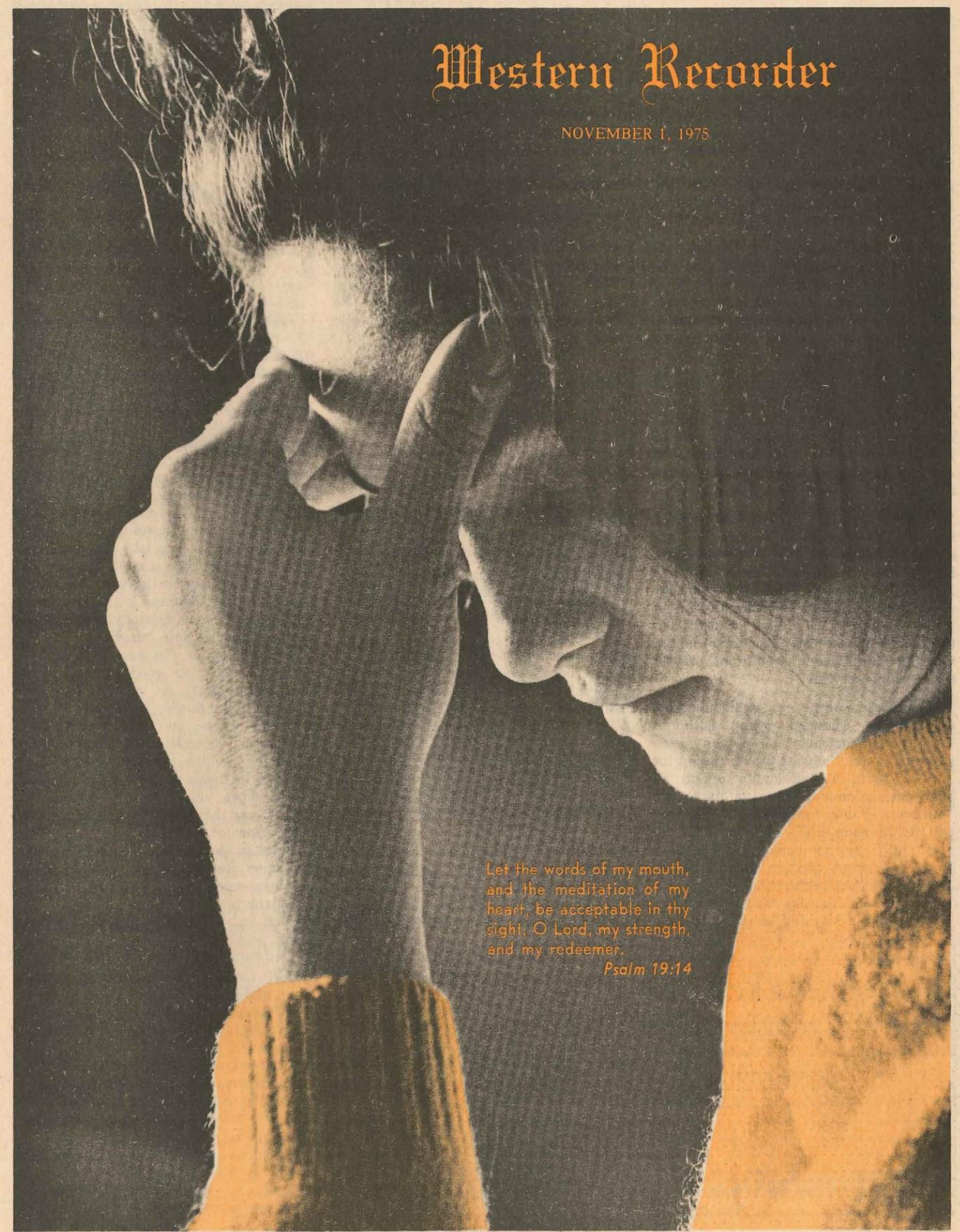


Western Recorder

NOVEMBER 1, 1975

Let the words of my mouth,
and the meditation of my
heart, be acceptable in thy
sight, O Lord, my strength,
and my redeemer.
Psalm 19:14



People And Places

Steve McSwain, son of Pastor and Mrs. T. L. McSwain, First Baptist Church, Richmond, brings back an inspiring report of a recent evangelistic crusade in South Korea. The combined efforts of 32 preachers and laymen resulted in the gospel being preached to 100,000 people with 18,000 decisions.

Jack Nidiffer, Sunday School director at Petrey Memorial Baptist Church, Hazard, recently presented attendance awards to three Sunday school members: **Ishmael Stacy**, 10 years' perfect attendance; **Jimmie Stacy**, his son, four years; and **Bill Burke**, 20 years.

The Sunday School Board's Church Library Department cited the following Kentucky churches on the 1974-75 Church Library Achievement Guide: **Merit—First, Fulton; First, Mt. Washington; New Hope, Elizabethtown. Distinguished—Immanuel, Paducah; Calvary, Franklin.**

Seventy-two members of Island Baptist Church, Daviess-McLean Association, became charter members of **Buttonsberry Baptist Church**, a mission of Island, Oct. 5. Don Bratcher has been mission pastor eight years. Robert Wayne Dozier is Island pastor. A. B. Colvin, assistant to the executive secretary, Kentucky Baptist Convention, preached at Buttonsberry in the morning service.

Ted Raedeke, former evangelism secretary of the Missouri Synod Lutheran Church, is chairman of a committee planning a simultaneous prayer period for July 4, 1976. A five-minute period all over the nation will have as its theme "America! Pause for Prayer." The time will be 12 noon EST; 11 a.m. CST; 10 a.m. MST and 9 a.m. PST. Several Southern Baptist pastors have accepted an invitation to participate. As July 4, 1976, will be on Sunday the period can be incorporated in morning services.

Hyattsville Baptist Church, Lancaster, dedicated a Sunday school annex. The 5200 square foot addition houses 11 classes, offices, kitchen and fellowship hall. Mike Crain is pastor.

Mrs. Lula Durham was honored upon retirement after 27 years as custodian of Hyattsville Baptist Church, Lancaster. She was presented a silver tray, love offering and resolution of appreciation.

Roy Lee Honeycutt was installed as dean of the School of Theology of Southern Seminary Oct. 23. Formerly academic dean and professor of Old Testament and Hebrew at Midwestern Seminary, Honeycutt will also serve as professor of Old Testament interpretation at the Louisville seminary.

Staff Changes

Mike Tichenor has been called by Hickory Grove Baptist Church, Independence, as minister of music and education. He has served churches in Masonville, Hawesville and Fern Creek. Colburn Hooten is pastor at Hickory Grove.

Randy Touchatt, second year student at Clear Creek Baptist School, was called as pastor of Laurel Chapel Baptist Church, East Bernstadt.

Kenneth J. Carvalho, first year student at Clear Creek, has been called as pastor of Colson mission of First Baptist Church, Whitesburg.

Ron Griffin has been called to Southern Heights Baptist Church, Lexington, as minister of music and youth. He comes from First Baptist Church, Albany. Ron Burdon is pastor at Southern Heights.

DEVOTIONAL



by R. D. Baker
Pastor
First Baptist Church
Morehead, Kentucky

Jesus said for us to love our neighbors as ourselves. This does not state that we are to love ourselves, but the silent command is there. One powerful implication is that we cannot adequately love our neighbor if our self-image is inadequate. To love people must start with the people closest if it is to be authentic. And the people closest begin with the one person at the center of your world—YOU!

Humility and self-esteem are not mutually exclusive. A person who feels inferior may appear to be most humble, but appearances are exceedingly deceptive. False humility is especially deceptive. If I choose to depreciate myself you will find me becoming hostile toward you if you choose to depreciate me in the same way. Such is the inconsistency and basic dishonesty of all false humility.

I contend that the person who feels himself to be "no good" is not really humble; in fact, he cannot be. True humility is the bowing of a realized value before a higher one. Humility is like a fierce beast voluntarily subjecting itself to a master, or like a fine, spirited horse allowing its master to rule it rather than a beaten down old nag which anyone can kick around because it is broken in the worst sense of that word.

Humility is similar to a gift. I cannot ever give you something which I myself consider worthless. I would be simply using you to get rid of my garbage.

Even so, we often dump on God and other people a self-image which is so spoiled that it must be offensive.

Paul said a person shouldn't think more highly of himself than he ought. This doesn't say that a person should think highly of himself, but the silent command to think just as highly as the situation warrants is there.

The affirmation of our gifts rather than the denial of their value is suggested. That is to say "yes" to whatever God has gifted you with.

God loves and values you and me. Very much. So much in fact that He gave His only Son for us. If He feels that way about me, I can do no less.

SECOND IN A TWO-PART SERIES

The Evangelist Today: His Methods and His Money

by Toby Druin

With some 500 preachers and musicians now engaged in sharing the gospel of Christ full time as evangelists and at least that many more moving periodically in and out of it on a part-time basis, the calling is probably a permanent fixture in Southern Baptist life.

But permanent or not, few Southern Baptist pastors—the persons who customarily determine who will do a church's revival preaching—have ambivalent feelings about professional evangelists.

Many praise evangelists and cite their ability to preach and to bring people down the aisles to professions of faith in Christ or to other commitments.

But those who criticize them question the methods used to get the decision-makers down the aisles, other practices and, almost invariably, the evangelist's heavy emphasis on the offering plate dollar—before, during and after the revival or crusade.

There is keen competition among evangelists for places to preach even though some receive hundreds of invitations. Many send out brochures advertising their abilities and soliciting revivals or crusades, and their invitations depend on their "track record"—how many decisions have been reported in their meetings.

Bob Saul, director of the Department of Personal Evangelism for the Southern Baptist Home Mission Board's Evangelism Section and who has directed some 50 crusades for several evangelists, said the local church demands the evangelist to not only preach but also to produce.

That demand for results prompts some evangelists to report as many decisions as they can. A survey of several Texas churches where evangelists led revival meetings and then reported decision totals to the state paper showed some reports had been inflated.

One pastor said the evangelist who led the revival in his church and then reported more than 130 decisions for Christ apparently had gotten 100 of them from hands raised at a high school assembly where the evangelist had spoken.

Money: Top Priority?

But most criticisms about evangelists seemingly concern money.

Saul, who has served as a director or advisor for 22 evangelists' associations, said unequivocally that evangelism is not "profitable."

"I know of no evangelist, personally, who is getting anywhere near rich at his work," Saul said. But he added that while he has dealt with some evangelists who made as little as \$5,000 a year, others have made more than \$25,000 annually.



James Robison exhorts a crusade audience in Norcross, Ga. At 31, Robison claims to have preached to more people for a man his age than any person in the history of Christianity.

One of the SBC's better known evangelists, an official of the Conference of Southern Baptist Evangelists, said he thinks an "effective evangelist" can expect to gross \$50,000 and net \$30,000.

But Saul, who said he knows many pastors who make \$50,000 a year, added, "most of the evangelists I have known have actually taken out of their pocket. I don't know of a single one who has an adequate retirement program. (Evangelists are not included in Southern Baptist Annuity Board programs.) Most struggle to purchase a home. Many get involved in supporting a team and that's very difficult."

Rationalizing the heavy emphasis many evangelists make on the offering, Saul said that the man who preaches week-long meetings covering two Sundays can preach a maximum of 26 meetings a year and his offerings must carry him through the "off" weeks.

Variance in Expenses

Honorariums—the money paid to the evangelist or his team—vary from church to church. First Baptist Church, Lubbock, Tex., has given from \$1,500 to \$7,000 depending on whether an individual or team was leading the meeting.

Richard Hogue told a revival audience at Rehoboth Baptist Church, Tucker, Ga., last spring that he needed \$1,000 each night—\$6,000 to \$7,000 for the week—to meet his budget. The same church gave \$5,200 to Bob Harrington for a four-day crusade.

The James Robison Evangelistic Association has a 1975 budget, according to Robison, of about \$1.5 million that covers the cost of Robison's preaching and support of some 27 team members and a television ministry and retreat center and youth camp.

Robison recently, however, complained in a letter to people on his mailing list that "We are over \$100,000 behind on television station payments and production costs." He said that while crusade offerings were at an all-time high, mail offerings were down and if people didn't respond with more money 20 stations would be dropped from his television network.

Such mailing lists and appeals bring criticisms from some pastors. One Atlanta pastor complained that an evangelist who had led a revival meeting in his church three years ago had compiled a mailing list from his membership and periodically appealed to them for funds. Other pastors registered similar complaints.

Many, too, complained that evangelists had excessively pushed the sale of record albums and tape recordings during revivals and had run up excessive telephone, cleaning and restaurant charges where the church was paying the bill. One pastor complained about excessive travel charges. (BP)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Concerning the Laying On of Hands

Baptists are about as devoid of ceremony and ritual as any religious group. We practice only two ordinances; baptism and the Lord's Supper. We call them ordinances instead of sacraments because they are symbolic acts ordered by the Lord and in no way have saving power as the word "sacrament" means to some religious groups.

Seldom does anything take place in a Baptist church which even a child does not understand. But one symbolic act ordinarily used on only two occasions was a mystery to me for many years. This is "laying on of hands" when a preacher is ordained and when deacons are ordained. I don't remember ever hearing it explained clearly in a church service and I wonder how many more Baptists do not clearly understand the meaning of this ceremony.

A recent communication from Lou Walters, pastor of Ralph Avenue Baptist Church in Louisville, relates an interesting experience with "laying on of hands." The Ralph Avenue congregation planned a special service recently to recognize and honor Miss Joy Cannon who was reared in this church and now is going as a foreign missionary in the journeyman program.

The service was in no way planned as an ordination. It turned out to be a very moving service, however, and Pastor Walters felt led as a climax to the service to invite the whole congregation to "lay hands" on Miss Cannon. It resulted in an unusual blessing for the entire church according to the pastor.

Views of Other Candidates

The stated positions of candidates Julian Carroll for governor and S. W. Palmer-Ball for lieutenant governor on alcoholic beverages, other drugs, state lotteries and pornography were reported on this page three weeks ago. A promise was made at that time to interview Robert Gable, the Republican candidate for governor and Thelma Stovall, the Democratic candidate for lieutenant governor and to publish their answers to the same questions

Was this proper? Entirely so. Though traditionally "laying on of hands" among Baptists has been reserved for preachers and deacons, the New Testament church appears to have used this symbol in connection with baptism as well as in recognizing and sanctioning the ministry of the unordained as well as the ordained. The "laying on of hands" in connection with baptism was practiced by some early Baptist churches in Kentucky and the matter was debated in the Elkhorn Associational meeting in 1788.

Who is qualified to participate in this ceremony? When the laying on of hands in ordination services is reserved for those on whom hands have been laid, the implication is that some special episcopal authority or spiritual gift is passed from the ones ordained to the one being ordained. Roman Catholics hold to this and trace episcopal succession in an uninterrupted line all the way back to Peter.

Baptists don't have to trace ordination all the way back to Peter. The validity of ordination is not in episcopal succession but in obedience to the command of Jesus and in following the example of the early church found in the New Testament.

And so a Baptist church in our day should be free to follow the leadership of the Holy Spirit in "laying on of hands" as well as in other practices of New Testament churches. And pastors would do well to help their members more clearly understand this meaningful symbolic act.

asked Carroll and Palmer-Ball.

All efforts of Delbert Butts, the director of the Kentucky Temperance League, who set up the other interviews, to set up the desired conferences have failed. The candidates have not refused outrightly but have never found the time. We regret they do not consider a stated position on these moral issues a higher priority.

WESTERN RECORDER



MEANINGFUL ADDITION

Dear Editor:

For many years the significance and mystery of the "laying on of hands" in the ordination of deacons and preachers left many questions in my mind. Truly, there was always something of an awesomeness about it that meant so very much to me as a recipient upon my ordination first as a deacon, then to the ministry.

Biblically, there has always been a question toyed with by many scholars—who participated, the elders, certain of the leadership or the whole church (Acts 13:3)? Was the laying on of hands for preachers and deacons only? Or did it include missionaries, et al? These questions have arisen frequently and often been asked of me by members of my church.

Recently a young lady, Joy Cannon, who came up in the Ralph Avenue Baptist Church from the nursery age through high school, was called of God to enter the Journeyman program of the Foreign Mission Board. She has arrived in Gaza where she is to serve for two years.

Her home church was exceedingly proud of her and set aside a Sunday evening worship service to honor her and dedicate her to the calling. In that service Joy gave her testimony, was presented a Bible, there was a sermon and a dedication prayer. On the spur of the moment (not by forethought) I, the pastor, was impressed to call the church to "lay hands" on Joy after the prayer. It was a tremendous experience; and the church received a tremendous blessing from it.

W. Louis Walters, Louisville

GUN CONTROL? NO!

Dear Editor:

I noticed the article in the Oct. 4 Western Recorder concerning the Christian Life Commission supporting additional hand gun restrictions. I am very disturbed and disappointed that these people have apparently let themselves be influenced by the communist anti-gun propaganda so evident in our country today.

The cities and areas in the U. S. with the strongest gun control also have the highest crime rates. The murder rate in Philadelphia, Pa., in 1965 was 5.4 per

100,000 population. In 1966 Philadelphia passed a strict gun control law. By 1973 Philadelphia's murder rate had shot up to 11.5 per 100,000 population. In Toledo, Ohio, the 1968 murder rate was 4.1 per 100,000 population. That same year they adopted a strict gun control law. Toledo's 1973 murder rate was 8.0 per 100,000. I could go on but this should be proof enough that anti-gun laws do not keep criminals from having guns, and do not curb crime.

Over 99.7% of the firearms in this country are never involved in any sort of crime at all. This is why gun control only penalizes law-abiding citizens, while the criminal, who is going to break the law anyway, is not affected at all. The Supreme Court has said under the Constitution a criminal does not have to register his gun. Therefore, what good is gun control?

Rodney G. Owens, Russell Springs

WHICH ARE YOU?

Dear Editor:

Once in Louisville on Desegregation Road there passed a bus on its business of the day, and was set upon by a violent mob.

After wreaking violence, the mob moved on looking for other buses to set upon.

Along came the religious leaders, going about their business of preaching their brand of theology, and came upon the bus and its people. Afraid they too might be attacked by the mob they passed quickly on, saddened by the sight.

There came by some lay Christians, saw the sight and were stirred; but if they gave assistance to these children they might lose some of their rights and freedoms, so they too avoided the situation. They and their families would retreat from Desegregation Road until the problem was solved, and the road was once again safe; or even better, the name changed.

At eventide along came the law enforcement people, the school leaders and some few liberal Christians who cared more for these strangers and their hurts, than about their own rights or safety. They set about surveying the damage and binding up the wounds of the children on Desegregation Road. These people took the children home, and set about to bring calm, to work the hot

line and to urge the mob to obey those in power and to diligently seek the very best education possible for all children under the guide lines of the law.

Which of these were truly good neighbors?

If God loved us so that he gave his only begotten son, should we not love enough to give our children one or two years to desegregation?

If the shoe doesn't fit, please don't be offended.

Mary Trabue, Louisville

OUR DAY WILL COME

Dear Editor:

I have listened carefully to other associations deal with the question of baptism other than Southern Baptist. My heart reached out to those churches and people who were "penalized" because they practiced a different policy than the other churches in the association.

Our association (Caldwell-Lyon) has just reaffirmed this stand. Now for the first time I must feel for my own church and a few others whose pastors do not share this vindictive attitude.

If the association is a legislative branch in Southern Baptist life then I am wrong and I apologize. If it is an effort of churches working jointly for a common cause, then this is another side.

In forcing churches to abide by a certain dogma we deny the autonomy of the local church and the right of every child of God to interpret the scriptures as he or she feels led.

I am grateful that Kentucky Baptists and Southern Baptists have a broad base for our churches to work from.

My church (Northside) heartily has supported the association and will continue to do so, but I will not be surprised when the day arrives that the association will have to deal vindictively with us because I believe that redeemed people should be more sensitive to people than to doctrine.

David Royalty, Princeton

Is the . . .

Western Recorder

in your . . .

Church Budget?

If not, why not . . . ?

Every Family

deserves to know!

BAPTIST NEWS BRIEFS

RAY NOMINATED FOR N.C. EXECUTIVE POST

Cecil A. Ray of Dallas, Tex., has been nominated to become general secretary-treasurer of the Baptist State Convention of North Carolina. The convention's general board, which nominated the 52-year-old director of the stewardship division of the Baptist General Convention of Texas, will present him for election at the North Carolina convention's annual meeting in Asheville Nov. 11. Nominations from the floor are expected.

If elected, Ray would succeed W. Perry Crouch, who will retire Dec. 31 after 12 years as general secretary-treasurer and 40 years in the ministry, mostly in North Carolina. (BP)

SEMINARY TRUSTEES ANNOUNCE SEARCH COMMITTEE

Trustees of Golden Gate Baptist Theological Seminary have commended "the many years of outstanding service" of the seminary's president, Harold K. Graves, who will retire in June 1977, and announced that a search committee is seeking his successor.

The presidential search committee requests those wishing to recommend a candidate for the presidency contact committee chairman, J. P. Pollard, 36 Mockingbird Lane, Ft. Smith, Ark. (BP)

BWA LAUNCHES DEVELOPMENT CAMPAIGN

The Baptist World Alliance (BWA) has launched a fund raising campaign among individuals and foundations to finance a new worldwide program of evangelism, and to undergird expansion of other aspects of its work. W. A. Criswell, pastor of First Baptist Church, Dallas, was installed as chairman of a "Friends of the Alliance" development committee.

Robert S. Denny, BWA general secretary, said the committee will eventually total 100 members from various parts of the world. (BP)

BOOK STORES OPEN MAIL ORDER CENTER; 10 TO COME

The first of 11 regional book store mail order centers for Southern Baptists has opened in Greensboro, N.C. All the centers are scheduled to be opened by 1978. Other centers will be located at Arlington, Tex.; St. Louis, Mo.; Memphis and Nashville, Tenn.; Fresno, Calif.; Denver, Colo.; Jacksonville, Fla.; Atlanta, Ga.; Cincinnati, Ohio; and Lutherville, Md.

The regional centers result from the U.S. Postal Service's change to a new national bulk mailing system. Under this system bulk mail will be processed separately from first class, air mail and special delivery mail in a special network of bulk mail centers.

Bulk mail includes publications and advertising material sent in sacks or bundles. It also includes parcel post. Packages mailed from Baptist Book Stores are bulk mail. (BP)

BAPTISTS SPONSOR 1,872 VIETNAMESE REFUGEES

Through September Southern Baptists had sponsored 1,872 Vietnamese refugees in 531 family units, according to Church World Service, which works with 19 denominations, including Southern Baptists, in the refugee resettlement effort. Also through September, United Methodists had sponsored more refugees than any other group—834 families with 3,289 persons. Southern Baptists were second in the number of persons sponsored.

Irvin Dawson, director of immigration and refugee service for the Southern Baptist Home Mission Board, said the totals to date through mid-October indicate the number of sponsorships by Southern Baptists is now around 600 families and more than 2,000 persons, however. And those figures do not include the number of refugees sponsored by Southern Baptists who have gone through other agencies, he said.

Dawson said the total number of refugees still in need of sponsoring totals about 30,000. The greatest need is for sponsors of single men and large families.

Churches interested in sponsoring may contact Dawson's office at the Home Mission Board, 1350 Spring St., N.W., Atlanta, Ga. 30309, or make direct contact with the Southern Baptist director for refugee resettlement at Fort Chaffee, Ark. (WATS line, toll free, 800/643-9750). All remaining refugees were to be transferred to Fort Chaffee after Oct. 31. (BP)

Each
Other

by
Franklin Owen



Let's enjoy it," she said, as we left for a short trip together. "We have each other—some have lost that by death, some by hate and harsh words, some by their manner of life, by sin, and by various ways they have lost each other, but we haven't. Let's enjoy being together."

My good wife had spoken wise words. People do lose each other in various ways and later spend hours and hours regretting that they were not more grateful for each other when together; or did not express more often or more fully their appreciation for one another; or at least behave and live gratefully.

The world has many lonely people in it who have known better days of companionship. If you have companionship today, enjoy it, appreciate it, be grateful for it and say so, both to God and your companion.

Yet I wouldn't leave it on just that note. The Christian hope never dies. Companionship here in all of life's relationships is a training ground until the family of God is brought together timelessly, eternally.

All of life's blessings in this world are bound by time. They begin and they end, but they become memories that are sweet and precious. Let us be grateful for them, too.

Then, to the Christian, memory blends into hope, for it is always the ultimate future that is important; to which we look and there is no end to the future for the Christian.

Life is good to him with the willingness to see it and enjoy it. Its companionship, its memories, its future . . . and then companionship that is forever with the Lord, face to face, knowing and being known among his children.

I don't know who wrote these lines. I don't have them in print. My father used to quote them and they were thus transferred to my mind.

"Life is like a journey, Taken on a train, With a weary traveler, At each window pane.

"I may sit beside you, As we travel through; Or I may sit elsewhere, Without knowing you.

"But, since fate has caused us, To sit side by side, Let's have a pleasant journey, It's so short a ride."

Report of Committee to make an In-Depth Study on Kentucky Baptist Program of Child Care

Kentucky Baptists named our committee last November to study the work of the Kentucky Baptist Program of Child Care. Any study tends to leave a negative impression concerning an existing program, for reason that one of the functions of a study is to ferret out weaknesses or inadequacies. Too often, the positive aspects of a program are left to the imagination or are dealt with only by implication.

This report will deal with an over all picture as near as possible. Certainly not in one year do we claim to have covered the entire spectrum. Much of the internal workings of the Board and the technical skills employed by social workers are not evaluated by the committee.

We have met at least eight times and conferred with many individuals and committees. Two of our members conferred with the Department of Human Resources of the State of Kentucky in Frankfort and two of our group went to Nashville to confer with Child Care leaders of the State of Tennessee. We have conferred with former and present employees of the Child Care Program. Other of our members have talked with pastors of many churches. Our chairman met with the full Board of the Kentucky Program on Child Care in regular session. Reports from seven neighboring states have been shared. The *Kentucky Baptist Board of Child Care Agency Personnel Manual*, the most recent study of the Child Care Program of Kentucky Baptists by the *Group Child Care Consultant Services*, Chapel Hill, N.C., and a historical compilation *Baptist Child Care in Kentucky* by C. Ford Duesner were carefully reviewed.

With these various contacts, together with concerted prayer and faithful and dependable members of your committee, we make the following report in an effort to share with our brethren our findings concerning the Kentucky Baptist Child Care work.

The areas of evaluation are:

I. UNDERSTANDING THE PURPOSE OF THE KENTUCKY BAPTIST CHILD CARE MINISTRY

More than ever before Christian institutions must decide what they are. They must face their theology and its implications in their philosophy. They must state carefully what they are, and then see to it that the concept is widely publicized, particularly to those to whom they appeal for support. Any Christian institution must set forth the nature of its uniqueness.

It is readily apparent that the Kentucky Baptist Board of Child Care through its administrative staff is giving attention to this necessity. It is encouraging that in written statements which elaborate purpose, theology, philosophy, and objectives of the Child Care ministry at the present time there is a continuity of spirit and aim with the published statements of the past. This underscores the fact that though care for the disorganized child and family is more complex and changeable now, the reasons for Kentucky Baptists ministering in this area have not changed. The Board of Child Care is to be commended for keeping in touch with those changeless goals in the published statements of purpose.

Notable among the publications that contain well written expressions of purpose, theology, philosophy, and objectives of the Kentucky Baptist Board of Child Care are the *Kentucky*

Baptist Board of Child Care Agency Personnel Manual, and a series of four statements written by the Executive Director, William Amos, entitled, *Our Commitment to Child Care*, appearing in the *Western Recorder* this October. The churches of the Kentucky Baptist Convention are encouraged by this committee to give close attention to this information. Beyond such published material has been an effort to interpret the program in Regional Conferences over the state during 1975.

The Kentucky Baptist Convention must exercise all due vigilance to see that the nature of the uniqueness in its Child Care program, that is prominent in the written statements, is more than language, but is implemented in actual terms as much as is humanly possible. The uniqueness of the Kentucky Baptist Board of Child Care ministry lies in the fact that it is distinctly Christian.

The primary responsibility of the administrative staff and other staff members is to safeguard and perpetuate this Christian distinction. Staff people must be chosen with the nature of the institution in mind. These persons will be selected because they are committed Christians, because they are interested in the presuppositions and in the theological bases of the Christian Child Care agency of Kentucky Baptists.

This need is documented for us in a study and report of the Kentucky Baptist Program of Child Care by the Group Child Care Consultant Services of Chapel Hill, North Carolina delivered to the Kentucky Baptist Board of Child Care this fall that contains this observation: "To an unfortunate degree, a philosophy has permeated the agency that mere possession of an academic degree, and a degree in social work specifically, guarantees a successful program" (Page 77). The Consultants were pointing out that "competence, experience, and performance are also important, and should be given full credence in recruiting new staff." (Page 77)

A primary concern of this Convention study has been the possibility of a gradual departure from the Christian distinctives that justify the participation of the Kentucky Baptist Convention in a Child Care ministry. That this distinction is not as obvious as many would desire is indicated again by the study just released by the Group Child Care Consultant Services of Chapel Hill, North Carolina, and referred to above, in which they recommend first of all that the Kentucky Baptist Board of Child Care reconsider the question of accepting public funding of all, part of, or none of the program of Kentucky Baptist Child Care (Page 82). According to them, a major issue in such a discussion would be on the question: "To what extent should the Kentucky State Baptist Convention, through its Child Care Program, subsidize the Commonwealth of Kentucky by providing total care to children who have become state charges through parental failure?" (Page 82)

This professional study group evidently is not aware of a definite Christian imprint in what Kentucky Baptists are doing in Child Care that would put us in their minds, at the opposite pole from what the state is attempting. Their report seems to imply that the Christian emphasis is faint enough that in the event of accepting public funds from the state, the program of Kentucky Baptists of Child Care will not be controlled, limited or redirected by an outside force in a substantial way. If such

an implication is there it would be disturbing to many Kentucky Baptists who hope that the Child Care ministry will retain its Christian emphasis.

Kentucky Baptists have always tried to combine the best professional counsel from competent people in the various sciences with the spiritual purposes and goals for all convention ministries. This is in keeping with a relentless desire to employ the highest standards and methods in our work, and to continually up-date and up-grade all we do.

Therefore, the Convention should commend the Child Care Program for the vision and concern indicated in their reliance upon the skilled professional Social Worker that gives a dimension to the Child Care Program that is indispensable. Also, the wisdom to avail themselves to the services of such consultants as the highly regarded Group Child Care Consultant Services of Chapel Hill, North Carolina should be appreciated by the Convention. Even the scrutiny and direction of the State of Kentucky agencies that constantly relate to the Kentucky Baptist Child Care Program, and in some measure regulate it, should be regarded as a helping ally that gives our program an excellence that otherwise it might not possess.

It is understandable that the input from the scientific consultants in these areas, and other areas not mentioned, is concerned with humane and technical values, and could not be expected to originate and recommend the parochial and Christian values that the Kentucky Baptist Convention expects and requires.

In the event that a point is reached when the scientific counsel dominates in the combination of the scientific and Christian, then it is the responsibility of the Convention and the agency to correct such an imbalance and to see that the ministry accomplishes the religious purpose, and turns out specific Christian products.

This appears to be the purpose for Child Care by the Kentucky Baptist Convention.

II. CUSTODIAL OR INSTITUTIONAL CARE

Custodial, or institutional care of children, is the provision of the physical, social and spiritual needs to children in need of such care within a complex facility built to provide such care. A conscious attempt is made to provide a "surrogate" home within the institution's community, and social cultururation by contact with the ministry of local churches and public schools in the neighborhood until the child becomes responsibly independent, or is reunited with his natural family.

This committee feels that there is need for custodial and institutional care of children to continue in Kentucky Baptist's program of Child Care. Some reasons for this conclusion are:

1. Custodial care is the traditional provision and concept of Child Care by Kentucky Baptists, from the beginnings of such care.
2. Custodial care is the basic concept of Kentucky Baptists at large. This assumption is based upon the traditional care and promotional line followed for support until very recently.
3. The facilities at both Spring Meadows and Glen Dale were built to provide such custodial care. The present complexes are adequate to provide this type of care for years to come. These facilities were provided by Kentucky Baptists through many years of financial dedication.
4. Kentucky Baptists are proud of their past accomplish-

ments in their Child Care programs. They consider Child Care a vital part of the ministry of the Lord Jesus Christ. Child Care, as an institution, seems to be one of the strongest unifying programs, with little serious controversy. Such a Child Care program strikes harmoniously the heart strings and purse strings of Kentucky Baptists.

5. The ministry of providing a "surrogate" home within the institutional complex, in the love, compassion, discipline and Name of Jesus Christ is not out-dated and obsolete.
6. A unique custodial program of Child Care is a need and opportunity for Kentucky Baptists to provide at this time, while some current trends in this country are away from this kind of care.
7. Pendulum trends in Child Care seem to be swinging back toward the custodial care concept.
8. Providing the best possible physical, social and educational care, without efforts to bring each child to know Jesus Christ as Lord could alienate the support of Kentucky Baptists and ultimately lead to the demise of the program.
9. It is important that the children actively participate in the ministry and training of neighboring churches. This should continue to be one of the highest priorities of the present program.
10. Custodial care is not the "warehousing" of children, but rather is a specific ministry where the child's home is not the best environment, or for whom foster home care is not suited. It is not the feeling of this committee that custodial/foster care is an either/or proposition, but rather a both/and implementation of the total ministry to Child Care.

III. ADOPTION AND UNWED MOTHERS

This committee has the responsibility to deal with one of the programs once offered by the Board of Child Care namely Adoption and the Ministry to Unwed Mothers.

Baptists since the time of the founding of the old Louisville Baptist Orphan's Home except for a short interval in the middle 1940's have been involved in the adoption program. In the late 1950's a specific ministry to the unwed mother was undertaken. This ministry included counseling spiritually to the expectant mother and with her about medical care, with her family in opening channels of communication with the girl, and referral to a physician or a home in which to live during the months of pregnancy.

This ministry met with wide approval by Kentucky Baptists. However, in 1973 the Board of Child Care discontinued this program. Their reasoning was that since the development of the pill, the Supreme Court ruling on abortion, and more A.D.C. money for the mother that there was a decline in the availability of children for adoption, therefore the program was no longer necessary. During the period from 1970-73 figures furnished to this committee by the Board of Child Care revealed that the number of babies placed for adoption declined from 56 to 12.

It is apparent that Baptists have felt this to be a very important part of its program.

This committee has listened to many people with differing view points and after many hours of wrestling with questions have arrived at the following conclusions:

1. The Board of Child Care in the program of adoption and the ministry to unwed mothers has a definite

opportunity of presenting the Christian distinctive in its ministry of care and concern to this phase of life. The distinctive is clear in that the girl can be ministered to on a Christian basis and the child placed in an active church related Christian home.

2. It is felt that in a time of dilemma over the morality of abortion, we as Baptists can offer to a girl and her family an alternative to abortion.
3. Information shared with this committee indicates that some infants could be made available to the Board of Child Care simply because they are a Christian oriented body; and that a number of people would prefer to adopt through a private Christian agency. The number is uncertain, but since Christianity is a person centered religious faith Baptists have never considered numbers to be an obstacle to a ministry in the name of Christ.
4. It is further felt that since few church related agencies offer this kind of a program and ministry in the state of Kentucky, we have an unparalleled opportunity to say we care about an infant and a young mother who need love and concern.
5. This committee feels that if the Convention desires to alter or to request or to direct the changing of the previous position of the Board of Child Care on adoption and unwed mothers' care, then the total resources of Kentucky Baptists should be made available. Baptist and other physicians should be informed of this program.
6. It is generally believed by the committee that if there is any additional cost to the continuation of a program Kentucky Baptists believe in, then they, as always, will gladly support it.

IV. ADMINISTRATIONS OF THE CHILD CARE PROGRAM

So far as the records go there was no job description for the Administrators of the Child Care Program from the beginning of its ministry on June 30, 1869 to July 14, 1959 when Sam Ed Bradley was appointed as General Superintendent. According to C. Ford Deusner, "his duties were broadly outlined in a written statement approved by the board. He was to spend a large part of his time in promotional work. He was to possess limited administrative authority. He was to be a liaison person between the homes and the Board." (Page 30 Baptist Child Care in Kentucky—C. Ford Deusner)

From the beginning the relationships between Child Care Administration and Kentucky Baptists have been wholesome. They have been characterized by mutual confidence and common objectives. In other words, the goals of Kentucky Baptists and the goals of the Child Care program blended into one great program which the people believed in and supported until this new picture of Child Care began to emerge. This new picture showed a trend of action that was disturbing and disappointing to a large group of our people.

The philosophy has changed. The social worker with the clinical techniques is different from the personal involvement of the traditional house mother. Kentucky Baptists and Child Care leaders no longer seem to agree on how to achieve the desired goals of Kentucky Baptist Child Care. No institution can be self-sufficient. Its survival is dependent upon its adherence to and belief in the same principles of the people it represents.

Once again in Mr. Deusner's statement in his paper, Baptist Child Care in Kentucky, he says, "At the beginning of the seventies several trends began to affect the Child Care Program seriously. Child Care was becoming harder. Children

NOVEMBER 1, 1975

requiring care were more deeply disturbed. In many cases the children were unwanted, unloved and undisciplined. They had a negative behavior. Child Care workers were harder to get. The state of Kentucky was more and more providing child care welfare services. Private institutions were becoming smaller and fewer children received. The number of infants available for adoption was rapidly declining. Oral contraceptives, relaxed laws and scruples against abortion with a changing attitude among unwed mothers toward keeping their babies contributed to this situation." (Page 37)

In spite of this condition we believe:

1. That the effort to break through the shell of a hostile, non-christian child should include worshipping God in the cottage and in the local churches on Sunday.
2. That we should carefully guard against the spiritual atmosphere of the Child Care Campus being watered down by humanistic social emphases.
3. That there is a difference between the "Baptists Grass Roots" and the social schools ideas and ideals of Child Care.
4. That the goals of Kentucky Baptists should always be the goals of the Child Care program.
5. That the social worker with the clinical techniques should strive to match the personal involvement and dedication of the traditional house mother.

This committee hopes the administrative structure of Child Care Board will lend itself to the implementation of the Child Care philosophy of Kentucky Baptists.

V. EFFECTIVE COMMUNICATION

Effective communication between the Board of Child Care and Kentucky Baptists is vitally important. The in-depth Study of Child Care Committee recognizes and commends the efforts to take the child care program to the churches through the area meetings held throughout the state. The publication, CONTACT, should be a strategic instrument of communication with our people, and the recent establishment of the office of communication services should greatly aid in better understanding between the Board of Child Care and the constituency of the Kentucky Baptist Convention.

The In-Depth Study Committee feels that Kentucky Baptists need to be better informed concerning changes in the Child Care program. Changing needs and circumstances which call for adjustments and changes in the program and ministries should be clearly and fully explained. It is essential that the program be explained in terms which our people will understand. Terminology which is perfectly clear to those working in the programs may have little meaning to the average church member.

It is also imperative that communication between the Board and the people be a two-way proposition. It is not enough that our folk just be informed as to what is being done in Child Care. In some ways there needs to be means for the leadership of the Child Care program to hear the opinions and desires of Kentucky Baptists. In Child Care as in all our denominational work, it is essential that we hear the voice of the people whom we represent in our ministries.

Respectfully submitted,

COMMITTEE TO MAKE AN IN-DEPTH STUDY OF CHILD CARE

Wm. Austin Roberts, Chairman

Jewell Barrett
John Dunaway
Mrs. William Ellis
John Huffman

Mrs. J. T. Miller
James B. Sawyer
Joseph E. Stopher
Bill Tichenor

Home Board Appoints Committee; Names First Woman Head

Southern Baptist Home Mission Board officers named a seven-member committee of five pastors and two laypersons from five states to nominate a successor to executive director Arthur B. Rutledge who retires Dec. 31, 1976.

In other action, the directors increased the interest rate on Home Mission Board loans and named two staff members, including the first woman to head a Home Mission Board division.

They also approved an upward adjustment in the 1976 budget to \$22,989,833, approved two staff structure adjustments and appointed 30 missionaries and missionary associates.

The committee includes Gene Garrison, chairman, pastor of First Baptist Church, Oklahoma City; M. Dale Allen, pastor, Parkway Baptist Church, St. Louis, Mo.; Mrs. I. W. Bowen III, Forsyth, Ga.; Alfred Bruce Coyle, pastor, Highland Heights Baptist Church, Memphis, Tenn.; John F. Miles, layman, Thomas-ton, Ga.; James M. Windham, pastor, First Baptist Church, Silver Spring, Md.; and Lloyd Elder, assistant to the executive secretary, Baptist General Convention of Texas, Dallas.

The seven-member panel—all members of the board's directors—was named by officers of the board in keeping with the agency's bylaws. President Russell H. Dilday said the committee has been asked



to work toward bringing a nominee before the board in July 1976 so the executive director-elect could have a period of orientation before Rutledge's retirement.

Garrison, the committee chairman, said Southern Baptists interested in communicating with the committee should do so in writing. His address is 1201 N. Robinson, Oklahoma City, Okla. 73103.

The Oklahoma City pastor said that the consensus of a preliminary meeting of the committee was, "We all feel this position in the next 25 years is the most strategic in our convention. We ask your prayers. We are going to be hard at work giving it our intense, careful and best effort."

The interest on Home Mission Board loans was increased from 9 to 9.5 percent.

New staff members elected were Hattie P. Johnson and J. C. Bradley.

Mrs. Johnson, director of payroll and employe benefits services since 1971, was named director of the division of business services. She has been acting director of the division since the resignation of Dan McQueen earlier this year and will be the first woman to head a Home Mission Board division.

She was associated with the Baptist Woman's Missionary Union of Georgia from 1961-69 and later joined the Home Mission Board staff as secretary to the assistant executive director.

Bradley was elected director of the department of associational administration service in the division of associational missions, effective Nov. 15.

Bradley has been associate director of the Seminary Extension Department of the six SBC seminaries in Nashville since 1972. He previously served as supervisor for the adult section of the Sunday School Board's Church Training Department.

The staff structure adjustments involved discontinuing the department of survey and special studies and shifting staff persons assigned to it to the missions and evangelism sections, and separating the management and financial responsibilities of the division of business services. (BP)



Of the 20 missionaries appointed during the October meeting of the Southern Baptist Foreign Mission Board, eight have ties in Kentucky. They are [L to R, front row]: Rev. and Mrs. Karl D. Babb, assigned to Eastern and Southern Africa; Dr. and Mrs. Dale E. Beighle, assigned to Ethiopia. Second row: Rev. and Mrs. H. Randall Bradley, assigned to Indonesia; Mr. and Mrs. Charlie E. Hawkins, assigned to the Philippines. Babb is a native of Princeton, Ky., and he and his wife graduated from Southern Seminary. He has been pastor of Poplar Grove Baptist Church, Glencoe, Ky. The Beighles live in Louisville where he attends the seminary and she is a teacher at Goforth [Ky.] Elementary School. He is a native of Pendleton County and Mrs. Beighle, the former Ann Puckett, grew up in Elkhorn City. The Bradleys also live in Louisville where he is a seminary student and associate pastor of Chenoweth Park Baptist Church, Jeffersontown. She is a teacher in Jefferson County. Hawkins is also a student at Southern Seminary.

Dallas Charismatics Out

The nation's largest association of Southern Baptist churches has ousted two of its member churches because they have charismatic ministries.

More than 1,000 elected "messengers" to the annual meeting of the Dallas Baptist Association listened to about an hour of often hostile debate before voting to exclude Beverly Hills Baptist Church, Dallas, and Shady Grove Baptist Church, Grand Prairie.

C. E. Colton, chairman of the Dallas Association's credentials committee and pastor of Royal Haven Baptist Church, said they "have openly practiced the present day phenomena of glossolalia and public faith healing services in which people are declared healed . . ."

He said the practices "represent a rather radical departure from what Southern Baptists have historically believed about biblical gifts and doctrines, thus indicative that they are in doctrinal error and are no longer in harmony with our historical Baptist practices." Colton specified, however, that the ouster is on the basis of fellowship rather than doctrine.

Moderator Billy Weber, pastor of Northway Baptist Church, ruled a motion to table failed by an "overwhelming" majority. Messengers then voted on the resolution excluding the two churches. It passed about 2 to 1. (BP)



The Baptist Student Union Choir from Northern Kentucky State University performed at the Kentucky state BSU convention Oct. 10-12 at Southern Baptist Theological Seminary. The event brought together Baptist students from colleges and universities all over the state.

Professionals Flock to Seminary

T. E. (Gene) Thieman leads two lives. On weekends he pilots DC-9s along the eastern seaboard as a captain for Eastern Airlines.

On weekdays, armed with books, he is a student at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Thieman, 46, has been flying Eastern Airlines planes for nearly 20 years. Three years ago he decided to go into the ministry. This is his second year at Southeastern.

He's not alone in his decision to switch from a well-paying career to the less financially profitable ministry.

Cornelius (Corky) Schiflett of Leesburg, Va., 41, Army lieutenant colonel, is a first-year student at Southeastern.

And John W. Sutherland, 46, gave up his job as district engineer at Federal Paper Board, Inc., Richmond, to enrol.

They have joined ranks that include a former dentist, textile engineer, teachers and nurses at Southeastern.

"If I just wanted more meaning in life, I would do it by becoming an active participant in church life," said Schiflett. "I'm looking for more than just meaning in life. I'm answering a call. The Lord led me here to work in his service," said Schiflett, who is working toward a master of divinity degree, a three-year course.

Each man's decision required a change in lifestyle and a cut or eventual cut in salary. But all said no one questioned their vocational switch. And their families were pleased, they said.

"The world has a dollar sign in its eyes. You can't put a price on the Lord's work," Thieman said.

Thieman has worked out an arrange-

ment to fly his full complement of hours for Eastern mostly on weekends by "bidding" for his flight schedule on the basis of seniority.

On a given weekend, he will fly a route from Baltimore, Md., to Orlando and Tampa, St. Louis, Mo., New York and back to Washington, D.C. He will see his family Monday night in Virginia Beach and leave early Tuesday on the 200-mile drive to Wake Forest. On Friday he drives about 250 miles to Washington to fly.

He hopes to continue to pilot, coordinating it with ministry, until he can retire from Eastern in about four years. While studying, he has been involved in mission work with campers, a ministry supported by his church, Oak Grove Baptist, Virginia Beach. The program includes Sunday school classes and sermons by Thieman.

Seminary Extension, whose course offerings are partly supported by the Cooperative Program through the SBC seminaries, affected his whole life—even before he entered Southeastern.

"When you sit in a prayerful attitude in the quietness of your home studying and God speaks to your heart, it's a thrill. When you are brand new in your call, you need something to go to. I had Seminary Extension."

On weekends Schiflett is pastor of a mission of Leesburg (Va.) Baptist Church. He retired from the Army in May 1974.

Sutherland is a full time student, spending weekends with his wife and daughter in Richmond. He is living on savings, "but I can fall back on engineering if I have to." (BP)

Book Transfers; Cornell Returns In Student Work

Two personnel changes in the Student Work Department of the Kentucky Baptist Convention have been announced by Don Blaylock, director.

John David Book Jr. has been transferred from Morehead State University to become associate in the state Student Work Department and Lloyd A. Cornell has returned to Kentucky as campus minister at Morehead. The changes are effective Nov. 1.

Book, who has been Morehead campus minister since 1971, is a graduate of the University of Kentucky and Southern Seminary. He is married and has one son.

In his new position he will be campus minister for Jefferson Community College and Elizabethtown Community College.

Cornell, who has been serving as state director of student work for the Hawaii Baptist Convention, was campus minister earlier at Murray State University. The Georgia native is a graduate of Stetson University and Southern Seminary. He is married and has two children.

Blaylock also announced the resignation of Douglas Ray Sjolander as campus minister at Eastern Kentucky University, also effective Nov. 1. Sjolander has accepted the position of minister of education and youth at White Oak Baptist Church, Houston.



Book

Cornell

Southern Luncheon Nov. 12, E'town

Southern Baptist Theological Seminary's Kentucky Alumni Association will meet for lunch at 12:30 p.m. Wednesday, Nov. 12 at Holiday Inn North, Elizabethtown. Duke K. McCall will be speaker.

Jerry D. Oakley, pastor of Columbia Baptist Church, is association president.



SUNDAY SCHOOL LESSON

by H. C. Chiles

(These Lessons for November 9, 1975)



LIFE AND WORK SERIES

Struggling With Pride

Genesis 37:5-11

In a dream Joseph saw himself and his brothers binding sheaves in the field. His own sheaf was standing upright, while the sheaves of his brethren were bowed toward his. To Joseph this indicated that his brethren and their parents would make obeisance to him some day. Unfortunately, and with poor judgment, Joseph arrogantly and artlessly related his dream to his brothers. Seemingly, it never dawned on Joseph that his dreams were at the expense of others. His brothers were enraged at the very thought that Joseph should be given dominion over them. One of Joseph's weaknesses was that of talking too much, and that deepened the hatred of his brothers.

On the basis of his experiences in relating his first dream to his brethren and their consequent reaction to him, one would have thought Joseph would have refrained from telling them about his second dream. Instead of remaining silent about it, Joseph was apparently quite proud of the dream and derived great pleasure from relating the contents of it. Upon listening to Joseph's report of the dream and interpreting the significance of it, Jacob quickly and sternly rebuked Joseph for boastfully announcing his dream to his brothers.

Genesis 37:17b-24

In due time Jacob desired information about the welfare of his ten sons who were away from home and caring for his extensive flocks. To obtain information about the welfare of his sons and his flocks, Jacob sent Joseph, who had already distinguished himself for trustworthiness.

When his brothers beheld Joseph approaching in the distance, they were so incensed that "they conspired against him to slay him."

At length two of Joseph's brethren manifested a spirit of compassion toward him. At the suggestion of Reuben, they decided not to kill Joseph, but to cast him into a pit. Heartlessly they seized Joseph, stripped him of his beautiful coat of many colors, took him by force, threw him into a pit or bottle-shaped cistern, which did not have water in it, from which he could not escape. The brothers seated themselves nearby to enjoy the dainties that Joseph had brought from home.

While they were eating and discussing the likelihood that Joseph would remain in the pit until hunger, thirst, and exposure brought death, a caravan of Egyptian traders came along on their way to Egypt. Thrifty and compassionate Judah advanced the idea that they might get rid of the dreamer without actually shedding his blood by selling him to these traveling merchants. Realizing that no money could possibly accrue from letting Joseph die in the pit, the rest of the brothers promptly approved the proposal of Judah.

The brothers removed Joseph from the pit and sold him to the Egyptian traders for twenty pieces of silver. Each brother received less than a dollar and a half for Joseph, and many years of lack of self-respect, of troubled conscience, and of painful memories.

INTERNATIONAL SERIES

A New Kind Of Righteousness

Matthew 5:17-22

When Christ assumed the role of teacher many wondered what he believed and whether he would be a true Hebrew. So much emphasis was placed upon the Mosaic law that a man was accepted or rejected by the Jews on the basis of his attitude toward the law. To avert any possible misunderstanding concerning his own attitude, Christ spoke to his disciples in the hearing of the multitude and told them plainly he had not come to destroy the law and the prophets but to fulfill them.

In verse 19 Christ denounced those religious leaders who were minimizing the importance of the commandments. Whereas the righteousness of the Pharisees was self-fabricated, and selfish in the sense it was a bid for admiration and applause, the righteousness which is required of us is implanted by the Holy Spirit, and is expressed in the actual doing of God's will.

Matthew 5:43-48

It is a well-known fact that the Mosaic law enjoined upon all the duty of love for neighbors. "Thou shalt love thy neighbor as thyself" (Lev. 19:18). Certain corrupt Jewish rabbis taught this command and then added the admonition, "and hate thine enemy." Assuming that an enemy was not a neighbor, they contended that the commandment to love the latter implied permission to withhold it from the former. They reasoned that love was for neighbors and that hate was for those who were not. Such teaching was an inexcusable distortion of God's law. In fact, the Old Testament taught the very opposite.

In sharp contrast with this terrible misinterpretation of the instructions given by Moses, our Lord taught his followers that it was their duty to love their enemies. By his own life he showed us how to do that very thing. Christ had many and bitter enemies. They resented his teachings, sought his life, and eventually put him to death. While hanging on the cruel cross in excruciating pain, Christ prayed, "Father, forgive them; for they know not what they do" (Luke 23:34).

Such spiritual exercises as those which are set forth in verse 41 are beyond the ability of mere fallen human nature to perform. The tendency of the carnal nature is always to give another as good as he sends. However, by God's grace the Christian can obey his Lord in these matters. Many Christians have demonstrated that it is a possibility. If God's love is in our hearts, we can and we will love our enemies. While the natural and easy thing for us to do is to love those who love us and to dislike those who do not care for us, such conduct does not surpass the standard which the publicans maintained. In loving only those who love us, we do nothing more than any ordinary lost sinner would do.

It is the will of God that we shall love our enemies in such a way that even the most casual observers will recognize that we are his children. By manifesting a genuine love for our enemies we can identify ourselves as followers of Christ.



The Long Run Baptist Association G.A. fair at Highview Baptist Church was attended by 250 girls and their leaders. Missionaries participating [L to R]: Joshua Boadi, executive secretary, Ghana Baptist Convention; Mrs. Boadi and daughter, Felicia; Mrs. Howard Atkinson, summer missionary to Hawaii; Mrs. Mixon Cowart, journeyman to Malawi; and Pat Stooksbury, journeyman to Ecuador.

Informed Baptists
are the
Best Baptists

Child Care Board Meets: Redefines Adoption Stance

Members of the Kentucky Baptist Board of Child Care board of directors re-defined the official board stance on infant adoption at their quarterly meeting, Oct. 14, 1975. Only two of the 20-member board were absent when president Tom Grissom of Somerset, Ky., called the meeting to order.

The Board re-examined facts relating to the feasibility of reinstating the infant adoption program which has been inactive since 1973. Serious consideration was given to every aspect of possible practicality in the program area and a new motion was made and passed which stated: "In making the decision to close the adoption program, the Board of Child Care had done research to document the lack of need, and had abided by the majority vote of the Board. However, if Kentucky Baptists want this program continued and if the voice of Kentucky Baptists is coming through the Convention, we will re-consider — regardless of how we see the need — and the adoption program can be re-opened."

Five Fabulous Sundays Set for February Emphasis

Seminary Plans Building, Renovation of Housing

On the heels of a record-breaking enrolment year, Southern Baptist Theological Seminary has announced plans for a \$3 million construction program to upgrade married student housing facilities.

Plans call for a new \$1.5 million apartment complex on campus and a major renovation of Seminary Village, a 237-unit residential development located near the campus and owned by the seminary.

The apartment complex, scheduled to be completed by Jan. 1, 1977, is expected to contain from 70 to 80 two-bedroom apartments. About \$400,000 of the expected costs will be paid from funds from the Cooperative Program.

Renovation of Seminary Village is expected to cost "well in excess of a million dollars," according to Badgett Dillard, vice president for business affairs. The SBC Executive Committee voted in September to allow the seminary to borrow up to \$1.6 million for the project. (BP)

"Five Fabulous Sundays" is a Sunday school attendance campaign for Southern Baptists capitalizing on the unusual occurrence of five Sundays in February 1976.

A. V. Washburn, secretary of the Sunday School Department of the Baptist Sunday School Board, said the campaign was designed to create excitement and, through outreach, promote increased attendance in Sunday school.

The last time February had five Sundays was 1948. The year 2004 will be the next time for the five-Sunday February to occur.

"Five Fabulous Sundays" should involve every class and department in the Sunday school, according to Washburn. The emphasis encourages visitation of class and department members as well as prospects in a drive to have a high attendance each Sunday of the campaign with a possible record attendance on the fifth Sunday.

Every possible class member in the Sunday school is signed up before the first Sunday of the campaign as a beginning for the emphasis. Each week other Sunday school members, visitors, new members and prospects are signed up as a pledge to attend. By the end of the campaign the number of pledges for attendance could reach an all-time high in many churches, Washburn said.

A "Five Fabulous Sundays Packet" containing sign-up slips, department charts, large seals, small seals and instructions for use is available at \$4 each from the Materials Services Department of the Sunday School Board. It is recommended that one packet be ordered for each 100 Sunday School members.

"Many churches will reach their highest attendance ever by enthusiastically conducting the campaign," said Eugene Skelton, general administration consultant of the Board's Sunday School Department.

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OUR COMMITMENT TO CHILD CARE

Bill Amos
Executive Director
Kentucky Baptist
Board of Child Care

Let us spell out some specific areas to which the board of child care and administration are firmly committed on behalf of Kentucky Baptists.

(1) We are committed to seeing that the uniqueness of a Christian distinctive is both maintained and evident. While there are state licensing regulations to be met, they in no way are in conflict with an opportunity to provide a distinctive Christian witness. It is our responsibility to see that this happens primarily through the employment of the kind of staff who can relate joyfully and meaningfully to their specific areas of work out of a keen sense of call to Christian ministry. To provide beds and food is simply not enough. An authentic exposure to God's healing love in Jesus Christ must continue to be a part of the ministry we provide.

(2) We are committed to a continued ministry of institutional care. This has been the distinctive service of this agency for over one hundred years. Some trends may lead one to conclude that institutional care is a thing of the past, but the commitment of the future remains solidly in contemporary institutional care. The recent organization of the National Association of Homes for Children, of which we are a member, is indicative of a new surge of interest and commitment on the part of agencies such as ours. In our state there is a pressing need for contemporary institutional child care that is of top quality. As a ministry of the church of Jesus Christ, we have much to give in this area.

(3) We are committed to developing a network of auxiliary services for the many needs that come to us. These auxiliary programs will be smaller in size and scope, but will be vital in the days ahead. Our commitment speaks to such concerns

as foster home services, family counseling, family aid, referral services and adoption services to whatever extent we are involved.

(4) We are committed to good staffing patterns. It remains essential that we have staff who see their jobs as extensions of their personal commitment to the Christian faith. It is also necessary that staff be well-trained in their given areas of work. We especially like to have staff members who are not afraid to relate with warmth and openness to those children and young people whom we serve in a spirit of Christian love. We seek to have staff who are active and supportive of our denomination as expressed through a local church. This is a must for those who work directly with our children and young people. An adequate, but not excessive number of staff with a good balance of men and women of various age levels is another goal for which we strive.

(5) We are committed to good stewardship of funds that come to us. Kentucky Baptists have been very gracious in their giving over these past one hundred years. The historical record also bears out an excellent accounting for funds. Lawrence Dauenhauer is the first and only business manager this agency has ever had. For eighteen years, he has been responsible for seeing that money is not only spent

wisely but also that every dollar works for the program.

(6) We are committed to a deepening relationship of listening to and understanding our denomination. The regional Child Care/75 Conferences held this past year and planned for the coming year are but one indication of this commitment. We need to hear our people first-hand across this state. We also need to continue to educate and inform Kentucky Baptists of current trends and developments in child care. Changes are inevitable in all areas of life. However, changes that are made in the future need to be done with a great deal of sensitivity and in a spirit of bringing folks along with us.

There are many opinions, feelings and interpretations about where child care has been. One thing stands abundantly clear: we cannot go back. We can only meet the days of the present and the future as they are given to us by the Father. We seek to do that in the spirit of commitment that has been described, and look forward to sharing the excitement and challenge of this ministry with Kentucky Baptists.

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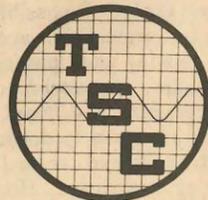


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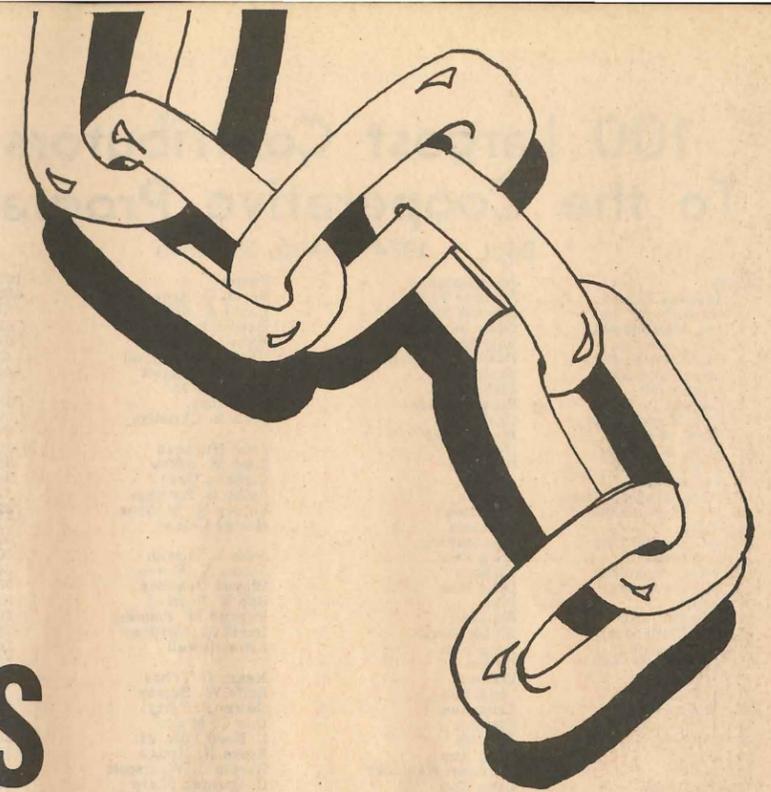


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These programs provide students with both class-room instruction under men of God and practical application in the fields of their choice. You may find one of our students filling the pulpit of a church, serving as an interim pastor, leading in a revival, counseling a youngster about some problem, leading a backyard Bible class, or visiting in one of our area hospitals.

Cumberland College was founded upon Christian principles and is committed to these ideals as it prepares the youth of Kentucky for the service of God and mankind. Cumberland College needs your help in finding dedicated young men and women who are willing to become servants of God in a war against ignorance, injustice, and Godlessness. You may help by completing the coupon below and mailing it to Cumberland College.

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Church	Association	Pastor	1974-75
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2. Owensboro, 1st	Daviess-McLean	David A. Nelson	82,749.29
3. 1st, Madisonville	Little Bethel	Harold J. Purdy	62,511.04
4. First, Somerset	Pulaski	Eldred M. Taylor	61,597.24
5. Third, Owensboro	Daviess-McLean	David L. Drummel	42,698.60
6. Campbellsville	Taylor	Chester Badgett	40,641.06
7. Immanuel	Elkhorn	Ted Sisk, Jr.	39,943.16
8. Central	Boones Creek	Ron Stone	38,597.29
9. 2nd, Hopkinsville	Christian	John R. Christian	38,060.81
10. First, Murray	Blood River		37,225.63
11. First, Mayfield	Graves	John Huffman	36,224.06
12. First, Ashland	Greenup	John M. Sykes	35,364.64
13. Harrodsburg	Mercer	Clelland Gash	34,447.04
14. First, Bowling Green	Warren	Rollin S. Burhans	32,526.31
15. 1st, Hopkinsville	Christian	Sidney M. Maddox	32,143.45
16. Unity	Greenup	Harold Cathey	31,477.58
17. 1st, Central City	Muhlenberg		31,100.37
18. Crescent Hill	Long Run	John E. Howell	30,748.87
19. Porter Memorial	Elkhorn	James K. Pierce	30,288.67
20. Walnut Street	Long Run	Wayne Dehoney	30,247.48
21. Belfry	Pike	Bob E. Norman	29,269.40
22. Franklin, 1st	Simpson	Eugene M. Fleming	29,184.64
23. Greenville, 1st	Muhlenberg	David M. Gardner	28,841.01
24. St. Matthews	Long Run	Altus Newell	26,925.57
25. Russellville, 1st	Bethel		26,846.85
26. Versailles	Elkhorn	Henry D. Johns	26,838.77
27. Rockford Lane	Long Run	Rolfe W. Dorsey	26,543.51
28. Broadway	Long Run	Edwin F. Perry	26,510.69
29. Georgetown	Elkhorn	Dan C. Moore	26,213.62
30. Calvary	Elkhorn	L. Reed Polk, Jr.	26,015.91
31. Shively	Long Run	Bruce H. Hodge	25,870.86
32. Latonia	Northern Kentucky	Harold C. Wainscott	25,399.88
33. Deer Park	Long Run	C. Carman Sharp	25,389.48
34. Valley View	Long Run	T. Howell Upchurch	24,688.57
35. Erlanger	Northern Kentucky	R. Dwayne Conner	23,221.24
36. Florence	Northern Kentucky	J. William Jones	22,653.20
37. Beechmont	Long Run	Eugene I. Enlow	21,992.00
38. 1st, Leitchfield	Grayson	George W. Smith	21,911.28
39. Beechwood	Long Run	John Howard Hovde	21,691.15
40. 1st, Hodgenville	Severns Valley		21,617.92
41. 1st, Henderson	Green Valley	David Bratcher	20,703.10
42. 1st, Pikeville	Pike	Curtis H. Warf	20,233.99
43. Shelbyville, 1st	Shelby	Jim Highland	20,186.31
44. Eaton Memorial	Daviess-McLean	Wilson L. Lofland	20,172.82
45. Harlan	Miscellaneous		19,906.63
46. Oaklawn	West Union	Jack C. Naylor	19,776.83
47. Paducah, 1st	West Union	John A. Wood	19,727.24
48. Highview	Long Run	William L. Hancock	19,445.91
49. Beacon Hill	Pulaski	Ansel Kay Gambrell	19,007.14
50. Mt. Pisgah	Muhlenberg	Archie Oliver	18,691.44
51. East Paducah	West Union	Garlon C. Sills (int.)	18,288.84
52. Lancaster	South District	William G. Humphry	17,712.29
53. Greenville, 2nd	Muhlenberg	C. Michael Watts	17,698.87
54. 2nd, Madisonville	Little Bethel	Daryl G. Watson	17,413.74
55. 1st, Pineville	Bell	Charles F. Jones	17,369.26
56. Benton, 1st	West Union	William J. Sullivan	17,310.42
57. 1st, Fulton	Fulton	David Clapp	17,087.40
58. Mt. Washington, 1st	Nelson	Wendell Romans	16,920.00
59. Hurstbourne	Long Run	Wallace Deloach	16,900.74
60. 1st, Princeton	Caldwell-Lyon	Jesse A. Hatfield, Jr.	16,632.20
61. Immanuel	West Union	Billy G. Hurt	16,620.00
62. South Jefferson	Long Run	Donald F. Coleman	16,583.05
63. Dehaven	Sulphur Fork	A. L. Meacham	16,532.24
64. 1st, Winchester	Elkhorn	W. Wayne Price	16,241.45
65. Cadiz	Little River	Louis W. Belva	15,982.01
66. Hall Street	Daviess-McLean	W. O. Spencer	15,900.81
67. Lyndon	Long Run	Hugh B. Goldsby	15,528.23
68. Eastwood	Warren	James L. Britt	15,452.00
69. 1st, Lawrenceburg	Anderson	Bob C. Jones	15,428.57
70. Bellevue	Daviess-McLean	Henry W. Schafer	15,407.04
71. Pleasant Hill	Taylor	Thurman Eaton	15,401.76
72. 1st, Richmond	Tates Creek	T. L. McSwain	15,336.76
73. Greensburg	Russell Creek	Daniel Lovell	15,076.62
74. Burgin	Mercer	Harold A. Dann	14,959.74
75. Columbia	Russell Creek	Jerry D. Oakley	14,783.00
76. Lynn Acres	Long Run	Larry K. Martin	14,722.91
77. Bardstown	Nelson	Kit Yeaste	14,704.50
78. Central	Mt. Zion	Ray Eugene Cummins	14,563.41
79. Ralph Avenue	Long Run	Lou Walters	14,518.70
80. Beaver Dam	Ohio County	Glenn Armstrong	14,513.95
81. 1st, Corbin	Mt. Zion	John Dunaway	14,470.58
82. Reidland	West Union	C. Wyman Copass	14,462.99
83. 1st, Frankfort	Franklin	Herman M. Bowers	14,269.76
84. Buena Vista	Daviess-McLean	Archie W. Allison	14,231.87
85. 1st, Middlesboro	Bell		14,219.29
86. 1st, Sturgis	Ohio Valley	Bill D. Whittaker	14,205.80
87. 1st, Paris	Elkhorn	Robert B. Wallace	14,197.20
88. Melbourne Heights	Long Run		14,075.36
89. 1st, Whitesburg	Three Forks	Billy Fred Mackey	14,070.75
90. Glasgow	Liberty	H. Curtis Erwin	14,000.00
91. Grace	Elkhorn	J. R. Tackett	13,748.17
92. 1st, Danville	South District	Odell Leigh	13,494.50
93. Briensburg	Blood River	Johnny M. Walker	13,465.95
94. Bethany	Long Run	H. Lloyd Stormont	13,400.00
95. Buechel Park	Long Run	Larry Dipboye	13,285.89
96. Gardenside	Elkhorn	James Edward Heard	13,256.83
97. 1st, London	Laurel River	Donald J. LaBelle	13,123.74
98. Oakland Ave.	Greenup	James E. Varnes	12,901.30
99. Springfield, 1st	Central	James Lonnie Bradley	12,860.49
100. Farmdale	Long Run	Jay W. Brown	12,847.44

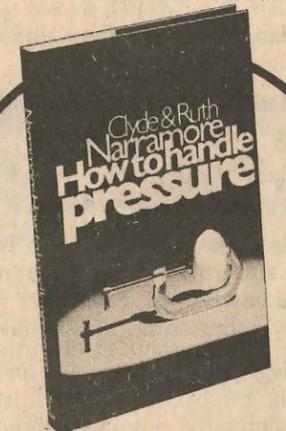
Cumberland Schedules Bible Study Nov. 20-21

Cumberland College will host its annual Bible conference in conjunction with a Church Relations Advisory Council meeting Nov. 20-21.

The council was established to serve as liaison group between the college and churches.

Program speakers include George Harrison, professor of Old Testament, and Harold Rutledge, professor of psychology and counseling, both of New Orleans Baptist Theological Seminary.

Registration is free. Meals will be provided on campus and overnight accommodations are available. More information is available from Raymond Lawrence, assistant to the president for denominational affairs, at the Williamsburg college.



HOW TO HANDLE PRESSURE. Psychological and biblical principles combined can successfully meet the pressures which attack all moderns. Personal, family and business stress yield to these principles, say authors Dr. Clyde M. Narramore and his wife, Ruth, who have helped thousands through counseling. Cloth, \$5.95

