



## Baptist aid is saving African lives

Long before television newscasts brought African hunger to American attention, Southern Baptist missionaries were involved in hunger relief in a number of African countries. Here, grain is delivered to people in the Gokwe area of Zimbabwe, where drought and the resulting malnourishment were problems that prompted the start of Baptists' People Who Care Project. Louisiana Baptists committed themselves to provide volunteers for the project beginning in December 1982 and continuing through 1985. Well drilling, nutritional training and improved health care are all part of the rural development program. [Photo by Jim Richardson]

## If you want to give . . .

There are several ways you can contribute through the Foreign Mission Board to hunger relief in Ethiopia and other African nations ravaged by famine and drought:

1. Give through your church. It's the easiest way and the Foreign Mission Board recommends it. Contributions designated for "Ethiopia Hunger Relief" or "Africa Hunger Relief" will be sent to the Foreign Mission Board and on to Southern Baptist missionaries in Africa. But be specific; gifts designated for "world hunger" will be used worldwide.
2. Send gifts directly to the Foreign Mission Board, designating them for "Ethiopia Hunger Relief" or "Africa Hunger Relief." Mail contributions to the Foreign Mission Board, Box 6767, Richmond, VA 23230. And please . . . do it now!

## Southeastern students endorse school's faculty

Four hundred sixty students at Southeastern Baptist Theological Seminary, Wake Forest, N. C., have signed a statement of appreciation in support of the seminary's faculty and administration for their "unwavering stand for academic freedom in Christ" and their "abiding respect for the priesthood of each believer."

Launched by the ethics committee of the student council, the signatures were collected over a period of two weeks and were presented by the faculty at their monthly meeting. Neal Jones, second-year student from Smithfield, N. C., and chairman of the committee, said the statement was drafted to let the faculty and administration know "we cherish the seminary's tradition of standing strong for academic freedom."

In addition to expressing support for the faculty and administration, the statement also expressed thanks to the seminary's trustees for their support in "the bringing of God-called, academically competent men and women" to the faculty and administration.

# Regan or Reagan, plan to disallow first 2% is 'shameful,' Baptists say

by Stan Hastey

Southern Baptist leaders are reacting with concern and perplexity to the provision in the Treasury Department's comprehensive tax reform plan which would allow deductions for charitable contributions only after they exceed two percent of the taxpayer's adjusted gross income.

Baptist officials interviewed by Baptist Press for initial reactions to the plan sent to President Reagan by Treasury secretary Donald T. Regan Nov. 28 expressed fear the plan would curtail giving to churches, church-related institutions and other charitable causes. Their criticisms ranged from philosophical to practical.

James M. Dunn, executive director of the Washington-headquartered Baptist Joint Committee on Public Affairs, issued a statement saying, "All of our churches are clearly committed to meeting basic human need as an aspect of gospel ministry. Hurting people are helped by commonly accepted incentives of a national tax policy which encourages charitable giving."

Dunn, whose group represents the church-state concerns of the Southern Baptist Convention and several other U. S. Baptist bodies in the nation's capital, added: "We now face a cruel contradiction when the administration calls upon the private sector—including churches—to respond to hunger and homelessness at the same time another part of that same government suggests a tax package that will actually discourage giving by the majority of Americans who contribute only a modest percentage of their income to charity."

That apparent contradiction in Reagan administration tax philosophy was criticized as a "shameful and erroneous line of thinking," by Belmont College president William E. Troutt.

Troutt, whose Nashville school is affiliated with the Tennessee Baptist Convention, expressed frustration with the plan, saying it is actually a "modification of tax expenditure theories" advanced in an earlier day by liberal economists. That view, Troutt holds, holds that what goes to charity ought to be going instead to government. He expressed surprise such a view is being advanced by the supposedly conservative Reagan administration.

"A lot of people would like to see us (church related colleges and churches) out of business," he declared, adding that over time the tax philosophy advanced in the Treasury plan "would mean the end to most charitable institutions." Even more important, he said, "it would signal an end to the pluralistic society and freedom we cherish as Americans and usher in big government in its most complete and final form."

The basic legal groundwork for the view that tax exemption for charitable institutions is expendable was laid two years ago by the U. S. Supreme Court, Troutt said, when in the cases of *Regan v. Taxation with Representation* and *Bob Jones University v. U. S.*, a narrow

high court majority ruled tax exemption is a form of governmental subsidy.

Cecil A. Ray, national director of the SBC Planned Growth In Giving Campaign, also expressed concern about the potential growth of government suggested in the Regan plan and insisted private organizations are more efficient in spending money than is government. Ray cited studies showing private groups' ability to make a given sum go two to three times as far as government does in providing the same social services.

Ray, whose assignment with the SBC Executive Committee is to dramatically enlarge Southern Baptists' level of giving as part of the denomination's bold mission effort, declared further: "It is vital to the welfare of our nation and its religious life that the government continue to encourage the principle of private support of churches, charities and private institutions. To destroy this principle of American life would result in a sad loss of the quality of life and in an added tax burden."

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, said he is "strongly opposed" to the proposal and believes it would reduce what some persons give to churches, colleges, seminaries and other charities.

"Although many Southern Baptists contribute much more than two percent of their income to their church, the average church member gives only two percent to his church," Bennett added. "If this amount were disallowed as a charitable contribution some—and perhaps hundreds of thousands—would cease to give anything." He expressed concern also that the plan "would penalize the liberal giver."

SBC Annuity Board president Darold H. Morgan reacted to the plan by insisting, "Certainly we believe in rendering to Caesar the things that are Caesar's, but it is disturbing to see the traditional tax incentives for charitable giving treated as loopholes to be closed."

He added: "It is ironic the Treasury proposals to address the huge budget deficits of this country would disallow charitable giving deductions for the first two percent of adjusted gross income given to charity and wipe out the present favorable tax treatment for larger gifts of appreciated property to charity, when the Reagan administration is looking to churches and other charitable organizations to pick up the country's social needs resulting from cuts in government programs."

Arthur L. Walker Jr., executive director of the Education Commission, said he is concerned the two percent threshold might be increased "once it has been established."

Walker, whose job includes encouraging large donors to give to Baptist colleges, said such schools "will be greatly affected" because large donors will not be able to claim tax deductions for larger gifts of appreciated property. The Regan package, he said, "will certainly affect the very existence of private higher education."

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Dec. 4, 1984

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# sanford's perspective

## New pastor's conference

Last week Western Recorder announced the establishment of the "Pendergraph Pastor's Conference" at Jonathan Creek Baptist Assembly. The conference funds came from Mrs. G. R. (Jackie) Pendergraph, widow of the long time state convention leader in small church ministry.

Kentucky Baptists will long remember the work of G. R. Pendergraph. The first pastorate I had after seminary was the rural Salem church in Christian County. Pendergraph helped me get a handle on that work by spending several days in the field with me. We mapped the community and he helped us develop a visitation program. He repeated this kind of work in hundreds of our churches and a pastor's conference in his honor seems good.

I should think the conference would center on small, rural churches and how they can best serve their communities. The leaders should be persons of proven experience in such environments, not high powered preachers who know nothing of rural life. I would never attempt to tell anyone how to plan a pastor's conference for small churches, but I know I have learned more in meetings where the leaders spoke from hands-on experience than I ever learned from leaders who had only read the books, or had labored in fields quite different from my own.

A pastor's conference at Jonathan Creek Baptist Assembly is a great idea because it will bring people from all over Kentucky to this stronghold of Baptist life. JCBA is a magnificent facility which only reflects the quality and substance of our Baptist people in the area. People from the bluegrass and mountain sections of our

beautiful state will be impressed as they see the great lake region and come in contact with west Kentucky Baptists. The very location of these assembly grounds will have a unifying effect on the KBC and the pastor's conference will only add to our sense of oneness in Christ.

A pastor's conference such as the one being planned is a great idea because it will focus on the small church, which is such an important factor in our Baptist life. David Aker, director of missions for Pulaski Association, reminds us in his November newsletter that one-half the SBC churches have 65 in Sunday school and one-fourth of all Protestant churches in the United States average fewer than 35 in Sunday school. Leaders of churches such as these need the encouragement, the inspiration and the challenge of a conference designed especially for them.

The Pendergraph Pastor's Conference merits wide support and I join a host of others in thanking Mrs. Pendergraph for her generous gift. Thanks are also due those whose wisdom located this conference in west Kentucky, the home of thousands of loyal Baptists.

Only one cautionary note rings in the back of my mind, and I believe Kentucky Baptists are mature enough to guard against what could be a problem. The note of caution says let us be careful so that the "Pendergraph Pastor's Conference" is not structured nor perceived as a west Kentucky event. Let it be a great gathering for celebration and inspiration for all our pastors in rural churches. Anything less would not reflect the great spirit of the man in whose memory the conference has been named.

## Lottie Moon offering

With the Christmas buying season already under way, the people of our great Southern Baptist Convention are set to once again demonstrate the kind of compassion and love that must always characterize the Lord's people. We are gearing up for a great ingathering of funds for foreign missions. The SBC goal for the Lottie Moon offering is \$66 million. In Kentucky the WMU has traditionally set Kentucky's goal at 10 percent above the receipts of the previous year. Last year we gave \$1,845,461, thus the 1984-85 goal for Kentucky is \$2,030,007.

No other Christian group in the world raises this kind of money year after year for mission efforts. Perhaps the uniqueness of our common devotion to foreign missions is the reason we have had success in this great offering. When others are thinking of the great cost of observing a materialistic Christmas, we have our minds and hearts set on what we can give to others who need the light of the good news of Christ.

Sixty-six million dollars seems a mighty sum, but consider the needs of our missionary activities in more than 100 nations of the world. In the past our people have drilled 300 water wells in Bangladesh, 100 wells in Haiti. In west Africa, we built a lake in the middle of Bourkina Fasso (formerly Upper Volta). We are building a bridge across a river in Togo. We have built a canal in Peru. In

the Philippines we are training people to raise goats and have fish farms. Hundreds of medical and educational projects are under way in many other nations as Southern Baptists try to reach the world for Christ. The Lottie Moon Christmas offering makes it possible for our missionaries to do the many things they would not be able to do without these funds.

Consider the requests for personnel for the coming year. Needed now are 449 seminary-trained people to work in churches overseas, with 293 of them to start new work and train nationals. And still there is hunger, poverty, disease and lostness.

Lottie Moon funds are traditionally used for capital projects which cannot be done with regular mission money. New buildings, new equipment and new support systems are all on the agenda for these funds.

At a time when there is so much unrest and name calling among us, perhaps the healing could begin as we lift our eyes to a white harvest field and respond with a great outpouring of gifts for our brothers and sisters who speak for us around the world. Nothing will bring us together quite as quickly as a great cause which demands all our energy. Surely the need of our missionaries is such a cause. Let us join hands as true servants of Christ and give the largest offering we have ever given. With more than a \$2 million goal in Kentucky, it will take the best effort we can give.



Jack D. Sanford

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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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# viewpoint

## Women's ordination

By Kermit A. Lovelace  
White Plains

There have been a number of articles written on the subject of women's ordination, but none of them have given the scriptural delineation on the subject. And that is the only thing that really counts.

It begins in the fall in the Garden of Eden as recorded in Genesis. There is much joking among preachers as to whether Adam put the blame on his wife or on God. But the fact is God took the three participants in the order in which they sinned and placed on earth two penalties or punishments as a result of their sin. He took the devil first, then the woman and then the man. I do not blame women for not liking to live under the penalties God put on them. I don't enjoy living under the ones he put on the men. And I doubt if the devil liked his punishments. But God declared them and they are his penalties for sin. R. G. Lee in his great sermon, "Payday Someday," says, "For every sin there shall be a just recompense of reward. God has said it and God will bring it to pass." The late George Riggs, preaching before the Kentucky Baptist Convention, said, "If you can show me (in the Bible) where one sin ever went unpunished I will throw this book away." Spurgeon said, "It seems inevitable that sin must be punished." Another preacher said, "It is automatic. For every pleasure you get out of a sin you will have twice that much heartache and grief."

One of the six penalties God imposed for the Garden sin is found in Gen. 3:16, "thy desire shall be to thy husband and he shall rule over thee." In this penalty women lost forever their chance to be head of the family and the leader of the church. That this penalty has not been removed under New Testament grace is shown in 1 Tim. 2:14, "And Adam was not deceived, but the woman being deceived was in the transgression, . . ." This is further proved by the fact that the other penalty put on the woman (Gen. 3:16), "In sorrow thou shalt bring forth children" (see John 16:21), is also still in effect. The pain of childbirth is still very much with us. If one penalty had been removed under grace the other would have been also.

It would appear that the well known passages from 1 Cor. 14:34-35, Eph. 5:22-24 and 1 Tim. 2:11-13 all stem from this penalty. There are some things we need to be careful of here, including making things be the way we wish they were. B. H. Carroll says, "People with itching ears will come with honeyed words about 'broadness and liberality'."

(1) We need to be careful of the doctrine that 1 Cor. 14, Eph. 5 and 1 Tim. 2 relate to a certain disturbance in a certain church of that day and are not applicable to our time. If so why is it handed down to us in the canon of the scriptures? If we assume it is not the inspired word of God and is not profitable to us "for doctrine, reproof, correction and instruction in righteousness," cannot we say the same of surrounding passages? Could we not wish as much reason say the Great Commission was given only to the disciples of that day and does not apply to us now?

(2) Another danger is taking a passage of scripture of one subject and trying to make it prove a point on another subject. The much quoted

"neither male nor female" is a case in point. It is not talking about women's ordination but about a soul's standing before God.

(3) The assumption that a "calling" comes directly from Jesus and thus is higher in authority than the Bible. The father, son, spirit and the word do not disagree. It is far better to measure every "calling" by the Bible.

The second greatest authority to scriptural commands is biblical precedent—what did they do in Bible times? In the New Testament, God the Father, God the Son and God the Holy Spirit are all listed in masculine terms, as are the angels Michael and Gabriel. The 15 persons mentioned in connection with the apostleship are all men as were the seven deacons and the biblical pastors and preachers. So far as I know every book in the Bible was written by a man and any objective reading of 1 Tim. 3 and Titus 1 is bound to reach the conclusion that the apostle Paul never even considered the possibility that a woman would be presented for ordination as a pastor or deacon. The biblical evidence against women's ordination to those offices is overwhelming. And a pretty strong case can be made for men's leadership in the matter of doctrine and church business.

Now for the other side of the coin. When God takes something away from someone and they still do well without it he gives them something better in its place (see Job 42:10 and 42:12). 1 Tim. 2:15 is a strong verse. It says of the woman, "she shall be saved in child-bearing." It would be contrary to the other teachings of the Bible to conclude

that this means every woman who has borne a child is saved and every one who has not is lost. What does it mean? I believe it refers to what I call the "mother principle." All women, married or single, have it more or less.

There is an old axiom that says "the hand that rocks the cradle rules the nation." J. Wilbur Chapman in his great sermon on the home says, "the mother stands first. The father may fail if he must, but let the mother fail and God pity the children." Historians say of George Washington that his father died when he was small and he was reared by his mother who was a "wise and good" woman. Abraham Lincoln said, "All I am or ever expect to be I owe to my angel mother." A prominent Methodist evangelist said, "Old maids are not so bad. They make the best school teachers in the world." A friend of mine thought he couldn't quit smoking until his little daughter, disturbed by the cancer scare, cried and begged him to. He quit. And my high school age grandsons calling here for the simplest favor that either one of us could grant invariably ask to speak to their grandmother.

Let's face it men. Women simply have more influence than we do. And they are more likely to become Christians and are more dedicated thereafter than we are.

Kipling in one of his best poems speaks of the master workmen working "each in his separate star." When and only when we all, male and female, find our star space in the Christian work will the master's kingdom be properly advanced.

## What happened to the 'Baptist' part in 'Southern Baptist'?

by Walter B. Shurden

W. A. Criswell has called for president Roy Honeycutt's resignation! Paul Pressler wants to muffle Baptist Press! Seven trustees at Southwestern Seminary want to silence president Russell Dilday!

And as a Baptist historian, I wonder what happened to the "Baptist" part of Southern Baptist. What happened to the right to speak freely in Baptist life? Indeed, what happened to the responsibility to speak freely?

I'll tell you what happened. Southern Baptists began to let it slip out of their hands in 1979 in Houston with the beginning of the so-called "inerrancy" controversy. The question keeps being asked by some who have not followed the battle closely and by some who refused to believe what they saw, "What's the real issue in all this controversy?"

Now it is clear isn't it? The issue is not just theological, though differences are certainly present. The issue is not just political, though we are more politically polarized than at any other time in our history. The issue is not that the excluded fundamentalists are asking to be included in denominational life. The issue is not "parity" of points of view within our six seminaries. Paige Patterson does not have nor does he want theological parity at Criswell Bible Institute. The issue is not even power, unless you go on to say what is the design of that power.

The issue in the current controversy

is totalitarian control of the denomination by the fundamentalists. Paul Pressler told us that four years ago. The "going for the jugular" phrase was laughed at by some, ignored by others and underestimated by almost all Southern Baptists except the fundamentalist leaders.

In case you've missed it as a Southern Baptist, here is what the fundamentalists want:

1. They want doctrinal uniformity. They want you to believe like them. That's theological control.
2. They want confessional uniformity. If they could, they would change the 1963 Confession by tightening it up and imposing it on all denominational leaders. That's confessional control.
3. They want ecclesiastical uniformity. They want local churches to ordain only white males to the diaconate and to the ministry. That's what the resolution in Kansas City was all about. It is not an effort to be biblical. It is an effort to control.
4. They want ethical uniformity. That is why they oppose James Dunn. He does not always say what they want him to say. He cannot be controlled. He will not sell his soul. They want to control his soul and the Baptist Joint Committee on Public Affairs.
5. They want informational uniformity. Thus, when Baptist Press does not report what they want reported, they want the Baptist Press "investigated." When the Sunday School Board does not print the point of view they want printed, they go for the control of the



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

## homes for children

### Because of love

Because of God's love he kept on reaching out to men and women in sin. When all else failed, his love prevailed. Because of love God had a plan to save us. That plan sent his son Jesus to die on the cross for our sins. The songwriter William R. Newell said it well: "O, the love that drew salvation's plan! O, the grace that brought it down to man!"

Because of love flowing from the throne of God through Jesus Christ we are redeemed and made children of God. What a gift! What an inheritance! What a blessing!

Now what about our love for him? What are we doing because of love for Jesus? John 14:15 says, "If ye love me, keep my commandments."

The basic all-encompassing command of our Lord is wrapped up in the Great Commission. We are to make disciples of all nations. Therefore, the heart of our stewardship and service is evangelism and missions. That has been the thrust of my ministry in denominational work and in the pastorate. It is the thrust of my concern today in our Baptist Homes for Children.

Our work with dependent, neglected children is pure missions. These children stand in great need. These needs cannot be met by the children. They are at the mercy of others. Their needs are physical, social, emotional, educational and spiritual. To meet these needs we are involved in evangelism and missions. As we go about ministering to these hurting children, lifting them from their difficult circumstances, we are doing what Jesus did and what missionaries do around the world.

As we hear their cries, wipe away their tears and bind up their hurts, we tell them about Jesus. This is evangelism. Some children in our care already know Jesus. We are helping them grow spiritually. Others come to us not knowing Jesus. We labor to lead them to experience the new birth.

Because of love we care for children. Because of your love you have given your Thanksgiving offering for this worthy ministry. But this is not all. This week we are all involved in the Foreign Missions Week of Prayer and the Lottie Moon Christmas offering. Just as we gave a sacrificial offering for our children's homes, let us now also give a sacrificial offering for foreign missions all because of love.

trustees of that institution.

Parity is one thing! Balance of views is one thing! Representation is one thing! But control, totalitarian control, including the efforts to silence those who disagree, is something else. Now the effort is being made to silence those with courage to swing back.

According to the Oct. 25, 1984 issue of Florida Baptist Witness, Ralph Pulley, a Dallas layman and member of the Southwestern Seminary board of trustees, made a motion at the recent meeting of that board for president Russell Dilday to stay out of denominational politics. Pulley, a member of First Baptist Church, Dallas, Tex., where W. A. Criswell is pastor and Paige Patterson is on the staff. Will Pulley balance his act by going to his local church and introduce a motion to instruct Criswell and Patterson to stay out of denominational politics? No, he won't.

Here's why. Pulley wants to control Dilday. And Criswell wants to control Honeycutt. And Pressler wants to control Baptist Press. And the extreme fundamentalists of which they are a part want to control the six Southern Baptist seminaries, Sunday School Board, the Foreign Mission Board, the Home Mission Board, the Baptist Joint Committee on Public Affairs, the presidency of the Southern Baptist Convention and the committees the president appoints, and every other phase of Southern Baptist life. And if they could, they would control the people you ordain and what you believe.

What happened to the "Baptist" in Southern Baptist? We've almost lost it! But if enough of us decide it is important enough, we can go to Dallas and vote it back in.

### SWBTS faculty votes confidence in Dilday

Faculty members at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., have given school president Russell H. Dilday Jr. a vote of confidence as he comes under criticism for speaking out about the division between Baptist fundamentalist and moderate factions.

In a called session of the faculty Nov. 13 while Dilday was in Kansas City, Mo., approximately 90 of the 105 faculty members approved a resolution stating Dilday had a right and a duty to speak out on the current controversy. No count was taken of the standing vote but no one stood in opposition.

Fundamentalist leaders, including W. A. Criswell, pastor of First Baptist Church, Dallas, have said Baptist leaders paid by the denomination should stop taking sides in the fundamentalist-moderate debate. Criswell and others argue the heads of seminaries and other institutions who are speaking against the fundamentalist faction are attacking a part of the constituency which pays their salaries.

The three-point resolution approved by the seminary faculty, which is considered among the most conservative of the faculties of the six Southern Baptist seminaries, also reaffirmed the faculty's belief in the Baptist Faith and Message, a doctrinal statement followed by Southern Baptists.

## State convention reports

### SOUTH CAROLINA

After extended discussion, a majority of messengers to the South Carolina Baptist Convention voted to uphold an abortion policy which the trustees of the Baptist Hospital had unanimously recommended.

During the Nov. 13-14 annual meeting in Myrtle Beach Convention Center the 2300 registered messengers also adopted a 1985 Cooperative Program budget of \$19 million and elected a Greenville pastor as president.

Following debate which consumed much of an afternoon session, messengers voted 758-565 to approve the abortion policy recommended by hospital trustees. The 1983 convention instructed hospital trustees to amend its policy to allow abortions only in cases of rape, incest or when the life of the mother is threatened.

After studying the issue for months, trustees adopted a policy stopping short of that, saying "abortions are performed only, when in the professional judgment of the attending physician, they are medically necessary and comply with the staff regulation of the hospitals."

The \$19 million budget adopted by the convention reflected an increase of \$1 million over 1984. The money will be divided between the state and Southern Baptist Convention, with 61.68 percent staying in South Carolina and 38.32 percent going to SBC causes. Last year, 61.7 percent remained in South Carolina and 38.3 percent went to SBC causes. The basic budget is \$16,750,000 with a bold mission challenge of \$2,250,000. The challenge portion will be split evenly between the state convention and the SBC.

Earl Crumpler, pastor of Edwards Road Baptist Church, Greenville, was elected president of the state convention.

### FLORIDA

Florida has become the first state convention in the history of the Southern Baptist Convention to officially channel one-half of its undesignated Cooperative Program receipts to world missions through the national body. Oklahoma Southern Baptists also approved a 50-50 split but voted after Florida.

The 1954 officially registered messengers to the 123rd annual meeting adopted a \$17,608,544 basic Cooperative Program budget which means national SBC causes will receive \$8,804,272 if the budget is fully funded. A potential windfall of \$1,144,556 is included in a \$2,289,112 advance budget for receipts over and above the basic budget.

Last year Florida sent 49 percent of its receipts to the national Cooperative Program.

In other actions, the messengers elected two former convention employees as officers for 1985. Bill Hickem, pastor of Riverside Baptist Church, Jacksonville, and a former assistant executive director of the convention, was elected president. Max Cadenhead, pastor of First Baptist Church, Naples, and a former evangelism associate, was elected first vice president. Charles Suttle, a Jacksonville layman and member of the state board of missions was elected second vice president.

Messengers approved articles of incorporation and bylaws for Florida Baptist Witness, the official state Baptist news magazine. The action followed

a statement by Witness chairman Carroll Kendrick, pastor of First Baptist Church, Orange Park, in answer to charges the commission had not dealt with criticism of the editor, Jack Brymer.

"Let me assure each of you that your commission is ready and willing to deal publicly on the floor of the convention with any matter left to our charge," Kendrick told the messengers.

He said the commission had dealt thoroughly and completely with the rumors and found them to be false. The statement also said the commission was unanimous in support of the editor and reaction to the editor's leadership was overwhelming.

### TENNESSEE

Messengers to the 110th annual session of the Tennessee Baptist Convention approved a mission partnership with the National Baptist Convention of Venezuela and adopted a record \$19,625,000 Cooperative Program goal, but declined to consider a resolution on the role of women in Baptist life.

A record registration of 1714 messengers accepted the report of the resolutions committee to not bring back any of four resolutions submitted by messengers dealing with women's role. Instead, the committee reported that a resolution affirming the role of women, without any mention of ordination, passed by the 1983 state convention was adequate.

The convention approved a three-year relationship with Venezuelan Baptists, beginning in November 1985, upon completion of a five-year hunger and relief project with the Foreign Mission Board in Burkina Faso (Upper Volta).

In the past five years, more than 600 Tennesseans have gone to that western African nation to participate in water conservation, agricultural, public health, literacy and evangelistic projects.

The \$19,625,000 Cooperative Program mission giving goal is 7.24

percent higher than the \$18.3 million goal for the convention year just concluded. The new Cooperative Program goal increased the percentage shared with the Southern Baptist Convention's national Cooperative Program from 36.25 percent to 36.5 percent. This is the eighth consecutive year the percentage has been increased, after remaining at 33.33 percent for 16 years.

### VIRGINIA

The General Association of Virginia Baptists expressed approval of the ordination of women and voted to join the class action suit against the appointment of a United States ambassador to the Vatican at its annual meeting Nov. 13-14.

Messengers also:

Adopted a record budget of \$13,200,000;

Joined in a sister relationship with the Baptist Convention of Colombia, South America for 1985-87 to help in urban evangelism and to help meet physical needs in that country;

Adopted a recommendation to assist ministers who have been forcibly terminated with financial support and conflict management programs and to help churches and pastors develop covenants in establishing their pastoral calls and relationships;

Elected Earl Scott, a layman of Mechanicsville Baptist Church, Richmond, as president;

Defeated a resolution concerning abortion on the basis Virginia Baptists had already voiced their opinions relating to abortion, stating their disapproval of it and it wasn't necessary to bring it to the floor again.

The resolution supporting the ordination of women also recognized the role of women in church affairs and the right of individual churches to decide who should be ordained.

National mission and educational programs of the Southern Baptist Convention will receive 38 percent of the undesignated receipts received by the GBAV in the first phase of the budget. In the second phase the split will increase to 40 percent. Both figures are unchanged from last year.

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# mountains to the mississippi

## personnel

David M. Wallace (see photo) has accepted the call as minister of education and administration, Erlanger Baptist Church, Northern Kentucky Association. He will assume his new ministry Dec. 16.

Wallace, a native of Bowling Green, is a graduate of Western Kentucky University and holds both the MDiv and MRE degrees from Southern Baptist Theological Seminary, Louisville.

Bill Crosby is pastor of Erlanger.

Edward L. Gardner began his new position as pastor of Sutton Baptist Mission, Pike Association, Nov. 11. He moved from Magnolia after several pastorates in Florida.

Sutton Mission is sponsored by Grace Baptist Church, Pikeville.

Kay M. Byrd resigned effective Dec. 31 as minister of children's education, Crescent Hill Baptist Church, Louisville, Long Run Association.

William C. Treadwell Jr. (see photo), pastor of Faith Baptist Church, Georgetown, Elkhorn Association for six years, has accepted the call as senior educator and staff coordinator, Myers Park Baptist Church, Charlotte, N. C.

Treadwell has also taught as an adjunct professor at Georgetown College in youth ministries for the past five years. He is also a former staff member of Crescent Hill Baptist Church, Louisville.

D. M. Aldridge (see photo) became part time director of missions for Rockcastle Association Nov. 1. Aldridge and his wife recently returned from two years as volunteer missionaries in Zambia, Africa where they taught in the Baptist seminary.

Aldridge was president of Clear Creek Baptist School for 28 years, 1954-82.

David Brasher resigned as pastor of Bellview Baptist Church, Paducah, West Union Association to accept a similar position with Elm Grove Baptist Church, Murray, Blood River Association.

Seldon Collins was called to pastor Oak Grove Baptist Church, Paducah, West Union Association. He leaves Emmaus Baptist Church, Salem, Ohio River Association. Interim pastor of Oak Grove, Shelby R. Beaty, is now available for supply preaching or interim work.

James A. Harmon accepted the call as interim pastor, Avalon Mission, Christian County Association, beginning his duties Nov. 25. Harmon is a graduate of Murray State University and Southern Baptist Theological Seminary, Louisville.

Avalon is a mission of First Baptist Church, Hopkinsville, Garnett Moss, interim pastor.

Phillip Landgrave, minister of music for 15 years at Hurstbourne Baptist Church, Louisville, Long Run Association, resigned effective Nov. 11. He will continue his duties as professor of church music, Southern Baptist Theological Seminary, Louisville.

Also resigning from the church was Mary Alice Seals, assistant minister of music, effective Nov. 11.

T. L. McSwain is pastor of Hurstbourne.

O. S. Murphy, pastor of Lake Spring Baptist Church, Franklin, Simpson Association four years, resigned from his



Wallace



Treadwell



Aldridge



Casey



Stephens



Igleheart

position Dec. 3.

Murphy, 50, is now available for supply, interim, revivals or a pastor. He is currently engaged in a nursing home ministry.

David Briley resigned as minister of music, St. Matthews Baptist Church, Louisville, Long Run Association, and accepted a similar position at Dunwoody (Ga.) Baptist Church. He is a graduate of Samford University, Birmingham, Ala., and Southern Baptist Theological Seminary, Louisville.

Todd Dowdy, a music major at Murray State University, has accepted the call as music and youth director, Benton First Missionary Baptist Church, Blood River Association.

Jay S. Casey (see photo), pastor of Audubon Baptist Church, Louisville, Long Run Association, resigned effective Dec. 31 to accept the pastorate of Lake Norman Baptist Church, Charlotte, N. C.

During Casey's three years at Audubon, the church began ministries to children and senior adults, started an after school day care program and became a charter member congregation of MUSCL, an ecumenical community ministries organization in the south central Louisville area.

Casey is a graduate of Samford University, Birmingham, Ala., and holds the MDiv and PhD degrees from Southern Baptist Theological Seminary, Louisville.

Mr. and Mrs. E. L. Griffin celebrated their 50th wedding anniversary Oct. 20 with a reception at Fairview Baptist Church, Olaton, Ohio County Association.

Stephen C. Hall, minister of music and youth, Zion Baptist Church, Henderson, Green Valley Association, resigned to accept a similar position with Windstanley Baptist Church, Fairview Heights, Ill.

James Alderson has accepted the pastorate of Green Grove Baptist Church, Providence, Little Bethel Association.

Marvin Freeman has returned as pastor of Park Avenue Baptist Church, Madisonville, Little Bethel Association.

Mack Gibson is the new pastor of Slover Baptist Church, Dixon, Little Bethel Association.

Wayne Stewart has accepted the call as pastor of Graham Baptist Church, Muhlenberg Association.

Pete Baxter began duties as pastor of New Hope Baptist Church, Moorman, Muhlenberg Association.

James Vincent was called to pastor Unity Baptist Church, Graham, Muhlenberg Association.

William Gray accepted the pastorate of Martwick Baptist Church, Central City, Muhlenberg Association.

Mrs. Virginia Mason and Mrs. Anne Markham were honored recently with a luncheon at First Baptist Church, Mayfield, Graves County Association.

Mrs. Mason recently completed 77 years of perfect Sunday school attendance.

Mrs. Markham was selected as Baptist Woman of the Year by Southern Baptist Theological Seminary, Louisville, for her work in helping establish libraries in Africa and Guatemala.

Roy Carlton, pastor of Harlan (Ky.) Baptist Church was recently honored on his fifth anniversary as pastor with a celebration and gifts from the congregation.

Bud Collins has accepted the pastorate of Oak Grove Baptist Church, Paducah, Ohio River Association.

Steve Crumbaugh resigned his position as pastor of Hampton Missionary Baptist Church, Ohio River Association, to become director of Camp Joy, near Bowling Green.

Joel Cox resigned as pastor of Piney Creek Baptist Church, Marion, Ohio River Association.

Tommy Brown resigned as pastor of New Salem Baptist Church, Holland, Allen Association. Ralph Garmon accepted the pastorate of Salem and will begin duties Jan. 1.

C. C. Baker accepted the call as pastor of Elk Spring Valley Baptist Church, Monticello, Wayne County Association.

Farrell Morrow was called to the pastorate of Zion Baptist Church, Delta, Wayne County Association.

Frank T. Florence Jr. became interim pastor of Turner Ridge Baptist Church, Falmouth, Crittenden Association after the resignation of Donald O. Withers.

Florence is a retired pastor of Cold Spring Baptist Church, Battletown, Salem Association. He is a former missionary to Bogota, Colombia.

Russ Stephens (see photo), pastor of First Baptist Church, Drakesboro, Muhlenberg Association, has resigned effective Dec. 31 to accept the pastorate of Hillcrest Baptist Church, Lebanon, Tenn.

Since 1983, Stephens has been a stringer, a state correspondent, for Western Recorder.

Stephens is a graduate of Belmont College, Nashville, and New Orleans (La.) Baptist Theological Seminary. He has also pastored churches in Illinois, Tennessee and Mississippi.

John Justice resigned as pastor of Northside Baptist Church, Mt. Vernon, Rockcastle Association, effective Nov. 15. He goes to Wilmington Baptist Church, DeMossville, Northern Kentucky Association.

Phillip Ball, 82, resigned Bethel Baptist Church, Pine Knot, McCreary Association, after 16 years as pastor.

Rafe Collett returned to the pastorate of Mill Creek Baptist Church, Kettle Island, Bell County Association.

Enis Harper, pastor of Riverside Baptist Church, Four Mile, Bell County Association, resigned to accept a position in Gainesville, Fla.

Otis Honeycutt accepted the call to pastor Stoney Fork Baptist Church, Bell County Association.

John Gibbons recently resigned as pastor of North Side Baptist Church, Middlesboro, Bell County Association.

Doug Lewis resigned the pastorate of Benedict Baptist Church, Prestonsburg, Enterprise Association.

Jim Shouse resigned as pastor of Polard Baptist Church, Ashland, Greenup Association. A. N. Lester was called as interim pastor.

John Charles was called as pastor of Rush Baptist Mission, Greenup Association after the resignation of Phillip Stephens.

Jim Forrest resigned as pastor of Danleyton Baptist Church, Wurtland, Greenup Association.

Lowel Combs, pastor of Vicco Baptist Church, Three Forks Association, recently resigned his position.

Wilmer Evans resigned the pastorate of Greenmount Baptist Church, London, Laurel River Association.

Heston Hatcher resigned as pastor of Long Branch Baptist Church, London, Laurel River Association.

Wayne Riggs resigned the pastorate of Union Baptist Church, Vanceburg, Bracken Association, effective Oct. 7. He goes to Southern Manor Baptist Church, Vanceburg, Bracken Association.

Roy White resigned his position as pastor of Slaty Point Baptist Church, Morehead, Bracken Association.

Gary May accepted the call as interim pastor of Sidney Baptist Church, Pike Association.

John Sykes has begun duties as interim pastor, Central Baptist Church, Ashland, Greenup Association.

James R. Robinson accepted the call as pastor of Mt. Pisgah Baptist Church, Boaz, Graves County Association. He comes from Willingham Memorial Baptist Church, Ridgely, Tenn.

David Hargis, pastor of Oak Grove #1 Baptist Church, Nancy, Pulaski Association for almost five years, resigned his position effective Nov. 4.

Glenn Igleheart (see photo), a native of Kentucky, was installed as director of the missions division, Baptist Convention of New York.

Igleheart is a graduate of Murray State University, Murray, and Southern Baptist Theological Seminary, Louisville. He was pastor and church staff member of several Kentucky churches during college and seminary, including Westport Road Baptist Church, Louisville, Long Run Association.

He leaves his position as director, Interfaith Witness Department, Home Mission Board after working with the department 16 years.

Joey Kent, a student at Cumberland College, accepted the call as youth director, Buena Vista Baptist Church, Somerset, Pulaski Association, beginning Nov. 18.

John Shanchuck and Sam Jensen, both of Louisville, will portray Amahl, the crippled boy, in the American Christmas opera, "Amahl and the Night Visitors" to be presented at Southern Baptist Theological Seminary's Alumni Chapel Dec. 4-5.

## ordinations

David Mauney, pastor of Berean Baptist Church, Three Forks Association, was ordained Nov. 18 to the ministry.

John Elmore was ordained Oct. 7 to the ministry by Leatherwood Baptist Church, Three Forks Association, where he recently accepted the call as pastor.

Whitey Elliott was ordained as deacon of Lovelaceville Baptist Church, West Union Association, Oct. 28.

Larry Mulberry is pastor.

Gene Puckett was ordained to the deacon ministry by Immanuel Baptist Church, Paducah, West Union Association, Nov. 4. Western Recorder editor Jack Sanford preached the ordination sermon.

William Cubine is pastor of Immanuel.

Henry Johnson was ordained to the deaconate of Harlan Baptist Church Nov. 11.

Roy Carlton is pastor.

David Desman was ordained Nov. 25 as a deacon of New Hope Baptist Church, Scottsville, Allen Association.

Richard Chism is pastor of New Hope.

Curtis B. Rezek was ordained as a deacon Nov. 18 by First Baptist Church, Loyall, Upper Cumberland Association.

C. Keith Rogers is pastor of the church.

Roscoe "Bobo" Foster was ordained Nov. 11 to the deaconate by Macedonia Baptist Church, Owensboro, Daviess-McLean Association. Director of missions Jim Spaulding brought the ordination sermon.

Denzel Dukes is pastor of Macedonia.

Robert Templeton was ordained as a deacon of First Baptist Church, Ashland, Greenup Association, Oct. 21.

Bill Messer is pastor of the church.

Kenneth R. Edwards was ordained Nov. 11 to the deaconate by Oak Grove Baptist Church, Fairdale, Long Run Association.

Dallas E. Catron is pastor.

Samuel L. Ayers, minister of youth, Greenwood Baptist Church, Bowling Green, Warren Association, was

licensed to the ministry Oct. 28. A junior at Western Kentucky University, Ayers plans to enter Southern Baptist Theological Seminary upon graduation.

James F. Gentry Jr. is pastor of Greenwood.

Mike Morgan, Stan Reid and Everett Bloodworth were ordained as deacons of Benton First Missionary Baptist Church, Blood River Association.

Charles M. Furham is pastor.

Harvey Hopper and Sam Haulk were ordained as deacons Nov. 11 by First Baptist Church Dawson Springs, Little Bethel Association.

Lawson Williamson is pastor.

## deaths

Clyde Philpott, 78, a deacon of Pleasant Hill Baptist Church since 1966, died Nov. 6. The church presented a resolution in appreciation of his years of service.

Philpott was ordained Mar. 16, 1966. He was also chairman of church ushers and official greeter for the church 24 years.

## revivals

Temple Hill Baptist Church, Glasgow, Monroe Association, held revival services beginning Oct. 21. The church reported three professions of faith and three rededications. Farrell Isenberg was guest evangelist.

Mike Thomason is pastor of Temple Hill.

Hopewell Baptist Church, Scottsville, Allen Association, held revival services beginning Oct. 21 with Ralph Garmon as evangelist. Results included one profession of faith and two additions by baptism.

Jimmy Lawrence is pastor of Hopewell.

Mt. Zion Baptist Church, Cromwell, Ohio County Association, held its fall revival Sept. 24-30 with evangelist Tom Shelton.



James and Elizabeth Furr were commissioned recently by the Home Mission Board as Christian social ministries missionaries with Long Run Association as director of missions and ministries. Furr, a graduate of Southern Seminary currently working on his doctorate, has worked with Long Run Association since 1981 as a consultant to churches in changing communities. He became assistant to the executive director earlier this year. The Furs were among 81 home missionaries commissioned to serve in 24 states during services recently at Cliff Temple Baptist Church, Dallas, Tex.

Piney Grove Baptist Church #2, West Somerset, Pulaski Association, recently held a fall revival with Lloyd Senters as evangelist. Results included eight additions by baptism and nine by letter.

Earl Davidson is pastor of Piney Grove.

Glenville Baptist Church, Utica, Daviess-McLean Association, held revival services Nov. 4-9 led by evangelist Don Short and music leader Tony Crowe. They reported 18 professions of faith and 12 decisions for rededication.

Tony Isbell is interim pastor of Glenville.

Green River Baptist Church, Cromwell, Ohio County Association, held a youth revival Sept. 15-21 with Ken Harris as guest speaker.

Hayward R. Casey is pastor of Green River.

New Salem Baptist Church, Frazer, Wayne County Association, held a fall revival in October with Glenn Edwards as evangelist. Results included five professions of faith.

Lloyd Williamson is pastor of New Salem.

Calhoun Baptist Church, Daviess-McLean Association, held revival services Oct. 14-20. Charlie Flener was guest evangelist and Gary Belcher, minister of music and youth at the church, directed the music. Results included 15 additions to the church by baptism, two additions by letter and many rededications.

Thomas Stokes is pastor of Calhoun.

Pleasant View Baptist Church, Williamsburg, South Union Association, held an associational revival recently with Don Short as evangelist. Results included eight professions of faith and many rededications.

## congregations

Salem Baptist Church, Pembroke, Christian County Association, reached a 94 percent Sunday school attendance on the first Sunday of its fall revival.

Enrolment is 94 and attendance was 88.

William Warmath, chaplain at Ft. Campbell, is pastor of Salem.

Erlanger Baptist Church, Northern Kentucky Association, held a high attendance day Oct. 28. The goal for Sunday school was 550 and the church exceeded its goal with an attendance of 623.

Bill Crosby is pastor of Erlanger.

First Baptist Church, Providence, was recently admitted into fellowship with Little Bethel Association. Their membership is 446.

William Shoulta is pastor of the church.

Friendship Baptist Church, Philpot, Daviess-McLean Association, celebrated its 75th anniversary Sept. 15-16 with special services, presentations and dinner on the grounds.

Elwin L. Skiles, former president and chancellor of Hardin-Simmons University and pastor of Friendship from 1936-41, spoke in the two anniversary services. Attendance of 250 marked one of the largest gatherings of the church's history.

Local artist Mrs. Nina K. Vanover presented an oil painting of the church. Current pastor Robert P. Jolly compiled and presented the church with the book *A History of Friendship Baptist Church: 1909-1984*.

Jolly, a recent graduate of Southern Baptist Theological Seminary, remarked, "One of the greatest ministries the church has provided in its 75 years was the support and encouragement of 21 seminary student pastors."

Eolia Baptist Mission, Three Forks Association, dedicated its new building Sept. 16.

First Baptist Church, Lewisport, Blackford Association, held a dedication and Victory Day celebration Oct. 28. A \$8500 debt was cut to \$1700 by the end of the service.

Dunlap Baptist Church, Middlesboro, Bell County Association, recently dedicated its new church building.

Garmeda Baptist Mission, Bell County Association, recently constituted as a church. Old Yellow Creek #1 Baptist Church was the sponsoring church.

Dale Fultz is pastor of Garmeda.

Brushy Fork Baptist Mission, Enterprise, constituted as a church Oct. 7 with 175 in attendance and 140 in Sunday school.

Willard Baptist Church, Greenup Association, celebrated its 100th anniversary Oct. 7.

## associations

Mt. Zion and South Union associations recently heard missionary speakers during a world missions conference Oct. 14-21. Included in the conference was a children's mission fair. Thirty-five children attended the fair.

Results of the conference included three professions of faith, three volunteers for mission service and 12 other decisions.

Several area church leaders in Mt. Zion Association held ground breaking ceremonies in Corbin for Baptist Hospital, Southeast, a new regional medical center. Construction on the building will begin in early spring with the hospital expected to open in fall 1985.

Long Run Association has arranged an economical housing and transportation package for persons interested in attending the 1985 Southern Baptist Convention in Dallas. Total cost for round trip bus transportation and double occupancy at motels in transit and in Dallas will be \$160.

Buses will depart Louisville June 8 and return June 15. Reservations will be accepted on a first come, first served basis. A \$25 deposit is required.

## missions

Mr. and Mrs. Richard D. Clement, missionaries to Venezuela, have arrived in the states for furlough (address: c/o Brenda Wilson, 211 College, Greenville, KY 42345). He is a native of Mortons Gap, Ky. The former Barbara Hargrave, she was born in Honolulu, Hawaii and considers Pensacola, Fla. her home town. They were appointed by the Foreign Mission Board in 1965, resigned in 1972 and were reappointed in 1974.

Mr. and Mrs. J. Keat Wiles, missionaries to Indonesia, report a change of address (Kotakpos 205, Semarang, Indonesia). He was born in Louisville and considers Graham, Tex. his home town. She is the former Carolyn Joy Winsett of Greenville, Tex. They were appointed by the Foreign Mission Board in 1982.

# CUMBERLAND COLLEGE

## Students Ministering to the Needs of Others

The Campus Ministries programs at Cumberland College are numerous and varied in an attempt to meet the many needs of students, faculty, and staff, and other citizens in the surrounding mountainous communities.

However, the spiritual outreach goes far beyond the protective mountains, extending from Oregon to Florida and around the world to Germany and South America. This past summer, 54 students, a record number, dedicated their summer "vacations" working in missions to others.

The Campus Ministries programs at Cumberland College and at our other Baptist colleges lead students to a commitment to Jesus Christ as Savior and Lord, nurturing them in their Christian faith and life. The Cumberland Campus Ministries programs also provide fellowship to meet social and spiritual needs and includes various outreach ministries that provide opportunities for service and personal growth through practical experience.

The Baptist Student Union (BSU) coordinates most of the Christian activities at Cumberland College. The BSU is a student organization whose membership is open to any student. While there is no formal membership in the BSU, students who participate in any of the various activities are considered members of the BSU. The BSU Council, composed of students, works closely with the Director of Campus Ministries in planning Christian activities that will bring students and faculty closer in relationship to each other and to the Savior.

The Campus Ministries Outreach programs are designed to meet the multitudinous needs of our proud and deserving mountain folks. Currently, there are twelve such programs.

Appalachian Ministries, originally known as Love-In-Action, is celebrating its tenth year. The program reaches six communities within a fifty mile radius of the campus. The purposes are to meet the spiritual, cultural, recreational, and environmental needs of the mountain people.

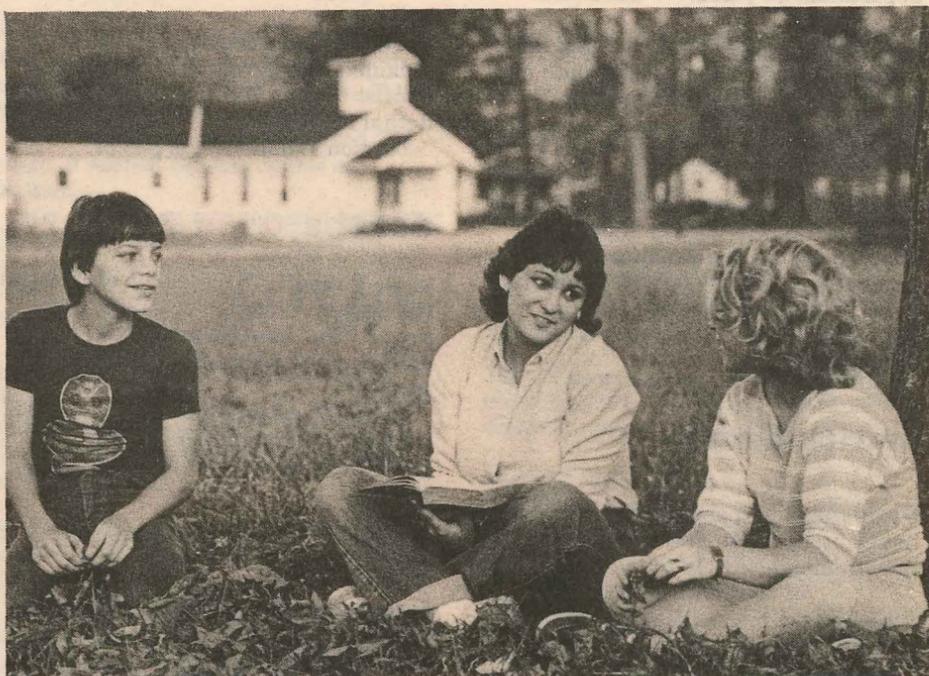
Mountain Outreach is a unique weekly ministry that reaches out to the deserving mountain people surrounding the college. The students use carpentry, plumbing, and electrical skills to build and repair homes for those, who—otherwise—could not afford suitable housing.

Revival teams are student-led teams that travel to churches to conduct weekend revivals. Three to five students make up a team and an average of fifty revival teams go out each year.

Spring Break mission trips are taken by the BSU Choir and several ministry teams. These teams minister in a wide variety of mission experiences (resorts, inner cities, pioneer areas, etc.).

Other Outreach programs include the Jail Ministry, the Elderly Ministry, the Baptist Student Union Choir, the BSU Drama Team, the Puppet Team, the Special Children's Ministry, and the Clown Ministry.

Cumberland's Campus Ministries also provide for the needs of our



Appalachian ministries is a group of Cumberland College students who provide educational, spiritual, recreational, cultural, and social activities for the youth of Appalachia. Cumberland College president Jim Taylor emphasizes, "We know that the fields '...are white already to harvest,' and we firmly believe that a part of our mission is to provide the laborers to bring in a more bountiful harvest in the name of Jesus Christ, our Lord and Savior."

Cumberland College family. The Baptist Student Union Council meets weekly to coordinate Christian activities on the campus and places emphasis on worship, churchmanship, fellowship, study, stewardship, witness, missions, ministry, social action, and international student ministry.

A sensitive and concerned group, Bread for the World is a group of students who are concerned and involved in hunger relief and the plight of the poor.

Other Inward Ministries include special seminars, the concert series, the International Student Organization, the Married Students Organization, the Fellowship of Christian Athletes, Dorm Bible Studies, Vespers Service, Share Groups, the Baptist Young Women, and the

Ministerial Association.

As a Christian college, Cumberland—like our other Baptist colleges—invites each student who enters its doors to become involved in the activities and ministries of its religious organizations. The desire of the Campus Ministries programs is that students know the personal relationship found in Jesus Christ and grow in that abundant life.

Cumberland's president, Dr. Jim Taylor, emphasizes, "At Cumberland College, no one needs to blush when the name of Jesus Christ is mentioned. We know that the fields '...are white already to harvest,' and we firmly believe that a part of our mission is to provide the laborers to bring in a more bountiful harvest in the name of Jesus Christ, our Lord and Savior."



Mountain Outreach, a group of Cumberland College students, utilized nine volunteer groups of 190 people from five states to build four homes for financially poor but deserving families in the mountains of Southeastern Kentucky. This group has a spiritual dimension as well, sharing their Christian witness with the eager ears and souls of the mountain people.

Dr. Taylor:

Please tell me more about how I can help Cumberland College, its students, and programs.

Name: \_\_\_\_\_

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Clip and mail to Dr. Jim Taylor, Box 190, Cumberland College, Williamsburg, Kentucky 40769.

# baptist forum

## Reader affirms SBC leadership

First, I just want to share with readers of this great church paper that I am a born again Christian, have been a Southern Baptist all my Christian life and I have never felt during any administration of the Southern Baptist Convention that we as individuals or as a church body are embroiled in a life threatening struggle with unholy and devious forces as expressed by John H. Hewett in "Viewpoint" Sept. 18, 1984.

I would just like to ask Mr. Hewett to explain what he means when he refers to the radical Baptist right, and that we are embroiled in a life threatening struggle with unholy and devious forces. Just who are these unholy and devious forces? And just how does Mr. Hewett's belief differ from the leadership of the Southern Baptist Convention?

Secondly, I believe God has designated America as a Christian nation to carry the gospel to all corners of the earth. I believe God wants us as Christians to be involved in the political process of this great nation. I believe in voluntary prayer in our public schools. I believe the Bible from Genesis through Revelation as being the inerrant word of God. I thank God for the contributions of women in our church life, however, I am opposed to the ordination of women as related to the scriptures. I am also opposed to abortion on demand. Because I agree and disagree in these things could I be considered by some folks as a part of the radical Baptist right?

Praise the Lord for Charles Stanley and our leaders of the Southern Baptist Convention. One needs only to listen to Charles Stanley's sermons to tell where he stands on the word. I believe if we

as Christians will sincerely pray for our leadership, the crisis we have created in our minds about our brothers and sisters in Christ will disappear.

R. J. West, Elizabethtown

## Life begins prior to birth

After reading the Baptist Forum letter in the Nov. 6 issue on "Life Begins at Birth," I was confused. I was uncertain whether the writer was upholding abortion, speaking out against it or discussing changes in our beliefs as Baptists.

I cannot imagine how any Bible reading, believing Christian can feel that life only begins at birth.

I have four beautiful, healthy children. But I'm well aware all children aren't conceived nor born this way. But I also feel that no matter what the circumstances, God knows the exact second that a child is conceived. He has the power to prevent that conception in that second. If he does not, he intends that child to be born unless it is naturally aborted (and I don't mean by the hands of man).

Who of us has the wisdom to know what God intends for a child. Does anyone want to be responsible for the murder of a potential missionary, a minister for God's work, a lovely voice to sing God's praises or a mother to raise children for God's work. I don't.

As for children born outside marriage, God can use anyone, including those children as well as the rest. If you think those children should be murdered, consider where you would be: Jesus Christ was conceived outside marriage. If Mary had chosen to abort him, we'd have had no savior.

I don't condone sex outside of marriage nor illegitimate children. Both practices go against God's laws. But do we compound those sins by the murder

of an innocent child?

Handicapped children are also used by God. Sometimes by their mere existence.

Jesus said, "Suffer little children to come unto me and forbid them not, for such is the kingdom of heaven (Lk. 18:16).

Do we dare forbid those children by destroying them before birth? Nowhere in God's word can I find where he says man has the right to destroy that which has not sinned yet.

Only when we are willing to give God a chance in the life of a child can we say we have done his will.

Shirley Jones, Glencoe

## 'Life begins at conception'

This is the first time I have attempted to answer any statement I have read in the Baptist Forum.

But, as I thought about the statement concerning when does a human being become a human being (referring to the Nov. 6 edition of Baptist Forum), I just have to express myself.

If I understand the intention of the writer, the attempt was made to prove that life began at birth and not at the moment of conception. To my mind to say the least, the scripture referred to was interpreted incorrectly.

Gen. 2:7 has to do with the creation of man, not birth. 1 Kings 17:17-22 certainly is not addressing itself to the birth of this child, this child has died and God used Elijah to bring him back to life. Ezek. 37:5 is dealing with the slain army of Israel and has nothing to do with birth. Exod. 21:22-23, this scripture certainly affixes judgment upon the one responsible for causing the woman to lose the fruit of her womb.

I would like to direct our readers to just two scriptures, and there are many more, that will attest to the fact that life begins at conception (Jer. 1:4-6; Luke 1:39-44).

How can any serious minded person read these scriptures and say life doesn't begin until birth is certainly beyond my understanding.

J. V. Mullen Jr., Campbellsville



**Leon Simpson**  
President  
Clear Creek Baptist School  
Pineville, KY 40977

# clear creek comment

I love to read in Isaiah during the days and weeks preceding Christmas. The marvel and depth of God's love and commitment to his people is seen in the prophecies of this wonderful book.

The deep desire of God's heart is seen in Isa. 45:6, "That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else." No where is it more clearly stated that the Lord wants all peoples everywhere to know him. This is the spirit of missions.

The missionary spirit springs from the heart of God. Through the centuries since the beginning of time God has always tried to reach out to sinful men with his love. "From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles . . ." is the promise of the Lord (Mal. 1:11).

God includes us in his great missionary enterprise. From his call to Abraham in Genesis to his last call for John in Revelation, the Lord makes the spreading of the gospel our business as well as his. What a marvelous challenge—to make my chief purpose in life the spreading of the good news of God's love to all peoples everywhere!

The spirit of missions permeates all that we do and teach at Clear Creek. Before H. Leo Eddleman was pastor, professor or president, he and Mrs. Eddleman served for several years as missionaries in Israel (their daughter Sarah and family still serve in Indonesia).

Dr. and Mrs. Louis McCall served as missionaries to Thailand and Guam for 20 years previous to their coming to Clear Creek and Robert O. Fitts, Earl Clark and Carl Hunter have served in state missions. Rev. and Mrs. Bob Blevins, our newest staff members, served in Africa as volunteer missionaries and have never lost their heart for foreign missions.

And what of the presidents of Clear Creek? L. C. Kelly's missionary spirit was strong (as is still expressed by Mrs. Gladys Kelly, his widow). Dr. and Mrs. Aldridge, our second president, have spent two years in Zambia as volunteer missionaries sharing God's love. Mrs. Simpson, our first lady, answered God's call to be a missionary as a teenager, and later, after our marriage, we considered missions until health considerations dictated service here at home.

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# oneida journal

**Barkley Moore**  
President  
Oneida Baptist Institute  
Oneida, KY 40972

My younger brother died on Thanksgiving day. A drunken driver in a jeep struck him. We had been to church. That happened 36 years ago. But it is still a vivid memory. The sense of loss remains. But most Thanksgivings have been good.

Twenty years ago today I spent the first of six Thanksgivings in Iran near the Russian border. My location was the traditional homeland of the Turkoman nomads. I wrote that day: "This Thanksgiving day has certainly been 'different.' I said to a local man who lived briefly in the U. S. 'Happy Thanksgiving!' His brow furrowed, his lip pursed, and then a delighted smile broke across his face. 'Ohhh! Turkey Day!' he exclaimed. Well, my turkey dinner consisted of 'abgoosht' which is a broth made of water and meat juices, vaguely resembling vegetable beef soup without the vegetables or the beef. Also I had six small potatoes, some soup beans, 'nan' (bread), an onion and two glasses of water. For dessert I had no pumpkin pie. Instead I had my daily vitamin and mineral pill that all Peace Corps volunteers in Iran have been advised to take. But I was thankful. I enjoyed my meal. I just hope you found as much joy in the day as I have.

"Being Thanksgiving I didn't go out to work in the villages today. I decided to read and nap some in preparation for my five hours of evening classes. I overslept and my class of senior boys that I teach from 4:30-5:30 p.m. arrived in a body at my door 15 minutes after class was due to begin. They wanted to know why I wasn't there. I had not been late before. They escorted their somewhat sheepish teacher to Kavous school and we had a wonderful class. Can you imagine a group of teenage, high school boys so eager to learn that they came after the teacher? It was a warming experience. I taught my regular schedule this evening, five hours in all."

That was Thanksgiving in 1964. How has it been in 1984?

My immediate family gathered at the log cabin home of my sister, her hus-

band and my young nephew Willie on Twisting Sourwood Creek. Aunt, uncles and cousins with whom I've spent many happy Thanksgivings were in varying locations.

But I chose, as I did last year, to share Thanksgiving dinner with those of our girls and boys remaining on campus this holiday weekend. We had 71 of our students remain here this Thanksgiving. Many of them live too far to go home for such a short time to visit. For others Oneida is more "home" than any other place. Thanksgiving is a "family" time and it is a bit sad when boys and girls cannot be with their immediate families at such a time.

Last Thanksgiving when I arrived for the noon meal some of our students ran to get me by the arm. They were excited as they pointed out to me they had lined our dining room tables in a straight row so "all of us could sit around the table together today!" Remembering the importance of that to them I suggested it be done again this year. But we had so many more this year we had to arrange the tables in a "u" shape.

So we had our Thanksgiving dinner, after I said the blessing for the group. Surrounding us were sawhorses, bricks and other evidences of work progressing on our 4500 square foot addition to our dining room, as well as the total renovation of the dining area we have had for 25 years.

We had a white tablecloth on each table, vases of flowers and the traditional Thanksgiving meal of turkey, dressing and all the trimmings topped off with pumpkin pie. Fifteen of our staff members also shared the meal.

Following the meal many of my students came by my table to speak to me. Of course I eat with them daily. But today was special. Different ones shook my hand, commented on the meal, one little fellow said "mighty good but I'd rather'd been home"! Several put their hands on my shoulder as I sat, one of our younger girls timidly kissed me.

Looking back toward the dish window I was struck by the scene. There stood one of our tallest and most handsome black boys, a young man from Chicago, imposing in his long white apron and white hair covering. Beside him equally attired was a little frail white boy from Mississippi, not quite four feet tall, barely peeking above the window opening. He is one of four small children raised by a grandmother now going blind, all of the children are now with us.

My heart is full. I'm glad I stayed.



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

## sunday school lessons

LESSONS FOR DEC. 9, 1984

Life and Work Series

### Joseph

**Matthew 1:18-20** Mary, a devout and godly Jewish maiden, and Joseph, a devout young carpenter in Nazareth, were betrothed. Betrothal, which usually lasted a year, was not a light thing which might be broken off casually. The tie of betrothal was as sacred as that of marriage. Unfaithfulness on the part of the young lady during betrothal was punishable by death.

During their betrothal the angel Gabriel appeared in Mary's presence and informed her that through the grace of God she had been chosen by God as the one to conceive and become the mother of a child whose name would be "Jesus," as per the promise in Isa. 7:14.

It was a shock to Joseph when informed that Mary was to become a mother. An angel appeared unto him in a dream and assured him Mary had not transgressed and his reputation could not be impaired by their marriage.

**Matthew 2:13-15** As soon as Herod received information that Jesus had been born in Bethlehem he immediately made plans to kill him. To accomplish his sinful purpose wicked Herod issued an edict that all male children who were not more than two years of age and were residing in Bethlehem should be slain. To avoid such a catastrophe God

had his angel tell Joseph to take Mary and her son Jesus to Egypt, which was outside Herod's domain, and to remain there until the Lord instructed them it was safe to return to Palestine. Joseph did not delay their departure for Egypt. To avert detection they left Bethlehem during the darkness of the night.

**Matthew 2:20-22** Following a period of terrible suffering, wicked and cruel Herod died. Again the angel appeared to Joseph and instructed him to take his family and return to Israel, for Herod and his servants were no longer a threat to the life of Jesus. As they journeyed Joseph was told that Archelaus, the son of Herod, was reigning over Judea. Desirous of surpassing his father in a reign of terror, Archelaus, the worst of Herod's sons, doubtless would have attempted to slay Jesus, therefore Joseph followed God's leadership and took his family into Galilee.

International Series

### A summons to decision

**Nehemiah 8:1** After Nehemiah and his coworkers had rebuilt the wall around Jerusalem, the people were longing to know what they should do to get right with God and to live in a manner that would please him. They were eager to have the law read unto them in order to learn what was required of them.

**Nehemiah 8:2-3** Ezra brought the book of the law before the vast assembly which showed its respect for God and their reverence for his word by standing and listening "from the morning until midday." From God's word the people received information, instruction, illumination and inspiration.

**Nehemiah 8:9-10** Their response to God's word was characterized by conviction, repentance, rejoicing and obedience.

**Nehemiah 9:13** When the people faced God's word with open minds and receptive hearts, it made a profound impression upon them. As they thought about how they had sinned against God, they humbled themselves before him, clothed themselves with sackcloth, fasted and repented.

Like these people of old, we should make a covenant to walk in conformity to God's word and to be obedient to him. Doing so will make it possible for us to receive the blessings which we need and desire.



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

## on mission together

### 'I was hungry'

Those of us who had supper at First Baptist, Shelbyville, two Wednesday nights ago were served bean soup and cornbread. At first glance that was very meager fare for the price we paid. The balance between the actual cost of the "meager meal" and the amount collected for the meal was sent for World Hunger.

As I enjoyed my soup (quite tasty, by the way), I felt a warm affection for those gathered there. They were trying to do something about the horrible reality of world hunger.

I was also aware, personally, that every dime of that would go through the Foreign Mission Board directly for that purpose. To my knowledge, no organization of its size operates a world hunger program with 100 percent of the funds going directly for the stated purpose. Many organizations necessar-

ily spend over 50 percent for promotion and administration.

There are also hungry people in Kentucky—lots of them.

Some churches have a well supported and efficient plan for aiding the poor. One of the most effective I know about is Highview Baptist Church in Louisville. Pastors and church leaders looking for a good model would do well to get in touch with this church and their program. With 2227 churches strategically distributed throughout our state, we could, if committed and trained, play a much greater role in feeding the hungry in Kentucky.

Many other Kentucky Baptists participate in food programs which involve others of our larger Christian family. One such person is A. B. Harmon, retired educator and member of St. Matthews Baptist Church. He volunteers for Dare to Care, a program which served over 74,000 hungry people last year, according to Courier-Journal staff writer John Long.

All of us can participate in helping hungry people. Perhaps your church already has a program. Find out how you can help. Maybe you'll be the spark needed to get something going.

Perhaps you want to help in an even broader way. If so, here is a list of three food banks who need help and are doing a good job: Kentucky Food Bank, Box 821, 702 College St., Elizabethtown, KY 42701, (502) 769-6997, Charles E. Skeehan, director; Dare to Care, 112-A Louisville Air Park, Louisville, KY 40213, (502) 361-8288, Marilyn McLaughlin, director; God's Pantry Crisis Food Center, Box 22386, Lexington, KY 40522, (606) 231-0699, Jim Deaton, director.

And by the way, as we continue to eat from tables amply provided, let's keep our Bibles open to Matt. 25:31-46, "... I was hungry, and you gave me food."

"Lord, take us from tender and tearful hearts of compassion to tough and uncomfortable service." Amen.

Chaplain Harry Howard [l] welcomes seminary student Jim Fuller who came to witness to inmates. Once Fuller entered this prison as an inmate himself.

## Miracles still happen: Once a San Quentin inmate, now a seminary student, he hasn't forgotten those he left behind

by Robert J. Hastings

Seven miles (three miles as the crow flies) from Golden Gate Baptist Seminary is California's oldest and best known prison. It is San Quentin, housing 3400 inmates, and the site of all California executions. Some of the most serious offenders in the state are housed there.

The seminary and the prison are similar in some respects. Both face the beautiful San Francisco Bay. Both attract the young. Their zip codes are even close—94941 and 94974. But there the similarities end.

On a Tuesday night in October I spent two hours inside San Quentin under the direction of chaplain Harry Howard. I was one of 20 persons there for a one-to-one cell ministry. Several of the 20 were seminary students. We went into the huge five-tiered north cell block—a unit housed inside a barn-like shell.

"Walk, never run," warned Scott Raley, a seminarian from Colorado who drove me over. "This is a precaution, lest guards mistake you for an escapee and start shooting." But in all the 10 years that cell visitors have been helping Howard, no incident has occurred.

"What we do is go down the rows, stopping at cells here and there for friendly conversation, to witness, give out literature and show a concern for the men as individuals," Raley added.

Although Howard and the other chaplains conduct public worship, this

one-to-one witnessing goes on week after week. A handshake through the bars, a smile, a prayer, a free Bible or maybe just a listening ear to someone who feels there's no one left to listen.

I was impressed.

I was more impressed a day or so later when I had a long talk with Jim Fuller, a second-year student at the seminary. The unique thing about Jim, 34, is that he was once an inmate at San Quentin himself.

As Jim unfolded his story, I could hardly make notes, so fascinated was I. By his own admission, it's a horror story of crime, delinquency, drugs and prostitution. But it's also a good story for Jim now knows Christ. "I believe in miracles—I am one!" he told me.

Jim's problems began as a boy, growing up in Las Vegas, the victim of a broken home. "Although she did what she thought was best, Mom made the mistake of sending me away to a military boarding school when I was just nine," Jim recalled. "I was homesick; I felt unwanted; I rebelled against the authority; I saw all this as rejection."

When Jim returned home at the age of 12, his problems began in earnest—running away, fighting at school, smoking, drinking, taking money from his mom's purse, then stealing and robbing.

"I never knew what church was as a boy," he told me. "Oh, I did go to church in reform school, but that was



just to kill time. The only real influence was when I'd visit my grandmother in Santa Paula about once a year. She'd take me to church. And she prayed for me—27 years. But I was never in vacation Bible school or anything like that."

At age 17, Jim enlisted in the U. S. Army, only to go AWOL in three months. For the next 10 years, he lived on the streets and in the parks of San Francisco and Hollywood.

"I was one of the 'flower children' generation in Haight-Asbury," he continued, "the scene of free sex and cheap dope. Soon I was into heavy drugs—speed, coke, heroin. To support my habit, I dabbled in prostitution, drug sales, pornography, stealing—anything to make a dollar."

During these years he was in and out of jails and hospitals—plagued by overdoses, arrests, hepatitis, pneumonia and the like. "It's a miracle I'm even alive," he told me.

Jim's world fell apart in 1977 when he was arrested for the sale of narcotics. "They caught me with the evidence—\$10,000 worth of LSD," he explained. "At the time, I was living in Golden Gate Park with my dog."

Finding himself in the Redwood City jail, Jim took a serious look at his life for the first time. "It was like hell; I had no one to turn to; I couldn't even make bail; I had vivid flashbacks of guilt."

At that point one of those miracles took place that you hear about, but seldom see. Jim found a gospel tract, written by George Vandenburg, under his jail bunk. He read it, was convicted, fell on his knees in the presence of 20 other inmates, then came up rejoicing and forgiven. "I felt like a thousand pounds of pressure just lifted off me," he said.

Jim admits his Christian life hasn't always measured up since his conversion in Redwood City. "There were

times I slipped back, because my old habits had such a grip on me," he said. But his marriage to a Christian girl, a new baby in 1981 and other factors led him to the conviction in 1982 that God was calling him to preach.

Since he hadn't finished high school, Jim knew he needed training. But Golden Gate Seminary was hesitant to admit him. "My application was turned down at first, because they told me that similar students hadn't done too well, academically. They felt I should get some basic education first."

"At that point, my pastor, Ken Bevel of Westside Baptist Church in Santa Paula, wrote another letter of endorsement. That did it. They admitted me. And the first semester, I made the dean's list!"

Although Jim is taking only the two-year associate degree, he finds himself in classes with college graduates. Competition is keen. But he keeps plodding. "At times I pinch myself and ask if it's real, if this is really me here in these classes," he smiled. "I'm proud of Golden Gate, proud to be a part of it. Classes and friends are opening a whole new world to me."

"And then my wife Lynn keeps telling me I can make it, that God has called me, that I must stick it out until I graduate."

Today Jim Fuller walks freely around the sun-splashed campus of Golden Gate Seminary. He looks out over the sparkling San Francisco Bay a free man. Free not only in the eyes of the law, but free in Christ to minister and serve, to study and prepare.

Nor has he forgotten his former buddies at San Quentin. Each Tuesday night you'll find him inside the walls, going from cell to cell, encouraging, probing, witnessing, praying . . . telling the fellows there, "You can make it—I did! Miracles still happen—I'm one myself."

## Children's home recreation should fill needs, not time

Recreation at Baptist children's homes should be geared to meeting the needs of children instead of being just an activity to fill time, children's home recreation directors were told recently.

"So many of the kids come to us with a low self-image. Recreation is a tool to help them be successful and accomplish something good in their life," said Haywood Riner, activities director at Glen Dale Baptist Children's Home, Glendale, Ky.

Riner led a weeklong conference for child care recreators during Rec Lab at Lake Barkley State Park in Cadiz, Ky.

"Recreation is a tool to become involved in the lives of kids and to help them develop a sense of worth so we can ultimately share Christ with them," Riner noted.

The days when the children's homes were filled with orphans has passed, he said, in that many of the children have parents who are living

but either cannot or will not care for them. Therefore the children in the homes are emotional orphans who have been severed emotionally from their parents, Riner pointed out.

"Each activity I plan I must ask myself why am I doing it and will it meet the needs of the kids," said Linda Dalton, director of activities at the Tennessee Baptist Children's Home in Franklin.

According to Dalton, the needs of the children under their care fall into five categories: academic, social, emotional, spiritual and physical.

According to Riner, recreation should be a part of the total program of child care. "Recreation is a springboard to developing good relationships. It lets us show the children they can be both disciplined and loved and they are someone special in God's view," he said.

Rec Lab is sponsored annually by the Church Recreation Department of the Baptist Sunday School Board.

*Polishing ministry gifts*

# Nigerian pastor enters Campbellsville College

*Leaving his family, a growing church and an active community involvement, Joseph Adeleru is seeking an education in the United States. After finishing his studies, he hopes to return to a ministry in his home country.*



Campbellsville administrator Randy Weaver [l] and Dele.

"I have been around Baptist missionaries so long and I have read so much about America that my feeling has been 'So this is what the book was talking about!'"

These were the words of Joseph Bamidele Adeleru, a native of Nigeria, when asked how he was adjusting to the American way of life.

"Dele" is one of the new faces among the students at Campbellsville College this year. He was introduced to Campbellsville College through Craig Funderburg, assistant professor of psychology, whose wife, B.J., served as a missionary to Nigeria. Funderburg had visited Dele's home town and Dele considers his coming an answer to prayer.

"America is beautiful," says Dele and he feels that the American people are helpful, kind and generous. He constantly expresses gratitude to his American friends who have made it possible for him to study here.

So far, his impression of life in America has been good. He says he has never seen snow and he is looking forward to it. He likes okra and he was glad to find that he could get that here and he has developed a love for Kentucky Fried Chicken. He enjoys playing volleyball and talking with people.

Dele has eight deep tribal markings on his face that he received as a baby. This practice developed in his country as a result of the slave trade.

The markings were made by cutting the skin and keeping it open so that a scar would develop. The markings all have certain patterns indicating one's family or home town.

This custom is not practiced anymore and he says his children often ask why he has scars on his face.

He says it has been hard to leave his family behind in Nigeria but he had no choice. His wife, Deborah Kike, is an elementary school teacher and they have four children: Sade, 18; Wemimo, 15; Tola, 11; and Tolu, 2.

The custom of marriage is somewhat different in Nigeria from that of the United States. While some men are allowed to choose their own wives, Dele's was chosen for him. He said,

"We fell in love after we were married."

He hopes his family will be able to join him later. "I miss my family a lot; we were very close to each other. I had to leave them behind in order to acquire the education that will make me more effective in the ministry to which God has called me."

Dele received the call to preach in 1966 and he became the pastor of Ikon Baptist Church in 1971. He remained there until 1975. He describes this as a small town church but while he was there the church experienced growth.

After leaving Ikon Baptist Church, he was called to Sabo Baptist Church where he served until coming to Campbellsville. When he arrived at the church in 1975, the average attendance was around 150. The attendance grew

to 600 during the time he was pastor. He baptized 18 people his last Sunday at the church.

## Southern Baptist missionaries helped shape his convictions about God. But the young Nigerian pastor also helped missionaries by teaching them language skills.

The increased membership required the building of a new 700 seat auditorium. The church is now planning to build a parsonage, Dele said.

Since coming to Campbellsville, he has joined Campbellsville Baptist Church. He says he has enjoyed the church but it is a lot different from his home church in Nigeria. Dele said Campbellsville Baptist is larger and things are more solemn. "As a pastor and one who intends to go back to minister in Nigeria, I hope my membership at Campbellsville Baptist Church will be a learning experience," he said.

When asked why he chose Campbellsville College, he replied that he

was looking for a college where he could acquire a liberal arts education with a Christian emphasis. He feels this will help him prepare for further studies at a seminary.

In Nigeria, you can receive a college education without having to take some subjects. "When I remember this I wish that I did not have to take mathematics!" he said. He feels he has been well received at Campbellsville College and students and faculty have been both friendly and helpful.

Dele serves in many capacities as a religious leader in his community. In the past he has served as chairman of the publicity committee of the Nigerian-Alabama Partnership. He was also interpreter during the one week of crusade evangelism held in connection with that effort.

He has served as a language teacher to Southern Baptist missionaries and has been the pastoral youth adviser to the Associational Youth Organization since 1976.

He has been serving as the secretary to the local Baptist association since 1981, and he is a member of the program planning committee of the OYO East Baptist Conference Pastor's Fellowship.

He has also served as secretary to the arrangements committee for the Nigerian Baptist Convention which was held in Ogbomosho this year. He has just been elected to serve on the Nigerian Baptist Convention nominating committee this year.

Besides being a strong religious leader in his community, Dele is also

recognized as a community leader.

While in Ikon, he acted as pro tem secretary for a committee that was responsible for founding a high school. He is a member of the community policing committee, a liaison group between the police and the public.

Dele, 40, was born in Ilorin, Kwara State, Nigeria. His parents separated when he was young, and he was raised by his stepmother.

He began elementary school sometime before 1950 in Ilorin, Nigeria. His father then moved to Ghana and he began to attend school in the Baptist Day School in Kumasi, Ghana. He then went to New Asafa Local Authority Middle School in Kumasi.

Due to financial limitations he was not able to attend high school. As an alternative he took correspondence courses and began studying at home, after which he passed the general certificate of education at both the ordinary and advanced levels. These certificates are equivalent to high school diplomas all over the world.

After completing the high school equivalency requirements, he enrolled in Nigerian Baptist Theological Seminary where he was awarded a bachelor of theology degree in 1981.

At Campbellsville College, Dele is a junior majoring in English with a minor in journalism. He is very interested in writing and feels it will be beneficial to him in his ministry.

He attributes his becoming a minister and leader to Southern Baptist missionaries. He feels these missionaries have shaped his beliefs, convictions and attitudes towards fulfilling God's will in his life.

Dele said that Southern Baptist missionaries are having a positive effect on the country of Nigeria, and he realizes a great need for them to keep going there to serve. He said, "Some people will listen to a missionary when they will not listen to me."

After graduating from Campbellsville College, he plans to attend a Southern Baptist theological seminary. After seminary he plans to return to Nigeria to minister and to share the grace of Christ. He said, "I believe a ministry is waiting for me back home."