



## Fulton County, West Kentucky Baptists merge

# Old friends unite to form new association

by Jack Sanford, Editor

Good news overflowed as a record 284 people gathered at Second Baptist Church, Clinton Oct. 20 to share in the reunion of Baptist brethren.

In 1960 Fulton County Baptists withdrew from the West Kentucky Association to go it alone as an association. However, that 25 year separation has closed with the merger which took place last week as Fulton County Baptists rejoined the West Kentucky Baptist Association.

This newest association in the Kentucky Baptist Convention is made up of 36 churches in Fulton, Hickman and Carlisle counties. According to Charles R. Blair, director of missions for the association, this is "only the fourth time in this century Kentucky Baptist associations have merged."

West Kentucky Association now numbers 8736 members with 4249 enrolled in Sunday school and Cooperative Program contributions, according to last year's giving record, totaling \$2,629,012. Last year the 36 churches baptized 153 people.

Formal merger came after more than a year of intense study and several years of talk. Prominent

pastors in the new association told Western Recorder the driving force behind the smooth merger was DOM Charles Blair who has worked with the Fulton County Baptists for several years in addition to his task, as DOM for the old West Kentucky Association.

Robert Long, pastor of First Baptist Church, Clinton was moderator of the association, but Herschel Jennings, pastor of Shiloh Baptist Church was elected as the first moderator of the new association.

Long stated a good spirit of friendly cooperation exists among the brethren. He said about three years ago some new pastors in the area began discussing the possibility of "merger as the only viable option to make the association what it ought to be." Things moved from discussion to the accomplished fact of merger at the Clinton meeting.

The Constitution Committee worked for about six months and in May 165 messengers from the churches approved the constitution for presentation to the annual meeting. Pains were taken to see that no lingering geographical restrictions or preferences were allowed to cloud the

constitution.

Long said the churches "in West Kentucky Association probably do a better job ministering to the population than is done by larger churches," in spite of declining population and economic stress. He noted there is one Baptist church for every 350 people in Hickman and Carlisle County, and one for every 400 people in Fulton County.

Blair referred to what he called "percentage potential" to praise the churches in the association. "Percentage potential means reaching the potential in a given church field," Blair said. He declared that in West Kentucky Association 50 percent of potential is being reached in some church fields. Where the potential is 350-400 people some churches are reaching 150-200 of them.

The association has been helping sponsor a Baptist work in Ada, Oh. They will continue this mission effort and will also help sponsor new work in Urbana, Oh., a city of 15,000 people without a Southern Baptist church.

The first session of the new association was closed with an address by William Marshall, secretary-treasurer of the KBC.

Marshall challenged the association to "think boldly but act humbly," citing the words of Jesus about servanthood in Mark 9:35. He related his personal experience as a foreign missionary to India, pointing out the wonder of a person who is humbly committed to do the will of God. That person was a humble Indian pastor, dying of cancer, who still gave of himself to the Lord.

He also called attention to what he called "the first associational meeting" as it is recorded in Acts 15, the famous Jerusalem conference. There the brethren discussed differences, prayed together and reached solutions which honored the Lord and advanced the work of the kingdom just as associations do today.

A high moment in the meeting was the presentation of a citation by Marshall to Bob Covington, former foreign missionary who served with his wife Laurie in Bermuda and Spain. Covington is now pastor of Moscow Baptist Church, West Kentucky Association, and has led the church to move from 94th to third in Kentucky in per capita gifts through the Cooperative Program.

## Little Bethel Association marks sesquicentennial

by Jack Sanford, Editor

The second Sunday in September 1836 four churches came together to form a new association in Kentucky. The churches were Grave Creek, Henderson County; Highland and Little Bethel, Union County; and Bethel, Muhlenberg County. Twelve messengers from these churches formed an association at the Flat Creek Meeting House in Hopkins County.

Thus 150 years ago the Little Bethel Association of Kentucky Baptists was born. Spiritual ancestors of those

pioneer founders gathered in First Baptist Church, Madisonville last week to celebrate the sesquicentennial of the association.

Members of the churches in Little Bethel Association portrayed characters out of the past history of the association by dressing in period costumes and reading letters and statements from the pioneers who formed the association.

Wendell Rone made a "Sesquicentennial Review" of the long history of the association, noting significant accomplishments of persons and churches.

O. Kenneth Johnston, moderator, was re-elected for another term. He was dressed in 19th century clothes, complete with ruffled cuffs and collar. Daniel Knight, pastor at Liberty Baptist Church, portrayed Andrew Jackson Miller as "A Voice From the Past" who pleaded for love and forgiveness. At the conclusion of his plea, two men, one dressed as a Union soldier, the other as a Confederate soldier, embraced to symbolize the fulfillment of the early preacher's dream of a peaceful brotherhood.

Director of missions John Ashby noted in the digest of letters that the 45 churches in the association baptized 390 people last year and enrolled 7631 in Sunday school. Combined gifts through the Cooperative Program were \$447,889. That is a far cry from the day in 1836 when the fledgling association called William Morrison to be the first missionary at an annual salary of \$300.

Noble Cobb, pastor of Victory Baptist Church, closed the meeting with a sermon on "The Impeccability of Jesus Christ," proclaiming the impossibility of Jesus to sin.

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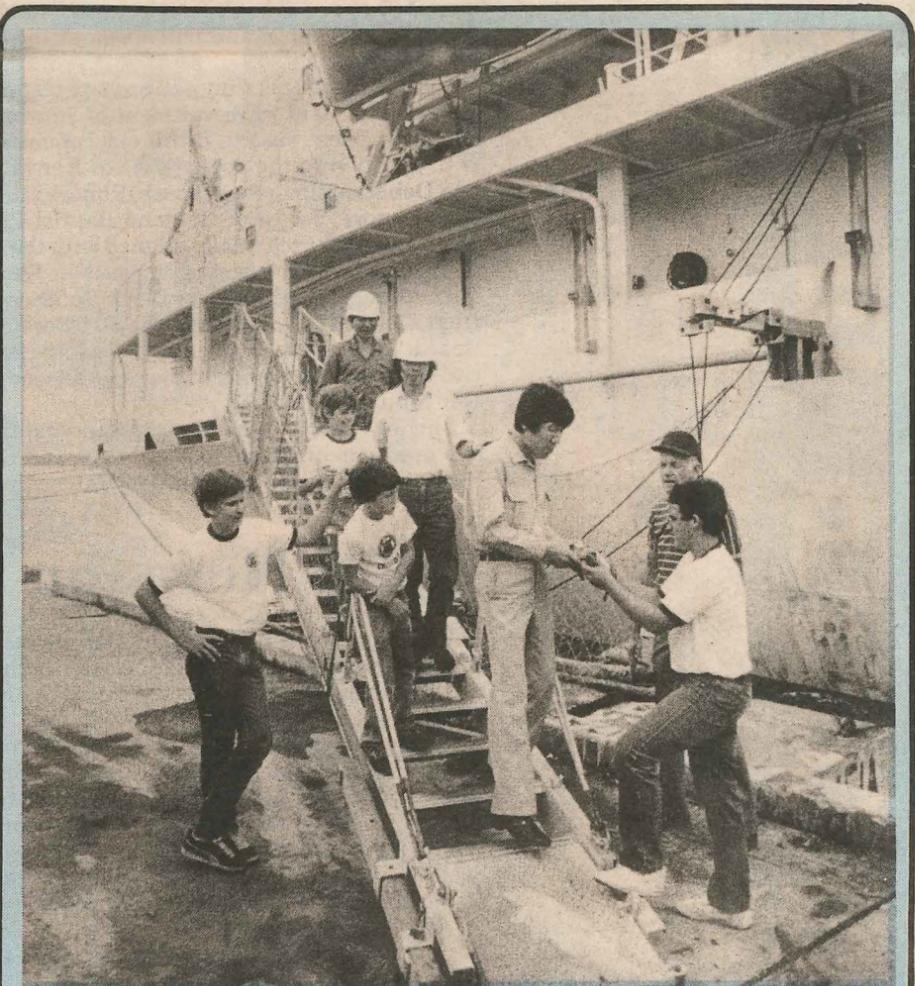
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October 28, 1986

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Royal Ambassadors are joining the crew of Operation Friendship, a new nationwide Royal Ambassador/Home Mission Board project to seamen visiting United States seaports. RAs will be raising funds to provide friendship kits containing useful toiletry items and a Bible in the seaman's native language. The kits will be distributed by Home Mission Board Seaman's Ministers in various ports across the country.

"Sea Missions Through Giving," is the RA slogan for the project. Through giving the \$11 kits, they can see missions happen and share Christlike concern around the world.

Ned Frownfelter (center right) and the RAs of Hendersonville Baptist Church, Walterboro, S.C., presented the first friendship kit to the captain of a cargo ship in the Port of Charleston, S.C. Seaman's minister Jim Morgan (background right) coordinated the first presentation.

Royal Ambassador Week is observed in SBC churches Nov. 2-8.

# sanford's perspectives



Jack D. Sanford

## A Peaceful Spirit in Kentucky

Two items in today's mail plus several experiences on the "associational circuit" convince this editor there is a good spirit among Kentucky Baptists on the eve of our annual meeting.

We are not looking at the world through rose-colored glasses because we know tensions exist and not all Baptists are happy, but there is good news.

First the associational meetings. The final associational meeting of the year in Kentucky, West Union Association, is now history. In 21 associational meetings this year the editor found nothing but positive good news from the churches. Part of this is due to an increase in baptisms in most associations which makes everybody happy.

The first item of encouragement in today's mail is from the resolutions committee of the KBC. This committee, under the leadership of chairman Gary Coltharp will present the following motion to the convention:

*In consideration of the larger good of our Lord's work through the Kentucky Baptist Convention and consistent with the spirit and request of the Southern Baptist Convention Peace Committee, I move that the Kentucky Baptist Convention dispense with resolutions for this one year.*

The second item is a letter from Gregory K. Brooks, pastor of Willisburg Baptist Church, Central Association. Brooks informs Western Recorder of a schedule of four "Prayer for Peace" rallies in the Central Association. These rallies represent a response to the request from the Peace Committee that the year 1986-87 be a year of intercession with "periods of prayer, prayer rallies and similar emphases for reconciliation and restoration in SBC life..." (See Baptist Forum, page 7).

Both these efforts are designed to bring us together in a spirit of brotherhood and peace. The resolutions committee has no intention to deny anyone the opportunity to express deep conviction, but there is an effort to defuse some of the tension in Baptist life. Expressions of that tension are not needed in the annual state convention and efforts to see they do not occur are commendable.

Western Recorder salutes the resolution committee and the brethren in Central Association for the right spirit and the courage to act in good faith for the welfare of all of us. We encourage other Kentucky Baptists to adopt the same attitude which will allow us to get on with the main task of winning lost people to Jesus Christ.

## Kenya Partnership in the Spotlight

Arthur Kenyanjui, moderator of the Baptist Convention of Kenya, will be a special guest of the Kentucky Baptist Convention and will speak at the Tuesday evening session.

Kenyanjui has been invited to share testimony with us as a stimulant to recruitment of 700 volunteers sought for next year to fulfill our commitments.

In addition to the appearance of Kenyanjui, Alvin and Deborah Elmore will speak. Elmore is the son of A. J. Elmore, pastor of Oakland Baptist Church, Louisville, a church dually aligned with the KBC and the General Association of Baptists in Kentucky.

The Elmores are the first black Southern Baptists from Kentucky appointed by the SBC Foreign Mission Board. They will serve as career missionaries in Kenya and will share testimony at the same service in which Kenyanjui will speak.

Elmore, associate pastor of Oakland Baptist Church, is a graduate of Moorehouse College and Southern Seminary. His wife, a graduate of Mercer University,

is a high school math teacher.

Elmore's interest in Africa, according to a report by Clarence Matthews in the Louisville Times, began when he listened to stories about Africa from his father and grandfather, former pastor of Bates Memorial Baptist Church.

The appearance of these black brethren should be a time of high inspiration and renewed dedication. There are 561 requests from Kenya for help next year. We have sent about 270 people to serve there over the past two years and seek to put at least 700 on the field during the coming year. It is obvious our assignment calls for the best we can offer in this final year of our agreement with Kenya.

We look forward to sharing an hour with fellow Kentuckians Alvin and Deborah Elmore and also fellow brother in Christ Arthur Kenyanjui. Join in prayer with other Kentucky Baptists that the Holy Spirit will move among us and raise up the needed volunteers.

## Good News on the National Baptist Scene

Let us carry the good news one step further and proclaim our rejoicing over the decision of the trustees of Midwestern Seminary in the Temp Sparkman matter (see page 3).

Though the final word probably has not been spoken, and though all the critics have not been completely satisfied there is hope for our troubled seminaries in the action of the Midwestern trustees.

The decision not to terminate the services of the professor is a decision which could honor the Lord if all parties to the dispute will now work together in a spirit of mutual respect. No doubt each side will have to give a little, but how can we ever hope to mature

unless each of us is willing to go a second mile? We even thought this was a biblical attitude.

Some of Sparkman's published thoughts strike a sour note on the ears of many Baptists who perceive him as something less than a Baptist. But his oral defense of his position left the trustees with no other choice since he openly declared his agreement with what Baptists believe about salvation.

He declared a position on the crucial way of salvation which reflects Baptist understanding of conversion and the necessity of personal experience with the Lord. Now let the professor and the trustees find common ground to work together.

western recorder

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# Midwestern trustees find Sparkman's views acceptable

by Bob Terry

Midwestern Baptist Theological Seminary trustees Oct. 13 voted 21-11 that professor G. Temp Sparkman is teaching within the context of the seminary articles of faith.

The trustees acknowledged Sparkman's writings are controversial, but concluded that, based on written responses to specific stated concerns, Sparkman's theological views "are nevertheless within the context of the seminary's articles of faith."

Following the crucial vote about Sparkman's teachings, the trustees voted without opposition to request Sparkman to prepare a summary statement of his basic beliefs and affirmations, "especially at points where his published writings are perceived by some to be in conflict with the seminary statement of faith." Sparkman also was requested to include explanatory materials about his theological positions in any future editions of his most recent book, "Salvation and Nurture."

Following the vote, the religious education professor released a written statement in which he said, "The trustees have faced extreme pressures with uncommon courage and kept faith with what has been entrusted to them. They have taken the good path, the one less traveled, which few boards have ever done in crises of such proportion."

He added, "The trustees who were on the down side of the vote but who voted their convictions should know their concerns have not and will not go unheeded."

Sparkman has been under fire for more than nine years about his writings. Critics charge that in his books, "Being a Disciple," and "Salvation and Nurture," Sparkman espouses universalism, the idea all people are rightly related to God without faith in Jesus Christ. He also is charged with being outside mainline Baptist teachings related to baptism, the Lord's Supper and the age at which an individual is capable of making a profession of faith.

In presenting the matter to trustees, Midwestern President Milton Ferguson reminded the trustees this was the third time the Sparkman controversy had come before them.

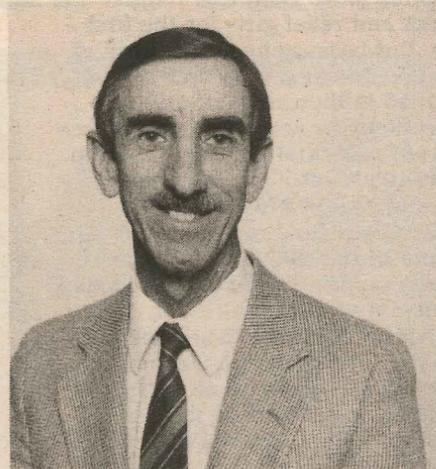
"It is apparent the books are susceptible to significant misunderstanding and misinterpretation," Ferguson told the board members. "Some Southern Baptists have genuine concern about the writings being outside the 'Baptist Faith and Message.'" He said another reason the controversy persists is because of "organized, intentional efforts to attack Sparkman's writing as evidence of liberalism in Southern Baptist seminaries."

Truett Gannon, pastor of Smokerise Baptist Church, Stone Mountain, Ga., and chairman of the trustees' instructional committee, explained his committee had met four times since the April board meeting to find a way out of the controversy. Two of the meetings were with Sparkman.

Because the instructional committee benefited from conversations with Sparkman, Gannon said he asked the professor to speak to the board. However, trustees were not allowed to ask Sparkman specific questions about

his writings, based on the advice of the seminary's legal counsel.

Sparkman told the trustees that for him, sin is a reality and sin separates from God. "Ever since Adam's transgression it has been impossible for creation to move as God intended. There has been a break and the break is the result of sin and the name of the break is estrangement from God," he said. "I am a conversionist, not a universalist," Sparkman said.



Sparkman

The professor defended his use of the term "children of God" to apply to all men and women. He explained that all people are children of God by creation. "But created sons and daughters of God grow up and become accountable for their sin. There comes a time that if they do not embrace God, they start to turn away from God," he added.

Sparkman also defended his posi-

tion adolescence is the best time for individual conversion by pointing to quotes from W. A. Criswell, pastor of First Baptist Church, Dallas, in which Criswell expressed concern about baptizing young children and preschoolers.

"I'm proud of the process we used," Ferguson later told the board members. "We are part of the reconciliation process within the Southern Baptist Convention. Reconciliation is more than just smiling and saying, 'I love you.' Reconciliation is openly and honestly facing differences and working through them as Christian brothers."

Kerry Powell, pastor of First Baptist Church, Forrest City, Ark., and a member of the instructional committee stated, "We have faced every issue. That is right. Even though I voted against the recommendation, I agree the trustees have faced the issues and voted to affirm Sparkman."

The trustee action is not likely to bring an end to the controversy, according to trustee Sid Peterson, pastor of Stine Road Baptist Church, Bakersfield, Calif. Peterson already has asked to bring a minority report when Midwestern University reports to the SBC in June.

Peterson said he believes most Southern Baptists differ with the action taken by the trustees. "There are nine innings in a ballgame and this isn't the last inning," he said.

"I don't believe what Sparkman said to us is consistent with what he wrote in his books," Peterson said. "You really have to twist his writing to make his statements agree with his writing."

Powell said he thinks the controversy might die down if Sparkman doesn't write anything else. "I've always thought when the church voted on something, that settled the issue. As trustees, we are the responsible body. We have examined the issues and voted. My side didn't win but for me that settles it."

## Miracles, inspiration, inerrancy and education

# Seminary presidents make peace overture

by Jack Sanford, Editor

We, the presidents of the six Southern Baptist seminaries through prayerful and careful reflection in dialogue, have unanimously agreed to declare these commitments regarding our lives and our work as Southern Baptists."

The above statement was issued by the presidents of the seminaries prior to a meeting with the Peace Committee at Glorieta Conference Center.

The presidents presented proposals for peace in the denomination and acknowledged there were "legitimate concerns" about the schools and declared they "were ready and eager to be partners in the peace process."

The president promised to address the "problems which beset our beloved denomination." They declared their eagerness to cooperate in the peacemaking process.

Following is the rest of the statement issued this week:

"We believe that Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements of our faith. Miracles of the Old and New Testaments are historically evidences of God's judgment, love and redemption.

"We believe that the Bible is fully inspired, is 'God-breathed!', utterly unique. No other book or collection of books can justify that claim. The sixty-six books of the Bible are not

errant in any area of reality. We hold to their infallible power and binding authority.

"We believe that our six seminaries are fulfilling the purposes assigned to them by the Southern Baptist Convention. Nevertheless, we acknowledge that they are not perfect institutions. We recognize that there are legitimate concerns regarding them which we are addressing.

*"We... hope Southern Baptists will join us... in our efforts for reconciliation."*

"We commit ourselves, therefore, to the resolution of problems which beset our beloved denomination. We are ready and eager to be partners in the peace process:

"We affirm our seminary confessional statements and we will enforce compliance by the persons signing them.

"We will foster in our classrooms a balanced, scholarly frame of reference for presenting fairly the entire spectrum of spiritual interpretations represented by our constituency. We perceive this to be both good education and good cooperation.

"We respect the convictions of all Southern Baptists and will repudiate the caricature and intimidation of persons for their theological beliefs.

"We commit ourselves to fairness in selecting faculty, lecturers and chapel speakers across the theological spectrum of our Baptist constituency.

"We will lead our seminary communities in spiritual revival and personal discipleship, Christian lifestyle and active churchmanship.

"We will deepen and strengthen the spirit of evangelism and missions on our campuses while emphasizing afresh the distinctive doctrines of our Baptist heritage.

"We have scheduled for Southern Baptists three national conferences: A conference on biblical inerrancy, 1987; A conference on biblical interpretation, 1988; and a conference on biblical imperatives, 1989."

They concluded their statement by declaring, "We share these commitments in the hope that all Southern Baptists will join us in seeking 'the wisdom from above' in our efforts toward reconciliation."



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**Leon Simpson**  
President  
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## clear creek comment

### "Our Dwelling Place"

Home is where the heart is and provides strength, support and love like no place else supplies on earth.

Where does Clear Creek dwell? We give a Pineville address (although we are actually four miles from Pineville). But we belong to all Kentucky Baptists and embrace the entire country as Southern Baptists' unique Bible college. But our residence address is found in Psalm 90:1, "Lord, Thou hast been our dwelling place in all generations."

The psalmist mused on the fact the people of God find their roots, their purpose and their security in their Lord who does not change.

What makes Clear Creek Baptist School a great school for the training of God's ministers? It is our relationship to the everlasting God who brought Clear Creek into being which causes us to be fruitful and useful in God's service.

Kentucky Baptists are a great and spiritual people. They believe in supporting those agencies which further God's work. They support Clear Creek because Clear Creek has trained ministers for Baptist churches for 60 years.

Psalm 90 mentions our days as threescore and ten (v.10). Celebrate with us this year our 'threescore' anniversary as we thank our everlasting God in whose eyes a thousand years are but a day.

#### Roofs

*The road is wide and the stars are out  
and the breath of the night is  
sweet,*

*And this is the time when wanderlust  
should seize upon my feet.*

*But I'm glad to turn from the open  
and the starlight on my face,*

*And to leave the splendour of out-of-  
doors for a human dwelling place.*

*If you call a gypsy a vagabond,*

*I think you do him wrong,*

*For he never goes a-travelling*

*but he takes his home along.*

*And the only reason a road is good,*

*as every wanderer knows,*

*Is just because of the homes, the*

*the homes to which it goes.*

*They say that life is a highway*

*and its milestones are the years,*

*And now and then there's a toll-gate*

*where you buy your way with tears.*

*It's a rough road and a steep road*

*and it stretches broad and far,*

*But at last it leads to a golden Town*

*where golden Houses are.*

Joyce Kilmer

# baptist news in brief

## Foreign Board Adopts \$165 Million Budget

Foreign Mission Board trustees adopted a 1987 budget of \$165.2 million Oct. 15 for the work of its more than 3700 missionaries worldwide.

The budget represents a nearly \$3 million increase over the 1986 budget, which included Southern Baptist hunger and relief gifts for the first time. But because hunger and relief giving for this year is predicted to fall about \$5 million short of original projections, the actual budget increase for 1987 will total almost \$8 million.

The 1986 Lottie Moon Christmas Offering goal of \$75 million, if reached, will fund more than 45 percent of the 1987 budget. That reflects a continuing rise in the portion of mission work supported by Lottie Moon gifts. It is also a \$5 million jump over the 1985 goal, and \$8.1 million (more than 12 percent) above actual Lottie Moon receipts for 1985.

Southern Baptists' regular Cooperative Program giving through local churches will provide \$63.5 million, or 38.5 percent of the board's budget. Other income sources include a projected \$11 million from investments and \$3.7 million in designated contributions.

Overseas ministries and projects claim more than 87 percent of the total budget. Nearly \$96 million will support missionaries and their families. Another \$33 million will pay for field mission work, and \$15.2 million will finance capital needs such as missionary housing, churches, schools and medical facilities. (BP)

## S.C. general board names PR director

Mark R. Jeffcoat has been named director of public relations for South Carolina Baptist Convention by the convention's general board.

Acting on the recommendation of a five-member search committee, the general board elected Jeffcoat during its fall meeting in Columbia, S.C., Oct. 13-14. He has been associate in the office of public relations since February 1981 and has been appointed interim director since last April.

Jeffcoat, 35, fills a vacancy created when Larry S. Crisman resigned March 31 to begin an evangelistic ministry in Dallas. He is a 1973 graduate of the University of South Carolina with a BA degree in journalism. He is completing work on a MA degree in journalism. (BP)

## North Phoenix gives \$1 million to CP

North Phoenix Baptist Church has become the third church in the Southern Baptist Convention to give \$1 million through the Cooperative Program in one year.

First Baptist Church, Dallas, reached the \$1 million mark in 1982, and First Baptist Church, Midland, followed in 1985.

The Arizona church made a commitment to give \$1 million in 1986 "because we believe in world missions and we believe the best way to do world missions is through the coopera-

tive efforts of Southern Baptists," said Richard Jackson, senior pastor.

While the church budgeted to give \$1 million during the calendar year, North Phoenix gave \$250,000 more than its normal monthly contribution "in faith" in September, Jackson said, so the Arizona Southern Baptist Convention could have the funds during the church year, which ended in September. North Phoenix's Cooperative Program contributions last month totaled \$312,500.

While North Phoenix gives a set amount for the Cooperative Program rather than a percentage of actual receipts, the \$1 million is 14.3 percent of the church's \$7 million budget. Jackson said the \$7 million includes every expense which the church will incur, including \$2.4 million in debt retirement, an item some churches exclude when reporting Cooperative Program percentages. (BP)

## Project meets needs of young mothers

Shrill ringing shattered the midnight silence. A worried voice on the telephone brought Sue Brown to full attention. A teenage mother needed help. Miss Brown spent the rest of the night in the hospital emergency room with the three-month-old child and his mother, Judy. "I had no one to call. He needed a doctor and I couldn't get him there," Judy explained later.

Miss Brown is director of Infant Resource Project, a ministry to low-income mothers in Louisville, Ky.

In addition to donations of clothing, medicine and other items, the project operates on a \$600 annual budget. The money buys infant formula, diapers, cribs and maternity clothes.

Miss Brown recognizes teen mothers love their babies. "For the first time in their lives, somebody belongs to them," she says. "The sad part is that it's a mother-centered relationship. Babies are not born to fulfill mothers' needs: Mothers must fulfill babies' needs." (BP)

## 1985-86 CP receives record contributions

Southern Baptists contributed a record \$124,232,370 to their convention's Cooperative Program during the 1985-86 fiscal year, which ended Sept. 30.

Receipts reflect an increase of more than \$6.7 million—5.71 percent—over the \$117.5 million total for 1984-85, said Harold C. Bennett, president and treasurer of the Southern Baptist Convention Executive Committee, who announced the results.

The 1985-86 Cooperative Program goal was \$130 million. The \$124.2 million received covered the \$120.6 million budget for phase one operating expenses, paid \$3.34 million for capital needs rolled over from the 1984-85 budget and \$167,632 of \$4.5 million targeted for the 1985-86 capital needs budget. Since budget was not met, none of the \$1.56 million phase two budget was administered.

"I'm gratified we received \$3.6 million more than the first phase of

the basic operating budget," Bennett said. "However I'm disappointed we were not able to achieve our total budget."

"We can place hope in new church starts, for excited new churches will feed the Cooperative Program and nurture its health," he said. "And we've got to find hope in Planned Growth in Giving (the SBC's stewardship/spiritual emphasis campaign). If that doesn't make a difference, we're not going to make a difference." (BP)

## FMB okays European church growth center

The Baptist Foreign Mission Board voted October 15 to join European Baptists in establishing a new Institute of World Missions, Evangelism and Church Growth in Ruschlikon, Switzerland.

The institute, already approved by the European Baptist Federation Council and the International Baptist Seminary in Ruschlikon, will adjoin the seminary structures on the campus near Zurich. It will be part of the Baptist Center facilities serving all European Baptists.

Guidelines for development of the new European church growth institute in Switzerland will be developed by representatives of the Ruschlikon seminary, the European Baptist Federation and the FMB early in 1987, according to Isam Ballenger, director of work in Europe and the Middle East.

The institute also will provide an opportunity "to broaden the help we can give to East European Baptists," he said. Many East Europeans already participate in the seminary's Summer Institute of Theological Education (SITE), which provides a brief introduction to theological education for those unable to enroll as full time students.

Seminary president J. Altus Newell said in a telephone interview the institute will undergird a movement among European Baptists toward more effective missions planning. French Baptists, for example, intend to plant a church in every French city with a population of 200,000 or more by the year 2000. They will need at least 30 new pastors to complete the task.

"There is such a mission need in Europe," Newell said, noting there are as many non-Christians in Europe, percentage-wise, as on any other continent. And an influx of Muslims is "the most significant religious phenomenon in Europe today." (BP)

## Southeastern elects trustee chairman

Trustees of Southeastern Baptist Theological Seminary elected a chairman, made changes in the process for employing faculty members and dedicated a student center during their October board meeting.

Jesse P. Chapman, a deacon at First Baptist Church, Asheville, N.C., was elected chairman of the 30-member board, winning 14 to 13 over James R.

# baptist news in brief

DeLoach, a staff member of Second Baptist Church, Houston. DeLoach was elected vice-chairman.

Chapman, a surgeon, said he wants to be known as a peacemaker in the present crisis in the Southern Baptist Convention. DeLoach, identified with fundamental-conservatives in Southern Baptist life, described himself as not only "a representative of the 30 trustees but also of all Southern Baptists."

During the two-day meeting, trustees adopted a recommendation which calls for changes in the procedure used for employing faculty members. Currently, the trustee instructional committee comes into the selection process only when a potential candidate is selected for a vacant faculty post. Under the revision, the committee will become more fully involved much earlier in the process, receiving information on the top five or six candidates for the post.

During the meeting, the new Ledford Student Center, which includes the Cannon Gymnasium, was dedicated. The new facilities are named in honor of the Hubert F. Ledfords of Raleigh, and Charles A. Cannon of Concord, N. C. (BP)

## Trustees hold annual meeting at SWBTS

Southwestern Baptist Theological Seminary trustees heard president Russell Dilday's annual report on an "outstanding year" and elected two faculty members at their fall meeting Oct. 13-15.

In addition, trustees of the Ft. Worth, Tex. school adopted a motion by a vote of 19-11 commending Dilday for "the obvious restraint which he has manifested over the last two years" in addressing the Southern Baptist Convention controversy.

Trustees unanimously elected Terrell M. Peace as instructor in foundations of education and Royce Alan Rose as assistant professor of administration. (BP)

## Trustees block move to silence Dilday

Southwestern Baptist Theological Seminary trustees have voted 19-11 to approve a motion praising seminary president Russell Dilday for restrained and "judicious" leadership. The motion of praise was made by Davis Cooper, pastor of University Hills Baptist Church, Denver, during the trustees' meeting Oct. 15 on the seminary campus in Ft. Worth, Tex. It replaced a motion by Ralph Pulley, member of First Baptist Church, Dallas, which attempted to silence Dilday's opinions on controversy within the Southern Baptist Convention.

Cooper's motion praised Dilday for "the obvious restraint which he has manifested over the last two years" of the SBC controversy and encouraged him to "continue this judicious style of leadership."

Pulley's original motion asked Dilday to "refrain from writing . . . criticizing the leadership of the SBC" and to "evidence positive support of

convention leadership and trustees of this institution." The motion requested Dilday "refrain from further public comments orally or in writing that the issue before the SBC is political and not theological."

Furthermore, the motion called for Dilday to refrain from "any joint seminary presentation to the (SBC) Peace Committee" and to "cease public involvement in any dispute in the SBC."

Dilday and the five other Southern Baptist seminary presidents presented a proposal for peace within the denomination when they met with the Peace committee Oct. 20-22 in Glorieta, N. M. Earlier in the trustee meeting, Pulley expressed concern over Dilday's participation in talks with other seminary presidents and the Peace Committee. (BP)

## U. S. Senate confirms Vatican ambassador

During a flurry of end-of-the-session votes, the U. S. Senate Oct. 15 confirmed the nomination of Frank Shakespeare Jr. as U. S. ambassador to the Holy See.

The Oct. 15 action came despite protests from a number of religious and church-state organizations, including the Baptist Joint Committee on Public Affairs.

In a letter to Senate Majority Leader Robert J. Dole, the Baptist Joint Committee asked the Senate to delay its confirmation vote until the U. S. Supreme Court decides whether to review a pending case. That case, American Baptist Churches in the U. S. A. v. Reagan, would test the legality of such a diplomatic appointment to the Holy See, also known as the Vatican. The Baptist Joint Committee has filed a friend-of-the-court brief urging the high court to review the case.

The joint committee's opposition to a U. S. ambassador to the Holy See is based on its stance the First Amendment demands government impartiality toward various faiths and such an appointment confers upon the Roman Catholic Church a status not enjoyed by any other religious group.

Shakespeare, who currently is U. S. ambassador to Portugal, will replace William A. Wilson, who resigned the Vatican post May 19. President Reagan's appointment of Wilson in January 1984 ended a 117-year period during which the United States was forbidden by Congress to establish

formal diplomatic ties with the Holy See. When the Senate repealed the 1867 ban in November 1983, it cleared the way for re-establishment of such ties. (BP)

## St. Louis housing booked on 1st day

Southern Baptists only needed one day to fill their convention's allotment of downtown hotel rooms for the 1987 Southern Baptist Convention in St. Louis June 16-18.

The St. Louis Housing Bureau received about 4500 requests postmarked Oct. 1 from Southern Baptists seeking accommodations in the 4000-room downtown block, announced Tim A. Hedquist, convention manager and vice president for business and finance of the SBC Executive Committee.

The first-day demand for rooms was a record, Hedquist reported: "In previous years, we've been getting about 4000 room requests postmarked Oct. 1, about 800 or 900 postmarked Oct. 2 and several hundred that were mailed later. This year, about 4500 were postmarked Oct. 1, and 50 were postmarked Oct. 2. Hardly any were sent later."

Consequently, the 4000 pre-arranged rooms—normally enough to accommodate all the Oct. 1 mailers—fell short this time. The block will be expanded to about 4500 for San Antonio, Tex., and the 1988 annual meeting, he said.

All is not lost for other Southern Baptists who want to attend the convention. About 9000 additional rooms are available in St. Louis, although they are not as close to the downtown Cervantes Convention Center as rooms in the convention block.

## Art director joins seminary faculty

Julia Lynch has been named art director at Southern Baptist Theological Seminary.

A graduate of Union University, Miss Lynch has been senior artist and production manager at Bacon's Advertising, Louisville. She has also been a freelance artist.

She will serve in the seminary's communications office, which produces more than 300 publications annually for seminary programs and events.

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Wednesday, November 12, 1986  
7:30 a.m.

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# Garden of hope is witness to many

by Suzanne Darland,  
State Correspondent

Inside the small stone building, an Israeli flag and Egyptian flag hang side by side.

A short hike up the hill is the tomb where Christ laid for three days. On the hand-hewn stone inside is engraved, "He is not here, for He is risen."

Jerusalem?

No, Covington. That's where the United States' only replica of Jerusalem's garden tomb, where many believe Joseph of Arimathea took the body of Jesus, is located.

The copy is precise down to the details: a narrow door is cut in stone for visitors to enter. Inside are burial spaces for three persons. Etchings and markings on the stone walls match those made thousands of years ago at the Jerusalem original.

And as the garden overlooks the city of Jerusalem, the Garden of Hope sits on a hill overlooking Covington, with a view of Cincinnati's skyline.

Rev. Morris Coers had the idea of building such a replica when he toured the Holy Land as a young pastor in 1938.

"As they were closing the gate to the tomb, Morris turned around and said someday he'd like to build a replica," said his wife, Vernice.

"It would be for people who don't have the money to go to the Holy Land so they can catch a glimpse, see the hope of the world in Jesus."

While he was pastor of Immanuel Baptist Church, Northern Kentucky Association, he found the ideal spot for the tomb.

The church purchased the acre of sloping land in 1957 after an initially belligerent owner found out what the property would be used for and changed his mind.

It took two years, over a million pounds of steel and stone, and \$40,000. Church member pledges completely supported the project, Mrs. Coers recalled.

Coers struck up a friendship by mail with then-warden of Jerusalem's garden tomb, Solomon Mattar. The

converted Muslim sent Coers specifications and measurements and visited three times to see construction proceed as planned, said Mrs. Coers. She added he intended to become a U.S. citizen, but was killed in the Arab-Israeli Six-Day War.

For life up there, Coers said his wife. Then he died unexpectedly two months before the garden was to have been formally dedicated on Easter 1960.

Now Glenn Meyers, dubbed minister of the Garden of Hope by Immanuel pastor Bill Stith, takes senior citizens and church groups on tours of the grounds.

Every bit a showman and a pastor, he tells visitors the history of the Covington tomb replica and relates a bit of political wrangling from Kentucky's colorful past. And he always throws in a testimony or two of the significance of the empty tomb, no matter what the persuasion of the tour group.

"I'm a child of God and a half brother of Jesus," he tells a senior citizen's group from Ohio.

"That makes me a saint! You too, darling," he adds, singling out one of the older women standing nearby.

Meyers owns an industrial tool distributorship, so his hours are flexible to volunteer as a tour guide. The Garden of Hope is listed in northern Kentucky visitors' guides, and Meyers takes at least one group a week through.

He said such work is a "beautiful witness" and finds unexpected fellowship with other Christians.

"We're going to be able to walk down Hallelujah Avenue," he tells a departing group that stops to thank him for the tour.

"God bless you guys." Meyers says he's continually awed by the tomb and its significance, and he knows others are too. The church annually holds Easter sunrise services there and the effect is chilling, he noted. Prayer retreats and other meetings are regularly held there as well.

Mrs. Coers tells of one area church group that toured the garden area. Back on the bus, they counted heads



Glenn Meyers points out some of the engravings on the outside of a replica of Jerusalem's Garden Tomb in Covington. The attraction was the long-time dream of pastor Morris Coers, who saw the original tomb during a visit to the Holy Land in 1938.

and one young woman was missing. She was at the entrance to the tomb "sobbing her heart out."

While active in church, she had never made a public profession of faith in Christ, Mrs. Coers recalled. She confronted Christ there.

Also on the grounds is the Carpenter's Shop, which acts as a welcome center. Constructed of creek stone, the building looks as if it were 2000 years old. The wooden doors are handmade, then scorched and treated with oil.

Inside are comparatively new carpenter tools, only several hundred years old. They were obtained by then-governor A.B. "Happy" Chandler on a trip to Israel. Meyers tells how a Jewish man gave the funds for the building after Coers prayed for his wife and she recovered from an illness.

Another such gift from a non-Baptist is a life-size statue of Christ overlooking the tomb area, imported from Italy.

Another building in the Garden of Hope is a replica of a circa-1600s Spanish mission church, about a fourth of the size of its California counterpart.

On its face are three bells from the last steam-driven locomotive of the Louisville & Nashville Railroad Co.

At least a hundred weddings have been performed inside, said Meyers.

The interior is an exercise in ecumenism. The kneeling rail was donated by a United Methodist

Church. Two free-standing candelabra are from the Roman Catholic diocese of Cincinnati, and wall sconces were made by two Jewish tradesmen in Cincinnati on holiday.

The couple to be married stand on a three-foot-square slab of pinkish rock Jerusalem's Mattar obtained from the Horns of Hattat, purportedly where Christ preached the Sermon on the Mount. Mattar also obtained a stone from the Wailing Wall, the only part of King Solomon's temple still standing, and a rock from the Jordan River. Both are on display.

Meyers reveals a red velvet curtain to pull back a clear glass window and tells of a problem that has plagued the Garden of Hope almost from its inception—vandalism.

"There was an ornate stained glass window of Christ in the Garden," he explained. He noted other clear windows in the chapel were originally stained glass as well.

Also, at one time there were 10,000 plantings of flowers and shrubs named in the Bible. Vandals over the years have trampled or uprooted most of these.

There have been other problems. The winters of 1977 and 1978 brought severe landslides that sheared off the railed patio in front of the tomb, leaving it poised to fall down the hillside. Mrs. Coers said the project was debt-free until the church had to borrow \$75,000 to correct the problem.

After Coers' death other pastors at Immanuel have vacillated in their support of the garden's ministry, she added.

Meyers said at one time the Garden of Hope was closed to the public and the church considered selling the property.

But about 15 years ago, interest began to grow in the garden. Present pastor Stith says he likes the witness the tomb replica has for his inner city church. And neighborhood vandalism isn't as much of a problem as it was.

Visitors may walk the grounds any time, though Meyers keeps the keys to the Carpenter's Shop, Chapel of Dreams and wrought iron gate at the entrance of the tomb.

And Mrs. Coers says "all of the heartache, sadness and debt" has brought a peaceful place to encounter Christ's Spirit. She's "up there quite often."

"I've gone up there evenings and found people outside the tomb kneeling and praying," she confided.

"We don't see into the human heart to see how many have felt God in the garden."

## Sons of Kenya convert attend Southwestern

If not for the efforts of a Southwestern Baptist Theological Seminary graduate, Hapi Wanje says he might have been named Hampton.

But thanks to James Hampton, Hapi and his brother Elijah became Christians rather than Muslims. Now the two Wanjes are students at Southwestern.

The Wanjes' father was "one of the first converts in Kenya" under Southern Baptist missionaries. The father chose Christianity over Islam through the witness of Hampton, a missionary to Kenya. The elder Wanje was forced to leave his father's home because he wouldn't accept the traditional African worship. While working in British Customs during colonial days, Wanje met Hampton. Hampton came looking for help with the Swahili language. Wanje became his translator.

Wanje eventually resigned his job to become a pastor. "His friends told him

he was crazy," Hapi said. Wanje was the only black man to have worked in the customs department.

But he soon organized a church in Kisauni, where he had accepted Christ after translating a sermon for Hampton. The church began in a building owned by the village chief—who was a Muslim.

Since that time, Hampton said, Baptist work in Kenya has grown to more than 600 churches and 50,000 members. And Morris Wanje has been a primary leader.

When the two brothers return to Kenya after completing studies at Southwestern they also will assume leadership roles.

Elijah intends to return to Baptist High School in Mombasa where he was assistant headmaster before coming to seminary. He returned to the United States to study because he saw a need for Christian education in

Kenya.

Lack of education is causing ineffectiveness among Christians there, he said. He hopes his education at Southwestern will prepare him to assume the role of headmaster when he returns.

Hapi is studying in Southwestern's communications program. He wants to work with the Baptist Communications studio in Kenya when he returns. Both Hapi and Elijah are graduates of Ouachita Baptist University in Arkadelphia, Ark.

Like their father, Hapi and Elijah said they have answered the call to ministry because "we have seen the needs of our people."

"We both came to a bridge where we knelt down. We have seen our people back home and we are compelled by the Lord to do something," Elijah said.

"We are seeds of a seed," Hapi said.



**James H. Cox**  
Associate Editor

## fourth estate

### Sentimental journey

I admit to a lifelong fascination with the railroads.

My addiction began late in 1947 when my mother and I took a 250-mile trip by train to visit my aunt. Mom didn't realize it then but that was the start of a love affair with the rails that has never ceased.

By the time I was 10 or 11 I was riding the trains alone for hundreds of miles to visit friends and relatives across several states. There were several trains a day in each direction, rail travel was dependable and inexpensive and an inquisitive youngster could gain a marvelous perspective from which to view his homeland.

For five summers I was on the Ridgecrest staff. At the close of those summers, I took a bus to the rail line, then boarded a "streamliner" home.

I traveled to my first interview for a denominational job by train, then to that first job. Later, when time permitted, I journeyed to distant appointments by rail rather than by air.

Across much of America, trains have vanished. I took my children for a few rides on the rails before fate stepped in. I never regretted it.

Today, railway buffs have few chances to take a literal trip down memory lane. On a recent trip to Atlanta I boarded Amtrak for a nostalgic trip back in time. How sweet it was!

My grandest railroading experience in decades, however, took place earlier this year on Kenya Railroad. One may depart the capital city of Nairobi or the port city of Mombasa at 7 p.m. any day and be in the opposite city the next morning. I've made this trip several times, by van, by plane and by train. Nothing compares with the train.

There can be no more authentic panoramic view of east Africa's breathtaking landscapes and animal wildlife in natural habitat than from the window of a passing train. It may cost a volunteer a little more (as it did me), but there will be no lifetime of regrets.

The journey was clean, comfortable, smooth and safe. I was assigned a private sleeping compartment, found the food in the "Restaurant Car" good and reasonably priced, and chatted in English with porters, conductors and passengers who were friendly and courteous. Shades of America on wheels in the 40s and 50s!

Ah, let me take a sentimental journey and relive those days when our nation moved at a slower pace; when "The Southerner," "The Silver Star," "The Crescent," "The Ponce de Leon," "The South Wind" and "The Hummingbird" gripped a little boy's heart, and never let him go.

# baptist forum

### Peace rallies set for Central

At the 129th session of the SBC the Peace Committee recommended: "that the Southern Baptist Convention respectfully beseech all Southern Baptists to make 1986-87 a year of intercession with periods of prayer, prayer rallies, and similar emphases for reconciliation and restoration in SBC life and work . . ."

In response to this recommendation the Central Baptist Association, comprised of 18 churches in Washington and Marion counties, has voted to sponsor four "Prayer for Peace" rallies between now and the next SBC meeting.

The first of these rallies will be held Nov. 9 at 3 p.m. at Willisburg Baptist Church. This rally will focus specifically upon the need for prayer in our convention. It will include times for focused prayer and will feature C. R. Daley speaking about the prospects for peace in the SBC. It is our intention, in sponsoring these rallies, to be peacemakers and not combatants. Thus neither side in the current controversy will be favored.

You may want to encourage other associations to consider similar efforts to promote peace in one of your editorials. We firmly believe rallies and similar efforts will most certainly help as more people are informed and involved in the peace process.

We are in great hopes that as people are informed and as prayers are lifted God will indeed bring about reconciliation and restoration in the SBC. To that end Central Baptist Association has committed itself to sponsoring these four "Prayer for Peace" rallies.

Gregory K. Brooks  
Willisburg

### Congregation rejects S. S. quarterlies

I am enclosing a motion which our congregation adopted in a business meeting on Oct. 8, 1986. This motion also included our church's action to collect and return to the Sunday School Board all our copies of the October-December 1986 Advanced Bible Study quarterlies. The motion reads:

*For years our congregation has used and appreciated the high quality of the Advanced Bible Study quarterlies. The October-December 1986 material in the Pupil's quarterly is very disappointing.*

*The exegesis and theological approach is highly unbiblical and baf-*

*fling. The "gap theory" for example on page 10 has no basis in the biblical text. The writer has brought a fanciful view to the scripture based on non-biblical sources and Scofield Bible notes. The non-biblical legend about fallen angels as the basis for the corruption of creation is without biblical foundation.*

*There are many other highly questionable treatments of the text, such as attributing "holiness" to Adam and Eve before the fall and "inherited sin."*

*Out of our love and high regard for the Bible we urge you to use writers who deal with the text respectfully and intelligently. We appreciate for example the fine quality of the work done by Robert Cate in the Teacher's quarterly. Thank you for hearing our concern and seeking to attain the finest scholars possible for writing our Sunday school lessons.*

St. Matthews Baptist Church  
Louisville,  
William Powell Tuck, Pastor

### Commendation for interim pastor

This letter of commendation is being written so the efforts and subsequent results of those efforts be recognized by others as well as those affected by Carl Hunter during his service as interim pastor at Big Creek Baptist Church, Hazard.

While he was here in 1985-86 he was instrumental in forming several programs and improving others. The church training program began under his direction and is now a strong part of our church, with average attendance between 75-80 each week in every age group from preschool to adults.

The Sunday School under his supervision began a comprehensive program that involved a weekly teachers and officers meeting, a Sunday school outreach program and a Sunday school council with emphasis on teacher training.

The decision to call our present pastor, Clear Creek Baptist School graduate Doug Lewis, was influenced by Carl Hunter. Under the leadership of Lewis we feel we have the potential to become even greater witnesses in our community for our Lord.

We will be eternally grateful to Hunter and our Lord Jesus for this experience and we feel we will not only be better people, but better Christian people for having had this man of God share a year of his life with our church.

Jim Kelley  
Hazard



**Eldred M. Taylor**  
Executive Director  
10501 Shelbyville Road  
Middletown, KY 40243

## homes for children

### Rejoicing in the Lord's work

The frost is on the pumpkin, brilliant color in the foliage, leaves are drifting to the ground, fall is in the air. The earth takes on a dormant appearance. Although many things in the plant world seem dead, they are only asleep or dormant. They are taking a rest until next spring when the trees will burst forth with fresh leaves. Seeds that rest in the soil during the cold winter will sprout and spring forth in the spring time, providing fresh plant life.

With the coming of fall we also come to the last of the annual meetings of the associations. How I enjoy attending the associational meetings! They begin the last few days in July and the last one, West Union, adjourns on October 28. It has been my privilege to attend many of these meetings. I have been in eastern, western, northern, southern and central Kentucky.

Several significant things have characterized the associational meetings this year. Everywhere I have been I have witnessed a warm, cooperative spirit. I have found a lot of fine fellowship among our Baptist people. The Ohio partnership and the Kenya project have been topics of exciting reports and great expectations. Missions and evangelism are still in the center of our work. Rather than discouragement because of all that is wrong in our society, I found excitement and joy because of what God is doing and can do in the lives of people. Churches and associations are busy about the Lord's business and I rejoice with them.

Another significant thing was very evident in the associational meetings—a warm welcome to those of us who came from the convention office or one of the institutions. The leaders of the associations always made me feel they were glad I was there and were generous to give me time to bring a report from Baptist Homes for Children. In addition I found Baptists really want to hear about our ministry to children. They listened intently as I told of the work and shared words of encouragement after the sessions. Kentucky Baptists love children and are happy about their program of child care.

Next is November and the Kentucky Baptist Convention meeting. It will be our privilege to present a report there. Then comes the Thanksgiving Offering. Please join in prayer for that offering.



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# baptist forum

## Pastor praises his congregation

I am writing as a way of commending a mission-minded church! Kevil Baptist Church, West Union Association, voted to increase gifts to missions all the way around.

Cooperative Program gifts were moved from 12 percent to 13 percent, with a goal of reaching 15 percent by 1988-89. Associational giving was increased from three-and-a-half percent to four percent with a goal of five percent by 1988-89.

The past church year the congregation gave 24 percent of total receipts to Southern Baptist and local missions causes.

I am thankful the Lord sent me to Kevil to serve as pastor. Last August I began my sixth year as pastor and

it has been one blessing after another. I deeply love these people and want Southern Baptists to know there are some folk, among many others, who love the Lord here in Western Kentucky. They are special folks to me.

J. Duane Holland  
Kevil

## Hunger concern increasing in state

Please allow me to again thank you for your outstanding editorial entitled "Misinformation About Hunger Relief."

As the article states Southern Baptists can be very certain that money which has been given for world hunger relief will be used for that purpose.

Let me encourage our fellow Kentucky Baptists to "check out" such information in the future with either Special Ministries Department director Doug Strader or myself.

I believe Kentucky Baptists will also be interested in knowing that our requests for further information about world hunger are over five times what they were this time in 1985!

We believe Kentucky Baptists are becoming more concerned about hunger both in Kentucky and around the world.

Jim Clontz, associate director  
Special Ministries Dept., KBC

## Kenya missionary thanks "partners"

The Baptist Mission of Kenya asked me to write expressing our continued appreciation for the involvement of the Kentucky Baptists who have remained in the U. S. and those who have come to Kenya. It has been reported to us that the evangelism partnership of Kentucky/Kenya has been one of the best.

The expressions of our people are all positive and they are just asking for more volunteers to come out. The Kentucky volunteers all come to work and we are impressed with their dedication. Literally thousands of lives have been changed by their coming.

This past mission year we had around 133 volunteers from Kentucky.

Please express to Kentucky Baptists our gratitude for their service here in Kenya.

Jack G. Conley,  
Missions Administrator,  
Kenya

## Retreat proves blessing for pastor

The "Involuntary Termination Retreat" was a great blessing to me and my wife. We left the retreat feeling a great burden had been lifted and hope was instilled in our hearts.

We want to express our gratitude to you for the leadership, guidance and help you gave us at the retreat. It is good to know somebody cares.

We want you to know God blessed us at the retreat and we look to the future with hope.

Our prayers are with you in your work. We hope to see you again.

Name withheld

**Editor's note:** The above letter was sent to William Rogers, director, Minister/Church Support Division, KBC, by a pastor who had experienced involuntary termination. It is printed to encourage other church staff people who need help to feel confident Rogers and his staff are supportive.

## Miss Weatherford good award choice

Last May I had the privilege of hearing Carolyn Weatherford speak at baccalaureate services at Georgetown College. Miss Weatherford was a wonderfully exciting and enthusiastic spokesperson for the work of the Lord and the Southern Baptist Convention. The Christian Life Commission couldn't have picked a better person to receive the 1987 Distinguished Service Award. Just out of curiosity, how many members of the CLC also participate in the WMU?

Carol L. Horn  
Dry Ridge

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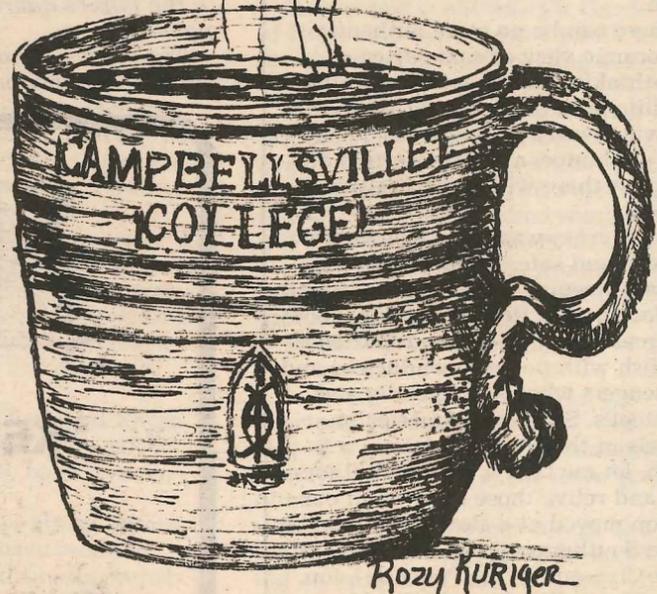
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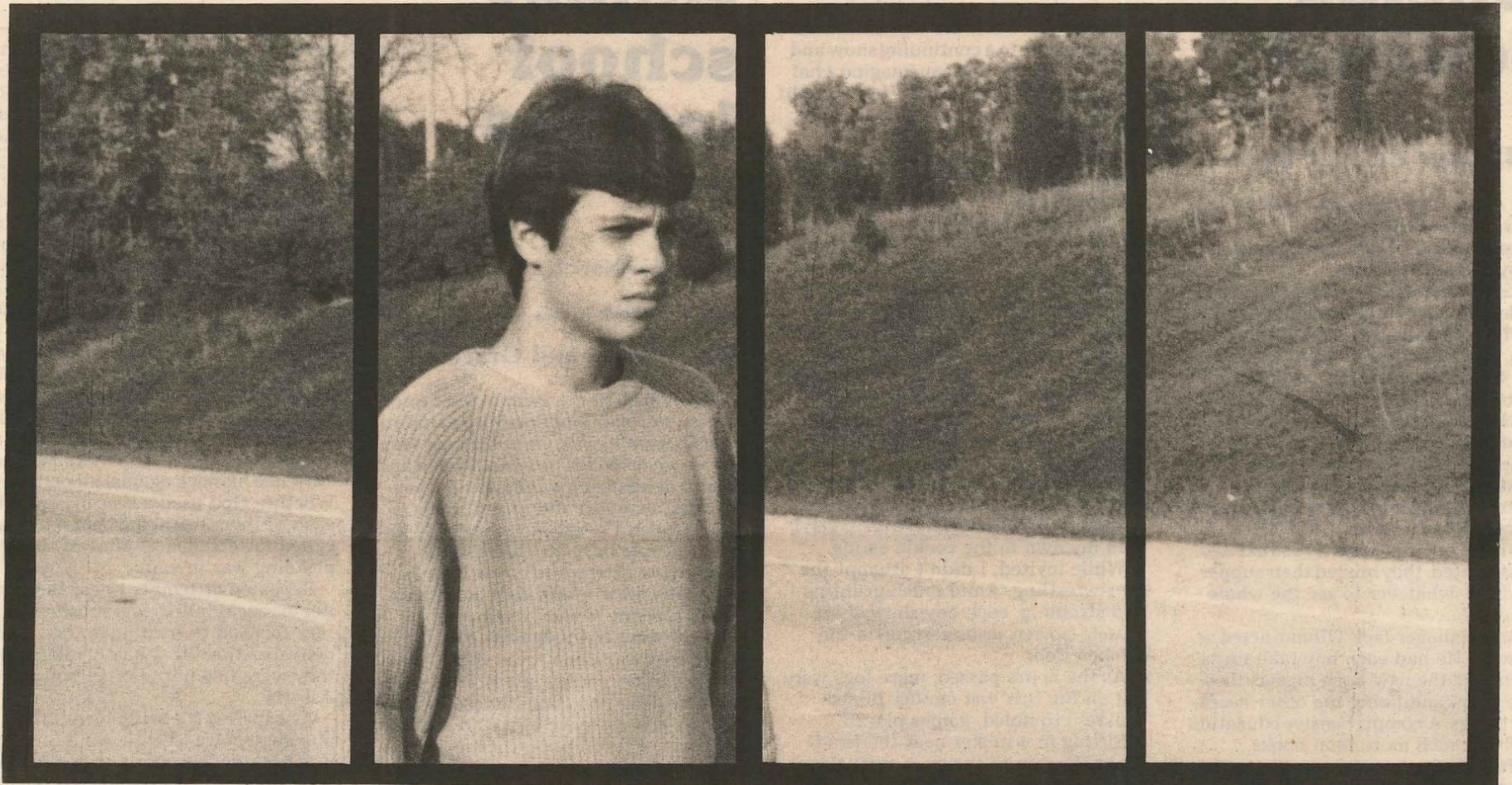
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**Barkley Moore**  
President  
Oneida Baptist Institute  
Oneida, KY 40972

## oneida journal

### OBI boys deliver babies

Five of our boys assisted in delivering several babies recently.

Yes, Gertrude, Hortense, Petunia and Daisy are new mothers.

Our boys, one of them a mere seventh grader, though they only helped out, are nearly as proud as new fathers. They rush to see the infants after class each day, Saturday mornings and Sunday afternoons. They especially like to watch them feeding.

Petunia, Daisy, Hortense and Gertrude are four of our large sows. Their latest litters total 38 baby pigs. When Hortense went into labor, five of our boys were in the barn. They had never seen birth before. They were so excited, so fascinated, they missed their supper, free time, whatever to see the whole process.

Farm manager Jack Tillman acted as midwife. He had each boy take turns wiping off the new born pigs as they were born, and doing the other necessary things. A comprehensive education involves much more than books.

After all the tension, excitement, wonder, work, and missing their supper, there were five hungry teenage boys, and the dining room closed for three hours. Mrs. Tillman rustled up a big farm supper before sending them back to the dorms.

Of course the news of a new baby always causes a special tingle in any household. Our hundred youngest boys live in Baker Hall, and call themselves the "rugrats." The seventh grader told his peers all about it! He had a rapt

audience. After a breathless accounting, he summed up with "Just call me **Doctor Engle!**" We do.

We planned to send "Dr. Engle" and 14 other hardworking boys to the annual National Farm Machinery Show and tractor pull at the Fairgrounds Coliseum, Louisville. It is the largest such show in the world.

We recognized each of the boys at chapel. For many it was their first public recognition. It is remarkable what a little recognition can do for the human personality. We are constantly looking for ways to involve our young people that each might feel like **SOME-BODY**.

Housing was arranged at the seminary, our boys were packed, the bus was ready to roll when the trip had to be cancelled due to a continuing snow and road conditions. You can imagine what disappointed boys we had. They thought "guess we'll just go sit in the barn with Mr. Tillman tonight."

Wanting her husband's company at home that cold night, Mrs. Tillman invited the boys to her house.

The deep, beautiful snow glistened. Looking from the farm manager's home across Goose Creek, back toward the campus, the lights of the campus buildings and chapel twinkled like stars.

The Tillmans had a roaring log fire. Already many toboggans, coats and gloves were drying before the fire. The boys had been sliding down the hill behind the barns. Before the evening was over, they had been out for two more sledding sessions.

Between times, freshly baked cookies and caramel popcorn were prepared and devoured. Though not a teenager, I held my own in the cookie eating.

While invited, I didn't attempt the arm-wrestling. Amid much grunting and straining, each boy showed his muscle-power, arms resting on the kitchen floor.

As the hours passed, more logs were put on the fire, wet clothes hissed, cookies crumbled, games played.

Sitting in a rocker near the fire I thought again of the tremendously important work in which we are investing our lives. I looked at each one and remembered: that first phone call or letter, that first visit, the situations, the many ups and downs. Three have professed Christ in recent weeks. More would want to help if they knew what we know.

*Reprinted from Western Recorder,  
February 25, 1986.*



**H. C. Chiles**  
Clear Creek Baptist School  
Pineville, KY 40977

## sunday school lessons

Lesson for Nov. 2, 1986

Life and Work Series

### Punishment and Grace

**Genesis 3:14-17** Prior to their transgressions Adam and Eve enjoyed unbroken fellowship with God. Whereas they once welcomed the presence of God and found delight in his fellowship, they became ashamed and afraid in his presence and sought to hide. They did what people have continued to do, namely, to attempt to cover their shame by the works of their own hands.

On account of their disobedience, God pronounced judgment. His first judgment was upon the serpent, the vehicle of Satan (Verse 14). His second judgment was on Satan himself (Verse 15). In this verse we also find the first promise of redemption through the substitutionary atonement upon Calvary. It was there our savior was to provide salvation from the penalty, the power and the presence of sin. His third judgment was upon Eve (Verse 16).

God's judgment upon Adam was even more sweeping in its scope (Verses 17-18). The ground was cursed and the burden of labor was introduced. God also pronounced judgment upon Adam in the form of physical death. His last judgment was expulsion from the Garden of Eden.

Adam and Eve had attempted to cover their nakedness with aprons which they made out of fig leaves. God then made coats of skins for them that they might be clothed appropriately. Repeatedly God was merciful and kind.

Standing outside the garden Adam and Eve present an unforgettable picture of the alienation which sin brings to those who disobey God's instructions. Only Christ can provide the forgiveness, cleansing and restoration which the disobedient sorely need.

International Series

### Northern kingdom destroyed

**II Kings 17:6-8** Neither an individual nor a nation can expect to remain strong or receive blessings if God is ignored or disobeyed. In spite of God's patience, the hour arrived when his wrath could not be restrained or Israel's punishment deferred.

In direct opposition to the divine prohibition, they manufactured and erected idols and burned incense to heathen deities. They were aware of God's hatred of idolatry, but persisted in it.

**II Kings 17:13-18** God sent some of the noblest prophets to plead with the people to turn from their wicked ways, and warn them of the severe punishment unless they repented and became reconciled to him. Their continuing defiance caused God to compare them with an obstinate and self-willed animal that stiffened his neck against all persuasion. Whether God used a seer or a prophet each of them warned of judgment and called for obedience. Most of their pleading was in vain.

Repeated attempts to get the Israelites to repent failed, so it became necessary for God to send judgment. God delivered them to a heathen king and they were taken into cruel bondage in Assyria.

As captives they discovered their punishment was severe, but it certainly was not any more than they deserved. As evidence of the depths to which sin will take a people who disobey the word and will of God, the Israelites fell into what may have been the basest of all religious practices, namely, throwing their children into sacrificial fires to appease the heathen god Molech.

The rejection of God's message is always perilous, disobedience to God is never profitable to anybody and ruin is inevitable for all who reject God's grace and mercy.



**William W. (Bill) Marshall**  
Executive Secretary-Treasurer, KBC  
Box 43433  
Middletown, KY 40243

### KBC 1986: The Covenants

In this issue of Western Recorder is an eight-page insert which includes from the KBC Special Committee (1) an introductory statement and, (2) the proposed individual covenant agreements to be presented to the convention. Although additional copies of the insert will be available in Elizabethtown, messengers are encouraged to use this issue as a "working document" for use at the convention.

These covenant agreements will best be seen as an attempt to clarify, state, and inaugurate a new working agreement between the individual institutions and the KBC.

With but one exception, the trustees of each institution have approved their covenant as printed in the insert.

The area most likely to create messenger interest and concern is the **election of trustees**. For it is through

their elected trustees that the KBC exercises its influence within the institutions it helps support. I have already been notified that an amendment will be presented from the floor to revise the other covenants to conform with the **Campbellville document under the trustee section**. The proposed amendment is based on the concern that the new covenants give more responsibility to the institutional heads for naming trustees than is appropriate.

It may be helpful for messengers to know that for a number of years, the convention's Committee on Nominations has requested from the institutional heads for trustee nomination. In most cases, the Nominating Committee has selected from among those names but has reserved, and exercised, the right to nominate trustees other than those submitted by the presidents. Generally, there has been a solid trust relationship between the institutional heads and the Committee

on Nominations.

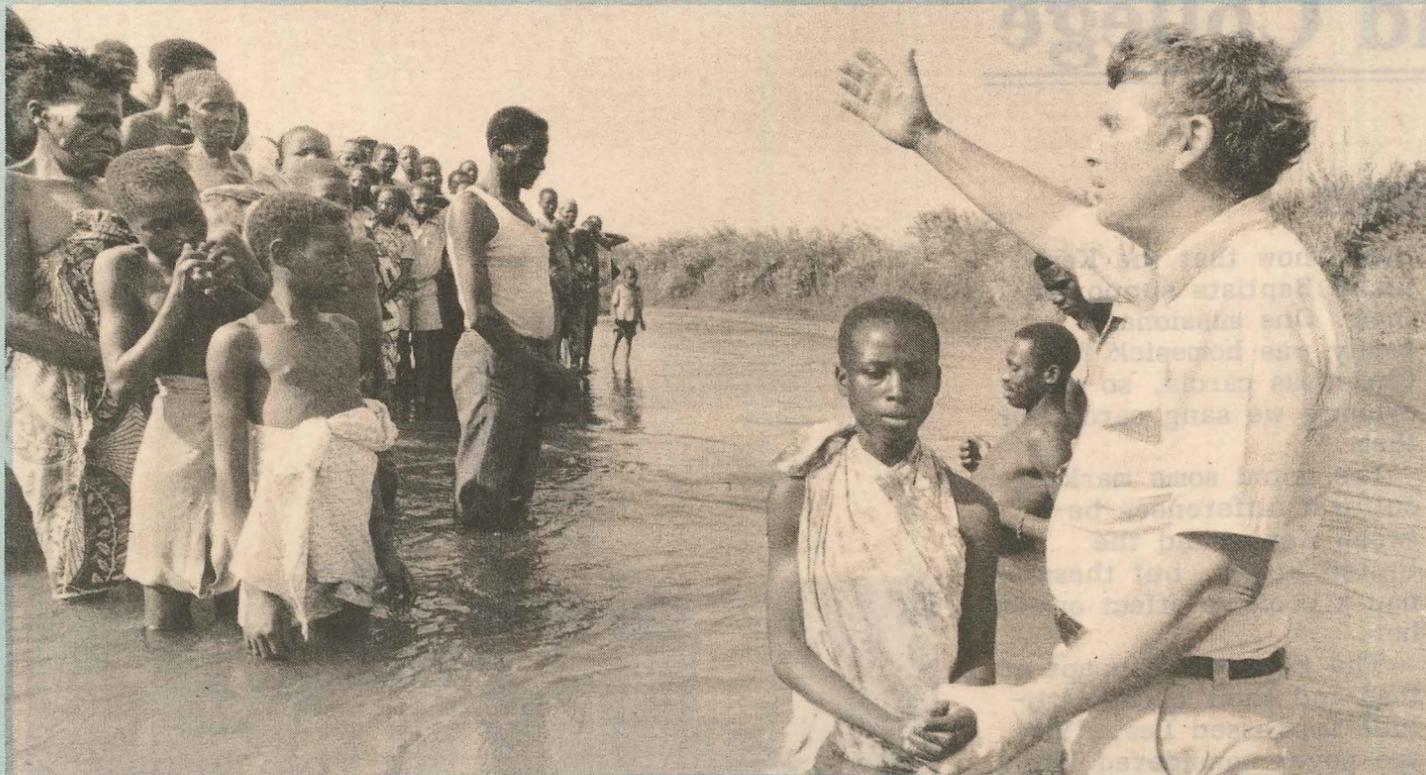
Because of the **significant difference** in the proposed covenant with **Baptist Hospitals Incorporated**, the Special Committee will make that presentation last.

The significant change is the proposal to permit the BHI Board to name 25 percent of its trustees. The KBC would continue to elect 75 percent of the trustees. It will be important for messengers to have the opportunity to hear the several reasons for this request by BHI.

Overall, the persons involved will have done their homework. Messengers can depend upon wise and reasonable presentations and debate throughout the entire special session.

The Special Committee has brought us a long way to look at a new day. Kentucky Baptists' messengers will have their say. In this "mix," Kentucky Baptists and the institutions will ultimately be the better for it.

# on mission together



Southern Baptist missionary Douglas Knapp (foreground) and African evangelist Simoni Mwambobe (behind Knapp) baptize new converts side by side in the Songwe River between Tanzania and Malawi. Mwambobe is one of eight Tanzanians Knapp recruited and trained to evangelize in remote bush country where he and his wife, Evelyn, have worked for more than two decades as missionaries. Their ministry has produced 40,212 baptisms.

## Telling the world about Jesus Christ

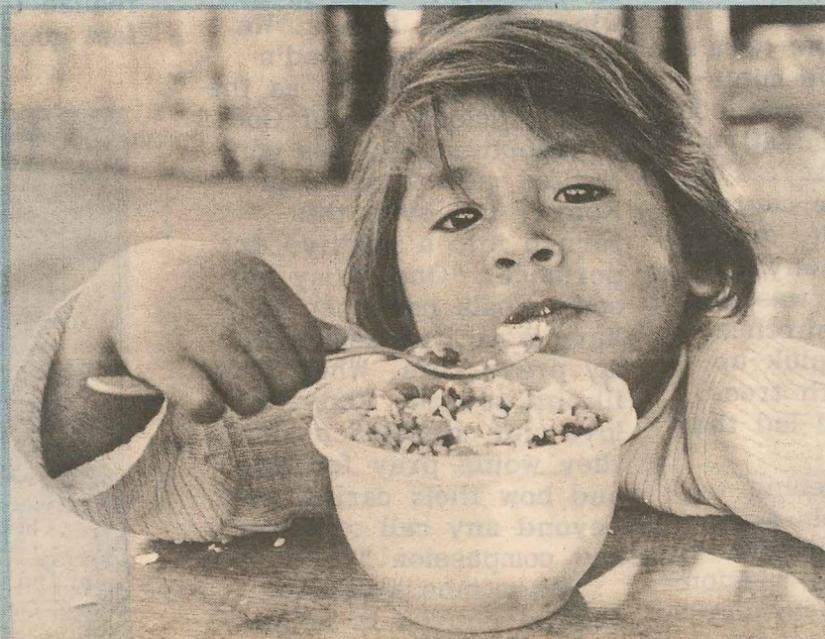


### Your gifts support all SBC causes

ABOVE: Chris Stanley, 11, and Bucky Farren, 12, haul a basket of fresh corn they harvested at Ray Lloyd's farm in Hanover County, Va. The two youth from Parham Road Baptist Church in Richmond are participating in a project that distributes food to hungry families in 37 counties through the Central Virginia Food Bank.

TOP R: Southern Baptist missionary Joe Poe (second from left) and his colleagues are word revising the classic Reina-Valera Bible, the Cecil McConnell (l) and Peruvian Bible scholar Moises Chavez (r) are Poe's main partners in the project. Spanish Baptist Jose Borrás (second from right) is one of many consultants.

RIGHT: Southern Baptist world hunger funds through the Foreign Mission Board began the program that feeds this little girl and others in Comas, on the outskirts of Lima, Peru. Now a self-supporting program of Jordan Valley Baptist Church, the program provides breakfast five times a week and lunch twice a week.



COOPERATIVE PROGRAM

# Cumberland College

## Lee Claypool Kentucky to Kenya

From the first moment you meet her you can sense a specialty, a glow of sincere warmth, inner strength, and an uncompromised faith in Jesus Christ that are working within Cumberland College senior Lee Claypool to make her a most humble servant of God.

After much doubt and prayer, Lee yielded to God's call and, with much enthusiasm, took these special gifts to Kenya as a Baptist Foreign Mission Board missionary this summer through the Kentucky Baptist Convention's Student Work Department.

Lee tells her story of the events that led to her missionary work, her experiences, and the effects those experiences had on her as a person and as a Christian.

"I was scared to apply and I questioned, 'Is God really calling me or is this my own excitement?' I decided not to apply for the mission to Kenya.

"Then I saw the final notice for applications and felt a magnetic pull. Finally, on the day of selection, I told myself 'I want to go.'"

Lee was among fifty applicants for the Kenya team. After a thorough screening process, she was among six people chosen to accompany coordinator Twila Greene to Kenya. After two weeks of training, the team left on June 4 and returned on August 1.

Lee described the team's effort as a creative ministry, using various methods in a fresh and innovative approach to ministry. The team traveled from central Kenya to the coast, and then to western Kenya, utilizing whatever was available--dirt floor churches, a ferry, beds of pick-up trucks, underneath trees, just wherever God led them to opportunity.

Although ministering primarily to schools and churches, the team also ministered to other missionaries. "We wanted to encourage them and to let

them know that the Kentucky Baptists supported them. One missionary family was homesick for Christmas carols, so one evening we sang carols for them."

Lee noted some marked cultural differences between Kenya and the United States, but these had a positive effect on her.

The Kenyans' concept of time and their caring attitude impressed Lee. "You are never considered late for anything. The people do not spend time with you, they create time with you.

"The people make Kenya a very vibrant, colorful, beautiful land. We were considered 'honored guests' and the people would even wash our hands because of this. Even if we had visited a very poor village, we would have been given food and the people would have been insulted if we had refused.

"One little girl followed me after school. She had a piece of candy which they call 'a sweet' and which is a very special treat. When I said, 'you have a sweet' she gave me the candy, the most precious thing she had."

Lee compares this giving of precious possessions and the symbolic giving of water in a unique greeting, to God giving Jesus Christ to humanity. "This is like what God did for us. We need to interpret God's gift of Jesus Christ as the most precious gift of God."

Unfortunately, Lee contracted malaria while in Kenya, but even this turned into a positive experience. "One of my personal goals had been to have more compassion in my prayer life. When I was ill and saw the Kenyans' love and compassion, how they would pray for me, and how their caring went beyond any call of duty, I saw compassion."

The members of one Baptist church in Louisville, upon learning of



Cumberland College missionary Lee Claypool (second from left) and a team of Kentucky Baptist Convention's Student Work Department missionaries, crossed the center of the world to minister to those in Kenya.

Lee's illness, sent her thirty cards of care and support.

Lee's goals and prayers for more Christian compassion were emphatically fulfilled.

For one who has known Lee since she came to Cumberland, it is obvious that her Kenya experience has changed her. In a seeming contradiction of humility and strength, she explained, "I have changed in my outlook on my Christian commitment. Seeing people walk five miles to a church that may or may not have seats and a floor made me realize that when I don't feel good my Christian

commitment must overcome my feelings of the moment.

"I learned new priorities and that I need to focus on Christ and let the petty things go to the side. Too often we as Christians forget that Christianity is a relationship between the person and Christ.

"I learned that a particular culture is never right or wrong, it is just different. We must let God adapt us to the situation so He can use us. We must adapt to any situation like Christ did."

Last spring, we at Cumberland College were very proud of Lee and her Christian commitment, just as we are for our other fine, young Christian students. Now, we are even more pleased that she has grown so much in God's

grace. Our prayers are that she, and others, will continue to grow in strengthening their commitments, learning Christ's priorities, adapting to be used by God in any situation, and gaining strength in their missions to others.



## REPORT OF SPECIAL COMMITTEE TO THE KENTUCKY BAPTIST CONVENTION

The Special Committee brings its report to the 1986 Kentucky Baptist Convention by means of publication in the Western Recorder for consideration prior to the November annual meeting in Elizabethtown. The following general statements and the complete contents of the proposed covenant agreements are presented here in:

The Kentucky Baptist Convention in the 1984 meeting adopted the following motion:

That this Convention authorize our president, Brother Willis Henson, to appoint a committee of seven persons, including himself, as chairperson, to review the "relationship documents" of our agencies and institutions with particular attention given to ascending and descending liability for our Kentucky Baptist Convention including ownership and dissolution provisions.

This Special Committee has held fourteen (14) lengthy meetings. These meetings have been tempered by earnest prayer, excellent attendance and careful reflection on our implementation of our commission from the 1984 Kentucky Baptist Convention.

We have researched all available documents reflecting historical relationships including our fellowship, financial support, and Christian witness. Legal relationships have been examined with assistance from loyal Kentucky Baptist lawyers and legal counsel to the Southern Baptist Convention.

Consultations have continued over the last 24 months with institutional presidents and board chairmen.

Our review of ascending/descending liability required careful consideration of all facets of trustee selection, financial dependency, and convention influence on operations. These are very complicated matters in the eyes of the law.

**These covenants were drafted, reviewed, and revised on seven different occasions.**

It has been our singular purpose through these covenants to establish a clear statement of our mutual trust and our cooperative ministry which would also rightly define our liability.

Relationships have both a perceived quality and a real quality. This simple fact is at the heart of this work of the Committee. We have worked diligently for two years to bring our Kentucky Baptist relationships with our institutions and agencies into sharp focus on the level of reality rather than the level of perception.

In addition, our Committee kept in mind that the Kentucky Baptist Convention has many levels of influence, direction, and support which it exercises over related institutions and agencies. These levels include moral (or spiritual), fiscal and legal.

**First:** the moral or spiritual level is the most important of all. This level is our reason for having these institutions and agencies.

**Second:** the fiscal level is our manner of carrying out in practical ways those

ministries which we choose to support.

**Third:** the legal level of ownership needed to be faced and dealt with. A separate section on this level is included in this report.

At its best, the Kentucky Baptist Convention's support of its institutions and agencies is like parents and their family members caring for each other. Warm, loving, generous ties of family members to one another will honor our God and will lift us above a survival mentality to one of loving, serving and sharing.

This report is the result of our best efforts and prayers. It may not be the final answer in all relationship situations. To that extent it is an imperfect report. Your acceptance of this report, however, will move our Convention and our institutions and agencies toward getting our denominational house in the best possible order.

Georgetown College, Cumberland College, Campbellsville College, Clear Creek Baptist School, Oneida Baptist Institute, Campbellsville Baptist Homes for Children, and Baptist Hospitals, Inc. are institutions created under provisions of Kentucky Revised Statutes, Chapter 273, Religious, Charitable and Educational Societies, Nonprofit Corporations.

Each of these institutions was created separately from the Kentucky Baptist Convention. Each of them has Trustees or Directors as set out in their original charters with subsequent amendments. The Trustees or Directors hold possession of the property of the institution for the use of the persons who by the charter, usages and laws of the organization are entitled to that use. The Trustees have no personal ownership of the property and have the mere possession thereof for those who are entitled to use it. Entitled persons are to use it for those purposes as set forth in the Purpose section of each of the Charters of the individual institutions.

The Boards of Trustees and/or Directors of each of the institutions have in the past given to the Kentucky Baptist Convention authority and permission to name Trustees or Directors in return for certain financial support. This authority was a grant on mutually acceptable terms and conditions.

The assets of the institutions are under the control of the Trustees of each institution. Assets are not under the control of the Kentucky Baptist Convention because each is a separate corporate entity and there is no stock ownership between the parties. With this relationship, the liability of the Convention for the debts and acts of the institutions will be minimized if not removed.

What does all this mean? The bottom line for the Kentucky Baptist Convention may well be—how much control, and thereby, how much liability is the Convention willing to assume in order to guarantee that all our institutions are, in fact, Baptist, and not just perceived to be so.

We, therefore, submit our report and the covenant agreements with the expectation that the Kentucky Baptist Convention will act prayerfully and wisely on its real merits.

### COVENANT AGREEMENT BETWEEN KENTUCKY BAPTIST CONVENTION, INC. AND CAMPBELLSVILLE COLLEGE, INC.

(Approved by Campbellsville College Trustees  
September 23, 1986)

COME, KENTUCKY BAPTIST CONVENTION, INC., a not for profit Kentucky corporation, 10701 Shelbyville Road, Middletown, Kentucky 40243, Party of the First Part, and CAMPBELLSVILLE COLLEGE, INC., a not for profit Kentucky corporation, of Campbellsville, Kentucky, Party of the Second Part;

WHEREAS, the Kentucky Baptist Convention and Campbellsville College have long enjoyed a close relationship and desiring to continue and further this relationship do hereby enter into the following Covenant Agreement.

#### Preamble

The Kentucky Baptist Convention is a medium through which the churches in their sovereign capacity can work together in promoting all denominational enterprises which they deem necessary in carrying out the Great Commission.

#### General Purpose

The purpose of Kentucky Baptist educational institutions is both educational and religious, namely, to prepare persons to live and function in today's world and to produce well-rounded individuals who acknowledge their duty to God, their communities, and their places of work. Christian higher education has its source of authority and reason for being in the Great Commission of Jesus. The relationship of Campbellsville College and the Kentucky Baptist Convention clearly fulfills a denominational and religious purpose.

Campbellsville College exists for the purpose of maintaining an institution of higher learning under Christian influences, historically related to the Kentucky Baptist Convention, for the education of men and women in all branches of useful knowledge, and especially in the liberal arts and sciences with healthy interest in preparation for the professions, which education is designed to foster the discovery, development and critical appraisal of knowledge, to promote the understanding and communication of ethical, moral, and spiritual values.

#### Historical Relationship

In 1900 the members of Russell Creek Baptist Association appointed a committee to raise funds for building a school which was chartered on May 15, 1906. In 1907 the building was completed and open for class work as the Russell Creek Academy. Russell Creek Academy became Campbellsville College in 1924. Expansion of Campbellsville received funds over the years from the Kentucky Baptist Educational Society and subsequently the Kentucky Baptist Convention and has enjoyed this close relationship for some seventy (70) years. In 1938, in consideration for such financial and other support, Campbellsville College modified its Articles of Incorporation and yielded to the General Association of Baptists in Kentucky, now the Kentucky Baptist Convention, responsibility for election of trustees for the College.

#### K.B.C. Purpose

The primary purpose of the Kentucky Baptist Convention supporting Campbellsville College is to advance the Kingdom of God in the area of Christian higher education. Such purpose should at all times be recognizable within the ministry of Campbellsville College.

#### Baptist Character

It is the intent of the Kentucky Baptist Convention and of Campbellsville College that Campbellsville College shall maintain its Baptist character as set forth in its purpose; and the support of the Kentucky Baptist Convention is based upon faithful adherence to that purpose.

#### Trustees

The Kentucky Baptist Convention shall in return for funding as set forth hereinbelow be given by Campbellsville College the right and responsibility in the selection and orientation of trustees of the College as set forth herein.

Trustees for Campbellsville College shall be elected in accordance with the Constitution and Bylaws of the Kentucky Baptist Convention and the Articles and Bylaws of Campbellsville College. A term of office for trustees of Campbellsville College shall be a period of four (4) years.

The President of Campbellsville College may submit to the Committee on Nominations of the Kentucky Baptist Convention one name for each trustee vacancy, plus one or more alternate names. The Committee on Nominations may choose from the names submitted,

#### K.B.C. Support

but if it does not to choose from said names, it will confer with the President of Campbellsville College prior to making such or other nominations. All nominations so submitted shall state the qualifications of the nominees and the reason for said nominations and all nominees shall have given permission for their names to be placed before the Committee on Nominations and subsequent election by the Kentucky Baptist Convention.

As a separate, independent corporation, Campbellsville College has the authority to set its own service requirements and in so doing shall be solely responsible for their appropriateness and for their correct interpretation and enforcement.

Campbellsville College and the Kentucky Baptist Convention will conduct orientation sessions for trustees as may be deemed advisable so as to clearly establish the relationship of trust that exists between the Kentucky Baptist Convention and Campbellsville College, and to establish clearly for the trustees their relationship to and responsibility for Campbellsville College. The Kentucky Baptist Convention shall assist in carefully explaining their responsibilities as trustees both to the institution and to the Kentucky Baptist Convention.

The Kentucky Baptist Convention recognizes in the furtherance of the purpose of the Kentucky Baptist Convention that financial and other support included but not limited to the following are desirable in the furtherance of the purposes of both the Kentucky Baptist Convention and Campbellsville College. This support shall include financial support from the Cooperative Program in accordance with recommendations as made by appropriate committees of the Executive Board of the Kentucky Baptist Convention. The Kentucky Baptist Convention may be a designated receipts channel for the benefit of Campbellsville College. Campbellsville College may be allowed under rules and regulations as set out by the Kentucky Baptist Convention to conduct financial campaigns with particular reference to churches in Kentucky. Such campaign opportunities shall be in accordance with the Kentucky Baptist Convention rules, regulations and procedures.

The Kentucky Baptist Convention shall acknowledge its support of Campbellsville College by encouraging its students to attend such a college by the providing of scholarship assistance wherever possible and providing means through its churches for the dissemination of information concerning enrollment at Campbellsville College.

The amount of support given by the Kentucky Baptist Convention shall be determined by the Ken-

tucky Baptist Convention and its determination shall be final.

## Relationships

Relationships between the Kentucky Baptist Convention and Campbellsville College shall exist as relationships of mutual purposes, mutual interests, mutual concerns, and mutual programs that may be desired. In no relationship shall there be fiscal or other liability implied or expressed unless specifically stated in contracts and/or supportive documentation between the two entities.

The relationship will allow for the trustees of Campbellsville College as a body corporate, and/or their agents to pursue with all due diligence operation of the educational institution under its own Articles and Bylaws without limitations from this Covenant Agreement unless specifically set forth herein; to provide educational opportunities for members of Kentucky Baptist churches and others; to provide counsel to the Kentucky Baptist Convention in development of policies.

## Reporting Request

Campbellsville College shall submit to the Kentucky Baptist Convention in return for the financial and other support as listed herein from the Kentucky Baptist Convention the following:

1. An annual audited financial statement which shall be in accordance with generally accepted accounting principles for that type organization.
2. Certificate or certification of liability insurance by the College.
3. Periodic reports to the Kentucky Baptist Convention through its Executive Board and annual reports to the Kentucky Baptist Convention Annual Meeting.

## Indebtedness Insertion

In creating any indebtedness, in which the Kentucky Baptist Convention has not specifically joined, Campbellsville College agrees that any lending institution must affirmly declare that its reliance for repayment is entirely from the institution incurring the obligation and that the loan is not made upon reliance of the Kentucky Baptist Convention, its Executive Board, or any agencies or institutions related to the Kentucky Baptist Convention and in the event of default, the lending institution will look solely to the assets of Campbellsville College for satisfaction. Both parties recognize that Campbellsville College has absolute authority to deal with others in the conduct of its business and in dealing is solely responsible for its own acts, debts and obligations and will make this clear to others at any time any question thereto arises.

## Dissolution

Campbellsville College will in accordance with the United States Internal Revenue Code 1954 as amended prepare a satisfactory dissolution clause so that its assets not otherwise required to be distributed upon said dissolution to others will be distributed to the Kentucky Baptist Convention.

## Covenant Term

This Covenant Agreement is designed to clarify and make more permanent the relationship between the Kentucky Baptist Convention and Campbellsville College. This relationship is built upon many years of faithful commitment and trust by many individuals and by many millions of dollars contributed by Kentucky Baptists in support of Campbellsville College and by the support of many Campbellsville College graduates to the Kentucky Baptist Convention. It is designed to reflect the glorious heritage of our past and to provide a clear definition of our mutual purpose and relationship for the future.

Therefore, it is the intention of the Kentucky Baptist Convention and Campbellsville College that this shall be a covenant binding each to the other as set out herein. This Covenant Agreement shall not terminate except on notification of one party to the other at a meeting of the Kentucky Baptist Convention in annual session at least four (4) years prior to the date of said termination.

## Amendments

Recognizing that revisions may be necessary or desirable subsequent to the signing of this document, it is agreed between the Parties hereto, that all amendments, revisions, and/or changes be in accordance with the following procedures. Requests for amendments may originate with either Campbellsville College or the Kentucky Baptist Convention, in Convention action, in its Executive Board, or in an

appropriate Committee. Proposed amendments shall be ratified by both Parties by a two-thirds (2/3) majority of the Campbellsville College trustees present and voting at a regular or duly called meeting and by a two-thirds (2/3) majority of the messengers present and voting at a regular or duly called session of the Kentucky Baptist Convention. Any amendment so ratified by both Parties shall become effective on the date of the final ratification.

THIS INSTRUMENT signed this day of 19 , by and between Campbellsville College and the Kentucky Baptist Convention. Said Agreement having been approved by the trustees of Campbellsville College on the day of , 19 , and by the Kentucky Baptist Convention in annual session on the day of , 19

KENTUCKY BAPTIST CONVENTION  
BY:  
CAMPBELLSVILLE COLLEGE

BY:  
COMMONWEALTH OF KENTUCKY  
COUNTY OF

Before me, a notary public, personally appeared the above named Campbellsville College, a corporation, by , to me personally known, who acknowledged that they be, and that the same is their free act and deed personally, and the free act and deed of said corporation.

In testimony whereof I have hereunto affixed my name at , Kentucky, this day of , 19  
My commission expires

Notary Public

, Kentucky  
COMMONWEALTH OF KENTUCKY  
COUNTY OF

Before me, a notary public, personally appeared the above named Kentucky Baptist Convention, a corporation, by , to me personally known, who acknowledged that they be, and that the same is their free act and deed personally, and the free act and deed of said corporation.

In testimony whereof I have hereunto affixed my name at , Kentucky, this day of , 19  
My commission expires

Notary Public

, Kentucky

## COVENANT AGREEMENT BETWEEN KENTUCKY BAPTIST CONVENTION, INC. AND CUMBERLAND COLLEGE, INC.

(Approved by Cumberland College Trustees,  
September 5, 1986)

COME, KENTUCKY BAPTIST CONVENTION, INC., a not for profit Kentucky corporation, 10701 Shelbyville Road, Middletown, Kentucky 40243, Party of the First Part, and CUMBERLAND COLLEGE, INC., a not for profit Kentucky corporation, of Williamsburg, Kentucky, Party of the Second Part;

WHEREAS, the Kentucky Baptist Convention and Cumberland College has long enjoyed a close relationship and desiring to continue and further this relationship do hereby enter into the following covenant Agreement.

## Preamble

The Kentucky Baptist Convention is a medium through which the churches in their sovereign capacity can work together in promoting all denominational enterprises which they deem necessary in carrying out the Great Commission.

## General Purpose

The purpose of Kentucky Baptist educational institutions is both educational and religious, namely, to prepare persons to live and function in today's world and to produce well-rounded individuals who acknowledge their duty to God, their communities, and their places of work. Christian higher education has its source of authority and reason for being in the Great Commission of Jesus. The relationship of Cumberland college and the Kentucky Baptist Convention clearly fulfills a denominational and religious purpose.

Cumberland College exists for the purpose of maintaining an institution of higher learning under Christian influences, historically related to the Kentucky Baptist Convention, for the education of men and women in all branches of useful knowledge, and especially in the liberal arts and sciences with healthy interest in preparation for the professions, which education is designed to foster the discovery, development and critical appraisal of knowledge, to promote

the understanding of knowledge, and to promote the understanding and communication of ethical, moral, and spiritual values. In all of its history Cumberland College has been sensitive to the needs of Appalachia and its people.

## Historical Relationship

Cumberland College was begun through an annual meeting of the Mt. Zion Association of Baptists in September 1887. The college buildings have been paid for through the generosity and support of private donors.

Cumberland College tries to demonstrate its appreciation through a conservative moral and social code and requires courses in Religion. Cumberland College provides and maintains a program which will challenge each student to strive to achieve their intellectual potential. It attempts to provide an atmosphere which fosters spiritual development. It attempts to develop in each student a sensitivity to social and environmental conditions.

The relationship between Cumberland College and the Kentucky Baptist Convention began on June 11, 1908, with the Kentucky Baptist Educational Society. Throughout the years intervening the relationship has from time to time been set out in Minutes of the then General Association of Baptists in Kentucky, now the Kentucky Baptist Convention, and Cumberland College.

A more formal relation was entered in November 1960 when the General Association of Baptists in Kentucky, meeting in annual session, now the Kentucky Baptist Convention, entered into an agreement with Cumberland College providing for the election of sixteen Trustees of which at least 51% must always live in Whitley County, Kentucky. It was recognized in this agreement that Cumberland College would never be sold or used for any purpose other than a Baptist educational institution of Williamsburg, Kentucky. All assets would at all times remain the assets of Cumberland College under the control of the Trustees of Cumberland College. Should the Kentucky Baptist Convention and Cumberland College ever separate under the original agreement, the control of Cumberland College would revert to a Board of Trustees not nominated and elected by the Kentucky Baptist Convention. This charter and agreement was approved by the General Association of Baptists in Kentucky in November 1960.

## K.B.C. Purpose

The primary purpose of the Kentucky Baptist Convention in supporting Cumberland College is to advance the Kingdom of God in the area of Christian higher education. Such purpose should at all times be recognizable within the ministry of Cumberland College.

## Baptist Character

It is the intent of the Kentucky Baptist Convention and of Cumberland College that Cumberland College shall maintain its Baptist character as set forth in its purpose and the support of the Kentucky Baptist Convention is based upon faithful adherence to that purpose.

## Trustees

The Kentucky Baptist Convention shall in return for funding as set forth hereinbelow be given by Cumberland College the right and responsibility in the selection and orientation of trustees of the College as set forth herein.

Trustees for Cumberland College shall be elected in accordance with the Constitution and Bylaws of the Kentucky Baptist Convention and the Articles and Bylaws of Cumberland College.

The trustees of Cumberland College shall be elected for a term of four (4) years.

Beginning January 1, 1987, and continuing January 1, 1988, January 1, 1989, and January 1, 1990, one (1) additional trustee will be added to the Board of Trustees of Cumberland College for a total of five (5) trustees to be elected each year at the annual meeting of the Kentucky Baptist Convention until the total number of trustees totals twenty (20). Of these twenty (20) trustees, a minimum of nine (9) trustees must reside in Whitley County.

The President may submit to the Committee on Nominations of Kentucky Baptist Convention two (2) names for each vacancy on the Board. The Committee on Nominations may choose from the names submitted, but if it does not choose from said names, it shall request two (2) additional names from the President of Cumberland College and such procedure shall be repeated until the vacancies are filled.

All nominations so submitted shall state the qualifications of the nominees and the reason for said nominations and all nominees shall have given permission

**COVENANT AGREEMENT  
BETWEEN  
KENTUCKY BAPTIST CONVENTION, INC.  
AND  
ONEIDA BAPTIST INSTITUTE, INC.**

for their names to be placed before the Committee on Nominations and subsequent election by the Kentucky Baptist Convention.

As a separate, independent corporation, Cumberland College has the authority to set its own service requirements and in so doing shall be solely responsible for their appropriation and for their correct interpretation and enforcement.

Cumberland College and the Kentucky Baptist Convention will conduct orientation sessions for trustees as may be deemed advisable so as to clearly establish the relationship of trust that exists between the Kentucky Baptist Convention and Cumberland College, and to establish clearly for the trustees their relationship to and responsibility for Cumberland College. The Kentucky Baptist Convention shall assist in carefully explaining their responsibilities as trustees both to the institution and to the Kentucky Baptist Convention.

### K.B.C. Support

The Kentucky Baptist Convention recognizes in the furtherance of the purpose of the Kentucky Baptist Convention that financial and other support included but not limited to the following are desirable in the furtherance of the purposes of both the Kentucky Baptist Convention and Cumberland College. This support shall include financial support from the Cooperative Program in accordance with recommendations as made by appropriate committees of the Executive Board of the Kentucky Baptist Convention. The Kentucky Baptist Convention may be a designated receipts channel for the benefit of Cumberland College. Cumberland College may be allowed under rules and regulations as set out by the Kentucky Baptist Convention to conduct financial campaigns with particular reference to churches in Kentucky. Such campaign opportunities shall be in accordance with the Kentucky Baptist Convention rules, regulations and procedures.

The Kentucky Baptist Convention shall acknowledge its support of Cumberland College by encouraging students to attend such a college by the providing of scholarship assistance wherever possible and providing means through its churches for the dissemination of information concerning enrollment at Cumberland College.

The amount of support given by the Kentucky Baptist Convention shall be determined by the Kentucky Baptist Convention and its determination shall be final.

### Relationships

Relationships between the Kentucky Baptist Convention and Cumberland College shall exist as relationships of mutual purposes, mutual interests, mutual concerns, and mutual programs that may be desired. In no relationship shall there be fiscal or other liability implied or expressed unless specifically stated in contracts and/or supportive documentation between the two entities.

The relationship will allow for the trustees of Cumberland College as a body corporate, and/or their agents to pursue with all due diligence operation of the educational institution under its own Articles and Bylaws without limitations from this Covenant Agreement unless specifically set forth herein; to provide educational opportunities for members; to provide counsel to the Kentucky Baptist Convention in development of policies.

### Reporting Request

Cumberland College shall submit to the Kentucky Baptist Convention in return for the financial and other support as listed herein from the Kentucky Baptist Convention the following:

1. An annual audited financial statement which shall be in accordance with generally accepted accounting principles for that type organization.
2. Certificate or certification of liability insurance by the College.
3. Periodic reports to the Kentucky Baptist Convention through its Executive Board and annual reports to the Kentucky Baptist Convention Annual Meeting.

### Indebtedness Insertion

In creating any indebtedness, in which the Kentucky Baptist Convention has not specifically joined, Cumberland College agrees that any lending institution must affirmly declare that its reliance for repayment is entirely from the institution incurring the obligation and that the loan is not made upon reliance of the Kentucky Baptist Convention, its Executive board, or any agencies or institutions related to the Kentucky Baptist Convention and in the event of default, the lending institution will look solely to the assets of

Cumberland College for satisfaction. Both parties recognize that Cumberland College has absolute authority to deal with others in the conduct of its business and in dealing is solely responsible for its own acts, debts and obligations and will make this clear to others at any time any question thereto arises.

### Dissolution

Cumberland College will in accordance with the United States Internal Revenue Code 1954 as amended prepare a satisfactory dissolution clause so that its assets not otherwise required to be distributed upon said dissolution to others will be distributed to the Kentucky Baptist Convention.

### Covenant Term

This Covenant Agreement is designed to clarify and make more permanent the relationship between the Kentucky Baptist Convention and Cumberland College. This relationship is built upon many years of faithful commitment and trust by many individuals and by many millions of dollars contributed by Kentucky Baptists in support of Cumberland College and by the support of many Cumberland College graduates to the Kentucky Baptist Convention. It is designed to reflect the glorious heritage of our past and to provide a clear definition of our mutual purpose and relationship for the future.

Therefore, it is the intention of the Kentucky Baptist Convention and Cumberland College that this shall be a covenant binding each to the other as set out herein. This Covenant Agreement shall not terminate except on notification of one party to the other at a meeting of the Kentucky Baptist Convention in annual session at least four (4) years prior to the date of said termination.

### Amendments

Recognizing that revisions may be necessary or desirable subsequent to the signing of this document, it is agreed between the Parties hereto, that all amendments, revisions, and/or changes be in accordance with the following procedures. Requests for amendments may originate with either Cumberland College or the Kentucky Baptist Convention, in Convention action, in its Executive Board, or in an appropriate Committee. Proposed amendments shall be ratified by both Parties by a two-thirds (2/3) majority of the Cumberland College trustees present and voting at a regular or duly called meeting and by a two-thirds (2/3) majority of the messengers present and voting at a regular or duly called session of the Kentucky Baptist Convention. Any amendment so ratified by both Parties shall become effective on the date of the final ratification.

THIS INSTRUMENT signed this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_, by and between Cumberland College and the Kentucky Baptist Convention. Said Agreement having been approved by the trustees of Cumberland College on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_, and by the Kentucky Baptist Convention in annual session on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.

BY: \_\_\_\_\_  
KENTUCKY BAPTIST CONVENTION

BY: \_\_\_\_\_  
CUMBERLAND COLLEGE

COMMONWEALTH OF KENTUCKY  
COUNTY OF \_\_\_\_\_

Before me, a notary public, personally appeared the above named Cumberland College, a corporation, by \_\_\_\_\_, to me personally known, who acknowledged that they be, and that the same is their free act and deed personally, and the free act and deed of said corporation.

In testimony whereof I have hereunto affixed my name at \_\_\_\_\_, Kentucky, this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.

My commission expires \_\_\_\_\_

Notary Public \_\_\_\_\_, Kentucky

COMMONWEALTH OF KENTUCKY  
COUNTY OF \_\_\_\_\_

Before me, a notary public, personally appeared the above named Kentucky Baptist Convention, a corporation, by \_\_\_\_\_, to me personally known, who acknowledged that they be, and that the same is their free act and deed personally, and the free act and deed of said corporation.

In testimony whereof I have hereunto affixed my name at \_\_\_\_\_, Kentucky, this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.

My commission expires \_\_\_\_\_

Notary Public \_\_\_\_\_, Kentucky

(Approved by Oneida Baptist Institute Trustees  
September 25, 1986)

COME, KENTUCKY BAPTIST CONVENTION, INC., a not for profit Kentucky corporation, 10701 Shelbyville Road, Middletown, Kentucky 40243, Party of the First Part, and ONEIDA BAPTIST INSTITUTE, INC., a not for profit Kentucky corporation, of Oneida, Kentucky, Party of the Second Part;

WHEREAS, the Kentucky Baptist Convention and Oneida Baptist Institute have long enjoyed a close relationship and desiring to continue and further this relationship do hereby enter into the following Covenant Agreement.

### Preamble

The Kentucky Baptist Convention is a medium through which the churches in their sovereign capacity can work together in promoting all denominational enterprises which they deem necessary in carrying out the Great Commission.

### Purpose

The purpose of Oneida Baptist Institute is to provide Christian education for grades six through twelve for the general public, and for Oneida staff children of whatever level through grade twelve.

Oneida exists as an alternative providing the Christian "plus" for young people in their formative teenage years. The Oneida program is designed to develop active Christian laymen and laywomen and influence others toward service in the ministry and other church vocations. Oneida is a mission work in the truest sense on the cutting edge of the social and spiritual needs of today's society. In addition to providing Christian training for all of its students, Oneida is equipped to be both a home and a school for (1) young persons needing more individual attention in either academic or social development; (2) the boy or girl from the broken home situation that needs guidance and security while the parent with custody works; (3) the student who lives in an isolated area far removed from his local school making travel back and forth a real hardship; (4) the boy or girl from deprived social and economic environment who needs to be away from unwholesome surroundings if he or she is to develop properly. Oneida serves denominational purposes in providing such a setting in the mountains of Kentucky for the training both spiritually and educationally and the developing of maturity for young people.

### Historical Relationship

In 1904 Oneida Baptist Institute was incorporated as an independent and charitable body. Oneida was not organized by the Kentucky Baptist Convention nor were capital improvements provided by the Kentucky Baptist Convention. In 1946 by a Contract/Covenant Oneida and the Kentucky Baptist Convention entered into an agreement which provides the Kentucky Baptist Convention appoints the Trustees as long as Oneida receives substantial financial support from the Kentucky Baptist Convention. Oneida Baptist Institute has had a long history of service in the mountains of eastern Kentucky. The contract between Oneida and the Kentucky Baptist Convention in 1946 provides that Oneida Institute will revert to the control of the Booneville Baptist Association should relations between the Kentucky Baptist Convention and Oneida ever be terminated for any reason.

### K.B.C. Purpose

The primary purpose of the Kentucky Baptist Convention in supporting Oneida Baptist Institute is to advance the Kingdom of God in the area of Christian education. Such purpose should at all times be recognizable within the ministry of Oneida Baptist Institute.

### Distinctive Baptist Character

It is the intent of the Kentucky Baptist Convention and of Oneida Baptist Institute that Oneida Baptist Institute shall maintain its distinctive Baptist character as set forth in its purpose and the support of the Kentucky Baptist Convention is based upon faithful adherence to that purpose.

### Trustees

The Kentucky Baptist Convention shall in return for funding as set forth hereinbelow be given by Oneida Baptist Institute the right and responsibility

in the selection and orientation of trustees of the institution as set forth herein.

Trustees for Oneida Baptist Institute shall be elected in accordance with the Constitution and Bylaws of the Kentucky Baptist Convention and the Articles and Bylaws of Oneida Baptist Institute. A term of office for trustees of Oneida Baptist Institute shall be a period of four (4) years. The President may submit to the committee on Nominations of Kentucky Baptist Convention two (2) names for each vacancy on the Board. The Committee on Nominations may choose from the names submitted, but if it does not choose from said names, it shall request two (2) additional names from the President of Oneida Baptist Institute and such procedure shall be repeated until the vacancies are filled. All nominations so submitted shall state the qualifications of the nominees and the reason for said nominations and all nominees shall have given permission for their names to be placed before the Committee on Nominations and subsequent election by the Kentucky Baptist Convention.

As a separate, independent corporation, Oneida Baptist Institute has the authority to set its own service requirements and in so doing shall be solely responsible for their appropriateness and for their correct interpretation and enforcement.

Oneida Baptist Institute and the Kentucky Baptist Convention will conduct orientation sessions for trustees as may be deemed advisable so as to clearly establish the relationship of trust that exists between the Kentucky Baptist Convention and Oneida Baptist Institute, and to establish clearly for the trustees their relationship to and responsibility for Oneida Baptist Institute. The Kentucky Baptist Convention shall assist in carefully explaining their responsibilities as trustees both to the institution and to the Kentucky Baptist Convention.

### K.B.C. Support

The Kentucky Baptist Convention recognizes in the furtherance of the purpose of the Kentucky Baptist Convention that financial and other support included but not limited to the following is desirable in the furtherance of the purposes of both the Kentucky Baptist Convention and Oneida Baptist Institute. This support shall consist of support from the Cooperative Program in accordance with recommendations as made by appropriate committees of the Executive Board of the Kentucky Baptist Convention. The Kentucky Baptist Convention may be a designated receipts channel for the benefit of Oneida Baptist Institute. Oneida Baptist Institute may be allowed under rules and regulations as set out by the Kentucky Baptist Convention to conduct financial campaigns with particular reference to churches in Kentucky. Such campaign opportunities shall be in accordance with the Kentucky Baptist Convention rules, regulations and procedures.

The Kentucky Baptist Convention shall acknowledge its support of Oneida Baptist Institute by encouraging students to attend such a school by the providing of scholarship assistance wherever possible and providing means through its churches for the dissemination of information concerning enrollment at Oneida Baptist Institute.

The amount of support given by the Kentucky Baptist Convention shall be determined by the Kentucky Baptist Convention and its determination shall be final.

### Relationships

Relationships between the Kentucky Baptist Convention and Oneida Baptist Institute shall exist as relationships of mutual purposes, mutual interests, mutual concerns, and mutual programs that may be desired. In no relationship shall there be fiscal or other liability implied or expressed unless specifically stated in contracts and/or supportive documentation between the two entities.

The relationship will allow for the trustees of Oneida Baptist Institute as a body corporate, and/or their agents to pursue with all due diligence operation of the educational institution under its own Articles and Bylaws without limitations from this Covenant Agreement unless specifically set forth herein; to provide counsel to the Kentucky Baptist Convention in development of policies.

### Reporting Request

Oneida Baptist Institute shall submit to the Kentucky Baptist Convention in return for the financial and other support as listed herein from the Kentucky Baptist Convention the following:

1. An annual audited financial statement which shall be in accordance with generally accepted accounting principles for that type organization.
2. Certificate or certification of liability insurance by the school.

3. Periodic reports to the Kentucky Baptist Convention through its Executive Board and annual reports to the Kentucky Baptist Convention Annual Meeting.

### Indebtedness Insertion

In creating any indebtedness, in which the Kentucky Baptist Convention has not specifically joined, Oneida Baptist Institute agrees that any lending institution must affirmly declare that its reliance for repayment is entirely from the institution incurring the obligation and that the loan is not made upon reliance of the Kentucky Baptist Convention, its Executive Board, or any agencies or institutions related to the Kentucky Baptist Convention and in the event of default, the lending institution will look solely to the assets of Oneida Baptist Institute for satisfaction. Both parties recognize that Oneida Baptist Institute has absolute authority to deal with others in the conduct of its business and in dealing is solely responsible for its own acts, debts and obligations and will make this clear to others at any time any question thereto arises.

### Dissolution

Oneida Baptist Institute will in accordance with the United States Internal Revenue Code 1954 as amended prepare a satisfactory dissolution clause so that its assets not otherwise required to be distributed upon said dissolution to others will be distributed to the Kentucky Baptist Convention.

### Covenant Term

The Covenant Agreement is designed to clarify and make more permanent the relationship between the Kentucky Baptist Convention and Oneida Baptist Institute. This relationship is built upon many years of faithful commitment and trust by many individuals and by many millions of dollars contributed by Kentucky Baptists in support of Oneida Baptist Institute and by the support of many Oneida Baptist Institute graduates to the Kentucky Baptist Convention. It is designed to reflect the glorious heritage of our past and to provide a clear definition of our mutual purpose and relationship for the future.

Therefore, it is the intention of the Kentucky Baptist Convention and Oneida Baptist Institute that this shall be a permanent covenant binding each to the other as set out herein. This Covenant Agreement shall not terminate except on notification of one party to the other at a meeting of the Kentucky Baptist Convention in annual session at least four (4) years prior to the date of said termination.

### Amendments

Recognizing that revisions may be necessary or desirable subsequent to the signing of this document, it is agreed between the Parties hereto, that all amendments, revisions, and/or changes be in accordance with the following procedures. Requests for amendments may originate with either Oneida Baptist Institute or the Kentucky Baptist Convention, in Convention action, in its Executive Board, or in an appropriate committee. Proposed amendments shall be ratified by both Parties by a two-thirds (2/3) majority of the Oneida Baptist Institute trustees present and voting at a regular or duly called meeting and by a two-thirds (2/3) majority of the messengers present and voting at a regular or duly called session of the Kentucky Baptist Convention. Any amendment so ratified by both Parties shall become effective on the date of the final ratification.

THIS INSTRUMENT signed this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_, by and between Oneida Baptist Institute and the Kentucky Baptist Convention. Said Agreement having been approved by the trustees of Oneida Baptist Institute on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_, and by the Kentucky Baptist Convention in annual session on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.

KENTUCKY BAPTIST CONVENTION  
BY: \_\_\_\_\_  
ONEIDA BAPTIST INSTITUTE  
BY: \_\_\_\_\_  
COMMONWEALTH OF KENTUCKY  
COUNTY OF \_\_\_\_\_

Before me, a notary public, personally appeared the above named Oneida Baptist Institute, a corporation, by \_\_\_\_\_, to me personally known, who acknowledged that they be, and that the same is their free act and deed personally, and the free act and deed of said corporation.

In testimony whereof I have hereunto affixed my name at \_\_\_\_\_, Kentucky, this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.  
My commission expires \_\_\_\_\_

Notary Public \_\_\_\_\_, Kentucky

COMMONWEALTH OF KENTUCKY  
COUNTY OF \_\_\_\_\_

Before me, a notary public, personally appeared the above named Kentucky Baptist Convention, a corporation, by \_\_\_\_\_, to me personally known, who acknowledged that they be, and that the same is their free act and deed personally, and the free act and deed of said corporation.

In testimony whereof I have hereunto affixed my name at \_\_\_\_\_, this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.  
My commission expires \_\_\_\_\_

Notary Public \_\_\_\_\_, Kentucky

## COVENANT BETWEEN KENTUCKY BAPTIST CONVENTION, INC., AND BAPTIST HOSPITALS, INC.

(Approved by Baptist Hospitals, Inc. Trustees  
August 21, 1986)

COME, the KENTUCKY BAPTIST CONVENTION, INC., a not for profit Kentucky Corporation, 10701 Shelbyville Road, Middletown, Kentucky 40243, Party of the First Part, and BAPTIST HOSPITALS, INC., a not for profit Kentucky Corporation, at 768 Barret Avenue, Louisville, Kentucky 40204, Party of the Second Part:

WHEREAS, the Kentucky Baptist Convention, Inc. and Baptist Hospitals, Inc. have long enjoyed a close relationship and desiring to continue and further this relationship do hereby enter into the following covenant.

### Preamble

The Kentucky Baptist Convention is a medium through which the churches in their sovereign capacity can work together in promoting all denominational enterprises which they deem necessary in carrying out the Great Commission.

### Purpose

Baptist Hospitals, Inc. (formerly Kentucky Baptist Hospital), through its Articles of Incorporation as originally filed on September 12, 1918 stated that its principal objective and purpose was to found and maintain in the City of Louisville, Kentucky a hospital wherein to care for the sick and afflicted in body, to provide loving attention and nursing and the services of intelligent physicians and surgeons for the restoration of such persons to health and strength; and thereby to do deeds of benevolence and Christian charity, and in connection with the care and treatment of the sick and afflicted, to administer in the name of Christ to their spiritual needs and to advance their welfare.

### Historical Relationship

The General Association of Baptists in Kentucky in 1906 introduced the first resolution regarding hospitals: "That this Association commit itself to the work of founding and fostering in the City of Louisville a Baptist sanatorium." The history of Kentucky Baptist Hospitals dates from its original charter in 1918 to the opening of Kentucky Baptist Hospital on Barret Avenue, September 17, 1924. These eight decades of relationship between Baptist Hospitals, Inc. and the Kentucky Baptist Convention can be characterized primarily as commonality of faith, mutual respect, and independence of action for each of the other two bodies. From the dream of the General Association of Baptists in 1906 to the present, with Baptist hospitals located in Louisville, Lexington, Paducah, and Corbin, (this latter under the ownership of Baptist Hospital Southeast, Inc.) and additional healthcare facilities, is not only a story of devotion and caring but also a story of growth and very fundamental change in the concept of healthcare from the beginning of the dream to the present with many more changes on the horizon.

The original Articles of Incorporation in 1918 provided for twelve trustees, providing that the trustees be elected by the General Association of Baptist in Kentucky, now the Kentucky Baptist Convention, for a four-year term. The number remained at twelve through various amendments of the Articles of Incorporation until the amendment dated November 18, 1968, at which time it was increased to twenty-four. Consistent with its commonality of faith with the Kentucky Baptist Convention constituency, Baptist Hospitals, Inc. has continued to make annual reports to the Kentucky Baptist Convention.

During the past two decades healthcare has migrated from the concept of caring people serving the

sick and ill (ministry) to paid professionals providing expertise in a highly market-oriented setting. The public's and Christendom's general concept of health-care has migrated from the stage of healthcare as a charitable responsibility to the concept of healthcare as a "right." As a result, healthcare has become increasingly federalized, governmentized, regulated, and secular.

### K.B.C. Purpose

The primary purpose of the Kentucky Baptist Convention in approving the concept and the establishment of a hospital in the Commonwealth of Kentucky was to advance the Kingdom of God. Over the past six decades the convention has contributed to the support of the hospital program as have its many Churches and their interested devoted members.

### Covenant Term

This Covenant is being developed and presented for the purpose of providing a clear definition of the relationship between the Kentucky Baptist Convention and Baptist Hospitals, Inc. It is designed to reflect the glorious heritage of our past and to provide a clear definition of our mutual relationship for the future. Therefore, it is the intention of both parties that this covenant shall reflect the Christian spirit between the two parties.

This Covenant shall not be terminated except on notification of one party to the other at least one (1) year prior to the date of termination. Changes and/or amendments may be made at any time by mutual consent.

### Directors

The Board of Directors of BHI consists of twenty-four (24) members. Six (6) vacancies become available each year. The President of BHI shall submit to the Committee on Nominations of the Kentucky Baptist Convention two (2) names for each vacancy on the Board, four (4) on the even year and five (5) in the odd year. The Committee on Nominations may choose from the names submitted but if it does not choose from said names, it shall request two additional names from the President of BHI and such procedure shall be repeated until the vacancies are filled. The remaining vacancies shall be elected by the then current BHI Board of Directors, one (1) on the even year and two (2) on the odd year. BHI may appoint non-Baptists to its Board but in no event shall the Board consist of more than 25% non-Baptists.

All nominations so submitted shall state the qualifications of the nominees and the reason for said nominations and each nominee shall have given permission for his/her name to be placed before the Committee on Nominations and subsequent election by the Kentucky Baptist Convention.

As a separate and independent corporation, Baptist Hospitals, Inc. has the authority to set its own service requirements and in so doing shall be solely responsible for their appropriateness and their correct interpretation and enforcement.

It is the strong intent and desire of both parties that the future of Baptist Hospitals, Inc. be entrusted to persons of high moral character and Christian principles. It is the intent that the future of Baptist Hospitals, Inc. shall continue the strong tradition of caring for the whole person in a Christian setting of healing under the banner of the Kentucky Baptist Convention.

Baptist Hospitals, Inc. and the Kentucky Baptist Convention will conduct orientation sessions for directors as may be deemed advisable so as to clearly establish the relationship of trust that exists between the Kentucky Baptist Convention and Baptist Hospitals, Inc., and to establish clearly for the directors their relationship to and responsibility for Baptist Hospitals, Inc. The Kentucky Baptist Convention shall assist in carefully explaining their responsibilities as directors both to the institution and to the Kentucky Baptist Convention.

### K.B.C. Support

The Kentucky Baptist Convention shall acknowledge its support of Baptist Hospitals, Inc. by encouraging the use of the name "Baptist" in the hospitals. Baptist Hospitals, Inc. may conduct financial campaigns within Kentucky Baptist churches upon the prior approval of the Kentucky Baptist Convention. Baptist Hospitals, Inc. deeply appreciates the historical spirit of cooperation and acknowledges the longstanding symbiotic relationship with the Kentucky Baptist Convention.

### Relationships

Between the Kentucky Baptist Convention and Baptist Hospitals, Inc. the relationships are a shared

faith, mutual interests, and mutual concern for redemption of God's creation. In such relationship there is no fiscal or other liability implied or expressed.

### Reporting Request

In spirit of harmony, Baptist Hospitals, Inc. shall submit reports of its activities to the Kentucky Baptist Convention periodically through its Executive Board and annually to the Kentucky Baptist Convention Annual Meeting.

### Dissolution

Recognizing our Christian heritage, the forethought of the Baptist people and their interest in encouraging the establishment of the Kentucky Baptist Hospital in the early years of this century, and the goodness of God to the Baptist Hospital System during its long existence, it is the intention of both parties that this Christian emphasis in the healthcare programs of Baptist Hospitals, Inc. be perpetuated for future generations, and that these programs not cease to be operated in a manner consistent with the heritage of caring inherent in the Great Commission.

To fulfill these aims, Baptist Hospitals, Inc. will, in accordance with the United States Internal Revenue code of 1954, as amended, prepare a dissolution clause so that in the event of dissolution only (ending the life and existence of the corporation), 50% of its assets not otherwise required to be distributed to others shall be given to the Kentucky Baptist Convention, provided the Kentucky Baptist Convention is essentially the same constituency as exists in the year 1986 and is a Section 501 (c)(3) corporation. The remaining assets may be used to further a Christian ministry as may be determined by the BHI Board of Directors.

In the event the Kentucky Baptist Convention is divided in any legal manner at any time following 1986, or its unity is contested in any legal manner at the time of Baptist Hospitals, Inc.'s dissolution, Baptist Hospitals, Inc. total assets upon dissolution may be used for a Christian ministry at the discretion of the BHI Board of Directors.

Notwithstanding the foregoing, it is the understanding of the parties that the above amendment will be effected only under the condition that 1) such an amendment is approved by the Internal Revenue Service and will not affect the exemption of Baptist Hospitals, Inc. or its successors under the terms and provisions of Section 501 (c)(3) as amended, of the Internal Revenue Code, and 2) is not inconsistent with the terms and provisions of its Articles of Incorporation, Bylaws, Kentucky Revised Statutes, and any debt instrument, including any Master Trust Indenture under any existing or future borrowing or bond issue.

### Other Provisions

Baptist Hospitals, Inc. will encourage its officers, insofar as possible and not in conflict with any Federal or State law, to be "Southern Baptist." It is contemplated that as opportunities arise Baptist Hospitals, Inc. will continue to establish subsidiary or affiliate corporations in healthcare or other related fields for the management of other hospital operations and other health related agencies or institutions as may be provided for from time to time under its Articles of Incorporation and Bylaws. In addition, the corporation shall continue to enjoy and utilize all the rights, powers and privileges of any private corporation under existing or future corporate laws of the Commonwealth of Kentucky. In this regard both parties recognize that Baptist Hospitals, Inc. has absolute authority to deal with others in the conduct of its business including spinoffs, mergers and consolidation by way of example and not limitation, and in its dealings is solely responsible for its own acts, debts and obligations, and will make this clear to others any time any question thereto arises.

This Covenant is executed this day of \_\_\_\_\_, 1986, by and between BAPTIST HOSPITALS, INC. and the KENTUCKY BAPTIST CONVENTION, INC., the signature in behalf of each corporation being by its duly authorized representative.

KENTUCKY BAPTIST CONVENTION, INC.

BY:

BAPTIST HOSPITALS, INC.

BY:

**COVENANT AGREEMENT  
BETWEEN  
KENTUCKY BAPTIST CONVENTION, INC.  
AND  
KENTUCKY BAPTIST HOMES FOR CHILDREN,  
INC.**

(Approved by Kentucky Baptist Homes for Children Trustees August 27, 1986)

COME, KENTUCKY BAPTIST CONVENTION, INC., a not for profit Kentucky corporation, 10701 Shelbyville Road, Middletown, Kentucky 40243, Party of the First Part, and KENTUCKY BAPTIST HOMES FOR CHILDREN, INC., a not for profit Kentucky corporation of 10801 Shelbyville Road, Middletown, Kentucky 40243, Party of the Second Part.

WHEREAS, the Kentucky Baptist Convention and the Kentucky Baptist Homes for Children, Inc. have long enjoyed a close relationship and desire to continue and further this relationship by entering into the following Covenant Agreement.

### Preamble

The Kentucky Baptist Convention is a medium through which the churches in their sovereign capacity work together promoting all denominational enterprises which they deem necessary in carrying out the Great Commission.

### Purpose

The purpose of Kentucky Baptist Homes for Children is to maintain suitable program for the support, education and training in a Christian manner of dependent and destitute children in Kentucky. The relationship of Kentucky Baptist Homes for Children and the Kentucky Baptist Convention clearly fulfills the denominational and religious purpose.

Kentucky Baptist Homes for Children exists for the purpose of providing child care services for those children and young people committed to its care.

### Historical Relationship

The child care ministry of Kentucky Baptists began in 1869. The first home was called the "Home for the Helpless," subsequently to become the Louisville Baptist Orphans Home and was opened June 30, 1869. The original charter provided "to protect the control of orphan and destitute children of Baptist parents, and of special other destitute and helpless children that the managers may think proper to receive for the purpose of supporting and educating them in an institution to be prepared and provided for that purpose or in a home apart from the institution, whichever was deemed best." The Louisville based Children's Home accepted children from other than the Louisville area, but there was a feeling among Kentucky Baptists that another home was needed and at the General Association of Baptists in Kentucky in November, 1914, a motion was adopted, "Resolved, that it is the sense of this body that a Children's Home be established, that a committee of nine be appointed with full power to act to establish such a home, and said committee shall constitute a Board of Trustees for said home." On June 23, 1915, the Kentucky Baptist Homes for Children was dedicated at Glendale. Kentucky then had two separate childrens homes, which both grew substantially and rendered a very important ministry. The Louisville Baptist Home approved an amended charter to bring it under complete control of the General Association, which General Association at its annual meeting in November, 1947, approved this relationship.

At the November, 1953, meeting of the General Association, a report was presented recommending the Boards of the two homes be merged and the Childrens Home constitute the Kentucky Baptist Board of Child Care. This was approved by the General Association.

Since the time of the merger, the Thanksgiving Offering has greatly increased and the program of ministry to children and families has expanded into new areas of ministry. The social services have been greatly expanded and in all matters possible the Kentucky Baptist Homes for Children are attempting to meet the needs of a changing society in keeping with Christian principles and the dream of the founders of child care in Kentucky.

### K.B.C. Purpose

The primary purpose of the Kentucky Baptist Convention in supporting Kentucky Baptist Homes for Children is to advance the Kingdom of God in providing services for those children and young people who need them for whatever reason. Such purpose should at all times be recognizable in the ministry of Kentucky Baptist Homes for Children.

### Distinctive Baptist Character

It is the intent of the Kentucky Baptist Convention and of Kentucky Baptist Homes for Children that Kentucky Baptist Homes for Children shall maintain its distinctive Baptist character as set forth in its purpose and the support of the Kentucky Baptist Convention is based upon faithful adherence to that purpose.

## Trustees

The Kentucky Baptist Convention shall in return for funding as set forth hereinbelow be given by Kentucky Baptist Homes for Children the right and responsibility in the selection and orientation of trustees of the institution as set forth herein.

Trustees for Kentucky Baptist Homes for Children shall be elected in accordance with the Constitution and Bylaws of the Kentucky Baptist Convention and the Articles and Bylaws of Kentucky Baptist Homes for Children. A term of office for trustees of Kentucky Baptist Homes for Children shall be a period of four (4) years. The Executive Director of Kentucky Baptist Homes for Children may submit to the Committee on Nominations of Kentucky Baptist Convention two (2) names for each vacancy on the Board. The Committee on Nominations may choose from the names submitted, but if it does not choose from said names, it shall request two (2) additional names from the Executive Director of Kentucky Baptist Homes for Children and such procedure shall be repeated until the vacancies are filled. All nominations so submitted shall state the qualifications of the nominees and the reason for said nominations and all nominees shall have given permission for their names to be placed before the Committee on Nominations and subsequent election by the Kentucky Baptist Convention.

As a separate, independent corporation, Kentucky Baptist Homes for Children has the authority to set its own service requirements and in so doing shall be solely responsible for their appropriateness and for their correct interpretation and enforcement.

Kentucky Baptist Homes for Children and the Kentucky Baptist Convention will conduct orientation sessions for trustees as may be deemed advisable so as to clearly establish the relationship of trust that exists between the Kentucky Baptist Convention and Kentucky Baptist Homes for Children, and to establish clearly for the trustees their relationship to and responsibility for Kentucky Baptist Homes for Children. The Kentucky Baptist Convention shall assist in carefully explaining their responsibilities as trustees both to the institution and to the Kentucky Baptist Convention.

## K.B.C. Support

The Kentucky Baptist Convention recognizes in the furtherance of the purpose of the Kentucky Baptist Convention that financial and other support included but not limited to the following are desirable in the furtherance of the purposes of both the Kentucky Baptist Convention and Kentucky Baptist Homes for Children. This support shall include financial support from the Cooperative Program in accordance with recommendations as made by appropriate committees of the Executive Board of the Kentucky Baptist Convention. The Kentucky Baptist Convention may be a designated receipts channel for the benefit of Kentucky Baptist Homes for Children. Kentucky Baptist Homes for Children may be allowed under rules and regulations as set out by the Kentucky Baptist Convention to conduct financial campaigns with particular reference to churches in Kentucky. Such campaign opportunities shall be in accordance with the Kentucky Baptist Convention rules, regulations and procedures.

The Kentucky Baptist Convention shall acknowledge its support of Kentucky Baptist Homes for Children by encouraging individuals and churches to participate in the Thanksgiving Offering for Kentucky Baptist Homes for Children and to assist wherever possible by providing means through its churches for dissemination of information concerning the activities of Kentucky Baptist Homes for Children.

The amount of support given by the Kentucky Baptist Convention shall be determined by the Kentucky Baptist Convention and its determination shall be final.

## Relationships

Relationships between the Kentucky Baptist Convention and Kentucky Baptist Homes for Children shall exist as relationships of mutual purposes, mutual interests, mutual concerns, and mutual programs that may be desired. In no relationship shall there be fiscal or other liability implied or expressed unless specifically stated in contracts and/or supportive documentation between the two entities.

The relationship will allow for the trustees of Kentucky Baptist Homes for Children as a body corporate, and/or their agents to pursue with all due diligence operation of the child care institutions under its own Articles and Bylaws without limitations from this Covenant Agreement unless specifically set forth herein; to provide educational opportunities for members of Kentucky Baptist churches and others; to provide counsel to the Kentucky Baptist Convention in development of policies.

## Reporting Requests

Kentucky Baptist Homes for Children shall submit to the Kentucky Baptist Convention in return for the financial and other support as listed herein from the Kentucky Baptist Convention the following:

1. An annual audited financial statement which shall be in accordance with generally accepted accounting principles for that type organization.
2. Certificate or certification of liability insurance by Kentucky Baptist Homes for Children.
3. Periodic reports to the Kentucky Baptist Convention through its Executive Board and annual reports to the Kentucky Baptist Convention Annual Meeting.

## Indebtedness Insertion

In creating any indebtedness, in which the Kentucky Baptist Convention has not specifically joined, Kentucky Baptist Homes for Children agrees that any lending institution must affirmly declare that its reliance for repayment is entirely from the institution incurring the obligation and that the loan is not made upon reliance of the Kentucky Baptist Convention, its Executive Board, or any agencies or institutions related to the Kentucky Baptist Convention and in the event of default, the lending institution will look solely to the assets of Kentucky Baptist Homes for Children for satisfaction. Both parties recognize that Kentucky Baptist Homes for Children has absolute authority to deal with others in the conduct of its business and in dealing is solely responsible for its own acts, debts and obligations and will make this clear to others at any time any question thereto arises.

## Dissolution

The Kentucky Baptist Homes for Children amended its Charter, Article 10 thereof, April 27, 1982, to provide for dissolution and disbursement of assets which meet the request of the Kentucky Baptist Convention.

## Covenant Term

This Covenant Agreement is designed to clarify and make more permanent the relationship between the Kentucky Baptist Convention and Kentucky Baptist Homes for Children. This relationship is built upon many years of faithful commitment and trust by many individuals and by many millions of dollars contributed by Kentucky Baptists in support of Kentucky Baptist Homes for Children and by the support of many Kentucky Baptist Homes for Children alumni to the Kentucky Baptist Convention. It is designed to reflect the glorious heritage of our past and to provide a clear definition of our mutual purpose and relationship for the future.

Therefore, it is the intention of the Kentucky Baptist Convention and Kentucky Baptist Homes for Children that this shall be a permanent covenant binding each to the other as set out herein. This covenant Agreement shall not terminate except on notification of one party to the other at a meeting of the Kentucky Baptist Convention in annual session at least four (4) years prior to the date of said termination.

## Amendments

Recognizing that revisions may be necessary or desirable subsequent to the signing of this document, it is agreed between the Parties hereto, that all amendments, revisions, and/or changes be in accordance with the following procedures. Requests for amendments may originate with either Kentucky Baptist Homes for Children or the Kentucky Baptist Convention, in Convention action, in its Executive Board, or in an appropriate Committee. Proposed amendments shall be ratified by both Parties by a two-thirds (2/3) majority of the Kentucky Baptist Homes for Children trustees present and voting at a regular or duly called meeting and by a two-thirds (2/3) majority of the messengers present and voting at a regular or duly called session of the Kentucky Baptist Convention. Any amendment so ratified by both Parties shall become effective on the date of the final ratification.

THIS INSTRUMENT signed this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_, by and between Kentucky Baptist Homes for Children and the Kentucky Baptist Convention. Said Agreement having been approved by the trustees of Kentucky Baptist Homes for Children on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_, and by the Kentucky Baptist Convention in annual session on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.

KENTUCKY BAPTIST CONVENTION  
BY:  
KENTUCKY BAPTIST HOMES FOR CHILDREN  
BY:  
COMMONWEALTH OF KENTUCKY  
COUNTY OF \_\_\_\_\_

Before, me, a notary public, personally appeared the above named Kentucky Baptist Homes for Children, a corporation, by \_\_\_\_\_, to me personally known, who acknowledged that they be, and that the same is their free act and deed personally, and the free act and deed of said corporation.

In testimony whereof I have hereunto affixed my name at \_\_\_\_\_, Kentucky, this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.  
My commission expires \_\_\_\_\_  
Notary Public \_\_\_\_\_

\_\_\_\_\_, Kentucky  
COMMONWEALTH OF KENTUCKY  
COUNTY OF \_\_\_\_\_

Before me, a notary public, personally appeared the above named Kentucky Baptist Convention, a corporation, by \_\_\_\_\_, to me personally known, who acknowledged that they be, and that the same is their free act and deed personally, and the free act and deed of said corporation.

In testimony whereof I have hereunto affixed my name at \_\_\_\_\_, Kentucky, this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.  
My commission expires \_\_\_\_\_  
Notary Public \_\_\_\_\_

\_\_\_\_\_, Kentucky  
**COVENANT AGREEMENT  
BETWEEN  
KENTUCKY BAPTIST CONVENTION, INC.  
AND  
GEORGETOWN COLLEGE, INC.**

**(The Georgetown College Board will formally consider this covenant at its regular fall meeting on Friday, October 17. Thus, this covenant does not, at this date, have formal agreement by Georgetown College).**

COME, KENTUCKY BAPTIST CONVENTION, INC., a not for profit Kentucky corporation, 10701 Shelbyville Road, Middletown, Kentucky 40243, Party of the First Part, and GEORGETOWN COLLEGE, INC., a not for profit Kentucky corporation, of Georgetown, Kentucky, Party of the Second Part;

WHEREAS, the Kentucky Baptist Convention and Georgetown College have long enjoyed a close relationship and desiring to continue and further this relationship do hereby enter into the following Covenant Agreement.

## Preamble

The Kentucky Baptist Convention is a medium through which the churches in their sovereign capacity can work together in promoting all denominational enterprises which they deem necessary in carrying out the Great Commission.

## General Purpose

The purpose of Kentucky Baptist educational institutions is both educational and religious, namely, to prepare persons to live and function in today's world and to produce well-rounded individuals who acknowledge their duty to God, their communities, and their places of work. Christian higher education has its source of authority and reason for being in the Great Commission of Jesus. The relationship of Georgetown College and the Kentucky Baptist Convention clearly fulfills a denominational and religious purpose.

Georgetown College exists for the purpose of maintaining an institution of higher learning under Christian influences, historically related to the Kentucky Baptist Convention, for the education of men and women in all branches of useful knowledge, and especially in the liberal arts and sciences with healthy interest in preparation for the professions, which education is designed to foster the discovery, development and critical appraisal of knowledge, to promote the understanding of knowledge, and to promote the understanding and communication of ethical, moral, and spiritual values.

## Historical Relationship

On January 15, 1829, an act of the Thirty-Seventh General Assembly of the Commonwealth of Kentucky was approved which incorporated the trustees of the Kentucky Baptist Education Society. Acting on the legal authority thus granted, "The Trustees of the Kentucky Baptist Education Society" founded Georgetown College, the first Baptist College west of the Allegheny Mountains. This event occurred eight years prior to the formation of the General Association of Baptists in Kentucky in 1837. (In 1961 the name was changed to the Kentucky Baptist Convention).

The original charter provided for 24 trustees who were to be self perpetuating and to exercise control over the affairs of this educational institution.

From 1829 until 1851 the trustees of the Kentucky Baptist Education Society were the trustees of

Georgetown College. However, in 1851 when the membership of the Society was enlarged, the Society was given the power to elect the board of trustees which consisted of 24 persons drawn from the Society's membership.

In 1906 a change was made in the method of selecting trustees when the Baptist Education Society of Kentucky was formed to promote Baptist education in the state. A change in the charter gave this latter body the power to elect trustees of Georgetown College on suitable nominations made by the Kentucky Baptist Education Society.

At the 1941 annual meeting of the General Association, an extensive report was made concerning Christian education which provided for the General Association to elect the trustees of institutions which received Cooperative Program funds. In subsequent sessions, various formulas for distribution of funds, approval of changes in the status of institutions, and many other matters have been discussed, but no essential change has been made in the recommendation in 1941.

The action of 1941 stated: "That each school or college participating in the proceeds of the Cooperative Program present annually for the nominating committee of the General Association two names for each vacancy on its Board of Trustees; that said nominating committee may nominate one of these for each vacancy to the General Association, that such nomination shall not preclude the making of other nominations in the sessions of the General Association."

In 1942 a change was made in the charter of Georgetown College to allow the General Association of Baptists in Kentucky to elect the trustees of the college.

Since, 1942, Georgetown College and the Kentucky Baptist Convention have enjoyed a close relationship with the trustees of the college being nominated by the nominating committee of the Kentucky Baptist Convention and being elected in accordance with the Convention bylaws and committee guidelines.

### K.B.C Purpose

The primary purpose of the Kentucky Baptist Convention in supporting Georgetown College is to advance the Kingdom of God in the area of Christian higher education. Such purpose should at all times be recognizable within the ministry of Georgetown College.

### Baptist Character

It is the intent of the Kentucky Baptist Convention and of Georgetown College that Georgetown College shall maintain its Baptist character as set forth in its purpose and the support of the Kentucky Baptist Convention is based upon faithful adherence to that purpose.

### Trustees

The Kentucky Baptist Convention shall in return for funding as set forth hereinbelow be given by Georgetown College the right and responsibility in the selection and orientation of trustees of the institution as set forth herein.

Trustees from Georgetown College shall be elected in accordance with the Constitution and Bylaws of the Kentucky Baptist Convention and the Articles and Bylaws of Georgetown College. A term of office for trustees of Georgetown College shall be a period of four (4) years. The President may submit to the Committee on Nominations of Kentucky Baptist Convention two (2) names for each vacancy on the Board. The Committee on Nominations may choose from the names submitted, but if it does not choose from said names, it shall request two (2) additional names from the President of Georgetown College and such procedure shall be repeated until the vacancies are filled. All nominations so submitted shall state the qualifications of the nominees and the reason for said nominations and all nominees shall have given permission for their names to be placed before the Committee on Nominations and subsequent election by the Kentucky Baptist Convention.

As a separate, independent corporation, Georgetown College has the authority to set its own service requirements and in so doing shall be solely responsible for their appropriateness and for their correct interpretation and enforcement.

Georgetown College and the Kentucky Baptist Convention will conduct orientation sessions for trustees as may be deemed advisable so as to clearly establish the relationship of trust that exists between the Kentucky Baptist Convention and Georgetown College, and to establish clearly for the trustees their relationship to and responsibility for Georgetown College. The Kentucky Baptist Convention shall assist in carefully explaining their responsibilities as trustees both to the institution and to the Kentucky Baptist Convention.

### K.B.C. Support

The Kentucky Baptist Convention recognizes in the furtherance of the purpose of the Kentucky Baptist Convention that financial and other support included but not limited to the following are desirable in the furtherance of the purposes of both the Kentucky Baptist Convention and Georgetown College. This support shall include financial support from the Cooperative Program in accordance with recommendations as made by appropriate committees of the Executive Board of the Kentucky Baptist Convention. The Kentucky Baptist Convention may be a designated receipts channel for the benefit of Georgetown College. Georgetown College may be allowed under rules and regulations as set out by the Kentucky Baptist Convention to conduct financial campaigns with particular reference to churches in Kentucky. Such campaign opportunities shall be in accordance with the Kentucky Baptist Convention rules, regulations and procedures.

The Kentucky Baptist Convention shall acknowledge its support of Georgetown College by encouraging students to attend such a college by the providing of scholarship assistance wherever possible and providing means through its churches for the dissemination of information concerning enrollment at Georgetown College.

The amount of support given by the Kentucky Baptist Convention shall be determined by the Kentucky Baptist Convention and its determinations shall be final.

### Relationships

Relationships between the Kentucky Baptist Convention and Georgetown College shall exist as relationships of mutual purposes, mutual interests, mutual concerns, and mutual programs that may be desired. In no relationship shall there be fiscal or other liability implied or expressed unless specifically stated in contracts and/or supportive documentation between the two entities.

The relationship will allow for the trustees of Georgetown College as a body corporate, and/or their agents to pursue with all due diligence operation of the educational institution under its own Articles and Bylaws without limitations from this Covenant Agreement unless specifically set forth herein; to provide educational opportunities for members of Kentucky Baptist churches and others; to provide counsel to the Kentucky Baptist Convention in development of policies.

### Reporting Requests

Georgetown College shall submit to the Kentucky Baptist Convention in return for the financial and other support as listed herein from the Kentucky Baptist Convention the following:

1. An annual audited financial statement which shall be in accordance with generally accepted accounting principles for that type organization.
2. Certificate or certification of liability insurance by the College.
3. Periodic reports to the Kentucky Baptist Convention through its Executive Board and annual reports to the Kentucky Baptist Convention Annual Meeting.

### Indebtedness Insertion

In creating any indebtedness, in which the Kentucky Baptist Convention has not specifically joined, Georgetown College agrees that any lending institution must affirmly declare that its reliance for repayment is entirely from the institution incurring the obligation and that the loan is not made upon reliance of the Kentucky Baptist Convention, its Executive Board, or any agencies or institutions related to the Kentucky Baptist Convention and in the event of default, the lending institution will look solely to the assets of Georgetown College for satisfaction. Both parties recognize that Georgetown College has absolute authority to deal with others in the conduct of its business and in dealing is solely responsible for its own acts, debts and obligations and will make this clear to others at any time any question thereto arises.

### Dissolution

Georgetown College will in accordance with the United States Internal Revenue Code 1954 as amended prepare a satisfactory dissolution clause so that its assets not otherwise required to be distributed upon said dissolution to others will be distributed to the Kentucky Baptist Convention.

### Covenant Term

This Covenant Agreement is designed to clarify and

make more permanent the relationship is built upon many years of faithful commitment and trust by many individuals and by many millions of dollars contributed by Kentucky Baptists in support of Georgetown College and by the support of many Georgetown College graduates to the Kentucky Baptist Convention. It is designed to reflect the glorious heritage of our past and to provide a clear definition of our mutual purpose and relationship for the future.

Therefore, it is the intention of the Kentucky Baptist Convention and Georgetown College that this shall be a covenant binding each to the other as set out herein. This Covenant Agreement shall not terminate except on notification of one party to the other at a meeting of the Kentucky Baptist Convention in annual session at least four (4) years prior to the date of said termination.

### Amendments

Recognizing that revisions may be necessary or desirable subsequent to the signing of this document, it is agreed between the Parties hereto, that all amendments, revisions, and/or changes be in accordance with the following procedures. Requests for amendments may originate with either Georgetown College or Kentucky Baptist Convention, in Convention action, in its Executive Board, or in an appropriate Committee. Proposed amendments shall be ratified by both Parties by a two-thirds (2/3) majority of the messengers present and voting at a regular or duly called session of the Kentucky Baptist Convention. Any amendment so ratified by both Parties shall become effective on the date of the final ratification.

THIS INSTRUMENT signed this day of 19 , by and between Georgetown College and the Kentucky Baptist Convention. Said Agreement having been approved by the trustees of Georgetown College on the day of , 19 , and by the Kentucky Baptist Convention in annual session on the day of , 19

KENTUCKY BAPTIST CONVENTION

BY:

GEORGETOWN COLLEGE

BY:

COMMONWEALTH OF KENTUCKY  
COUNTY OF

Before me, a notary public, personally appeared the above named Georgetown College, a corporation, by , to me personally known, who acknowledged that they be, and that the same is their free act and deed personally, and the free act and deed of said corporation.

In testimony whereof I have hereunto affixed my name at , this day of , 19

My commission expires

Notary Public

, Kentucky

COMMONWEALTH OF KENTUCKY  
COUNTY OF

Before me, a notary public, personally appeared the above named Kentucky Baptist Convention, a corporation, by , to me personally known, who acknowledged that they be, and that the same is their free act and deed personally, and the free act and deed of said corporation.

In testimony whereof I have hereunto affixed my name at , Kentucky, this day of , 19

My commission expires

Notary Public

, Kentucky

### COVENANT AGREEMENT BETWEEN KENTUCKY BAPTIST CONVENTION, INC. AND CLEAR CREEK BAPTIST SCHOOL

(The Executive Committee met and unanimously voted to recommend approval of the covenant to the Board of Trustees at its meeting on October 24).

COME, KENTUCKY BAPTIST CONVENTION, INC., a not for profit Kentucky corporation, 10701 Shelbyville Road, Middletown, Kentucky 40243, Party of the First Part, and CLEAR CREEK BAPTIST SCHOOL, a not for profit Kentucky corporation, of Pineville, Kentucky, Party of the Second Part;

WHEREAS, The Kentucky Baptist Convention and Clear Creek Baptist School have long enjoyed a close relationship and desiring to continue and further this relationship do hereby enter into the following Covenant Agreement.

### Preamble

The Kentucky Baptist Convention is a medium through which the churches in their sovereign capacity can work together in promoting all denominational enterprises which they deem necessary in carrying out the Great Commission.

## Purpose

The purpose of Kentucky Baptist educational institutions is both educational and religious, namely, to prepare persons to live and function in today's world and to produce well-rounded individuals who acknowledge their duty to God, their communities, and their places of work. Christian higher education has its source of authority and reason for being in the Great Commission of Jesus. The relationship of Clear Creek Baptist School and the Kentucky Baptist Convention clearly fulfills a denominational and religious purpose.

The purpose of Clear Creek Baptist School has been the training for Christian usefulness men and women who for one reason or another prefer a Bible school. Clear Creek maintains a special interest in Baptist preachers who have yielded to the call to preach after they reached mature years. Its purpose is to admit such students regardless of educational background after they have properly filled out the application for admission and have been well recommended by their church, their pastor, and business acquaintances. Clear Creek is an adult educational institution maintained to meet a specific need in the program of Southern Baptist education. Students are offered ministerial preparation centered around the study of the English Bible. From the beginning the school has considered the Southern mountain region as its distinctive field, and its work is conducted with a view to supplying an improved type of Christian leadership for this area.

## Historical Relationship

Clear Creek Mountain Springs was incorporated on the 24th day of September, 1923, to provide for an encampment for religious educational recreational purposes and operated under a Board of Control elected by members of the First Baptist Church of Pineville, Kentucky. The Charter was amended in 1924 to add certain individuals to the Board. It was amended again in August of 1941 with the purpose to carry on and conduct such activities under the general control and supervision of Kentucky Baptists as may be determined and necessary. The names of the members of the Board shall be as submitted to the General Association of Baptists of Kentucky, now Kentucky Baptist Convention. In 1947 the Charter was amended to change the name to the Clear Creek Mountain Preachers Bible School wherein its purpose was added to own, maintain, foster, and operate a school or schools wherein to teach the Bible and any or all other subjects needed for the culture, training, improvement of ministers of the Gospel, and of any others who are minded to do special Christian work.

The Charter was further amended July 26, 1957, where the name was changed to Clear Creek Baptist School. The members of its Board of Trustees must be members of a missionary Baptist church associated with the General Association of Baptists of Kentucky, now Kentucky Baptist Convention, in full accord with the New Hampshire Confession of Faith. The Board of Trustees was given the power to elect Trustees between sessions of the Association, now Kentucky Baptist Convention. Since 1941 the Clear Creek Baptist School has been receiving support from the Kentucky Baptist Convention.

## K.B.C. Purpose

The primary purpose of the Kentucky Baptist Convention in supporting Clear Creek Baptist School is to advance the Kingdom of God in the area of Christian education. Such purpose should at all times be recognizable within the ministry of Clear Creek Baptist School.

## Distinctive Baptist Character

It is the intent of the Kentucky Baptist Convention and of Clear Creek Baptist School that Clear Creek Baptist School shall maintain its distinctive Baptist character as set forth in its purpose; and the support of the Kentucky Baptist Convention is based upon faithful adherence to that purpose.

## Trustees

The Kentucky Baptist Convention shall in return for adequate funding as set forth hereinbelow be given by Clear Creek Baptist School the right and responsibility in the selection and orientation of trustees of the institution as set forth herein.

Trustees for Clear Creek Baptist School shall be elected in accordance with the Constitution and Bylaws of the Kentucky Baptist Convention and the Articles and Bylaws of Clear Creek Baptist School. A term of office for trustees of Clear Creek Baptist School shall be a period of three (3) years. The President may submit to the Committee on Nominations of

Kentucky Baptist Convention two (2) names for each vacancy on the Board. The Committee on Nominations may choose from the names submitted, but if it does not choose from said names, it shall request two (2) additional names from the President of Clear Creek Baptist School and such procedure shall be repeated until the vacancies are filled. All nominations so submitted shall state the qualifications of the nominees and the reason for said nominations and all nominees shall have given permission for their names to be placed before the Committee on Nominations and subsequent election by the Kentucky Baptist Convention.

As a separate, independent corporation, Clear Creek Baptist School has the authority to set its own service requirements and in so doing shall be solely responsible for their appropriateness and for their correct interpretation and enforcement.

Clear Creek Baptist School and the Kentucky Baptist Convention will conduct orientation sessions for trustees as may be deemed advisable so as to clearly establish the relationship of trust that exists between the Kentucky Baptist Convention and Clear Creek Baptist School, and to establish clearly for the trustees their relationship to and responsibility for Clear Creek Baptist School. The Kentucky Baptist Convention shall assist in carefully explaining their responsibilities as trustees both to the institution and to the Kentucky Baptist Convention.

## K.B.C. Support

The Kentucky Baptist Convention recognizes in the furtherance of the purpose of the Kentucky Baptist Convention that financial and other support included but not limited to the following is desirable in the furtherance of the purposes of both the Kentucky Baptist Convention and Clear Creek Baptist School. This support shall include financial support from the Cooperative Program in accordance with recommendations as made by appropriate committees of the Executive Board of the Clear Creek Baptist School. The Kentucky Baptist Convention may be a designated receipts channel for the benefit of Clear Creek Baptist School. Clear Creek Baptist School may be allowed under rules and regulations as set out by the Kentucky Baptist Convention rules, regulations and procedures.

The Kentucky Baptist Convention shall acknowledge its support of Clear Creek Baptist School by encouraging students to attend such a school by providing of scholarship assistance wherever possible and providing means through its churches for the dissemination of information concerning enrollment at Clear Creek Baptist School.

The amount of support given by the Kentucky Baptist Convention shall be determined by the Kentucky Baptist Convention and its determination shall be final.

## Relationships

Relationships between the Kentucky Baptist Convention and Clear Creek Baptist School shall exist as relationships of mutual purposes, mutual interests, mutual concerns, and mutual programs that may be desired. In no relationship shall there be fiscal or other liability implied or expressed unless specifically stated in contracts and/or supportive documentation between the two entities.

The relationship will allow for the trustees of Clear Creek Baptist School as a body corporate, and/or their agents to pursue with all due diligence operation of the educational institution under its own Articles and Bylaws without limitations from this Covenant Agreement unless specifically set forth herein; to provide educational opportunities for members of Kentucky Baptist churches and others; to provide counsel to the Kentucky Baptist Convention in development of policies.

## Reporting Requests

Clear Creek Baptist School shall submit to the Kentucky Baptist Convention in return for the financial and other support as listed herein from the Kentucky Baptist Convention the following:

1. An annual audited financial statement which shall be in accordance with generally accepted accounting principles for that type organization.
2. Certificate or certification of liability insurance by the School.
3. Periodic reports to the Kentucky Baptist Convention through its Executive Board and annual reports to the Kentucky Baptist Convention Annual Meeting.

## Indebtedness Insertion

In creating any indebtedness, in which the Kentucky Baptist Convention has not specifically joined, Clear Creek Baptist School agrees that any lending institution must affirmly declare that its reliance for repay-

ment is entirely from the institution incurring the obligation and that the loan is not made upon reliance of the Kentucky Baptist Convention, its Executive Board, or any agencies or institutions related to the Kentucky Baptist Convention and in the event of default, the lending institution will look solely to the assets of Clear Creek Baptist School for satisfaction. Both parties recognized that Clear Creek Baptist School has absolute authority to deal with others in the conduct of its business and in dealing is solely responsible for its own acts, debts and obligations and will make this clear to others at any time any question thereto arises.

## Dissolution

Clear Creek Baptist School will in accordance with the United States Internal Revenue Code 1954 as amended prepare a satisfactory dissolution clause so that its assets not otherwise required to be distributed upon said dissolution to others will be distributed to the Kentucky Baptist Convention.

## Covenant Term

This Covenant Agreement is designed to clarify and make more permanent the relationship between the Kentucky Baptist Convention and Clear Creek Baptist School. This relationship is built upon many years of faithful commitment and trust by many individuals and by many millions of dollars contributed by Kentucky Baptists in support of Clear Creek Baptist School and by the support of many Clear Creek Baptist School graduates to the the Kentucky Baptist Convention. It is designed to reflect the glorious heritage of our past and to provide a clear definition of our mutual purpose and relationship for the future.

Therefore, it is the intention of the Kentucky Baptist Convention and Clear Creek Baptist School that this shall be a permanent covenant binding each to the other as set out herein. This covenant Agreement shall not terminate except on notification of one party to the other at a meeting of the Kentucky Baptist Convention in annual session at least four (4) years prior to the date of said termination.

## Amendments

Recognizing that revisions may be necessary or desirable subsequent to the signing of this document, it is agreed between the Parties hereto, that all amendments, revisions, and/or changes be in accordance with the following procedures. Requests for amendments may originate with either Clear Creek Baptist School or the Kentucky Baptist Convention, in Convention action, in its Executive Board, or in an appropriate Committee. Proposed amendments shall be ratified by both Parties by a two-thirds (2/3) majority of the Clear Creek Baptist School trustees present and voting at a regular or duly called meeting and by a two-thirds (2/3) majority of the messengers present and voting at a regular or duly called session of the Kentucky Baptist Convention. Any amendment so ratified by both parties shall become effective on the date of the final ratification.

THIS INSTRUMENT signed this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_, by and between Clear Creek Baptist School and the Kentucky Baptist Convention. Said Agreement having been approved by the trustees of Clear Creek Baptist School on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_, and by the Kentucky Baptist Convention in annual session on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.

BY: KENTUCKY BAPTIST CONVENTION

CLEAR CREEK BAPTIST SCHOOL

BY: COMMONWEALTH OF KENTUCKY  
COUNTY OF \_\_\_\_\_

Before me, a notary public, personally appeared the above named Clear Creek Baptist School, a corporation, by \_\_\_\_\_, to me personally known, who acknowledged that they be, and that the same is their free act and deed personally, and the free act and deed of said corporation.

In testimony whereof I have hereunto affixed my name at \_\_\_\_\_, Kentucky, this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.

My commission expires \_\_\_\_\_  
Notary Public \_\_\_\_\_, Kentucky

COMMONWEALTH OF KENTUCKY  
COUNTY OF \_\_\_\_\_

Before me, a notary public, personally appeared the above named Kentucky Baptist Convention, a corporation, by \_\_\_\_\_, to me personally known, who acknowledged that they be, and that the same is their free act and deed personally, and the free act and deed of said corporation.

In testimony whereof I have hereunto affixed my name at \_\_\_\_\_, Kentucky this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.

My commission expires \_\_\_\_\_  
Notary Public \_\_\_\_\_, Kentucky