

# WESTERN RECORDER

VOL. 154, NO. 40, OCTOBER 15, 1980

KENTUCKY BAPTIST NEWS JOURNAL

## G. Allen West retiring as Long Run director at the end of the year

G. Allen West Jr., executive director of Long Run Baptist Association since July 1967, announced his retirement last week effective Dec. 31. He told the executive board of the association he is willing to remain until his successor is elected or Apr. 1, 1981, whichever comes first.



West

West, 65, accepted the post after a 25-year ministry at Nashville's Woodmont Baptist Church. Earlier, during seminary days at Southern, he pastored Bagdad (Ky.) Baptist Church.

He is a native of Coffee County, Ga. and grew up in Homestead, Fla. West is a graduate of Stetson University, DeLand, Fla., and holds ThM and ThD degrees from Southern Seminary. Married to the former Catherine Bugg of Louisville, West is the father of two children: Mrs. Janet Dillard, 39, Atlanta, Ga., and George A. West III, 36, Nashville. The Wests' future plans are indefinite and will be announced later.



## Bill Amos resigns at Child Care

by James H. Cox, Associate Editor

William E. Amos Jr., executive director of the Kentucky Baptist Board of Child Care since 1972, resigned last week. He will assume the pastorate of the 600-member First Baptist Church, Plantation, Fla., a suburb of Ft. Lauderdale, Jan. 1.

Eldred M. Taylor of Somerset, chairman of the agency's directors, observed, "We accepted Bill's resignation with regret, but it seems the Lord is in this call."

"At the same time," he continued, "the work of Child Care is in a very healthy state, moving forward in a very positive way. We are in the middle of a building program that is moving along beautifully with everything falling into place. We are in good shape staff-wise."

Taylor was reelected for a third one-year term as chairman of the board last week. Edwin F. Perry, a retired Louisville minister, was elected vice chairman, and Ron Bradley, pastor of Scottsville First Church, was elected secretary-treasurer.

Amos, 39, a native of Charleston, S. C., is a graduate of Carson-Newman College, Jefferson City, Tenn., and Southern Seminary with BD and MRE degrees. He was employed by the Home Mission Board, Atlanta, Ga., as assistant secretary of the Department of Christian Social Ministries, 1968-69. He returned to Louisville as pastor-director of Portland Mission of Crescent Hill Baptist Church and was a seminary instructor.

Married to the former Janette Garbee of Knoxville, Tenn., Amos is the father of two children, Leisl, 14, and Douglas, 12.

## If this church says it will put you to work, believe it

by C. R. Daley, Editor

A chilly wind swept across the grassy hillside of the Washington, Ky. cemetery where Bracken Association Baptists reenacted the raising of a log church Oct. 4. The reenactment was so authentic the winds seemed to bear the voices as well as the hopes and fears of those hardy pioneer Baptists who brought God and their convictions along with them down the Ohio River 200 years ago.

In 1785 nine of these determined souls constituted the 11th Baptist church planted in Kentucky. It was known as Limestone Church, having been constructed near the mouth of Limestone Creek. Three years later it was moved to nearby Washington which had become the Mason County seat.

The first baptismal service ever seen in this area was conducted in August 1788 in the Ohio River where Maysville now stands. Indians gathered beside the river on the Ohio side to watch this strange scene.

Limestone Church was renamed Washington upon moving and was apparently a vigorous church for many years. Its main claim for fame is it was chosen as the site for the first debate in Kentucky on baptism between Alexander Campbell and William L. McCall. The debate had to be moved to a nearby Methodist camp ground, however, because of the large crowd.

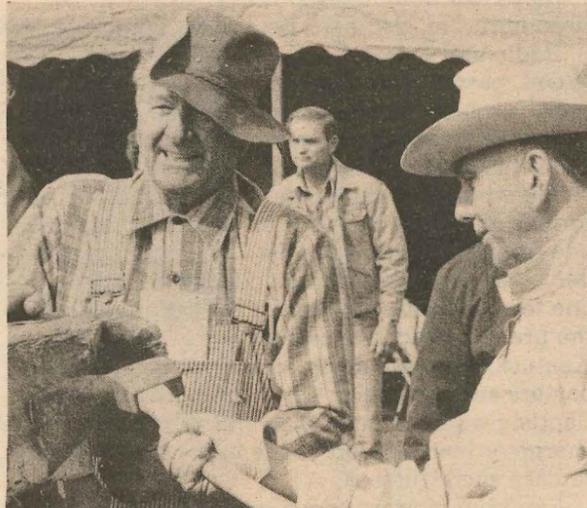
The Washington church celebrated its centennial in 1885 with several prominent leaders of that day delivering addresses. Four years later the church building burned and the Washington church dissolved.

The idea of reconstructing a log church on the original spot was conceived by Bracken Association mission director Ken Forman and other local history buffs. It was adopted as a project by the association and a growing enthusiasm resulted in "Log Church

Erection Day" Oct. 4.

An abandoned log church building was located in Fleming County and subsequently donated to the project by Mr. and Mrs. Eugene Razor of Flemingsburg. Two groups of Baptist men, one from Texas and another from Kentucky, dismantled the log church, marked its logs and moved them to the reconstruction site in Washington Cemetery.

Fred Simpson, a Baptist layman and an authority on log buildings, is coordinator for the building project. Simpson supervised the pouring of the concrete foundation and other preparation for the placing of logs. By evening the building was taking shape though many days' work are ahead. Forman and Simpson hope to get the church under roof by



Fred Simpson [l], project coordinator for Washington Church restoration, approves log notching by George Jones, Kentucky Baptist Historical Society president.

cold weather so work inside can proceed during winter.

It was a picturesque crowd which gathered for a short service before the construction began. Many were dressed in 18th and 19th century styles and most men came in work clothes. Tom Prather, chairman of the Bracken Association mission committee, presided.

Taking part were Bracken association moderator Cleon Webb, Kentucky Baptist Historical Society president George Jones, Western Recorder editor C. R. Daley, Bracken mission director Ken Forman, Fred Simpson and local historical society officials. Congregational music was led by Jim Marshall and solos sung by Maysville's First Baptist pastor, John T. Simpson Jr. Mr. and Mrs. Razor, donors of the log church, were among those present.

Ladies played an important part in the day's activities just as they must have done 200 years ago. They served brimming bowls of well seasoned bean soup with green onions, cornbread and coffee.

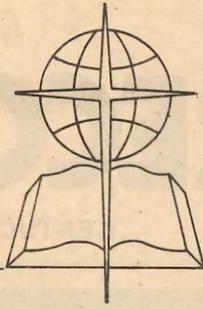
The men puffed and blew as they lifted the logs renotching many of them for a better fit. The whole scene would have passed for the original log church raising except for a few 20th century reminders like the sound of traffic on nearby Hwy. 68, the generator providing power for the public address system and a chain saw instead of axes for notching.

Anyone interested in seeing this unique project can find it easily. The log church in a corner of the Washington cemetery is easily visible from Hwy. 68 a short distance west of Maysville. Better still, get in touch with Ken Forman, (606) 564-9800, come in work clothes on a Saturday and have a hand in this historic project.

Ken Forman has some interesting ideas for use of the reconstructed church. Possibilities are a mission, an association office and a Baptist student center for Maysville Community College as well as a Baptist mini-museum.

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

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Directors: Billy D. Marcum, Brandenburg, chairman; William S. Blakeman, Winchester, vice chairman; Glenn Durham, Harlan, secretary; John Christian, Hopkinsville; Curtis Erwin, Glasgow; Garnett Hulette, Frankfort; William D. Jagers, Cynthiana; O. G. Lawless, Bowling Green; Ronald P. Moore, Highland Heights; Gilbert Sapp, Russell Springs; William J. Sullivan, Louisville.



C. R. Daley

## Daley Observations

### Look who are the dummies

Readers of last week's Baptist Forum in Western Recorder may wonder what prompted the letter from the six Southern Baptist seminary presidents defending the ability and integrity of the trustees now serving these seminaries. The answer is in the news report in our Sept. 14 issue in which Judge Paul Pressler is quoted as saying in a recent Virginia gathering of denominational critics, "We are going for having knowledgeable, Bible-centered, Christ-honoring trustees, who are not going to sit there like a bunch of dummies and rubber stamp everything that's presented to them, but who are going to inquire why this is being done, what is being taught, what is the finished product of our young people who come to our institutions, going to be."

When Judge Pressler's evaluation of Southern Baptist seminary trustees made Baptist Press headlines he recanted by insisting he did not regard all present seminary trustees as "dummies" but admitted he did make the statement. While his retraction is understandable, the rest of his actions and statements indicate his original statement more nearly reflects his views than his retraction.

From everything else he is doing and saying there can be no doubt how Pressler feels about present seminary trustees. To him they are "dummies" because they won't listen to him and that's why one of his chief objectives is to replace them with "knowledgeable, Bible-centered, Christ-honoring" ones.

While the seminaries are the first targets of Pressler and his cohorts, he makes it clear their intention ultimately is to also control the boards of the other 14 agencies of the Southern Baptist Convention.

Just who are these "dummies" Pressler is determined to replace with trustees who are "knowledgeable, Bible-centered, Christ-honoring"? Here are the Kentucky and the Southern Baptist Convention committees, commissions, boards and institutions on whose boards they serve as trustees.

**Executive Committee:** Sidney Maddox, pastor, Twelfth Street Baptist Church, Paducah; John Dunaway, pastor, First Baptist Church, Corbin, and John R. McCall, Louisville attorney.

**Foreign Mission Board:** Mrs. Ray Mullendore, Baptist laywoman, Bowling Green; John C. Huffman, Baptist minister, Mayfield; and Rollin S. Burhans, pastor, First Baptist, Bowling Green.

**Home Mission Board:** T. L. McSwain, pastor, Hurstbourne Baptist, Louisville; M. A. Winchester, Baptist physician, Whitley City; and William L. Turner, pastor, Central Baptist, Lexington.

**Sunday School Board:** Ted Sisk, pastor, Immanuel Baptist, Lexington; Bill Tichenor,

pastor, First Baptist, Princeton; and David Jackson, staff member of Kentucky Department of Education, Frankfort.

**Annuity Board:** David Nelson, pastor, First Baptist, Owensboro; and Frank Purdy, Baptist layman, Lexington.

**Southern Baptist Theological Seminary:** John M. Sykes, pastor, First Baptist, Ashland; Edward Mason Jr., Baptist layman, Louisville; Wayne Dehoney, pastor, Walnut Street Baptist, Louisville; Gorman Surgener, Baptist layman, Louisville; Gorman Roberts, Baptist layman, Louisville; Leroy Highbaugh, Baptist layman, Louisville; Leonard Hardin, Baptist layman, Louisville; Cleve Iler III, Baptist layman, Louisville; Homer Parker, Baptist layman, Louisville; Joe D. Cross, Baptist layman, Louisville; Joseph Stopher, Baptist layman, Louisville; and Frank Ellis, Baptist layman, Louisville.

**Southwestern Baptist Theological Seminary:** Ben M. Elrod, president, Georgetown College, Georgetown.

**New Orleans Baptist Theological Seminary:** William C. Ray, minister of education, Severns Valley Baptist, Elizabethtown.

**Southeastern Baptist Theological Seminary:** Charles Midkiff, pastor, First Baptist, Greenville.

**Midwestern Baptist Theological Seminary:** Ron Stone, pastor, Central Baptist, Winchester.

**Golden Gate Theological Seminary:** O. M. Kingdon Jr., Baptist layman, Madisonville.

**American Baptist Theological Seminary:** Joe P. Williams, pastor, Baptist Tabernacle, Louisville.

**Education Commission:** J. M. Boswell, president emeritus, Cumberland College, Williamsburg.

**Christian Life Commission:** Billy Hurt, pastor, First Baptist, Frankfort.

**Historical Commission:** Leo T. Crismon, retired librarian, Southern Seminary, Louisville.

**Radio and Television Commission:** John A. Wood, pastor, First Baptist, Paducah.

**Stewardship Commission:** Franklin Owen, executive secretary-treasurer, Kentucky Baptist Convention executive board, Middletown.

Some bunch of dummies? They include seven former Kentucky Baptist Convention presidents, one former Southern Baptist Convention president, one Kentucky Baptist college president, one former Kentucky Baptist college president, the present executive secretary-treasurer of Kentucky Baptists along with other outstanding pastors and laymen. It's incredible responsible Baptists would believe such an irresponsible charge or lend support to the unjustified effort to replace such trustees.

A more important concern than Pressler's evaluation of these trustees is what the two

Kentucky members on the 1980-81 Southern Baptist Convention committee on boards think about them. This is because the present terms of at least 10 of the trustees listed above expire in 1981 and therefore they will have to be reelected or replaced next year. Most of these 10 are eligible for another term and ordinarily they would be routinely nominated for a second term but not necessarily so. This will be up to the two committee on boards members from Kentucky whose suggestions are generally honored by other committee members and approved by the convention. When we see the report of the committee on boards we'll know whether the two Kentucky members of the committee on boards agree or disagree with Pressler. These Kentucky members are Lawrence Tapp, 252 Clements, Paducah 42001, and Alan E. Sears, 127 W. Ormsby Avenue, Louisville 40202.

### Guest Editorial

## Food stamps for pastors?

by Presnall Wood, Editor, Baptist Standard

"Picture your pastor standing in line for food stamps. It does happen. Many clergy today find it quite possible to receive government assistance to feed their families. I am one of them."

These penetrating words from an anonymous pastor appeared in the September issue of Eternity magazine. But could they have been written by any number of Texas Baptist pastors?

Many of our pastors exist on a substandard income. There are few in the ministry who are overpaid in this life, but far too often those in the ministry receive salaries that are painfully inadequate.

It is not that churches have deliberately set out to hurt their pastors financially, but it has just evolved through neglect. Whatever the reason, the result is that many pastors and church staff members are struggling to serve on low, low salaries.

And most of these pastors remain silent and never mention their financial stress to anyone but the Lord.

Since the size and resources of a church congregation determine to a large measure the compensation provided the pastor and staff, many of the pastors of some of the smaller churches are hurting financially.

In seeking a solution, churches need to stop playing the comparison game of paying the pastor only as much as another church of like size and similar circumstances. This could result in a series of churches comparing inadequate staff support.

Churches should study the compensation paid the pastor and other staff members and in the light of inflation raise salaries accordingly. Church budget planning committees might even ask the pastor about his financial needs. But committees should not ask unless they want to hear and try to do something about meeting those needs.

Those who serve in the churches should receive adequate financial support. Surely Texas Baptist churches would never be happy with their pastors having to stand in line for food stamps.

# Order, please

## Another form of ministry

by Kathy Berry, Staff Writer

Ordering church program literature is a familiar, yet awesome job churches face each quarter. How does a minister of education, church secretary or lay person go about ordering church literature? What does the process involve?

Five churches in Kentucky were polled on these questions: First Baptist Church, Ashland; First Baptist Church, London; First Baptist Church, Hazard; First Baptist Church, Hopkinsville; and DeHaven Memorial Baptist Church, LaGrange.

Curriculum order forms, provided by Materials Services Department of the Baptist Sunday School Board, must be completed and returned to the board three months prior to the quarter for which material is ordered.

"The forms are easy to understand," said Scott Kilgore, assistant pastor of the Ashland congregation. "You can easily distinguish new material because of color coding," he added.

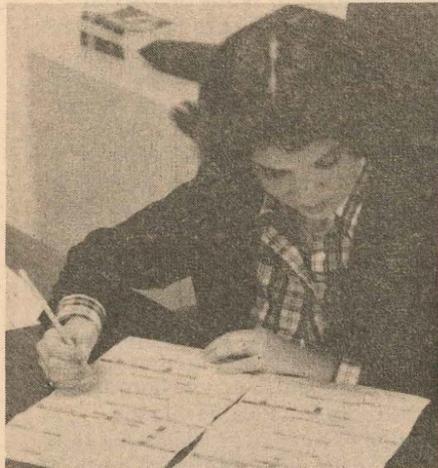
Nancy Daniel, minister of education at DeHaven, concurred with Kilgore.

"The forms are understandable and easy to fill out." "But," she added, "it depends on how familiar you are with material to start with."

She suggested the *Church Services Materials Catalog* as a good resource for becoming familiar with board material. This catalog, published annually, functions as a companion to the order forms.

A flyer called *Mailbag*, enclosed with the order forms, also provides added information for literature orders. *Mailbag* describes new publications, explains why others have been canceled and gives name changes of materials. Forewarning about price changes in time for budget planning is another function of *Mailbag*. For example, it lets churches know 1981 material will increase nine percent in cost.

Ordering material by the specified deadline date listed on the order forms usually insures delivery on time. Mrs. Ann Sisco, Hazard church secretary, said, "Orders come in plenty of time for the new quarter when ordered on time." An Oct. 20, 1980 deadline means delivery of material for the January, February, March 1981 quarter.



Following color-coded guidelines, Nancy Daniel selects new material from the church literature dated form for DeHaven Baptist Church.

Both Mrs. June House, London church secretary, and Mrs. Libbie Quarles, Hopkinsville secretary, agree the board is prompt to supply literature orders.

"The problem," Mrs. House cited, "is sometimes it's hard for teachers to get forms back to me on time. When literature is late it's usually our fault."

In many churches teachers and leaders fill out the forms, then the church

secretary compiles the information checking to make sure too much or too little has not been ordered.

Each church admitted sometimes there are problems when literature is delivered. These problems, they said, are usually minor.

"Sometimes we may be missing a few pieces or have a few extra," Mrs. Quarles said.

Kilgore added, "When caught early enough, the problems are a piece of cake to resolve."

Although there is no toll free number for complaints, which Mrs. House said would be helpful, each church representative agreed calling is the quickest and easiest way to resolve ordering problems.

"The board personnel are always very nice when you have a problem. They always correct it," Miss Daniels said.

Paying for your literature in advance pays.

Kilgore said he liked the "5% discount when ordering material and including payment. That helps." If the Sunday School Board bills the church rather than receiving payment with the order there is no discount.

Some suggestions for improved service in curriculum ordering were also given. Mrs. Sisco suggested the board "consider having a self-carbon order form. It's hard to get the lines on the form straight when typing on them for records."

Kilgore recommended for accounting purposes he wished they had a tally point at the end of each section of material on the form. "It can get cumbersome and confusing when you have so many different figures at different places," he said.

He also suggested packing slips be put in a visible place. "Sometimes they are covered up and you have to bust open everything to find them," he stated.

Realizing she didn't know what could be done about this problem, Miss Daniel suggested the deadline for ordering new material comes around too quickly. For example, at the beginning of the new church year in October "you don't have enough time to find out if new teachers like their material or want to change it." More time is needed, especially in the first quarter, to become acquainted with material before placing a new order, she said.

On the whole, these church representatives felt the Sunday School Board offers a variety of literature and good service.

"I feel like they are doing their best considering the amount of material they have to work with," Miss Daniels said.

Mrs. House agreed, "The board is adequate the way it is considering how much they handle."

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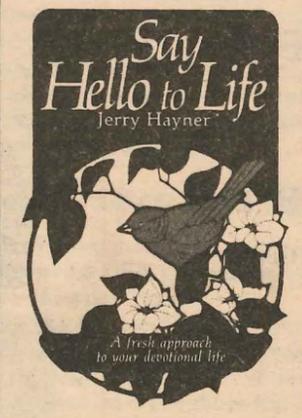
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## Implies many don't love Bible, Jesus

I'm glad we have Bailey Smith, Adrian Rogers, W. A. Criswell and some others who believe the Bible and believe it means what it says. I'm glad they're willing to let the world know that either you're with Christ or you're against him.

Jesus told the truth and made some Jews mad. Amen! for Bailey Smith.  
Hardin Hosey, Buffalo

## Only a 50-50 chance

You learn things every day. Recently a member told me of her sister's church and their great need for a pastor. They'd been without a leader for over a year. Could I recommend someone? I gave it some thought and carefully worded a letter of recommendation for a 52-year-old friend of mine who has done a superb job for over 20 years in the same pastorate. I only suggested they'd do well to hear and meet the man.

No reply.  
After a few weeks I inquired of the member here if she'd heard anything. "Oh, yes, I meant to tell you. The committee has vetoed consideration of anyone over 50."

Missed by two years! Apparently the Holy Spirit does not go beyond 50 in leadership for that committee. What a shame.

Andrew M. Hall, Delray Beach, Fla.

## Dale won't take this lying down!

In answer to the article: "Who art thou?" by Dale Moody (WR 10/1/80), I

would like to have one-fourth the space he used to confute his interpretation.

Mr. Moody is really saying we all sprang from monkeys, and the monkeys all came from a worm of life. Sir, to me this theology is dishonoring to the Bible, to Jesus, to Paul and to God. Paul referred to Adam as being the first man (1 Cor. 15:45). Also in Rom. 5:12 Paul referred to Adam as one man and not a representative man. Paul explained the whole doctrine of sin as coming into the world by one man, Adam. Also, Jesus himself referred to Adam as beginning the human race (Matt. 19:4).

I am going to stay with Jesus and Paul on their interpretation of Genesis. As for Mr. Moody I would like to ask: Who art thou? or rather, What are thou?

Burney Manning, Somerset

## They've got it all wrong, Bailey!

What a furor Jesus must have raised when he dared to suggest to the Jewish traditionalists of his day they were less than his spiritual equals. How bigoted of those early disciples. How they had an exclusive access to God which their Jewish contemporaries had forfeited when they crucified Jesus. After all, Christianity was merely a sect of Judaism which happened to succeed. How narrow of the early church to maintain their parent religion was no longer valid in the eyes of God. With what indignation the religious and secular press of that day must have decried their intolerance as a hopeless throwback to some dark age of religious dogmatism.

When the president of the Southern

Baptist Convention dared to maintain the uniqueness of Jesus Christ is crucial in determining one's access to God, he was vilified, not only by his own people who are supposed to understand the singular position of Jesus the Messiah; he was also thoroughly denounced by the secular and religious press worldwide. While one would expect the latter to have little patience with any sort of commitment which tends to restrict the efficacy of all religious systems, no matter how foreign they might be to the biblical norm, many were amazed at the response of some of Dr. Smith's fellow Baptists to his proposition—"God does not hear the prayer of a Jew."

Whatever the real concern of Dr. Smith's spiritual peers might have been when they publicly protested his remark, their reaction to this proposition is indicative of an emerging mood of compromise which is not characteristic of Southern Baptists. While the reaction of some of president Smith's constituency might represent a sincere attempt on the part of some theological moderates to disassociate themselves from an emerging conservatism which is less than ecumenical in outlook, the real question which they have raised is far more fundamental than one of liberality toward the strikes at the very heart of the gospel. The issue is this: is Jesus Christ what he claimed to be, viz., man's only way of access to God; or are we at liberty to concede there are other paths to God apart from Jesus Christ?

Jesus said, "I am the way, and the truth and the life: no one cometh unto

the Father, but by me" (John 14:6). This seems rather clear. However, Dr. Smith's critics, in effect, contended the Jews, who categorically deny Jesus Christ is the way and the truth and the life, yet have access to God.

Walter K. Price, Lexington

## For Bailey, against Daley

We would like for you to know about and print the following resolutions which were approved at the 89th annual session of the Upper Cumberland Association of Baptists:

(1) "Be it resolved that the Upper Cumberland Association of Baptists meeting 26, 1980, ask Brother C. R. Dailey (sic), editor of the Western Recorder, to be more objective in the news coverage that we receive through the Western Recorder.

Be it further resolved that we respect Dr. Dailey's right to his opinion in his editor's remarks each week and we encourage and support his editorial freedom but that we resent those opinions being expressed in the reporting of the news."

(2) "Be it resolved that the Upper Cumberland Association of Baptists meeting in annual session on September 26, 1980, stand behind and support Dr. Bailey Smith, President of the Southern Baptist Convention, in his presenting the Word of God as truth and all that the said truth expresses as given by Dr. Smith in a recent sermon at Dallas, Texas."

Keith Rogers, Clerk  
Roy Faulkner, Moderator  
Loyall

For Pastors, Staff, Laymen

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## ONE DAY CONFERENCE

### Tuesday, October 28

### HIGHVIEW BAPTIST CHURCH

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The Griffin Family

**9:30 A.M. Session**

Message: "The Commission to Evangelize"

Evangelism Through Television

Evangelism Through Sunday School

Evangelistic Message

**1:30 P.M. Session**

Message: "The Biblical Basis for Evangelism"

Evangelism Through Church Staff

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Message: "The Pastor's Place in Evangelism"

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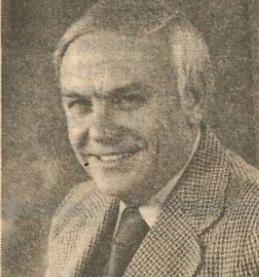
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# Mountains to the Mississippi

## Personnel

Cooper called by Calvary, Lexington Calvary Baptist Church, Lexington, has extended a unanimous call to J. Dan Cooper to become the 12th pastor of the 105-year-old congregation. Cooper has accepted the call and is scheduled to begin his ministry at Calvary Nov. 9.

He is a native of Texas, a graduate of Baylor University and Southwestern Baptist Theological Seminary. He has been pastor of Western Hills Baptist Church, Ft. Worth; associate pastor of Rosen Heights Baptist Church, Ft. Worth; pastor of Memorial Baptist Church, Mosquero, N. M., and is currently pastor of First Baptist Church, Shawnee, Okla.

Mrs. Cooper is a native Texan, a graduate of Baylor University and Central State University in Oklahoma. Presently she is assistant professor of special education at Oklahoma Baptist University.

The Coopers have two children: Dana Lynn, a student at Community College, Lincoln, Nebr., and John Marlow, a junior in high school.

### Bell goes to Hopewell

Sam Bell has accepted the call as pastor of Hopewell Baptist Church, Jefferson-town. He left Brookview Baptist Church, Louisville, and began his ministry at Hopewell Oct. 12.

### Stanton calls Joe Stephenson

Stanton Baptist Church has called Joe

Stephenson as pastor. He began his duties Aug. 17.

Stephenson is married to Marie Beverly of Richmond, Va. They have three sons: Andy, a junior at Eastern Kentucky University; Darryl, a senior, and Rodney, a junior at Powell County High School, Stanton.

Prior to their move to Stanton Stephenson was pastor at Mill Creek Baptist Church, Bardstown. He is a graduate of Boyce Bible School.

### Crowe to direct Holman division

Odell Crowe, a native of Tompkinsville, has been named first director of the Holman division, Baptist Sunday School Board's Bible publishing arm.

Crowe, 55, a 30-year employee of the board, has been manager of the Operations Department in the Book Store Division for seven years where he was responsible for advertising and merchandising recommendations to Baptist book stores.

He has worked closely with editors of state Baptist newspapers to place advertising in their publications. He was formerly manager of the Retail Advertising and Sales Promotion Department.

Holman, the first Bible publishing company in America, was purchased 18 months ago by the Sunday School Board. Holman markets a wide selection of Bibles for all family mem-



Cooper



Stephenson



Crowe

bers. Crowe has sold Holman Bibles at the retail level for 30 years.

Jamestown calls Hansford of Arkansas Jamestown Baptist Church, Russell County Association, has called C. E. (Gene) Hansford as pastor. He will begin his ministry Oct. 26.

Hansford is a native of Pulaski County. He comes to Jamestown from First Baptist Church, Charleston, Ark., where he has been pastor since 1975.

Hansford is a graduate of Clear Creek Baptist School.

Following regular Sunday morning worship services was a fellowship meal and an afternoon service commemorating the occasion.

Orville Griffin and former pastor Lenwood Nichols were guests for the occasion.

Glenn Mollette is pastor at Stamping Ground.

## Missions

Gammage furlough in Louisville Furloughing missionaries Mr. and Mrs. Albert W. Gammage Jr., will be in Louisville until Dec. 15.

Mr. and Mrs. Gammage, missionaries to the Philippines, were appointed by the Foreign Mission Board in 1957 to Korea. They were reassigned to the Philippines in 1965.

Gammage and his wife Nettie Oldham of Hartsville, Tenn., have two sons, Lee, 20, and Thomas, 17.

## Revivals

Island Creek has 66 decisions Island Creek Baptist Church, Manchester, registered 66 decisions during its September revival. Of the decisions made 12 were professions of faith, 28 rededications and 26 people vowed to win a soul and be used of God.

Jack Sherman Jr. was evangelist and Rick Brewer led the music.

Heston Hatcher is pastor.

## Congregations

### Narrows celebrates homecoming

Narrows Baptist Church held its homecoming festivities Sunday, Oct. 5. After Sunday school and the morning service dinner was held on the church grounds.

Ronnie Lambert is pastor.

### Nicholasville honors Tom Miller

Nicholasville Baptist Church honored its pastor of 10 years, Tom Miller, with a pastor appreciation day Sept. 28.

Since Miller became pastor, Nicholasville has had 637 decisions, 212 of these for baptism, 202 by letter and 223 for recommitment. A potluck dinner following the morning worship service honored the pastor's anniversary.

### Stamping Ground remembers 185th

Stamping Ground Baptist Church celebrated its 185th anniversary Sept. 28.

# Christian Education

## Where are the 12?

California Baptists are looking for 12 people who can obtain support for themselves while directing Baptist student unions across the state, said Wendell Foss, state director of Baptist student work.

"We're looking for people who will give a year or two to straight BSU work on our campuses," Foss said, adding applicants must be "people who like students, see the challenge of student work and can place a strong emphasis on evangelism."

Although a few campuses already have volunteer, part time student directors, the new directors will be responsible for starting and conducting full time BSU programs on each campus, he said.

Since budget allocations do not provide for salaries Foss hopes to channel applicants through Mission Service Corps, the Southern Baptist Convention organization which places volunteers on mission fields throughout the world.

For more information about the opportunities, write: Mission Service Corps, Home Mission Board, 1350 Spring Street NW, Atlanta, GA 30367.

## Southern enrolment up 7%

Southern Seminary is experiencing another increase in entering students this fall in the wake of six years of record-setting growth in enrolment.

Entering degree students are up seven percent, with the School of Religious Education showing a 17 percent increase and the School of Church

Music 15 percent.

The School of Theology had a one percent increase in new students.

Statistics are not yet complete for the seminary's Boyce Bible School, evening school for laymen, 10 off-campus study programs and a branch campus in Ogbomosh, Nigeria.

## HMB names Tom Wilson

Tom Wilson of Nicholasville was commissioned a US-2 missionary by the Home Mission Board.

He was among 31 young adults appointed to the two-year program, which uses college graduates in various mission capacities throughout the United States.

Wilson was appointed to the International Seaman's Ministry in Olympia, Wash., through the HMB's Language Missions Department.

A native of Kentucky, he is a graduate of Lees Junior College, Jackson, and a 1980 graduate of Campbellsville College.

## Cumberland gifts increase

The Joyce Foundation of Chicago, Ill., recently awarded a \$75,000 challenge grant to Cumberland College, contingent upon Cumberland's raising an additional \$150,000 in new and increased giving.

The challenge grant runs from Aug. 1, 1980 to July 30, 1981. For every additional \$2 contributed by an alumnus



Eight students from First Baptist Church, Lawrenceburg, are currently enrolled at Georgetown College. Shown with Ben M. Elrod, Georgetown's president, are Marty Carter, Keevin Carter, Joy Eubank, Jane Mann, Lee Ann Hoskins, Tony Watkins, Susan Sea and Edna Jones. First Baptist Church is pastored by Bob C. Jones, Edna's father. Tony Watkins serves that church as youth minister.

or friend above their contribution last year the Joyce Foundation will give \$1. If a person contributes this year but did not contribute last year, that person's entire gift this year will be matched by the Joyce Foundation with one dollar for every two dollars given by the donor.

## Cumberland scores again

The Cumberland College Upsilon-Upsilon chapter of Phi Alpha Theta, an in-

ternational society in history, was recently awarded the best chapter award for the 1979-80 collegiate year for chapters on campuses with up to 2500 students enrolled. The award carries with it a value of \$250 worth of books to be selected by the department and chapter.

The Upsilon-Upsilon chapter has won the best chapter award three times in the past four years and was given runner-up position for the previous year.

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If your church is planning to build, remodel, refinance or needs money for any purpose, I would welcome the opportunity of serving you. Feel free to contact me at any time for information and counsel, without obligation, for any of your financing needs.

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# Sunday School Lessons



H. C. Chiles

OCTOBER 26, 1980

## INTERNATIONAL SERIES

## GOD'S COVENANT AND EZRA

Nehemiah 8:2-3 Ezra, the priest-scribe and interpreter of the law, was a logical one to give the people in this assembly the instructions from God's word.

On that memorable day the spiritual apathy of the people was turned to fervency of spirit, as was indicated by their urgent request for the word of God, for which there was not any substitute then or now. The hunger they manifested was begotten in them by the Spirit of God, and they longed to have that hunger satisfied. Instead of wanting to hear what men had to say, they had an intense desire to know what God had said. Nothing else would satisfy their longing. What a tragedy that today so many are seeking substitutes for the word of God. Only God's word can meet the needs of men because it presents the one and only saviour.

Nehemiah 9:32-38 Hearing the word of God with open ears and minds, and receptive hearts, they realized how terribly they had sinned against God, and that genuine repentance only would enable them to avert the wrath of God. They humbled themselves before God, against whom they had sinned so grievously, repented, received forgiveness, and were restored to fellowship with God. They ceased to fraternize with their idol-worshipping neighbors, separated themselves from all such and "worshipped the Lord their God."

## LIFE AND WORK SERIES

## WITNESS TO JESUS' MESSIAHSHIP

The preparation—Luke 3:1-6 The amount of time which John the Baptist spent in special preparation for the job to which God was calling him is impressive. In addition to the instruction which he received in a godly home, he studied the Old Testament scriptures for himself, and then went into the wilderness, where he lived an ascetic life and underwent a discipline which fitted him for the task which he was to perform. As a manifestation of grace, "the Word of God came unto John the son of Zacharias in the wilderness."

The prediction—Luke 3:15-17 In many of his attentive listeners the preaching of John the Baptist kindled afresh the messianic hope. Some of his hearers began to wonder if the preacher himself were not the long-expected Messiah. As soon as John the Baptist learned what they were thinking, with characteristic humility he at once disabused their minds of that idea by asserting he was only the "voice of one crying in the wilderness." His ministry was to prepare the way for the Lord Jesus.

With commendable humility John the Baptist acknowledged his insignificance in contrast with the messiah. When Christ's popularity exceeded that of himself, John the Baptist joyfully remarked, "He must increase, but I must decrease." What a commendable spirit!

The presentation—Luke 3:21-22 As the time approached for Jesus to begin his public ministry, he approached John the Baptist and requested baptism in the Jordan River at his hands. John the Baptist could not understand why Christ, the son of God, would want to be baptized by him, a mere man. Our Lord requested baptism as a picture of his death, burial and resurrection. When John the Baptist lifted Jesus from the water, the heavens opened and the Holy Spirit "descended in a bodily shape like a dove upon Him," and a voice spoke from heaven saying, "Thou art my beloved Son; in thee I am well pleased," and Christ officially entered upon his public ministry as the one sent by God.

# Planning to Build?

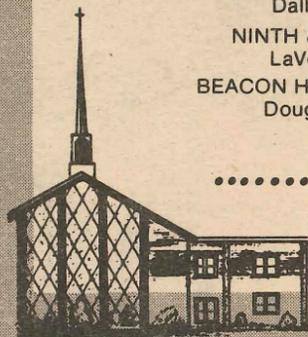
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## Ministering to the children of the 80's



Wm. E. Amos, Director

Ky. Baptist Board of Child Care

The air is crisp. The sky is as blue as it can only be in Kentucky in the fall. The trees are beginning to show just a faint hint of color around the edges. It is unmistakably autumn.

I think this celebration of autumn holds a neat secret of life. For instance, I am intrigued how we not only look forward to it but enjoy it to the hilt. We pull out our best sweaters and walk through the splendid colors which fall around us. Glowing first fires and hot cider simply cap off one of those kinds of celebrations of autumn. What is so interesting to me is all the while we are celebrating we are fully aware it will end. We are aware autumn is but a part of the life cycle. The eyes and ears of our souls drink in its beauty and its uniqueness while our minds tell us soon it will end. It is interesting we will joyfully rustle our feet through piles of multi-colored leaves, knowing it is about over and the colorful crispness will turn to the bleak bitterness of winter.

How I wish we could view the basic developmental tasks of life with the same open abandonment of our celebration of autumn. But how often is the opposite so true. Rather than joyfully welcoming each unfolding stage of life we so often try to hold onto that which we have already passed as a way of denying that which is to come. Especially is this true when it comes to adolescence. Hence, I feel we often get ourselves into so much trouble. Adolescence can be one of the most beautifully colorful seasons of our lives. It can be a time when we breathe in the temporary coolness of life and stroll through the colors of life with carefree abandon.

Working with adolescents presents one of the truly great challenges of ministry. Helping them learn to enjoy this season of life with the full awareness it will pass on to other seasons of life should be one of our goals. If it is true adolescents as people are one of God's gifts to this world and life itself is a gift, how much more closely should we be attending the task of celebration of adolescence rather than ending it or living through it? I say this to myself as a parent of teenagers and as a minister in child care. Pray with us all during these autumn days we may learn to celebrate these colors of adolescence.

# Ridgecrest

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Anytime January 5, 1981, through February 27, you can plan your own Ski Bible Conference or be a part of ours for \$81.00 per person (Monday-Thursday, weekends slightly higher) at four per room. Price includes three night's lodging, two meals per day, two full days skiing, ski expenses, (lift tickets, equipment, and instructions). \$10.00 per person deposit.

For reservations and information contact Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, North Carolina 28770

# Clear Creek Comments

D.M. Aldridge, President  
Clear Creek Baptist School  
Pineville, Ky. 40977



## The cross

The final part of the Clear Creek Baptist School logo pictured in the heading of this column is the cross.

The cross—and all that word implies—is the center of Clear Creek Baptist School.

Christ commands every Christian to bear his cross and to share in the ministry of the gospel, "that in all things he might have the preeminence" (Col. 1:18).

For ages untold the emblem of the cross has been used as the sign of the Christian, much like the sign of the fish. However, the cross signifies the central theme of the gospel, that Jesus died for the sins of the world. Actually, an open tomb might better represent the message of Christianity.

Here at Clear Creek we feel the message of the cross is so important we include it in the identification of our school. Our students must sacrifice much in order to obtain a theological education. With Christ as their example they give up jobs, family, friends, homes and security to come to Clear Creek to prepare for the ministry.

The students do not complain about having to give up temporal things. They rather "count them as loss." I have personally seen skilled and talented students digging ditches or mopping floors in order to attend school.

Students here, like Christ, realize they must sacrifice to take the gospel to the ends of the earth.

They also realize the cross offers hope to a dying world. Time is short, we must be about the Father's business and "work while it is yet day for the night cometh when no man can work."

I hope you have enjoyed the interpretation of the logo of the Clear Creek Baptist School. If you receive publications from this institution you have seen it often. Perhaps it will mean more to you now that you understand its meaning.

Clear Creek is a busy place this time of year. Our faculty and staff are busy with the multiple duties of training students. The students themselves are laboring under a load of classwork and providing for their families.

I hope you will arrange to visit Clear Creek soon. There is so much to see, from the beautiful chapel to the garden to the model of Jerusalem as it appeared in the time of Christ.

This past summer we were privileged to host several groups of Christians who came to observe first hand the ministry of this school. If you have never been on our campus, please accept my personal invitation to come and "see what the Lord hath wrought." Write to me at Clear Creek Baptist School, Pineville, KY 40977 for more information.

## KBC Activities

### Here and now

#### OCTOBER

- 20-24 Mission Emphasis Week on local college campuses
- 24-25 Associational Officers' Briefing. Cedarmore. Friday evening meal through lunch Saturday
- 24-25 Baptist Women's Retreat. Jonathan Creek. Husbands invited. Evening meal 24th through lunch 25th. Reservations through Jonathan Creek

### Looking ahead

#### OCTOBER

- 31- Baptist Women's Retreat. Cedarmore. Evening meal Friday through lunch 11/1 Saturday. Husbands invited. Reservations through Cedarmore

### Planning ahead

#### NOVEMBER

- 1 Associational Officers' Briefing. Jonathan Creek. 9 a.m. to early afternoon. Reservations through Jonathan Creek
- 2-8 Royal Ambassador Week. Suggestions for observing in Brotherhood materials
- 7-9 International Student Conference. Cumberland Lake. For international college students. Reservations through Student Department, KBC
- 9 American Bible Society Day. Materials available from American Bible Society, Box 5656, Grand Central Station, New York, NY 10017
- 10-13 Kentucky Baptist Convention. First Baptist Church, Bowling Green. Auxiliary meetings on 10th and 11th. See Western Recorder Oct. 8 issue for details

# Oneida Journal

## A boy named Johnny

Barkley Moore, President  
Oneida Baptist Institute, Oneida, Ky. 40972



Many schools who call themselves *Christian* turn away young people who have *problems* or are considered *troublemakers*. But because Oneida is a Christian school we feel we must be responsive to such young people as well as to the good kid. Because we have so many good kids we are able to take a chance with many who have not made it elsewhere.

To do so is an act of faith and an expression of Christian love. God honors such a spirit and blesses our efforts.

Of course, the devil is ever at work, and sometimes he seems to have the upper hand. But we must fight the good fight, calling upon our Lord for wisdom and strength.

Last school year we accepted a young man from a large city school. He was polite, he was talented and had many fine qualities. However, like so many thousands of our young people today, he had become a heavy marijuana user and even some hard drugs.

Our Oneida staff is not professionally trained to deal with drug problems but we have often succeeded. Our structure, close supervision, discipline, excellent teacher-student ratio, many sports, work program, daily worship and a caring staff have often made the difference in lives on the wrong path. The difference is not because of our own wisdom or strength but our Lord working through us and our willingness to be used.

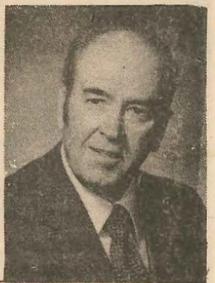
We took Johnny (not his real name), promising his parents only what we promise all parents: to care, to do our best, but no guarantee of the result.

It was a struggle from the beginning to work with Johnny. He would make progress. Then he would fall back. Up and down. After much patience, trying every approach we knew, we finally had to let Johnny go because he persisted in smoking pot.

Recently one of our teachers received a letter from a former teacher here who knows Johnny's family. Her letter tells the story to date: "Last year Mrs. Brown (not her real name) sent her son to Oneida. Everyone here and there knows of Johnny's drug problem. The Browns consider themselves liberal thinkers and church has never been a part of their adult lives. Consequently, it has not been a part of their children's lives. A couple of weeks ago, Johnny almost died of an overdose and was hospitalized for some time. It shook the family to the core. He is home now. Mrs. Brown very much wants to help Johnny find new friends and called to ask me of a church they might attend as a family. She also expressed regret she had departed from traditional and conservative child-rearing. She said she didn't agree with some of the things Barkley Moore said to her at the time Johnny entered Oneida, but now she feels he was right. It's good to know Johnny's experience at Oneida and particularly the Browns' exposure to Oneida seem to be reaping some benefits even though Johnny is no longer a student there."

Several weeks after that letter came Johnny himself wrote me: "I think a lot about Oneida. I think it helped me a lot. I'm now staying away from drugs. I've started playing guitar. Oneida is a really good place. I wish I had finished there but it was my fault I didn't. Take care of yourself. Maybe I'll get to see all of you again."

## Frank Owen



### Hobbled horses

The phenomenon of hobbled horses made its impression on me when I was a small boy in St. Francois County, Mo.

The creek meandered alongside a crooked gravel road. Grassy lowlands lined its sides between Ozark foothills.

Gypsies traveled in caravans of covered spring wagons and throughout the summer they encamped along those grassy bottoms, in the shadow of Simms Mountain.

In order to let the horses graze freely while they pitched camp, and in order to prevent their straying too far, gypsies hobbled their horses. This was a process of tying the front legs together with a short rope in such a way as to limit the length of step to just a few inches. The horse could move about enough to graze wherever the grass looked best, but he couldn't go very far, while the gypsies made ready the camp.

These hobbled horses formed an image in my mind that has gone with me through life. I find them illustrative of many of life's lessons.

I have seen hobbled people; hobbled by habits that prevent their going far, or very fast in life. The wrong company and companionships of life often hobble people's progress. Lack of foresight in preparation will hobble even the hardest trying person.

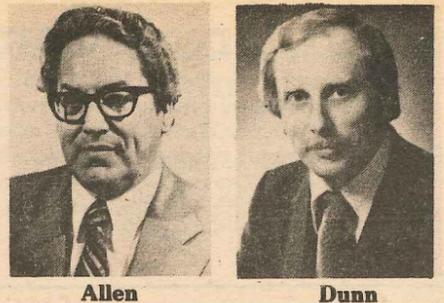
There is a more favorable aspect to the parable. This busy world makes us act more and more like machines and less and less like people. There is little time for reflection, meditation and prayer. We hardly have time to know ourselves, let alone our God.

Maybe we need some purposeful hobbles. When the horses were hobbled, they grazed and rested; their needed strength was thus restored. Gaited horses are sometimes trained in hobbles that make them step correctly.

A sick spell may sometimes be an occasion for needed meditation and prayer. Other misfortunes, too, have sometimes caused people to stop for spiritual nourishment and for the rediscovery of life.

Avoid hurtful hobbles. Learn to cooperate with those that offer grazing opportunities.

# Baptist News in Brief



Allen

Dunn

## Aid to parochials tested

Suit was filed in federal district court in Louisville Oct. 2 challenging federal aid to parochial schools under Title I of the 1965 Elementary and Secondary Education Act.

The suit, *Barnes v. Hufstедler*, is sponsored by Americans United for Separation of Church and State.

Defendants in the suit include U. S. Secretary of Education Shirley Hufstедler, the Jefferson County, Kentucky Board of Education and a number of parochial schools.

The suit charges use of public funds to provide instructional services in parochial schools during regular school hours violates both the U. S. and Kentucky constitutions. In support of its charges the Americans United suit cites the U. S. Supreme Court's 1975 *Meek v. Pittenger* ruling against a Pennsylvania parochial plan and a 1974 Kentucky federal district court ruling

against a similar practice.

The new Kentucky suit, along with a similar Americans United-supported Missouri suit, *Wamble v. Boyer*, take on particular importance in the wake of the U. S. Supreme Court's Oct. 6 decision not to hear an appeal in *Committee for Public Education and Religious Liberty v. Hufstедler*, a New York case in which a lower federal court upheld a specific form of federal aid to parochial schools in New York City.

## Ferguson child fatally hurt

Jo Catherine Ferguson, 16, youngest daughter of Midwestern Baptist Theological Seminary president Milton Ferguson, was killed early Oct. 4 in an automobile crash.

The car in which Miss Ferguson was riding with three other young people was struck broadside in an intersection by a car that went through a flashing red light at a high rate of speed. Two boys in the car with Miss Ferguson were uninjured. A girl in the same car suffered rib injuries.

Funeral services were Oct. 8 at the Midwestern Seminary chapel.

Miss Ferguson is survived by her father and mother (Bettye), and two sisters, Julia Beth, a student at William Jewell College, and Jane Ann Ward of Indianapolis.

## New status for Iowa?

Two actions to move the Iowa Southern Baptist Fellowship to state convention status by Jan. 1, 1983, were taken as messengers met in the annual fellowship meeting Oct. 3-4 in Des Moines.

Messengers approved the purchase of an office building for \$102,000 to house fellowship work and accepted plans for a witnessing event called Project 55 to penetrate the 55 Iowa counties unentered by Southern Baptists.

Currently, Iowa has 63 churches and about 9000 members. To organize as a state convention a fellowship must have at least 70 churches and 10,000 members.

Project 55 will be a joint effort with the Missouri Baptist Convention, sponsoring convention for the fellowship.

Messengers elected Michael L. McKinney, pastor of Ashworth Road Baptist Church of West Des Moines as president. They approved a budget of \$441,765, of which \$181,578 will be received from participating fellowship churches.

## Allen deplors 'Rightists'

Former Southern Baptist Convention president Jimmy Allen led an interfaith panel in issuing a warning against the partisan politics of the "Christian Right."

While affirming the right of all Americans, including the Christian Right, to involvement in the political process, the Protestant, Catholic and Jewish leaders protested the partisan activities of such groups as Moral Majority and Christian Voice during a news conference held at the National Press Club. They also criticized labeling political positions as "Christian" or "un-Christian" and attempts to build a "Chris-

tian republic."

Allen, now president of the Southern Baptist Radio and Television Commission, described the new right as a "very complex constellation of people" who are not new "because many of them have been around for a long time in the political right and have found a new place to work in the religious electronic world."

Contending persons on the extreme right and left have both the right and responsibility to hold and share points of view in "the marketplace of ideas," Allen said they do not have a right to "label their political solutions as the Christian answer and reject as un-Christian those who address the problem's solution in another way."

Charles V. Bergstrom, executive director of the Office of Governmental Affairs Lutheran Council in the U.S.A., agreed, calling such an approach "arrogant."

Right leaning religious organizations such as The Roundtable, headed by Southern Baptists E. E. McAteer and James Robinson, Jerry Falwell's Moral Majority and Christian Voice have garnered heavy attention in the political arena this year.

## Joint Comm. elects Dunn

James M. Dunn, director of the Christian Life Commission of the Baptist General Convention of Texas, was elected unanimously as executive director of the Baptist Joint Committee of Public Affairs.

The 48-year-old Ft. Worth, Tex. native will go to the Washington-based organization Jan. 1. Dunn's election followed the unanimous recommendation of a search committee charged with finding a successor to James E. Wood Jr., who returned to the faculty of Baylor University, Waco, Tex.

Responding to his election, Dunn promised an "aggressive, broad-based" approach to government relations by the Baptist Joint Committee. "Faithfulness to religious liberty and church-state separation" is his first priority.

Before becoming director of the Texas Baptist Christian Life Commission, Dunn was an associate director of that agency, Baptist Student Union director and instructor of Bible at West Texas State University, and pastor and associate pastor of three Texas churches.

## Non-SBC school tie so?

Persons attacking the credibility of trustees of Southern Baptist Convention agencies may be motivated by a desire to help three non-SBC schools, a Houston pastor has charged.

Kenneth Chafin, pastor of South Main Baptist Church and chairman of trustees at Southwestern Baptist Theological Seminary, made his remarks in the wake of accusations trustees of SBC agencies and institutions are "dummies" and "rubber stamps."

Other Southern Baptist leaders—including the presidents of the six seminaries—also have responded to remarks made recently by Houston appellate court judge Paul Pressler at a public meeting in Lynchburg, Va.

In the meeting, Pressler said conservatives are "going for the jugular" in their campaign to gain control of

Southern Baptist Convention institutions, and will appoint trustees who are "knowledgeable, Bible-centered, Christ-honoring . . . who are not going to sit there like a bunch of dummies and rubber stamp everything that's presented to them . . ."

Chafin, a former seminary professor and head of evangelism for the Home Mission Board, said: "I think you must look at the motives of those who make such sweeping statements to imply there is nobody left at any seminary who believes anything. You have to wonder why they are attacking our seminaries."

"There are only three institutions who have anything to be gained from the discrediting of our seminaries," he added. "They are Criswell Center for Biblical Studies in Dallas; Mid-America Seminary in Memphis and Luther Rice Seminary in Jacksonville, Fla. It is not coincidental that those who are attacking and attempting to discredit our seminaries have some connection with those three groups."



Because of today's hectic pace loneliness is a constant companion to people of all ages. But Southern Baptist Radio and Television Commission programs like "Powerline," "MasterControl" and "Country Crossroads," show listeners in isolated situations they have a friend in Jesus Christ. Through the versatility of the electronic media commission programs reach people wherever they are—in their homes, in hospital rooms or jogging down the street.



Thousands of Southern Baptist churches across the country will focus attention on more than 200,000 Royal Ambassadors Nov. 2-8 during Royal Ambassador Week. Father/son banquets, special worship services, advancement recognition services and mission action projects are planned for the week. More than 130,000 boys age 6-11 and 74,000-plus boys age 12-17 are involved in missions through Royal Ambassadors.