



Personnel shifts set at board meeting

by James H. Cox, Associate Editor

A projected budget of \$19 million was temporarily overshadowed by personnel changes in the spring meeting of the Kentucky Baptist Convention executive board last week. Two persons were elected to fill executive board staff positions, another announced retirement while still another soon-to-retire employe reported plans to accept a new assignment.

Meeting May 6-7 at Cedarmore Baptist Assembly, the 165-member executive board elected James A. Hawkins of Louisville as executive associate to the executive secretary-treasurer. Donald A. Spencer of Louisville was named director of the Annuity Department.

In addition, the board heard the surprise announcement of Grady L. Randolph, director of the Kentucky Baptist Foundation for 16 years, that he would retire Aug. 31, 1985. He will be 65 in September.

Finally, in making his report to the board, Barkley Moore, president of Oneida (Ky.) Baptist Institute, announced that A. B. Colvin, retiring in July from the executive board staff, will become assistant to the president at Oneida. Colvin is completing 27 years of service with the convention and is presently executive associate for communications.

Hawkins, 48, who began work with the board immediately upon election, filled a vacancy created earlier this year by the retirement of James H. Whaley.

A native of Bowling Green, for the last year Hawkins has been vice president of The Hindman Company, a Louisville firm engaged as human resources consultants to management. Earlier, he held administrative staff positions with Jefferson Community College (1967-84) and Kentucky Southern College (1963-67), both in Louisville.

He holds the BS degree from Georgetown (Ky.) College, MA from the University of Louisville and doctorate in education from Indiana University. Married to the former Rose Marie Baisch of Louisville, Hawkins is the father of two children, Jennifer Lynn



Hawkins



Spencer



Randolph



Colvin

and Joel Aaron. The family holds active membership in Louisville's Highland Baptist Church.

Spencer is currently employed by the executive board as associate in the Church Music Department, having held that position since 1977. He will assume duties in the Annuity Department May 16.

Now 39, he was born at Stuart, Va. He received the BCM degree from Shenandoah Conservatory of Music, Winchester, Va., and has attended Southern Baptist Theological Seminary, Louisville.

Married to the former Barbara Grant of Louisville, Spencer is the father of three children, Todd, Amy and Stephanie. They are active at West Broadway Baptist Church, Jefferson-town.

Spencer was minister of music and associate pastor of Eastern Parkway Baptist Church, Louisville, while a seminary student, 1967-72. From 1972-77 he was associate minister in charge of music, youth and administration at Versailles (Ky.) Baptist Church.

In announcing his retirement last week, Randolph observed that for a ministry to be effective "you must take a look and see what contribution you can make to it." While he said he had "enjoyed every minute of it" he believes it is now time to "hang it up" for the "good of the cause." Thus, he said he would depart on the last day of the fiscal year (Aug. 31), and would an-

nounce plans later to do part time consulting for an SBC agency.

Colvin, who will continue to live near the Baptist Building in Middletown, will have a largely traveling assignment with Oneida Baptist Institute, representing it across the state. "He'll still be working for you through Oneida," said president Barkley Moore.

A resolution of appreciation for Colvin was adopted by the board. He and his wife Irene were feted at a reception during the Cedarmore meeting. In his report to the board executive secretary-treasurer William W. Marshall referred to Colvin as "probably the best known (person) among Kentucky Baptists."

37.5% to SBC causes

In other major action last week the executive board projected a budget of \$19 million for 1986-87 to be recommended to the Kentucky Baptist Convention in annual session in November 1985 at Lexington.

The budget includes a basic operational section of \$16,380,630, a bold mission challenge section of \$1.3 million and additional estimated income of \$1,319,370 bringing the total to \$19 million. In both the basic and challenge sections funds will be earmarked for division with 37.5 percent going to SBC causes and 62.5 percent remaining in the state.

The executive board further planned in detail the 1985-86 budget of \$18,189,596 which was okayed by the

convention at its November 1984 session in Louisville.

Assembly rates going up

In another significant monetary matter, the executive board raised rates between 9.6 percent and 36.4 percent at Cedarmore and Jonathan Creek Baptist assemblies effective June 1, 1985.

The smallest increase, that of 9.6 percent, was a rise of \$1.75 daily rate (to \$20) for three persons housed in a staff building. The largest increase, that of 36.4 percent, was a jump of \$9.75 daily rate (to \$36.50) for one person in lodges at either assembly or the service building at Camp Cedarcreek.

Of 12 current rates slated for changes, four are below 20 percent increases, five range from increases of 23.5 percent to 28.7 percent and three are above 30 percent.

Barry G. Allen, director of the KBC Business Division, said the new rates are reflective of those currently in effect at Baptist assemblies in other states.

The board also appropriated \$33,000 for replacement of a house on the Cedarmore Assembly property used by a caretaker. The present home is infested with termites, it was reported.

A feasibility study for a campaign to raise \$3 million in permanent endowment was granted the Kentucky Baptist Homes for Children. If results of the study to be completed by the SBC Stewardship Commission in October 1985 are positive, a request will be made to the convention in November to proceed with the campaign.

A recommendation to transfer the Kentucky Baptist Historical Society from a separate status to an auxiliary of the Kentucky Baptist Historical Commission was approved.

Two persons, Tim Langford, Fulton Association, and J. D. Shipp, Nelson Association, were elected to fill vacancies on the executive board, both with terms expiring in 1987.

The board authorized the adoption of a transfer of accumulations amendment to the Church Annuity Plan effective July 1, 1985. The net result will allow members to transfer once each month certain accumulations invested in fixed, balanced, short term or variable funds to any other of these four funds.

Six celebrate milestones

At an annual testimonial dinner, five employes and one recent retiree of the executive board staff were honored on service anniversaries.

John E. Pate, director, Support Services Department, was recognized for 10 years' service. Mrs. David Strunk, information processing specialist, Computer Services Department, completed 15 years. Two persons were honored for 20 years—Mrs. Ray Quire, administrative secretary, Cedarmore Assembly, and Jesse C. Stricker, director, Stewardship and Promotion Department. At 25 years were Edith Killip, recently retired as office secretary, Direct Missions Department, and Mrs. Shirley Tucker, office secretary, Stewardship and Promotion Department.

James B. Lewis, pastor of Louisville's Westport Road Baptist Church, KBC president and chairman of the executive board, presided over the sessions at Cedarmore. The next meeting of the board will be Nov. 11 in Lexington prior to the convention's annual meeting.

Stanley asked for states' help, then paid little attention to it

SBC president Charles F. Stanley largely disregarded suggestions by state convention leadership when he made appointments to two key committees.

Stanley, pastor of First Baptist Church, Atlanta, Ga., appointed the 52-member Committee on Committees and the 10-member Resolutions Committee to serve at the 1985 SBC meeting in Dallas, Tex. June 11-13.

He said the 62 were selected "from a list of more than 500 names submitted by state convention executive directors, presidents and individuals."

Don Wideman, pastor of First Baptist Church, North Kansas City, Mo., and SBC second vice president, said state executives submitted "about 300 names" to Stanley for consideration. "Three of those names showed up on the Committee on Committees and one on the Resolutions Committee," Wideman said.

Baptist Press contacted the presidents of 21 of the 26 states eligible for representation on SBC committees.

With one exception—Alabama—each of the presidents reported none of the persons they nominated for the two

committees were named. The Alabama convention president submitted three pages of potential nominees to Stanley.

"It was a nice, friendly gesture for Dr. Stanley to invite us to have input," said Raymond Boswell, a Shreveport insurance executive who is president of the Louisiana Baptist Convention. "But in the end, it didn't mean anything."

The executive secretary-treasurer of the Kentucky Baptist Convention, William W. Marshall, confirmed none of the suggestions he made were appointed. Marshall commented the president of the KBC, James B. Lewis, pastor of Westport Road Baptist Church, Louisville, made several suggestions, none of which were accepted.

"The only conclusion I can draw is that the people suggested by us were not acceptable to Mr. Stanley," Marshall added.

Winfred Moore, pastor of First Baptist Church, Amarillo, and president of the Baptist General Convention of Texas, said none of the names he suggested resulted in appointments.

"My conclusion is he really didn't want our suggestions," said Moore. (BP)

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sanford's perspectives



Jack D. Sanford

Fundamentalist Journal

I have just read the May 1985 issue of Fundamentalist Journal, a magazine published by Jerry Falwell, pastor of Liberty Baptist Church and chancellor of Liberty Baptist College, both located in Lynchburg, Va. and not affiliated with Southern Baptists.

The cover of this magazine announces "The Southern Baptist Face Off in Dallas" as the feature story. The magazine carries "contrasting positions" on the controversy in the SBC. The positions are expressed by Paige Patterson and Duke McCall. I do not have much trouble understanding Patterson's reason for using this means to speak his mind but it is a mystery to me why McCall made that choice.

Patterson and McCall each state what they interpret to be the major issue in our convention troubles. Each then offers a rebuttal to the other. Before either article is presented Falwell offers his own editorial introduction, stating that "I, too, am a Baptist. I greatly appreciate the Southern Baptists' commitment to Baptist distinctiveness. I also appreciate their fervent emphasis on church growth, evangelism and world missions. Who can fault the great evangelistic enterprise they have promoted? However, like most independent Fundamentalists, I am very concerned about the expenditure of funds through the cooperative program (sic) to support institutions that tolerate those who espouse ideas contrary to that heritage."

At this point I must ask, what business is it of Falwell's what Southern Baptists do with the offerings of their own people? He is not part of the ministry of Southern Baptist churches and has no business speaking about what goes on in Southern Baptist life.

The body of the material presented by Patterson and McCall is a rehash of all that we have heard before. McCall claims Judge Paul Pressler "had rented the expensive sky boxes" in the Houston convention hall in 1979. Patterson says "the sky boxes were loaned free of charge by friends of Pressler."

McCall charges that "free hotel rooms were provided for some who would not otherwise have attended the convention, on the condition they would vote for Judge

Pressler's candidate." Patterson says, "Produce the evidence or proof. Otherwise, apologize for the misleading and untrue allegation."

On and on it goes, charge, counter charge, different interpretations of what is the essence of the struggle, each stating what we have heard since the very beginning. McCall calls our problem "a power struggle in which the Bible has been misused" and Patterson says the present struggle is over two basic issues: "local church autonomy and the authority of the Bible." There is no new information nor is there any hint of a possible way out of the morass we are in. As this editor sees it the articles are a merchandising method used to sell more magazines by using the emotions generated whenever the SBC controversy is brought up. Since the magazine was sent to Southern Baptist churches, the implication is that Falwell hopes to influence some fence straddlers before the Dallas convention.

What is repugnant to me is the simple fact that Jerry Falwell feels he can interject himself into a struggle among people with whom he has no relationship nor identity. He is not minding his own business but is seeking to use his magazine to air the dirty linen of a people who are capable of handling their own affairs. Any pastor in the SBC would resent the interference of some outsider in the internal affairs of his local church. Such is the audacity of Falwell that he feels perfectly free to parade our heartache in the pages of the Fundamentalist Journal, though he has not made one contribution to Southern Baptist life.

What possible healing can come when two prominent leaders in Southern Baptist life are at each other in a journal published and supported outside the family of faith of which said leaders are so much a part? What possible good can come from articles in which two SBC leaders contradict each other on basic matters of faith?

I for one am disappointed that Patterson and McCall felt it necessary to squabble in a forum unrelated to people to whom both of them have been called to serve. They should have told Jerry Falwell to mind his own business.

Grady Randolph to retire

Grady Randolph, executive secretary-treasurer of the Kentucky Baptist Foundation, announced his retirement during the meeting last week of the KBC executive board.

Aug. 31, 1985 is the date Randolph will lay down the mantle he has carried for more than 16 years. During his tenure the assets of the Foundation have grown from \$4.1 million to the current \$13 million. Every agency of the KBC has been helped in ministry by the work of this good man.

When asked about his plans for retirement Randolph said he would serve as a consultant to an agency of the Southern Baptist Convention. He will remain in Kentucky, at least until June, his school teacher wife, is

ready to retire. In the meantime, one of his major objectives will be to lower his golf handicap.

Randolph joins such other long time KBC people as James Whaley, A. B. Colvin and Byrd Ison in retirement. All of these men are recent retirees, leaving a challenging replacement task for executive secretary William Marshall.

All of us will miss Grady, who had a story for every occasion. Those who love golf will miss him most because next to the Lord and his family, Grady loves golf best and is always ready to take on all comers.

We bid farewell to a friend and pray God's richest blessings on Grady and June in this new phase of their pilgrimage together.

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

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homes for children

Full measure

She gave the last full measure of love and service. Mrs. Frances Estes at age 73 went to be with the Lord on May 2, 1985. Her life had been one of love and service to God and mankind.

Frances Estes was elected to the board of Kentucky Baptist Homes for Children in 1978 and was serving in that capacity in a second term at the time of her death. She was a most valuable board member. She seldom missed a meeting, had good insight into the work of caring for children, her business judgment was excellent, she was a help in problem solving and always manifested a Christian spirit.

Last year Mrs. Estes had extensive surgery because of cancer. It was a miracle she even left the hospital. But she was a very determined woman. Being a nurse herself, she knew how to cooperate with the medical staff. She returned home, made remarkable improvement and resumed a great deal of activity.

Frances Estes attended our last board meeting at the Glen Dale campus on Apr. 9. As usual, she provided positive help in board decisions. On Apr. 22 she attended the Women's Committee meeting at Southern Baptist Seminary, which was the last public meeting she was able to attend.

This dear woman was not only interested in child care, but in all facets of the Lord's work. Active in the DeHaven Memorial Baptist Church at LaGrange, she served as president of the WMU, on various committees and as outreach person for her Sunday school class.

As a nurse she led a busy life of helping those who hurt through her profession. My wife and I first met Frances Estes in the hospital at Richmond, Ky. in 1948. It was a very difficult time for us. We lost our first baby at birth and almost lost Marjorie. Frances Estes was a nurse in that hospital. She provided skilled nursing and Christian love and compassion at a time of great need.

Heaven is richer. We are poorer because of our loss of Frances Estes, but richer because she touched so many lives.

Raising the ax head

Rogers' charges

by Al Shackleford

More than 1200 Tennessee Baptists attended a "Confronting the Issues" rally at Bell Avenue Baptist Church Apr. 29 and heard two conservative leaders declare "we do have a problem."

The purpose of the meeting, according to Thomas Gatton, pastor of Knoxville's Second Baptist Church, was to present "the other side of the story. We are here primarily because of the concerted effort on the part of some to overthrow Charles Stanley as president of the Southern Baptist Convention," he explained.

Speakers at the rally, which lasted more than three hours, were Adrian Rogers, pastor of Memphis' Bellevue Baptist Church, and Paul Pressler, appeals court judge from Houston, Tex. After Rogers and Pressler spoke, they answered questions from the audience.

"The 'liberals' talk about a group that is going to take over the Southern Baptist Convention," Rogers observed. "The takeover took place in the late 1950s and 1960s and we didn't realize it."

Rogers read several quotations from articles by Roy L. Honeycutt, president of Southern Seminary, printed in volumes 1 and 3 of the Broadman Bible Commentary published in 1970 by the Baptist Sunday School Board.

Rogers said these quotations indicate Honeycutt does not accept the Bible's teachings on the plague that killed the first born in Egypt; Moses' burning bush; the existence of the tabernacle before Shechem; Elisha's raising of the Shunammite woman's son from the dead; and the floating ax head.

"This is not just A professor, not just A seminary; this is THE president of THE mother seminary of Southern Baptists," Rogers said.

Pressler said the problems are of such consequence and significance that something has to be done. "We are not talking about an interpretation of scripture but what scripture is," he stated.

He defined a "theological liberal" as "one who believes the original texts of scripture do or could make mistakes or errors." Then he defined a "theological conservative" as "one who believes the original texts of scripture are exactly what God intended them to be and are God-breathed and accurate in every verse."

Both Pressler and Rogers said withholding Cooperative Program funds is not the answer to the problem, but supported working within the system.

"I believe when we have the right trustees and the right leadership, we will have the right professors," Rogers said, emphasizing he did not want a "meat ax" approach.

"The system is a good system," Rogers continued. "When they see the standard, some professors will leave, and by attrition, others will move out. We need a lot of love and a lot of patience," he noted.

"I can be patient if I see Southern Baptists headed in the right direction," Rogers said. There was 'liberal' drift but we have stopped it. We need to be patient; keep on praying and keep on

working."

Pressler said the "conservatives" have learned how the system operates and "the Southern Baptist Convention will never again be the same because the vast majority of Southern Baptists know now how to express their desires and their wills within the system."

Pressler believes Charles Stanley will be reelected to a second one-year term as president of the SBC. "After seven successive elections our agencies will recognize the necessity of being responsive to their constituency. I believe they will be responsive," he added.

An offering was taken to pay expenses for the rally. J. C. Parrott, pastor of Black Oak Heights Baptist Church, Knoxville, said any funds above the cost of the rally will be used to pay the travel to the Dallas SBC of pastors of small churches.

The rally closed with a plea for attendance at the June 11-13 convention.

Pressler stated, "Only those who will be in Dallas will vote. We must see Southern Baptist grassroots in Dallas. You are not faithful to what you believe unless you are in Dallas."

Honeycutt's answers

by Michael Duduit

"I am committed to the inspiration and authority of the Bible as the word of God, I believe in biblical miracles, and I resent the efforts by some to distort my writings and portray me as a 'liberal,'" said Roy L. Honeycutt, president of Southern Baptist Theological Seminary, Louisville.

Despite his personal commitment to the "inspiration and the unique authority of the scripture as God's word," Honeycutt says members of a "fundamentalist political faction" within the Southern Baptist Convention are distorting and misrepresenting his writings.

"In recent weeks three former presidents of the SBC—Adrian Rogers, Bailey Smith and James T. Draper Jr.—appeared as guests on an independent religious television program, the '700 Club,' to attack SBC seminaries," Honeycutt said. "They distorted what I have written by quoting passages out of context, citing only a single part of a commentary and misrepresenting by interpretation of the Old Testament."

Other representatives of this "fundamentalist political faction" have joined in the attack, including the current president of the SBC, he added.

"Charles Stanley, in a recent address statement in Texas, misrepresented my theological position. More recently, Paige Patterson also joined the group by misquoting my comments on Old Testament passages," according to Honeycutt. "By innuendo and misrepresentation my commitment to the inspiration and authority of the Bible has been questioned by the mass assault of every convention president elected since 1979."

An example of this distortion has been related to his writings on Elisha and the lost ax head in II Kings, Honeycutt said. In his commentary in the Broadman Bible Commentary series he explains he sought a "literal reading"

which let the text "state its own message."

Honeycutt says, "Based solely on the text, which is our only source, one knows Elisha cut a tree, cast it into the water. There is no question about the possibility the ax head could have floated quite apart from the direction of the prophet; not if one believes, as I do, in the unlimited sovereignty of God over the whole of his creation."

"Yet the Bible offers no concrete suggestion for specific use of the tree (the Hebrew translated "stick" in verse 6 is 'ets, a word used 150 times for a standing tree, though it also can mean a piece of wood). Nor does scripture clarify the precise intention of 'float' (the Hebrew word *tsuph* which is used only two other times in the Old Testament, each meaning to float or overflow). The narrative remains historical without clarifying specific details."

Honeycutt says commentaries are written to examine passages from many perspectives, "yet always are limiting one's conclusion to the biblical narrative." In volume 3 of the commentary Honeycutt first quoted John Gray "as an illustrator of those who believe Elisha recovered the ax head by casting the pole into the water and raising the ax head. Having commented on Gray's suggestion, I then registered my strong belief that the miracle stories should be interpreted as they stand in the present text of the Bible."

"There is no question about the historicity of the prophet's action. He raised the ax head. But based on the information provided by the Bible it is impossible to verify precisely how this occurred. The narrative remains the same as an historical story which recounts the heroic exploits of the prophet."

Some of the attacks against him have centered on distortion of the technical terminology he used in the commentary, Honeycutt asserts. "Just as reference to the 'saga of the American West' does not question the historicity of particular events, neither does the technical use of 'saga' question the historicity of biblical narratives. Rather, it is used to describe the extensive collection of miracle narratives which focus on the unusual power of God flowing through the prophet Elisha."

"Seeking to understand the biblical text, one does so with the sure conviction that 'all scripture is inspired by God' (2 Tim. 3:16). Of the writer who left for us the biblical account of Elisha's raising of the ax head one should remember that '... no prophecy ever came by the impulse of man but men moved by the Holy Spirit spoke from God (2 Pet. 1:21).' It is on the authority of the inspired word that we believe Elisha raised the ax head. Of this there is no question. Whatever one's conclusion about the 'how' of the biblical miracle, as I stated in the Broadman Commentary, 'the focus is the same: Elisha possessed such stupendous power that he caused a lost ax head to float (BBC, Vol. III).'"

Because he leads Southern Baptists' oldest seminary, Honeycutt wants to emphasize to Southern Baptists his commitment to the Bible as the word of God. "The Bible is indispensable, crucial for my faith. Three decades of teaching and writing have rested on the Bible as God's record," the seminary president says.



James H. Cox
Associate Editor

fourth estate

Labor of love

She's the only white female within a two-hour drive, this wisp of a woman who wears cotton dresses in red dry dust and keeps house in a small fenced-in compound where lions prowl at night. Her gentle spirit, ability to adapt to the unusual, devotion to her husband Carl, willingness to infrequently see her children growing up and dedication to this lifestyle speak volumes.

At 44, Gerry Hall is an enigma. For eight years, she and Carl have been serving God among the Masai tribe of Kenya. Living just nine miles from the border of Tanzania, theirs is truly a labor of love.

Carl's large, tanned, calloused hands testify to his contributions as an agricultural evangelist to the Masai. The beautiful, bountiful fruit trees on his property are indicative of the good work he and the Lord have performed together. He has taught tribesmen to cultivate the land to its fullest potential. The Halls have also seen four Baptist churches begun in this Metapato district and all four prosper with fruit of a different nature. All of this amidst great poverty, ignorance, illiteracy and sickness.

It was here, on our trip to Kenya one year ago (May 12-30), the Kentucky Baptist partnership survey team encountered millions of flies crawling over people's bodies, in babies' mouths, eyes and ears, and it being so accepted, no African brushed them away. The few cattle were emaciated. Women were treated as chattel, with men having many wives to do their work.

"It doesn't get any more difficult than this," I remember Marshall Phillips, Cedarmore manager and former missionary to Kenya, saying. And Bill Kaufman, our Brotherhood director, openly wept. No one could go there and not be deeply moved by need and desire.

The Halls see their youngest son only once a week at his boarding school when they drive two hours to Nairobi to buy groceries. The other son is thousands of miles away, at Ouachita Baptist University, in their native Arkansas.

Gerry Hall didn't choose this kind of service when she and Carl volunteered as missionaries. They could have remained happy in their Nairobi home, before moving to Metapato in 1977. But Carl felt a strong sense of call to begin the new work. "While God didn't give me that burden, he gave it to Carl, and I feel comfortable with it," Gerry told me.

Surely there are other Carl and Garry Halls out there who are just as devoted as these. But these are two I have met and pray special prayers for. And when God hands out extra stars for heaven's crowns, I have a feeling Carl and Gerry Hall will be called to come forward.

viewpoint

Cavender into question

The viewpoint of Mr. Norman Cavender, a former Southern Baptist pastor, in the Apr. 23 edition of Western Recorder left me deeply grieved and greatly disturbed. I refer to two particular aspects of that article: the tone of the message and the manipulation of inaccurate information.

The tone of the article seemed to convey both a condescending attitude and an arrogant spirit. However, I do not wish to address this particular aspect of the article. I have no desire to deal with Mr. Cavender himself. I am sure he is a fine, dedicated layman who deeply cares about our denomination. He certainly has the right to voice his opinion in any manner in which he desires.

However, I do wish to address the problem of the obvious manipulation of inaccurate information which Mr. Cavender employs. This includes his continuous usage of the terms "priesthood of the believer," "soul competency" and "liberty."

Mr. Cavender erringly proclaims that only those persons who identify with his theological views hold to the correct interpretation of the doctrine of the priesthood of the believer. I find this idea highly unusual; for I do not know of any Southern Baptist who repudiates this greatly cherished doctrine. We all certainly agree each individual believer has the God-given right to study the scriptures under the leadership of the Holy Spirit. No one has the right to tell another what he must believe.

Mr. Cavender mistakenly addresses the wrong problem. The problem is not that every individual alone has the right to freely interpret the scriptures as he is led; for we all adhere to that concept. The problem arises from the result of "liberty." In the past those who interpreted scripture which differed with the assumed, accepted, historic Southern Baptist beliefs simply left the convention in order to identify with another denomination whose scriptural interpretation corresponded with theirs. However, with the rise of liberalism within the convention today, there are those who cry out, "It doesn't matter what you believe as long as you cooperate in missions."

What is the fallacy of this argument? It is this: If missions binds us together today, and if doctrinal beliefs do not matter, then the walls of denominationalism come tumbling down. After all, United Methodists, Presbyterians, Roman Catholics, Episcopalians and Pentecostals all promote missions in varying degrees. If doctrine matters not then what Mr. Cavender espouses eventually leads down the road to ecumenicism.

If we take Mr. Cavender's thesis to the extreme, then, theoretically speaking, Mormons, Jehovah's Witnesses, Moonies and the Children of God can participate in the Southern Baptist Convention. After all, these sects "believe" in missions. If it does not matter what you believe, as long as you participate in missions, then these groups certainly have every right to identify with the Southern Baptist Convention.

The concept of theological tolerance ("liberty") as espoused by Mr. Cavender contradicts the historical stance of Southern Baptists. If his concept of "liberty" is accurate, then let him read the autobiography of Harry Emerson Fosdick titled "The Living of these Days." In the chapter on the "Fundamentalist Controversy" (in the 1920's)

Fosdick quotes the following blistering attack leveled against him by the editor of the "fundamentalist publication," Western Recorder:

As it is well know, Mr. Fosdick denies the virgin birth of Christ, the inspiration of much of the Bible, and believes he has brute blood in his veins. Baptists have nothing to do with his antecedents, though confessedly they are bad enough, but certainly he is pretty "foxy." A preacher who can draw a fat salary for being, and not being a Baptist, at one and the same time, is certainly "walking about Zion," and telling things, other than towers . . .

We are told that Esau sold his birth-right for a "mess of pottage," but this was a mere bagatelle compared to what some men receive for renouncing the once delivered faith. Of course Mr. Fosdick is anxious to please a certain clientele, and surely he has his reward. It is a safe guess that the spiritually unfungated Fosdick will not vacate his profitable pulpit until his congregation "tenders him his resignation." In the meantime we may expect to hear him raise a howl [the language of his professed ancestors] about the "narrowness," "bigotry," and "unbrotherly spirit" of the Northern Presbyterian Church. It will also be surprising, if some uniontarian, latitudinarian, broad-as-all-outdoors Baptist does not bob up to express his sincere sympathy with this "lovely spirit." Selah!

This is just one source which reveals that Southern Baptists have always stood for sound doctrine and stood against unsound doctrine. Why is this so? Because doctrine, and not missions, has always united Southern Baptists. Let Mr. Cavender read the preface to the 1963 Baptist Faith and Message. On page six of this booklet published by the Baptist Sunday School Board, we read that

Baptists emphasize the soul's competency before God, freedom of religion, and the priesthood of the believer. However, this emphasis should not be interpreted to mean that there is an absence of certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified.

Yes, as this statement claims, Southern Baptists are united by doctrine and not by missions. These "certain definite doctrines" then bind us together to carry out the Great Commission. We therefore seek to reach the lost at home through our local Southern Baptist congregations; and we seek to reach the lost abroad through missionaries supported by the Cooperative Program.

Mr. Cavender anticipates the arrival at Dallas of a small sect of wild eyed, empty headed, frothing at the mouth independent fundamentalists who desire to take over the convention. He truly will be astonished when he views the grassroot Southern Baptists en masse at Dallas: those of us who serve the preeminent Christ; those of us who faithfully adhere to the Bible as "truth without any admixture of error; those of us who love our denomination and are loyal to it," and those of us who loyally promote and generously support the Cooperative Program and associational missions.

Yes, we as grassroot Southern Baptists are coming to Dallas to vote. And, by voting, we will indicate to all that we desire to put a stop to theological absurdity and doctrinal nihilism. Indeed, the real winner at Dallas will be doctrinal purity. And finally, at Dallas, we will rally around doctrinal integrity and unite together once again to cooperatively reach a lost and dying world with the message of Jesus Christ!

Mike Routt is pastor of First Baptist Church, Fountain Run, Ky.

MAY 19, 1985

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Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Honor thy mother

Alright, I admit it, I forgot! I don't know how I could have gotten caught up in small church, bivocational ministers, our current Southern Baptist controversy or our Clear Creek self-study (yes, we are engaged in a wonderful self study of our school). But I did forget to honor our dear mothers last week.

Mothers are so important to us (and to God) I have decided better late than never! So this column is dedicated to honoring all our mothers.

Most of us are familiar with Ex. 20:12, "Honor thy . . . mother: that their days may be long upon the land." However, Ex. 21:15 states, "He that smiteth his . . . mother, shall be surely put to death," and verse 17 adds, "He that curseth his . . . mother, shall be surely put to death."

The fifth commandment, with the added weight of these warnings, underscores the seriousness of God's intent that we honor those around whom the family centers.

The importance of mother cannot be overstated. I have a little book of poems for children and a poem by Dorothy Aldis speaks of mother:

The morning sits outside afraid
Until my mother draws the shade;
Then it bursts in like a ball,
Splashing sun all up the wall.
And the evening is not night
Until she's tucked me in just right
And kissed me and turned out the light.
Oh, if my mother went away
Who would start the night and day?

Our mothers need to know the hand that rocks the cradle is the hand that rules the world. And they need to hear us say they are important to us (and not just on Mother's Day).

We appreciate our mothers at Clear Creek. We try to minister to mother and children while "Dad trains to be a minister." We have designed a special curriculum of courses for mother so she can train beside her husband for God's work and we keep our children's center open each day to care for her preschool children as she attends classes.

God bless our mothers . . . and may the Lord teach us not to ignore or forget — but to honor them.

A Mother's love is something that no one can explain,
It is made of deep devotion and of sacrifice and pain,
A many splendored miracle man cannot understand
And another wondrous evidence of God's tender guiding hand.

BAPTIST HERITAGE RALLY

Monday, May 20, 1985
7:30 P.M.

St. Matthews Baptist Church
Louisville, Kentucky

NORMAN CAVENDER

Baptist layman, Co-Owner C&C Farms, Inc., Claxton, Ga.

DR. ROY HONEYCUTT

President, Southern Baptist Theological Seminary,
Louisville, Ky.

DR. C. R. DALEY

Editor Emeritus, Western Recorder, Middletown, Ky.



Cavender

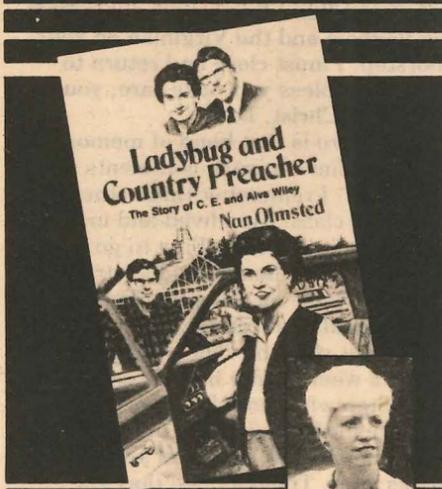


Honeycutt



Daley

Kentucky Baptist Ministers, Lay Persons and Southern Baptist Convention Messengers are invited to come and reflect on our past heritage as Baptists, affirm our liberty, and cooperative mission purpose.



Ladybug and Country Preacher takes you on a tour of urban-rural missions through the lives of Cleatus and Alva Wiley. "Five Rooms and a Path," "Birth of a State Convention," and "Circle City . . ." help to tell this fast-moving story of two missionaries and their work serving and building churches throughout Kentucky and Indiana.

An inspiring book, it will help youth identify with missions and what it means to make a commitment and "start" a new church.

Paperback, \$3.95

Nan Olmsted, a pastor's wife and free-lance writer, resides in Springfield, Missouri. A former missionary journeyman to Hong Kong, she is a contributor to *A Journey in Becoming*.

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BROADMAN



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Spanning continents

Eight years ago the youngest son of Oneida's founder was in the last helicopter to lift off the roof of the American Embassy in Saigon as Vietnam fell to the communists. He was thousands of miles and more than 40 years away from his Oneida childhood. A graduate of Princeton, a career diplomat, he has been in the "thick of it" in many lands.

Oneida people are scattered all over the world. They serve as missionaries, in the armed forces, in the diplomatic service of the U. S. and other countries for some of our foreign graduates so serve their native lands. Some work in international trade.

I often remember my six years of work among the Turkoman tribesmen of northeastern Iran. They were full and exciting years. I lived through an earthquake, a cholera epidemic, and was accosted by a knife wielding Moslem fanatic one noon time as I left one of the schools where I taught. The Lord spared me without serious injury or illness.

I truly felt I had lived a lifetime as I returned to America at Christmastime 1970. I have considered every single day of the past 13 years to be extra, each a special gift in which to live and to serve.

Two members of our 1957 graduating class became career diplomats. I have recently enjoyed reading and rereading a long typewritten letter from one of them, David Windle. I have not seen him for 26 years but the memory of our school days together at Oneida are as vivid as yesterday.

David's grandfather and uncle were among Oneida's earliest students. He grew up hearing tales of Old Kentucky and came from Virginia to get an Oneida education. We both lived in old Carnahan Hall and David was a dyed-in-the-wool Confederate. He talked of Civil War battles constantly. One morning the school awakened to find the Stars and Bars waving proudly from the school's flagpole. It did not take much imagination to find the guilty culprit.

David met and married his wife in New Delhi in 1963. Her father was the assistant naval attache there. They have a daughter and son, both nearly grown.

The Windles have lived and served in India, Moscow, the Congo, Greece, Hong Kong, Tunisia, London and now back in India. He has also had several tours of service in Washington, the last time in the Arms Control and Disarmament Agency. David has had to have major back surgery several times.

David closes his long and welcome letter by writing: "I am extremely pleased with the progress made at Oneida with God's helping hand. I think of the old school often.

"I remember too fondly the old ways, the small store downtown, the floods, Marvin Hall, and most of all 'to thine own self be true.'

"Without sounding too maudlin and not wishing to insinuate in any way that age is catching up with me, I read somewhere several years ago that 'I live with my memories and not with my dreams.' That is very appropriate I believe. Someday, the Lord willing, I will travel back to Oneida.

"In sum, watch out 'old man' for your may wake up someday to find the 'Stars and Bars' flying once again from the flagpole and the Virginian on your doorstep. I must close and return to work. God bless you, take care, your brother in Christ, Dave."

Yes, there is that bond of memory, of affection that can span continents and time itself. I remember three other boys of the '57 class, lives lived and many years now in eternity. First to go was Monroe, with whom I used to string barbed wire fence on the school's farm. He was tragically murdered. Then Shelby, his life cut short by cancer, whom I visited a week before he died so bravely. Then Stan who came for homecoming, to share in the dedication of the Melvin Davidson Chapel, and died several weeks later. Though dead they yet speak.

Reprint from May 18, 1983



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

sunday school lessons

LESSONS FOR MAY 19, 1985

International Series

The value of wisdom

Proverbs 3:13-18 Since happiness is desired and pursued by all, until one learns to live in compliance with God's will he cannot be happy. Happy is the man who findeth wisdom, because in so doing he will be kept from indulgence in sin and avert chastisement and punishment. Blessed are those who acquire knowledge of divine truth and properly apply it to their lives. While most people are convinced silver, gold and precious stones are of great value, multitudes are not aware that true wisdom far surpasses these temporal blessings and is of incomparable value.

There are numerous advantages in receiving wisdom from God. Such wisdom affords us many benefits in the present life as well as promising many others for the life to come. Length of days is one of these advantages. Wisdom dictates one live in accordance with the laws which have to do with good health. True wisdom will be conducive to good health and to length of days.

This passage of scripture informs us that acquiring wisdom and exercising it in daily experiences of life, by living in accordance with the expressed will of God, will assure us ways of pleasantness and peace. Even though storms may rage around us, there will be peace and pleasantness in the pathway which our Lord has prescribed for us. When

we apply to God for wisdom, we shall discover he is both able and willing to supply our need.

Proverbs 8:6-11 Wisdom utters the command: "Hear; for I will speak of excellent things," implying things that are noble, true and right. Everything wisdom says is based on the truth and does not have any hidden or misleading meanings. Wisdom is a teacher who gives her pupils the ability to discern, perceive and understand. Those who have ideas that have become twisted and need to be corrected should devote themselves to searching the scriptures. Those who desire and expect to receive spiritual instruction to meet their needs must give themselves to prayer and to the study of and meditation upon the word of God.

Life and work series

Don't preach at us!

Micah 2:1-4 When the people should have been communing with God or sleeping, Micah said they were lying on their beds planning oppressive schemes and devising ways and means of working them out the next morning. But God, who never sleeps, knew their thoughts and intentions and had Micah warn these haughty, covetous and wicked oppressors he would see to it they would not go unpunished.

After putting yokes of servitude upon the poor who were not able to protect themselves, it was to be expected the rich would reap as they had sown, for God would permit a pagan nation to punish them. The land which they had taken from others by fraud would be forfeited.

Micah 2:6-11 The people strongly resented Micah's indictment of their social vices and his declaration that their haughty defiance of God made their punishment inevitable. Micah made it clear there was no way whereby greedy people would be able to evade God's judgment upon them for fleecing the poor. He let the covetous landlords know they would have their possessions taken from them and would also be deprived of their liberties because of their unjust treatment to their contemporaries.

The offenders sought to silence the messenger of God. However, their attempt to silence Micah only stimulated and inspired him to better, stronger and more effective preaching. He resolved he would continue to hold high the standard of moral purity and social justice regardless of the consequences.



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

on mission together

Little steps toward a mighty leap

toward a 50-50 distribution of Cooperative Program gifts "as soon as possible." At the time, the distribution formula was 65 percent (KBC) and 35 percent (SBC).

By May 1983 the executive board quantified "as soon as possible" by taking action to achieve a 60-40 distribution by the budget year of 1990-91. They proposed to accomplish this by measured annual increases of .625 percent.

Last week at Cedarmore the executive board, while approving the 1985-86 detailed, operating budget of \$15,600,600 increased the SBC portion by .625 to 36.875 percent, keeping on track the 40 percent goal by 1990.

Moving at this balanced pace permits our many Kentucky Baptist ministries to absorb the financial impact of having a smaller percentage of new (increased) dollars each year. To move faster would create undue stress on our several KBC institutions. To move more slowly

It was a high moment of spiritual commitment when in 1980 the Kentucky Baptist Convention voted to move

would be insensitive to our convention's commitment to Bold Mission Thrust.

And after 1990? Could we possibly from there achieve one of the main objectives of Bold Mission Thrust—that every state Baptist convention reach a 50-50 distribution by the year 2000?

By 1990 we will have the benefit of having experienced God's blessing upon Planned Growth in Giving, Good News America, the Kenya and Ohio partnerships and Mission Kentucky, a concerted effort to evangelize, disciple and start new churches in Kentucky.

While we "work and wait" the steady step of .625 percent each year will put us on the threshold in 1990 of what perhaps may be the most significant decision in our Kentucky Baptist history . . . to be able to say to the Lord, as did the joyfully, freed-up Zacchaeus: "Behold, I give half my goods . . ."

What a way for Kentucky Baptists to celebrate the year 2000!

Seminarian ministers through canvas

Frank Murphy uses his 'artistic' obsession to paint message pictures.

Most preachers write sermons. Frank Murphy paints them.

Murphy's latest sermon in oil is a portrait of the 12 disciples of Jesus. As the disciples are standing in the upper room, their expressions depict anguish, sorrow and guilt. One can also see a glimmer of hope in the eyes of Peter as he looks toward the door where Mary's shadow is seen.

In preparing for this painting, Murphy decided to add a personal touch. Since he has fond memories of his high school friends in Sylacauga, Ala., he decided to make the faces of the disciples resemble these special people. Each disciple has a particular face based on the personalities of Murphy's friends.

"I was close to these people," Murphy explains. "Although they weren't all Christians, Christ was able to pull something out of them."

The message of the painting, according to the third year MDiv/CE student, is that although we are disappointed by our behavior, Christ offers us a glimmer of hope through his resurrec-

tion.

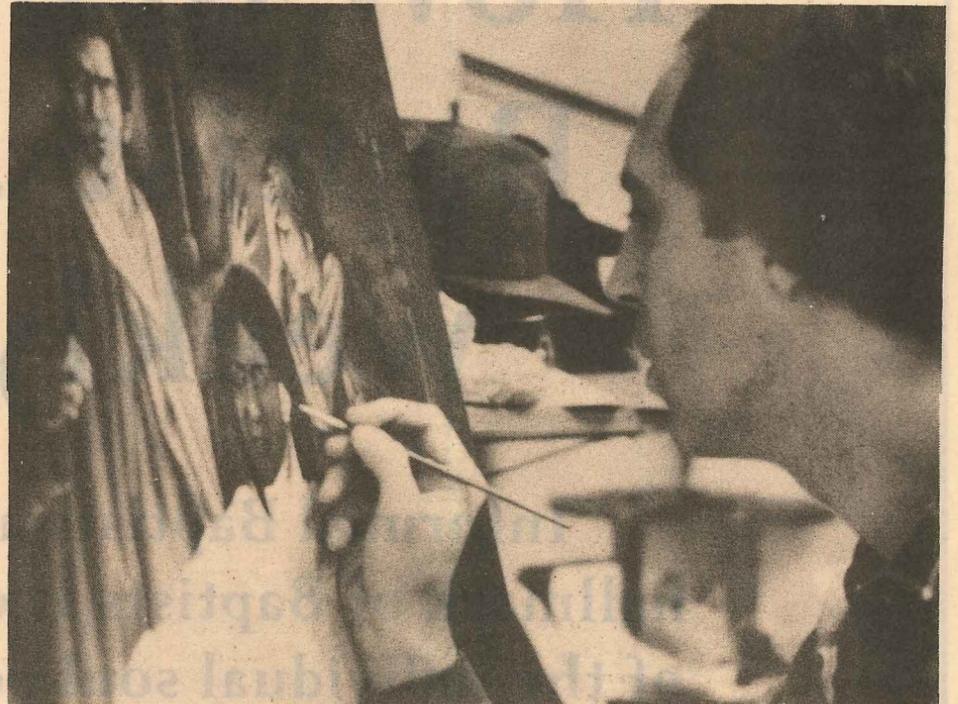
It will take another year to finish the painting of the disciples, Murphy says. He enjoys the work, however, as an escape from his daily routine.

"It's a great way of getting away from studying the trials of the church. It's almost an obsession now . . . I'm beyond the point of having to be in the mood," Murphy asserts.

Murphy also does other paintings in his dorm room turned "art studio." He often paints portraits of sports personalities, such as Bear Bryant, as well as illustrative portraits of ordinary people and situations. People who have observed his work have compared his style to that of Norman Rockwell.

Murphy idolizes another great painter: Rembrandt. He admires the religious painter's play on lights and darks, and his stress on the inner glow of characters.

Although Murphy spends a great deal of time painting, he rarely seeks financial rewards for his work. He simply uses his work for enjoyment and in his ministry.



Frank Murphy painting his latest 'sermon.'

"I occasionally enter paintings in contests," explains Murphy, adding "The most I ever won is \$100."

Murphy, who plans to enter campus ministry work, has been drawing since early childhood. Although he is often

teased about being from Jim Nabors' hometown, he is actually very proud of his home and family.

"I come from a talented family," says Murphy. "My father always said 'Whatever you do, do your best!'"

Campbellsville College is a tradition for family

Attending Campbellsville College is a tradition for the Daniel family.

Roy Daniel was a student at Campbellsville College in 1938. His son Don came in 1963 and attended one year. He returned 17 years later along with his wife, Janice. Mark Ricketts, grandson of Roy Daniel, came to Campbellsville College in 1982.

Briar Drury, a high school senior from Lebanon Junction, Ky., is the nephew of Don and Janice Daniel, both seniors at the College. He will be a freshman in the fall.

The family tradition began when Roy Daniel came to Campbellsville College when it was a junior college. He was the star of the basketball team which was then coached by Bob Heifner. The coach was going to build the team around Daniel the next year, but due to financial reasons he was not able to return in the fall.

The coach even offered to pay his tuition but Daniel wouldn't hear of it. He wanted to do things on his own. After leaving college, he worked for DuPont and then became a salesman. He retired in December 1983 from his position of vice president of Wimsatt Brothers in Louisville. He resides in Louisville and seems to be enjoying his retirement, according to his family.

His grandson Mark Ricketts, also a senior at Campbellsville, says, "My grandfather's parents were too poor to attend his games. His father was a Baptist preacher." Don said, "Being on the team was one of the highlights of his life." The year Daniel played for the Tigers they won the Junior College Conference title.

Don Daniel is not a new face to

Campbellsville College since he was here in the fall of 1963. He left college in his sophomore year and he waited 17 years to return. After leaving school Don married Janice Daniel. "Many things change in 17 years," he said, "the only teachers I remember are Harry Scalos, assistant professor of business and economics, and L. M. Hamilton, associate professor of English.

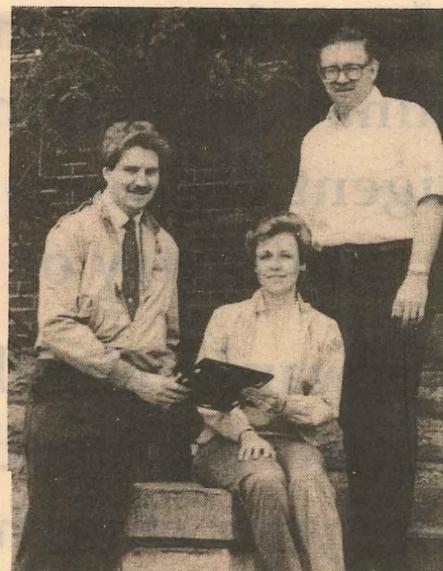
"I didn't come to Campbellsville College just because my dad came here," he adds.

While he was in high school, Paul G. Horner, director of promotions and student recruitment, came to talk to his senior class of 29 students. "He talked about Campbellsville College and invited us all down for a weekend. While there we stayed in Carter Hall. There were four of us that enrolled in the fall and I feel this was a direct result of Horner coming to speak to us. He was the only one who felt that 29 seniors were important enough to come and talk to about college," Don said.

Janice feels the reason they decided to return to Campbellsville College was that the Lord was leading them. She will be graduating magna cum laude May 12 with a BS degree in elementary education. She is the daughter of Laverne Conlin of Lebanon Junction.

They have made earnest efforts to encourage others to come to Campbellsville College. They try to emphasize the type of education that is offered and the care and concern of the administration, faculty and staff. "Where else can you just walk up to the president of a college and talk with him?" asked Don.

When talking with perspective



Mark Ricketts (l), Janice and Don Daniel

students, Don talks about the Christian atmosphere that is so prevalent at Campbellsville College. "The people here care about you as an individual and that goes from the president on down."

"It's not the beautiful buildings that draw students here, it's the professors," Janice adds.

One of the students influenced by Don and Janice is Mark Ricketts, their nephew. He graduated from Southern High School in 1978 and then attended the University of Louisville but left in 1979. He said his grandfather kept after him to go back to school and he eventually felt led to come to Campbellsville. Janice and Don also tried to persuade him to go there and now he will be graduating in May with a BS in psychology and political science. He is considering graduate school as his next step. He was named to the 1984 academic honors list. Ricketts is from Shepherdsville.

Mark tells amusing stories about the time his grandfather spent here. "Once

he blew a hole in the chemistry lab after dropping a vial of dangerous chemicals. Another time, after returning from an away game at around 3 a.m., he slipped into the old gym and rang a bell that was a signal for all students to assemble. "That caused quite a stir," Mark laughed. "He got into trouble and had to go before the president of the college," he adds.

When asked if it was difficult to return to school after 17 years, Don replied, "It was hard at first to go back, but they made me feel like I fit in. When I would start to feel sorry for myself, I would see someone else who had it worse than I did." He is majoring in psychology with a minor in Christian studies.

The Daniels live very hectic lives. Don goes to school, works in the maintenance area of the college and pastors the Hardyville Union Church in Hardyville, Ky. Janice has been student teaching and caring for their 14-year-old daughter Tonya Sharon. "We see each other on weekends," Don joked.

Will Tonya be the next of the Daniel family to attend Campbellsville College? Both parents would like to see her go there for at least the first two years to finish her general education requirements, but she is not sure yet. She wants a career in medicine. "We will try to influence her to come here," Janice said. "We want her to attend a Christian college."

Now as the Daniels prepare to graduate, they will probably be leaving the Campbellsville area. Don hopes to attend Midwestern Baptist Theological Seminary, St. Louis, Mo. He would like to pastor a church there and Janice will be teaching. Mark said, "It will be hard to leave Campbellsville College. I have made friends here and I have grown to love it."

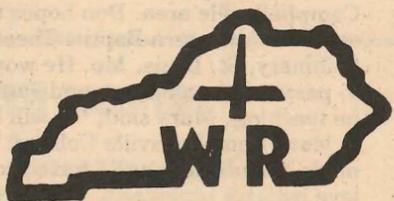
"No matter where we are," Don shared, "we will always talk about Campbellsville College."

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