



Mountain Moments, a column written by **K. Maynard Head**, an official of the Clear Creek Baptist School, Pineville, is now published in 150 newspapers. Of these papers only 24 are printed in Kentucky. Head is a graduate of Clear Creek and Cumberland College. He and his wife, the former Joyce Earls of Middlesboro, have two children and live in Harrogate, Tenn.

Land has been purchased and plans are underway for the relocating of **Van Buren Baptist Church** in Anderson County. The relocation is necessary because the Army Corps of Engineers is acquiring the present site as part of the Taylorsville Lake project. The new church will be four miles from the present location. Construction will begin in the spring. William Hagan is pastor of the church.

Lewis A. Drummond, Billy Graham professor of evangelism at Southern Baptist Theological Seminary, has been elected vice-president of the Academy of professors of Evangelism. The Dixon, Ill., native came to Southern in 1973 from the faculty of Spurgeon's College, London, England.

Highland Baptist Church, Louisville, has passed resolutions expressing appreciation for the life and service of the late Charles F. Chapman who died recently.

Fred Hood, associate professor of history at Georgetown College, has been elected co-chairman of the American Religion Group of the American Academy of Religion. The Mercer County native will share responsibility for developing programs, reviewing and selecting papers for presentation with Melvin Endy of Hamilton College.

In the past 14 months **Pleasant Hill Baptist Church**, Campbellsville, has had 102 people join its fellowship. Thurman Eaton is pastor of the church.

Barry Tyler and Jamie Roark have been ordained to the ministry by **King's Baptist Church** in Taylorsville. Tyler, the son of Mr. and Mrs. Owen Tyler, is a student at Campbellsville College. Roark, a student at the University of Louisville, is the son of Mr. and Mrs. Earl Roark. Their ordinations were the first at the church since 1910.

Ormsby Heights Baptist Church, Louisville, recently celebrated 15 years at its present location. The first Sunday school held on the site had 19 in attendance but 688 were present for the anniversary. Dallas Vincent has pastored the church for 15 years.

Carroll Sidney Maddox died recently in California at the age of 93. The Ohio County native had served as a missionary under the Home Mission Society. Among his survivors are Sidney M. Maddox, pastor of the First Baptist Church in Hopkinsville.

The following eight churches have recently added the *Western Recorder* to their budgets: **Brush Grove Baptist**, Willisburg; **Dawson Baptist**, Philpot; **Ivory Hill Baptist**, Irvine; **New Palestine Baptist**, Crofton; **Sunshine Baptist**, Harlan; **Tiline Baptist**, Tiline; **Totz Baptist**, Totz, and **Yellow Creek Baptist**, Owensboro.

King's Baptist Church, Taylorsville, has adopted resolutions in appreciation for **Walter E. Bryant** and his 15 years of service as pastor. Mrs. Bryant's work was also mentioned in the resolutions. The Bryants have moved to Boston, Ky., where they are now members of the Mt. Moriah Baptist Church.

Marvin Freeman, pastor of Park Avenue Baptist Church, Madisonville, recently participated in an evangelistic crusade in the Republic of Korea. The 14 day crusade was under the direction of the E. J. Daniels Association.

Wallace Morris, evangelist from Bowling Green, recently led First Baptist Church, Lawrenceburg, in revival.

DEVOTIONAL



Charles Owen
Pastor, Lees Lane Baptist
Church, Louisville

THE ACT OF NOT PAYING ATTENTION
Mark 5:36

"But Jesus paid no attention to what they said."

During the busy day of a pastor there are times when he is confronted with many unnecessary events and many people clamoring for his attention. For instance, there are those who say the way to win is to be a "go-getter." Jesus paid no attention to what these people said, declaring that the meek would inherit the earth. There were those who declared that the sword was the pathway to power and those who warned Jesus about the cross. Yet Jesus paid no attention and accepted the cross knowing that by it he would draw all men unto himself.

The story in Mark 5 tells of Jairus' daughter who was sick and died. The prophets of doom told Jesus there was nothing left for him to do. But Jesus paid no attention.

We will always have our prophets of doom telling us we will fail. How many people like Columbus or Edison were told they would not succeed. It reminds me of the story of two brothers out in a pasture playing. They came upon a small branch filled with water and decided to jump it. As the younger brother went flying through the air the older boy shouted, "You can't make it." The boy landed in the middle of the creek.

What should we do when a member of our church becomes a prophet of doom? We can do what Jesus did and pay no attention.

Also, we can depend upon the Holy Spirit to guide our attempts to tune out the worthless and tune in the worthwhile. In Genesis it says, "God said," and "the serpent said." God is still broadcasting and so is the serpent. It is our high privilege to tune in on God and thereby silence these lower voices.

Express Your Opinion
in
The Baptist Forum

Shortly after WWII, my father asked an acquaintance who had just lost his position in a munitions factory: "Well, what are you going to do now?" The reply was, "I may have to start preachin'. I had to do it once before and I ain't too good to do it again."

Doubtless some church leaders would say with gusto, "That's the kind of yahoo we've got."; but thank God, there are many others who believe, and rightly so, that they have a pastor whose objective is to serve Jesus and to lead his people to follow his example.

For years, I have insisted that preaching is not a marketable skill, which is to say that one cannot call the local labor hall and ask that a preacher be sent out. There is evidence, however, that the situation is changing. We see advertisements in denominational publications, "Pastor wanted. Write the following," increasing use of detailed questionnaires being mailed out by pulpit committees. Too, pastors are making use of biographical data sheets which are very helpful.

All of these devices indicate that those who are at all interested in God's will are trying to use the best methods available to them to discover that will in the calling of a pastor.

It is at this point that some serious thinking needs to be done in the matter of seeking God's man. I believe that our methods need to be rearranged if we are to be successful.

For example, what kind of man can become interested in a pastorate when the first question is age, weight, height, size of family and whether or not there are plans for additional family? These things a church needs to know; but are they of primary concern? Or, as one committee chairman said to me once, "How much would you charge to come and be our

important, as I do of the nature of it and whether or not it has contributed to his usefulness to that specific church.

Another factor is one that makes some of us a bit touchy. That is age. The extremely young will resent being thought of as the "kid preacher" just as those past fifty will resent being thought of as "over the hill." There is no way to supply every church with a pastor whose age is from 35 to 43 years. Yet, one must admit that some situations demand attention at this point.

Now comes the consideration that many churches place first in order of importance: education. I suppose that most people with average intelligence must know that in today's sophisticated world training is important. It does not necessarily follow, however, that only a pastor who holds graduate degrees in theology is a prospective candidate for a particular church.

Some of them actually believe that their salaries ought to be determined by how many years they've spent in the class-room! Hogwash! If he can't preach and does not have a pastor's heart, who cares where or how much training he has? We may be certain that the sinsick and the scattered flock of God doesn't care. So I have left training in this order, not because I think it is unimportant, but because I think we have overemphasized some aspects of it. As a friend said to me one day, "If a man can cut the mustard, I don't care how he got that way. I can use him." Let God's man get all of the training he can, in the class-room if possible, but may he ever be mindful of the fact that his power, his ability and his effectiveness come from God.

It is doubtful that any uniform procedure will ever be

Pastors: How to Choose and How to Treat

by Robert Fuson, Marion, Illinois

pastor?" Irsome though it may be, for some churches, this is a very important factor; especially if their resources are limited.

As far as I am concerned, the most important factor in the making of a pastor is a highly subjective one that is admittedly difficult to determine: his relationship to God. Does he have a reputation of one who seeks and follows the will of God in all areas of life? It will require more than a visit to the prospective pastor's church to determine this. To suggest procedures would take more suggestions than space here will permit; but an alert committee can after much prayer find a way.

Second in order of importance is the man's call from God. Does he give evidence of feeling as did Paul, "woe is me if I preach not . . ."? Our pulpits today are filled with men who say they chose the ministry. Our churches will be far better served by one who feels that he was chosen for the ministry.

Next, I believe that a prospective pastor should eventually feel called to a specific place of service. This sounds odd in today's world of business techniques, but churches so blessed seem to do better. The man with a pastor's heart will be interested in things material, but he will be far more interested in guarding the flock and feeding the sheep than in how many bathrooms are in the parsonage and the length of annual vacations.

A pastor will be a constant student of God's written word and will strive to become one whose pulpit ability is a credit to God, his church and community. People in today's cynical world will still take time to hear a man who can preach!

A man's experience is also important. I speak not so much of the length of that experience, although at times that is very

found, nor should there be. It costs more to live in some communities than others. The responsibilities of a particular church may be such that the pastor will have to employ someone to do some things that many men would do for themselves simply because his time is limited. Some pastors prefer to provide their own homes, in which case, a larger salary will be needed. Others are willing to live in church-owned property. The one who does this, however, will find himself facing retirement with no home and no money to buy one. He cannot have saved what he would have ordinarily spent for a home, for he never received the money. He received a home instead. This is a problem that deserves a great amount of study.

Should life insurance be furnished for a pastor? Probably this is becoming more and more common than many think. At least it is worthy of serious consideration. Medical insurance furnished? Definitely! Disability insurance? Yes, for this too is becoming more and more common in today's world and a pastor's needs are like others' in this regard. Car expense? Of course! A pastor is comparable to an outside salesman in this respect. He must use his car in order to perform his pastoral ministry.

Too, if a church expects its pastor to attend and participate in conferences and conventions in order to better inform his church, then the church should be willing to provide the expense. Such a pastor will return to his church refreshed and encouraged to share with his people that which he has received.

Let us remember that "the laborer is worthy of his hire" and take care of our pastors adequately.

WESTERN RECORDER

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

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C. R. DALEY JR. Editor
JAMES H. COX Associate Editor
PAUL WHITLER JR. Business Manager

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A Joint Seminary Financial Campaign Is Unwise

The venerable Southern Baptist senior statesman, Louie D. Newton, has taken a position on a current proposal which should be carefully considered. He is opposed to the idea of conducting a special financial campaign to raise a hundred million dollars for our six Southern Baptist seminaries.

This proposal surfaced in September when Southwestern Baptist Theological Seminary sought and got approval from the Southern Baptist Convention Executive Committee to conduct a multi-million dollar fund raising campaign. Owen Cooper, executive committee member and former convention president, suggested that instead of approving such a campaign for one seminary, all six seminaries should go together in a \$100 million fund raising campaign. Some such proposal will be on the Executive Committee agenda next February.

There can be no serious doubt about the needs of our seminaries for additional resources. The 1975 encouraging 17% increase in seminary enrollment over 1974 only compounds the efforts of all six of our seminaries to make bricks without straw.

But another convention-wide special financial campaign has dangers. In the long run the seminaries and all other Southern Baptist Convention agencies could lose more than they gain.

The most serious concern is what effect such a campaign would have upon the Cooperative Program. In this 50th year of its use we are more than ever aware that the Cooperative Program has been our lifeline. Anything that poses any threat to its continued success should be avoided.

There are other alternatives for securing more funds for our needy seminaries. Among these are two which appear viable.

The first is a reconsideration of priorities in allocating Southern Baptist Convention Cooperative Program funds. Presently the Foreign Mission Board receives approximately 50% of all Southern Baptist Cooperative Program funds, the Home Mission Board approximately 19% and all six seminaries only approximately 21%. Is the 69% mission boards' and the 21% seminaries' allocations equitable and fair?

Again we must remember and appreciate the magic of missions among Southern Baptists. But we must also realize that a prerequisite for mission appointments in most instances is theological training at one of our seminaries. Our seminaries are as vital to our world mission thrust as our mission boards. In deciding on allocations the mission boards and the seminaries should be considered as one enterprise and each should receive the share which would best serve the whole enterprise in any given year.

There is nothing sacrosanct about a 50% share of all convention Cooperative Program funds for foreign missions though this has become something of an unwritten law. Percentages should be flexible enough to consider the most crying need at any given time.

The other viable alternative is to let seminary students pay tuition as is required in other graduate training. When the decision for the convention to provide seminary education without tuition was made long ago, conditions were quite different. Most ministerial students came from agrarian backgrounds where poverty was the rule. Not many of the comfortable and wealthy were called.

This is not so today. Baptists are no longer poor and unable to have the things they need and want. One who doubts this should visit a seminary campus and take an inventory of the automobiles. In the past one of the major problems for seminaries was to find funds to help students survive. Today to find parking space for students' automobiles is a major problem.

The seminaries already have permission to seek contributions from individuals. A special campaign does require permission but not the day to day and year to year appeals in the realm of endowments, wills, estates, trusts, etc.

Somewhere and sometime Southern Baptists will have to decide finally whether we will depend upon the Cooperative Program method or another method.

Turning down this joint seminary financial campaign may be the place to begin.

WESTERN RECORDER

The Sermon Of A December Petunia

On a recent winter morn I happened upon a sight that turned the day around and made springtime out of December. In the yard stood a strong and mighty tree surviving a hundred winters or more. Its limbs were bare having been unclothed for winter's sleep and through its limbs the morning breeze played a mournful tune.

Because frost and most flowers do not go together, the canna lilies, mums and roses had succumbed and their summer glory was but a sweet memory. But every flower had not given up.

Almost hidden in a cleft between two roots of the giant tree stood a petunia as erect as a petunia can be. Only two blossoms adorned its head but their bright pink was a glorious contrast to the drab, cold surroundings.

For a few worshipful moments the cleft became a pulpit and the tree a sanctuary because God and man met there. The petunia preached the sermon.

"Never let obstacles and adversities discourage you from your best efforts," the petunia seemed to be saying. Winter and cold are a part of the life cycle and should be welcomed. Anyone can be victorious in sunshine and summer but December separates the weak from the strong, the faithful from the unfaithful.

The blossoms in December may not be as plentiful as in May and their winter fragrance only a fraction of their summer sweetness but one green leaf is better than many brown stems and one pink

petunia petal is worth more than a dozen faded and dead roses.

Most of the struggles we lose are lost not because we cannot triumph but because we give up when the going gets hard.

The second petunia sermon point was never to underestimate our influence to inspire and our capacity to bless. Like the petunia we may be relegated to an obscure cleft along a path where few walk but to help one lonely pilgrim is worth it all.

We may never know any blessing comes from our efforts because so few return to express their thanks. But God knows and no flower is "born to blush unseen and waste its sweetness upon the desert air."

The December petunia also said to choose where you stand and never to get far from the source of strength and survival. Petunias which do not choose where they grow don't survive in December. Having perished outside the safety of the cleft, the brown remains of careless petunias lay all around.

The petunia blooming in December had chosen the south side of the tree in a cleft where north winds do not chill and where the sun warms even in winter.

If God so cares for a petunia, how much more he cares for his children. There's room in God's cleft for all who face Decembers. "Rock of ages, cleft for me, let me hide myself in thee."

BAPTIST FORUM



OPEN LETTER

An Open Letter to the In-depth Study Committee, Administration, Staff, and Members of the Board of Child Care:

My dear Christian Friends,

I sincerely hope that none will misinterpret my motives, spirit, or activity in regard to the Board of Child Care and its commitment to minister to children in the name of Christ.

My motion that the Convention adopted was predicated on the following realities:

1. There has been a lack of full understanding and communication between the grass-roots constituency of our Convention and the Child Care Program in regard to the philosophy, program and

future commitment of the present Administration.

2. Because of the lack of communication, questions were raised and charges made (whether valid or not) about "changing directions, philosophy, program, policy, commitment, etc."

3. If such changes have not been made, we all need to help reassure our grass-roots constituency. If changes are necessary because of the changing social and political environment, again, we need to do an open honest and convincing job of communicating the need for such changes and give the Convention the option of adopting these changes.

4. The Program of Child Care, while

having an "independent" board, has not been, and should not now be conceived of, as being "independent" of Kentucky Baptist Convention, dominance, direction or support.

5. If full independence is the only way in which the Program of Child Care and Social Work can operate in today's world, (as the concept of the institutional Christian orphanage is phased out) and this operation with its broader humanitarian and social work orientation, and limited by governmental restrictions, do not conform to the traditional concepts of Kentucky Baptists, then perhaps we ought to grant this full independence and sever relationships.

If, on the other hand, present "measured independence" keeps the Administration aloof from the attitudes, objectives and purposes of the Convention and its grass-roots, then perhaps the Child Care Program should be brought more directly under the Executive Board of the Conven-

(Continued on page 8)

BAPTIST NEWS BRIEFS

NOBTS ADDS FACULTY

The executive committee of the board of trustees of New Orleans Baptist Theological Seminary elected two new faculty members and accepted the resignation of another faculty member.

Billie K. Smith was elected associate professor of Old Testament and Hebrew, and Cos H. Davis Jr. was named professor of childhood education.

Kelva Moore, professor of history and philosophy of education, resigned because of poor health and was named professor emeritus.

In other action, the board also heard plans proposing a new approach to offering its diploma of pastoral ministry, available to candidates who do not have undergraduate degrees, which would allow the opportunity to do more than half the work for the diploma off campus. (BP)

SBTS TO RECEIVE \$25,000 FROM CHURCH

Shades Mountain Baptist Church in Birmingham has pledged \$25,000 toward the endowment of the Gaines S. Dobbins Chair of Church Administration at Southern Baptist Theological Seminary, Louisville.

The gift, which will be paid at the rate of \$5,000 per year out of the church's budget over the next five years, brings the total pledged to the chair's endowment fund to about \$275,000. That's \$75,000 short of the total needed.

The church, where the well-known Southern Baptist pioneer in theological education has been a member since 1966, presented a plaque to Dobbins at the announcement of the gift, expressing appreciation for his life and influence.

Dobbins, 89, is still active, currently teaching future ministers at Southern Seminary's Boyce Bible School. (BP)

LOUISIANA COLLEGE REFUSES \$137,000 IN STATE AID

The Louisiana College board of trustees unanimously passed a recommendation by Robert L. Lynn, president of the college, to decline acceptance of more than \$137,000 in state aid.

The board agreed with an earlier statement by Lynn that he felt the Baptist school could not accept the governmental appropriation because such action directly violated the traditional stand by the Louisiana Baptist Convention on separation of church and state.

Lynn was recently inaugurated as Louisiana College's sixth president. (BP)

MEDICAL MISSIONS — NEW DAY COMING

The term "medical missions" may be on the way out for Southern Baptists. Sweeping changes in medical missions have been called for by Dr. Franklin T. Fowler, medical consultant of the Southern Baptist Foreign Mission Board in Richmond. In keeping with proposals outlined in his book, "Sick and Ye Visited Me," Dr. Fowler said that the term "medical missions" must be changed to "world health care ministry."

The newer term, he argued, communicates a global concept of health care delivery, since Southern Baptists under the new concept would seek to provide total health care, not just medical treatment.

Several major factors have brought intense pressures to bear on Baptist hospitals overseas in recent years, necessitating changes. Skyrocketing medical costs, increased government controls, rising tides of nationalism, world population explosion, hunger and malnutrition have increased medical needs in many countries.

"In some areas, mission hospitals today may not be the best or most efficient way of delivering health care in the name of Christ," Dr. Fowler wrote.

The program of health care must be upgraded through training of medical personnel and a comprehensive approach to health care delivery. (BP)

Erratic Religion

by
Franklin Owen



There is a lot of unanchored activity going nowadays in the world of religion. I can't remember when I have seen so much unharnessed religious expression, both valid and invalid.

One thinks of Ephesians 4:14, "... tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." These many and varied winds have been felt by our churches. Good pastors are sometimes hard put to preside over confused bodies of believers. They don't want to be unkind to any. They want to recognize whatever is valid in whose-ever custom or new sense of religious calling, but they are having a tough time. It is bad for a pastor to just denounce whatever new notion that he doesn't know what to do with. On the other hand, it is also tragic for the pastor to be so nice and gentle as to let the church fall under unproved, but ambitious, leadership that grabs the scepter because he, himself, does not wield it.

These are tough days, confusing times. They are days for Christian people to be patient and considerate of one another, but they are also days for Christian firmness, sweetened with kindness, "seasoned with salt." (Col. 4:6)

It's time for pastors and lay people to "try the spirits, whether they be of God." (1 John 4:1). It is time for churches to pay unusual measure of attention to wise and considerate pastors. I believe with all my heart in the laity and the magnification of same in the church and its leadership. But I also believe there are realms in which the pastor's training and experience are greater than the laity, whose skills are principally in other fields. Pastors attend conventions, talk with other ministers, visit other churches, read publications, observe statistics, and have observation and comprehension of what is going on in the religious and ecclesiastical world. I speak especially of men who have been around awhile and seen movements come and go; winds blow and change. Your pastor has wisdom to share. Follow his leadership. It may save your church. To pastors I would say, don't fear to speak truth (in love). Today's winds call for strong pillars.

Executive Board Realigns Cedarmore, Brotherhood; Defers Campaign Action

by Jim Cox, Associate Editor

The executive board of the Kentucky Baptist Convention, meeting at Georgetown College Dec. 4-5, realigned two departments of the executive board staff and postponed action on a financial request from Campbellsville College.

The board also expressed itself heatedly that no representation on behalf of Kentucky Baptists be sent to meetings of the Kentucky Council of Churches, an interdenominational group. A request triggered debate in which some expressed opinions that the Council compromises on traditional Southern Baptist theological beliefs.

The action was precipitated when the Christian life committee of the executive board indicated that it was requesting one of its members, James Taulman of Ft. Mitchell, to be an "observer" — not a "member" — at Kentucky Council of Churches meetings, to feed information into the Christian life committee. Executive board members, however, overwhelmingly rejected the proposal, stating that Taulman or anybody else was free to attend KCC meetings representing themselves, but not Kentucky Baptists.

DEPARTMENTS SHIFTED

A proposal by the executive board's special Cedarmore depth study committee, named earlier to make recommendations concerning the assembly owned by the convention at Bagdad, Ky., was adopted as presented. The proposal calls for the realignment of both Cedarmore Assembly and the Brotherhood Department of the executive board to be placed in the Church Services Division of the board. Cedarmore is presently in the Business Related Division group of departments, and Brotherhood is in the Missions Related Division.

Primary opposition to the plan was voiced by Forrest R. Sawyer, state Brotherhood director, who expressed belief that this realignment of his department would not be in the best interests of missions causes of Kentucky Baptists.

However, Arlis Hinson, Cedarmore manager, said he believed identification of Cedarmore with other departments in the Church Services Division would enhance the work at the assembly in the areas of program planning and promotion.

After further discussion, the executive board adopted the report of the Cedar-

more depth study committee, presented by Chairman Eldred M. Taylor of Somerset. The six-point report states:

1. Cedarmore does not have a program in itself but will be recognized as a department in the Church Services Division.

2. The Church Services Division will become the planning agency for the Cedarmore program and operation.

3. The Brotherhood Department will be put in the Church Services Division since it is a church service department and a vital part of its program is conducted at Cedarmore.

4. The Woman's Missionary Union will be requested to send a representative for the purpose of planning the programs of Cedarmore.

5. The Assembly and Camps Committee will become the Church Services Committee of the executive board, with the guidelines defining its work rewritten; the committee reorganized into work groups relating to the various departments of the Church Services Division; and the committee personnel assigned to these work groups.

6. This change will be implemented by a committee composed of the chairman of the executive board, the chairman of the administrative committee, the chairman of the assembly and camps committee, the coordinator of the Church Services Division, and the executive secretary, and final plans for implementation will be presented to the May 1976 board meeting to become effective at that time, subject to executive board approval.

CAMPBELLVILLE DELAYED

The matter concerning Campbellsville College was introduced by the Christian education committee of the executive board. It requested that approval be given for Campbellsville to approach churches for the purpose of enlisting financial resources for retirement of its remaining dormitory debt with the understanding that emphasis be in the associations basically surrounding Campbellsville and to the western portion of Kentucky.

The finance committee of the executive board then concurred in the request of the college with the understanding that the campaign not compete with Cooperative Program gifts and that the campaign not exceed three years beginning January 1, 1976.

In discussion which ensued, it was revealed that the request for a financial campaign came without full college trustee endorsement and advance planning. Edwin F. Perry of Louisville then made a recommendation to table the motion until the May meeting of the executive board. His motion, which was accepted, calls for the trustees to present at the May meeting a detailed request which will suggest some guidelines as to how such a campaign will be conducted.

Addressing the executive board later, Campbellsville President W. Randy Davenport pointed out that the debt "is not getting larger, it's getting smaller, but it's not getting smaller as fast as we had hoped it would." He said that over \$800,000 had been paid on the current dormitory debt, leaving over \$1 million yet to be paid. He also stated that numerically and otherwise the college was in a better strengthened position today than it had been in the nearly seven years he has been there.

MISCELLANEOUS MATTERS

In other actions, the executive board:

- Voted to employ Wilson Bond and Associates of Lexington as architectural firm to design a new Baptist Student Union building for the University of Kentucky campus.

- Received and accepted the report of its nominations committee, electing Robert Lawson of Jellico as its East Union representative, later naming him to the Christian life committee of the board; and electing Calvin Perry of Alexandria and Mary Louise Foust of Shelbyville to the Clear Creek School Board.

- Approved a recommendation of the Christian life committee that the noon meal normally served executive board members on the opening day of their meetings be omitted at their next meeting, and funds normally used to pay for that meal be sent to the World Relief Fund to relieve hunger around the world.

- Adjusted guest room expenses at Cedarmore Assembly to reflect a savings when as many as four persons occupy the same room, and adopted an experimental plan for 1976 whereby summer camps begin at 1 p.m. Monday and end at 1 p.m. Friday.

The next meeting of the executive board is scheduled for May 3-4, 1976, at Cedarmore Assembly.

(Continued from page 5)

tion as another division or department of our Convention work.

6. It is in the light of these realities that I brought the motion that the In-Depth Study Committee be continued for the next three years and that this Committee be the instrument to express to the Administration and the Board of Child Care the concerns of Kentucky Baptists, and that this Committee be a direct line of communication back to the Convention regarding the various questions and concerns that have been expressed about the philosophy, direction, programs, and purposes of the Child Care Program.

It is my desire and sincere prayer that the action taken will pull together the Baptists of our state in a stronger support of a program of child care that expresses the kind of all-out Christian Ministry to children in distress that has characterized the program of child care in Kentucky for these many years.

Wayne Dehoney, Louisville

DEDICATED HOUSEPARENTS

Dear Editor:

Having just returned from the state meeting of Kentucky Baptists in Elizabethtown, I have some mixed feelings about several issues that were discussed during the course of the meeting. One special concern is the child care issue and the lengthy discussion that was held on this matter Tuesday morning. In the process of the discussion I believe an erroneous impression may have been given concerning the spiritual concerns and witness of many of the individuals who are associated with the agency. At the institutional level, in particular, the dedicated people who work as houseparents may have been presented in an unfavorable light. This should not be allowed to pass without a comment.

We at Gilead Baptist Church have been given the great responsibility to attempt to minister to the spiritual needs of the children associated with the Glen Dale Children's Home. All of the children are required to attend educational and worship services at the church on both Sunday morning and Sunday night. Further, most of the staff associated with the Home are members of Gilead although there is no requirement that they do so. Both children and staff are also very active in other programs offered at the church. On Wednesday night I conduct a brief devotional for the children at the Home following the evening meal.

This endeavor was begun earlier this year at the request of the staff members at the Home. Later in the evening there are several of the young people who come on their own to sing and practice with the Adult Choir of the church.

On November 16 at the evening service seven children from the Home were baptized because of their Christian experiences. Most of these children had been counseled with prior to their public decision by me, as their houseparent had sought me out to say the child had been discussing this very important matter with them. I have often been asked by a houseparent to counsel with a particular child about a spiritual matter. And I know for a fact that those who have care of the children talk to their children regularly about these concerns. No natural parent is more excited about their child accepting Christ as Lord than these staff workers when one of their children come forward at a service. Their joy is easily seen.

Any implication that these people (houseparents and other staff workers) are not vitally concerned about the spiritual well being of the children is simply not true. I do not know of a single staff member on the Glen Dale campus (or elsewhere in the agency for that matter) who does not have a genuine concern for the spiritual growth of those entrusted to their care. The dedication of the houseparent is easily seen in their long hours of work, the demands of their work and all its great responsibilities, the irregular work schedules, and the very low salaries.

It is one matter to discuss agency policy and direction and it is the right of Kentucky Baptists to do so and they ought to when the occasion presents itself! But it is quite another matter to start passing judgment on the sincere and beneficial attitudes of those who have sacrificed greatly to help those who cannot help themselves.

Terrence L. Freeman, Glendale

EDITORIAL ANSWERED

Dear Editor:

As a member of the Social Work staff at Spring Meadows, your editorial in the *Western Recorder* this week coupled with the reports of the In-Depth Study Committee regarding Kentucky Baptist Child Care has been quite disturbing.

Having for the most part worked 50-60 hours per week alongside our Unit Director and other committed staff throughout the Kentucky Baptist Board of Child Care since my employment three months ago, I find some of the implications you recorded incredible.

Our society has changed tremendously in the last decade and so have the needs

of our children. It takes all the education, skills, commitment and prayer we can muster to meet some of their needs. And it surely takes Kentucky Baptists' support, the assurance of your prayers and struggle with us to meet the needs of as many of God's children as possible.

Spring Meadows has been a part of my prayers as long as I can remember. After my mother's death when I was nine, I used to dream of someday becoming a houseparent at Spring Meadows. I am grateful for the opportunity I now have as Cluster Coordinator to return some of the love given me in my need.

We want very much that, through our love and concern, our young people will know God's love, respond to it, and add to their lives the most powerful resource any of us have known.

We can only work, trust and pray with you to that end.

Mrs. Ann Santora, Middletown

QUESTIONS REPORT

Dear Editor:

Where were the clarifying words when the Child Care Program was being shelled at Elizabethtown? So much needed to be said by the administration and members of the Board of Child Care to correct hurtful implications made by the report of the committee making the in-depth study, but the responses were pitifully small.

The Convention was led to feel that the Child Care Program was entirely off base, that Christian influence was lacking and that cold professionalism was replacing evangelism. Therefore something had to be done. Entirely by-passing the Board of Child Care which is duly elected to administer affairs, a three year committee was brought into being to keep a watchful eye on the actions of the Board. This was nothing but a vote of no confidence in the Board.

The committee making this in-depth study placed great faith in the Group Child Care Consultant Services of Chapel Hill, N.C. incorporating in their (the committee's) report this sentence, "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." Surely, in order to make such an accusation the social workers would have to be interviewed. Actually, only one social worker who is an administrator was interviewed by the committee making the in-depth study. Just how did Chapel Hill arrive at this conclusion? The committee needs to answer this question.

Also in the report the committee said, "the social worker with the clinical tech-

niques should strive to match the personal involvement and dedication of the traditional house mother." How such a statement could be made is beyond comprehension. In order to make such a statement would mean that every house mother and every social worker would have to be interviewed, evaluated and compared. Was this actually done?

To bring into question the dedication and involvement of the social workers and by innuendo suggest they are not dedicated or involved is not only cruel but unchristian. We as a convention by adopting the report including this sentence owe our sincerely dedicated social workers an apology which I trust the committee will have the courage to offer and publish. No doubt the committee worked hard and diligently, but to my mind they did not do all their homework, with the result that hearts have been wounded.

Actually, the convention did not need to adopt the report. It would have been quite sufficient for the report to have been given to the Board of Child Care for study and consideration. As Dr. Perry stated on the floor of the convention, the Board is not stupid. The message was conveyed through the report. The Board could have taken care of it by themselves and by so doing have spared the convention heartaches and headaches.

H. B. Kuhnle, Lexington

QUESTIONS LETTER

Dear Editor:

Mr. Rodney G. Owens states in a letter published in the Baptist Forum (*Western Recorder*, November 1, 1975) that "the cities and areas in the U.S. with the strongest gun control also have the highest crime rates." Further, in an effort to support this thesis, he states that homicide rates in Philadelphia and Toledo have increased significantly since the passage of "strict gun control laws." He writes that such increases in the homicide rate "should be proof enough that anti-gun laws do not keep criminals from having guns, and do not curb crime."

The data which Mr. Owens cites, however, do not by any means "prove" that strict gun control legislation leads to increases in homicide rates. Mr. Owens fails to take into consideration that many other factors in the social milieu may be related to fluctuations in crime rates, including (but not necessarily limited to) the age-sex composition of the population, the state of the economy, police arrest and reporting procedures, the ratio of policemen to population, and opportunities for social mobility.

Just because one condition is seemingly correlated with another (in this case higher homicide rates with increasing gun control legislation), does not necessarily mean that one variable is the cause of another. The sociologist Stephen Cole reports a strong, direct relationship between the number of storks present in various areas of Europe and the number of babies: the greater the number of storks, the higher the fertility rate. One would hardly conclude however, that storks bring, i.e., "cause," babies!

Donald W. Bogie, Montgomery, Ala.

Cheryl E. Bogie, Montgomery, Ala.

OPPOSES CONVENTION MOTION

Dear Editor:

Shame on Kentucky Baptists! They at their State Convention approved a motion to put the Kentucky State Baptists on record as opposed to the Equal Rights Amendment to the U.S. Constitution, granting women rights equal to men under the law, a privilege they presently do not enjoy.

After two hundred years the U.S. government introduces legislation that would make all people in this Democratic nation equal and Kentucky Baptists (formerly staunch supporters of "Separation of Church and State") put on record an unconscionable motion to oppose giving women equal jobs, social security, education, trial rights, rights to run a business and enter into contracts. All of these rights, now denied women, would be granted under the Equal Rights Amendment, as well as some privileges now enjoyed by women only, that would be extended to men.

One or two emotional scare tactics have been raised in opposition to the Equal Rights Amendment and Kentucky Baptists seem to have swallowed these feeble and unfounded suppositions hook, line and sinker. The "restroom" and "sleeping quarters" issues have already had decisions made on them in the past by the courts, upholding the Constitutional right to privacy, and the E.R.A. would not change existing laws.

I have been a Southern Baptist all my life and this is the first time I have ever felt ashamed of being one. While other denominations officially support the E.R.A., we, who throughout our history have stood for the freedoms granted by Christ to allow a person to stand as an equal to any other under God or under the law, now reject our heritage by supporting opposition to just such a proposal. As Baptists we are supposed to be Christ's agent in this world, not

Caesar's who endorsed slavery and subjection of women.

Mrs. Jill Baker, Bowling Green

CHARISMATICS ARE LEGITIMATE

Dear Editor:

One of these days I'll learn to mail the letters I write in response to articles in the *Western Recorder*. A few weeks ago I was disturbed by the inconsistencies in J. Terry Young's articles concerning "charismatics." I penned a reply that was never mailed. The article you have so ably written concerning action by the Dallas Baptist Association and Edward Robinson's letter are bound to draw hostile fire in your direction. So, let me just say thank you and amen!

There is so much ignorance, apathy and frustration among Baptists concerning the Holy Spirit that we are going to experience much division in the future. The people who are loudest in proclaiming their belief in the Book are often among the most frantic in crying heresy over the gift of tongues. Why is it no one ever wants to exclude people who have the gift of helps? (I Cor. 12:28)

Many of us wouldn't want Paul in our fellowship because he spoke in tongues. Why get all upset over things we don't understand or have not experienced? When will we learn that there is great variety in the Body of Christ? We preachers are to blame for much of this division. We have not taught our people because many of us do not know what the Bible really teaches concerning the work of the Holy Spirit.

Jerome F. Browne, Calvert City

FREEDOM OF WORSHIP?

Dear Editor:

The article in the Nov. 1st issue of *Western Recorder* on the ousting of the two churches in the Dallas Baptist Association, because of charismatic ministries, made me wonder if we as Baptists do have freedom of worship? In the article in the *Courier Journal* on "Louisville's religious media," you stated that "Southern Baptists are ruggedly independent. Nobody tells a Baptist he has to do anything."

If this is true than I don't see why an association has a right to dictate to the individual churches how to carry on God's business.

I don't find in my Bible where it says people will not be filled with the Spirit in these last days, and will not speak in the Spirit.

Mrs. C. Vincent McGown, Jeffersontown

As we are surrounded by the joy of another Christmas, we pause to consider the divine love that marks this time each year. While most of us gather with family and friends to celebrate the birth of Jesus, let us remember those who mirror his life and love throughout the world. During this season, we wish to remember those who share his good news through a special ministry, our foreign missionaries. Listed below are those who spent some of their time on our campus while preparing for their calling. The Georgetown College family encourages each of you to remember these and others in your thoughts and prayers during this season and throughout the year.

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Foreign Mission Board REPORTS

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Candidates for missionary service need college and seminary training and good experience in job skills they wish to share overseas. Wives are encouraged to have a college degree, but need 60 hours of college and/or seminary work to qualify. Children should be no more than twelve years old.

The need is great, the laborers few.

"How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

For additional information, write Louis R. Cobbs at the Foreign Mission Board.



Foreign Mission Board, SBC
P.O. Box 6597
Richmond, Virginia 23230

SWBTS Increases Faculty, Salaries

The board of trustees of Southwestern Baptist Theological Seminary has added two new faculty members, elected board officers, approved a salary supplement for faculty and staff and discussed a planned \$8 million fund raising campaign.

The board named Eddie C. Smith as associate professor of Christian ethics and Tom J. Nettles as assistant professor of church history.

Smith, a missionary with the Foreign Mission Board since 1960, is on the faculty of the Baptist Theological Seminary in Semarang, Indonesia.

Nettles is currently assistant to the pastor at Broadmoor Baptist Church, Shreveport, La.

In other action, trustees elected a new chairman, Oswin Chrisman, a Dallas, Tex., family relations court judge.

Recognizing the continued effects of inflation, the trustees authorized a special inflation equalization salary supplement of about eight percent of annual salary, effective for all faculty and staff in January. The supplement was made possible, according to officials, as a result of the "over and above" giving to the SBC Cooperative Program unified budget during the past year.

A major portion of the meeting involved discussion of the planned fund raising campaign to secure \$8 million by 1980. The money has been earmarked for selected facilities and campus improvements, with \$5 million designated for endowment.

To dramatize their personal and group interest in the campaign, the trustees adopted a goal of \$160,000—two percent of the \$8 million—to be raised among themselves.

The campaign, called "Eight by Eighty," was approved by the Southern Baptist Convention's Executive Committee in September. It is restricted by SBC rules to solicitation of individuals and businesses. (BP)

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In Search of the King

Matthew 2:1-12

The promise that the messiah would come found fulfillment in the birth of the Lord Jesus. After the birth of the saviour at Bethlehem, these wise men came out of an obscure past and appeared on the stage for one brief scene and then disappeared forever. From their visit we can learn some interesting and instructive lessons.

The Search — Matthew 2:1-2

"When Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem." The scriptures do not disclose the number of the wise men, their names, or the particular country from whence they came. They represented the very best of the old world culture, learning, religion, and civilization. They were students of astronomy and kindred sciences. They were also men of rank, wealth and influence. Their earnestness of purpose was revealed by their long and dangerous journey from their far-off homes in the East to the city of Jerusalem in search of a heavenly king.

These men were familiar with the Jewish scriptures and knew that the messiah was to come. With keen interest and great anticipation they were looking for his coming. Pleased with their attitude, God gave these men a special sign to lead them to the Lord Jesus. It was that of a star (Num. 24:17). When they beheld this particular star, they concluded that this prophecy had been fulfilled, so they proceeded to Jerusalem and inquired where he was, with a view to finding him and rendering to him due homage.

The Scriptures — Matthew 2:3-6

It is entirely possible that these wise men were experts in astronomy, in medicine and in religion. When the wise men arrived in Jerusalem and inquired about the newborn king, the whole city was troubled. Herod, the jealous usurper, was greatly disturbed lest he should lose his throne and his power. Naturally, the least disturbance would arouse the fears of this ruthless and ungodly ruler, because many of his subjects hated him to such an extent that they would have been glad if all his power had been taken away from him. The citizens of Jerusalem were troubled because they feared a disturbance which might result in the Roman government imposing extra burdens on them. But primarily, both Herod and the people were troubled on account of their sins.

When Herod inquired of the chief priests and the scribes where Christ should be born, they knew exactly where to turn for the correct answer to his question. That had been made perfectly clear seven centuries earlier, according to Micah 5:2. So, they answered him at once from the prophecy of Micah, even though they did not have any personal interest whatever in the entire matter.

The Schemer — Matthew 2:7-8

The heart of Herod quailed with alarm and fear upon hearing

the news that a king had been born, whom he naturally suspected of being his own rival. Knowing that his throne had been reared on falsehood, injustice and bloodshed, it is not surprising that this great sinner determined that he would destroy the saviour. The cruel and unscrupulous Herod proceeded to work out a scheme and to lay the foundation for action whereby he might do away with the heralded king. Feigning respect and love for the newborn king, Herod sent the wise men to Bethlehem with instructions to locate him and then to return and inform him as to his whereabouts. Herod's hatred of the infant Jesus was concealed under hypocritical words. Pretending that he desired the information in order that he might go and worship him, his only desire was to put him to death, but God thwarted his evil purpose.

The Star — Matthew 2:9-10

With a view to obeying the command of Herod, the wise men started immediately to Bethlehem in search of the young king. As they left the presence of Herod, the star which they had seen in the East again appeared to them, and led them to the very spot where the Lord Jesus was. The reappearance of the star gave them fresh evidence of true and safe guidance, and they rejoiced exceedingly. As these searchers followed the light which they had, they received additional light. This is the method by which God is pleased to lead his people. As they use the light they have, he gives them more light.

The Success — Matthew 2:11-12

The wise men were filled with joy when they stood in the presence of the young child and his mother. They were sure that he was the one for whom they were searching. They rejoiced when they found the king whom they had come to worship. Recognizing the Christ, they acknowledged his deity by falling down and worshiping him. After they had worshiped him in whom the living God had become incarnate, they opened their treasures and presented to him their gifts of gold, frankincense and myrrh. They simply brought and gave to Christ the very best they had, which is exactly what all of us should do. What are we doing to show our gratitude for the salvation which we have received from Christ?

Instead of their going back and reporting to Herod as he had anticipated they would do, God spoke to the wise men as they went away, and gave them a personal and secret commission which thwarted all of the wicked plans of the cruel Herod. Hence they returned home without seeing the king again. Enraged at their departure, jealous and brutal Herod ordered all male children in Bethlehem under two years of age to be put to death, but the Lord Jesus was not slain. Instead, Mary and Joseph took him to Egypt and resided there for a time. Failing to take God's plans and purposes into consideration, God thwarted Herod's plans and refused to permit him to harm Christ Jesus.

At Black Church —

Gospel Music a Common Expression

by Nancy Carter, Feature Editor, Southern Seminary

"We've Come This Far by Faith" is a gospel song Pauline Hughes learns more about each day.

She has sung it in the black church—West End Baptist Church—where she plays the organ on Sundays, and she has seen it in the lives of the congregation she has grown to admire and love over the past eight months.

Usually, she is the only white person at the services.

Miss Hughes is a second year Master of Church Music student at Southern Baptist Theological Seminary, Louisville, and plays at the near-by church in return for a ministry scholarship, provided by a fund supported by seminary alumni which allows students to work at religious rather than secular jobs.

Her experience with the 100 or so members of West End Baptist, which belongs to the Progressive Baptist Convention, has been a rewarding one, she noted.

One of the greatest compliments she received came when she sang "We've Come This Far by Faith" at another black church West End was visiting. A woman

came up to her after the service and said, "Honey, you've got soul!" It made everything worthwhile, Miss Hughes said.

Gospel music has always been a favorite, she recalled, and not just a recent love. Even when she was growing up in Ellenwood, Ga., and through her college years at Tift College, Forsyth, also in Georgia, gospels have been among the songs she found easiest to learn and most enjoyable to sing.

"The congregation has been patient with me, because there's a lot about the music in their church that is new even today," she said. "My worst problem is to carry the music too fast. They like a slower, swinging tempo."

She especially enjoys playing for them because "the music is emotional. They feel their music. They take it and make it personal — each note and word is their own expression."

Although the choir is small — it averages about 10 members — it is a talented group where at least half the members can do solo work, Miss Hughes said.

In her eight months at the church she has found a ready acceptance of herself and her talent. The words "black" and "white" are appearing less and less in her vocabulary. She acknowledged, however, that when West End visits another church where they've never been before "sometimes I get retakes, people look a second time." But once the singing begins, "music bridges the gap," she added.

Music isn't the only area where she's received new insight from her work at the church. She's learned much more about the black church.

For one thing, she has learned that the services are often longer than those in a white church. The morning worship service begins at 11 a.m. and doesn't end until at least 12:30, and often lasts past 1 p.m. No one worries about the time, she said.

In addition, she's gained much religious insight from the pastor's messages. The Rev. Lincoln Bingham "wants what's best for his people," she said, and always challenges them to grow spiritually.

Through the music . . . and the messages . . . and the people, Miss Hughes has found "I've grown. The church has taught me so much. They've taught me a lot about being human."

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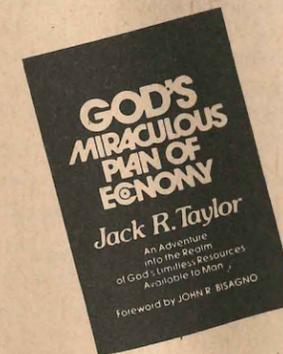
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E'town Bible Study Set By Dilday

Russell H. Dilday Jr., pastor of Atlanta's Second-Ponce de Leon Baptist Church, will conduct three Bible study sessions at the Kentucky Baptist Evangelism Conference in Elizabethtown Jan. 19-20.

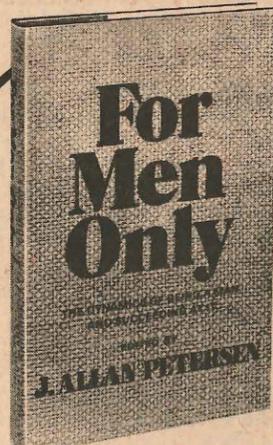
Dilday, who is currently president of the Home Mission Board, is a native of Texas. He is a graduate of Baylor University and Southwestern Baptist Theological Seminary.

A member of the executive committee of the Georgia Baptist Convention, Dilday is president of the Atlanta Baptist pastors conference. He has been second vice president of the Southern Baptist Convention.

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

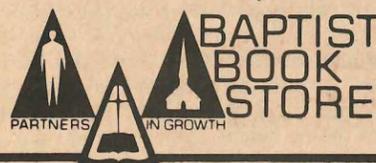


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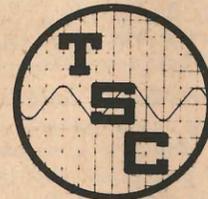
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Church Staff Workshops Set at Conference Centers

A workshop for every member of the church staff will be held at both Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers in early 1976.

The two "Church Staff Workshops" will be held at the conference centers in February and March. One workshop will be held at Glorieta, Feb. 16-20. The other is scheduled for Ridgecrest, March 29 and April 2.

The workshops are designed for church staff members working as executive leaders, food service personnel, church secretaries or church housekeeping personnel.

The "Executive Leadership Forum" is planned for staff members who have administrative responsibility in the church.

Instruction and workshop experiences in housekeeping techniques will highlight the "Church Housekeeping Conference."

Participants in the "Church Food Services Conference" will be given latest trends and techniques in church food services.

Both the Glorieta and Ridgecrest workshops will feature "Basic and Advanced

Church Secretaries' Certification Seminars."

A "Fundamentals of Weekday Early Education Conference" for directors of WEE programs is slated for Ridgecrest only.

In addition to the conferences, two hours of Bible study will be conducted each day.

A \$25 registration fee will cover materials provided during the week. The fee for the second person from the same church attending the workshop is \$15; and a \$5 registration fee will be required for each additional person attending.

To guarantee space, fees should be sent to the Church Program Training Center at the Southern Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37234.

Registration fees must be received prior to the conference in order to confirm space. When cancellation is received in the CPTC office two weeks prior to the workshop date, fees will be refunded.

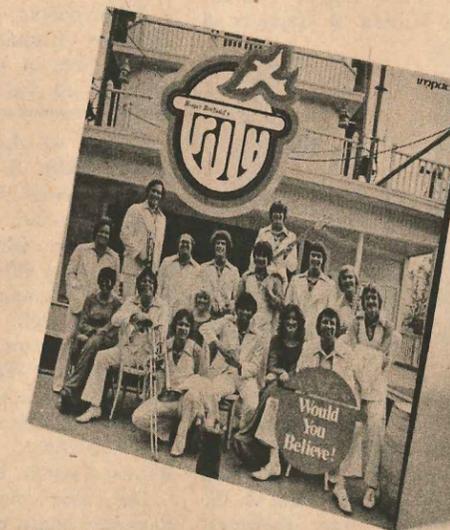
Truth by Truth. Would you believe.

Truth is a collection of young vocalists and musicians under the direction of Roger Breland, who having seen the *Truth*, have chosen to spend their days and nights sharing it musically as a group. In hundreds of concerts yearly, in churches and on college campuses, they use their special brand of musical excitement to say what they believe.

Their new album is a reflection of that purpose. A collection of eleven great songs that share the *Truth* by Truth in a way that no one has ever heard before. And it's for you.

Would You Believe! (R3371)
A new album of joy and good music from *Truth*.
On Impact Records.

Available right now from your Baptist bookstore.



Adoption, Unwed Mothers Plans Presented to Executive Board

W. E. (Bill) Amos, executive director of the Kentucky Baptist Board of Child Care, interpreted the board's plans for two crucial programs at the Dec. 4-5 session of the executive board of the convention meeting at Georgetown College.

A program for unwed mothers and an infant adoption program, the latter called for by the Kentucky Baptist Convention at its annual meeting in November, were both highlighted.

Specifics outlined by Amos concerning plans to resume infant adoption include these:

1. The Board of Child Care will receive calls or written inquiries concerning adoptions on or after Jan. 2, 1976.
2. Those persons who were on the approved, active file with this agency as of January 1972 are being contacted and offered first preference on the waiting list.
3. Applicants for the waiting list will be sent an inquiry form to be returned to Kentucky Baptist Board of Child Care. This form will determine if they meet such criteria as: legal resident of Kentucky, married at least three years, active members of a local Baptist church, between the ages of 23 and 40 years of

age, in good health, presently have no more than one child, not already approved by another agency.

4. Homes will be studied for possible placement when it has been determined that the placement of a child is a possibility. The study will be done in accordance with state adoption regulations and agency standards.

5. At this time there is no way to predict the length of waiting time for placement of an infant. As the program for unwed mothers progresses, infants will be placed in approved homes as quickly as possible.

Amos then outlined the unwed mothers program, as follows:

1. Counseling for unwed mothers and their families.
2. Maternity home and medical care as needed.
3. Adoption placement for infant at the

request of birth mother.

He stated that those interested in using these services should contact Mrs. Jane Anderson at the Board of Child Care.

While no infants are presently available to the board for adoption, numerous calls by persons who would like to adopt a child through the board have come, Amos said.

He further pointed out that, in an effort to increase its two-way communication with Kentucky Baptists, free WATS line telephone service has been established into the board from across the state.

He also stated that the annual Thanksgiving offering taken recently in Kentucky Baptist churches is currently running about 11 percent ahead of last year. The offering is applied to the ministries of the Board of Child Care, which operates foster homes at Middletown and Glen Dale.

Campbellsville Students Walk to Cut Debt

While some people are walking a "mile for a Camel," 58 members of the Campbellsville College family spent a Saturday recently walking "20 miles for a College."

Originated, planned and carried out as the result of a discussion during devotions in the girls dorm, the first Campbellsville College "Walk-a-Thon" netted more than \$3,100 which the students want to have applied toward CC's \$1.3 million dormitory debt.

Townpeople, alumni, student's home churches, friends, and families sponsored the walkers in amounts ranging from 10 cents to 10 dollars per mile walked. All

but three of the 58 starters completed the whole distance.

Why do students take it on themselves to pay off a building?

Junior, Ellen Clay, from Mansfield, Ohio, said "We want to help, in thanks for a college with a Christian atmosphere, teachers who really care, and the fact that we are encouraged to be closer to God."

"The school offers us a great Christian atmosphere; that's why we did it," says Janene Stevens, of Louisville. "It was just brought up at a meeting about how much the college is in debt, and we started talking about what we could do to help."

One group jogged the 20 miles in three hours, while others took six or more hours to make the distance. The route was marked out with signs carrying scripture verses such as, "Let not your heart be troubled, neither let it be afraid," John 14:27; "As for me, I would seek God, and to God would I commit my cause," Job 5:7; and "In all thy ways acknowledge Him, and He shall direct thy paths," Proverbs 3:6.

After it was all over, the students sat down to an evening meal provided by wives of the college faculty and staff. They moved slowly, but each seemed excited, and talked about how much they had made in the walk.

Others on the 12-member board include: Rollin S. Burhans, pastor, First Baptist Church, Bowling Green; Harold J. Purdy, pastor, First Baptist Church, Madisonville; Glenn M. Durham, Durham Printing and Offset Co., Harlan; William Kenneth Forman, associate pastor, First Baptist Church, Campbellsville; Billy D. Marcum, pastor, First Baptist Church, Brandenburg; William S. Blakeman, Winchester; William G. Caldwell, Danville; H. Stanton Carney, Paducah; and John W. Kruschwitz, pastor, Highland Hills Baptist Church, Ft. Thomas.

The next meeting of the *Western Recorder* board of directors will be April 23, 1976, in Middletown.

Western Recorder Elects Sykes, Sharp

The board of directors of *Western Recorder* has elected John M. Sykes, former vice-chairman, as its chairman for 1975-76.

Sykes, pastor of First Baptist Church, Ashland, succeeds William D. Jagers of



Sykes



Sharp

Prestonsburg who recently rotated off the *Western Recorder* board of directors.

C. Carman Sharp, pastor of Deer Park Baptist Church, Louisville, was elected vice-chairman of the group. Mrs. J. S. Woodward, Lexington, was reelected secretary.