



Cottage \$G's

\$2 million master plan will alter complexion of campuses at Glen Dale, Spring Meadows

by James H. Cox, Associate Editor

A proposal to establish a child care program "we will live with for a quarter of a century" was adopted by the Kentucky Baptist Board of Child Care last week.

Meeting at the board's executive offices in Middletown Feb. 5 the 20-member board agreed to proceed cautiously and expeditiously on a master plan which will transform the faces of both campuses operated by the board.

It includes adding six new cottages at Glen Dale Children's Home, near Glendale, Ky., and five new cottages at Spring Meadows Children's Home, Middletown. In addition, dual wings will be added to the superintendent's home at Spring Meadows to provide a sixth cottage and a new superintendent's home will be built. Major renovation of administration buildings on both campuses will follow.

Total price tag at today's construction costs is projected between \$2-3 million.

The eight existing cottages at Glen Dale and eight cottages at Spring Meadows would, in all probability, be demolished, according to Bill Amos, Board of Child Care executive director.

He emphasized while the capacity on each campus would be reduced from 70 to 60 boys and girls, 20 additional beds would be utilized in the state, most likely in group homes, to minister to the same number of children presently served.

A deplorable situation

The board gave the green light to the new master plan for each campus following a thorough examination of present facilities and their current conditions.

Four years ago a long range planning committee observed that serious deficiencies exist in the cottages which have been used at Spring Meadows and Glen Dale for 30 years. A subsequent analysis by F. W. Owens and Co., an engineering firm which constructed some of these buildings in the late forties, and the Louisville architectural firm of Louis & Henry Inc. re-

vealed problems so severe the board could not ignore them.

"Simple 'fix-up' and remodeling procedures won't suffice," said Amos. "The plumbing, electrical wiring and heating systems are woefully inadequate, unable to meet existing codes and in some cases on the verge of breaking down completely. Correcting these problems would literally mean gutting the interiors and starting all over."

Amos confirmed architects have given a maximum of five years of life to the present cottages on both campuses "before the guts die."

He said a board capital needs and building committee chaired by David Perkins, pastor of First Baptist Church, Williamsburg, had given major attention to the question of renovating as opposed to rebuilding. A cost analysis provided by the architects helped the committee, and ultimately the board, decide to replace the existing buildings one at a time.

\$25,000 in cool, warm cash

"Perhaps the thing that had the greatest impact on the board's decision was an energy analysis done by the architects," Amos declared.

"They compared the operation of a renovated building to a new one and discovered we could operate and maintain a new one at about 40% of the cost for operation and maintenance of a renovated one." He estimated the savings at \$25,000 annually at present energy rates.

The new buildings would be between 1000 and 1500 square feet smaller than existing buildings.

The board, chaired by Eldred Taylor, pastor of Somerset's First Baptist Church, voted to proceed with trying to raise as much capital as possible in advance.

Amos hopes to see construction activity on both campuses by summer. He said a new cottage would be started simultaneously on each of the two campuses.

Interpreting the new master plan, he explained, "We will design buildings around our program needs

rather than trying to fit our program into existing buildings which were constructed three decades ago." He cited the new smaller cottages with about 3800 square feet of floor space as conducive to a more "home-like" atmosphere. Each facility will be planned for a normal capacity of 10 children and two adult houseparents.

Each of the 11 new cottages on the two campuses is expected to cost \$150,000 to build and another \$50,000 for furnishings. They will follow the same basic floor plan, although there will be modified adaptations to give a variety of appearances.

Tri-level living: some up, some down

A typical new cottage will be situated on three levels and will feature an open courtyard at the entrance and an attached carport to one side.

On the main level there will be a kitchen, pantry, dining room seating 12 persons, outdoor deck, small living room, "great room" (or large living room with cathedral ceiling), laundry, closets and storage areas, relief houseparent's room with private bath and houseparent's apartment. The apartment includes a combination living room and kitchenette, bedroom and bath.

Three bedrooms will be located one-half flight of stairs both up and down opposite the houseparent's apartment, for a total of six children's bedrooms. Four rooms are designed for double occupancy. Two of these four are on each level and are joined as a suite with a shared bath. The remaining bedroom on each level is planned for single occupancy and includes a private bath. Should the need arise private rooms could be pressed into service as double rooms.

A major departure from present practice will see meals prepared and served in the cottages themselves. Breakfast is the only meal currently served there, with boys and girls going to common dining halls on their campuses for other meals.

The large kitchens and dining halls will be retained, according to Amos, for banquets and events when a campus desires special occasions together. But as a rule, meal service won't be provided there in the future.

"We're even considering the possibility of raising the roof of the dining room in Cooke Hall at Spring Meadows by four feet to provide a gymnasium," said Amos. Glen Dale already has a gym.

Of checks and balances

Amos depicted raising the money as the board's next step, and a critical one.

He observed that \$100,000 is currently drawing interest in a building fund and the board has voted to add any surplus from the current operating budget to this fund. He also suggested the possibility of using \$600,000 invested from the sale of Pine Crest Children's Home for construction.

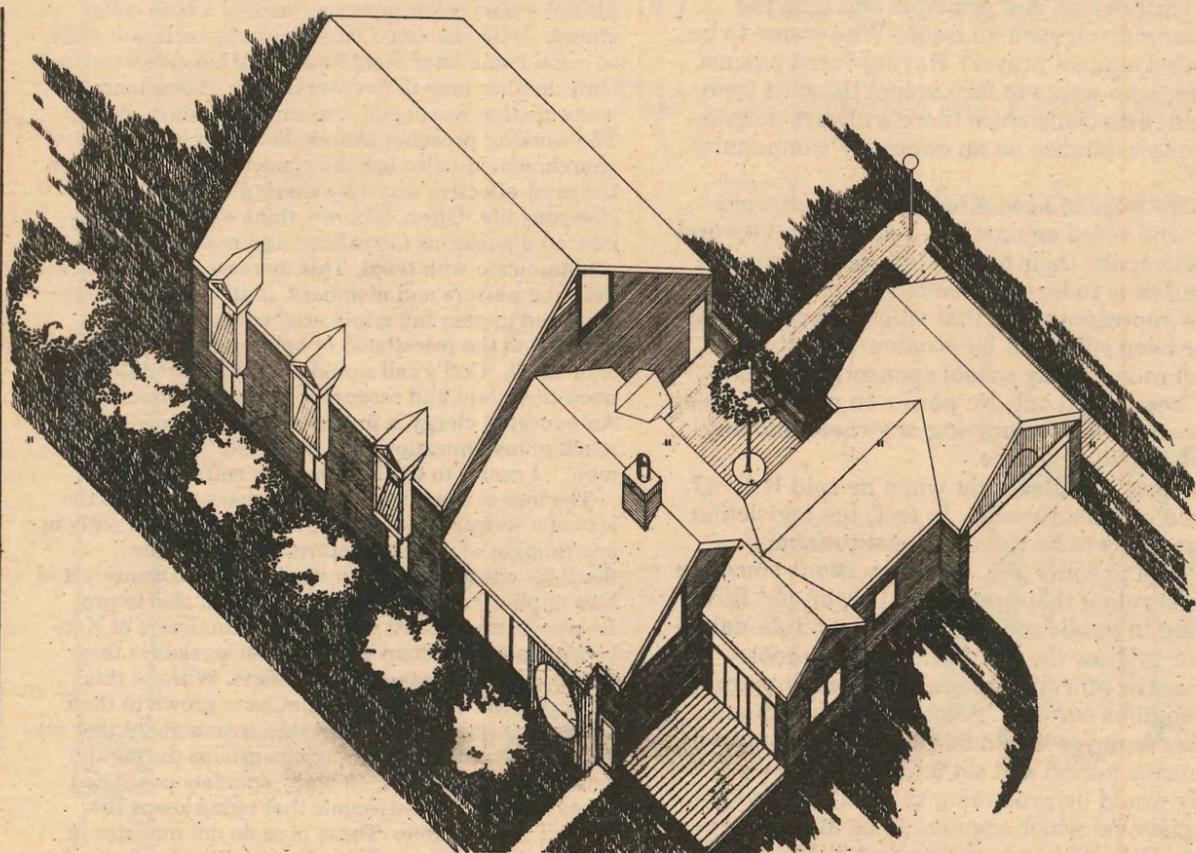
Amos also noted the architects' projections of \$150,000 per cottage "were based on today's costs." By 1986 those figures are estimated to top \$300,000, due to rising inflation.

Would it not be cheaper to borrow now and pay back later?

Amos isn't sure, but believes that question is worth considering thoroughly.

"I'm convinced beyond any shadow of a doubt that we haven't arrived at this place by accident," he surmised. "I believe there are people out there who can and will make it happen. I think there are eight or 10 people in Kentucky who would be willing to give \$100,000 each.

"Those who went before us had to make difficult decisions to build some decades ago. I'm excited and challenged by this opportunity which is ours."

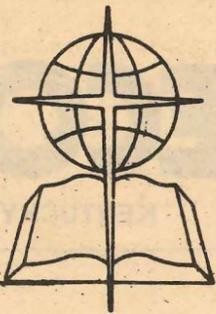


An isometric view of a typical cottage shows sleeping quarters [left] and living-dining areas [center].

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

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C. R. Daley

Daley Observations

The action of President Rogers is disappointing

Adrian Rogers is the most carefully scrutinized Southern Baptist Convention president in many years. This is due to the circumstances surrounding his election last June, his criticism of some seminary professors and his association with independent Baptists and with schools not sponsored by Southern Baptists. He has, however, been a model convention president until his recently announced identification with a group of ultraconservative Baptists and independents who are trying to overturn the court rulings against Bible reading and prayer in public schools (WR, Jan. 30, p. 3).

In taking this stand Rogers says he is not speaking as convention president or even as Bellevue Baptist pastor but only as an individual. This is admirable but the truth is he is convention president and whatever he says or does reflects upon the convention. And this raises questions about such an identification and stand since the convention is clearly on record in support of the Supreme Court decisions which this group seeks to overturn.

The first disappointment is that president Rogers holds the view he does and that he lends the influence of his office to such a movement.

The truth is many other Southern Baptists agree with Rogers on this issue. Bible reading and prayer in public schools is a very emotional issue and most Baptists have never had the opportunity to study church history and to learn the dangers of government involvement in religion. But Rogers has studied church history and surely he recalls the suffering of our Baptist forefathers in countries without the guarantee of separation of church and state which is in the United States Constitution. And surely he knows the contribution of Baptists in early America in getting the First Amendment and the Bill of Rights into the Constitution. In his identification with this effort to undo the court rulings, he goes against the historic stand of Baptists and against what is probably the most important contribution of Baptists in American life.

The other disappointment in Roger's joining efforts with those who are identified with ultra right wing theological and political thinking. Jerry Falwell, Pat Robertson, Jim Bakker and their likes are dedicated to their own little kingdoms, have little, if any, appreciation for Southern Baptists and prosper by appealing to Southern Baptist church members for contributions that rightfully belong on church offering plates.

President Rogers has a right to his convictions even if they are out of line with the historic and the present official Southern Baptist position on church-state separation. It is very questionable,

however, for him to lend his name and the influence of the Southern Baptist presidency to this movement and to join forces with those whose last concern is the evangelistic and missionary outreach of Southern Baptists.

H.B. 37 should not be enacted

Kentucky lawmakers are getting into the act to restore prayer in public school classrooms. H.B. 37, which would require public school teachers to announce a prayer meeting led by a volunteer student while at the same time excusing students who choose not to participate in the prayer meeting, passed the House on Feb. 6 by a whopping majority of 80-12. If such legislation is approved by the Senate and signed by the governor it would violate a sacred constitutional principle, make for a travesty on true worship and provide a headache for school officials.

Imagine the atmosphere of most of today's classrooms when the prayer period is announced, a volunteer leader is invited to take over, the teacher excuses the non-prayers and the mad rush of the unsupervised non-prayers for the corridors and rest rooms. Lack of discipline and disorder are problems enough already for teachers without encouragement in the name of voluntary worship. A prayer meeting in such an atmosphere is more sacrilege than worship.

Or imagine a Moslem student volunteering to lead the prayer one day and teaching fellow students how to bow toward Mecca and leading them in a prayer to Allah. The kind of religious service this legislation calls for could not justly deny a Moslem, a Hindu, a Buddhist or any other pagan from leading the prayer. Do we really want this?

It is obvious such legislation is not based on concern for true worship nor in interest of helping teachers and administrators. It may be inspired by zeal but it is uninformed zeal.

It is also understandable why most legislators disregard reason and principle and take the popular side on such an issue. Who wants to be recorded against prayer? Having voted against prayer, who wants to face voters the next time around, especially since there's always a demagogue to capitalize on an opponent's unpopular vote?

There were at least a few brave representatives who voted against the measure and several of them spoke their piece. Rep. Joe Barrows of Versailles is to be commended for reminding fellow representatives that voluntary prayer has never been ruled out for students in public school rooms. Only school sponsored prayers have been ruled out. No power on earth can keep a sincere soul from praying anywhere and anytime he or she chooses.

Barrows was also right when he said H.B. 37 may be unconstitutional. In fact, the legislation is very likely to be ruled unconstitutional if subjected to court test. Court decisions since the original ruling that prescribed prayer and Bible reading in public schools are unconstitutional appear to draw the line at the point school teachers or officials become involved in promoting religious services. Since teachers who are public employes would be required to announce the prayer period and set a time for it, they surely would be promoting the prayer service.

Legislation which appears to be almost identical to H.B. 37 has been enacted in Massachusetts and is already being challenged in the Massachusetts Supreme Court. The outcome of

this challenge in Massachusetts will give some clue as to the fate of H.B. 37 if it is enacted and contested.

Concern for better moral atmosphere in public schools is appropriate but hope for this does not lie in H.B. 37 nor in any other state sponsored religious activity in school. Worship is the responsibility of churches and homes and not public schools. The moral atmosphere in public schools depends upon teachers, administrators, pupils and parents.

Those who have concern for the church-state separation principle which keeps the state out of religion should contact their state senators and Gov. John Y. Brown Jr. asking them to reject H.B. 37 and any other similar legislative proposal.

Baptist Forum

The mainstay of small churches: bivocational pastors

I strongly disagree with Mr. Duncan's assessment of bivocational pastors in the Jan. 16 issue of Western Recorder. Following his suggestions would lead to severe consequences. Perhaps the greatest loss would be the death of the small church. These churches perform an invaluable function. Countless seminary and college students have kept their heads above the waters of financial failure because of a small band of dedicated lay persons. These men go on to become the pastors of the full time church that we idealize. The small churches provide an atmosphere for their members that has no substitute. I may one day pastor a very large and wealthy church, but memories of Rumsey (my first pastorate) and Friendship (my home church) and Zion (my present pastorate) will flavor my ministry with warm, family-like love. Many persons familiar with this setting can never worship in the larger, full time church. Their ideas about these larger churches may be completely wrong, but they'll never go to find out.

The loss of bivocational pastors would mark the beginning of a purely professional clergy. I like the idea of a blue collar preacher leading a blue collar church. Who else but a laborer can know how it feels to come home after eight hours of strenuous exercise? Only another nine to five worker can understand the welcome that weekends, especially Sundays, bring. The working preacher shares the struggle with fellow churchmen. He also has the chance to share Christ in the most effective way—by sharing common, everyday life. Often, laborers think of the seminary-educated pastor as too refined and intellectual to communicate with them. This increases the distance between pastors and members. If all ministers were expected to gain full ministerial education, our doctrine of the priesthood of believers would die a slow death. God's call would always be conditional upon the talent and resources for formal education. An educated clergy is important, but I received much of my education from so-called "unlearned men." I prefer to think of them as self-made men.

The loss of the bivocational ministry would be the loss of a scriptural ideal. We are to serve God without any thought of material return. Jesus told his disciples not to carry a purse with them. Disinterested love applies not only to lay persons but also to professional servants. At one time the ministers of Kentucky shared a second vocation. On weekdays they farmed like most other Kentuckians. Without this arrangement Baptists could not have grown to their present strength. It was just this arrangement that set Baptists ahead of other religious groups during the settling of the frontier. In many sparsely populated areas it is the same dynamic that today keeps the Baptist witness alive. These men do not minister in order to better themselves. Their calling is spiritual and their reward is eternal.

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Don Putnam
Jay Brown

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Ron Dunn
Charles Carter
H. Franklin Paschall

Monday 6:45 p.m.

Ron Dunn
Wayne Ward
Alvin Hardy
Charles Carter

Tuesday 9:00 a.m.

Ron Dunn
Joe Ford
H. Franklin Paschall

Tuesday 1:45 p.m.

Ron Dunn
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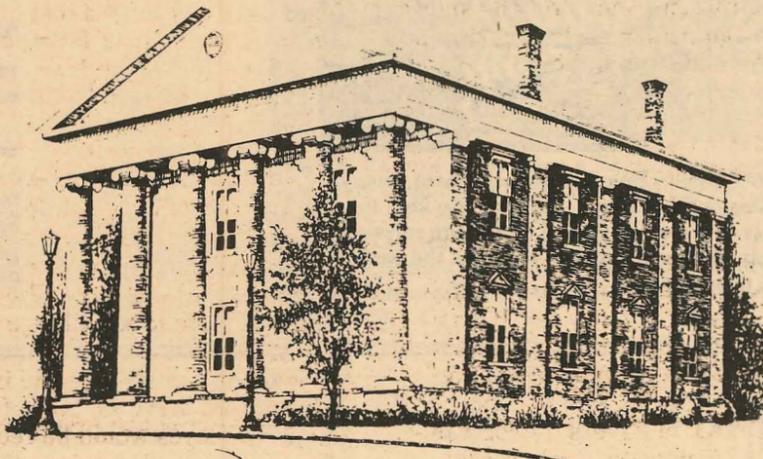
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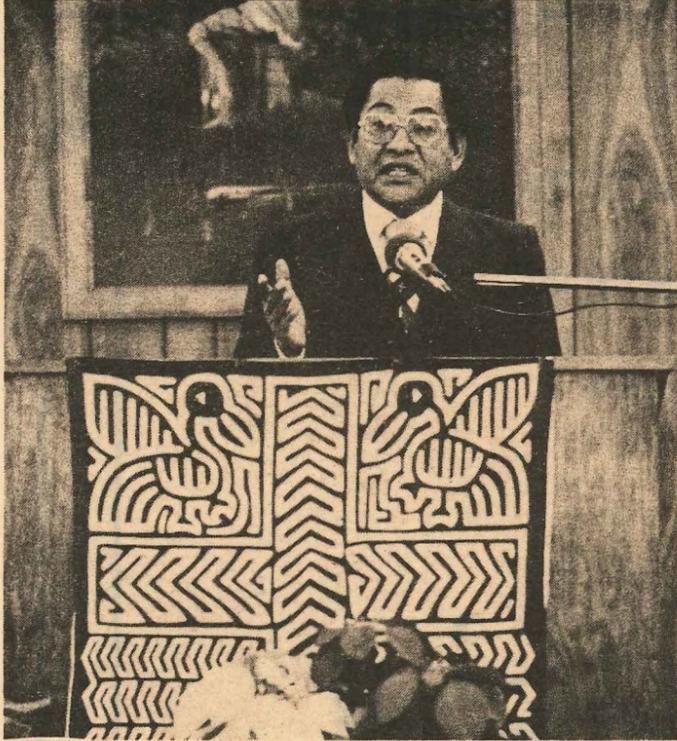
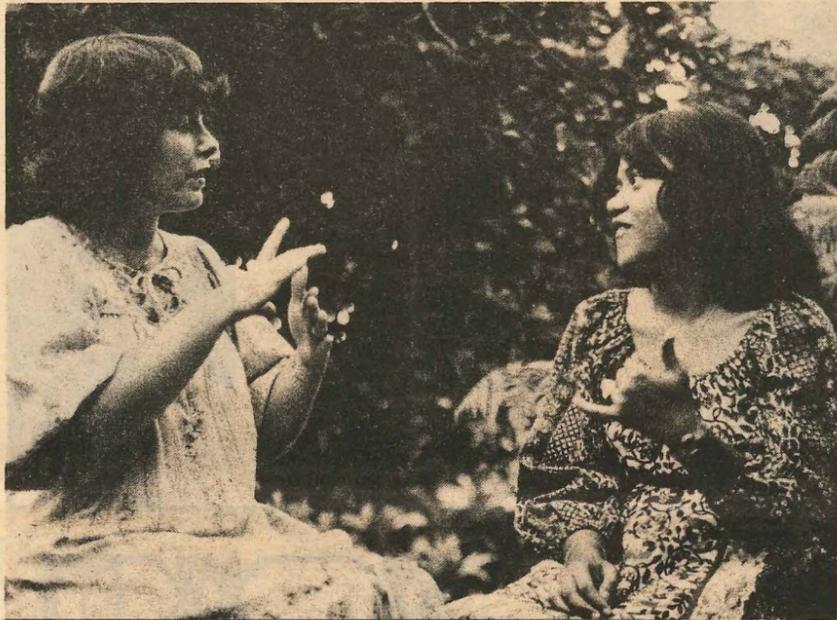
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Of Interest and Support



Giddings Hall, the oldest permanent building on the campus of Georgetown College, is one of the finest examples of Greek Revival Architecture in America. Made of brick baked on the campus from a clay deposit in 1840 by student and faculty labor.





[top] Because of Home Mission Board encouragement, many Baptists such as Pot Bosler [1] of Lihue, Hawaii, are able to witness and minister to the deaf. [bottom] Language missions, reaching approximately 30 ethnic groups, includes the work of more than 1000 home missionaries.

Annie Armstrong
 Week of Prayer for
 March 2-8
 National Goal: \$15.5 million

What if there were no Annie Armstrong offering?

If there were no Annie Armstrong Easter Offering for Home Missions the work of the Baptist Home Mission Board would be cut almost exactly in half. Cutting Home Mission Board work by half would mean 1400 instead of 2800 missionaries serving in every state, Puerto Rico and American Samoa. Woman's Missionary Union, auxiliary to the Southern Baptist Convention, has set a national goal of \$15.5 million for the 1980 home missions offering. The \$15.5 million, with funds from the Cooperative Program, will provide most of the \$33,827,457 budget adopted by the Home Mission Board. The theme for the 1980 Week of Prayer for Home Missions is keyed to evangelism, one of the main arteries in the Home Mission Board plan to evangelize and congregationalize the United States. William G. Tanner, Home Mission Board executive director, said without the Annie Armstrong offering the board "would have to revise and radically limit its strategy of evangelizing and congregationalizing. "There would be no new missionaries, no new pastors to work with language and culture groups without the offering," Tanner affirmed. "There would be no church planters to extend the work into new areas, no persons to minister in Baptist centers, no weekday ministries and no specialized work such as in literacy, with blind and refugees."

Annie Armstrong offering equals bold mission

Salary increases to help home missionaries resist the impact of inflation in 1980 will consume about \$1.5 million from the Annie Armstrong offering. "If we are not able to provide salary increases, the missionaries who are serving on the field actually are taking salary reductions," said Tanner. The largest allocation in the 1980 offering is for language missions. The \$3.8 million will provide and support home missionaries to Indian, Spanish, French, Slavic, Portuguese, Italian, Japanese, Chinese and other people of different languages in the United States. The allocations will help in work with internationals and refugee relief. Church extension has an allocation of \$2.4 million, second largest in the 1980



offering. The allocation will help churches in areas of new work for Southern Baptists to have full time pastors.

The third largest allocation will provide \$1.7 million to Christian social ministries. The allocation will help support Christian workers in Baptist centers and weekday ministries, disaster relief, work with the blind and literacy work.

Evangelism projects have an allocation of \$860,000 in the 1980 Annie Armstrong offering.

The offering allocations for church extension, evangelism and other ministries will support the home missions thrust in the next two years into counties that lack a strong gospel witness.

The Annie Armstrong offering will bring to life other emphases of the Home Mission Board in the next two years. Major attention will be given to presenting the gospel and forming churches in the energy corridor, the Rocky Mountain region; the sun belt, the warm southern states; and the sprawling urban areas of the nation.

Emphasis simultaneously will be on training resource leaders to prepare lay persons to present a Christian witness. The trained lay persons will train other Baptists until thousands of Southern Baptists throughout the nation are prepared to share their faith in Jesus Christ.

Tanner said the Annie Armstrong Easter offering for home missions is crucial to Southern Baptists' Bold Mission Thrust goal to present the gospel of Jesus Christ to every person by the year 2000. He said the home missions offering helps provide Christians with the opportunity to witness and minister in churches based on the New Testament.

Tanner has written, "As we celebrate Easter this year, let's remember the good news of what God has done for us through Christ's life, death and resurrection. Southern Baptists believe this good news is too good to keep to ourselves, that we are to be agents of reconciliation, bringing man and God back together by telling others of his offer of forgiveness."

One last thought: we urgently need to reach America for Christ in order that we might have a strong home base from which we may reach this world for Christ.



[top] Willa Mae Giles takes a Baptist center ministry to residents of apartments in San Antonio, Tex. Easter offering allocation for Christian social ministries is \$1,711,000.

[bottom] Church extension programs are striving to place a Southern Baptist congregation in every county in the United States. Easter offering allocation for church extension is \$2,473,000.

Mountains to the Mississippi



Whiteley



Kimball



Jones

Personnel

Wilson named hospital vp

Ben R. Brewer, executive vice president for Louisville Baptist Hospitals, announced the appointment of Lynn Wilson to vice president for operations at Baptist Hospital East.

Wilson was associate administrator at Central Baptist Hospital, Lexington. He will fill the vacancy created by the promotion of Tom Smith.

Wilson received his masters' degree in health services administration at Xavier University and his bachelor's degree from Western Kentucky University.

He and his wife, Beverly, have two daughters.

Hardin hospital chairman

Leonard V. Hardin, executive vice president of First National Bank, has been named chairman of Louisville Baptist Hospitals' board of trustees. A. B. Clarke, of Walt Montgomery & Associates, has been named vice chairman.

A new board member, Arthur Miller, who is associated with General Electric Company, has been added to the board.

Vine Hill calls youth minister

Vine Hill Baptist Church, Nelson Association, has added Terry Woods as its new youth director. He is a student at Southern Seminary. Woods began his work in January.

Click to Vanceburg

Ron Click has accepted the pastorate of Vanceburg First Baptist Church.

Whiteley new consultant

Gordon Whiteley, formerly of Louisville, is the producer-consultant in the broadcast services department of the Southern Baptist Radio-Television Commission, Ft. Worth, Tex.

Whiteley, former instructional television production manager for WKPC-TV, Louisville, joins other members of broadcast services in helping churches, associations, state conventions and Southern Baptist agencies with media needs.

The son of a Baptist minister, Whiteley is experienced in both secular and religious broadcasting. He earned a degree in radio and television from the University of Miami and has worked in several radio and television stations in Kentucky.

The minister of music and media of First and O Baptist Church, Louisville, asked Whiteley to help train the congregation in broadcasting their worship services. To do this he participated in seminars sponsored by the church for those interested in broadcasting.

He was a member of Chenoweth Park Baptist Church in Louisville.

Whiteley and his wife, Dorothy, have three daughters, Mrs. Jan Jones, 22, Rachel, 18, and Ruthann, 15.

Sheets new at Buena Vista

Lonnie Sheets has accepted the call as pastor of Buena Vista Baptist Church, Pulaski County Association. He assumed his duties on Jan. 20.

Sheets had been pastor of Rowletts Baptist Church since 1975.

He is a graduate of Clear Creek Baptist School, Pineville, where he earned his BD degree. His wife, Patricia, is a registered nurse and is also a graduate of Clear Creek. They have two children, Mark, 15, and Becky, 10.

Kimball called to Central

Robert R. Kimball has been called to Central Baptist Church, Corbin, as minister of music and youth.

Kimball, a native of North Carolina, is a graduate of Cumberland College, with a church music degree.

He has been minister of music at First Baptist Church, Lonewolf, Okla., and Pine Knot, Ky.

Highland Park seeks minister

Highland Park First Baptist Church, Louisville, is seeking a part time music director.

The position will deal primarily with the adult choir and other associated staff duties.

Interested persons should send a resume to Highland Park First Baptist Church, 4461 Park Blvd., Louisville 40209. No phone calls please.

Otey accepts Bethlehem call

R. Trevis Otey Jr. has been called as pastor of Bethlehem Baptist Church, Henry County Association. Otey assumed pastoral duties in September. He came to Bethlehem from Beaver Baptist Church, Oddville, Ky.

Otey holds a BA from Baylor University and an MDiv from Southern Seminary.

He and his wife Amy have one daughter, Amber.

Jones moves to London

J. Bill Jones has resigned Florence Baptist Church, Northern Kentucky Association, to become pastor of London Baptist Church, Laurel River Association.

Jones is a graduate of Baylor University and Southern Seminary.

He has also been pastor at Central Baptist Church, Paris, and First Baptist Church, Princeton. Jones was at Florence nine years.

Tatum tapped by Hurstbourne

Frank M. Tatum is new minister of education at Hurstbourne Baptist Church, Louisville. He began his duties Jan. 13 after five years at First Baptist Church, Scottsboro, Ala.

He is a native of North Carolina and earned his seminary degree in religious education at Southwestern Seminary.

The Tatums have two married sons and one daughter, Jeannie, 12.

Congregations

LRA ministers' wives elect officers

Long Run Baptist ministers' wives met at the Kentucky Baptist Building in Middletown Nov. 1 to elect 1980 officers.

Mrs. Don Coleman, South Jefferson Baptist Church, was named president; Mrs. T. A. Thacker, Midlane Park Baptist Church, vice president; Mrs. T. L. McSwain, Hurstbourne Baptist Church, secretary-treasurer; Mrs. Fred Halbrooks, Sunday School Department, Kentucky Baptist Convention, program chairman; and Mrs. Jesse Hatfield, Spring Meadows Children's Home, publicity chairman.

Hardinsburg has record offering

Hardinsburg Baptist Church dedicated the 1979 Lottie Moon Christmas offering in memory of Rosalee Dougherty. Miss Dougherty was a faithful member of the church and an avid supporter of

missions. She died in early December at the age of 81.

The church set a goal of \$1200 but received \$1845, the most it has ever given. Floyd D. Price is pastor.

Deaths

Monroe pastor dies

G. Newman Curtis, pastor of Monroe Baptist Church, Monroe Association, died Jan. 15 at his home from an apparent heart failure. He was 63.

Curtis was pastor of Monroe from 1967 to 1969. He returned to the position in June 1979. He has also been pastor of other churches in Kentucky, Illinois and Missouri.

Curtis was buried in Glasgow Jan. 17. He is survived by his wife who resides in Glasgow.

Ordinations

Forest Park ordains two

Bob Bierman and Jimmy Cooper were ordained as deacons at Forest Park Baptist Church, Bowling Green, on Jan. 13.

Paul Welch, pastor of Forest Park, preached the ordination sermon.

Presley, Sheriff ordained

William "Buddy" Presley was ordained by East Cumberland Avenue Baptist

Church, Middlesboro, during the morning worship service Jan. 6. The service was videotaped for telecast on the city's cable system.

Presley has been called as minister of education to Rocky Mount, N. C. He is a student at Southeastern Seminary.

David Sheriff Sr., associate pastor of East Cumberland Avenue, was ordained to the gospel ministry at his former home church in South Carolina during December.

Sheriff is a student at Clear Creek Baptist School and directs East Cumberland's outreach program.

Owenton FBC ordains three

The evening service of Jan. 13 set the stage for deacon ordination at First Baptist Church, Owenton. Joe Arnold, Maurice Ray Smith and Bob Webster were the candidates.

Pastor Tommy Tackett conducted the service with Cy Greene reporting on the work of the ordination council; associate pastor William McGibney led in the responsive service of ordination, and C. L. Forsee led ordination prayer.

Two ordained at Hurstbourne

Earl H. Cox and John S. Petrey were ordained as deacons on Jan. 6 at Hurstbourne Baptist Church, Louisville. G. Allen West, executive director of Long Run Association, delivered the ordination sermon.

Your Will Provides The Way

Vance Horner once said, "We will always have all we need to do all that God wants us to do as long as He wants us to do it." For 110 years God has made it possible for the Child Care Program to minister in the name of Jesus. There have always been among Kentucky Baptists those who have responded to the financial needs of our children.

One of those who responded to God's call to share was the late Frank Boone. He lived by a very simple philosophy: "Give your best to God, and God's best will come back to you." In Bro. Frank's view, "the best" did not necessarily refer to monetary gifts alone. He was generous with his possessions, making gifts to many causes during his lifetime. More importantly, he gave freely of himself to his community and his church. Bro. Frank's love for children led him to share liberally with them during his lifetime and very liberally through his will. His gift, given through his will, will care for children as long as time is kept. He is among the numberless people who have made our ministry to dependent, neglected, abused, and broken children possible for these 110 years.

You, too, may have felt God's leadership to become a part of that numberless group who have determined that our Lord's ministry shall continue. If you would like to make a bequest to the Kentucky Baptist Children's Homes, we will be more than happy to assist you in total confidence and without any obligation on your part. We have materials which will be of help to you--without cost. Please use the coupon below to indicate how we can be of help. Or if you prefer, write me: Tom Moore, Kentucky Baptist Board of Child Care, 10801 Shelbyville Road, Middletown, Kentucky 40243. You may also call me on our toll-free number: 1-800-292-9440.

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Sunday School Lessons

FEB. 24, 1980

H. C. Chiles

LIFE AND WORK SERIES

No one excluded

Proclaiming the gospel to the Samaritans—Acts 8:4-8 Conspicuous among those faithful Christians who were scattered from Jerusalem by bitter persecution was Philip, the deacon who fled and found refuge in the city of Samaria, which was a mission field ripe unto harvest. He was the first foreign missionary. Samaria was the first foreign mission field.

Proclaiming the gospel to an Ethiopian—Acts 8:26-31 Just when Philip's soul-winning efforts were most successful and the prospects for the future looked most promising, the Lord unexpectedly commanded him to abandon his work and go south to a desert, where there did not appear to be any prospect of success. Without complaint, Philip obeyed the Lord. He saw a chariot approaching, and the Holy Spirit said, "Go near, and join thyself to this chariot." In that chariot was an Ethiopian eunuch, a man of prominence and distinction who was reading Isa. 53. With eagerness and enthusiasm Philip ran to his chariot, asked him if he understood what he was reading, whereupon the Ethiopian invited him to enter the chariot. Beginning with the passage the man was reading, Philip preached Christ to him, and the man received Christ as his Saviour the first time he heard the gospel message.

Proclaiming the gospel in Antioch—Acts 11:19-21 Driven from Jerusalem, following the martyrdom of Stephen, certain disciples went to Antioch, the capital of Syria. As those pioneer missionaries preached the gospel of Christ, the Lord placed his stamp of approval upon their witnessing, many were saved, and the first Gentile church was established. The church became one of the leading ones in the Roman Empire. There Barnabas and Paul labored faithfully and through them the Lord wrought great things.

INTERNATIONAL SERIES

The man born blind

John 9:1-7; 29-38 I. The case. One Sabbath as Christ and the disciples walked near the gate to the temple in Jerusalem they saw a beggar, blind since birth. Daily this man sat near the gate and begged to obtain the necessities of life.

II. The conversation. Christ stopped and looked at the blind beggar with sympathetic eyes. His disciples stopped also, not to do anything for the man, but merely to philosophize about the cause of his blindness. Thinking all afflictions were due to some sin, the disciples asked Christ, "Master, who did sin, this man, or his parents, that he was born blind?" Christ's reply made it clear that the beggar's blindness was not the result of sin on the part of either member of the family. His blindness had been permitted in order "that the works of God should be made manifest in him."

III. The cure. Christ took ordinary clay, moistened it with saliva, smeared it over the eyes of the beggar and said to him: "Go, wash in the pool of Siloam." Christ wanted the man to exercise faith before he gave him sight. As soon as the man obeyed the instructions he received his sight. Thus Christ demonstrated his ability to confer the power of vision where it had never existed.

IV. The consequences. When the Pharisees cross-examined the man they reproached and mocked him, then cast him out of the synagogue. The Saviour sought him out and talked with him. Christ asked him, "Dost thou believe on the Son of God?" The man answered, "Who is he, Lord, that I might believe on him?" The Master revealed himself to him saying, "It is he that talketh with thee." Instantly there came to the soul of that man light which the Holy Spirit alone gives and he recognized Christ as God the Son whom he could trust to save his soul. Having believed on Christ as his Saviour, the man promptly acknowledged Christ as Saviour and worshipped him as his Lord. There was no doubt in the mind of the man who had received these blessings God has placed his sanction on the deed of the one by whom the miracle was performed.

My request

Frank Owen

If I could sort of sit on a log just now with each Kentucky Baptist pastor and make one request, I'd ask each one please to look prayerfully at his church's 1977 Cooperative Program giving record and consider whether it would be possible to double that amount by 1982. This double-by-1982 goal was adopted by all our conventions in 1977. Kentucky churches are giving well in this five-year phase of Bold Mission Thrust but the increase is less than enough to double by 1982.

The money itself is not important. Further increased receipts will not materially affect convention employes. It will enlarge our world mission forces and programs, so necessary if we are to "proclaim the gospel to the whole world by the year 2000 A.D."

We are knocking at the door of some goals of Bold Mission Thrust. Baptisms, for example (the most important statistic) went up by 2000 last year in Kentucky. Fred Halbrooks reports we are on target with new Sunday school and mission Sunday school starts. The same can be said of several categories of our work.

Our Baptist Building staff people are working double duty with most of our 80 associations to generate peak bold mission activity in all the churches by fall.

I don't know any new thing I can do this moment about Bold Mission Thrust, but sitting here on a snowy day I can pray for the program and address these words to pastors.

Pastors, will you please look at your church's 1977 Cooperative Program giving record? Will you think about your church's ability to double that rate of Cooperative Program giving by the year 1982? It will be hard for some, easy for others. Will you consciously consider it? Propose it to your church?

This week I am meeting with all of the 33 state convention executives and after that with the SBC Executive Committee. At such meetings we always talk about how each state is doing. I am proud of Kentucky. How I would love to be able to report Kentucky can be counted on to achieve her proportionate share by 1982.

AMERICA DOESN'T SEND ATHLETES TO THE WINTER OLYMPICS

AMERICANS DO. The Home Mission Board doesn't send ministers and witnesses to the Winter Olympics, Southern Baptists do. More than 40 persons will minister and witness to athletes and spectators who will fill the tiny town of Lake Placid, N.Y., for three weeks during the Winter Olympics. Southern Baptists—by their contributions to the Cooperative Program and to the Annie Armstrong Easter Offering, plus the help of individuals and the Baptist Convention of New York—have built a church with a ministry where one was desperately needed. Please, as you watch the Winter Olympics . . . Pray for the Lake Placid ministry and other efforts to win our land for Christ . . . Give all you can through the Annie Armstrong Easter Offering for Home Missions. Without you, it couldn't have happened. Without you, it CAN'T happen.

Give all you can through the Annie Armstrong Easter Offering for Home Missions . . .

Baptist News in Brief

Doss, Faw much improved

Milford Doss Jr. of Somerset is listed in serious condition by the University of Kentucky Hospital, Lexington, but his pastor reports he is now conscious and responsive.

Doss was diagnosed as having cerebral malaria after his Jan. 18 return from Nigeria where he participated in a volunteer evangelistic team from the United States.

Another member of the team, Wiley B. Faw Jr. also was admitted to the hospital with malaria but was released Feb. 5 after being hospitalized for six days, said C. E. Jacobs, pastor of Pleasant Hill Baptist Church, Somerset.

Five remaining members of the team, including the pastor, were advised to continue taking anti-malarial drugs for six more weeks.

Hobbs cautions on debate

"Southern Baptists should not allow themselves to become embroiled in debate as to how God inspired the scriptures," declared the chairman of the committee which authored a revision of "The Baptist Faith and Message" adopted by the Southern Baptist Convention in 1963.

During an address to the conference on biblical authority at Southeastern Baptist Theological Seminary, Herschel H. Hobbs said the statement's prologue "clearly protects the conscience of the individual."

The two-day conference was sponsored by the seminary "to celebrate a very positive and profound commitment to the absolute trustworthiness

of the Bible," Southeastern president W. Randall Lolley explained.

Conference speakers included Hobbs, pastor emeritus of First Baptist Church, Oklahoma City, Okla., and former president of the Southern Baptist Convention; Donald E. Cook, professor of New Testament at Southeastern; and Lolley.

No mention was made of the Heart of America Bible conferences being conducted in selected cities by biblical inerrancy advocates James Robison, W. A. Criswell, Paige Patterson and others.

HMB loans \$32.5 million

Since it was given borrowing authority by the Southern Baptist Convention in 1967 the division of church loans at the Home Mission Board has generated an additional \$32.5 million for loans to churches.

The division was given authority to find and borrow funds from commercial institutions and then to reloan to churches to obtain sites or to construct buildings. About 400 churches have been helped.

Since the authority was granted, the division has borrowed from a low of \$1.5 million a year to a high of \$4.5 million.

A goal of the Home Mission Board is to help Southern Baptists expand from the current 35,404 churches to more than 50,000 by the turn of the century.

VBS on the rise

The Sunday School Department of the Kentucky Baptist Convention reports a significant increase in the total enrollment of Kentucky vacation Bible

schools.

From the final period 1978 to final period 1979 enrolment jumped by 19,256. Breakdowns include church schools, 15,957; mission schools, 1649; and backyard schools, 1650.

Total number of schools increased by 190 over 1978.

Total professions of faith increased from 1765 to 2816, a gain of 1051, but the number of prospects decreased by 5416. Total prospects reported in 1978 were 40,355 and in 1979 were 34,939.

The number of churches having some type of school increased from 1863 to 2053. Total mission gifts climbed from \$53,202 in 1978 to \$59,392 in 1979, an increase of \$6190.

Cothen, Bennett searching for successor

A search committee of 10 persons has been named to seek a successor to James E. Wood Jr., who resigned as executive director of the Baptist Joint Committee on Public Affairs, Washington.

Grady C. Cothen, president of the Baptist Sunday School Board, Nashville, will be chairman of the search committee.

Other members are Gideon K. Zimmerman, chairman of the joint committee and executive secretary of the North American Baptist Conference, Villa Park, Ill.; Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, Nashville; Charles G. Adams, pastor of Hartford Avenue Baptist Church, Detroit; William Cober, associate general secretary of the American Baptist Churches

in the U.S.A., Valley Forge, Pa.; K. Duane Hurley, executive secretary of the Seventh Day Baptist General Conference, Plainfield, N. J.

Also, William F. Keucher, pastor of Covenant Baptist Church, Detroit, and current president of the American Baptist Churches, Pearl McNeil, ecumenical officer, American Baptist Churches, Valley Forge, Pa.; Warren R. Magnuson, general secretary of the Baptist General Conference, Evanston, Ill.; and Harry A. Renfree, executive minister of the Baptist Union of Canada, Calgary, Alberta.

Cothen said any interested Baptist is welcome to make recommendations concerning the Washington post to him or to any other member of the search committee.

Back in the saddle again

Claud O'Shields, former eastern representative for the Southern Baptist Radio and Television Commission, has joined the North Carolina Baptist Convention staff as a part time consultant in radio and TV.

O'Shields will help churches and associations in North Carolina develop radio and TV ministries, promote the convention's video tape program and coordinate a joint evangelistic campaign media emphasis.

While working for the commission, 1965-79, O'Shields served conventions and churches in all states east of the Mississippi River as a liaison between the denomination and the broadcast industry. He also developed communications and public relations workshops for state conventions in the area.

Baptist Forum

Bivocations: a second opinion

Although I do not make a custom of preparing responses to articles that appear in Western Recorder nor do I profess to be a learned theologian, I do find it necessary to express my opinion regarding the article that appeared on the back page Jan. 16, 1980 entitled "Bivocational Pastors."

It was with much concern I concluded reading the article and as a result felt led by the Holy Spirit to prepare the following response to the comments of Marion Duncan. It is my hope my comments will not be taken as those of a "crack-pot" or some misinformed follower of Jesus Christ, but rather as an expression of the experience I have had with our saviour and the work that I perform through the direction of our wonderful God.

I agree with the statement of Mr. Duncan that "all God called ministers have an enormous responsibility," but I do not agree with his statement that would imply all bivocational pastors are "zealous, well meaning men who have entered into the ministry simply because, as they have grown in grace, they were seeking greater ways to serve the Lord. They mistakenly thought this new zeal was the call."

I can say in all assurance that in my life the great Lord that we serve called me to do his work as a minister in the area of a bivocational pastor. It was neither my choice nor my desire to function in this capacity as I was content to serve him as a deacon and a lay speaker and only when he chose this field of service did I accept it for my life.

Like Jonah I did not desire to have the responsibility for a foreign congregation that had problems, but as Jonah was impressed into service for God so was I selected by God to minister to a people because God loved them and saw their need although I

did not readily see it.

The congregation at Peytown Baptist Church near Richmond, Ky. was without a pastor and did not have sufficient funds to call a full time pastor, not because they did not want to support a pastor, not because they did not tithe and give of love offerings and not because they did not care. Their only weakness was in the fact their congregation was small and they were located in an area that had little potential for growth. God saw their need although I did not during the early visits to this great little church. I attempted to say that God was not calling me and even began to ask God for signs which I was sure would not come to pass, but God responded by answering these ridiculous tests in such a way that I could not doubt his calling to me as a pastor.

His response to my questions regarding whether a minister could be a part of the secular work force and not neglect the flock was the words of a convert which said, "Surely God has allowed you to stay in the secular work force in order that you might know the feelings and frustrations that we face and be more able to minister to our needs."

I felt, after having read the article by Mr. Duncan, he was saying if a church cannot support a minister's financial needs it is not doing the work of God and should get out of the business. God forbid that the small churches established in small farming communities several miles from a metropolitan area comprised of many elderly low income households should close their doors because they are financially unable to support a full time minister. There is a need just as real and just as great in these areas as there is in the metropolitan area.

The work I do is physically demanding and even resulted in my suffering a heart

attack in 1976, but it has not gone unrewarded for we have seen souls find God, deacons and church members pick up on visitation and physical improvement of the church building and grounds. At some point in time the church I serve may be able to obtain and support a full time pastor or the Lord may see fit to move me to another area and when that time arrives I will be the first to say my work here is finished, but not until that happens regardless of what men may say or interpret the scriptures to say.

I deeply regret that many young pastors called of God may read the words contained in the article by Mr. Duncan and assume they were not called of God, but rather called of personal feelings. The tragedy of this will be these men turning from the work God has established and spending their lives in a misery that cannot be explained.

William R. Woods, Berea

Ready to go — ready to speak

For 11 years I have been a Baptist pastor in Camberley, England. God has given me an unusual ministry and it has been blessed.

In 1973 five old, very conservative Christians invited me to become their pastor and since that time it has grown until now my church has an associate pastor looking after this area.

In 1975 we were faced with the problem of expansion of our own church facilities. We started a new church. God led us to work in all three areas: two established churches and one new church. Each has been blessed.

In 1971 an experience led me to start work among foreign speaking young people (e.g. French, German, etc.). They come to my town for English culture, language and religious experience. I hope to share this with

young Americans who could participate in discussions, workshops, backyard Bible clubs, painting country churches and door to door visitation.

I am now at Southern Seminary studying church growth until mid-April and would be glad to share my experiences with Southern Baptists wherever I have the opportunity. I am prepared to travel.

C. D. Russell
Box 1674, SBTS
2825 Lexington Road,
Louisville, KY 40206

How to gain (via) confidence

From time to time in the various state papers, I see letters from prison inmates. Usually, they are asking for mail in return. The inmate says he is lonely, needs someone to write to, etc. As Christians, we should love those in prison. Jesus taught that "inasmuch" as we minister to them, we do it to him.

But a word of caution. A staff member of one prison tells me that some inmates solicit such letters as a way to beg for money. Once they win the confidence of the persons writing them they start asking for "cigarette money" or "postage money" or whatever. If a prisoner can cultivate 10, 20, 30 or more correspondents you can readily see his potential income.

Letter writing is a worthy ministry. But make sure the person you write really wants friendship and not a confidence game. I don't say this as a put-down to all prisoners. The "preacher" who mails anointed handkerchiefs for a \$5 donation is just as bad—or worse.

Robert J. Hastings, Springfield, Ill.