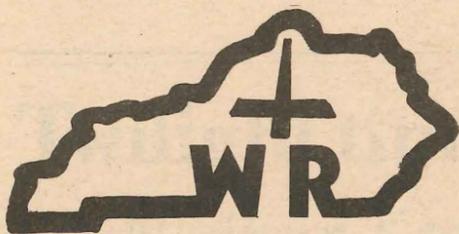




A tribute to Duke McCall on 30 years at Southern Seminary, pp. 2, 8-9 . . .  
 Southern Baptists' only home for the aging supported by a single association is in Kentucky, p. 3 . . . A prison inmate is proud of his record, pp. 4-5.  
 . . . A Princeton church where miracles happen regularly, p. 12.



# WESTERN RECORDER

VOL. 155, NO. 36, SEPTEMBER 16, 1981

KENTUCKY BAPTIST NEWS JOURNAL

## Pressler cites Bennetts' 'openness' as two meet; replies to controversy

by Norman Jameson

Paul Pressler, Southern Baptist biblical inerrancy advocate, met privately for an hour and a half with the chief executive of the Southern Baptist Executive Committee.

Though neither Pressler nor Harold C. Bennett, executive secretary of the Executive Committee, would talk extensively about the conversation, it is the first extended discussion between the two since Pressler, acknowledged leader of Southern Baptist "inerrantists," gained prominence with his call in 1979 for a "return" to "the historic Baptist position of biblical inerrancy."

"The fact that we met shows an openness on his (Bennett's) part to communicate with all elements of the convention," said Pressler, "and that's what he needs to do as our executive secretary."

Bennett, who also has met with Bill and Cecil Sherman, leaders of a group opposed to Pressler's political methods, would not discuss the meeting other than to say he intends to maintain open communications.

Following the meeting, Pressler, in Nashville to enrol his daughter at Vanderbilt University, talked to Baptist Press.

He reiterated his previous claim the Southern Baptist Convention will lose its effectiveness as a missions enterprise if it continues to condone "liberal" teachings in its seminaries and colleges.

Pressler sees the results of trustee elections at the annual SBC meeting in Los Angeles in June as evidence of a turn to his brand of conservatism.

He was not upset that seven decidedly conservative trustee nominations were overturned in favor of returning seven trustees eligible for reelection to their positions. He favors putting conservatives in trusteeships through normal attrition.

Pressler also attached "tremendous significance" to the defeat of two Executive Committee proposals at the convention. One would have converted the appointive powers of the president to a three-person committee consisting of the president and two vice presidents. The other would have enlarged the resolutions committee.

A proposal to change messenger membership requirements was withdrawn before the convention when it became apparent it would not pass.

"The defeating of the Executive Committee proposals showed Southern Baptists preferred to have the power," Pressler said. "There is tremendous significance attached to the fact the Executive Committee was defeated in its various proposals."

"The fact they were presented by a committee chairman, John McCall, son of Duke McCall (Southern Seminary president), concerned many people . . ."

"The Executive Committee would do well in light of the manner in which their proposals were regarded to examine their position in the minds of grass-roots Southern Baptists."

Against charges that inerrantists are a divisive element in the convention Pressler claims inerrantists are holding the convention together.

"The conservative movement is seeking to restore our institutions to where rank and file Southern Baptists can have complete confidence in them," he said. "Only when we have confidence in what's being taught in our institutions can we effectively work together to meet a lost and needy world with the gospel of redemption."

## Quarter notes

### State musician Eugene Quinn completes 25 years' service

by David Smith, Staff Writer

Eugene F. Quinn, secretary of the Church Music Department of the Kentucky Baptist Convention, completed 25 years in that position Sept. 10. He has been a state music secretary longer than any other person, having served for nine years in his home state of Illinois before coming to Kentucky.

Quinn, who holds degrees from both Southwestern Seminary in Ft. Worth, Tex., and Southern Seminary in Louisville, recognizes several developments in congregations and church music over the years. "The first change was when the youth musicals started. We saw a strong interest in the youth of the church for about 10 years," he said, but added that lately this trend has waned, the youth losing interest.

"When these musicals came along they were conducive to singing out in a park or in a non-church setting where non-Christians would be attracted," Quinn explains. "They'd pass out tracts, have backyard Bible studies and puppet shows. They'd use their music as a witness for Christ."

He noted that instrumental music is more common in worship services now. "People used to think instruments other than the piano and organ were of the devil and were used only in dance halls and honky tonks to play music that was not Christ-honoring." More recently, he said, church musicians have challenged people to dedicate the use of all instruments to the glory of God.

"I hope the instrumental program will continue to enhance without becoming an intrusion, without becoming the tail that wags the dog," he cautions.

Quinn's other hopes for the future include youth choirs finding new expression (other than the folk musicals with which he believes the youth are bored), a continuing increase in the popularity of children's choirs and that music missions will continue to grow. "We have over 100 music missionaries around the world," he cited. "Twenty-five years ago we only had two or three."

The former Texas minister of music maintains that a quarter century ago church musicians were often thought to be entertainers instead of leaders in the worship experience. He insists now ministers of music have proven themselves as ministers. "More people know that they are solid and not flighty entertainers. Most (ministers of music) know their function is to lead congregations in worship and to lead lost people to Christ."

"I hear of more ordinations for ministers who are musicians than I used to. They ordain them as ministers who serve in the field of music. Church musicians are more aware of their ministry, not just to have ideal music, but to have the witness and to minister just as the pastor ministers."

Quinn has observed "the minister of music is much more flexible now concerning different types of music and the way he or she uses them. They are also more open to using all kinds of music in worship now. They are not just doing the type of music they prefer or that a certain elite group in the church prefers."

He feels the role of the minister of music has become more crucial as the music programs in public schools have suffered from budget cut-backs. He added that this is a very recent trend in contrast to the last 10 years in which those programs became very elaborate. He hopes "our churches will step in and fill the gap for the youth."

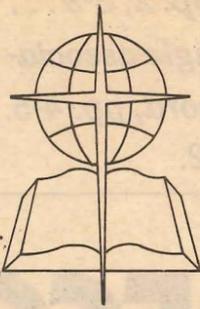
According to Quinn, the greatest reward for his 25-year effort has been "seeing churches grow stronger in the use of music to glorify God." His goal is to help people become born again and to grow as Christians through the medium of music.



Gene Quinn starts 26th year

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

WESTERN RECORDER  
(ISSN 0043-4132)  
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James H. Cox, Associate Editor  
Paul Whitler Jr., Circulation Manager



Published by Western Recorder Inc., Box 43401, Middletown, KY 40243 weekly, except for one week in July and December. Second class postage paid at Louisville, KY. POSTMASTER: Send address changes to Western Recorder, Box 43401, Middletown, KY 40243.

Subscriptions: Single \$4.99; foreign, \$5.00; church budget, \$3.75. Payable in advance, except church accounts, which require tax exemption number.

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C. R. Daley

## Daley Observations

### The McCall era in theological education

In this issue (on pages 8 and 9) we offer a farewell salute to Duke K. McCall as president of Southern Baptist Theological Seminary. The salute has to be restricted to his ministry with the seminary because as president of the Baptist World Alliance and a world Baptist leader his influence will remain strong.

Only history will finally reveal the influence of Duke McCall upon Southern Baptists. As pastor, denominational executive and chief administrator of two Baptist seminaries, he has been in the forefront of Southern Baptist leadership for nearly a half century. His name and success are synonymous.

As president of Southern and oldest of the six seminary presidents now serving he has become the symbol of spokesmen for Southern Baptist theological education. Since Southern Seminary is the chief target of present day seminary critics and McCall is one who stands his ground, he takes the brunt of blame and criticism leveled at seminaries and seminary teachers.

He is not one who condones questionable theology and irresponsible teachers but he strongly defends the integrity and orthodoxy of his faculty members and for this he is to be admired. Not able to get at their targets through him or around him, some unprincipled critics of late have resorted to false personal charges. These attacks serve only to judge these critics, not McCall.

Along with success and honor McCall has known suffering not visible to outsiders. This has refined him and added to his stature.

Most likely his deepest scar came not from outside critics but from inside the seminary in 1958 when 13 professors challenged his administration as president. The long drawn out controversy was an excruciating experience for McCall, the professors, the trustees and others who loved the seminary and the controversy participants. Every conceivable reconciliation effort failed with 12 professors and when it appeared certain the president or the professors had to go, the 12 teachers were dismissed.

This incident is not mentioned to open old wounds nor detract from the success of president McCall but only to point out that even the most successful sometimes fail and that usually success is mingled with suffering and honor is tempered with remorse.

Any assessment of Duke McCall's success has to include his wife, Marguerite. A most gracious lady, she is all God ever intended for a wife or a mother to be.

### Whatever happened to . . . ?

In the news columns of Western Recorder we announce many hopeful and interesting projects among Kentucky Baptists. We try to follow up on the progress and outcome of these projects but some of them are overlooked in the wake of other news. Some of our readers must wonder, then, whatever happened to this or that project.

#### The Mission Project Matching Congregations

Two of these projects strongly supported by Western Recorder have experienced enough success to deserve special mention. One is the mission project which was strongly recommended by Hicks Shelton when he served as president of the convention and which was implemented by Bob Jones, direct missions director for Kentucky Baptists. The plan matched churches in Kentucky which needed special help with churches that had such help to give.

An encouraging number of congregations responded and good results are still being reported. A typical example is the Calhoun Baptist Church and the Bronston Baptist Church. Bronston needed help and Calhoun provided it.

Calhoun pastor Tom Stokes took 11 young people and eight adults to Bronston the last week in July. Their endeavors included four backyard Bible clubs, a survey of prospects for the church, youth recreation, a puppet clinic and a revival. Results included 72 children in the Bible clubs, 37 prospective families for the church and many other blessings for both churches.

The Calhoun-Bronston experience was typical of many others. That's what Hicks Shelton had in mind. Congratulations to Calhoun and all the other congregations involved in this mission project.

#### The Old Bracken Baptist Church in Minerva

Another interesting missionary and historical project relates to a long abandoned church building at Minerva near Maysville. Bracken associational director Ken Forman has an unusual interest in Kentucky Baptist history, especially in the Maysville area. The first project he proposed was reconstruction of the old Washington Baptist log church in the Washington Cemetery where it originally stood. This project engendered much interest in the Maysville area and elsewhere and is near completion.

In 1980 Forman introduced the members of the Kentucky Baptist Historical Society who were touring the Maysville area to another historical site. This was the abandoned church building at Minerva which once was home for the Bracken Baptist Church, long since out of existence. It's almost certain the impressive brick structure was built by Lewis Craig who was a stone mason as well as a Baptist preacher (Craig and his wife are buried on a nearby farm).

For years the church building has been used to store hay and house tobacco. It is still in fair shape except for a roof. Forman and Bracken associational leaders took note that there was no Baptist work in the Minerva community and got

the idea of purchasing the old building, repairing it and starting at least a mission Sunday school.

Under the leadership of Forman and Bracken Association mission committee chairman Tom T. Prather the old church has been purchased. Money for the first payment has been raised mainly in the association but the successful completion of the project depends upon help from other areas of the state.

Kentucky Baptist executive secretary-treasurer Franklin Owen and officials of the Kentucky Baptist Historical Society have also taken a strong interest in this project.

Stonelick Baptist Church has agreed to sponsor a Sunday school immediately at Minerva and a worship service and other activities will be added as the work progresses. Most of the repair and renovation work will be done by volunteer labor. Groups interested in helping in the renovation as well as churches and individuals with contributions toward paying for the old church and its restoration should contact Ken Forman, Bracken Association of Baptists, Rte. 5, Box 375, Maysville, KY 41056.

## Baptist Forum

### Francisco revisited

In the passing of Dr. Clyde T. Francisco we shall remember and miss one of the truly great servants of our generation. He was a unique combination of teacher, preacher and prophet.

We had Dr. Francisco in our church on 13 separate occasions to teach the Bible (usually the January Bible Study Book), and to always preach for us on the Lord's Day. The last time he was here was over the Fourth of July weekend in 1980. Those lectures and sermons on Daniel are classic, and I am glad we recorded the Sunday messages on the fiery furnace and the lions den. To those who want this cassette, I may have them available at the KBC in Elizabethtown, at cost.

Wesley Hanson, Hartford

### Baptists? More like Catholics

In a recent editorial you pointed out the similarity between so-called independent-fundamentalist Baptists and Roman Catholics because the independents are now seeking federal aid for their parochial schools.

I believe the similarity goes far beyond that. Most of these groups do not realize just how much Roman theology they are borrowing. It extends beyond the use of government power to advance sectarian religious values to the authoritarianism in religion. They substitute an infallible Bible for an infallible pope. Both groups hold to a Greek notion of the soul and so hold very similar views on the nature of embryos and thus on abortion.

Few fundamentalists realize that their views on the origin of Satan come from the Apocrypha (part of the Catholic Bible) and not from the good old King James.

And on and on we could go.

It is not my intent to belittle Catholic doctrine. What I am concerned about is people using the name Baptist and yet teaching doctrine so foreign to our faith.

Bob Tallent, Tolland, Conn.

# Twilight time

## Northern Kentucky Baptists reach out and touch the aged through a ministry of love

by James H. Cox, Associate Editor

There are lots of superlatives that can be claimed in the operation of the Baptist Convalescent Center at Newport. Among them:

- As far as local officials can determine, the institution is the only one of its type supported by only one association in the Southern Baptist Convention. Most similar facilities are agencies of state Baptist conventions cooperating with the SBC.

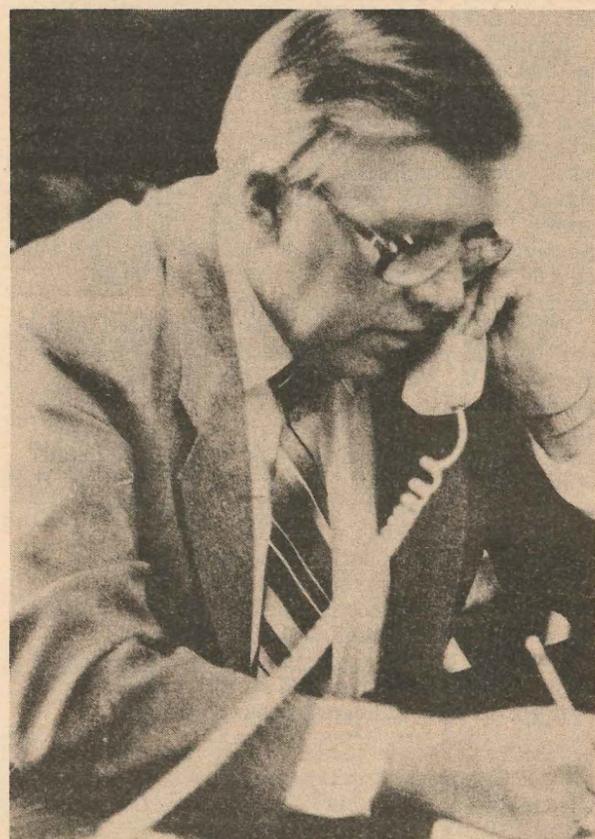
- The ratio of staff members to residents is almost one to one, with approximately 150 employees for a maximum 167 residents at any one time. At least 90 of these employees (60%) are RN's.

- Fifty percent of the Baptist Convalescent Center's residents leave the institution alive. While some spend their remaining years there—indeed, one has been a resident for two decades—at least half will return to their own homes after a period of time. This often follows hospitalization for broken hips, strokes and recuperation from major surgery.

Center administrator Lee Hopkins, who has served there three years, suggests that while only one in five of the center's residents is ambulatory (or able to move about on his own), the staff is capable of coping with almost any situation.

"We admit approximately 180 patients annually," says Hopkins. "While Baptists are given preference, less than 50 percent at any one time are Baptists," he admits.

Convalescent center patients are classified as either skill or intermediate cases. There are 59 beds in the



Lee Hopkins administers center



skill section and 108 in intermediate care. A patient in skill care can expect to pay \$38.95 daily for semiprivate room. Those in intermediate care pay \$29.80 per day. Hopkins says the center loses \$4 per person per day at these rates.

"Medicare pays 100 percent for the first 20 days of skill care," Hopkins reports. "Medicare pays a portion of a patient's bill beginning with the 21st day." However, he says 75% of those in the skill section pay all of their fees themselves.

State aid takes care of much of the intermediate care charges, but Hopkins adds that "about \$40,000 from some other sources to offset what the state doesn't pay for its patients."

A portion of that (about \$10,000) comes directly from the sponsoring Northern Kentucky Baptist Association, comprised of Baptists in Boone, Campbell and Kenton counties. There's an endowment fund for Baptist patients, too. Hopkins admits he's in the fund-raising business "just as much as the colleges and other institutions of the state convention, too."

### Elected trustees: a management team

The center is operated by a corporation authorized by the association, including 15 directors elected by messengers to the association's annual meeting. The association similarly operates Bullittsburg Baptist Camp near Hebron and last year unsuccessfully attempted to open a retirement village at Erlanger.

Hopkins hasn't yet written that latter idea completely off. He gladly shows visitors to the convalescent center a grassy spot out back overlooking the banks of the Ohio River, downtown Cincinnati and Riverfront Stadium which he thinks "is ideal for a high rise for senior citizens in good health."

When?  
"Well, I haven't got more than 10 years here myself," he grins, "so you know I'm not thinking too far in the future."

Hopkins knows the territory, and the way Baptists in the area think, very well. He should. He was born in Kenton County, earned degrees at Georgetown College and Southern Seminary, and after pastoral stints at Rineyville and Mt. Vernon, returned to northern Kentucky to serve First Baptist Church, Bellevue, 18 years. He left that post to come to his present one in July 1978.

Married to the former Marjorie Adams, daughter of pastor Marvin Adams of Middlesboro, Hopkins is the father of two daughters. Kathy (Hopkins) Gregory, of Florence, is the wife of a bivocational businessman and minister of music. Younger daughter Susan is a senior enroled at Baylor University, Waco, Tex.

Ralph Hopkins, Lee's youngest brother, is associate in the Student Department of the Kentucky Baptist Convention in Middletown. He formerly was Baptist campus minister at Northern Kentucky University in Highland Heights.

### A historical site—from young to old

Lee Hopkins gladly recounts the proud heritage of the convalescent center, and how Baptists in the area began it.

In 1951 a private institution, Campbell County Orphans Home, operated on the site, decided to move to the suburbs. When the land was offered for sale at a price of \$75,000, a group of local Baptist leaders—with only about \$5000 cash in hand—negotiated a loan to buy the property to start a home for the aged.

First residents were accepted in 1952. At the time there was a 60-patient capacity, and none could be bedridden. Fourteen years later, the association negotiated a \$1.2 million loan and completed a second structure in 1967. This provided 90 patient rooms, 12 solariums (or public rooms), a dining room, kitchen, chapel, lobby and offices for the administrative staff. There are four stories in the newer structure while the older one has two.

### Shared responsibilities

Hopkins doesn't do the job alone. Mrs. Iosetta Steely, social services director, is a Murray native who moved to northern Kentucky a decade back.

"About three years ago I realized the needs of a lot of elderly people weren't being met," she recalls. "I retrained myself in gerontology at Northern Kentucky University and have been admitting new patients at Baptist Convalescent Center since."

Laura Burnette has been activities director at the center six years, presiding over a weekly program which frequently involves outside groups that visit the center putting on puppet shows, musical programs, etc. She offers at least one movie night monthly for residents, organizes staff fellowships and edits a monthly printed paper, Baptist Convalescent Center Chronicle.

Recent activities at the center include an open house, ice cream festival, organizing a resident discussion group, a magic show and a show 'n tell hobby fair.

A retired minister, J. T. Ryan, serves half-time as convalescent center chaplain. He is responsible for conducting services at 2 p.m. Tuesdays and 6:30 p.m. Thursdays. These are open to any resident who wishes to attend. Ryan also visits the patients weekly, counseling as he goes.

Each Sunday morning at 8:45 pastor John Kruschwitz and volunteers from Highland Hills Baptist Church come to the center to teach the Sunday school lesson. "They sing and really have a small worship service based on the lesson," says Hopkins.

So much for the convalescent center's past and present. But what of tomorrow?

Hopkins doesn't look for any additional construction in the near future, but adds that some improvement to present facilities is expected.

"We hope to enlarge and expand the dining room," he declares. "We need a larger, more adequate chapel. We'll do some renovating, and plan to add a patio out back overlooking the Cincinnati skyline."

George A. Jones, executive secretary-treasurer of Northern Kentucky Baptist Association, observes: "In this metropolitan area where Southern Baptists are a minority, an excellent ministry such as the Baptist Convalescent Center gives us a witness that is of inestimable value. This is reputed to be the best nursing facility in the greater Cincinnati area. Its reputation gives Southern Baptists a good standing.

"I believe institutions of this nature should be associationally owned and operated," Jones continues. "As economic conditions improve, we can only see this ministry expanding to provide other levels of care to the elderly."

No matter where you live in Kentucky, the work being performed here will impress you. While it is sponsored by only one of our 80 Baptist associations, it is surely a ministry in which all Baptists across the state may be proud.

# The Christian teacher

by James B. Lewis

It has been said, and I agree, as far as the work of the Lord is concerned, there are no grades, no levels of importance. Every bit of work done for the Lord is important. There aren't any positions of service that are to be designated as being of greater worth than some others. The important thing is that we do serve, and that the purpose of our service be to glorify God.

However, I would be less than candid if I did not share with you my conviction that the teachers among us occupy a place, a position of considerable significance. For you see, when we select and elect a person to teach, we place our stamp of approval on that person. We are saying, by our action, that we see that individual as being spiritually, morally, intellectually and doctrinally sound. Furthermore, we are selecting that teacher, "We have confidence in you, so much so that we trust you to teach God's Word as we believe it ought to be taught, and to watch after those whom you teach—to be to them a friend, a counselor and confidante."

It is evident in God's Word and in the history of the church that Christian teachers occupy a key position in the life and ministry of the local church. To no small degree the teachers determine not only the spirit and effectiveness of a Sunday school class but of the whole church.

In a very short period of time a given class will take on the personality of its teacher. Where the teacher is warm, loving, caring, committed and cooperative, the class will tend to be warm, loving, caring, committed and cooperative. And as the individual class members fan out into the life of the church, they in turn influence the church family to be warm, loving, caring, committed and cooperative.

*To no small degree the teachers determine not only the spirit and effectiveness of a Sunday school class but of the whole church*

If what I am saying is true, and my experiences tell me it is so, then we may rightly say the church must stay on its knees before the throne of grace, seeking the wisdom of heaven and the leadership of the Holy Spirit. This is all to the end that it may know, select and elect those who should serve. For, as our teachers go, so goes the church.

With these thoughts before us and this information in hand, what should a church look for in those whom it would have teach? There are at least three characteristics that all who would teach should possess:

The first is "love." Above all else, a teacher should be a loving person.

1. Love for God.
2. Love for the church.
3. Love for each member of the class.
4. Love for the truth.
5. Love of God's Word.
6. Love for the lost.

The second characteristic has to do with "willingness."

1. A teacher must be willing to teach. The church must not force its way where angels fear to tread. There should never be a time in which the church, through persistence or insistence, causes a person to assume a role that one is not willing to assume. God himself never uses such methods. In reality, a teacher should want to teach. There should never be any reluctant teachers.

2. A teacher must be willing to study.
3. A teacher must be willing to learn.
4. A teacher must be willing to train.
5. A teacher must be willing to work.
6. A teacher must be willing to witness.
7. A teacher must be willing to visit.
8. A teacher must be willing to be an instrument of God's grace, to allow the Holy Spirit to bless others through his or her life.

The third and final characteristic has to do with "sensitiveness." The Christian teacher must be a sensitive person. By this, I am not suggesting that a teacher is to be touchy, but touchable.

1. When a church looks for someone to care for a particular class or department, the question that needs to be asked is, "Will the person be sensitive to the needs of those to be taught?" Does this person have the sensitivity that makes it possible for him or her to hurt with those who are hurting, cry with those who are crying and rejoice with those who rejoice? Can this person identify with those being taught?

2. A teacher must be sensitive to the feelings and wishes of other members of the church, the body of Christ.

3. A teacher must be sensitive to the stated and established goals of the larger body, namely, the church.

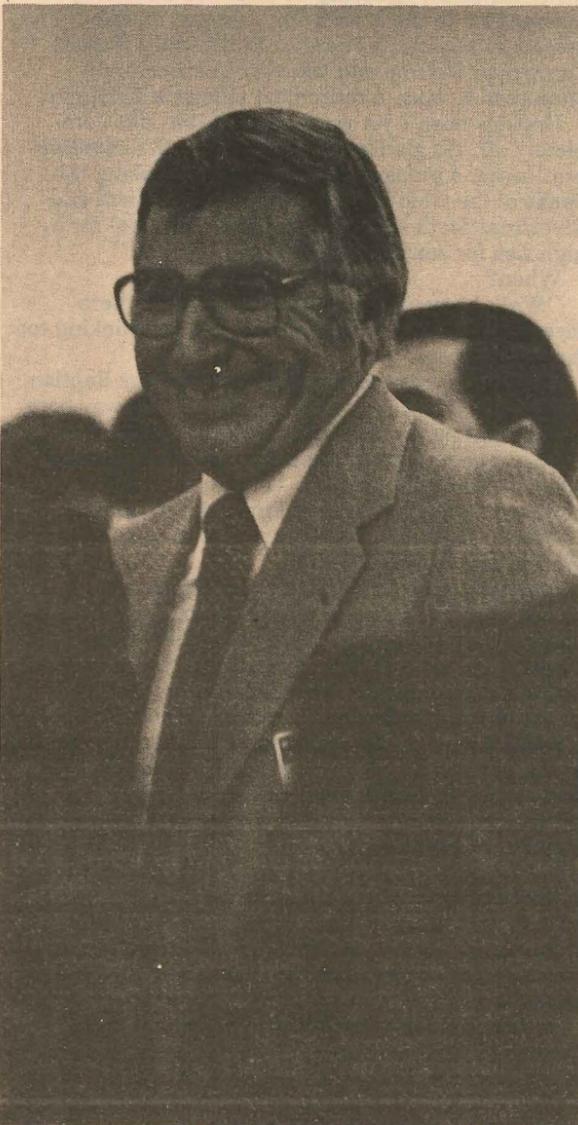
4. Such sensitiveness will, with the help of the Holy Spirit, enable the teacher to see self not only as a teacher but as a servant of the savior and his church. A teacher's loyalty must always follow this order: Jesus, his church, the class, self.

5. Such sensitivity will, with God's help, assist the teacher in overcoming the human temptation to use this time-honored place of service as an opportunity to further some self-given cause or espouse a self-preferred ideology or philosophy.

6. Such sensitivity will, with the help of the savior, aid that dedicated and faithful teacher in his or her effort to maintain that all important delicate balance between separateness and togetherness. All too easily a class can become a wheel within a wheel, a church within a church, self-serving, self-directed and self-willed. To be sensitive to this possibility becoming a reality is to alert the church, the teacher and the class to this insistent and persistent danger.

Loving! Willing! Sensitive! These are those characteristics for which a church should look before it places the mantle of Christian teacher around anyone's shoulders.

James B. Lewis is pastor of Westport Road Baptist Church, Louisville.



Lewis

## I was an inmate in prison

by H. Stanton Carney,  
State Correspondent

He is proud of his prison record, and tells how he started 'pulling time'

Do you think a person could be proud of being an inmate in prison? Paul, incarcerated at Philippi, no doubt was; and so am I. I was an inmate of the only Kentucky State Penitentiary at Eddyville, the maximum security prison in the state. And I have a gold-seal certificate as proof. It reads:

"In recognition of the time spent behind these prison walls in the service of our Lord Jesus, we the residents of Kentucky State Penitentiary at Eddyville, Kentucky, do declare Brother Stanton Carney an honorary inmate through Christian love."

It was signed and sealed June 6, 1976. One of the signers happened to be a dear friend serving a life term without parole.

It is interesting to know how I started "pulling time" (as they say in prison talk) 10 years ago. The "sentence" is even now not fixed.

I was approached by the chaplain to teach a class in Greek there. That, of course, sounds weird but there were 16 inmates taking Seminary Extension courses and New Testament Greek was one of the subjects. Fifteen of the original class members finished the two-year course with better than usual grades. One had dropped the course when he left the institution unexpectedly and without official permission.

From this beginning grew an academic program for Bible classes conducted by the extension section of Mid-Continent Baptist Bible College, Mayfield.

Last Kentucky State Penitentiary might seem to be the last place to find Christ. But I was blessed there through my convict friends, who found the saving grace of God and touched my life. It was there I found what it means for a saved sinner to live Christ under such adverse conditions. I received thrill after thrill of actually seeing the practical working of God's mighty power. I saw a convict stand up before his fellow prisoners and tell what Christ meant to him. This was on a day after he had a tooth knocked out by an inmate who resented his testimony.

I think of another convict I knew who feared no man nor God, blasphemous, quarrelsome and as mean as a man could be. Now I remember him after he had a personal encounter with Jesus Christ. Now, a saved sinner walking in the newness of life, he has become magnificently obsessed with a burning desire to tell others what Christ can mean in their broken lives. His testimony in chapel would bring 15 or more weeping convicts to their knees at the altar.

I recall the prison barber, who called himself a "hair stylist." He was turned down for parole because of his bad record, which he readily admitted. He was not disappointed because, as he said, "Maybe the Lord has something for me to do behind bars." There was no one who sat in his chair who ever got up without hearing Jesus Christ.

# Provincialism

## Returned Journeyman sees things differently

by L. D. Kennedy, *State Correspondent*



Carney

There was another friend who had received Christ while in prison. His wife, a lost sinner, came from a distant state with another man to tell her convict husband she intended to obtain a divorce. She saw such a change in her husband, as he witnessed to her about Christ, she was touched by the Holy Spirit and made a profession of faith to the chaplain. Her soul was saved by God because a young minister, teaching a Bible class in prison, had shown her husband how to witness.

The Holy Spirit had given another inmate the ability to write. He was exceptional in putting his thoughts on paper. It resulted in the publication of his devotional writings, "Reflections from Prison."

I once met a convict who was just reprieved from death row to a prison life without parole. His prayer life was beautiful. Each morning before going to his assigned work he and a friend would pause before the chapel entrance in a brief prayer service. Later the prayer duo grew to 30 members.

This Christian friend was the object of the prayers of his mother and a group of ladies in a "prayer chain." Corresponding with the mother, I assured her that I had seen the practical results of their prayers.

As in every undertaking this prison ministry has difficulties. Two years ago the chapel activities were completely suspended due to administrative reasons. Five years of building up the spiritual welfare of the inmates was seriously jeopardized. A special Governor's Commission of Prison Chaplaincy has brought the program to a more even keel. But it has suffered an unsalvageable loss.

There is one basic problem that must be solved. Why are these men in prison? Why are the returns to prison abnormally high and still growing? Why is the average age of convictions for crime almost at the teenage level? Remedial steps must be taken. If the antiquated prison system is at fault it must be corrected. Judicial and police actions may need investigative study.

Here is one thought that might deserve consideration since rehabilitation, both institutional and individual, has not been generally successful. Why not "rehabilitate," so to speak, the youth before he becomes a potential criminal?

In the meantime, prison ministry must always be a part of the general program of the church. In the Olivet discourse, Jesus Christ said, "... I was in prison and ye came unto me."

H. Stanton Carney is a layman living in Paducah.

"To this point in my life nothing has equaled this experience," Greg Mobley of Campbellsville emphasizes as he refers to his two-year stint as a Missionary Journeyman.

Mobley recently returned from Jos, Nigeria, where he taught English (grades 9-12) and coached basketball at Baptist High School. An average of about 40 students were in each of the six classes he taught daily. His ball team won first place in the state in both 1980 and 1981 and third place in Nigeria in 1980.

Mobley feels his experience as a Journeyman has deepened his commitment to God and his fellowman. It has made him reexamine the values in his own culture and lifestyle. And it has helped clarify and shape some of his life goals.

"I learned much more from the Nigerians than they did from me," Mobley acknowledged.

"Their culture is much closer to the essentials of life. You see birth, death and uninhibited joy and tragedy right before your eyes every day. There are a lot fewer 'hung-up' people in Nigeria than here."

Before graduating from Campbellsville College in 1979 with an English major, Mobley considered joining the Peace Corps. Being "an idealistic student" and a "classic bleeding heart liberal," he said he wanted to serve his fellowman in some way. Dan Flanagan, student life vice president, urged him to consider the Journeyman program.

However, at the time, it never occurred to him how much his own life might be changed by that decision.

"You learn as much in those two years as in college," Mobley reflected.

Mobley soon found Nigerians aren't as concerned about material things as most Americans are.

Per capita income in Nigeria is \$400 a year, yet the cost of living is the second highest of any country in the world. Electricity, plush furniture, stylish clothes, automobiles, expensive homes and running water are luxuries most of the people can't afford.

Despite that, Mobley added, they seemed happy or at least content.

"They are very creative with what they have," he reasoned. "They hardly throw away anything, whereas we have a disposable culture."

He observed that 90 percent of the farming is done with a short-handled hoe. Women wear babies on their backs until they quit nursing, which is generally when the next baby comes along.

"There are two beasts of burden in Africa," he quipped, "the ox and the woman. Women do the hardest work."

The men who find employment usually work at farming, forestry or fishing. Only about 10 percent are in industry.

"They don't have the Protestant work ethic," Mobley noted. "Many will sit around all day long."

The thing Mobley liked least about the Nigerian culture was "the lack of pride in their work, the lack of an industrious spirit."

Even so, he appreciates their disdain for materialism. He feels he can now live with or without certain parts of American culture.

"That gives me a lot of options and a certain sense of freedom," he says.

Musing on the changes he has observed in his son since his return, Russ Mobley, a Campbellsville College drama instructor, declared: "The most profound change in Greg is he really feels like the most important thing for him in this life is to develop relationships with other people."

The fact that the whole Nigerian culture is built on respect makes it much easier for parents, missionaries and teachers.

When Mobley's students became inattentive or rowdy, all he had to do was ask, "Are you being disrespectful?" Immediately, he said, they would draw back and resume dignity, composure and respect as they firmly insisted, "No!"

About 65 percent of Nigerians are illiterate. Only a small percentage are able to go to high school and even fewer to college. (There are only 13 colleges or universities in the country.) Politics sometimes determines who is admitted and who isn't.

Enrolment at Baptist High School in Jos is 350. When there was an opening last year for 40 new students, 2000 applied!

While there are 250 African languages and dialects in Nigeria, English is the official and business language. All work in the public schools after the second grade is in English. Bilingualism among the children is common.

During his second year on the field Mobley began a ministry to students at a nearby university. Many then came over to the special services in the chapel of Baptist High School.

"Here is where I probably made my greatest contribution," Mobley mused. He enjoyed being with the university students as a friend and equal, not as an authority figure.

"They were very culturally aware and knew what was going on in the world," he revealed. In fact, the average Nigerian knows much more about the culture and internal affairs of other nations than does the average American, he maintains.

Mobley feels he can never again be provincial.

The youth being educated in Nigeria have Western expectations. Few of them want to return to a rural way of life. Change is inevitable and in some areas greatly needed, Mobley thinks. But in other areas it is unfortunate because "it means giving up many of Nigeria's good qualities for materialism."

The role of the Missionary Journeyman isn't to bring about change, Mobley affirmed. "Rather, it's to support the work of Nigerian Baptists." He feels missionaries should try to work themselves out of a job.

"The idea is to train enough natives so Americans will no longer be needed," he stressed.

The fact that almost everyone believes in the existence of God and had a religious world view is an asset to Christian missions, Mobley added. "Christianity is liberating to those who have been bound by fears and superstitions."

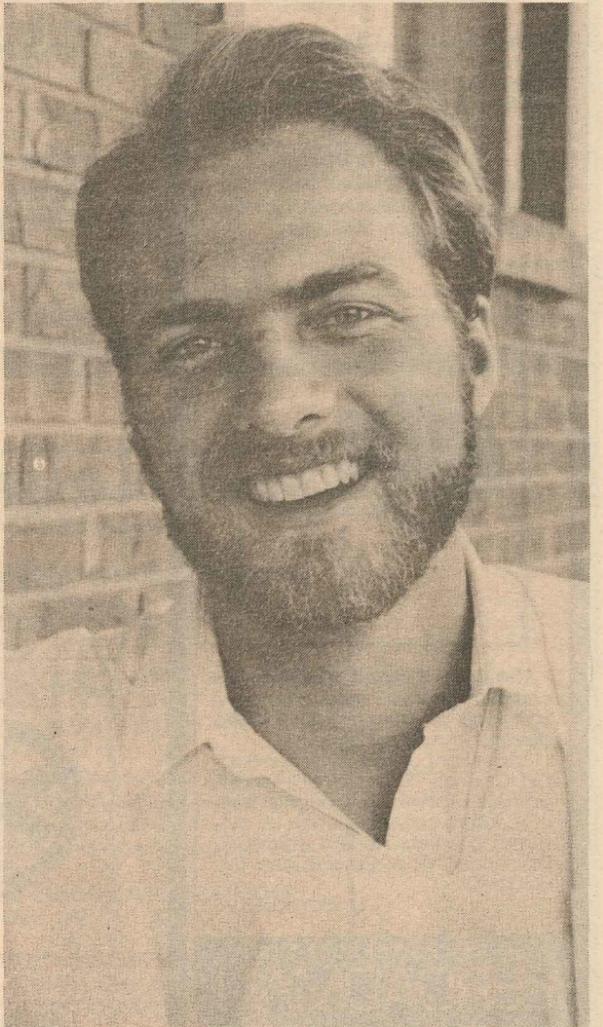
He found it even more difficult to find time for personal devotional life on the mission field than while in college.

"Nevertheless, I was more disciplined in my devotional life there," he emphasized. "In order to make it, I had to be. So I got up earlier in the mornings for my devotions."

Greg Mobley strongly advises Baptist young people to consider the Journeyman program.

"Just write to the Foreign Mission Board and tell them you're interested, and they'll take it from there," he urges. "There's much work that needs to be done over there."

In August Mobley enrolled at Southern Baptist Theological Seminary. He hopes to become a minister, possibly in the inner city. He says that, too, would be an "alien culture for a middle class white boy."



Mobley

# Mountains to the Mississippi

## Personnel

**Neal called to Beechwood**  
Beechwood Baptist Church, Louisville, has called Ray Neal, a Tennessee native, as minister to children and youth. Neal is a religious education student at Southern Seminary.  
Joseph R. Estes is pastor.

**Miss Black heads Beechwood nursery**  
Nancy Black, a native of Ohio, has accepted the position of nursery director at Beechwood Baptist Church, Louisville.

**Pike resigns Woodhill position**  
Kirk Pike, pastor of the Woodhill Baptist Church, Elkhorn Association, recently resigned to accept the pastorate of Second Baptist Church, Defiance, Oh.

**Clay church calls Yarbrough**  
First General Baptist Church, Clay, has called Curtis Yarbrough as its pastor. Yarbrough is a graduate of Oakland City College where he has been a

trustee five years. He recently earned the MA from Indiana Christian University.

**Parker serves Acton church**  
Jesse A. Parker, former interim pastor of South Campbellsville (Ky.) Baptist Church, has been called as pastor of Acton Baptist Church, effective Aug. 2. Parker has been a pastor for more than 34 years in Kentucky, Indiana and Tennessee churches.

**Sanders assumes Illinois position**  
Ronald Sanders, a recent Southern Seminary graduate, has assumed duties as Baptist campus minister at Illinois State University, Normal-Bloomington.

A Louisville native, Sanders has served churches in Louisville and Paducah.  
He is the son of Dr. and Mrs. Harold Sanders. The elder Sanders is a former executive secretary-treasurer of the Kentucky Baptist Convention.

**Coggins resigns English church**  
Mitchell Coggins has resigned the pastorate of English Baptist Church, White's Run Association.

**McCormick leaves position at Jordan**  
B. B. McCormick has resigned his position at Jordan Baptist Church, White's Run Association. He will reside in Elizabethtown.

**Mathis to lead Suwanee Furnace**  
Suwanee Furnace Baptist Church, Kuttawa, has called Tommy Mathis as pastor.  
Mathis goes to the church from Sand Hill Baptist Church in Graves County.

**Second Princeton calls Harrell**  
Second Baptist Church, Princeton, has called Curtis Harrell as pastor.  
Harrell goes there from Shady Grove Baptist Church, Somerville, Tenn.

**Close resigns from Fern Creek**  
Jay Close has resigned the position of associate pastor at Fern Creek Baptist Church, Louisville.  
He has accepted a minister of youth position at a church in Arkansas.

**Wagoner accepts Blackjack call**  
Blackjack Baptist Church, Simpson Association, has called Bryan Wagoner as pastor.

**James Emerson resigns Highview**  
James Emerson has resigned the pastorate of Highview Baptist Church, West Union Association.

**Morris accepts Cane Creek pastorate**  
Mike Morris has accepted the pastorate of Cane Creek Baptist Church, West Union Association.

**Goodwin serves Corbin Central**  
Central Baptist Church, Corbin, has called Ron Goodwin as minister of music and associate pastor. He comes there from Bellview Baptist Church, Paducah.

Don Mathis is pastor of Central Baptist Church.

**Skinner called to Southside church**  
Southside Baptist Church, Wickliffe, has called Joe Skinner as pastor.

**Central Grove pastor resigns**  
Jay Harmon has resigned the pastorate of Central Grove Baptist Church, Freedom Association. He has been called to a church in Christian County Association.

**Wright called to Mt. Vernon First**  
Bill Wright has accepted the position of minister of music and youth at First Baptist Church, Mt. Vernon. Wright goes to Mt. Vernon from First Baptist Church, London.  
Charles Hedrick is pastor of the Mt. Vernon church.

**Parson Parsons at New Castle**  
New Castle Baptist Church, Henry County Association, has called Mikeal

Parsons as pastor. Parsons and his wife are students at Southern Seminary.

## Harold Wainscott to retire



Wainscott

Harold Wainscott will resign his pastorate at Latonia Baptist Church, Covington, Nov. 30.

Wainscott has been in the pastorate 46 years, serving churches in Florence, Corbin, Pikeville and Owensboro. Holding degrees from Georgetown College and Southern Seminary, Wainscott is married to the former Cornelia Gaines and is the father of Carolyn Wainscott Crouch and the late Ted Stuart Wainscott.

**Marksberry called to Bramlette church**  
Bramlette Baptist Church, White's Run Association, has called Paul E. Marksberry as pastor. Marksberry is a native of Williamstown.

**Paul Cannon is Barlow pastor**  
Paul Cannon has accepted the pastorate of Barlow Baptist Church, West Union Association.

**Buchanan is called to Marion**  
Larry Buchanan, a native of Paducah, has been called as minister of music and youth to Marion (Ky.) Baptist Church.

Buchanan was formerly minister of music and youth at Little Flock Baptist Church, Shepherdsville.  
Ray Cummings is pastor of Marion Baptist Church.

**Morris resigns Auburndale church**  
Danny Morris has resigned the pastorate of Auburndale Baptist Church in Louisville to become pastor of a Virginia church.  
He and his wife Brenda are natives of Campbellsville and graduates of Campbellsville College.

**Hubbs resigns Stoney Point pastorate**  
Lamon Hubbs has resigned as pastor of Stoney Point Baptist Church, Freedom Association. He has been called to Immanuel Baptist Church, Monticello.

**Miss Pless to pursue seminary studies**  
Anne Pless has resigned the position of director of youth at Campbellsville (Ky.) Baptist Church to continue studies at Southern Seminary.

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## Congregations

**Rock Haven has homecoming**  
Rock Haven Community Baptist Church, Vine Grove, had a homecoming celebration Sept. 13.

Activities included dinner on the grounds, games and recreation. Highlighting the afternoon was a men's dessert competition.

**Work on Meta building continues**  
Meta (Ky.) Baptist Church has had a second group of "Campers on Mission" from Alabama help with work on its new building.

**Highland Hills scores in Ft. Thomas**  
Aug. 30 marked the 20th anniversary of Highland Hills Baptist Church, Ft. Thomas.

A day of celebration was held including high attendance day for Sunday school and a service of dedication led by Sabin Landry, a religious education professor at Southern Seminary.

John W. Kruschwitz is pastor.

**Latonia honors 3 members**  
Latonia Baptist Church, Northern Kentucky Association, has recognized three members for outstanding service.

Ed and Mrs. Dority will retire after printing the church bulletin for 50 years in their basement.

Eloise Smith was honored for teaching Sunday school in the children's department for 56 years.

**Edgewood breaks ground for building**  
Edgewood Baptist Church has broken ground to begin work on a \$400,000 educational building.

Gayle Toole is pastor of Edgewood.

**Thornhill opens new structure**  
New educational facilities were dedicated Aug. 2 by Thornhill Baptist Church, Frankfort. The facilities greatly enlarged the Sunday school capacity and also included other needed space.

Participants in the dedication service included former pastor Roy Lyons, Franklin Association director of missions; Roy Boatwright, present association director; and Western Recorder editor C. R. Daley.

William Hartung is Thornhill's pastor.

**Paducah FBC 'goes, tells'**  
A mission trip to the mountains of eastern Kentucky and Virginia was accompanied with a spiritual trip to the mountain of the Lord. This was experienced by a group of 29 from First Baptist Church, Paducah. They were commissioned to "go and tell" the good news to the people of Holmes Mills, Ky. and Keokee, Va.

Statistics showed 381 enrolled in vacation Bible school for the week. There

were 90 professions registered.

The summer missions program has been an annual event for the past 10 years.

**Gethsemane explores bold missions**  
Gethsemane Baptist Church, Louisville, worked with Wolf Creek Baptist Church, Grayson, in missions projects in Grayson.

Nine men from Gethsemane worked three days. They painted, witnessed in the community and gave personal testimonies in the evening services.

Chester C. Irvin is pastor at Gethsemane.

**West leads Woodmont's anniversary**  
Woodmont Baptist Church, Nashville, Tenn., celebrated its 40th anniversary Aug. 9, led by its first pastor, G. Allen West.

West, former director of Long Run Association, was Woodmont's pastor 25 years. In 1941 he preached its first sermon to 20 people. The 40th anniversary congregation consisted of 2000 church members.

Bill Sherman is pastor.

**Crescent Hill cruises and cares**  
Crescent Hill Baptist Church, Louisville, cruised on the Belle of Louisville up the Ohio River Sept. 2.

The afterschool day care program at Crescent Hill also began Sept. 2. Janet Fluker, a student at Southern Seminary, directs the program.

Steve Shoemaker is pastor at Crescent Hill.

## Revivals

**12 respond at New Bethel revival**  
Ralph Garmon was evangelist for the recent revival at New Bethel Baptist Church, Allen Association.

Twelve professions of faith were reported. Durwood Garmon is pastor.

**11 make decisions at Smithfield**  
Smithfield Baptist Church, Henry County Association, reports 11 decisions for baptism stemming from a recent revival.

Donald Ross is pastor of Smithfield.

**Eight decisions at Three Forks**

Two professions of faith and six rededications were made at recent revival services at Three Forks Bacon Creek, Lynn Association.

Curtis Slinker led the services. Milton Judd is the church's pastor.

**Former member leads Munfordville**  
Revival services at First Baptist Church, Munfordville, were led by Hubert Line, a former church member who is now directing volunteer missions with the South Carolina Baptist Convention.

LeRoy Grissom is pastor of the church.

**Simpson leads Parmleys Grove revival**  
Parmleys Grove Baptist Church, Wayne County Association, reports decisions made at a recent revival.

James Simpson, pastor of Pulaski (Ky.) Baptist Church, preached the revival. Campbell Kendrick is the church's pastor.

**Sanders church has August revival**  
Sanders Baptist Church, Henry County Association, had revival services Aug. 16-21. Gregory Hunt is the church's pastor.

**Guptons Grove was in August revival**  
Guptons Grove Baptist Church, Logan County Association, was in revival Aug. 10-16.

The church's pastor, James Bowers, was evangelist.

**Middleton revival marks century**  
Middleton Baptist Church, Simpson County Association, celebrated its 100th anniversary with a centennial revival Aug. 2-9.

Fifteen decisions were reported as former staff members and interims conducted the services.

**Providence revival yields results**  
Providence Baptist Church, Boone's Creek Association, reports two professions of faith and several rededications resulting from a recent revival.

**25 decisions made at Calvary**  
The recent revival at Calvary Baptist

Church, Irvine, resulted in five professions of faith, three additions by letter and 17 other decisions.

The Jack Sherman evangelistic team directed services. Ron Doss is pastor.

**Several decisions made at Antioch**  
The Antioch Baptist Church, Sulphur Fork Association reports five additions and several rededications as a result of recent revival services.

Doug Dortch is pastor of the Antioch church.

## Missions

**Covingtons transferred to Spain**  
Robert and Laurie Covington, missionary associates, have transferred from the Bahamas to Spain.

He has lived in Wingo, Graves County, Paducah and Mayfield. She is the former Laurie Burnette of Fulton County.

They were employed by the Foreign Mission Board in 1976.

## Ordinations

**Beech Grove pastor ordained**  
Sherl Thomas, pastor of Beech Grove Baptist Church, Boone's Creek Association, was recently ordained at Thomas Baptist Church, also in Boone's Creek.

## Deaths

**Bulie Apallos succumbs**  
Bulie Apallos, a retired minister, passed away Aug. 3 after a lengthy illness.

The 79-year-old minister is survived by his wife, Mamie Sadler Apallos, two sons, nine grandchildren and three great-grandchildren.

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# THE McCall

## *After 30 years Southern life 'plain vanilla' and*

by Susan K. Taylor, Staff Writer

His single-page resume looks like that of any other Southern Baptist denominational leader: six degrees, several published writings, nine memberships, a spouse and four children.

Only if one reads the titles under "experience" does the ministry of Duke Kimbrough McCall begin to become clear—ordained to the Baptist ministry, 1937; a three-year pastorate, several national denominational posts and three times a president.

At 28 years of age McCall was president of New Orleans Baptist Bible Institute. His most recent presidency is that of Baptist World Alliance since July 1980. But between the two, when McCall was 36 years of age—and still when he is 66—is the presidency of Southern Baptist Theological Seminary.

As he approaches the 30th anniversary of his presidency Sept. 15 and his retirement in December, McCall says, attributing the changes to the ever-different demands of students and of the churches from which they come.

### A different environment

Returning to Southern Seminary in 1951 as president, "I didn't come back to the same seminary I left," McCall said. The seminary had shifted from a period of paying debt and cutting programs during McCall's years as a student in the late 1930s to the more optimistic years after World War II.

"When I arrived at Southern Seminary in 1951 the new explosion of Southern Baptists was in full swing." Commitments to ministry made during the war coupled with available GI and other educational benefits swelled student enrollment from the "traditional several hundred" to nearly 1000, McCall explained. But "new money" was available to expand the faculty and facilities overwhelmed by new students.

The seminary was less equipped to handle another development of the period.

"A variety of ministries was suddenly becoming the goal of



# CALL YEARS

## Southern Seminary president Duke McCall prefers and doing something special for somebody

seminary students," McCall recalled.

In the '30s "everybody was planning to be a pastor or a missionary." Students of the '50s were directed toward what had previously been thought of as lay ministries—music, religious education, social work, journalism—and McCall's first two years were consumed in "enlarging the curriculum to meet the needs of the diversity of students and at the same time integrate new faculty."

The School of Religious Education was established in 1952 and the School of Church Music, previously handled at a different administrative level from the theology program, became a "full partner in the seminary."

### From Broadway to the beeches

McCall himself was from the earlier school. He had trained for the pastorate and was pastor of Broadway Baptist Church, then located in downtown Louisville, from 1940-43.

He moved into denominational work by accepting the presidency of Baptist Bible Institute in New Orleans, now New Orleans Baptist Theological Seminary. In his three years there the school was reorganized into five departments and cleared its debts, enabling it to move to a new campus.

McCall spent the next five years as executive secretary of the Southern Baptist Convention's Executive Committee, three years as executive secretary of the Southern Baptist Foundation, overlapping the last two years with the first two of four as SBC treasurer.

His next move was to the position he has had 30 years.

Although "it has nearly killed me" to turn down several offers of pastorates over the years McCall is still committed to theological education, to the far-reaching task of preparing ministers, he said.

Because of the social turbulence of the past three decades, McCall's job of changing the seminary to meet the students' and churches' changing needs, as well as making personal adjustments, has been a "painful" process of "personal stretching."

One of the "biggest changes was in the mid '50s and '60s," McCall said, "and that is in the motivation and self-understanding of students.

"Until then you were fairly confident of what the student meant by coming to seminary." All students came from Baptist churches to return to the staffs of Baptist churches.

But in the 1960s young people developed an "anti-institutionalism" which they focused on schools, including colleges and seminaries.

"Now they saw themselves as coming to meet human needs in the name of their Christian faith. They were not now thinking about the church as the single channel of their service, but as Christians who under God must meet human needs."

It was, McCall admitted, a difficult change to accept. His own position concerning ministry was the traditional pastoral role.

"I can talk within a scholarly context," he said, "but if you scratch me deeply enough I'm a rather conservative Southern Baptist. I will defend the right of people to disagree with me or with traditional Southern Baptists and that has gotten confused with the people I defended. The assumption is that I agree with them. This is a point that has never been understood."

The acceptance of disagreement "is how I live with changes in the seminary," he said.

### Pain and controversy

The anti-institutionalism of the period affected the faculty as well.

In 1958 13 professors submitted a formal criticism of "abuse of administrative authority by President McCall," faculty representative Heber Peacock said then.

McCall admits that he had indeed handled several situations badly and was in 1958 willing to confess them when confronted by the faculty. The statement, however, accused him not of the things of which he was guilty, but of things he felt justifiable, he said.

A direct confrontation resulted in the dismissal of the 13 on the grounds they could not work within the framework of the seminary and had, as a group, blocked all efforts for reconciliation. Although they were offered reinstatement to the faculty if they could mend the rift between themselves and the administration, the professors declined to "compromise with wrongdoing."

An investigative team of American Association of Theological Schools censured the trustees' action forcing the trustees to rescind their decision in the spring of 1959 and ask instead for the professors' resignations.

The controversy deeply affected the seminary and the Southern Baptist Convention as well as the individuals involved.

### Conflict: It never gets him down

As an administrator McCall is not afraid of conflict and calls it "inevitable." In spite of that he enjoys administration. "I am an organization man," he said. "I want things done by due process . . . in decency and in order.

"I operate on a mix of things that bother people." Those things are a general optimism and a conviction in the value of compromise.

The furor of the '60s past, current students, McCall believes, "have modified the '60s emphasis without dropping it. They have come to accept the validity of institutions and the primacy of the church as the instrument of God's purpose and yet they've never dropped the sense of concern for society or for individuals."

But their target for ministry is different, he said. The students of the 1960s believed that the systems of society were evil in themselves and tried to change the systems. The students of the present decade, on the other hand, see systemic evil as an "extension of human depravity" and are attempting to change the system by changing the people who run it.

According to McCall the seminary, too, is returning its focus to the local church and its ministries of church planting and growth, outreach and evangelism, but commented that "perception of these changes tends to lag behind the facts," fueling much of the current criticism of the seminary.

McCall's optimism was exhibited as he stated his response to that criticism: The seminary is "better than it was. We're headed in the right direction and if you'll help us we'll go faster."

### Thwarted goals and unreachable plateaus

McCall said he finds "no frustration" in the fact that he has fulfilled none of the goals he had set for himself or for the seminary 30 years ago. "A man's reach should always exceed his grasp or what else is heaven for," he laughed.

He is most aware that it has "never reached the level of spiritual sensitivity on campus that I had hoped. We've never been able to generate the closest sense of community or generate the highest of academic achievement."

The only goal he has ever reached "for sure" is each faculty member receive at least \$10,000 annual salary. Although salaries are above that figure, McCall doubts that the buying power is what he originally intended.

The "biggest, most obvious" step in McCall's personal spiritual pilgrimage over the past three decades is, he said, "the mind-bending of becoming aware of the depth of Christian faith in lives of people whose outlook is so different from mine," giving his contacts in the Baptist World Alliance as an example.

BWA represents 113,000 Baptist congregations in 121 countries in North and South America, Asia, Africa, Australia and Europe. McCall's term as president extends to 1985. He will also continue to serve the seminary after his retirement as its first chancellor.

### If I had it to do again . . .

In the March 1980 issue of the seminary's publication *The Tie*, McCall recalled a Louisville woman who at 85 years of age wrote that if she could relive her life she would "eat more ice cream and less beans."

McCall responded: "If I had my life to live over, I would do it the same way.

"I would go to sleep every night and wake up every morning trying to think of a way to improve the institutions, or directly help some people be what God purposed for them.

"I would still be an organization man because I think people can do more together than they can as a bunch of 'lone rangers.'

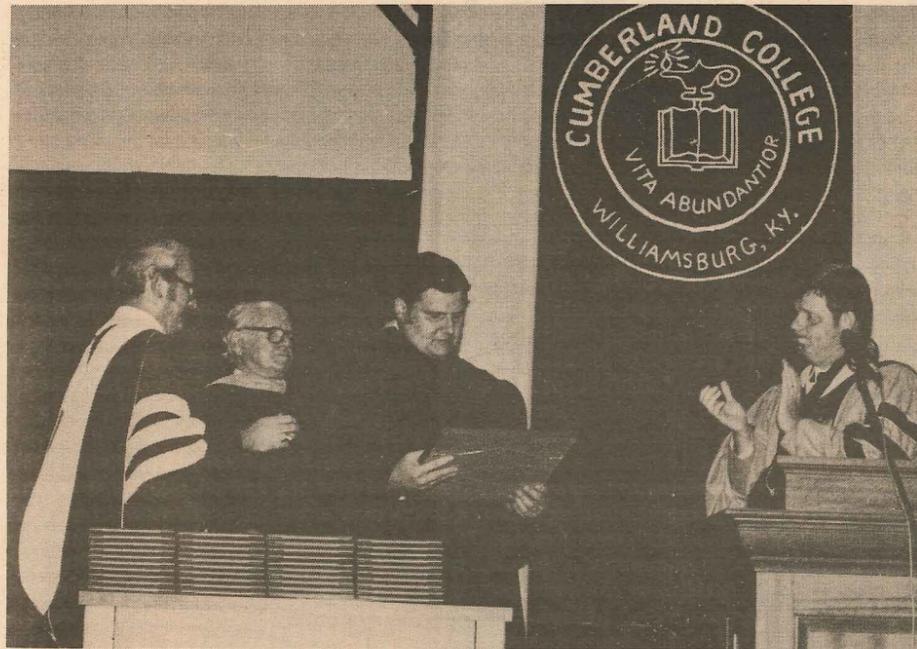
"I would work for my denomination as an instrument of what God is doing in the world. I would be loyal to my church even after voting in the minority in the business meeting.

"I would respond to special appeals like the Boy Scouts and the United Fund and Lottie Moon and Annie Armstrong every year. But I would make my big gifts to my church and through the Cooperative Program to what Baptists are doing together. I would send Billy Graham a check every once in a while, and put a Baptist college or seminary in my will.

"For me life would be plain vanilla ice cream flavored with a lot of wonderful friends and punctuated by the memory of a few times when what I did was important to somebody.

"In retrospect, the best thing about the way life worked for me was that I never worried about tomorrow. God's grace was so great in my yesterdays that I felt absolutely confident about the future."

# Christian Education



Barkley Moore, president of Oneida Baptist Institute, looks at the plaque presenting him with the doctor of laws degree at the summer graduation of Cumberland College.

## Moore, Jones honored

Two Kentucky Baptists were awarded honorary degrees recently at Cumberland College's summer graduation.

Barkley Moore, president of Oneida Baptist Institute, received the honorary doctor of laws degree.

Moore attended law school at the University of Kentucky before serving more than six years in Iran for the Peace Corps.

The graduate of Oneida Baptist Institute has been assistant to the president and president of the school.

Charles F. Jones, pastor of First Baptist Church, Pineville, was awarded the honorary doctor of divinity degree.

Formerly a first and second vice president of the Kentucky Baptist Convention, Jones has also been a member of the KBC executive board 18 years. He currently is on the board of directors of the Kentucky Baptist Board of Child Care.

## Campbellsville adds staff

Mark Hughes of Evansville, Ind. recently became an admissions counselor at Campbellsville College.

A recent graduate of the college, Hughes will recruit students from Maryland, New Jersey and Pennsylvania as well as the states adjacent to Kentucky.

He will also help Russ Mobley, assistant professor of drama and speech, with weekend drama workshops in area churches.

Jackie Akridge and Marilyn Beard are the other admissions counselors supervised by director of admissions Jim Coates.

## Cabinet replaces dean

An academic cabinet has assumed the duties of academic dean at Clear Creek Baptist School.

Comprised of four faculty members and school president D. M. Aldridge, the cabinet fills the position resigned recently by the dean.

Elected by the faculty to the cabinet were: Earl Clark, academic counselor to

students; Linda Caldwell, director of educational activities; Jackson Robertson, advisor on school policies and academic concerns; and David Hale, classifier and assigner of students in academic matters.

Aldridge is cabinet chairman.

## Harton to lead EBREA

R. Michael Harton, professor of religious education at Southern Seminary, is president-elect of the Eastern Baptist Religious Education Association for 1981-82.

The organization had its 146th annual meeting recently at Ridgecrest (N. C.) Baptist Conference Center where its members heard challenges and reviewed strategies for equipping every Christian for ministry.

Roy Edgemon, secretary, Church Training Department, Baptist Sunday School Board, and Findley Edge, religious education professor at Southern Seminary, were keynote speakers on the meeting's theme, "Discipline: A Biblical Priority for Today's Church."



Hughes



Watson

## Pastor gets scholarship

William Don Watson, a Taylor County pastor, was recently awarded the Rice-Judson Scholarship toward tuition at Southern Seminary for the 1981-82 academic year.

The \$500 scholarship is given annually to students entering the seminary recognized for their gifts and motivation for Christian service.

Watson earned a BS degree from Campbellsville College in 1981 with majors in social work and religious

education. At Southern he will pursue the MRE with a concentration in Christian social ministries.

He is pastor of Fairview Baptist Church, Taylor County Association.

## Instructor shows colors

Tommy Clark, art instructor at Campbellsville College, is displaying a collection of Shakertown watercolors and several "dinosaur oriented" sculptures at the school's gallery through Sept. 30, according to Debbie Keeton, gallery director.

Clark recently placed second in watercolors at the Kentucky state fair and has been accepted to show his work at the Kentucky Watercolor Society show in Frankfort during September.

The Campbellsville College gallery is open from 9 a.m. to 5 p.m. Monday through Friday. Admission is free.

## Art professor has show

Paintings and drawings by Catherine Downing, art professor at Campbellsville College, are on display during September at Murray State University.

The single-artist show is at the school's Clara Eagle Gallery.

Mrs. Downing has taught at Campbellsville College two years.

## Baptist college renamed

Southwest Baptist College, Bolivar, Mo., officially became Southwest Baptist University during convocation services Aug. 31.

The 103-year-old Southern Baptist university has four schools: arts and science; business, education and social science; music and fine arts; and the Redford School of Theology and Church Vocations.

SBU has about 1600 students.

## Mrs. Wise is top coach

Donna Wise, women's basketball coach at Campbellsville College, was recently named Kentucky women's intercollegiate coach of the year for the second time.

The announcement was made recently at the annual KWIC awards banquet at Eastern Kentucky University. Members of the organization elect the annual winners.

During her six years at Campbellsville Mrs. Wise has a 102-29 win-loss game record. The Lady Tigers won the Division II state championship the past two years.

Mrs. Wise, a graduate of Campbellsville High School and Eastern Kentucky University, is also an instructor of physical education and athletics and women's tennis coach at the college.

# Martin County Baptists sit in the middle of a gold mine

by Glenn Mollette, State Correspondent

Southern Baptists have been around Kentucky's Martin County since 1903.

Times were rough in those early years. Southern Baptists were frowned upon and often shunned as being some kind of cult or heretical religion. That was a day of emotionalism, some snake handling and uneducated preachers.

Things have changed since the early 20th century. Snake handling churches no longer exist in the county and Southern Baptists are slowly being accepted.

Some old attitudes, however, are still prevalent. Emotionalism is still a desired experience in United Baptist, Freewill Baptist and Pentecostal congregations. Also, many churches in the county still have pastors with less than a high school diploma. Sunday school organizations can be found in only a few churches.

James H. Grayson, pastor of Licking River Baptist Church in neighboring Magoffin County, was one of the pioneers who tilled the soil for Baptists in Martin County.

In 1956 he accepted the call to First Baptist Church, Inez. "I was the best Baptist preacher in the county," laughed Grayson, because he was the only Southern Baptist pastor in the county.

For four years Grayson worked in the county. Every week he preached at Inez and for three years he also worked at Warfield Baptist Church. During this period Grayson set up preaching points in the county.

"It was a strain," reflected Grayson. "It was and still is geographically im-

possible to cover the entire territory." Grayson also noted that the ingrained backgrounds of many people who lean toward the traditional county churches is a hindrance to Southern Baptist progress in the county.

Robert Reynolds is now pastor at Inez. He said different kinds of Baptists "make it hard to reach the people."

Reynolds is entering the sixth year as pastor and has seen some blessings, one of which is money. The budget is now up \$62,000. Reynolds stated, "The coal miners have tremendously helped our finances, as well as brought an influx of prospects into our community."

Jim McGuire is the pastor of Warfield Baptist Church, the county's only other Southern Baptist congregation. Martin County has a real need for more Southern Baptist work," McGuire said. He noted that apartments and new houses are going up every day.

Martin County has approximately 22,000 residents to be reached by Reynolds and McGuire from opposite sides of the county.

They must also continue congregational visiting, sermon preparation and administrative duties that come with a pastorate. Reynolds said, "It's impossible to reach everyone."

Many Martin countians earn more than \$30,000 per year. Because of mining jobs hundreds of people have moved into the county. Thus, as Reynolds noted, "We're in the middle of a gold mine with fields white unto harvest."

# Baptist News in Brief

## 100,000: favored few?

Now more than ever it is important that Southern Baptists offer college students an opportunity for quality Christian education, says Arthur L. Walker Jr., executive director of the Southern Baptist Education Commission.

Because state supported colleges and universities have become "morally neutral," the role of transmitting traditional Christian values rest more significantly with denominational colleges, he says.

Individual professors at state schools may still give their personal religious testimony, but "official institutional recognition and support" of a particular religious value system "would be challenged on the basis of the 'establishment clause,'" said Walker.

He claimed state institutions have lost, and cannot regain, the "moral and religious role which formerly existed in higher education."

"Only in the non-state supported college does the opportunity exist for a pervasive value-centered education," he said.

More than 100,000 students currently attend the 53 two- and four-year colleges and universities operated by Southern Baptist state conventions.

## Fund raisers hurt church

After 10 years of televising their worship services, First Baptist Church of El Paso has been forced off the air by an edict issued by the new owners of KVIA-TV.

Joe Trull, pastor, said he has been informed that Marsh Media, new owners of the station, is prohibiting all paid religious programming on its stations. Marsh Media also owns KVII-TV in Amarillo.

Trull quoted a letter from Wayne Roy, station manager of KVIA, and also a deacon at the church. The new policy "is directed because of religious profiteering that takes place in some religious programming, and because of political implications reflected in some religious programming."

Trull protested the action, noting first that his church's worship service is the only one broadcast over the wide area and saying he was "deeply disturbed" by a policy which punishes his church "for the actions of others."

## Home Board sends 26

Twenty-six young adults are slated to begin two years of mission service with the Baptist Home Mission Board.

They were commissioned US-2 missionaries by the board during services at First Baptist Church of Avondale Estates, an Atlanta suburb.

"The 26 US-2 appointees will perform 22 different responsibilities in 19 states plus Puerto Rico," said Irvin Dawson, director of HMB missionary personnel.

US-2ers are college graduates who serve in various mission endeavors throughout the United States for two years. Dawson explained US-2ers fulfill vital missions needs while the program "provides young people an opportunity to do mission service and determine if this is a life-time call."

The Kentucky appointee is Malinda

Keeney of Louisville who will serve in Christian social ministries in St. Louis, Mo.

## Fair audition Oct. 9-10

Dates for the Knoxville, Tenn., audition for the 1982 World's Fair resident performing team have been changed to Oct. 9-10, according to Bill Lee, assistant director of special mission ministries for the Baptist Home Mission Board. It will be held at Central Baptist Church in Knoxville's Fountain City, Lee said.

A total of 18 college students will be assigned as semester/student missionaries to serve Apr. 15-Oct. 31 at the fair, which is scheduled for May through October in Knoxville.

Students interested in applying may complete a regular student missions application (indicate world's fair team). Applications should be in Lee's office at least seven days prior to audition time.

For more information contact Bill Lee at 1350 Spring St., NW, Atlanta, GA 30367, or phone him at 404-873-4041.

## Top state givers named

First Baptist Church, Somerset, and Clearfork Baptist Church, Russell Springs, led the Kentucky Baptist Convention in gifts to the 1980 Annie Arm-

strong Easter offering for home missions.

The churches head the "top 10" lists for largest dollar gifts and largest per capita gifts from churches with resident membership of 25 or more.

First Baptist Church, Somerset, Eldred M. Taylor, then pastor, contributed \$9964 to the offering, while Clearfork Baptist Church, Velda H. Cooper, pastor, gave \$11.17 per resident member. Both churches will receive plaques in appreciation from the Home Mission Board at the Kentucky Baptist Convention meeting Nov. 10-12.

Other churches included in the lists are:

Largest dollar gifts: (2) First, Hopkinsville, \$9002; (3) First, Paducah, \$5500; (4) Immanuel, Lexington, \$5077; (5) St. Matthews, Louisville, \$5011; (6) Severns Valley, Elizabethtown, \$4192; (7) First, Bowling Green, \$4150; (8) First, Shelbyville, \$4068; (9) Walnut Street, Louisville, \$3989; (10) Crescent Hill, Louisville, \$3733.

Largest per capita gifts: (2) Friendship, Caywood, \$10.82; (3) Oak Ridge, Williamstown, \$10.81; (4) Green River Memorial, Campbellsville, \$10.25; (5) Sugar Grove, Utica, \$9.58; (6) Hurricane, Cadiz, \$9.58; (7) Hebron, Eddyville, \$8.81; (8) Glencoe, \$8.74; (9) Countryside, Morganfield, \$8.70; (10) First, Belfry, \$8.46.

Proceeds from the offering cover approximately half of the Home Mission

Board's operating budget each year. The remaining portion is provided by gifts through the Cooperative Program.

## Lindsay Sr. cancer victim

Homer G. Lindsay Sr., pastor, copastor, then pastor emeritus of Jacksonville's First Baptist Church for 41 years, died Sept. 5 of cancer. He was 78.

A native of Tennessee, Lindsay was president of both the Tennessee and Florida Baptist Conventions, chairman of the Southern Baptist Convention's Executive Committee in 1957 and first vice president of the SBC, 1954-55.

In 1969, when Lindsay was 66, the church called his son, Homer G. Lindsay Jr., as copastor. The two served together until 1973 when Lindsay Sr. became pastor emeritus. First Baptist, Jacksonville, Fla., with 2500 members in 1969, now has 12,194 members.

Lindsay is survived by his wife, Ruth; son, Homer Jr.; two sisters and a brother. A daughter, Jo Ann, died of cancer earlier this year.



## Singing God's Praise

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SUNESIS is derived from the Greek word meaning knowledge. Knowledge of Jesus Christ as Savior and Lord...Knowledge as full living...Knowledge of meaning and purpose.

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This ministry in music is an important and effective means of telling God's story. This is, however, an expensive ministry.

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The annual ritual of cleaning the Sunday school rolls may involve the simple act of throwing papers in a trash can. However, this illustration in the September issue of the Sunday School Growth Journal accompanies an article warning that dropping names without knowing whether they are still prospects may cause a church to lose touch with persons who need to know Christ.

11 Day CAIRO/AMMAN/SEA OF GALILEE/JERUSALEM Oct. 10; 11 Day HAWAII Oct. 12; 13 Day HOLY LAND with seven churches of Asia Oct. 19; 15 Day EUROPE Oct. 19; 11 Day HOLY LAND Nov. 2; 19 Day AUSTRALIA Nov. 9.

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Clip and send to Dr. Jim Taylor, President, Cumberland College, Williamsburg, Ky. 40769. Make checks payable to Cumberland College.

# Serendipity

## *They're looking for miracles at Southside, and finding them*

by James H. Cox, Associate Editor

When Southside Baptist Church in Princeton dedicated its new \$650,000 auditorium a few months ago, another of God's possibilities in the face of great odds became a reality.

For a little congregation that began with 82 members only 25 years ago, the achievements of God's people at the corner of Nichols and White streets in the shirt factory section of Princeton have been almost miraculous.

A quarter of a century later the membership has grown to 719, five major building programs have been completed and budget receipts have soared from \$4506 that first year to a projected goal of \$265,407 in the current year.

In its brief tenure, the church has been served by six pastors.

H. G. M. Hatler, then pastor of the sponsoring First Baptist Church, Princeton, conducted preaching services at Southside each Sunday at 10 a.m. before returning to his own pulpit at 11 o'clock. He continued from 1955 beyond the formal organization Feb. 5, 1956 until the first full time pastor came Apr. 15, 1956, Gates Bowman.

In 1960 Deward Hurst accepted the church's call, being succeeded the following year by Donald Moore. Don R. Mathis was the next pastor, 1968-79. The present pastor, Robert E. Noffsinger, assumed his duties Sept. 21, 1980.

Noffsinger was born 35 years ago last week in Owensboro. After graduating from Owensboro Senior High School, he pursued his education at Georgetown College, Western Kentucky University and Southern Baptist Theological Seminary.

He surrendered to preach at the age of 15. His pastorates include Epley Baptist Church, Logan Association; Oak Grove Baptist Church, Muhlenberg Association; and Macedonia Baptist Church, Daviess-McLean Association.

He and his wife, Linda, are parents of two sons.

### A firm foundation for ministry

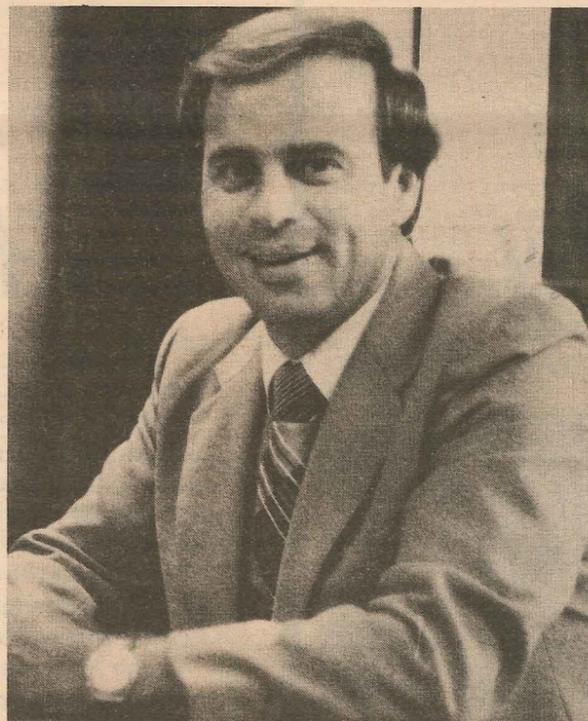
The Southside church is on sound financial footing today. Currently, it budgets 5½ percent for associational missions, one percent for Oneida Baptist Insti-

tute, a half-percent for Mid-Continent Bible College and has increased its Cooperative Program giving from eight to nine percent this year. About 18 percent of the total budget is slated for missions, including partial sponsorship of the only Southern Baptist congregation in Rhode Island.

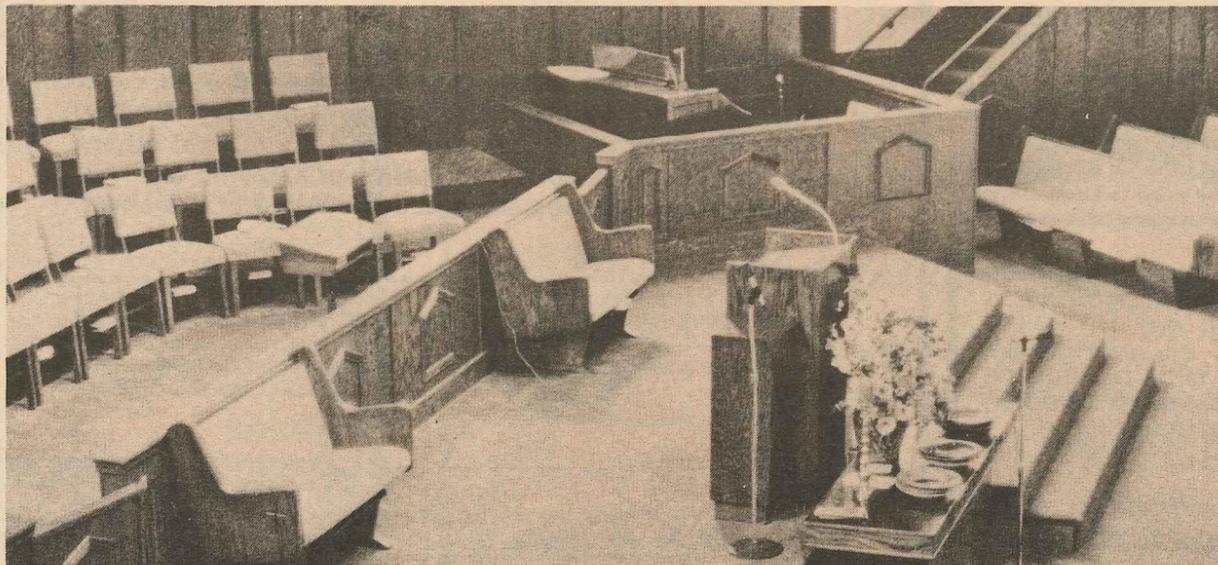
In addition, the church has operated an accredited kindergarten program since 1974. It provides a bus ministry and a Sunday school class at the local hospital.

Earlier this year the church called a second full time professional staff member, minister of music and youth Tommy Smith. It expects to call a full time minister of education at some future date.

The sanctuary completed a few months ago was the culmination of a dream by Southside members who, according to pastor Noffsinger, "had a vision of what they could do, and what the Lord could do through them." Particularly significant is the fact much of the



Hoffsinger



A portion of the new auditorium of Southside Baptist Church.

construction of the new facility was done while the church was pastorless. During that period, T. Hicks Shelton, a church member and former Kentucky Baptist Convention evangelism director, was interim minister.

While the congregation had voted to build in 1978, a year later their pastor resigned, fully a half-year before actual construction would begin. Should the people delay their plans, or proceed on schedule?

Citing their great "cooperative spirit," Noffsinger said they voted overwhelmingly to move ahead. Much of the physical labor was performed by church members themselves to keep construction costs down. As a result, the "labor of love" which resulted means even more to Southside members because they gave of their material goods and also of the sweat of their brows.

In addition to a 954-seat sanctuary, the new auditorium building includes a choir room, conference room, library, offices, three nursery departments and dressing rooms for baptismal candidates.

### The real story here is people

As impressive as statistics are, however, they do not tell the real story of Southside. True ministry is concerned with people, not programs. Programs, facilities and physical attributes are merely means to an end—that of reaching people. When you talk with the people at Southside, an enthusiasm radiates which results in a spiritual glow in the lives of members and those with whom they meet.

"There's really an excitement among these people," says Noffsinger. "There's a reliance of the people upon the Holy Spirit." He indicates that his own personal objective is "to glorify and magnify our great God and savior and to let people know how God is working in and through his people here."

Tommy Smith, minister of music and youth, points to the church's volunteer leadership, surmising, "It has taken a realistic view of planning, all the way from preschoolers through adults."

Churchwide visitation three times a week is a source of inspiration for Sunday school director Bobby Dyer, who was also chairman of the last building committee. "Visitation is supported so well, and it's helping us grow," he maintains.

"And anything that is preached from the pulpit is evangelistic," Dyer adds.

"I guess you could say, everybody here is pulling in the same direction," he concludes. "Why, the nominating committee canvassed the church roll about three times and all of its work was done!"

Noffsinger interjects, "The spiritual needs of the people are most important. If there's a problem among us, the deacons go to it and act on it immediately."

"We realize we can't do everything in this community," Smith suggests, "but we're doing what we realistically can."

### White unto harvest are local fields

Noffsinger reports that 8500 people live in Princeton and 13,400 in Caldwell County. While there are 35 Baptist churches in the county, only 5500 Baptists live there. This leaves a large field open, since the largest percentage of church-going residents are already Baptists.

Noffsinger's philosophy is, "I won't ask you to do that which I as your pastor won't do myself." He says he's had little trouble getting people to respond to this idea.

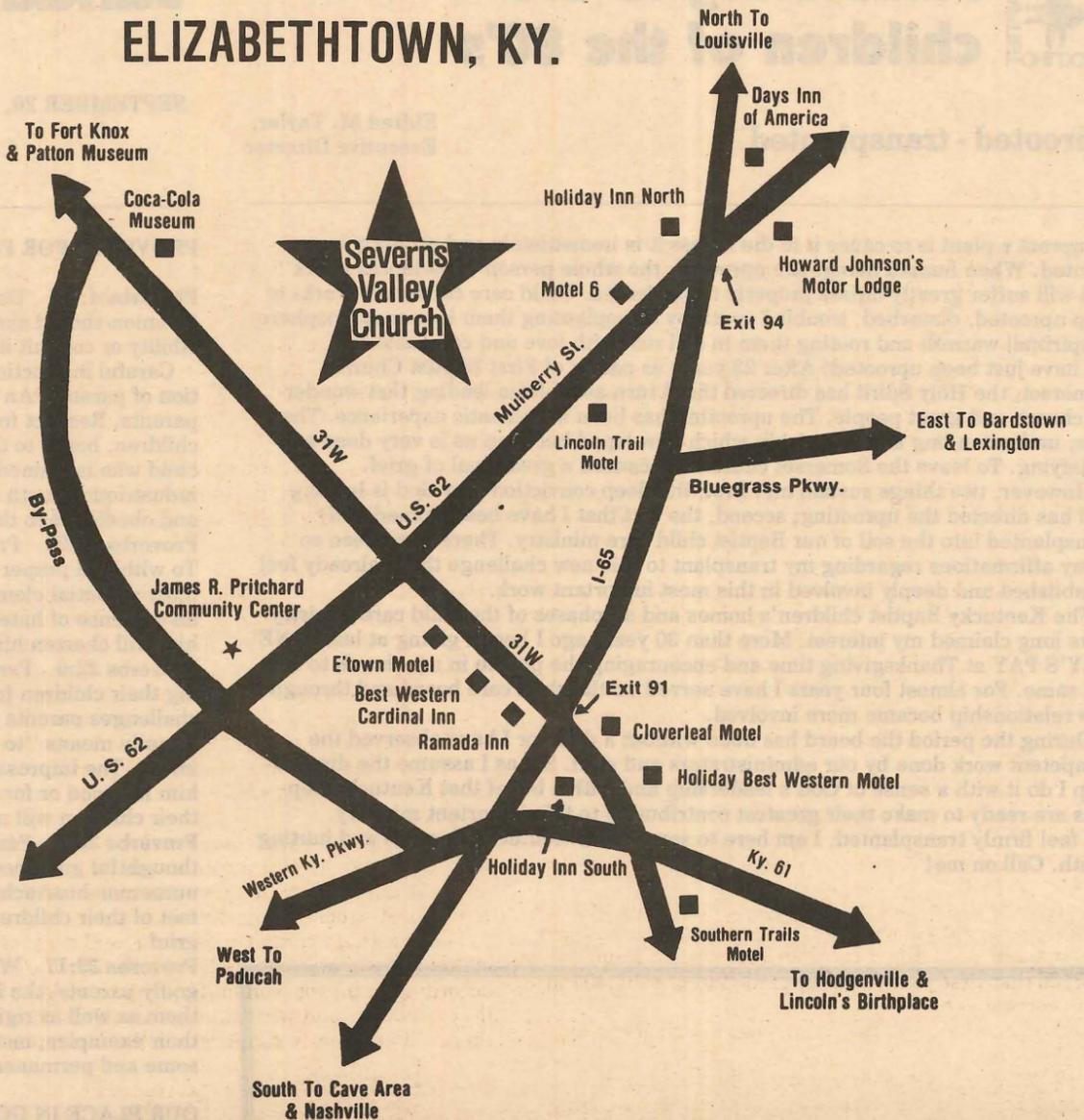
Chip Hutcheson, a Southside deacon; Tom Hall, an outreach leader; and June Goodwin, who has been church secretary for 15 years, all beam with enthusiasm when you ask about their church.

Mrs. Goodwin cites the kindergarten program which, in seven years, has reached several unchurched families.

Hutcheson praises the spirit of the people, underscoring their caring attitude, and their concern for each other.

But perhaps Hall sums up Southside's significant achievements best: "I believe everybody comes every Sunday expecting a miracle. And I don't think many are disappointed."

# ELIZABETHTOWN, KY.



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Below are Elizabethtown motels reserving a block of rooms for the Nov. 9-12 KBC. Tax is not included in these rates. When making your request, send one night's lodging fee to be sure that the room will be held.

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122 rooms (60 ground level). Pool, color tv, air conditioned. Credit cards accepted: Amex, Master Charge, Visa, Diner's Club, Carte Blanche, Sun Oil Co.  
Single ..... \$17.00  
Double ..... \$21.00  
Extra person in room (adult) ..... \$4.00  
Children under 18 ..... \$1.00

**Holiday Motel 765-2111**  
U.S. 31-W SOUTH, 42701  
42 rooms (26 ground level). Pool, color tv, free local calls, air conditioned.  
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**Motel 6 769-3376**  
U.S. HWY. 62 & KENTUCKY TURNPIKE, 42701  
100 rooms (50 ground level). Heated pool, air conditioned.  
Single ..... \$12.95  
2 persons/2 beds ..... \$16.95  
Up to 4 persons ..... \$19.95

**Howard Johnson's Motor Lodge 765-4166**  
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106 rooms (53 ground level). Heated pool, color tv, free local calls, air conditioned. Credit cards accepted: Amex, Master Charge, Visa, Carte Blanche, Diner's Club.  
Single ..... \$24.00  
Double ..... \$28.00

**Holiday Inn-South 765-2185**  
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82 rooms (29 ground level). Pool, color tv, free local calls, air conditioned. Accept Amex, Visa, Master Charge, Diner's Club.  
Single ..... \$20.40  
Double ..... \$27.20  
King Leisure (King size bed—2 persons) ..... \$32.30  
Extra person in room ..... \$4.00

**Ramada Inn 769-2331**  
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80 rooms, all ground level. Largest area pool, color tv, free local calls, air conditioned.  
Credit cards accepted: Amex, Visa, Master Charge, Diner's Club, Carte Blanche.

**Holiday Inn-North 769-2344**  
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I-65 & U.S. HWY. 62, 42701 50 rooms reserved  
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Single ..... \$24.00  
Double ..... \$32.00

**Lincoln Trail Motel 769-1301**  
921 NORTH MULBERRY, 42701 30 rooms reserved  
Single ..... \$11.00  
2 persons/1 bed ..... \$14.00  
2 persons/2 beds ..... \$16.50  
3 persons/2 beds ..... \$18.50  
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5 persons/2 beds ..... \$22.50  
6 persons/2 beds ..... \$25.00  
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**Best Western/ Cardinal Inn 765-6139**  
642 EAST DIXIE AVENUE, 42701 50 rooms reserved  
68 rooms (40 ground level). Color tv, free local calls, air conditioned. Credit cards accepted: Amex, Visa, Master Charge, Carte Blanche, Diner's Club.  
Single ..... \$18.00  
Double ..... \$26.00

**Cloverleaf Motel 765-2194**  
709 EAST DIXIE AVENUE, 42701 35 rooms reserved  
52 rooms, (26 ground level). Accept Master Charge, Visa.  
Single ..... \$12.00  
2 persons/1 bed ..... \$15 upstairs; \$16 down  
2 persons/2 beds ..... \$17 up; \$18 down  
3 persons/2 beds ..... \$19 up; \$20 down  
4 persons/ 2 beds ..... \$21 up; \$22 down  
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**E'town Motel 765-4312**  
616 EAST DIXIE AVENUE, 3 MINUTES NORTH I-65  
17 rooms, all ground level.  
Pool, air conditioned, color tv 11 channel cable.  
Credit cards accepted: Visa, Master Charge

# Ministering to the children of the 80's

## Uprooted - transplanted

Eldred M. Taylor,  
Executive Director

To uproot a plant is to cause it to die unless it is immediately and properly transplanted. When human beings are uprooted, the whole person experiences shock and will suffer greatly unless properly transplanted. Child care constantly works to help uprooted, disturbed, troubled youth by transplanting them into an atmosphere of spiritual warmth and rooting them in soil rich with love and compassion.

I have just been uprooted! After 23 years as pastor of First Baptist Church, Somerset, the Holy Spirit has directed that I turn aside from leading that wonderful church and great people. The uprooting has been a traumatic experience. The love, understanding and friendship which developed between us is very deep and satisfying. To leave the Somerset church has caused a great deal of grief.

However, two things sustain me: first, the deep conviction that God is leading and has directed the uprooting; second, the fact that I have been immediately transplanted into the soil of our Baptist child care ministry. There have been so many affirmations regarding my transplant to this new challenge that I already feel established and deeply involved in this most important work.

The Kentucky Baptist children's homes and all phases of the child care ministry have long claimed my interest. More than 30 years ago I began giving at least ONE DAY'S PAY at Thanksgiving time and encouraging the people in my church to do the same. For almost four years I have served on the child care board and through this relationship became more involved.

During the period the board has been without a director I have observed the competent work done by our administrators and staff. So, as I assume the directorship I do it with a sense of God's leadership and with a belief that Kentucky Baptists are ready to make their greatest contribution to this important ministry.

I feel firmly transplanted. I am here to serve God, Kentucky Baptists and hurting youth. Call on me!

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includes observations, viewpoints and features,  
—and is read all over?



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# Sunday School Lessons



SEPTEMBER 20, 1981

H. C. Chiles

## PROVERBS FOR PARENTS

Life and Work Series

**Proverbs 4:1-6** David's remarkable personal interest in the religious instruction of Solomon should shame multitudes of parents today who either neglect this responsibility or commit it to others outside the family.

Careful instruction and proper discipline of children are an evidence of true affection of parents. An untaught and undisciplined child will be a living shame to his parents. Respect for and faithful obedience to godly parents brings credit to the children, honor to the parents and blessings to the community. Fortunate is any child who is trained by Christian parents to be respectful, thoughtful, obedient and industrious. Youth is the time to learn respect for authority, regard for wise counsel and obedience to the law.

**Proverbs 13:24** Proper discipline is an absolute necessity for the welfare of a child. To withhold proper discipline and the rod of correction is to deny children one of the most essential elements of a good education. In God's sight, to neglect discipline is an evidence of hate and not love. Any parent who loves a child and wants to help him will chasten him.

**Proverbs 22:6** Parents have the high privilege of cooperating with God in preventing their children from becoming moral cripples and spiritual weaklings. This verse challenges parents to begin early in building noble lives. "Train" as used here literally means "to put into the mouth." The figure suggests the feeding of an infant. The impressions of early childhood remain with one through life, influencing him for good or for evil. Parents who inculcate the right principles and practices into their children will never regret it and will be blessed wonderfully for doing so.

**Proverbs 20:7** Parents who fail to provide correct discipline, proper instruction and thoughtful guidance for their offspring in their childhood and youth will experience numerous heartaches and much regret in the years to come. Those who guide the feet of their children in the way of righteousness will avoid embarrassment and grief.

**Proverbs 29:17** When proper correction and instruction are given to children by godly parents, the inevitable result will be respect for the parents and obedience to them as well as right conduct before God and in the presence of others. Through their examples, instructions, admonitions and exhortations parents can have wholesome and permanent influence over their children.

## OUR PLACE IN GOD'S WORLD

International Series

**Ecclesiastes 3:1-15** In his search for happiness Solomon discovered that the acquisition of knowledge did not satisfy. Then he decided to pursue happiness in the realm of pleasure, but his experiment was very disappointing. He also sought it through the accumulation of wealth. After amassing more wealth than either of his predecessors, it dawned upon him that he was very foolish to spend his life in accumulating wealth that others would dissipate soon after his death. Regardless of one's brilliance, wealth, position, power and fame, whether it be Solomon or one of us, any person who disregards the will of God for his life thereby deprives himself of true happiness and satisfaction.

What people think, what they are and how they conduct themselves are matters of vital concern. Just as there is an orderly progression in nature, so we should live in an orderly manner. Just as each of the successive seasons has its own purpose and use, so do the various seasons of life. And all of the seasons of life are of God. Since it is God's prerogative to give life or to take life, the person who wants the very best in life must get right with God, accept with gratitude the blessings which God provides, cheerfully yield to God's will, faithfully work at the task which God assigns, wield a wholesome influence over those with whom he associates and earnestly strive to please and honor God in and through what he does. Such a manner of life will enable one to avert great disappointment and much regret and affords true joy and great usefulness.

After establishing that everything has a set time, the writer proceeded to list several pairs of the activities of men, and in each case the second is the antithesis of the first. Just as there was a time for the coming of each of us into this world, in compliance with the will and purpose of God, there will be an appropriate time for the departure of each of us from the earthly scene. Each of us was born when God wanted the birth to take place, and each of us will die when his work is finished and his place should be occupied by his immediate successor. How grateful each of us should be that God has permitted us to live and affords us a glorious opportunity to render an acceptable service to God and a helpful service to our fellow men in the Lord's name!

## CLASSIFIED ADVERTISING

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# Clear Creek Comments

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



## Memories . . . encouragement

This week I am using a letter I received from a reader that brought many memories to mind and was encouraging to me. Of course I was not here at the time he mentions but that period relates to the age we now live in. I believe you will enjoy reading it.

"Dear Dr. Aldridge:

I read your CLEAR CREEK COMMENTS in Western Recorder each week and am often reminded of an incident that happened at Buffalo Baptist Church near here in LaRue County sometime in the 1930's, when they were trying to build Clear Creek Mountain Preacher's School. A young man by the name of Paul Thomas came to our church and preached at the Sunday morning service and made a plea in behalf of the school. He was an inspirational speaker and very well suited for the job he had to do. At the close of the service, our pastor made a few remarks and asked what the church wanted to do about this situation. (You must be reminded this was during the depression years of the late 20's and early 30's. Money was scarce and hard to come by.) I was about 19 years of age, still at home on a farm and had nothing I could call my own. Dad was in Baptist Hospital in Louisville and hospital insurance was unheard of.

One member, a man, made a motion that the church give \$100 for this cause. Before a second could be made, a lady who was postmistress at that time, was writing a check for \$100 and stood up to make it known. The pastor then asked for others who would be willing to give \$100. I don't remember how many there were but then he asked for \$50 donations. There were several and I remember my mother standing up and saying that dad was in the hospital but she felt that if he were there, he would want to give \$50, so she was making that commitment for both of them. Other donations were made and when Paul Thomas left Buffalo Baptist Church that day he had \$1200. A man and his wife who owned and operated a grocery and dry goods store gave about that amount to help build or furnish dormitory rooms for students there.

I have thought about this incident many times."

PB, Kentucky

## KBC Activities

### Here and now

#### SEPTEMBER

- 17 New Directors' Conferences. For newly elected directors of Brotherhood, Church Training, church music and Sunday school. 7 to 9 p.m. Russellville, Post Oak Baptist Church; Elizabethtown, Central Avenue Baptist Church; Erlanger, Erlanger Baptist Church

#### SEPTEMBER

- 24-26 Kentucky Baptist Music Leadership Retreat. Cedarmore. 7 p.m. on 24th to 1 p.m. on 26th. For volunteer, part time and full time music directors and for music faculty of KBC colleges
- 26 WMU Leadership Conference. Clear Creek Baptist School. 9 a.m. to 3 p.m.
- 27-10/4 Sunday School Preparation Week. Materials in Sunday school publications

### Planning ahead

#### OCTOBER

- 2-3 Brotherhood Convention, Danville, First Baptist Church
- 3 G. A. Missions Fairs for girls grades 1-6. Corbin, First Baptist Church. 10 a.m. to 2 p.m. \$1 registration includes lunch. Reservations through WMU, KBC
- 5-6 Haworth Conference. Louisville, Chapel School of Nursing, Highland Baptist Hospital. Information from Board of Child Care of Cooperative Ministries: Christian Life Department, KBC
- 9-11 State Student Convention. Bowling Green
- 10 G. A. Missions Fair for girls grades 1-6. Florence, Florence Baptist Church. 10 a.m. to 2 p.m. \$1 registration includes lunch. Reservations through WMU, KBC
- 11 World Hunger Day. Information on observing from Cooperative Ministries: Christian Life Department, KBC
- 16-17 Women for the 80's Retreat (young adult and adult women). Lexington, Immanuel Baptist Church. Sponsored by WMU
- 17 G. A. Missions Fair for girls grades 1-6. Elizabethtown. Severns Valley Baptist Church. 10 a.m. to 2 p.m. \$1 registration includes lunch. Reservations through WMU, KBC

The Child Care, Clear Creek and Oneida columns are paid space.

# Oneida Journal



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

## I gained a savior

(A REPRINT)

Each morning I go through the day's mail. Occasionally a harsh word comes but that is rare. Our friends bring me close to God each day as they render "unto the least of these" with their \$5, \$10, \$25, occasional \$100 or more, gifts. These come coupled with news, problems, prayers for us or request of prayer for the sender, words of encouragement and support.

A recent sampling from the mailbag:

A medical doctor writes from western Kentucky: "Someday I hope to stop by and meet you personally, or even accept your kind offer of spending a few days. I realize it is impossible for you to recall the many instances of help and kindness you have given so many. I wrote you a long time ago sharing some difficulties. I will always keep your reply enshrined in my heart long after the paper and ink (which I am saving) are gone. I asked for your prayers and again request such."

A Methodist friend sends \$25 from Osawatomie, Ks.: "I am sure you have a very fine school, and I would like to drop in sometime. I am concerned about our mutual Iranian friend and his family and the people of Iran. Our prayers are not only for the 51 hostages but for all concerned. I am a retired army officer and I hate conflict."

From a Sunday school class in Paducah sending \$10: "I wish every Baptist in Kentucky could spend an hour at Oneida, looking at, and hearing about, the school. You wouldn't have any problems raising money."

The Sunshine Club of a large Louisville church sending \$100 writes: "We got so much from our visit to your school. We enjoyed the tour, the lunch, and learning all we did."

From Banner Elk, N. C.: "This isn't much but maybe it will help some. We are proud of Oneida and the untiring efforts there."

From a friend working with the Indians in South Dakota: "I will be glad to support a student."

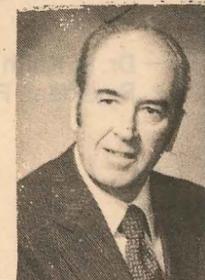
From the WMU of an eastern Kentucky church: "We have decided to make a contribution to Oneida on a quarterly basis. We are aware of the great and needed work you are doing and the progress that is being made."

A Shelbyville friend writes: "Enclosed find a check for \$1000 to be used in any way needed to further the ongoing of the school. This represents a legacy from my late sister, a staunch Baptist and public school teacher for 40 years. She visited Oneida three years ago and was so very impressed with the Christian atmosphere and the well run establishment. Each time I prayed for direction in using this money for the Lord I was led back to your school."

From a former student and subsequent volunteer staff member, writing six months after marrying a mountain girl he met while at Oneida: "Barkley, I've got a real winner of a wife. Oneida gave me a wife and many good qualities that our school provides. I can see how the Lord transformed my whole family through Oneida. I gained a savior. Well the Lord multiplies Barkley. May he multiply 100 times the \$30 enclosed for the ongoing ministry of your heart."

I've been writing this column for 15 months. I'm wondering how many are reading it. Reader, could you take a few moments to write me? Now. It is good to hear from friends anytime.

## Frank Owen



### Challenge distribution

We had a strong late finish of the fiscal year August 31. We received \$1,675,438.81 on the Challenge Budget above and beyond the Operational Budget of \$9,000,000 for a total of \$10,675,438.81. The over and above funds will supply the Southern Baptist Convention with an extra of \$586,403.58 (35%) for worldwide distribution.

The \$1,089,035.25 (65%) remaining in Kentucky has afforded \$22,000 and \$14,500 to help Kentucky Baptist Associations in their initial purchase of video equipment and tapes for local use. Specifically, we are offering to pay one-half the \$850 purchase price for the first 20 associations adopting the program, plus a similar contribution on their first supply of video tapes.

Another \$50,000 of extra receipts has paid for further automation of our office records and systems for tomorrow's computerized world.

Capital Additions and Improvements for Cedarmore Assembly will receive \$235,087.76. We have outgrown the capacity of our Boone Lodge Dining Room and kitchen, which serves all three camps. Both Cedar Crest and the main camp need chapels. We are getting ready.

We have spent a budgeted \$38,453.17 to purchase four automobiles for comparison of the cost and supervision of this mode of furnishing transportation to staff people as compared with reimbursement on a cents per mile basis.

Christian Education will receive \$728,994.30. Divided according to the formula (this time), the amount will give an extra stipend to each of five schools as follows: Campbellsville College, \$136,168.85; Cumberland College, \$279,146.50; Georgetown College, \$182,459.98; Clear Creek, \$78,731.38 and Oneida, \$52,487.59.

We thank all our people for receipts in our state office that surpassed the previous year by 14.09%. We are still urging our churches to consider putting the Cooperative Program into their next budgets at double their 1977 portions.

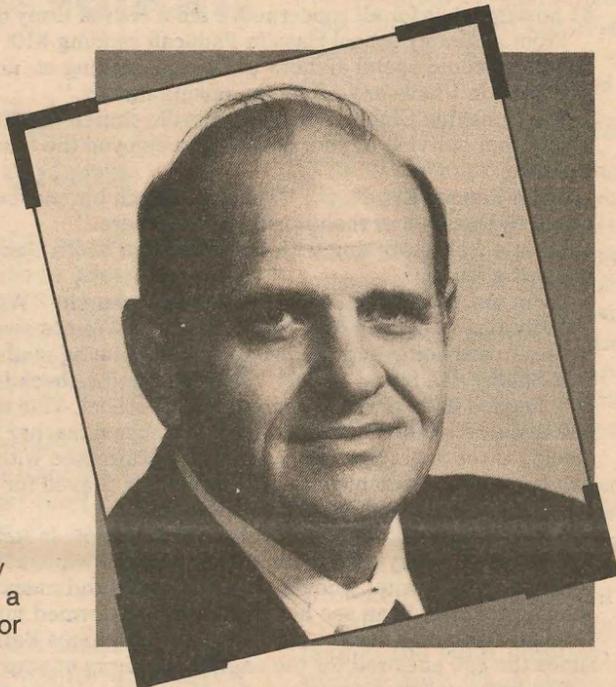
We especially appeal to the city churches on whose growing financial strength we so greatly depend and whose Cooperative Program percentages generally, with notable exceptions, have trended slightly downward in recent years.

# future of BOLD MISSION THRUST?

All of the career missionaries and volunteers to carry out Bold Mission Thrust by the year 2000 have already been born.  
— Bob Banks

What will your church do to prepare the potential missionaries and volunteers for missions service?

Royal Ambassadors can effectively help you to do this! Begin Royal Ambassadors in your church today.

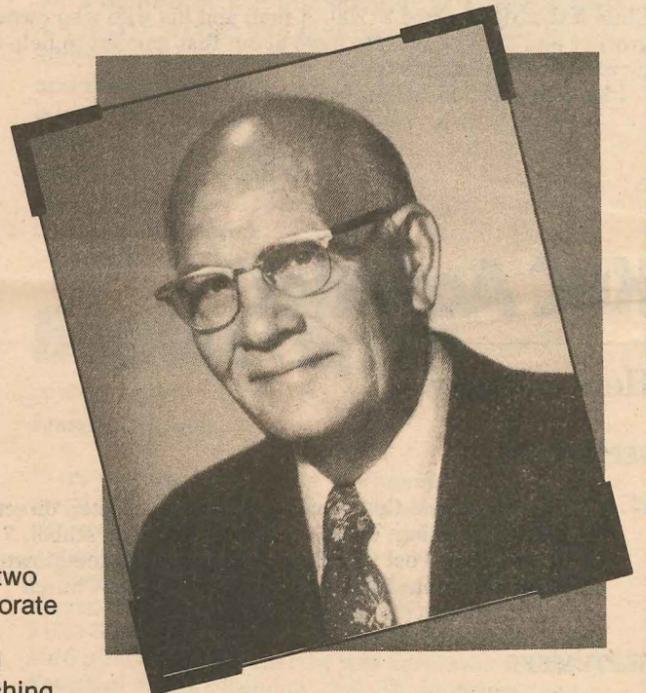


“

Boys need the exciting possibilities of learning about missions and praying for the mission work.

It is my prayer that every Baptist church will have a strong Royal Ambassador program for training its boys in missions and *involving* them in missions.”

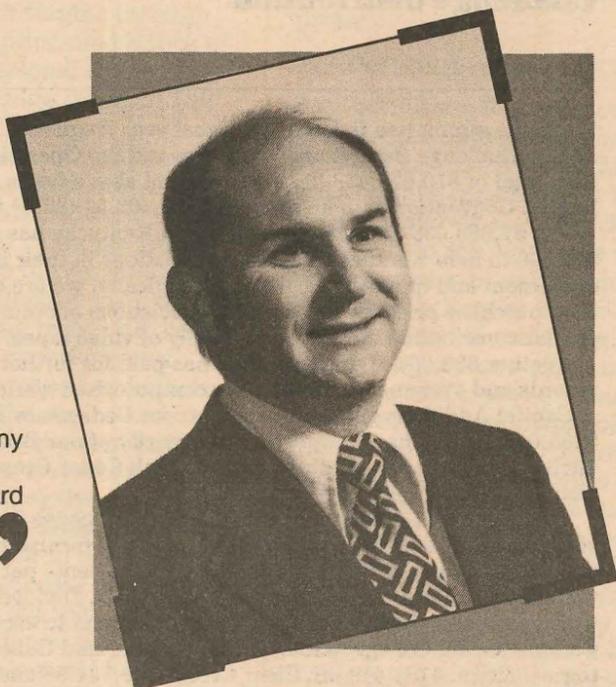
— Dr. R. Keith Parks  
President, Foreign Mission Board, SBC



“

During most of my two decades in the pastorate —we felt that Royal Ambassadors could appeal to boys, reaching some who could not be reached in any other way.”

— James L. Sullivan  
Former President  
Baptist Sunday School Board, SBC



“

My interest in foreign missions goes back to my Royal Ambassador experiences where I heard missionaries speak.”

— Ronald Miller  
Foreign Missionary  
Malawi

## Royal Ambassadors

- Organization for boys, grades 1-12
- Baptist in origin, purpose, doctrine, and program
- Church centered—controlled by the church and emphasizes the work of the church.
- Is missions education
- Meets needs of boys—spiritually, physically, socially, and mentally
- Is international in scope