's publicity.

The ad, which has now been canceled by Robison, listed speakers Oscar Thompson and J. W. MacGorman of the seminary faculty; William Pinson, president of Golden Gate Seminary; Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla.; James T. Draper Jr., pastor of First Baptist Church, Euless, Tex.; Jerry Vines, pastor of West Rome (Ga.) Baptist Church; Paige Patterson, president of Criswell Center for Biblical Studies, Dallas; and Robison.

Wood called Dilday to check the theme, which differed from the previous news release issued by the seminary, and to ask why a meeting which was closed to the public was being advertised. After learning of the ad contents Dilday canceled the cosponsorship.



Seabough



Morgan



Miss Lawson

Robison said in an interview the ad for the Standard was a mistake and should never have been placed. He acknowledged there was to have been no publicity since the seminary conference was not to have been open to the public.

His staff, he said, had just made a mistake after being told to stay ahead on publicity for his conferences. Everything, he said, had been adjusted to suit the seminary and he thought agreement had been reached on the speakers.

Robison said he felt he was dropped because he has begun to emphasize Christian involvement in politics which he said he had intended to speak on at the seminary conference, though he would have been flexible on the topic if the seminary desired. His recent Bible conference in Ft. Worth featured appearances by Republican presidential candidates. He emphasized the political aspect in the Albuquerque conference, he said.

Parochials win again

A divided U. S. Supreme Court ruled a New York law reimbursing parochial schools for administering state-required pupil tests and monitoring school attendance does not violate the Constitution's ban on an establishment of religion.

The 5-4 ruling upholding the New York law brings to an end a legal battle which began to take shape 10 years ago when the state legislature first attempted to reimburse both church-sponsored and secular nonpublic schools for a variety of state-mandated services.

Although the high court struck down the 1970 law, the narrow majority in the new case held a revised law passed in 1974 and estimated to cost the state \$8 million to \$10 million annually is sufficiently different to uphold it.

Justice John Paul Stevens declared in a short dissenting opinion "the entire enterprise of trying to justify various types of subsidies to nonpublic schools should be abandoned."

Stevens accused the majority of "groping for a rationale" to support laws such as New York's and said that he is prepared to "resurrect" Thomas Jefferson's view of a "high and impregnable" wall between church and state.

Board fights meddling IRS

Annuity Board trustees have agreed to take a stand against a recent Internal Revenue Service decision the board is not entitled to treatment as part of the Southern Baptist Convention.

Annuity Board president Darold H. Morgan explained the IRS ruled the board has been classified as other than "a church, an integrated auxiliary of a church, or a convention or association of churches."

If the IRS classification stands the Annuity Board, which administers annuity, welfare and relief programs for ministers and other denominational employees, will be required to file Information Return Form 990 with the IRS. Form 990 calls for specific financial information about an organization and its activities.

Morgan contends, however, "the situation extends far beyond whether or not to file a form.

"We view this matter as a government attempt to deprive the Annuity Board of basic constitutional rights in an area involving separation of church and state," Morgan explained.

The Internal Revenue code provides "mandatory exceptions" from filing Form 990 for "churches, their integrated auxiliaries and conventions or associations of churches."

The IRS maintains the Annuity Board does not fit into this category because its purpose is not "exclusively religious."

"It (the IRS classification) marks the continued erosion of the constitutional principles of separation of church and state through extensive government entanglements in Southern Baptist affairs," Morgan said.

News director named

Linda Lawson, program interpretation specialist in the Baptist Sunday School Board's Office of Communications, has been named supervisor of the news and information section in the same office.

In this post Miss Lawson, 34, will direct the board's news operation working with denominational and secular media.

Before coming to the office of communications she was single adult work specialist and then editor of youth materials, including Event magazine, in the board's Sunday School Department. Prior to that she was an assistant editor in National Student Ministries of the Sunday School Board and assistant editor of Home Life magazine.

Solicitation quite proper

The U. S. Supreme Court ruled local municipalities may not forbid charitable organizations from soliciting funds door-to-door or on the streets.

By a solid 8-1 majority the high court struck down a local ordinance passed in 1974 by the Village of Schaumburg, Ill., 25 miles northwest of Chicago, requiring charitable groups to obtain permits to solicit and prove to town officials 75 percent of the money raised went directly to charity.

Church-state observers have watched the Schaumburg case closely, convinced the town's ordinance threatened the free exercise of religion as well as freedom of speech.

Justice Byron R. White, writing for the eight-man majority, said the high court has consistently held that charitable appeals for funds, either door-to-door or on the streets, "involve a variety of speech interests—communication of information, the dissemination and propagation of views and ideas, and the advocacy of causes—that are within the protection of the First Amendment."

Mountains to the Mississippi

Congregations

Nursing externship scheduled
A new nursing externship program, the first such in the Lexington area, will be sponsored by the Nursing Department of Central Baptist Hospital beginning May 19.

CBH nursing director Elizabeth Scott said the eight-week program for students in accredited schools of nursing helps student nurses obtain a realistic view of health care in a hospital setting.

All externs in the Central Baptist program will be considered temporary summer employes of the hospital and will be paid at the rate of nursing assistant/technicians.

Deaths

Miss Robertson passes
Miss Nell Robertson, born in 1889 near Glen Dean, Ky., died Jan. 9, 1980.

Miss Robertson was a lifelong member of Goshen Baptist Church, Glen Dean.

From childhood her left side was paralyzed with polio, but it never stood in the way of her church work and attendance.

H. O. Niceley suffers stroke
Horace Otis Niceley, 88, of Columbia, S. C. died Jan. 14 at South Carolina

Baptist Hospital, Columbia, a week before his 89th birthday.

He was an ordained Baptist minister for 63 years, pastoring in Kentucky for 36 years and seven years in South Carolina before his retirement from the pastorate. Following his retirement he was an active member of Calvary Baptist Church, Columbia.

During his ministry in Kentucky he was secretary of the Kentucky Pastors' Conference for 21 years and moderator for three.

He is survived by his wife, Mrs. Mary Lou Cox Niceley, and three daughters, Mrs. Frances Beard, Warren, Oh.; Mrs. Nellie Woodburn, Madisonville, Ky.; and Mrs. Helen Wise, Columbia, S. C. Eleven grandchildren and seven great grandchildren also survive.

Elizabeth Marlow dies
Elizabeth Rose Marlowe, 89, died Feb. 18 at Westminster Village Kentuckiana in Clarksville, Ind.

She was a native of Williamsburg and a teacher there before becoming a Baptist missionary in 1921. She was a missionary to China and Japan for 35 years. She was also a life member of the Order of Eastern Star.

Survivors include Mrs. Dorothy M. Ashley, Clarksville, and two brothers; Walter Marlow, San Diego, Cal., and Philos "Jack" Marlowe, McAllen, Tex.

Ordinations

Steele ordained at West Hickman
Tony Steele was ordained by West Hickman Baptist Church Feb. 17. Hickman is associate minister working in the areas of music, youth and education. He was minister of music and youth at Antioch Baptist Church, La Center, before moving to West

Hickman.
Steele is currently attending Mid-Continent Baptist College, Mayfield.

Personnel

Hill named outstanding leader
James E. Hill, pastor, Gracey Baptist Church, has been named "Outstanding



These five Kentuckians participated in the continuing theological education conference, "The Association and God's Kingdom," at Southern Seminary Jan. 21-23. [l-r]: Harold Barnes, director of missions, Liberty Association; Joe Cody, director of missions, Bell Association; Ross Figart, director of missions, Boones Creek Association; Harold Polk, director of missions, Elkhorn Association; William Franks, director of missions, Little River Association; and Roy L. Honeycutt, dean, School of Theology, Southern Seminary. These five were among 40 participants at the conference.

**March 28-30,
1980**







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Bobby G. Smith
Mobile, Ala

Mrs. Margaret Williams
Dayton, Ohio

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Lexington, Ky.

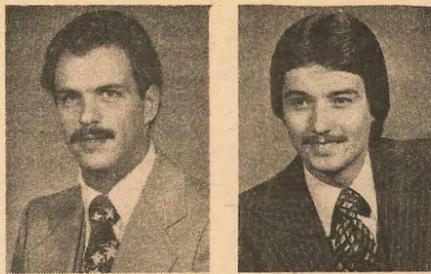
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Preschool (4-5 year) Extended Session Workers
Pastors
Staff Members

Sunday School Lessons

H. C. Chiles



York

Wisdom

Young Religious Leader of the Year 1979" by the Hopkinsville-Christian County Jaycees.

Hill was commended for his leadership of the church in its growth and development as well as for his participation in the Jennie Stuart Memorial Hospital volunteer chaplaincy program. He also serves as chief of Gracey Volunteer Fire Department.

This was the first time a distinguished service award was presented in the area of religion.

Mayo to Ballardsville

Ballardsville Baptist Church, Sulphur Fork Association, has called Larry Mayo as minister of youth and music.

Mayo, a native of Florida, is a graduate of Florida State University. He is currently enrolled in the music school at Southern Seminary.

Crowe new Richland pastor

Richland Baptist Church has called Alton Crowe as pastor. Crowe was the former pastor at Mt. Vernon Baptist Church. Both churches are in Gasper River Association.

Miss Hardy resigns position

Miss Valerie Hardy has resigned as minister to youth at Bethlehem Baptist Church, Louisville. She has accepted a similar position at St. John's Baptist Church, Charlotte, N. C.

Applications and recommendations for filling the vacancy may be sent to the church.

Wells new interim director

Gasper River association has appointed

Billy G. Wells as interim director of missions until May 1981. Wells is the former pastor of Monticello Baptist Church, Gasper River Association.

He holds a BA and Masters degree from Western Kentucky University. He also holds a DRE degree from Luther Rice Seminary.

He is married to the former Ann Davenport. They have two children, Joy and Shane.

Paducah First adds two

First Baptist Church, Paducah, has called two new staff members.

Larry York began his duties as minister of Christian activities in December 1979. York, a native of Poplar Bluff, Mo., is a graduate of Union University, Jackson, Tenn., and attended Southwestern Seminary.

Donald B. Wisdom will join the staff Mar. 2 as minister of music. Wisdom is a graduate of Oral Roberts University and Southwestern Seminary. He comes to Paducah from First Baptist Church, Mineral Wells, Tex.

Meador retires from Aberdeen

L. V. Meador has retired as pastor of Aberdeen Baptist Church, Gasper River Association. He served the congregation, on different occasions, for a total of 39 years. He has been elected pastor emeritus of the church.

He and his wife will make their home in Aberdeen.

Billy Cook assumed pastoral duties left vacant by Meador's retirement.

Cook has pastored other churches in Gasper River and Muhlenberg associations.

LIFE AND WORK SERIES

Maintaining unity amid diversity

1 Corinthians 1:10-13 Here Paul dealt with the information from the household of Chloe, that contentions and schisms were rampant in the church at Corinth. Through the influence of Satan four groups formed and demonstrated their unlikeliness to Christ and did untold damage to the Lord's work. They were divided over the question of whom was the greatest preacher—Paul, Apollos, Simon Peter or Christ.

In the spirit of meekness and love Paul rebuked all of these factions. Paul reminded the Corinthians it was Christ who had been crucified for them, therefore, the crucifixion test removed the names of all others from a popularity contest with the Saviour.

1 Corinthians 12:12-17, 25-26 Another contributing factor to the divisions within the membership of the church at Corinth was the wrong conception of spiritual gifts. There was a strong tendency to be attracted and influenced by the externally impressive gifts, such as clever oratory and flashes of brilliance and to despise the genuinely spiritual gifts which were imparted by the Holy Spirit.

Spiritual gifts are never bestowed upon Christians for the glory of the recipients, but always for the exaltation of Christ and the extension of his kingdom. For the doing of our Lord's work on earth the Holy Spirit imparts one or more gifts to every saved person. He should never monopolize its use for his personal benefit.

From Paul's comparison of the church with the human body we are to understand that both are living organisms. The numerous members of the human body perform their different functions for the welfare of the entire body, and without friction. Inasmuch as the various parts of the human body cooperate, so members of the church should refrain from conceit, pride, jealousy and covetousness, should respect, sympathize with and work with one another in introducing the unsaved to Christ. Mutual care should characterize all church members, and each of them should be grateful for the talents which the Holy Spirit has given him, and use them to the fullest for the glory of God and the good of others, in the sphere in which God is pleased to place him.

INTERNATIONAL SERIES

Judas Iscariot

John 12:3-6 One evening a feast was given in honor of Christ in the house of Simon at Bethany, whom Christ had previously cleansed of his leprosy. In addition to the Lord and the apostles, Mary, Martha and Lazarus were present. As the meal progressed, Mary approached Christ, broke the seal of the alabaster box of precious ointment and poured its contents on Christ's head and feet. This expression of her great love for Christ caused astonishment and indignation on the part of the apostles who did not think what she did was in good taste. Judas Iscariot regarded her deed as an act of senseless extravagance. To him it was just that much money thrown away. His remark, that this expensive ointment should have been sold and the proceeds given to the poor, was not made because of his love for the poor, but because of his covetous desire to pilfer a portion of the proceeds. Christ truly appreciated the good work which Mary wrought upon him and commended her for it. Mary's act of adoration and devotion evidenced her gratitude to her Saviour and Lord because of what he had done for her and her family.

John 13:21-30 Christ had uttered some references to disloyalty within the ranks of the twelve. "Troubled in spirit" because of the horrors which he was facing, our Lord declared one of the 12 would betray him, but he did not reveal which one would do it. They were so startled and perplexed they did not know what to say or to do. Peter signaled John, who occupied the position next to Christ at the table, to ask for a clear identification of the traitor. Their closeness at the table made it easy for John to whisper, "Lord, who is it?" and for him to reply without the others hearing what was said. Since they were all dipping out of a common dish of gravy, Christ informed John it was the one to whom he would give the sop, whereupon he gave the morsel of dipped bread to Judas Iscariot. But Peter had not been informed as to what he wanted to know. But John and Judas Iscariot knew. When Christ handed the sop to Judas, he told him to do quickly what he intended to do. As soon as he was identified as the betrayer, Judas left the room and went out to carry out the deed of betraying the Saviour.

Say it again

Frank Owen

I asked my good secretary how often she thought I might be able to write about the same subject and still hope that the people would read it again? At what point will the reader turn me off and pay no more attention to Bold Mission Thrust?

It is about Cooperative Program giving during the current five-year cycle of Bold Mission Thrust that I speak. This is what we, your servants hear when we go to Baptist leadership meetings and I have just returned from the annual meeting of the Southern Baptist Convention Executive Committee in Nashville. The progress reports indicate that things are pretty much like Kentucky in most of our 34 conventions. We are still making significant progress through increased giving from the churches but the Cooperative Program receipts are not running high enough to be doubled between 1977 and 1982 unless we can further accelerate the rate of gain.

Again I say, it is not the money that is important to those of us who serve you. Whether we fully reach that goal by 1982 will not materially affect any of us. It will decide how much we can continue to enlarge the mission force at home and overseas to proclaim the gospel to the whole world within this century which is the goal of Bold Mission Thrust.

When the goal was first announced many people felt staggered by its dimensions and have continued to fear its impossibility, some to the point of not yet having made any real attempt to get with it. I, too, have sometimes doubted our doubling in five years.

Now, as it continues to accelerate, more and more of us are realizing that it is yet possible. But more Baptists must participate. My fear now is that we shall come close enough to see too late how near was the victory if we had only tried a little harder and aroused more of our people. I can just hear us looking back and saying, "We almost made it. We could have made it. What a shame we didn't push harder while there was still time."

Can we get everyone's attention while there is yet time? Could your church double its 1977 Cooperative Program record by 1982?

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We believe in the Bible

by Alton H. McEachern

The Bible says precious little about the nature of its own inspiration. Both words are important: it says little, but what it says is precious.

Consider two brief passages:
"All scripture is inspired (God-breathed) and is profitable . . ." (2 Tim. 3:16).

"In many and various ways, God spoke of old to our fathers by the prophets; but in these last days he has spoken to us, by his Son" (Heb. 1:1-2).

Communication is a miracle. It is so commonplace we forget this truth. We are involved with communication every waking hour.

We wag a muscle between our jaws or make marks on paper, and ideas are conveyed from one mind to another—across the room or across the years. That's miraculous.

Words are the tools with which we communicate most often and most clearly. They represent the distilled experience of the race.

A study of the origin of words is fascinating. In Roman times an inn was built where three roads came together. It was called Tri Via Tavern. Soldiers loitered there. In time their small talk came to be known as "trivia."

Have you ever thought about it: communication is God's problem, too. How does God, who is spirit, communicate himself, his nature, and will, to mortal man?

God speaks with many voices, according to the Bible.

1. God speaks through *nature*, for those who would see him there. "The heavens are telling the glory of God; and the firmament proclaims his handiwork" (Ps. 19:1 RSV).

2. God can also speak within the human conscience. His still small voice confronts us there. Moffatt translated Prov. 20:27: "Man's conscience is the lamp of the eternal."

Man has a sense of right and wrong—a sense of ought. Philosopher Kant said that two things filled him with awe: the starry heavens above and the moral law within.

3. *History* is another avenue of communication for the almighty. We can trace his activity there. It is still "his-story." And it has a goal. The divine purpose is being worked out in history, with an outcome which is certain.

Think about the ways in which we communicate human love. We write notes or *letters*. We give extravagant *gifts*. Someone said, "Wouldn't it be nice if we treated our wives as we did when we were courting them?" Someone else replied, "Yes, but we'd be broke!" The ultimate communication of love is the gift of *oneself* in total commitment.

In much the same way God communicates his love to us. He has given us the scriptures—God's love letters. He has given us his providential care and the gifts of the good earth. Still, God's supreme communication of his love for man is the gift of his son—the incarnation and the cross.

4. Focus on the communication of God's nature, purpose and love in the scriptures. The Bible is the word of God. It is our primary source of knowledge about our maker. Further, the Bible's message becomes the word of God to us as we receive and

appropriate it. The same Holy Spirit who inspired men of old to write the Bible inspires us today as we read it and practice its teachings.

This dynamic truth of inspiration is symbolized in the seal of Southern Baptist Theological Seminary, Louisville. It depicts a descending dove above an open Bible with rays of inspiration surrounding both. The Bible is not simply a book of our finding God. Through its message, energized by the Holy Spirit, God finds us.

The Bible is a neglected book

Even among Baptists there is vast ignorance about the Bible and its message. While we may know what we believe about the Bible, many do not know the Bible and what it teaches.

Bible knowledge tests can prove embarrassing. One such survey of adults showed a third could not identify Nazareth as the town where Jesus grew up. A quarter did not know Calvary was where he died. Gethsemane had a significance for barely more than 40%, and three-fourths did not know the importance of Pentecost. One respondent identified the four gospels as "Matthew, Mark, Luther and John." Another thought Sodom and Gomorrah were lovers. One believed Eve was created from an apple. Our work is cut out for us!

The Bible is an inspired book

We believe it to be uniquely inspired by God. As we read and understand its message scripture becomes a *window* of God's self-revelation. It shows us the father as creator. He made everything from the smallest particles of matter to the universe in all its vast expansiveness. When the last astronaut gets to the farthest planet on the backside of the most distant galaxy he will not be beyond the creative power of almighty God.

To call God creator also means he makes everyone in his image. When our first child was born, I discovered the truth in what my mother had told me as a boy, God does make babies. No other explanation can fully account for the beginning of a new human personality.

The Bible shows us the father as creator. It also reveals him to be our redeemer. He did for us what no one else could and what we could not do for ourselves—saved us from our sins. He sent his son, Jesus, to die for us, and raised him from the dead on the first Easter morning.

But the Bible is more than a window which shows us the father. It is also a *mirror* which reveals ourselves. It is complimentary, showing we have great worth. We are made in God's image and he cared enough for us to send his only son.

But the Bible is also very realistic about our sinful nature. Its theology is not abstract but is clothed in flesh and blood. We see ourselves and our needs reflected in its characters:

- We identify our own rebellious spirits in men like Adam and Absalom.
- We see the reflection of our own pride and its futility in the experience at the Tower of Babel.

- The religious and racial prejudice of Simon Peter at Joppa reveals ours.

- We find company and comfort in the discouragement of Elijah and his "juniper bush complex."

- Our own doubts and misgivings are verbalized by Thomas.

In short, the Bible's mirror becomes "This is Your Life." We learn who we are, what we are like and what we must do to be saved and we read and understand the scriptures.

What shall we do with the Bible?

It is far more profitable to proclaim the Bible than to argue over man-made theories about its inspiration. While each theory may contain truth no one may totally explain the mystery and satisfy. It is much more important to look to the Bible than men's claims about it. Let's hear and heed its message and the Christ it reveals.

In the first place let us commit ourselves to study of the Bible. Laymen and ministers alike need to spend time with the word (not simply in preparation of a Sunday school lesson or sermon).

When we study a scripture we seek to discover what it means. Ask such questions as: What did this passage mean to its original hearers? What does it mean to me today? What am I going to do about it? Let us seriously study the Bible, using every aid, that we may understand and share it. Our love for it will grow across the years.

Secondly, let us determine we will live by the biblical truth and ethic. We are to appropriate it. A word of caution is in order just here. We will not always like what the Bible says nor find it easy to put into practice. Taking this book seriously will change our lives.

The deep epistle to the Romans completely transformed men in different centuries, including Augustine, Martin Luther, John Wesley and Karl Barth. Its message will not leave us the same, either, if we read and take it seriously.

Finally, let's determine we will stake our lives and our faith on the biblical message. We can die in that faith.

During the Nazi occupation of Norway a freedom fighter was captured, tried and sentenced to be shot. On the night before his scheduled execution a Lutheran chaplain called on him. The prisoner sat with folded arms, adamant and non-communicative. Unable to make any headway the chaplain simply left a New Testament with him.

The next day, after the execution, the chaplain went to the cell to get his New Testament. Inside the cover he found this written:

"Last night I read the book. Out of its pages came a man. I'll meet you in heaven."

Let's not argue about the Bible. Let's study it, proclaim it and live by it.

"Holy Bible, book divine,
Precious treasure, thou art mine.
Mine to tell me whence I came,
Mine to teach me what I am."

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How is a church call extended? . . . Sometimes in rather unusual ways

by Wayne D. Wike

There is no limit how far God can go in providing help for his people and his churches. It is also true Southern Baptists' Bold Mission Thrust has brought benefits never dreamed of before.

It is from Bold Mission Thrust a budding prospective seminary student and a pastorless Kentucky church were brought together through unusual circumstances.

Last summer 10 members of the Dallasburg Baptist Church, Wheatley, Ky., accepted an assignment of the Home Mission Board to go to Blue Ridge Baptist Association in Virginia to conduct backyard Bible studies.

"We went to Virginia with the hope of planting some gospel seeds in the lives of the people near

Critz, Va.," said Wayne Wike, now pastor of Hoskins Avenue Baptist Church, Charlotte, N. C.

"What we did not realize was the long-term plans God seemed to have in the lives of those involved in the trip to Virginia," continued Wike. "During the week we worked closely with a young man, Mack Craddock as he served as host of one of the Bible study groups."

Craddock told the Kentucky group he planned to attend Southern Seminary in Louisville in the fall and they rejoiced with him over his choice.

Little did the group realize how close they would later become to the prospective seminary student.

In late November the Dallasburg pastor, Wike, accepted the call of the Charlotte church as pastor. As the Kentucky church searched for a new pastor some

of those who made the Virginia trip recalled one who helped them there, Craddock, was now only 50 miles away from Dallasburg attending Southern Seminary.

A couple of phone calls, some visits and some sincere prayer on the part of the church resulted in Craddock being called as pastor of Dallasburg Baptist Church.

It was a long but quick trip God led him through from meeting a fellow group of missionary friends to becoming their pastor more than 500 miles away from his home.

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