



Patterson becomes 22nd Georgetown president

by Jack D. Sanford, *Editor*

In the stately John L. Hill Chapel on the campus of Georgetown College, W. Morgan Patterson was inaugurated Oct. 22 as the 22nd president of the college.

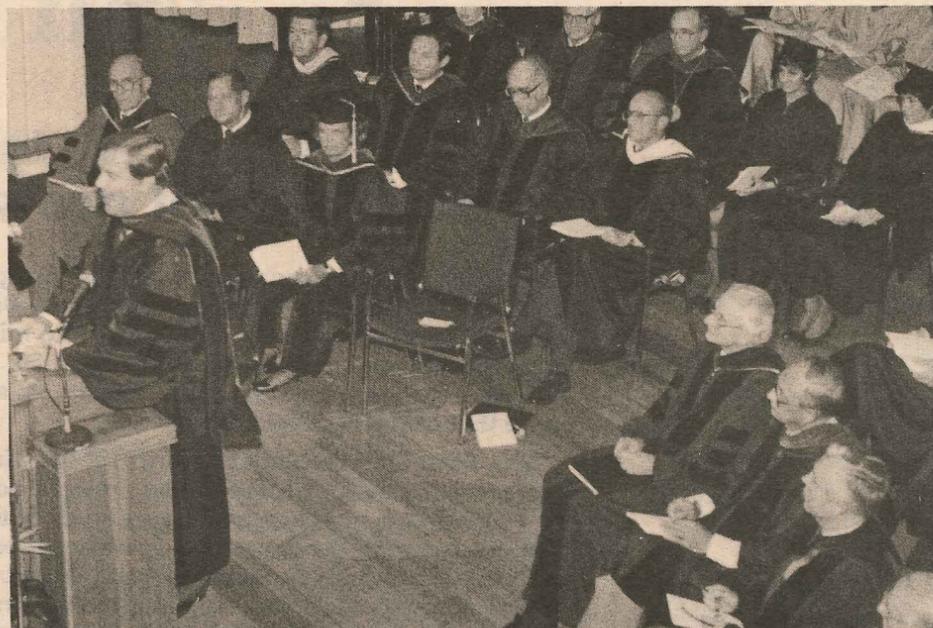
Present for the ceremonies were representatives of more than 150 colleges, universities and seminaries from across America. Among dignitaries on the platform were Kentucky Congressman Carroll Hubbard, Kentucky Governor Martha Layne Collins and William W. Marshall, executive secretary-treasurer of the Kentucky Baptist Convention.

Patterson, a native of New Orleans, La., has had a distinguished career as a Southern Baptist educator. He began his professional career as assistant professor of church history at New Orleans Baptist Theological Seminary. In 1959 he joined the faculty of Southern Baptist Theological Seminary, Louisville, and served in various capacities until 1976 when he joined the faculty of Golden Gate Baptist Theological Seminary, Mill Valley, Cal. as dean of academic affairs.

In the inaugural address, C. Penrose St. Amant, senior professor of church history at Southern Seminary, used the theme, "Called to Serve, Called to Lead." He reminded the college family that "since its beginning in 1830 Georgetown College has sought both to serve and lead as the first Baptist college west of the Alleghenies. Georgetown College must lead in providing a liberal arts education as the essential, indispensable quality of its reason for existence," St. Amant declared.

Referring to Patterson as "a tough-minded Baptist," St. Amant affirmed Georgetown's record of excellence would continue under the leadership of the new president. "Let Georgetown continue to focus upon quality education . . . in the arts and sciences in a Christian context as its main task," he challenged.

In conclusion St. Amant called Patterson to his side, put his arm around his colleague, and said, "In the words of the prophet Ezekiel you 'stand in the gap' as the servant and leader of this college . . . I know you well. You will



U. S. Congressman Carroll Hubbard brings greetings to W. Morgan Patterson at his inauguration at Georgetown College. Seated on the platform are many others who brought best wishes, including Gov. Martha Layne Collins.

'stand in the gap' with sensitivity and compassion as a servant of the Lord . . . and with strength and courage as a leader."

Verlin C. Kruschwitz, chairman of the board of trustees of the college, made the official investiture and gave the new president the medallion, symbolic of the office. Patterson responded by stating four goals for his administration: (1) continued commitment to academic excellence by all the college family, (2) faithfulness to the founding impulses which provide for growth in a Christian environment, (3) efforts to produce people who can define the issues, propose solutions and inspire others, and (4) create a large base of studies to expose students to a larger world.

In a preinaugural worship service Sunday evening, William L. Hull, pastor of First Baptist Church, Shreveport, La., and former provost of Southern Seminary, called upon the college and the new president to render service to the public, to religious groups other than Baptists and to the local churches of the Baptist family.

"Help us as Baptists not to think only of ourselves," Hull stated, "but to become even more responsible contributors to the strengthening of public life."

Hull continued, "Consider yourselves custodians . . . of the tested wisdom of the centuries designed to make individuals and society more authentically human." He called for an emphasis upon education of the laity as a principal role for Georgetown College.

Following the inaugural ceremonies several hundred friends of the college gathered for a buffet luncheon in the Lee C. Cralle student center. Robert L. Mills, former president of Georgetown, addressed the luncheon gathering.

The new president is a World War II veteran with service as a bombardier and radar observer in the U. S. Army Air Corps. Following military service, Patterson earned his undergraduate degree at Stetson University, Deland, Fla., then went to New Orleans Seminary where he earned MDiv and ThD degrees.

Patterson and his wife Ernestine North of Longwood, Fla. have two children, W. Morgan II and Jay North, both of whom live in California.



C. Miller



Halbrooks



Palmer



W. Miller

Chip Miller will join state staff as 3rd Sunday school associate

by James H. Cox, *Associate Editor*

Louisville native C. Douglas (Chip) Miller was named a third associate in the Kentucky Baptist Convention's Sunday School Department last week by the administrative committee of the KBC executive board.

The 47-year-old Miller will join the

department directed by Fred Halbrooks Jan. 1, 1985.

Since 1981 he has been minister of education and associate pastor at First Baptist Church, Waynesville, N. C. For four years prior to that he was on the staff of Louisville's St. Matthews Baptist Church, two years as minister of education and two years as administrative pastor.

A graduate of Eastern High School, Louisville, and Georgetown (Ky.) College, Miller attended Southern Baptist Theological Seminary.

His previous service includes pastor of Highlands Baptist Church, Lexington, 1957-59; associate pastor, West End Baptist Church, Birmingham, Ala., 1967-69; pastor, Jekyll Island (Ga.) Mission, 1969-70; and associate pastor and minister of education, Murray Hill Baptist Church, Jacksonville, Fla., 1970-77.

He and his wife Nancy are parents of three children, two of whom are married and the other away in school.

Miller's principal responsibilities in the KBC Sunday School Department will include directing five summer Sunday school assemblies each year; coordinating preschool and children's work; leading annual officers' briefing meetings; directing training for in-state Sunday school team members; and a myriad of other assignments.

He joins associates Jack Palmer and Waller Miller in working with Halbrooks on the Sunday School Department staff.

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Oct. 30, 1984

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Principals in the Georgetown College festivities last week included [l-r] W. Morgan Patterson, president; Mrs. Patterson; and William E. Hull, pastor, First Baptist Church, Shreveport, La.

Honeycutt reaffirmed by seminary trustees

The executive committee of Southern Baptist Theological Seminary's board of trustees has affirmed the right and responsibility of seminary president Roy Lee Honeycutt to take an active leadership role in the Southern Baptist Convention.

In a strongly worded resolution trustees expressed support for Honeycutt's "current leadership role in the denomination as an appropriate part of his responsibility as president."

The trustees said the seminary president must have "such freedom as characterizes the prophetic and apostolic witness to the gospel and its implications for individual believers and for our corporate life as Southern Baptists."

sanford's perspective

Sunday school growth

The Reach 5 in '85 Sunday school growth campaign now under way in our churches is an effort every Baptist must take seriously. The goal is to have 8.5 million persons enrolled in Sunday school by Sept. 30, 1985. In order to reach that goal Southern Baptists must enroll more than 500,000 people this year.

The effort is important and worthy of the widest support since the Sunday school is the principal source of new converts in our churches. Every study of the relationship between Sunday School growth and baptisms indicates that when enrolment goes up so do baptisms. Where enrolment is stagnant, baptisms fall dramatically. A Sunday school which is not reaching new people for Bible study usually is part of a church not reaching lost people for the Lord.

Several events in scattered local churches across the convention seem to indicate there is in place a true commitment by our people to reach the lost in greater numbers than in previous years. For example, Inglewood Baptist Church, Nashville, had 138 people participating in a 24-hour vigil before the beginning of an Oct. 7 service of commitment to the enrolment effort.

Severns Valley Church, Elizabethtown, plans for persons signing commitment cards to keep them and write the names and phone numbers of those they have reached on the back of the cards. The 203-year-old church has set both an enrolment goal and an attendance goal for the year, hoping to enrol one person in Sunday school for each day of the year.

First Baptist Church, Oak Cliff, Dallas, set a goal of 333 net increase in Sunday school enrolment for a 20 percent increase during the year.

Employees of the Sunday School Department of the Baptist Sunday School Board, 150 strong, spent 29 hours in prayer for the churches across the SBC who were in commitment services for the 5 in '85 campaign. The 29 hours of prayer was a demonstration of commitment from the Sunday School Department for reaching the goal of 500,000 net increase in Sunday school.

Fred Halbrooks, director of the Sunday School Department, KBC, said interest is high across the state and growing day by day. During Sunday school conferences this year at Cedarmore and Jonathan Creek more than 500 people signed cards pledging to enrol at least five persons during the year. This is only a small percentage of the workers in Kentucky Baptist Sunday schools but it is a good indication of the interest beginning to build.

The emphasis in this campaign is to get each Sunday school member involved in helping produce growth. There are approximately one million Sunday school workers in the churches of the SBC and a 500,000 enrolment gain seems well within reach if our people are serious about reaching others with the gospel.

If your church has not launched an enrolment campaign then call Fred Halbrooks and let him help you be part of a very important effort for the Lord.



Jack D. Sanford

Big mistake

I have waited until it is all over and a little time went by before I said anything about a total failure by the editor. I think I now have found the courage to make a confession.

It happened the night the annual Brotherhood convention began at Green Acres Baptist Church. I took it upon myself to be the press representative at that meeting and that may have been my first and biggest mistake. I soon discovered that I am still more a pastor-preacher than I am a newsman. I should have sent associate editor James Cox in my place.

It came about like this. I went to the church in time to be part of the bean-cornbread supper being served. I got there about the time the meal was winding down but I had a chance to talk with some of the men present and took some photos of the bean eaters. On some of the photos I used a new zoom lens for dramatic effect.

After the meal we went to the sanctuary for the service where our KBC convention president, Willis Henson, and one of the newer members of our state staff, Benton Williams, were scheduled to speak. I created the usual commotion a photographer makes, fussing around with different camera angles, squinting for the right light and generally fumbling with the different lens available for the camera. But I had some good looking pictures—at least they looked good through the viewfinder.

Now I am embarrassed about the whole thing, but I wanted to confess my failure publicly and openly so that none of our readers would ever expect the editor to be anything other than human. Here then is the failure and the source of my embarrassment. I did not get a single photo fit to print. The focus was wrong, the lens was not on right, the light was bad. It was a total wash out, and an entire roll of film was wasted, not to say anything about the disappointment I had with such poor work.

I must apologize to Bill Kaufman and all the Brotherhood people. They worked hard to make the event a success, and they deserved better coverage for the state meeting than they got from me.

Since that fiasco I have been practicing with the camera and reading the instruction manual a little more carefully. Perhaps next time things will not turn out so badly. In any event, if you see me at one of your meetings, hold your breath and perhaps say a prayer, especially if I have my camera with me.

I have said all this up front and openly because I have one more thing I must say: Let us be patient and loving with each other because we are all less than we ought to be. My poor photography is but a minor matter in the catalog of human error. Each of us is guilty of much greater error, and a little charity goes a long way toward healing our brokenness. Be patient with me as I try to learn new skills, and I promise I will be more than patient with you.

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JACK D. SANFORD, Editor, JAMES H. COX, Associate Editor

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

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The petite hazel-eyed brunette flashes a big smile as she unapologetically relates her faith in Christ Jesus.

"It keeps me going," she allows.

"People who don't live their faith find religion confining," she continues. "But for me, it sets me free."

"My faith has given me liberty. I credit my faith with where I am, and who I am and for the good things in life that have happened to me."

The young lady with seemingly boundless enthusiasm for life is 29-year-old Amanda Storment, a high placed official in Gov. Martha Layne Collins' administration. Amanda is, in fact, so close to the governor, she was her personal aide when Mrs. Collins was the lieutenant governor.

A year ago when Mrs. Collins moved on to bigger and better things, Amanda came to a fork in the road of her public service career: "Do I move on to the governor's office, and do some of the same things I've been doing, or do I try something new?"

Something new, of course, could use the knowledge and skills Amanda possessed. "But Martha Layne wants the best for her people," Amanda interjects. One of the governor's philosophies—according to Amanda—is, "The more skills you have, the better off you are."

Amanda acknowledges that "the decision was mine" and that Mrs. Collins is "a very unselfish person." Thus, she could remain with the governor, or go elsewhere.

She went elsewhere.

After considering the options, she assumed the post of deputy secretary—second in command—in the Cabinet for Public Protection and Regulation.

Amanda terms it "a small cabinet," with 941 employees. (There are 12,000 on the state payroll in Frankfort, and 29,700 statewide.)

Her specific responsibilities are probably too much for most of us average citizens to understand. Amanda explains that it's a "preventive agency" acting on behalf of the public in a wide variety of matters dealing with the state.

She is, for example, an administrative assistant or liaison acting within seven departments to carry out the policies of the Collins administration. "A checkpoint," she suggests.

The seven departments include the Board of Claims-Crime Victims Compensation Board; Kentucky Harness Racing Commission; Public Service Commission; Kentucky Racing Commission; Registry of Election Finance; Board of Tax Appeals; and the Kentucky Quarterhorse, Appaloosa and Arabian Commission.

Amanda of capitol hill

Born in Louisville just two days before

AMANDA STORMENT

My faith has made me whole

by James H. Cox, Associate Editor

her dad's graduation from Southern Baptist Theological Seminary in 1955, Amanda Storment is a 1973 graduate of Louisville's Atherton High School. Her college experience took her to three schools before she garnered a BA degree in journalism: the universities of Mississippi, Louisville and Kentucky.

Upon graduation in 1977 she moved to Washington, D. C. to become press aide to Congressman Carroll Hubbard Jr. For a year-and-a-half she was responsible for his press work and media relations.

This was followed by six months of service as Hubbard's press secretary during an ill-fated gubernatorial bid.

In September 1979 she became personal aide in the Collins for lieutenant governor campaign. When Mrs. Collins won the office, Amanda Storment moved into the lieutenant governor's suite of offices.

Her duties there were varied and many. Among them, she was responsible for communications with the media and was a spokesman for the lieutenant governor. She supervised the writing of press releases and distribution of press materials. She assisted in preparation of all speeches for the lieutenant governor, traveled with her and coordinated Mrs. Collins' schedule. She assisted in the development of programs to educate and inform the public of plans and programs requiring public acceptance and cooperation.

That lasted three years.

In the first 11 months of 1983 Amanda Storment was an aide in the Collins for governor primary and general election campaigns. Upon the successful completion of that work, she arrived at the fork in the road. That's when she decided not to go to the governor's suite but to her present responsibility.

Thus, both she and cabinet secretary Melvin Williams serve—as Williams points out—"at the pleasure of the sitting governor." Since many gover-

nors "clean house" upon taking office, Amanda has no preoccupation with thoughts she will be in her current position beyond 1987.

But that's where her faith takes charge.

What brought her to such strong convictions?

A faith that moves mountains

Amanda is quick to credit the influence of her Christian home.

Her dad, Lloyd Storment, has been pastor of Louisville's Bethany Baptist Church for 20 years. Almost without exception, Amanda drives the 50 miles from Frankfort to Louisville each weekend to be in her place at Bethany, where her church membership has remained. The influence of that church and her parents on Amanda says a lot about who she is today.

She and her 27-year-old single brother Harold, a Louisville attorney who also is a Bethany member, had a "fishbowl life," she recalls. As PKs (preacher's kids) they were at church "every time the proverbial door was open," she says. It "never occurred" to her that she was "an example"—that what she did every other kid "thought he could do."

"Church was like breakfast, lunch and dinner," she allows. "It was a part of life."

She declares that she "couldn't change" when she went away to college, for the values which had been ingrained in her as a child continued with her. That's why, she says now, "I find it very very difficult to understand preacher's kids who develop rebellious attitudes."

She credits her parents for much of what she has become. They're "everything," she confirms—the "two most important people" in helping her become what she is.

"Mother raised me the way southern

ladies should be raised," Amanda glows. She insisted that "you don't live unto yourself."

But Amanda is quick to point out that the talents she possesses "mostly came from father." She cites the fact that he's a writer and enjoys the academic world. She recalls that she liked "going to the Southern Baptist Convention meetings" with him and hearing "all those ministers speak."

Amanda of honeymoon hill

Saturday, Dec. 1, Amanda will become the bride of Howard Logan Jr., a 27-year-old Shelbyville businessman. He is also the fourth ranked amateur golfer in the state.

Her fiancé is Presbyterian. You can imagine that he and Amanda have had some lively discussions on religious practices and differences. She emphasizes that he is "open minded," however, and says "I thank God every day" that Howard recognizes the "importance of my church and my beliefs" in her life.

"He's willing to visit churches of both faiths in an effort to find one that suits us best," she says.

Lloyd Storment will perform the ceremony at Bethany and will also give his daughter away. At her request, he has instructed Amanda and Howard in premarital counseling, just as he would do for any other couple he married.

Also participating in the ceremony will be Isaac McDonald, pastor of First Baptist Church, Hodgenville. McDonald was in revival at Bethany when Amanda made her public profession of faith. They have stayed in touch because of that.

The newlyweds will make their home in Shelbyville.

Where does Amanda Storment Logan go from there?

No one can be sure, of course, since a governor's appointees remain for only four years in most cases.

"Martha Layne has a philosophy that, if you do a good job at what you do, doors will open for you," Amanda grins.

She does acknowledge that she wants to eventually go back to school to get a master's degree in public administration. While emphasizing the importance of career in her life, she also says she wants to be a mother.

Thinking back on the past, Amanda credits "my faith with getting me this far. I've had the privilege of working with two individuals—Carroll Hubbard and Martha Layne Collins—who are publicly professed Christians, and who don't mind saying so. But I owe what I am to Christ," she declares.

"The way is straight and narrow," her voice trails off, as she turns to look out her office's plate glass window into the distance.



Kentucky cabinet official Amanda Storment claims Jesus Christ freed her, put joy into her life.

christian education



Eldred M. Taylor
Executive Director
10801 Shelbyville Road
Middletown, KY 40243

homes for children

Getting off the 'super slab'

When I was a boy, the main road was often called the "big road." When one of those graveled roads were paved, it might be referred to as the pike. Today, a marvelous network of interstate highways crisscross Kentucky and ribbon our nation. The CB radio people call such highways the "super slab." These super highways and expressways expedite the heavy flow of traffic and are a delight to travelers.

But have you noticed how super highway travelers are separated and detached from other travelers and from the areas through which they pass? The people you meet are across a wide median. If someone has car trouble, he or she must wait for a highway patrol. If houses are seen along the way, there are no driveways to them. The communities and towns are all off to the side. The truth is, one may travel the "super slab" and make good time but know nothing about the areas or the people who live along the way.

To know about the communities and people who live just off the interstate highways one must get off onto the side roads. Then you will come in contact with people and learn what they are like. You can stop at a store or house and ask directions. You see people at work or leisure. You see them going to church. You can stop and visit them and get to know their concerns and sense their needs and feel their hurts. At close range you will become aware of poverty and plenty, loneliness and longing, willingness to help and hunger for love. But you must get off the "super slab" to really encounter people where they are.

In order to minister to neglected, dependent, hurting children we have to get off the "super slab" pace in life and touch their lives where they are. If we are not careful we go speeding through life in the fast lane, hurrying to get somewhere to help others, but never really understanding their hurt and need. Children, to be helped, must be loved individually. They must be dealt with in person, one to one, as a person of worth.

To do this kind of ministry in the lives of children surely takes more time and is costly, but it pays off in results. Baptist Homes for Children is out of the fast lane. We have turned in the driveways, gone down the back streets and up the country lanes where children hurt with needs. We take them one at a time and give them love, discipline and Christian guidance. Thanks for helping us minister on a personal basis.

Campbellsville to observe homecoming Nov. 16-17

Campbellsville College will observe homecoming Friday and Saturday, Nov. 16-17.

The annual alumni banquet will be held 7 p.m. Friday in the Athletic Center at the college. Minnie Pearl, "Hee Haw" regular and Grand Ole Opry entertainer, will be the speaker for the banquet. Tickets are \$7.50 each (advance reservations required).

Saturday's activities begin with the homecoming parade at 10 a.m. on Main Street in Campbellsville. At noon will be the alumni class reunions luncheon at Newton Catering Service. Tickets are \$5.25 each (advance reservations required).

At 2 p.m. the Gossier Fine Arts Center at the college will be dedicated. From 2:30 to 4:30 p.m. the various academic divisions will hold receptions on the campus.

At 5:15 p.m. will be the first basketball game, featuring the Campbellsville College Lady Tigers against Alice Lloyd College's Eagles. The game will be in Athletic Center. Tickets are \$3 each for adults (also good for the 7:30 game) and \$1 for students.

At 7:30 p.m. the Tigers will take on Alice Lloyd College. During halftime, the homecoming queen and her court will be crowned.

Tickets may be obtained by contacting the alumni and public relations office at (502) 465-8158, ext. 213, or by writing to the office at Campbellsville College, 200 College Street, West, Campbellsville, KY 42718.



Five state convention executive secretaries met with Georgetown College president Morgan W. Patterson at a "get acquainted" breakfast in Louisville recently. Pictured [l-r] are Thomas E. Halsell, West Virginia; Robert B. Wilson, Michigan; Patterson; Tal D. Bonham, Ohio; R. V. Haygood, Indiana, and Ellis M. Bush, Pennsylvania-New Jersey.

Speakers affirm women at Southern Seminary conference

Experts in the fields of biblical study, church history, psychology and sociology chided religious teaching that advocates the subjugation of women in church and society and affirmed the full personhood of women before God in areas of Christian service during a two-day conference at Southern Baptist Theological Seminary.

Frank Stagg, retired faculty member at Southern Seminary, said, "The church has never been very comfortable with Jesus" in its teaching on women. While Jesus "openly and decisively affirmed the full personhood of women," Stagg contended, many Christians have turned instead to Pauline tests which are often "misunderstood, . . . poorly translated . . . or . . . interpreted to fit a bias."

Catherine Allen, associate executive director of the SBC Woman's Missionary Union, believes women have been "hidden in history," because most history has been written by males from a male point of view.

A rediscovery of the contributions of women to church and secular history will bring about "a new day" in historical study, she said.

Southern Baptist women have had one good outlet for passing on their contributions through the work of the WMU, she said, pointing out that there are more women in WMU than in all feminist organizations combined.

Sarah Frances Anders, professor of sociology at Louisiana College, pointed out that religious denominations lag behind even the meager gains afforded women in other fields.

Despite being among the most "bent over" in church and society, women are beginning gradually to make some progress, she said. "There are leaders in the church who are angry about the healing process," she added, "but we are here and talking. One of these days our denomination is going to let us talk—really talk—and listen to us."

Andrew Lester, professor of psychology and religion at the seminary, said that all interpretation of scripture is subjective, and that women "bring a unique selfhood" for understanding truth in the gospel that men cannot grasp.

"Male-oriented theology," typified in an SBC resolution passed at Kansas City opposing the ordination of women, when an attempt is made to impose it on others, undermines the soul competency of the believer and the sole authority of Jesus Christ, Lester said. Lester argued that the resolution "adds to the subjugation of women" by furthering "a cultural mindset which allows women to be exploited and victimized."

Western Recorder Youth Writing Competition

To encourage youth participation in Western Recorder, a Youth Writing Competition for young people will be conducted.

To enter the 1984 Youth Writing Competition it is necessary to write 500 words or less about a moving personal experience in which faith in Jesus Christ had an important part. It should be an actual personal experience.

Western Recorder wants to know what young people are thinking and doing. The article should reveal the real person of the author.

Official rules:

1. Entrants must be between the ages of 15 and 22.
2. Entrants must write a first person story telling of some true personal moving experience in which their faith in Jesus Christ made a difference in their lives.
3. Entrants must be a member of a Southern Baptist church in Kentucky.
4. All manuscripts must be the original work of the person submitting the entry and must be written in English.
5. Manuscripts must be typed, doubled-spaced, with a maximum of 500 words.
6. Manuscripts must be mailed to: Youth Writing Competition, Western Recorder, Box 43401, Middletown, KY 40243. Entries must be postmarked by midnight Dec. 15, 1984, and include name of author, home address, telephone number, birth date, parents' or guardians' name, and author's church membership. Winners will be notified by mail prior to announcement in Western Recorder.
7. Manuscripts become the property of Western Recorder and none will be returned.
8. Authors of the top five manuscripts, as judged by the editors of Western Recorder, will receive cash awards of \$50.00 each.
9. Western Recorder also reserves the right to declare no winner.
10. Western Recorder employes, interns, stringers and directors and their families are ineligible to participate in this competition.

baptist news in brief

Church-state legislation highlights 98th Congress

Two major milestones—passage of "equal access" legislation and lifting of a longstanding ban against U. S. diplomatic relations with the Vatican—highlighted the 98th Congress' church-state record. Apart from these actions, this Congress followed the pattern of recent ones by rejecting numerous controversial proposals on prayer in public schools, tuition tax credits and abortion.

The 98th Congress declared voluntary student religious groups have the same access to before-and-after school meetings as other student-initiated secondary school groups. Sponsored by Sen. Mark O. Hatfield, R-Ore., and Reps. Carl D. Perkins, D-Ky., and Don Bonker, D-Wash., the equal access measure drew broad bipartisan support as well as nearly-uniform backing from the U. S. religious community.

Congress also quietly reversed a 117-year ban against U. S. diplomatic ties with the Holy See after Sen. Richard G. Lugar, R-Ind., attached an amendment to a State Department authorization bill lifting the prohibition. The action occurred without hearings or debate, prompting criticism of the process, as well as the action itself.

A lawsuit challenging the constitutionality of this congressional and administration action has been filed by Americans United for Separation of Church and State. Despite a strongly-worded resolution opposing the Vatican move adopted at the 1984 Southern Baptist Convention in Kansas City, the SBC Executive Committee last month put off a decision on whether to join the suit.

Although the President got his way with Congress on the Vatican ambassador issue, two other Reagan requests—tuition tax credits for parents who send their children to private and parochial schools and a constitutional ban on abortions—were defeated in the Senate.

Fire destroys Baptist school in Zimbabwe

A late night fire, apparently caused by electrical problems, destroyed the Sanyati Baptist Primary School in Sanyati, Zimbabwe, evicting 563 students and causing \$70,000 in damage. Despite the students' rescue efforts, the Sept. 23 blaze destroyed furniture, materials and newly received textbooks inside the building.

Started by the Baptist Mission of Zimbabwe in 1953, the school is now operated by the Baptist Convention of Zimbabwe. The students now meet under trees on the Sanyati Baptist mission station, site of the school in northcentral Zimbabwe.

Oklahoma City FBC messengers seated

By a four to one margin, messengers from First Baptist Church, Oklahoma City, were seated at the annual meeting of Capital Association, despite a letter protesting their seating because the church has ordained women deacons.

Last year, messengers at the association's annual meeting voted, by a 2-1 margin, against seating messengers from the church, where former SBC second vice president Gene Garrison is pastor, even though the church did not

send messengers.

This year, 20 messengers—the maximum—were seated after a 392-90 vote. Hugo Lindquist, pastor of Bethel Baptist Church, Oklahoma City, challenged the seating, but messengers adopted a substitute offered by Bailey Smith, pastor of Del City First Southern Baptist Church and former president of the SBC, allowing First Church members to be seated.

Smith's motion noted the association was expressing its continuing belief in the role of men as deacons and pastors but in the spirit of harmony and Christ, the messengers of First Church should be seated.

New Mexico association defeats women resolution

A resolution opposing the ordination of women was defeated 44-39 at the annual meeting of New Mexico's largest Southern Baptist association Oct. 16.

The resolution, submitted to the Central Association's resolution committee by Boyd Morerod, was similar to a resolution passed by messengers to the 1984 Southern Baptist Convention in Kansas City, Mo. Morerod is pastor of First Baptist Church in Los Chavez.

The resolution stated since Paul "excludes women from pastoral leadership to preserve a submission God required because the man was first in creation and the woman was first in the Edenic fall," then women should be encouraged to serve in all aspects of church life and work "other than pastoral function and leadership roles entailing ordination."

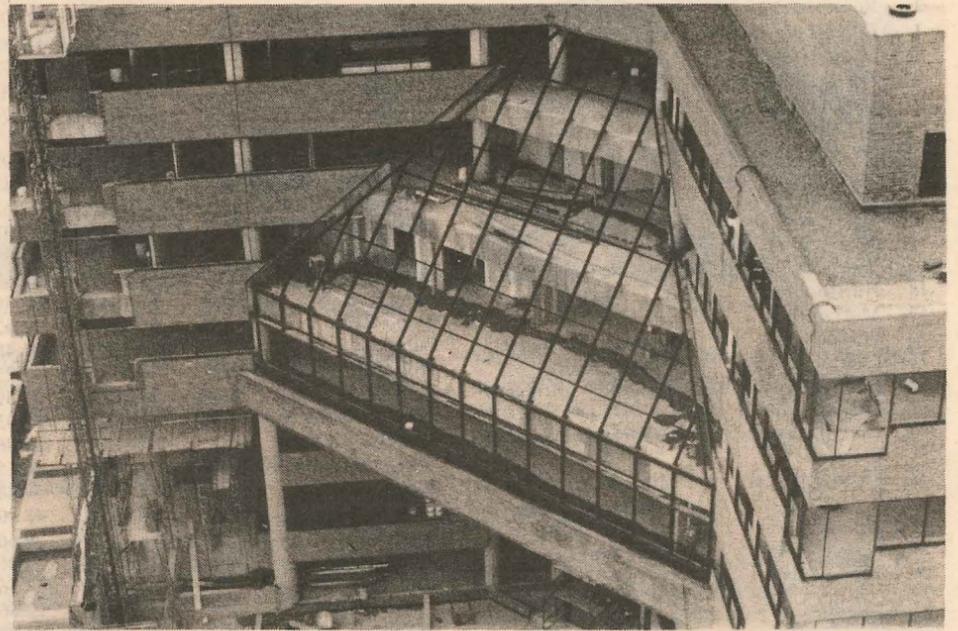
Central Association includes 54 churches from Albuquerque and surrounding areas. There were 146 messengers registered for the meeting.

Long Run takes stand on SBC controversy

In its annual meeting this fall, Long Run Baptist Association, including more than 140 Southern Baptist congregations in and near metropolitan Louisville, unanimously adopted the following resolution in response to the current crisis in Southern Baptist life.

The Southern Baptist Convention is in a state of crisis. Although the significance of our present era for Baptist history is yet to be established, the fact that we are undergoing a radical change which intends to alter the course of both our structure and thought is conceded by opponents and lauded by the organizers of our present crisis. If we are being pressed into radical changes which threaten our historical identity as Baptists, orchestrated by a political organization unprecedented in the Southern Baptist experience, effected by a bare majority in our national convention, we can no longer sit and wait.

Our Baptist heritage reflects a strong position of world leadership in support of religious liberty through the separation of church and state. Can we reconcile with our historical foundations the recent moves in the SBC toward tax credits for parochial schools and official religious exercises in the public schools coupled with attacks on our Baptist Joint Committee on Public Affairs? Our Baptist heritage strongly holds to the authority of the Bible over all ecclesiastical hierarchies and over all human doctrines. Companion of our commitment to the authority of the Bible is the confession that "all have sinned, and fall short of the glory of God" (Romans 3:23). When the control of our boards and agencies is narrowly given to people who must subscribe to a few human doctrines, are we defending the Bible or shifting our authority to sinful human hierarchies and creeds?



Completion date is nearing on the new home of eight Southern Baptist agencies at Ninth and Commerce streets in downtown Nashville. The seven-story facility begun a year ago is expected to be ready for occupancy in mid January.

The Southern Baptist Convention was never intended as an instrument of authority over churches or individual Baptists. We have never insisted on absolute uniformity in liturgy or doctrine. Shall we now allow the SBC to instruct the congregations concerning the subjects of ordination and the limits of Christian service by gender or any other condition in which the call of God is heard and obeyed?

The roots of our Baptist heritage sink deep in the soil of the Great Commission. As President Keith Parks reported to the April, 1984, meeting of the Foreign Mission Board: "If we lose our historic perspective and unintentionally or unknowingly allow a substitute for missions to be defined as our distinguishing characteristic, we will have changed the basic nature of the SBC. This will distort our past, change our present and jeopardize our future."

The roots of connectionalism in our Baptist heritage began with associations rather than with national, state, or denominational conventions. As an association of Baptists we have a responsibility to our Baptist heritage to address the issues and decisions being made on a national level.

Trustees reject silencing of seminary president

Trustees of Southwestern Baptist Theological Seminary in Ft. Worth, Tex., have tabled a motion which would have instructed seminary president Russell Dilday Jr. to stay out of denominational politics.

Tabling of the motion was seen by seminary leaders as a vote of confidence for Dilday, even those who adamantly opposed Dilday's involvement in denominational controversy praised his leadership at the seminary and said they would continue to back him on other seminary matters.

Workshop will focus on nursing home ministry

A nursing home ministry workshop will be held Saturday, Nov. 10 from 9 a.m. to 1 p.m. at St. Matthews Baptist Church, Louisville. The workshop is for ministers and lay persons who visit in the nursing home or who are interested in beginning a nursing home ministry in their church.

Topics for the workshop will be: "How to do one-on-one visitation in the nursing home," "Ministering to the non-verbal patient," "Suggestions for the sermon in a nursing home worship service" and "What it's like to be a

nursing home resident."

Reservations must be made by calling the church office by Nov. 8 at (502) 896-8882. Cost for the workshop is \$5 and includes lunch.

Valentine stresses need for women's issues action

Recent studies of the work trends of American women underscore the need for Southern Baptists to respond creatively to issues related to the role of women in society and the church, according to Foy Valentine.

"The 'traditional family' is gone," said Valentine, executive director of the Southern Baptist Christian Life Commission. "No longer is the typical family one in which the husband earns the paycheck while the wife stays home and raises the children."

Valentine pointed out economic realities of the last 20 years have dramatically changed the American family. "These trends are significant," he said. "If our churches are to help strengthen families, we must come to grips with the social and economic forces that are changing families."

Valentine also pleaded for churches to open new doors of service for women. "Women, just as men, yearn to serve God through the local church and through the denomination," he said. "Having encouraged women to discover ways of using their God-given gifts and talents, we should support them in using those abilities to serve God in the church. God is no respecter of persons."

Baker James Cauthen recovering from stroke

Baker James Cauthen, executive director emeritus of the Foreign Mission Board, suffered a mild stroke Oct. 22 in Mill Valley, Cal., where he was visiting professor of missions at Golden Gate Baptist Theological Seminary.

Cauthen, 74, was reported in good condition in Marin General Hospital, Green Brae, Cal.

"He suffered a mild stroke and has a mild weakness on his left side," said Ken Eakins, associate dean of Golden Gate Seminary. "He had a very good night following the stroke and attending physicians indicate damage is minimal." Eakins, also a medical doctor, said Cauthen was "in good spirits."

TOP 100 COOPERATIVE PROGRAM GIVING

Sept. 1, 1983-
Aug. 31, 1984

Church	Pastor	Association	Mbrs.	CP Total	PerCap.	Church	Pastor	Association	Mbrs.	CP Total	PerCap.
1. Severns Valley	J. Howard Cobble	Severns Valley	3,114	196,732.83	63.17	51. DeHaven Memorial	William Day	Sulphur Fork	1,310	45,047.98	34.38
2. Somerset, First	Robert F. Browning	Pulaski	1,913	153,505.31	80.24	52. Westport Road	James B. Lewis	Long Run	1,015	45,011.11	44.34
3. Owensboro, First	David A. Nelson	Daviess-McLean	2,555	135,111.65	52.88	53. Lawrenceburg, 1st	Bob C. Jones	Anderson	1,153	44,413.83	38.52
4. Campbellsville	James E. Jones	Taylor County	2,120	118,156.54	55.73	54. Richmond, 1st	Curtis H. Warf	Tates Creek	1,122	43,563.84	38.82
5. Porter Memorial	James K. Pierce	Elkhorn	2,822	104,004.49	36.85	55. Hopkinsville, 1st	David M. Gardner	Christian	1,976	43,429.89	21.97
6. Central	Dan R. Francis	Boones Creek	2,099	102,309.73	48.74	56. Paris, 1st	Robert B. Wallace	Elkhorn	1,176	43,038.09	36.59
7. Immanuel	Ted Sisk Jr.	Elkhorn	3,375	100,489.62	29.77	57. Burlington	Paul J. Godsey	Northern Kentucky	944	42,551.50	45.07
8. Harrodsburg	Wm. Robert DeFoor	Mercer	2,007	98,313.66	48.98	58. Lone Oak		West Union	1,873	41,873.99	22.35
9. Paducah, 1st	J. Robert White	West Union	2,694	92,873.02	34.47	59. Henderson, 1st	David Bratcher	Green Valley	1,392	41,735.38	29.98
10. Ashland, 3rd	Bill Messer	Greenup	1,186	92,066.64	77.62	60. London, 1st	William Jones	Laurel River	1,328	41,614.96	31.33
11. Owensboro, 3rd	Paul Welch	Daviess-McLean	1,959	88,881.99	45.37	61. Highland	Paul D. Duke	Long Run	982	41,273.75	42.03
12. Madisonville, 1st	H. Gary Coltharp	Little Bethel	2,996	87,999.98	29.37	62. Versailles	Henry D. Johns	Elkhorn	1,268	41,163.52	32.46
13. Hopkinsville, 2nd	John R. Christian	Christian	2,257	87,288.60	38.67	63. Eastwood	Jim Haskell	Warren	906	40,841.66	45.07
14. Hurstbourne	T. L. McSwain	Long Run	1,919	83,704.03	70.39	64. Greenville, 2nd	Ricky Shannon	Muhlenberg	679	40,286.98	59.33
15. Murray, 1st	George W. Collison	Blood River	1,831	81,929.00	42.42	65. Whitesburg		Three Forks	1,594	39,709.05	24.91
16. Beacon Hill	Douglas T. Strader	Pulaski	786	79,767.07	101.48	66. Unity	Harold Cathey	Greenup	2,312	39,591.52	17.12
17. Central	Don R. Mathis	Mount Zion	2,127	79,239.37	37.25	67. Harlan	Robert L. Carlton	Miscellaneous	1,082	39,539.43	36.54
18. Bowling Green, 1st	Richard W. Bridges	Warren	2,953	75,582.62	25.59	68. Horse Creek	Dennis Rush	Booneville	742	39,524.98	53.26
19. Mayfield, 1st		Graves County	1,656	72,752.65	43.93	69. High Point	Alfred S. Cobb	Graves County	731	37,564.00	51.38
20. Hall Street	C. Richard Dendler	Daviess-McLean	1,641	65,418.71	39.86	70. Ralph Avenue	Robert L. Hill	Long Run	979	37,558.99	38.36
21. Florence		Northern Kentucky	1,582	63,532.54	40.15	71. Belfry	James Watt Jr.	Pike	599	36,475.47	60.89
22. Shelbyville, 1st	Milas Robt. Vassar Jr.	Shelby	1,595	63,486.52	39.80	72. Winchester, 1st	Harold Ray England	Elkhorn	1,091	36,469.04	33.42
23. Broadway	Ronald W. Higdon	Long Run	1,295	63,336.00	48.90	73. Marion	Ray Eugene Cummins	Ohio River	756	35,930.03	47.52
24. Walnut Street	Wayne Dehoney	Long Run	6,322	61,112.54	9.66	74. Gardenside	James Edward Heard	Elkhorn	1,419	35,657.48	25.12
25. Beaver Dam	Glenn Armstrong	Ohio County	1,219	61,023.84	50.06	75. Oaklawn	Ernest A. Carpenter	West Union	675	35,387.99	52.42
26. Valley View	T. Howell Upchurch	Long Run	2,169	59,345.71	27.36	76. Highview	William L. Hancock	Long Run	4,108	35,000.00	8.51
27. Calvary	J. Dan Cooper	Elkhorn	2,590	58,714.71	22.66	77. Northside	David Lee Royalty	Caldwell-Lyon	774	34,667.22	44.78
28. Buena Vista	Jewel Ray Pruitt	Daviess-McLean	1,078	58,306.08	54.08	78. Hodgenville, 1st	Isaac B. McDonald	Severns Valley	954	34,250.00	35.90
29. Russellville, 1st	Larry D. Holland	Bethel	1,173	58,150.31	49.57	79. Oakland Avenue		Greenup	986	34,000.00	34.48
30. Franklin, 1st	David W. Crocker	Simpson	1,586	57,244.16	36.09	80. Bruners Chapel	Robert M. White	Mercer	496	33,849.08	68.24
31. Greenville, First	Charles W. Midkiff	Muhlenberg	1,082	57,193.05	52.85	81. Mt. Washington, 1st	R. Dwayne Conner	Nelson	1,397	33,833.30	24.21
32. Bellevue	Gerald D. Howell	Daviess-McLean	747	56,743.65	75.96	82. Georgetown	Richard L. Allison	Elkhorn	1,332	33,409.78	25.08
33. Glasgow		Liberty	2,157	55,000.00	25.49	83. Madisonville, 2nd	Trueman G. Davis	Little Bethel	660	33,071.65	50.10
34. Leitchfield, First	George W. Smith	Grayson County	1,001	54,951.91	54.89	84. Yellow Creek	Donald L. Zuberer	Daviess-McLean	1,105	32,700.66	29.59
35. Immanuel	Malcolm G. Lunceford	Franklin	711	53,006.99	74.55	85. Calvert City	Larry D. Nichols	Blood River	631	32,606.41	51.67
36. Mt. Pisgah	Archie Oliver	Muhlenberg	557	53,003.79	95.15	86. St. Matthews	William Tuck	Long Run	3,047	32,500.02	10.66
37. Central City	Wilson L. Lofland	Muhlenberg	1,265	52,822.07	41.75	87. Pleasant Hill	Bob E. Martin	Taylor	656	32,445.38	49.45
38. Erlanger	William E. Crosby	Northern Kentucky	1,349	52,059.15	38.59	88. Lewisport	Warren G. Robards	Blackford	623	32,284.33	51.82
39. Shively	Bruce H. Hodge	Long Run	2,372	50,239.35	21.18	89. Immanuel	William P. Cubine	West Union	1,124	32,270.64	28.71
40. Earlington, 1st	Guy Gordon	Little Bethel	596	50,188.72	84.20	90. Barbourville, 1st	M. A. Reese	North Concord	1,405	32,163.96	22.89
41. Pikeville, 1st	Chas. Collette	Pike	1,155	49,754.88	43.07	91. Benton, 1st	Herschel D. Morgan	Blood River	718	31,511.55	43.88
42. Briensburg	Chas. C. Brasher, Jr.	Blood River	548	48,976.26	89.37	92. Lancaster	William G. Humphrey	South District	1,024	31,413.22	30.67
43. Crescent Hill	Stephen Shoemaker	Long Run	1,565	48,335.00	30.88	93. Sand Spring	Terry Wilder	Anderson	1,007	31,348.26	31.13
44. Farmdale	Wm. Joseph Sullivan	Long Run	1,537	47,852.48	31.13	94. Scottsville	Ronald H. Bradley	Allen	844	30,726.20	36.40
45. Burgin	Stephen L. Hadden	Mercer	847	47,831.67	56.47	95. Olivet	Horry E. Dungan	West Union	723	30,719.94	42.48
46. Latonia	Gregory Hancock	Northern Kentucky	1,463	47,503.59	32.46	96. Rosemont	Jerome F. Browne	Elkhorn	1,351	30,374.28	22.48
47. Lexington Ave.	Robert Gayle Baker	South District	1,378	46,912.79	34.04	97. Macedonia	Denzel L. Dukes	Daviess-McLean	656	29,870.51	45.53
48. Lyndon	Hugh Goldsby	Long Run	1,181	45,664.09	33.66	98. Danville, 1st	Albert J. Gisler	South District	1,752	29,699.00	16.95
49. Sturgis, First	Brodie Ambrose	Ohio Valley	592	45,524.75	76.89	99. Beechmont	Eugene I. Enlow	Long Run	1,535	29,500.00	19.21
50. Princeton, 1st	Bill Tichenor	Caldwell-Lyons	1,430	45,276.50	31.66	100. South Elkhorn	Samuel B. Jordan	Elkhorn	909	28,932.59	31.82

PER CAPITA TOP 100

Church	Pastor	Association	Mbrs.	Coop. Prog.	PerCap.	Church	Pastor	Association	Mbrs.	Coop. Prog.	PerCap.
1. Pleasant Home	Emery S. Gullion	Ten Mile	115	\$15,488.46	\$134.68	51. Walnut Grove	B. B. Boaz	Caldwell-Lyon	317	15,917.81	50.21
2. Sutton Mission	John S. Maples	Pike	15	1,716.63	114.44	52. Gilead	Robert W. Durham	Severns Valley	338	16,968.74	50.20
3. Beacon Hill	Douglas T. Strader	Pulaski	786	79,767.07	101.48	53. Madisonville, 2nd	Trueman G. Davis	Little Bethel	660	33,071.65	50.10
4. West Fork	Clifton J. Dexter	Blood River	148	14,141.27	95.54	54. Beaver Dam	Glenn Armstrong	Ohio County	1,219	61,023.84	50.06
5. Mt. Pisgah	Archie Oliver	Muhlenberg	557	53,003.79	95.15	55. Little Clifty	Larry Bratcher	Grayson County	152	7,567.10	49.78
6. Briensburg	Chas. C. Brasher, Jr.	Blood River	548	48,976.26	89.37	56. Russellville, 1st	Larry D. Holland	Bethel	1,173	58,150.31	49.57
7. Mt. Gilboa	Roger Alford	Taylor	150	13,290.02	88.60	57. Airline	Lester Lee Nash	Green Valley	351	17,390.11	49.54
8. Brooksville	J. Kenneth Allaby	Union	175	15,182.16	86.75	58. Pleasant Hill	Bob E. Martin	Taylor	656	32,445.38	49.45
9. Earlington	Guy Gordon	Little Bethel	596	50,188.72	84.20	59. Broadway	Ronald W. Higdon	Long Run	1,295	63,336.00	48.90
10. Good Hope	George Gaddie	Taylor	184	15,433.79	83.87	60. Harrodsburg	Wm. Robert DeFoor	Mercer	2,007	98,313.66	48.98
11. Highland Hills	John W. Kruschwitz	Northern Kentucky	288	23,452.42	81.43	61. Central	Dan R. Francis	Boones Creek	2,099	102,309.73	48.74
12. Somerset, First	Robert F. Browning	Pulaski	1,913	153,505.31	80.24	62. Elk Lick	Kenneth Dale Cummins	Logan	315	15,362.66	48.77
13. Ashland, First	Bill Messer	Greenup	1,186	92,066.64	77.62	63. Inez, 1st	Robert Reynolds	Enterprise	350	16,960.54	48.45
14. Sturgis, First	Brodie Ambrose	Ohio Valley	592	45,524.75	76.89	64. Salvava	Larry D. Koch	Mercer	277	13,347.41	48.18
15. Bellevue	Gerard E. Howell	Daviess-McLean	747	56,743.65	75.96	65. Bethabara	Michael Winters	Daviess-McLean	260	12,470.00	47.96
16. Pellville	Arthur R. Morris, Jr.	Blackford	281	21,309.72	75.83	66. Glenhaven		Daviess-McLean	253	12,103.69	47.84
17. Immanuel	Malcolm G. Lunceford	Franklin	711	53,006.99	74.55	67. Faith, Inc.	Earl Brooks	Red River	38	1,812.29	47.69
18. Woodland	E. W. Greenwalt	Muhlenberg	216	16,086.30	74.47	68. Marion	Ray Eugene Cummins	Ohio River	756	35,930.03	47.52
19. Hurstbourne	T. L. McSwain	Long Run	1,189	83,704.03	70.39	69. Goshen	Samuel Free Williams	Sulphur Fork	76	3,585.00	47.17
20. Bruners Chapel	Robert M. White	Mercer	496	33,849.08	68.24	70. Gilbertsville	Billy G. Turner	Blood River	160	7,513.76	46.96
21. Jenkins, First		Pine Mt.	205	13,899.30	67.80	71. Chevy Chase	Ralph Edsel Thomas	Elkhorn	458	21,323.14	46.55
22. Magnolia	James E. Hill	Severns Valley	320	20,824.30	65.07	72. South Fork	Jimmy Wayne	Owen	129	5,995.07	46.47
23. Severns Valley	J. Howard Cobble	Severns Valley	3,114	196,732.83	63.17	73. Macedonia	Denzel L. Dukes	Daviess-McLean	656	29,870.51	45.53
24. Deane	Kenneth B. Gooch	Pine Mt.	42	2,582.94	61.49	74. Smithsboro	Glenn Noe	Three Forks	310	14,116.20	45.53
25. Fordsville	W. Leroy Dillehay	Ohio County	331	20,261.70	61.21	75. Mexico	William H. Marret	Ohio River	287	13,046.72	45.45
26. Belfry	James Watt Jr.	Pike	599	36,475.47	60.79	76. Owensboro, 3rd	Paul Welch	Daviess-McLean	1,959	88,881.99	45.37
27. Cuba	Charles C. Nelson	Graves	305	18,527.19	60.74	77. Wescosboro	Hubbard Allen Smith	West Kentucky	67	3,029.54	45.21
28. Concord	Mark Payton	Ohio County	164	9,957.82	60.71	78. Burlington	Paul J. Godsey	Northern Kentucky	944	42,551.50	45.07
29. Living Hope	Geo. W. Compton Jr.	Warren	316	19,119.69	60.50	79. Eastwood	Jim Haskell	Warren	906	40,841.66	45.07
30. Greenville, Second	Ricky Shannon	Muhlenberg	679	40,286.98	59.33	80. Northside	David Lee Royalty	Caldwell-Lyon	774	34,667.22	44.78
31. Elkhorn	James W. Collison Jr.	Taylor County	335	19,830.15	59.19	81. Westport Road	James B. Lewis	Long Run	1,015	45,011.11	44.34
32. Locust Grove	Jack Jones	Blood River	180	10,566.86	58.70	82. Mayfield, 1st		Graves County	1,656	72,752.65	43.93
33. Baxter, First	Alfred R. Hoe	Upper Cumberland	60	3,516.98	58.61	83. Benton, 1st	Herschel D. Morgan	Blood River	718	31,511.55	43.88
34. Countryside	c/o Matt Sugg	Ohio Valley	58	3,310.15	57.07	84. Roland Memorial	James R. Doyel	Muhlenberg	304	13,321.95	43.82
35. Burgin	Stephen L. Hadden	Mercer	847	47,831.67	56.47	85. Southern Heights	Darrell D. Hartley	Bethel	206		

mountains to the mississippi



Cummins



Kirk



Mrs. Kirk



Doyle



Emmert



Mrs. Emmert



Mr. and Mrs. Cross



personnel

Jerel Coffey resigned as pastor of Cave Springs Baptist Church, Freedom Association.

Mack Hannah, minister of youth and single adults, Lyndon Baptist Church, Louisville, Long Run Association, tendered his resignation Oct. 14, effective Dec. 31, 1984.

Mrs. Linda Gordon was called as minister of children's education and **Lamar Helms** as minister of youth by Highland Baptist Church, Louisville, Long Run Association. Both staff positions are part time.

Paul Duke is pastor of Highland.

David Royalty, pastor of Northside Baptist Church, Princeton, Caldwell-Lyon Association, completed 10 years of ministry with the church Oct. 14. The church honored Royalty and his wife Linda Carol with an anniversary celebration.

Lucille White, church organist for First Baptist Church, Ft. Thomas, Northern Kentucky Association, resigned Aug. 26 after over 50 years of service. Her last Sunday at the organ was Sept. 30.

The church honored Miss White's recent 80th birthday with a gift, and plans further celebration in honor of her years as church organist.

Badgett Dillard, executive vice president, Southern Baptist Theological Seminary, Louisville, was selected to receive this year's Distinguished Alumnus Award from Berea College. The 1949 Berea alumnus was a member of the alumni executive council, 1970-82; president of the Alumni Association, 1971-72; and trustee of the college, 1976-82.

Dillard also holds degrees from University of Louisville, Indiana University and Southern Seminary.

He will receive the alumni association's highest honor at Berea College's homecoming Nov. 16-18 and will be guest speaker for the alumni banquet.

Glen Ray Cummins (see photo) accepted the call as minister of Christian education, Immanuel Baptist Church, Lexington, Elkhorn Association, beginning Nov. 11.

Cummins goes to Immanuel from his current position as minister of education, First Baptist Church, Mayfield, Graves County Association. He is currently president of the Kentucky Baptist Religious Education Association.

Cummins was born in Louisville and grew up in Owensboro. He attended Kentucky Wesleyan College, Owensboro, and is a graduate of Kentucky Southern College, now the Shelby campus of University of Louisville. He earned his MRE degree from Southern Seminary, Louisville. He and his wife Nancy have three children.

Ted Sisk is pastor of Immanuel Baptist, Lexington.

John Partin is the new pastor of Mt.

Zion Baptist Church, Booneville Association. He goes from the pastorate of Swan Pond Baptist Church, North Concord Association.

Gary Farmer resigned as pastor of Mt. Zion Baptist Church, Tyner, Irvine Association.

H. B. "Jackie" Allen resigned as minister of education, Central Baptist Church, Winchester, Boone's Creek Association, Oct. 14. He goes to Lumberton, N. C.

Gary Conner accepted the call to pastor Mt. Olive Baptist Church, Winchester, Boone's Creek Association.

Bruce Alvis began new duties as pastor of Young Grove Baptist Church, Dewitt, North Concord Baptist Association.

Dallas Houston is the new pastor of Slate Lick Baptist Church, London, Laurel River Association.

Richard Brown resigned the pastorate of Middle Fork Mission, Three Forks Association, effective Sept. 30.

Jewell Warford resigned as pastor of Eureka Baptist Church, Paducah, West Union Association. **Rodney Stallons** accepted the church's call as pastor and began his ministry there Sept. 9.

Melvin Hampton resigned as pastor of Mt. Zion Baptist Church, West Paducah, West Union Association, and is available for supply preaching and interim pastorates.

George DeWayne DeRousse accepted the call as pastor of New Hope Baptist Church, LaCenter, West Union Association, beginning Sept. 23.

James P. and Maxcie Kirk (see photos), Southern Baptist missionaries in Brazil for 37 years, retired in April 1984 after their most recent assignment in Rio de Janeiro.

Kirk, who holds a BDiv degree from Southern Seminary, Louisville, and a ThM degree from Southeastern Baptist Theological Seminary, Wake Forest, N. C., was formerly director of education and music at Parkland Baptist Church, Louisville, Long Run Association before appointment to Brazil.

Mrs. Kirk, a native of Louisville, received her BRE degree from Woman's Missionary Union Training School (now merged with Southern Seminary) and attended the University of Louisville. She is the author of two children's mission study books.

The Kirks began their missionary service in Brazil in 1947 in publications work. They also worked in Vitoria and Bahai before returning to Rio de Janeiro in 1974, where they worked until retirement.

Kirk taught religious education at the training school and prepared workbooks for use in religious education courses for lay persons. Mrs. Kirk was editor of the Brazilian WMU magazine *Manacial*, associate leader for Baptist

Women in Brazil and a Sunday school teacher.

The Kirks have four grown children.

ordinations

Greg Clayton and **Billy Ligon** were ordained as deacons Oct. 21 by Hebron Baptist Church, Northern Kentucky Association.

Ronald Chastain is pastor of Hebron.

Thomas Clifford Flatt, **E. P. Futrell**, **Robert Harvey Jones** and **Edward Stewart** were ordained to the deaconate at Trinity Baptist Church, Paducah, West Union Association, Oct. 14.

Elmer L. Crouch is pastor of Trinity.

Herman Humphrey Jr. and **Jeffrey Jenkins** were ordained Sept. 9 as deacons of Kevil Baptist Church, West Union Association.

William E. Birney, **Judge Church**, **Greg Graves** and **Mike Wilson** of First Baptist Church, LaCenter, West Union Association, and **Max Gordon**, **Tony Hudson** and **Garland Wilson** of Oscar Baptist Church, West Union Association, were ordained as deacons in a joint service Sept. 30 at LaCenter First.

Don Pippin, pastor of First Baptist, and Jimmy Winsett, pastor of Oscar, led in the service.

revivals

Bethlehem Baptist Church, Scottsville, Allen Association, held revival services beginning Sept. 16 with Harlin Sikes as evangelist. Two professions of faith were reported along with two additions by baptism.

Durward Garmon is pastor of Bethlehem.

Mill Creek Baptist Church, Tompkinsville, Monroe Association, conducted a revival Sept. 30-Oct. 9. Claude McCubbin was evangelist for the services. Results included three professions of faith and three additional decisions awaiting baptism.

Amon Martin is pastor of Mill Creek.

Gupton's Grove Baptist Church, Quality, Logan County Association, held revival services Oct. 1-7 with Larry Embry as guest evangelist. Twelve additions to the church by baptism and letter were reported along with 39 decisions for rededication.

Bill Vaughn is pastor of Gupton's Grove.

congregations

Gray Hawk Baptist Church, Irvine Association, began a youth program and a Church Training program.

Ronald Rose is pastor of the church.

Valley View Baptist Church, Louisville, Long Run Association, is sponsoring Fifth Quarter each Friday evening from 10 p.m. to 1 a.m. Activities include skating, basketball, racquetball, pool

tables, ping pong tables, air hockey and volleyball. The evenings include a share and commitment time. Cost per person is \$1. Reservations are required.

missions

Larry Doyle (see photo) of Park City, a furloughing Southern Baptist missionary from Ecuador, has been named to travel around Kentucky speaking to pastors about the possibility of answering a call to foreign missions.

Doyle, who plans to return to the field in February, is one of 18 furloughing missionaries being used as consultant assistants by the Foreign Mission Board's newly organized missionary enlistment department. Through pastors' gatherings and personal meetings, the assistants will help identify pastors who could be general evangelists overseas and encourage them to consider missionary service.

David and Pam Emmert (see photos), currently students at Cumberland College, were appointed as journeymen to Zambia by the Foreign Mission Board during its October meeting in Richmond, Va.

Emmert, who expects to graduate with a BS degree this year, is a native of Tennessee, and is currently youth minister of Brodhead Baptist Church, Rockcastle Association. He will be a religious education teacher in Zambia.

Mrs. Emmert, an Ohio native, will complete her work on a BSEd this year. She has been assigned as a children's center coordinator.

The couple is among 45 young adults approved as journeymen in the 21st group of college graduates under 27 going overseas to work two years alongside career missionaries. Commissioning for the group will be Feb. 8 after a five-week orientation session at the Cauthen Missionary Learning Center in Rockville, Va.

Adney E. and Velma Cross III (see photo) were among 33 people named missionaries by the Foreign Mission Board Oct. 10. The Crosses will work in Namibia/South West Africa, where he will be a secondary teacher and she will be a church and home worker.

Currently Cross attends Southern Baptist Theological Seminary, Louisville, and they are members of Highview Baptist Church, Louisville, Long Run Association.

Cross, a native of Morganfield, received his BS and MA degrees from Austin Peay State University, Clarksville, Tenn. He also attended and has been a teacher at Murray (Ky.) State University.

Mrs. Cross, born in Christian County, grew up in Hopkinsville. She received her BA and MA degrees from Austin Peay State University.

The Crosses have three children: Hollye Rebecca, born in 1974; Adney Elridge IV, 1976; and Laura Hampton, 1977. The family will go to Rockville, Va. in February 1985 for an eight-week orientation before leaving for the field.

baptist forum

Churches must help poor people

I read with interest Bruce Day's letter in Western Recorder. I agree with Mr. Day that all Southern Baptist churches should have sufficient concern and compassion for the poor and needy.

I am afraid we have lost sight of the fact that the great commission involves more than evangelism. My Bible says "... teaching them to observe all things." What does "all things" refer to?

Churches have a scripture based obligation to carry on the complete ministry of Jesus which includes reaching out to help those who are hungry, those who are homeless, those who are poorly clothed, those who are hurting in all sorts of ways as well as those who are spiritually lost.

It is unfortunate that we believe we can fully meet our obligations in the area of benevolence by sending annual offerings to child care and world hunger and by fixing a few Christmas baskets. These, by the way, are treated as special offerings so we never really think of this kind of ministry as "ordinary, every day" activities.

Some churches which could afford to minister to the needs of the disadvantaged prefer, instead, to use those resources to furnish facilities and staff to provide recreation and entertainment for themselves. This is done in the name of "outreach." It is regrettable that some pastors feel it is quite appropriate to resort to secular means to attract members. They are supported by well meaning church members who feel that whatever activities and facilities the "leadership of the church" recommends must be suitable, and that whatever is "good" for the local church must surely be good for the kingdom. No one seems to give any thought to the possibility that attracting people to church with secular programs and activities is very likely to result in a secular church.

It is imperative for us to operate under God's plan, exemplified by the life of Christ as it is related to us in the New Testament, before the things we do will be pleasing to him. Yet we seem determined to do the things that are attractive to us, justifying our actions by saying that we are doing them for the glory of God and then trying to place the burden on God by saying, "Surely God can make some good come from it."

While all this is going on there is a growing concern that many people are being "turned off" by organized religion because of a feeling that the church is no longer relevant. Is it any wonder?

Cordell Day, Owensboro

Resolutions 'against plain statements'

The many resolutions, editorials and public pronouncements against the statement on the ordination of women adopted in Kansas City truly amaze me.

The one part of the Kansas City resolution with which all these people disagree is; "... the man was first in creation and the woman was first in the Edenic fall."

In the Bible the revelation of the creation and fall of Adam and Eve is clearly stated several times. One such scripture plainly states, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 1:13-14).

It would appear the churches, associations and individual Baptists who have

passed resolutions against the Kansas City statement have actually resolved against plain statements in the Bible. What are we coming to in these perilous times?

Bill Hall, Danville

Scripture speaks against abortion

As Christians we don't have to decide if an unborn baby is a person. God has already decided and he has given us the correct answer. When we read Psa. 139:13-17 and Jer. 1:4-5 we know that life begins at conception, and we know that God has a purpose for each person who is conceived.

The killing of more than a million and a half unborn babies a year is the most abominable act in America's history. This abortion brutality is a sin against God and a crime against humanity.

I believe God is saying to America even as he said to Cain, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." But this time there are millions of voices crying from the ground.

Where is the conscience of America? Where are the consciences of so many Christians who remain silent on this issue of the century? And why such silence from the many Southern Baptists when the sin against God and the crime against unborn babies is so great?

Surely it is time for Christians to rise up as one and call for a right-to-life amendment to protect the lives of unborn babies.

William R. Hagan, Taylorsville

Presidential selection system outdated

It is not the lack of attendance that's causing lopsided representation at the Southern Baptist Convention. It's the outdated system.

Think about it. If every one of our 36,000 churches should send just one messenger apiece to the convention, what city would have rooms to house them?

More important, should an organization of 14 million Christians entrust its most important decisions to a once-a-year vote by the relative few who can afford the thousands of dollars required for the expenses of even one messenger, much less 10?

It's a shameful waste of God's money and his people's time.

We need a sensible, up-to-date system of conducting business, starting with a national, democratic election of our top officers, instead of letting the selection be made by a handful of men in a midnight motel room. This is too great a responsibility to be left to the

last minute to decide.

There is no reason why the major decisions of the convention could not be reached by a series of ballots at the local, association and state levels before those questions reach the convention floor.

Marshall Hacker, Covington

The South is misunderstood

The gesture of hundreds of students expressing their appreciation for the denomination's support of Southern Seminary through the years is an excellent one.

Very few people understand the South. The essay of Richard Marius, "Musings on the Mystery of the American South" in the summer quarterly of Daedalus (journal of the American Academy of Arts and Sciences) turns out to be a diatribe against the fundamentalist Southern Baptists.

Before the Civil War the South was populated by Celts whom the English chased out of Wales and Scotland. The northern troops (Anglican) called these southern Celts barbarians because they would attack the union soldiers by the droves and be mowed down like flies by the new rifles used by the northern soldiers. The south lost so many men Lee was defending Richmond with a handful when he surrendered.

These Celts were welded into a tribal (denominational) Baptist community by the Civil War and the Whitsitt controversy. William Whitsitt, former president of Southern Seminary, pushed for the universal body of Christ but instead

Baptists united into a denominational body.

Richard Marius says the fundamentalist Baptists are here to stay. You couldn't knock it out of me with a sledge hammer. But the seminary has nothing serious to fear from these Celts who became Christians overnight in King Arthur's era. They are fiercely independent, tribal and will fight to the death for their faith. The Celts migrated to the northern United States from Ireland after the Civil War and are just as fiercely Roman Catholic. A large pocket of pagan Celts was dismissed from mercenary military service by Macedonians and settled in the middle of Asia Minor. Paul wrote the book of Galatians to them, the first Christian Celts.

Homer William Smith, Louisville

A suggestion for unifying the SBC

Here is another suggestion for overcoming the division in our convention. Here is my suggestion for a future theme for the program for the annual meeting of the convention. The theme could be, "Fellowship in furtherance of the gospel" (Phil. 1:5, ASV). Let's give more attention to who we are in the grace of Christ Jesus, rather than in what we do. We are a fellowship of believers in Christ Jesus dedicated to the furtherance of the gospel by the power of his glory. It could be that "The things which have happened have fallen rather than the furtherance of the gospel" (Phil. 1:12).

Orman Stegall, Mayfield

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*Breakfast will be served at Walnut Street Baptist Church
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Dear Wayne Moore,

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A Kentucky Baptist Fellowship Highlight

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Georgetown College
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Qualifications for SBC president

As one of the participating pastors for many years in the Southern Baptist Convention I wish to also pose a question—Can you believe it? Can you believe that God would give one of the highest honors to a chief of sinners, an unknown man to the Christian work of the time of the apostles, except for helping send them to their death if he caught them.

Would you believe that God would bestow upon a man who has not given a dime to the association or convention of that time, who never held a position in the Christian group? Who publicly admits he was a persecutor of God's people actively involved in a religious-political group whose activities are not in accord with that known day of Christianity? Believe it or not, the fact is that he had no qualifications as an apostle but God called him to be a leading missionary and evangelist.

First, the election of Paul that at first was turned down by some of the messengers in his time.

Second, the election of such a one didn't reflect a serious attitude toward the views of pharisaism of that time just as it doesn't for some of the pharisaism of our time.

Third, that such unqualified individuals were nominated to fill the place of the apostles who were uneducated fishermen reflects the fact that God (Christ) picked more Amos's than he did out of the qualified leaders of that day.

I believe Rom. 13:1, says, "Let every soul be subject unto the higher powers.

For there is no power but of God." The powers that be are ordained of God.

I am thankful that God has seen fit to bless us with one who is different than the past. Just maybe God will take over again in the hearts of man to carry out the truth of his word. For one I am tired of the world running conventions, associations and the church. I say turn it back to God! Also thank God he always seems to pick the one he wants either to punish us or bless us. Thank him for picking one of his great ones again. Just maybe, he will put weakness, sickness and sleep on a few of these modern day groups who want to deny the truth of his word.

William Kleykamp Jr., Russell

Editor's note: This is in reply to a letter in Baptist Forum [7-24-84] in which McKay questions the qualifications of Charles Stanley as president of the SBC. Western Recorder apologizes to Bro. Kleykamp for the delay.

Lottery is inappropriate revenue source

Once again the lottery issue rises to the surface with legislative and educational committees as a new search is made for funds to finance educational and prison needs for Kentucky.

The question remains whether or not a lottery is the appropriate means of financing these needs. Are we funding educational programs with gambling money reversing the traditional values of honesty, hard work, thrift and intelligent action when we allow the government we formed to run a gambling

operation?

Are we as a state willing to place a regressive form of taxation on people who cannot afford the lottery investment but in hopes of winning, purchase tickets?

It is proven that people on fixed incomes and poorer people buy most of the tickets. It is inhumane to provide this regressive means of funding education.

Are we to fund prison needs by one of the causes that place people in prison? People are in prison for violating gambling laws and now the legislators want to build a prison with funds secured from a form of gambling.

Does the commonwealth want to ask people to invest in something where there are 99 times more losers than winners? If a business sold stock to people where there are more losers than winners the Securities and Exchange Commission would take legal action against the corporation. However, this is exactly what the commonwealth would be doing.

Those seeking office must be called upon to answer these questions. As Baptists we need to look seriously at this and let our moral feelings be known to those seeking to serve in Frankfort. We need also to demand that now that, unlike last year when the lottery legislation was almost secretly dealt with in the Senate and with little notice in the House, this issue be considered at a public hearing.

Legislators must be responsive to those who elect them.

John Dunnaway, Corbin

Obstacles to SBC attendance

Regarding representation/attendance at SBC:

1. Many people cannot afford \$300 to attend.
2. Many churches cannot afford to assist staff members who want to attend.
3. Many persons in secular positions cannot get time off to go or must use vacation time.
4. Laypeople need a compelling reason to attend. Seminars or help sessions to set forth good reasons for attendance would be helpful.

I agree with the basic thrust of your editorial, however I just feel there are some real obstacles to why people do not attend. It is perceived as a meeting for our "professionals" in the denomination.

John Stencil, Williamsburg

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Chilhowee is an educational institution of the Tennessee Baptist Convention.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Discipling faithful men

Clear Creek Baptist School is a missionary enterprise attempting to fulfill our Lord's great commission to "go . . . and make disciples of all nations" (Matt. 28:19).

Our method of obeying Jesus' missionary command is described in Paul's words to Timothy concerning his ministry. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

Notice how closely we at Clear Creek follow the principles mentioned by Paul in this verse. We look for "faithful men" at Clear Creek. We do not turn down applicants because of advanced age, educational limitations or lack of financial resources. However we do reject those who are not committed, dedicated and called by God. Paul did not testify that God put him into the ministry because he was brilliant, wealthy or of high position, but because he was faithful. (1 Tim. 1:12.)

"Commit thou to faithful men" is a phrase Paul used to describe the teaching ministry of the church. This reminds me of what we do at Clear Creek—we teach! We are a school for the training of God's ministers. We find faithful men and then teach them the most effective way of pastoring and ministering in God's churches.

"The things which thou hast heard of me" speaks of the faithful teaching of God's word which Paul had shared with young Timothy. This expresses the subject we teach at Clear Creek—the Bible. Every student at this great school majors in Bible. We love the Bible, trust the Bible, honor the Bible and study the Bible at Clear Creek. We are a Bible college, accredited by the American Association of Bible Colleges.

"Who shall be able to teach others also." Ours is not a school where students enrol and take classes to "grow up" or "find themselves." Our students are more than 30 years of age on the average. They know why they are at Clear Creek and a seriousness of purpose permeates everything they do. Our graduates, having been trained, go forth to train. They come to Clear Creek to be disciplined so they can go forth to disciple.

As the time of our annual Kentucky Baptist Convention nears, I feel very keenly our need to give an accounting to our Baptist people of our stewardship during the past year. In a word we have tried to reproduce and retranslate 2 Tim. 2:2. We are in the business of finding and discipling faithful men for God. It is the greatest business in the world!

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- 7:30 P.M. — WELCOME
- 8:00-9:00 P.M. — CONCERT — COUNTRY EDITION (Contemporary Country and Gospel)
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- 9:30 A.M. — WELCOME
- 10:00 A.M. — FINANCIAL AID WORKSHOP
- 11:00 A.M. — "PLAN YOUR FUTURE" WORKSHOP
- 11:15 A.M. — ACADEMIC INTEREST WORKSHOPS
- 12:15 P.M. — LUNCH AND CAMPUS TOURS
- 1:30 P.M. — ENTERTAINMENT (Chapel)
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oneida journal

Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

Raptured?

No sign of life.

Yes, it is very quiet on the Oneida campus. Leaves drift lazily from the great campus trees to form a carpet on the ground. There is an increasing accumulation.

Where are the boys and girls? Where are the teachers? Mid-October. Where can they be? No, it is not the "Rapture"! Just fall "break."

After the first nine-week academic quarter, a nine-day vacation time is provided in our calendar. It is one of three times every 12 months that our dorms are completely closed. Every child goes to his home. Or if he has no home, we find a place for him to visit.

Students need such a "break" from the daily dorm and school routine. Our houseparents, cooks and teachers need such a respite even more. All of us do.

But everyone is not away. A little walking will find many at work. There are always people at work in the office. That work never lets up and we are always behind despite our best efforts. Even on Thanksgiving, Christmas and New Year's Day, when the office is officially closed, much work normally gets done. There are always some maintenance people on the job. Often there is some special job that can only be done at a "break" time when most are away. We process our own water. We treat our own sewerage. These tasks must be tended on a daily basis.

At a "break" time there is usually at least one cook on duty to feed those who are still about. Generally there are some volunteers here for a few days or a week, helping with this or that. They must be fed. Normally at least a few of the teachers are busy doing special things, catching up on things that have to be put aside in the daily hustle and bustle.

Even though there is much for many of us to do, even in "break" time, there is some relief for us also. It is quiet. The pace is not quite so hectic. We are not interrupted every few minutes.

fall vacation, we had a very special time. Each morning at chapel we had various missionaries who had served in foreign lands or as home missionaries. We also had missionary speakers the last three nights before the students left.

The weekend before was our annual homecoming. That is always a very busy time. So much must be done, scores of details thought of, to prepare for such an occasion. It is great to have many former students, staff, parents and friends of the school back to share in fun and fellowship.

Along with the many special things, there is always the daily routine of prospective students calling or coming for a visit. Many guests and groups come to see us. An assistant and I conduct three to seven tours on every day of the week. Much of the time all four of our phone lines are busy.

We carry on a very heavy correspondence. There are many administrative details to care for daily. There is a steady stream of students and staff to talk about this and that. I see all who come, but sometimes folks have to wait awhile.

There are many speaking engagements to meet. I try to return in the night so as to be ready here for another day. It is not uncommon to get back at two or three a.m. depending on how far I've gone.

As the "break" began, 12 home and foreign missionaries arrived to stay in our guest house for four days. Folks came from Whitesburg bringing clothing.

Friday was a busy day with several groups including folks from Kenton Baptist. Also, Bro. and Mrs. DeWitt Johnson came from Alabama to spend several days. He taught here 11 years. He came to us with a mechanical engineering degree from Auburn and a degree from Southwestern Seminary. They now live in Alabama.

Late Friday afternoon a group of RA's and GA's arrived from Freedom Baptist to spend the night and Saturday. The next morning a group arrived from South Elkhorn church in Lexington.

I left in the evening to go to Bowling Green and spoke Sunday at Providence church near Franklin. On to Marion that afternoon and spoke at Cadiz Baptist in the evening, and spent the night in the George Redding home at Mayfield. The next morning I spoke at Mid-Continent's chapel service and then had a seven-hour trip back to Oneida. So it goes.



H. C. Chiles
Clear Creek Baptist School,
Pineville, KY 40977

sunday school lessons

LESSONS FOR NOV. 4, 1984

Life and Work Series

Telling the good news

Acts 22:6-9 Saul obtained permission from the high priest to go to Damascus and to bind with chains any followers of Christ and bring them to Jerusalem for punishment and death unless they renounced their faith in Christ. As he approached Damascus, Saul was smitten to the ground by the brightness of a light which shone round about him. When that dazzling light burst from heaven and that voice spoke to him, Saul knew he was face to face with deity. Saul was convicted of the truth of the gospel, of his sin in opposing it and of the fact that Jesus was both Christ and Lord—the promised messiah.

Acts 22:10-13 Having received Christ, Saul was anxious to discover his will for his life. Upon receiving the information Saul immediately placed his life at Christ's disposal and spent the remainder of it in witnessing for the Lord.

Acts 22:14-16 Following his experience with Christ, Saul was approached by the devout and godly Ananias, who helped him greatly and made invaluable contribution to his life and ministry. Ananias told Saul God had chosen him to be a witness unto all whom he might touch and influence.

Upon discovering the will of God for his life, Paul entered into that plan without reservation and gave himself in utter abandonment to his Lord. As he went forth to preach this glorious

gospel, he did so greatly encouraged by the assurance he had been called of God to perform this great task. That fact not only filled him with courage but gave him a guarantee of success.

Paul became the greatest and most influential preacher our Lord has had during these 19 centuries. The fullest doctrinal statement of Christianity, found in the scriptures, was penned by the apostle Paul.

International Series

Responding to authority

Romans 13:1-10 God instituted human government for the purpose of maintaining order, protecting its citizens, punishing evildoers and administering justice. Submission to one's government involves a concern for its improvement, the correction of social wrongs and the building of a better society. In this era, when so many are determined to defy and denounce all authority, all citizens need to be reminded of their duty to the government under which they live and enjoy all the benefits which it provides.

A Christian is obligated to respect the government under which he lives. He should also be in subjection to it. Each Christian should abide by the laws of his city, county, state and nation, and be submissive to each governmental agency unless it should require him to disobey God and do wrong. It is incumbent upon each Christian to support his government through the payment of taxes, thereby discharging his obligation to pay for numerous services of which he has been the recipient.

A Christian has duties and obligations to his fellow citizens. We do not think Paul here meant to brand all buying on credit as unChristian, for he, himself, ran a "charge account" with Philemon. What is unethical and unChristian is assuming more obligations than one can pay or ignoring the payment of them. A debtor must never defraud his credit or leave a debt to any person unpaid. If we treat others as we would like to be treated, then we shall not leave any debt unpaid.

Paul enumerated the last five of the 10 commandments, which deal with our relationships to fellow citizens. They can be summarized easily in the admonition to love our fellow citizens. We owe a debt of love to all men and it is a continuing thing. If we love them as we should we shall have respect for their persons and possessions.



William W. (Bill) Marshall
Executive Secretary-Treasurer, KBC
Box 43433,
Middletown, KY 40243

on mission together

Translating dollars into spiritual realities

With this issue of Western Recorder come the final reminders of how Kentucky Baptists fared last year in our giving through the Cooperative Program.

It would take an entire issue of Western Recorder to provide a complete report on how these funds were used to fulfill our mission with Christ throughout the world.

However, a glimpse of what happened in foreign missions alone should be encouraging to all of us.

Every single day (on the average) in 1983, we helped start four new Baptist churches overseas for a total of 1416.

We helped more than 400 persons (on the average) every day accept

Christ as savior.

During a single evangelistic crusade in the Philippines last year, 7500 persons became Christians and 44 new Baptist churches were organized. (What encouragement this affords as we consider our Kenya-Kentucky partnership!)

In Venezuela, 11 weekly Baptist radio programs were heard by more than three million people. Some 14,200 listeners have enrolled in Bible studies by mail. And more than 10,000 persons asked for tapes of Christian music and sermons last year.

More than 5000 persons accepted Christ as savior during a single Baptist crusade in Nigeria last year.

Last year Southern Baptists helped to train through the 100 Baptist Theological Education Institutions overseas more than 7300 students. Another 7200 are studying through our extension centers.

Last year Southern Baptist medical

professionals in foreign missions and their national colleagues treated more than one million persons in Baptist hospitals and clinics around the world.

We fed thousands of people, drilled water wells, and built churches.

We've built a canal in Peru that brings water to an entire village and in the Philippines we are training hungry people to raise goats and have fish farms. We aren't feeding the whole world but in scores of places over the globe we are saving some lives, improving others and making a difference. And in these places we start churches too.

Whether from large churches or small, rich or of modest means, every Kentucky Baptist who shared his resources through the Cooperative Program in 1983-84 can with confidence declare: "We helped do all of that!"

But then, that's the way it is when we perform like the team God has called us to be.

In the top photo at right, an editor at the Baptist Sunday School Board in Nashville, Tenn. prepares copy that will be read by hundreds of thousands of Southern Baptists. Below, center, an artist then illustrates the periodical. At right, a high speed press prints many thousands of copies of the periodical in an hour's time. Finally, at bottom, the literature is packaged and shipped to local churches and individuals from the board's massive three block long Operations Building. It's a cycle that is repeated many times every year.

A literary address

Behind the scenes of your Sunday School Board

by Lloyd Elder

The establishment of a board to produce literature for Southern Baptist churches was the tangible result of the careful negotiations of J. B. Gambrell and J. M. Frost in 1891 as they merged their opposing views into a single recommendation to the Southern Baptist Convention.

But equally significant was the marvelous example of Southern Baptist voluntary cooperation practiced with such excellence by Gambrell, a Baptist state paper editor from Mississippi, and Frost, a gentle, soft spoken pastor from Virginia. This principle is also the foundation upon which Southern Baptist institutions, including the Sunday School Board, were built upon and upon which Bold Mission Thrust is being carried out today. Voluntary cooperation continues to be a guiding principle in the production of literature by the Sunday School Board for Southern Baptist churches and in the decisions by thousands of churches to purchase and use the literature.

Baptist literature for churches can be a unifying force for the denomination, drawing us together around Christ, the Bible and the Great Commission. However, if not carefully produced and properly used, our literature also has the potential to fragment us over a thousand lesser issues.

As I have studied the history of the Sunday School Board and now as I read, on a daily basis, letters from our fellow Southern Baptists, I see that our churches express three basic attitudes toward church literature produced by this board.

First, a vast number [or approximately 95 percent] of churches use our literature and express a high degree of satisfaction with what the literature provides.

Second, a small number of churches use Southern Baptist literature but experience periodic dissatisfaction, growing primarily out of our denominational diversity.

Third, approximately five percent of Southern Baptist churches do not use literature produced by the Sunday School Board. These churches cite four factors: (1) they do not have the church organizations and, therefore, do not require literature; (2) they do not use literature of any kind; (3) they write their own study helps; (4) they order some or all of their literature from other publishers.

Our goal at the Sunday School Board is to faithfully serve every Southern Baptist church. Therefore, you have a right to know the principles that guide us in administering the Sunday School Board and producing literature for the denomination.

1. The board accepts as a sacred stewardship the responsibility of developing and publishing literature for the churches of the Southern Baptist Convention, for the teaching of holy scripture and the reaching of people for Christ and his church.

2. The board promises to publish the finest possible literature at the most economical cost to the churches, and to return to the churches earnings in materials and services.

3. The board publishes its literature in keeping with and not contrary to the "Baptist Faith and Message" statement adopted by the Southern Baptist Convention in 1963, maintaining an open minded, biblically conservative position.

4. The board continues through church literature to give clear support to basic Christian and Baptist beliefs and to emphasize areas of agreement. In areas where there are differing points of view among Southern Baptists, we deal factually and fairly with these positions. Through all church literature, we seek to foster denominational harmony and peace.

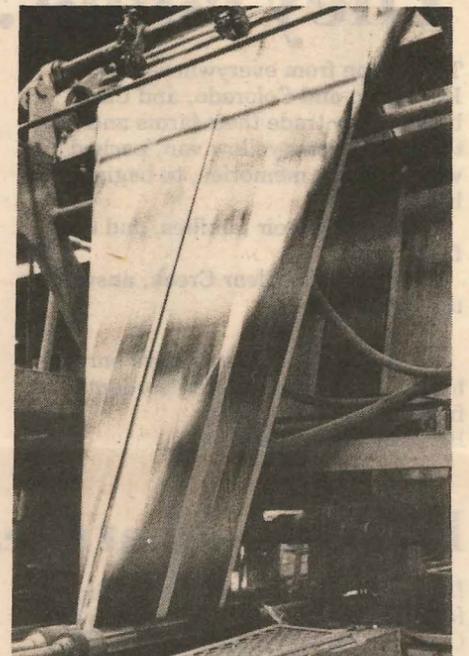
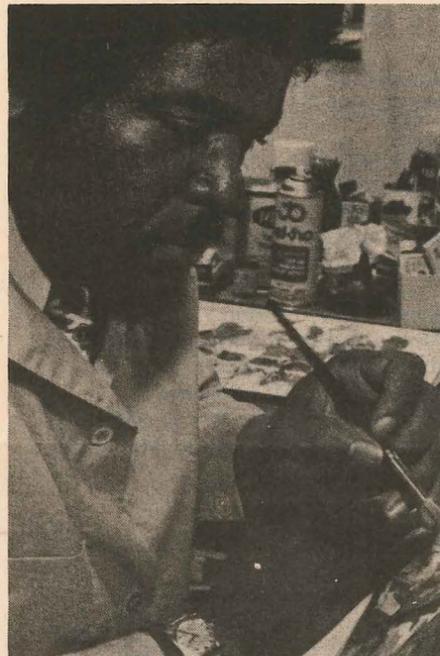
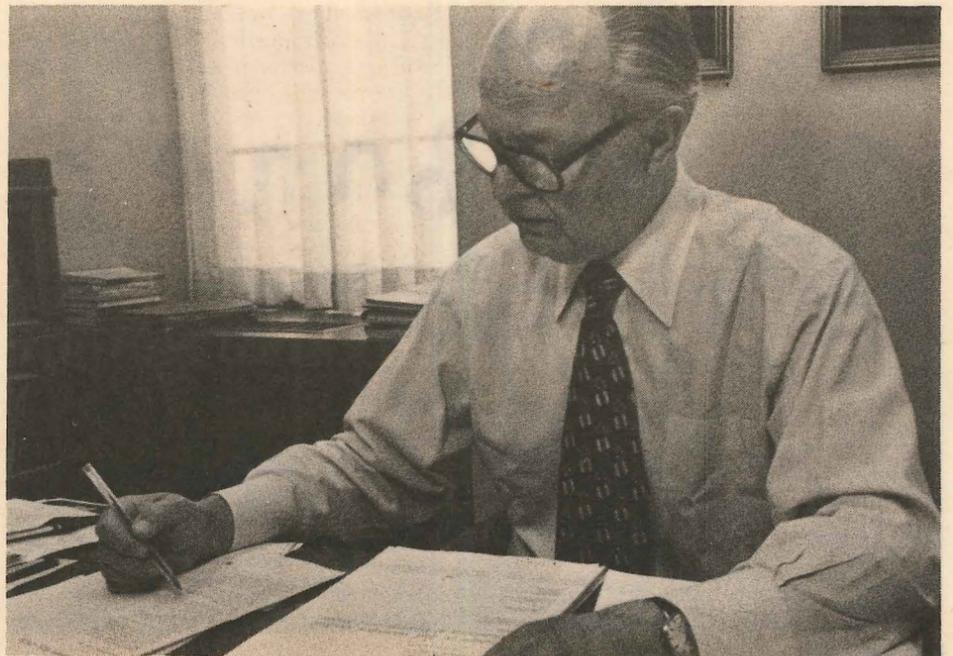
5. The board acknowledges with regret that there are sometimes instances of human failure in the publication of 140 different periodicals which have an annual distribution in excess of 80 million.

6. The board pleads with Southern Baptist people to measure us by faithfulness and effectiveness toward the large task of the board rather than by single instances of failure or differences of opinion. We regret any disappointment to our people.

7. The board urges, as did J. B. Gambrell in 1891, that Southern Baptists continue "to take into account of the well known fact that there are widely divergent views held among us by brethren equally earnest, consecrated and devoted to the best interest of the master's kingdom."

8. The board agrees, also in the spirit of Gambrell, that "the fullest freedom of choice be accorded to everyone as to what literature he will use or support, and that no brother be disparaged in the slightest degree on account of what he may do in the exercise of his right as Christ's freeman."

9. The board earnestly urges, in the spirit of J. M. Frost, "all brethren to give to this board a fair consideration, and in no case to obstruct it in the great work assigned it by this convention."





They come

They come from everywhere: from Kentucky, and Colorado, and Cambodia. They trade their farms and factories for a long yellow van, packed with precious memories, to begin a new life.

They bring their families, and their faith.

They come to Clear Creek, answering the call of Christ.

A total of 202 students have enrolled for the fall semester. New students from Kentucky include: Barbara Alvis, Olmstead

Donnie and Sandra Blick, Adairville
Austin and Barbara Campbell, Science Hill

Butch and Ann Carroll, Quicksand
Chris and Toni Carroll, Campbellsville
Barry Jeffries, Lancaster
Gerry and Earline Judd, Greensburg
Daryl and Betty Longworth, Middlesboro

Doug Miller, London
Dennis and Donna Morgan, Stanford
Major Nolan, Somerset
Jeff Overbay, Middlesboro
Tony and Kristi Smith, Glasgow
Scottie and Patti Sumner, Manchester

Holy Land conferences

Clear Creek will hold its first Bible Conference in the Holy Lands Feb. 17-26.

The group will travel the lands where Jesus ministered, and visit historic biblical locations.

In the evenings distinguished professor of Old Testament H. Leo Eddleman and professor Robert Fitts of Clear Creek will lead the group in special conferences related to each day's tour.

Anyone interested in this unique opportunity for travel and teaching should contact Clear Creek Baptist School, Pineville, KY 40977.

Vision to victory

To dream . . . to pray . . . to build. This is the history and the heritage of Clear Creek Baptist School.

A crowd of alumni and honored guests, students and faculty, trekked up the mountainside on a muggy August afternoon to participate in a new page of Clear Creek history.

On the site of our family life center, Dr. and Mrs. Dudley Pomeroy thanked everyone who supported the vision God gave them eight years ago. Their challenge gift inspired the dream of a facility to minister to the whole needs of a Christian family.

Bob Turpin of Pineville represented the school's trustees as he encouraged Clear Creek to continue its teaching of a sound spirit, a sound mind and a sound body, for Christ's servants.

Clear Creek celebrates Kathryn Akridge Day

Kate Akridge, retiring executive director of Kentucky's Woman's Missionary Union, was honored at a special chapel service Sept. 21.

Said Mrs. Akridge, "I can retire from the employment of the WMU, but not from its tasks, because the tasks belong to all of us."

The Clear Creek family welcomed new executive director Dee Gilliland, on her first visit to campus. Her introduction in chapel was special for two reasons: it was her first public appearance in her new position and it was her 36th wedding anniversary. Mrs. Gilliland said, "God gives us a challenge to excite us, and gives us the power to do it."

The following day, Saturday, Sept. 22, was the statewide WMU leadership conference, annually hosted at Clear Creek. About 300 women met to study missions leadership methods.

Campus revival

President Simpson welcomed minister of music Haskell Dunn, Chickasaw, Ala., and Don Labelle, pastor of First Baptist Church, Fairborn, Oh. to lead the campus revival this fall.

Labelle and Dunn stirred hearers during these special services. They were honored guests at a reception in historic Kelly Hall on the Clear Creek campus.

I was raised at Clear Creek

Lynita Wilson Brown is anticipating the fourth generation of Wilsons to live at Clear Creek Baptist School, Pineville, Ky. Clear Creek is a Kentucky Baptist Bible school for the practical and spiritual training of adults called to the ministry. Her grandfather, her father, her brother, and her father-in-law are all Clear Creek alumni, and her husband Rick Brown is currently a third year student. Their first child is due in November.

This dynasty began in the summer of 1933. Clayburn Wilson came to study at the new school for mountain preachers, under its founder L. C. Kelly. His daughter Loraine (now Loraine Mitchell of Corbin) was in high school, and she

washed dishes and waited on tables on campus to pay for her father's tuition.

Walter R. Wilson Sr. brought his wife and four children (including Lynita) to Clear Creek Baptist School. He graduated in 1971, under president D. M. Aldridge.

Lynita's brother was called to preach and followed in the family footsteps by preparing for his ministry at Clear Creek Baptist School. W. Ray Wilson Jr. graduated in 1979.

Lynita met Rick Brown because his father Raymond was the pastor of a mission and her father was the pastor of the sponsoring church. After a tour in Korea with the army, Rick surrendered to preach. The Lord led him to

prepare at a Bible school in the mountains of Kentucky where his father had graduated in 1978: Clear Creek Baptist School. Rick plans to graduate in 1986, under president Leon D. Simpson.

"When the Lord called, we were ready to come home," said Lynita. "We loved growing up at Clear Creek and wanted to come back."

Lynita has her masters of music education from Eastern Kentucky University and serves on the Clear Creek faculty as instructor of piano and director of children's choir.

"And if our baby surrenders to preach," Lynita says, "we'll send him to Clear Creek."



'I was raised Buddhist'

"I was raised Buddhist," says Borin, "but I knew there was a God who cares, who could hear my prayers."

Over four million people have died since the Communist invasion of Cambodia in 1975. Chanborin Mok Samnang's survival—and her enrollment at Clear Creek Baptist School—



is a story of miracles and God's gracious purpose.

Borin and her husband of four months had good jobs in the Music Institute of Phnom Penh. On Apr. 18, 1975, the Communists attacked the city and herded the urban population into the countryside to work in the fields. They killed those who hesitated. The old and the sick, weak from the heat and hunger, died along the road.

In 1977, Borin's husband and her young brothers attempted to escape to Thailand, to prepare a place of safety for their family. Borin has never heard from them again.

To support her family, which now included her infant daughter Tepy, her mother, sister and infant niece, Borin worked spreading cow dung and sewage to fertilize the fields. Because of the high cost of food, the family lived on monkey brains.

In December 1978, the Vietnamese conquered the Pol Pot Communists and

Cambodia's situation grew more desperate. Borin's family decided to try to escape over the Thailand border before they became too weak to travel. They left secretly in November 1979 and traveled by night until they reached a refugee camp.

It was at Camp Khao-I-Dang that Borin met Christ. A Christian friend, who knew of her love for music, gave her a hymnal. "I was hungry for music—and the words touched my hear." She sat outside the mission and listened to the service. After the service she was given a book—"Imagine! I had not read a book in four years!" She began to attend the mission everyday and in February 1980 gave her heart to Christ.

"I learned to forgive people, instead of being angry. . . . I learned from the hymns before I could understand the Bible." She faithfully attended three months of doctrine classes before she was baptized in May.

Borin and her family were transferred

to the Philippines to be prepared for the United States. She worked with Southern Baptist missionaries, studying the Bible and helping with the children's choirs. She decided that if only she had the training she would like to stay and help with the mission work.

Borin prayed that God would lead her to "holy ground." She was sponsored by First Baptist Church of Asheville, N. C. She praised God for his tender care and for the new church family that welcomed her.

Borin worked in a factory by day, and by night she studied music, English and her Bible. "My prayer was 'let me absorb your word and I will tell everybody.'"

In August 1984 her prayer was answered. God led Borin to Clear Creek Baptist School, Pineville, Ky., to be trained as a missionary. "We have family here, Tepy and I," she smiles. "I know God brought us here and I want to serve him with all my life."