



[1-r] Charles Herrin, Mickey Sutherland, KBC associate Brotherhood director Rob Carr, Steven Hall and Bob Simpkins.

Kentuckians aid disaster relief

by Patrick Cole, Staff Writer

In the aftermath of recent tornadoes that rocked the northeast, Kentucky Baptists were there bringing relief to the ravaged area.

The Kentucky Minutemen disaster relief team performed its first mission in Sewickley Township, Pa., about 40 miles north of Pittsburgh.

Four men from Hodgenville's South Fork Baptist Church—Charles Herrin, Mickey Sutherland, Steven Hall and pastor Bob Simpkins—boarded the disaster relief unit Wednesday, June 5, equipped with chainsaws, axes and shovels to help clear debris left from the storm. Two other team members, Randall Rodgers and Wendall Curry, both of Greensburg, joined the relief efforts the following day.

The disaster relief unit, which was purchased only about a month ago, provided living quarters for the volunteers. Eventually the 30-foot travel trailer will be equipped to serve meals and provide first aid for disaster victims.

Simpkins said most of the homeless had been fortunate enough to find shelter and food shortly after the May 31 tornado struck.

He noted that the time factor is crucial in being able to meet the immediate needs of disaster victims. "We will (in future disasters) need to be able to arrive early," said Simpkins. "In Kentucky, we should be able to be

there in hours."

James Swedenburg, director of missions for Greater Pittsburgh Association, said the team's arrival would help the Southern Baptist witness in the area. "They will be in an area where very little is known about Southern Baptists," said Swedenburg in a telephone interview. "They will be displaying Southern Baptist symbols which means they (the community) will see how we (Southern Baptists) cooperate."

The team will be working with Edgewood Baptist Church, a church which just rejoined Southern Baptist ranks two years ago. Swedenburg believes the relief effort will strengthen the church's Southern Baptist ties.

The church building itself received heavy damage but the team can offer no assistance until insurance claims are settled.

"The building will have to be dismantled to the ground," observed Swedenburg. "It (the tornado) took the complete front of the building." He said volunteer construction crews will be requested later to help rebuild the church.

Although no church members were injured, Swedenburg said several people in the community where the team will be working sustained injuries.

BSSB, Maryland claim ex-staffers

Two Western Recorder student journalism interns have recently accepted responsible editorial positions in Southern Baptist journalism circles.

James P. Hester Jr., 36, who received the DMin degree from Southern Baptist Theological Seminary last month, has become editor in the Baptist Sunday School Board's Family Ministry Department. He was a Western Recorder staff writer in 1979. The Greenville, S. C. native is a graduate of Furman University of that city and holds the MRE degree from Southern. For five years he was minister of education and administration at First Baptist Church, Florence, S. C.

Robert E. Allen, 30, a Marion, Ill. native, will become associate editor of True Union (the Maryland paper) later this month. He is a graduate of Southern Illinois University and received the MDiv degree in May from Southern Seminary. He was an intern at Western Recorder in 1983.

Hester is the fifth Western Recorder intern to be employed by the Sunday School Board; Allen is the third WR staffer to go to True Union.

37th mountain missions meeting is tradition for east state pastors

by James H. Cox, Associate Editor

"The longer we are Christians, the fewer lost people we know."

A. B. Colvin, executive associate in the Kentucky Baptist Convention's executive office, told eastern Kentucky ministers that last week in one of his final farewells before retirement.

Colvin steps down from 27 years of service to the convention next month.

His remarks came during the 37th annual Kentucky Baptist mountain missions conference at Oneida, Ky., June 3-7.

Assigned the topic "Growing a Church," Colvin declared that "everything we do in a Baptist church should be yielding itself to the spirit and work of evangelism."

He went on to discuss the church covenant, claiming "it (the covenant) says we will pray for one another."

"We don't pray for one another, but we pray for everybody in general," he continued. "We need to name people when we pray for them."

Later in the week the group of perhaps 100 individuals, mostly pastors and their families attending the conference, largely devoted one session to recognition of Colvin's contributions across the years.

In a feature period, Enterprise Baptist Association missions director Donald B. McGuire reported his recent experiences in Kenya as part of the Kentucky-Kenya partnership.

McGuire said he taught classes for ministers training in theological education six days a week and he preached on Sundays during a month there. "The men sat there like sponges and the burden was on me," he remarked.

"I came back so proud to be a Southern Baptist, and so proud of our missionaries," McGuire surmised.

Preacher for the week at Oneida was William D. Jagers, associate director of KBC Direct Missions Department, Middletown. He chose the subject of servanthood as theme for his nightly addresses.

"We have tried to shut from our minds the word 'serve,'" Jagers exclaimed. "I'm convinced that before I can have the right attitude about service I must first have the right attitude about the master," he added.

"We may be glad to see Jesus," Jagers went on, "but how many of us are glad to see him as lord and master?"

"So many times we speak of my church, my pulpit, my congregation, when we should be saying his church, his pulpit, his congregation."

"Some of the hardest battles I've fought have been down on my knees over who's in control," Jagers confessed.

"The mission has never changed through the ages. Our task remains to win men and women, boys and girls to Jesus Christ. We should rejoice that we're the servant, he's the master and he put us on this earth to do his mission," he concluded.

In a small group session with pastors who recently qualified for some financial contribution to their salaries by the Kentucky Baptist Convention, Bob Jones, KBC Direct Missions Department director, took care of many house-keeping chores.

While the convention supplements these salaries, Jones distinguished the fact that "technically, you are not an

employee" of the convention. "We can't determine who a church is going to call, but we can determine if we will help support him," Jones declared.

"The local church is autonomous and that autonomy has to be protected," he suggested. He said the same is true of local associations and the state convention. "We have to proceed slowly and cautiously, and we don't force anybody to do anything," he allowed.

"Don't use us to pit us against a church to get them to do what you want them to do," Jones pled. "Let's talk together and we can resolve our differences and work out a happy solution to our problems."

He discussed such specifics with the men as taxes and social security, vacation policy, sick leave and other matters pertaining to their relationship with the state convention.

Verlin C. Kruschwitz, Louisville, Boyce Bible School faculty member, led a morning Bible study each day of the mountain missions conference at Oneida. Ray Cooper, pastor of Unity Baptist Church, Richmond, was music director for the week.

Other conferences were led by Mr. and Mrs. Mike Greer, Southern Baptist missionaries to Israel, Jagers, Kruschwitz, Colvin and Ross Figart, KBC mountain missions director.

Figart recounted briefly the history of the mountain missions conference. It was begun in the mid 40s by A. B. Cash, then an employee of the Home Mission Board who was serving in the hills of eastern Kentucky. While the conference did not meet every year consecutively those first two or three years, it has now met 37 times.

Cash was followed by present Home Mission Board staffer Wendell Belew as director. Succeeding KBC mountain missions directors who followed Belew and led the week were Ed Cunningham, Bob Jones, I. Houston Lanier and Figart, now in his fourth year. At 58, he has spent two decades in some capacity of missions work for Kentucky Baptists. He's a former missionary in Boone's Creek Baptist Association and was earlier a county missionary at Vanceburg.

Figart lamented that two major factors "over which we had no control" cut the normal 200-250 in attendance by more than 50 percent this year. One factor was the makeup of school snow days across the mountains; the other, the tremendously large number of mountain pastors planning to attend the annual meeting of the Southern Baptist Convention in Dallas, Tex. the following week, preventing them from being away from their churches for two weeks consecutively.

He said the conference continued to maintain the purposes for which it was begun—to provide "guidance, inspiration and training" for mountain pastors.

"These are churches that never were able to send their pastors to Ridgecrest, or to Cedarmore, or to seminary or even to Clear Creek," he intoned.

Four persons were recognized by host pastor Joel Rackley of Oneida Baptist Church as having attended all 37 mountain missions conferences. In a day when not too much is permanent, it would seem Kentucky Baptists have hit on something here that may have enduring qualities, one observer reported.

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sanford's perspectives



Jack D. Sanford

Christian education

Southern Baptist educational institutions have been under constant fire by persons both within and without the Baptist family. It has ever been such.

The criticisms hurled at our colleges and seminaries range all the way from "they are liberal" to "they cost too much." In the case of the seminaries cost is seldom discussed because Southern Baptists fund the seminaries, not the students who attend them. But that is not the case with our colleges. Money is constantly the rub whenever the Baptist colleges are discussed. The general impression one gets whenever the colleges are discussed is that they are far and away too expensive.

How many times have you heard someone say the cost of higher education in Baptist colleges is so high the state supported school is the only avenue open to poor, common folks?

Billy Hurt, pastor of First Baptist Church, Frankfort, has addressed this old canard in his pastor's column. I share this good man's thoughts with you for your reflection. I think he has hit the nail on the head.

"Occasionally someone will make a comment to me about the high cost of sending a student to one of Kentucky's private colleges. Generally these comments are critical of the private higher education system as too expensive compared to the public supported institutions. Such criticisms concern me for several reasons.

"One, I'm a graduate and a trustee of one of our state's private colleges. I can assure you that my chances of attending college anywhere were extremely slim, yet a private college, Cumberland, assisted me with workshops and a scholarship while the regional state university was apparently uninterested in assisting me to get a college education.

"Today, 58 percent of the students in Kentucky's private colleges and universities come from families with incomes of less than \$20,000 per year. Twenty-three percent come from families with less than \$9000 per year income.

"A second matter is the fact that Kentucky's public universities are subsidized over \$3500 per year through tax monies already. Add to that figure the amount for tuition and you get a clearer picture of the actual cost of public higher education in Kentucky.

"The economic impact of Kentucky's 18 private colleges and universities on their communities and on the entire Commonwealth is tremendous. The total capital assets, contributions to cash flow and direct expenditures to Kentucky's economy is well over \$500,000,000.

"Add to this the following statistics and I think you'll agree with me that Kentuckians get more from their educational dollars in private school. Kentucky's private, independent colleges have 14 percent of the students enrolled in higher education but have 19.7

percent of all graduates; 19.73 percent of the baccalaureate degrees; 38.10 percent of the chemistry degrees; 46.15 percent of the physics degrees; 35.38 percent of the biology degrees; 35.47 percent of the English degrees; 65.43 percent of the economics degrees; 100 percent of the Rhodes Scholars since World War II; 50 percent of the Phi Beta Kappa chapters."

I must agree with Hurt because Baptist higher education has been a life saver for me. I earned four degrees from Southern Baptist educational institutions, taught for two years in a Baptist college, served for eight years as a trustee of a Baptist college and have taught courses at Boyce Bible School. In all of this I have found an atmosphere of deep dedication to Christ and profound commitment to our Baptist way.

I have discovered no liberalism, no cost excesses and no disloyalty to Baptist faith and mission.

I say thank the Lord for our schools, for the dedicated men and women who serve as faculty, administrators and trustees, for the millions of common folk who trust the schools and make gifts to them and for the multitudes of young men and women who have been educated for magnificent service to Christ in our Baptist schools.

Tax crunch ahead

If the budget President Reagan has submitted to congress is passed, every church and church-related organization in America will face a serious postal rate increase.

A feature of the budget referred to as "revenue foregone" is a reduced mailing rate for educational and non profit organizations. In an effort to balance the federal budget, the President has made no provision for this revenue foregone.

What this means is that Western Recorder, the Kentucky Baptist Convention, and every church in our state will have to pay an increased postal bill for second and third class mail. This will result in a giant budget increase for all of us.

You can help by writing to your congress person and the two senators from Kentucky. Urge them to vote for retention of the revenue foregone for non profit mailers.

Unless the people in Washington hear from us in great numbers, the bill for our mailing will be almost impossible to handle. Therefore it is essential that you write a note expressing your concern about this matter.

The original postal preference given non profit mailers was based on the idea that the work of these organizations was for the general good and should not bear the burdens carried by profit makers. Now we are all lumped together, and the cost is frightening.

Help us if you can.

western recorder

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

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Southern, Boyce graduate 42 Kentuckians

Dilday, Shoemaker deliver commencement addresses

Thirty-five students from Kentucky were awarded degrees from Southern Baptist Theological Seminary during the school's 155th commencement May 24 in Louisville.

The Kentucky Baptists were among approximately 300 schools to receive degrees from the schools of theology, church music, Christian education and social work.

Russell Dilday, president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., delivered the commencement address.

Kentucky graduates included the following:

Master of arts in Christian education—Gregory Wright Bruckert, Louisville; Janice Jeffries Kiehm, Louisville; Coy Brent Priddy, Louisville; Susan Wren Shelton, Princeton; Carter Gray Stewart, Louisville; Richard Douglas McClure, Louisville.

Master of divinity in Christian education—Joe Vernon Young, Bowling Green.

Master of church music—Patricia Lynn Burnette, Louisville; Lance Dean Howerton, Louisville.

Master of divinity—James Kenneth Allaby, Louisville; David Brian Austin, Louisville; Ross Jerome Bauscher, Frankfort; Lynnette N. Butler, Georgetown; George Victor Case, Owensboro; Scott Kevin Cox, Lexington; J. Stafford

Durham, Pineville; Sarah E. Eastes, Owensboro; Joseph Lee Eubanks Jr., Lewisport; James William Evans, Glasgow; Jeffrey Lee Hubbs, Covington; Benjamin Robert Hubbard, Forest Hills; Christopher Mark Judd, Elizabethtown; Mark Steven Lilly, Wurtland; Charles Edward Lowe Sr., Louisville; Timothy Edward Madison, Paducah; Paul Harvey Peterson, Georgetown; David Merrill Rayburn, Corbin; John Chilton Roberts, Danville; John Chris Sanders, Owensboro; Joseph Dwayne Howell, Shively.

Diploma in theology—Joe Pat Winchester, Murray.

Doctor of ministry—David Samuel Carter, Union; James Edwin Hill, Louisville; Gerald Ivan Miller, Louisville.

Doctor of philosophy—Steven Sawyer Ivy, Louisville.

Seven students from Kentucky were awarded diplomas from Boyce Bible

School during the school's 22nd commencement May 24 in Louisville.

Stephen Shoemaker, pastor of Crescent Hill Baptist Church, Louisville, delivered the commencement address.

Kentucky graduates included the following:

Diploma in Christian ministry—Gary Allen Ball, Louisville; Darryl Lee Crenshaw, Elizabethtown; Jerry Morton Lacefield, Louisville; Rodney Glenn Redmon, Bloomfield.

Diploma in educational ministry—Clara Parks Barnett, Louisville; Rodney Gene Lynch, Danville; Wilma Jean Simmons, Ekron.

Boyce Bible School, a division of Southern Seminary, was founded in 1974 to provide ministerial training for persons without a college degree. More than 600 persons are presently enrolled in the school and its nine off-campus centers.



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Ball



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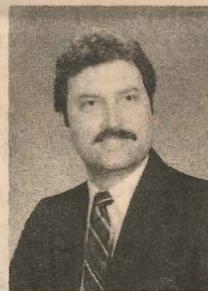
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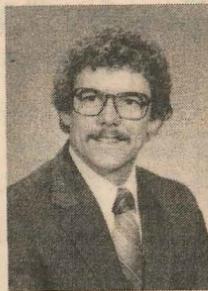
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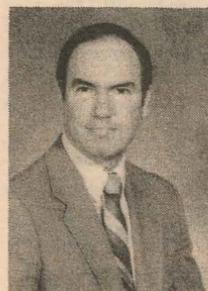
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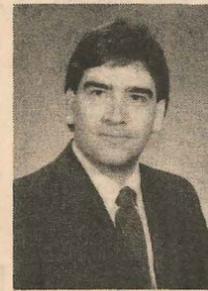
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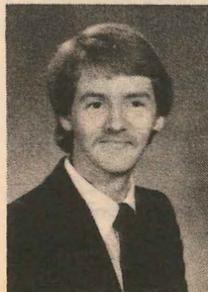
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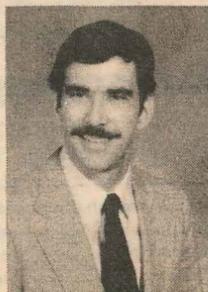
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homes for children

We can't close the home

Jerry Sullivan, director of Presbyterian Home for Children in Missouri, wrote the following article which is appropriate for Kentucky Baptist Homes for Children.

Let's close the Children's Home. I can hear it now. "What? Are you crazy?" "Close the Home?" "What about the children there?" "What will happen to them?"

I'm not talking about closing the home right now. But wouldn't it be nice if each of our young people had a family and a home where they could live and be loved and cared for. . . .

The easiest way to close the Children's Home would be to stop the events which bring young people to our door.

Over the past several months, the media has made us well aware of the physical abuse of children. It seems likely that abuse would be at the roots of many of our placements. That's partially true. Nearly 40 percent of the children referred to us in 1984 had been physically abused, while 17 percent were sexually abused. One out of four girls, and one out of 10 boys referred to us were victims of sexual abuse.

There's another type of abuse that seems to be a sizeable part of the problem—alcohol and drug abuse. In more than 40 percent of the families of kids referred to us, some form of drug abuse is a factor in the family's conflicts. . . .

Another common thread in the lives of our residents is the absence of one parent in their childhood. Another nine percent came from families in which the mother or father had died. Four percent of the children referred to us had been abandoned by both parents.

All of these facts are painful, but the one that bothers me the most is the fact that 84 percent of our referrals had experienced some obvious, clearly identifiable trauma in their young lives.

All of these experiences clearly and painfully impact the child. The hurt he feels is carried within him and often surfaces in dangerous and negative ways.

We can close the Children's Home. But only if we first reduce the trauma.

I believe much of our behavior is learned. If we have learned to accept the breakup of the family as part of our culture; if we become complacent about physical abuse and drug and alcohol abuse, then it seems to me we are learning to simply allow these traumatic events to continue.

At that rate, the Children's Home will be open a long, long time.

baptist news in brief

'Together We Build' program successful

Members of First Baptist Church, Monticello, subscribed \$467,210, either through cash gifts or three-year commitments, during their 13-week Together We Build program. By June 1 the total commitments and cash on hand totaled \$600,000.

The program was directed by John Hammatt, a Together We Build consultant with the Southern Baptist Convention Stewardship Commission in Nashville, Tenn. Hoyt Hickey, a layman, was the program director. L. C. Meadows is the pastor.

The funds will enable the church to save thousands of dollars which would have been paid-out in interest on a long-term note. For each dollar raised through a Together We Build program, it means more than a dollar saved.

Construction on the new building will begin later this summer. Groundbreaking ceremonies will be announced when the architect's plans are approved by the several state agencies in Frankfort.

In addition to the monetary value of the Together We Build program, the church has experienced significant spiritual benefit. In his evaluation of the program, the pastor said, "I am extremely pleased with the enthusiastic participation of so many of our people. I have a new dimension of thought toward God and toward our people. The program and the response of our people have reaffirmed our belief that 'God cares'."

Pastor will coordinate 1-800-554-PRAY

Conrad L. Keil of Morgan City, La. has been named national director of the Home Mission Board's intercessory prayer line ministry.

Before coming to this position Keil was a volunteer pastor at Bayou L'Ourse Baptist Mission, Morgan City.

Keil will head the prayer line ministry as a Mission Service Corps volunteer. Mission Service Corps allows Southern Baptists to spend one to two years in mission efforts at their own expense or with the support of a sponsoring church or individual(s).

The "prayer line" is a national incoming WATS telephone line which enables Baptists to call the HMB toll free to learn of home mission needs and requests for prayer, and for missionaries of the board to call to request prayer for their work and concerns.

Keil, a graduate of New Orleans Baptist Theological Seminary, will be responsible for recruiting other volunteers in the Atlanta area to answer the HMB's national prayer line. Volunteers will work four-hour daily shifts Monday

through Friday, 9 a.m. to 9 p.m. Eastern time.

The nationwide telephone number for the prayer line is 1-800-554-PRAY. (BP)

Two Kentuckians receive degrees from Midwestern



Baker

Pyle

Two Kentucky natives were among the 97 persons receiving degrees during commencement exercises at Midwestern Baptist Theological Seminary, Kansas City, Mo., June 1.

Awarded the MDiv degree were Larry Jaynes Baker of Russellville and William Texil Pyle of Lowes.

Bob Terry, editor of Word and Way, the official journal of the Missouri Baptist Convention, delivered the commencement address. Twenty-four persons who received degrees are home or foreign missions volunteers.

Building aids church to be known, visible

"Everybody in town knows we're here now," says James Wood of the Chatham (Mass.) Baptist Church.

It wasn't always so. The congregation, begun with a group of women who met to pray for a church, has grown to 145 resident members who worship and reach out to others from a modern church building that contributes to their mission effort.

Worship centers in the formative years included a parking lot where ser-

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Search committee seeking applicants

Resumes are being accepted by the search committee seeking a successor to Grady Randolph, executive secretary-treasurer of the Kentucky Baptist Foundation.

Randolph, who has held the position since 1969, will retire Aug. 31.

Applicants are asked to send their resume to P. A. Stevens, 4156 Westport Rd., Louisville, KY 40207. Resumes will be received until June 22.

ices were conducted from the back of a flatbed truck, to an elementary school, back to the parking lot and then to the local Masonic hall function room. The latter has been the carriage house of a Baptist church that "died during World War I," Wood says.

Space was so limited at the Masonic hall that Sunday school classes met all over town—including a vacant Howard Johnson's restaurant building, a bank building and the party room of a condominium complex.

Through a series of remarkable events, the church's building committee was able to purchase almost four acres of land far below market value and financed at low interest by the seller. The Sunday School Board's church architecture department, whose work includes ongoing effort to provide plans for first-unit buildings, soon became involved.

With a modest, but attractively decorated building that blends well with established New England architectural styles, the congregation is indeed communicating with its mission field. Last year the church baptized 46 persons. The average Sunday school attendance is 132 and some 200 persons attend worship services regularly.

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Lewis Myers to direct FMB work in China

Lewis Myers, a former missionary to Vietnam, has been elected director of the Foreign Mission Board's new Co-operative Services International office.

Myers, a member of the board's administrative staff since 1977, will lead Southern Baptists in responding to professional and social service opportunities in China. The Mississippi native was elected to the position during the board's May 22 meeting in Richmond, Va., and assumed duties June 1.

Myers has directed consultant services at the Foreign Mission Board since 1980, coordinating the work of specialists in evangelism, relief, health care, development work, family ministry, media and lay people abroad. From 1977-80 he was associate to the director of the board's overseas operations.

In his new China-related work Myers hopes Southern Baptists will "learn what the church in China has experienced which has both solidified their faith and given them some remarkable growth during the last three decades, in an atmosphere that hasn't been conducive to the advancement of religious causes." (BP)

HMB, BSSB join hands in evangelism effort

The Kansas-Nebraska Convention of Southern Baptists is growing—in the number of churches being started to reach a far-flung population in two states and in building awareness that Southern Baptists are not a cult but God-called people on a mission of concern for people.

Rex Lindsay, executive director of the two-state convention for the past six years, said the local church is the focus of everything that is done on the state level. "We're not trying to build a great convention but to build great churches," said Lindsay. In that spirit, the 1987-89 Bold Mission Thrust objectives for the state are to reach people and strengthen churches. The state convention staff remains small, seven full time professionals and two part time consultants, to give priority to 92 field missionaries who work with the churches.

The results of this approach can be seen in more than 53 churches and missions started since 1981. In that year a goal was set to double the 200 churches and missions by the year 2000 and to start 55 of them by Sept. 30, 1985.

The new starts have been aided by support funds from the Sunday School Board as well as financial support of field missionaries by the Home Mission Board, Lindsay said. At the same time, Lindsay emphasized, existing churches have grown and negative stereotypes of Southern Baptists have been dispelled.

"Churches have struggled to survive but now they're supporting a pastor and reaching people in the community," he noted. "And people are beginning to say, 'Baptists must not be too bad because I know one.'" (BP)

Secular society said alternative to revival

Baptists either will join in fervent prayer for spiritual awakening or sentence their children and grandchildren to an unchurched secular society, authorities on revival warned in San Antonio, Tex.

Pastors and lay persons attending the Southwest Regional Conference on Prayer for Spiritual Awakening at Castle Hills Baptist Church were admonished to lead their churches and denomination to prepare for a spiritual awakening. The meeting was sponsored by the evangelism section of the Home Mission Board and the Texas Baptist evangelism division.

J. Edwin Orr of Los Angeles, author and president of the Oxford Association for Research in Revival, said the greatest hindrances to revival are misuse and misunderstanding of the words revival and repent. Repentance, said Orr, is "the first word of the gospel" and was constantly emphasized by Jesus, but seems to be missing from the Christian vocabulary today. "The difference between truth faith and make believe is repentance. Whoever told Larry Flint (publisher of Hustler magazine) that he was born again? He never changed."

Texas Baptist executive director William M. Pinson Jr. said, "A few months ago, a group of Texas Baptists gathered to study and pray and came to the realization that instead of establishing a Baptist Zion, we are losing Texas. Out of this meeting, we made our number one priority prayer for spiritual awakening."

Pinson said the history of spiritual awakening reveals, "We cannot flip a lever to make God act. He may withhold, knowing we are not ready. Yet there is a vital link between prayer and awakening."

Former missionary to China, C. L. Culpepper Sr. of San Antonio, described the Shantung Revival, 1931 to 1945. The Culpeppers had been on the mission field in China for eight years when the revival started.

"Though I had been called by God to China," he said, "the time came when God got hold of me and I realized all I had done in my own strength had been worthless." He said people poured out their hearts, weeping as they confessed their sins. "Chinese preachers who had been good preachers before turned into balls of fire. We learned to let God be God." (BP)

Missionary trades medicine for seminary

Carolyn Roberson is trading her stethoscope for Bible study materials. The medical missionary to Bophuthatswana temporarily resigned her post in 1984 to attend Southwestern Baptist Theological Seminary, Ft. Worth, Tex., so she can go back to the Morokwena village as a discipleship trainer.

Miss Roberson attended Southwestern 13 years ago to receive the required 20 hours of education for appointment as a medical missionary. She now plans to complete the MDiv program by the summer of 1986 and be reappointed by the Foreign Mission Board.

In Bophuthatswana, she was the only missionary serving the 6000 people in Morokwena and those in the 38 surrounding villages. The nearest hospital is 150 miles away. While she is at seminary, the people have no witness.

Miss Roberson was sent to the South African village in 1978 after Rhodesia (now Zimbabwe) was closed to missionaries. She had been there since appointment in 1973. The people of Morokwena are hungry for the gospel, she said. "I've never seen a more neglected area." For several years, the Bophuthatswana mission's request for a general evangelist appeared on the FMB's list of needed personnel. But no one responded. (BP)

State convention support strengthens mission

A new five-year Sunday school enrollment goal is being planned for Southern Baptists even as a final push for the current goal is under way.

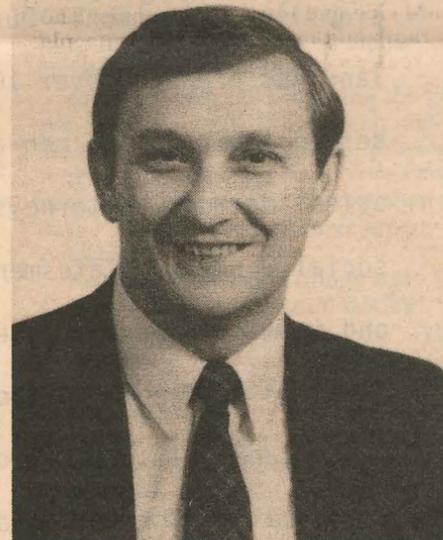
Challenge 10/90, with a goal of reaching a Sunday school enrollment of 10 million by 1990, was a major topic for state Sunday school directors and personnel from the Sunday school department of the Baptist Sunday School Board meeting for strategy planning in Atlanta.

Before Challenge 10/90 begins Oct. 1, "From Here to Victory," a three-month emphasis for July, August and September, will focus on completing the goal of reaching a Sunday school enrollment of 8.5 million by Sept. 29, 1985.

"We are not going to sit back and relax at the end of 8.5 We can't afford the time to see the end of that goal before we plan for the next one," said Harry Piland, director of the BSSB Sunday school department.

One of the five focal points of the Challenge 10/90 plan is a goal of training one million Sunday school workers in evangelism. That goal represents a new spirit of cooperation between the evangelism section of the Home Mission Board and the church training and Sunday school departments of the Sunday School Board, Piland said. (BP)

Correction



Harold W. Pittman [pictured above] was erroneously identified as Ralph W. Hodge in a picture in the June 4 issue of Western Recorder. Pittman recently accepted a call as minister of music, Hall Street Baptist Church, Owensboro. Hodge will begin duties as pastor of First Baptist Church, Hopkinsville, in July. He leaves Bethlehem Baptist Church, Louisville.

National revival seminars feature Sanders, Carter

Perry R. Sanders, pastor, First Baptist Church, Lafayette, La. and Charles T. Carter, pastor, Shades Mountain Baptist Church, Birmingham, Ala. will assist leading three Goods News America national revival training seminars. The seminars will be conducted July 10-12 at Executive International Inn in St. Louis, Mo., July 25-27 at Atlanta Airport Inn in Atlanta, Ga., and Aug. 1-3 at First Baptist Church, Van Nuys, Cal.

Evangelists Mike Gilchrist, Larry Taylor, Henry Linginfelter, Lois Jane Huddleston, and Ellen Roweton will also be seminar speakers.



James H. Cox
Associate Editor

fourth estate

You don't say

A few years ago The Baptist Program published an article in which I cited certain words and phrases which had become denominational linguistic atrocities. I suggested that a handful of common expressions had been so overworked they were nauseating to those of us whose job it is to edit millions of words every year. "My five infamous friends," as I called them, included: that, new, special, designed to, served as.

I wrote that in 1978. I still hunt these terms down with my red pen and eliminate as many of them as I can wherever I can.

Today, the professional communicators among us have lengthened my list of overworked terms considerably.

For instance, have you been "affirmed" lately? A staffer in the Baptist Building told me he was "affirmed" by his supervisor five times in three minutes not long ago.

In February I sat in a session of the SBC Executive Committee and heard a staff member tell us—13 times in 10 minutes—that a program had "impacted" on us in a mighty way. (Were you taught, as I was, that "impacted" had something to do with teeth?)

I was amazed at this man's "rhetoric"—another overworked term we have been warned by both conservatives and moderates there has been too much of!

But the one that gets me most is a kind of Kentucky Baptist reaction to what the secular world has been doing for awhile in degrading women (my opinion) by referring to them in print by last names only, without the polite prefixes "Miss," "Mrs." or "Dr." used in spoken English.

Kentucky's little contribution to all of this is to alter the published lists of convention leaders and the minutes of present and past committee meetings to refer to chairmen as "chairpersons."

Now, if this thinking catches on, will we soon get the "bagperson" at our supermarket to carry the groceries to the car? If so, then will our Baptist youth commissioned to two-year overseas duty be "missionary journeyers"? And, associate editors and others in subordinate roles may claim we're doing "yeopersons' work."

My wife, bless her, has no problem with the way things used to be. She is my equal, yet she never felt offended by use of the male gender. Thus, we have chuckled over the attempts by denominational communicators to move us to a level of "equality" in the way we speak and write.

Not long ago, she was telling me about something that had happened that day, and said, "You'll never know how many woman hours I put into that."

"Person hours," I gingerly corrected. You've come a long way, mama.

Cumberland College

Meet A Few Of Our Alumni



BERT T. COMBS
Former Governor
Commonwealth of Kentucky



EUGENE SILER, SR.
Former United States Congressman



EDWIN P. MORROW
Former Governor
Commonwealth of Kentucky



FRANCIS JONES MILLS
Treasurer of State
Commonwealth of Kentucky

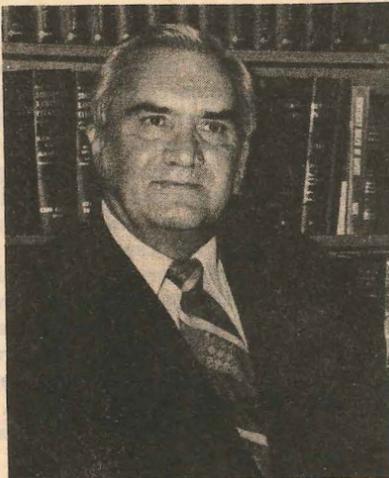
For almost one hundred years, Cumberland College in Williamsburg has been ministering to its mountain students, most of whom come seeking a quality education. During that time, Cumberland has produced over 10,000 alumni who have served their fellow men as ministers and missionaries, doctors, attorneys, teachers, scientists, social workers, statesmen, educators, businessmen, and in many other service professions. As long as there is a need for people to serve others, Cumberland College will continue its commitment to a quality Christian education. We are proud of our alumni and we want you to meet a few of them.



BETTY SIEGEL
President
Kennesaw College



ARLISS ROADEN
President
Tennessee Technological University
Director of Tennessee
Commission of Higher Education



PLEAS JONES
Acting Chief Justice
Kentucky Supreme Court



CHARLES REED
Director of College Recruiting
ARCO Oil and Gas

Dr. Taylor:

Please tell me more about Cumberland College and its commitment to providing excellence in Christian education.

Name _____

Address _____

(Clip and mail to Dr. Jim Taylor, Box 191,
Cumberland College, Williamsburg, KY 40769)

Excerpts from the convention sermon to be delivered by Charles G. Fuller, pastor of First Baptist Church, Roanoke, Va. at the Southern Baptist Convention in Dallas June 12.

Convention sermon

Too much to lose

Recently a major general crashed his private plane into an embankment near a freeway in our city.

And what caused this near fatal plane crash? It wasn't due to inexperience at the controls, for the general had hundreds of hours of flying time to his credit. The weather conditions were good. There was clear radio contact with the tower. But the plane experienced a sudden and mysterious loss of power while in flight.

For whatever the reason, a mid course loss of power is any pilot's nightmare. For even though the situation can often be corrected, no pilot wants to consider the alternative.

It is no less a nightmare for any contingent of God's people to experience a mid course loss of spiritual power. The threat of such a situation is so fraught with danger that any sensitive, sensible Christian would seek to avoid and eliminate the potentials leading to it.

Simply stated, my fellow Southern Baptists, we Christians know any loss of touch with God's power is just too much for us to lose!

There is a sequence of events, recorded between the sixth and ninth chapters of Mark's gospel, which are well worth the study of any Christian, any church or any denomination wanting the assurance of suffering no loss of God given power.

In the first few verses of Mark's sixth chapter we read of a congregation whose attitude actually made it impossible for Jesus to do what he otherwise could have done.

You might say it was a case of: **Power lost because of preconception** (Mk. 6:1-6a).

The synagogue members in Nazareth had their minds made up about Jesus and their preconceived notions robbed them of the ministry he could have had among them. They resisted him for they felt they knew all there was to know about him. Hence the potential of Christ in their midst was forfeited because they could not accept him for who he really was.

We Southern Baptists would do well to learn a lesson at this point. We may insist that we would never knowingly resist the presence of Christ in our fellowship, but what if we reject one in whom Christ dwells? Do we not risk, then, the possibility of squandering the Lord's liberty and power?

Several of us who attended college together felt led of the Lord to travel 1500 miles to enrol in Southwestern Seminary. To do so meant we had to cross that vast theological "sea" known as the Mississippi River! It also meant we met with obvious suspicion on either "shore."

Am I suggesting there is no place for theological distinctiveness? Of course not! If you were to ask me to identify myself I would readily tell you I am a "non union" conservative who pays his dues to no one! I would tell you I believe the Bible is the authoritative, authentic voice of God put to print, without mixture of error, but I would ask, please let me be what I know I am, and don't try to stampede me, goad me or isolate me to be what someone else insists I am!

What I am saying is that no Christian

should reject another Christian, especially when we have never taken the time to really know each other! To do so could short circuit the liberty and power of Christ in our midst, and that is too much for us to lose!

As we read further in Mark's sixth chapter we come to the account of the miraculous feeding of the 5000 in Galilee (Mk. 6:30-52).

So instead of a time of retreat the Lord and the disciples were suddenly confronted with the demands of another time consuming ministry. Mark tells us Jesus was moved with compassion toward the crowd, but you can be assured the disciples didn't feel that way about it! Once again, they felt the crowds had trespassed on their privacy with Jesus, so they seized upon the next meal time as an opportunity to be rid of those who clamored about the Lord.

After that miraculous feeding, Jesus dismissed the crowd and told the disciples to continue their boat trip, saying he would join them later. Shortly thereafter, the disciples and their boat were being tossed about in an abrupt storm. They huddled in fear, helpless and distraught, until Jesus came walking upon the water to quiet the storm.

This group of men, who evidently felt very special about themselves and about their particular intimacy with Jesus, now found themselves utterly powerless. And what brought them to this state of affairs? Was it due only to the effects of an unexpected storm?

I think not. Jesus knew the storm was coming, even if the disciples did not.

This was probably a matter of: **Power lost because of pride** (Mk. 6:31-32).

It is certainly conceivable that the Lord intentionally placed his disciples in the midst of that storm with the expressed purpose to correct their spirit. There can be little doubt their spirit was in need of discipline.

Think of it! The disciples had witnessed the miraculous feeding of more than 5000 but it failed to make an impact upon them! And why? Could it be they were so impressed with their exclusive relationship with Jesus, and so irritated with the attempt of the crowd to lay claim to him, that they became oblivious even to a miracle?

For whatever the reason, it is a sad state of affairs for any Christian, or group of Christians, to be so impressed with their own nearness to the Lord that they cannot see him at work in the lives of others! That kind of exclusivism virtually guarantees the forfeiture of any spiritual power we Christians might hope to have.

Whether it be conscious or unconscious, there is no boycott quite so vicious as a boycott between Christians at the very point where they most agree!

The gospel of Jesus is the gospel, whoever is preaching it! And, incidentally, immorality is immorality, whoever is committing it!

Are we committed to Christ? Or are we committed to conservatism or to moderateness?

There is a need among us, however, for a purity and fairness of spirit.

If conservatism is represented by someone with the disposition of a

"junkyard dog" and moderateness is the position of someone who is "profane as a pirate," where lies the hope for a purity of spirit?

If the "fairness" we seek is that of the handpicked referee who makes certain all close calls go to the home team, where lies the hope for a fairness of spirit?

Mark it well, fellow Baptists, to risk the loss of God's power upon us because we refuse to exchange arrogance and pride for a purity of spirit is just too much to lose!

In the ninth chapter of Mark's gospel we discover still another account of a loss in spiritual power. In this instance it was a matter of: **Power lost because of presumption** (Mk. 9:14-18; 9:28-29).

The Lord stepped into the gap left by the ineptness of his disciples and he rebuked the evil spirit within the young man. The demon having come out, Jesus helped the young fellow stand up and sent him on his way.

The disciples were bewildered as to why they could not cast out the demon. After all, not long before this they had been greatly used in casting out devils and healing the sick. Evidently they presumed if they had been mightily used of God previously, they would always be so empowered.

No one can deny that a great deal of strategy has been designed and deployed in Southern Baptist ranks in recent days. But regardless whose strategy it is—moderate strategy, conservative strategy, well-intended strategy, devious strategy—if it is conceived by minds which are bitter, arrogant, smug, frightened or presumptuous, God will not bless it, even if we ask him! In fact we ought to be embarrassed if we do ask him!

After 140 years of preaching the gospel, building churches, sending missionaries, studying the word, praying together, weathering wars, crises and change, surely we know better than to say, "With God some things are impossible!"

No, it remains some things still "come out" by prayer and fasting!

Some insist there's little or no middle ground left among us. I do not believe that. And a great host of other Southern Baptists don't believe it either! When I read a statement like the one recently issued by six of our finest pastors in North Carolina, Godly men, asserting their belief in the full and absolute inspiration of the Bible, I take heart.

This is not so much a time for strategy as it is a time for prayer and fasting!



Charles G. Fuller

For you see, whatever the cause, whatever the scheme, however impassioned or however shrewd, if we are unfit to stand on holy ground, you can write, "Ichabod" over all we are, for the "glory" is gone!

In the hours we've needed them, God has raised up statesmen among Southern Baptists—yes, and stateswomen. He will do it again. We must pray to that end. There is too much to lose if we don't.

The Lord has so much for us yet to do.

Bold Mission Thrust is far from complete.

Demographics tell us there will be seven billion people in the world shortly after the turn of the century, and we have not yet witnessed to most of the four and a half billion who live on the earth now.

Planned Growth in Giving has barely been born.

Next year we want to concert our efforts in simultaneous evangelistic crusades, saying again to our country, "Good News, America, God Loves You!"

There are 14.3 million of us who are called Southern Baptists. If anybody can make a difference in the evangelization of our nation and the world we can! But not without the power of God upon us.

There is still another passage in Mark's ninth chapter well worth our study. It does not describe a situation wherein there is an obvious loss of spiritual power, but it reveals an attitude which thwarts and impedes the work of Christ. It is an attitude which can lead to: **Power lost because of preoccupation** (Mk. 9:33-40).

While Jesus talked of humility, ministry and servanthood, it appears his disciple, John, was preoccupied with the rejection of someone else's ministry. It may be he was so preoccupied with his disdain for someone else, he missed hearing what Jesus had to say altogether.

That is tragic, to be so concerned with rejecting someone because he is not in your fellowship that you turn a deaf ear to Jesus! Needless to say, that would be an almost impossible frame of mind for God to endure with his power!

Several years ago I was a passenger on a commercial flight during one of those memorable bad weather days. About the time the flight attendants were half finished serving beverages to the passengers, the plane was caught in some heavy turbulence. Suddenly the plane struck an air pocket and, as the plane dropped, there was a frightening noise. For a split second, most of us on board thought we had collided with something in mid-air.

Momentarily the flight attendants hurried their beverage cart back to its place. Then one of the attendants spoke over the public address system, announcing the discontinuation of their beverage service. What she said I have committed to memory because it is replete with impact. Her message was, "Ladies and gentlemen, the air is too turbulent, and there is not enough time for us to continue to serve as we have!"

The presence of turbulence and the pressure of time could interrupt, even eliminate, cabin service, but, thankfully, they could not stop service up in the flight cabin! The captain and his crew were well in touch with the power that sustained the plane through turbulence and kept it on schedule.

My Southern Baptist family, it is not for us to despair or panic in the midst of turbulence, but to keep in touch with the power of God! We must. If we don't, there is just too much to lose!

A missionary to the U. S. Air Force

Dennis Cochran returns to USAF as a chaplain in response to a call to missions

by Pauline Stegall,
State Correspondent

When Dennis Cochran went to the Southern Baptist Convention last year he didn't know he was going to get the green light that would change his life. But it will be changed when he preaches his last civilian sermon June 9. The following week he will become a home missionary as a full time chaplain at Scott Air Force Base, Ill.

He had been exploring the possibilities for a year. The chaplains' breakfast, sponsored by the Home Mission Board at the 1984 convention, was a deciding factor.

Cochran, 40, energetic pastor of Salem (Ky.) Baptist Church for three years, has been interested in missions since entering the ministry.

"I believe all pastors are sensitive to missions," Cochran reflected. "When Wiley and Geneva Faw, missionaries on furlough from Nigeria, spoke at several churches in Ohio River Association, the fire, already kindled, began to burn."

Cochran discussed the possibility of becoming a foreign missionary with the Faws and other knowledgeable people. The advice: it was not the right time for the Cochrans. Foreign missionaries are usually accepted when their children are either babies or almost out of college. Dennis and Martha, as they are lovingly called by members of their congregation, have two teenage daughters, Julie and Jennifer.

The alternative was the home mission field. So Cochran made application through the Home Mission Board to the Air Force chaplaincy.

"When I attended a luncheon of the Protestant men and women of the chapel at Scott Air Force Base in November 1984 I encountered people who told me they had been praying specifically that I would become a full time chaplain and be sent to Scott.

"This made an impact. I felt the Lord definitely wanted us to become a missionary family."

The chaplaincy is selective. A candidate must be a seminary graduate and have been a civilian pastor for two years.

Cochran was accepted in April. He was one of nine selected in the nation and the only Kentuckian.

He is no stranger to the United States Air Force. A reserve chaplain since 1982 he has spent three days out of every quarter (plus two weeks per year) at an Air Force base.

Preceding his entry into the ministry he was a USAF engineer for 11 years. His decision to become a minister didn't come easy.

"The Lord always deals slowly with me—one step at a time," he mused.

At the time of his resignation from the service he held the rank of captain and had been selected for a promotion to major.

"I was doing exciting things with technology—the things of men, but I knew there was more I was supposed to do. As I grew in Christian maturity I sensed that God wanted me to do more with my life."

His first sense of calling to the ministry had come while living in St. Louis. At that time he considered leaving the Air Force and going into some form of religious service. But he was transferred to Washington and then to Wright-Patterson Air Force Base in Dayton, Oh.

It was in Dayton that he became convicted that God wanted him in the ministry, but still he made no plans.

The reason was that Marsha didn't share her husband's convictions. At that time she was trying to finish her degree at Wright State University and thought that was exactly where the Lord wanted her.

Dennis discussed this with his pastor, Roger Roberts, whom he describes as his "most influential" one. The advice was, "God will not call one of you and not call the other. Drop it, and when the time comes Marsha will know. Then the time is right."

A few months later Marsha announced she was ready to give up school and help support him in his seminary studies.

Study has been an important part of Cochran's life. His degrees are the BS in industrial engineering, University of Arkansas; the MS of industrial engineering, University of Southern California; and MDiv (1981) from Southern Baptist Theological Seminary.

He pastored Cold Spring Baptist Church, Battletown, before his graduation from seminary and continued there until he accepted the Salem pastorate.



The Cochran family: Dennis [l], Marsha, Jennifer and Julie.

A year out of seminary, he became a chaplain in the USAF Reserve. Even though he believed the reserve had a future for him, he constantly questioned himself. "Is this a valid ministry? Can I handle this? Am I needed?" And frequently he met people with whom he felt he had "divine appointments." They gave him positive feedback.

Eventually he became convinced the regular chaplaincy was his reply to missions. In looking for encouraging signs, he recalled that not everyone can handle military life. The fact that he and his family could cope was another positive point.

However, he was afraid he would be going back for the wrong reasons—money or a security blanket. So again he went through a period of self-examination.

And again Mrs. Cochran had trouble dealing with a change. But, as before, God dealt with her when the time came. She, too, has given her life to missions and specifically to the Air Force chaplaincy.

Does he feel his former training in technology is wasted?

"To the contrary," Cochran insists. "The USAF is technologically oriented. It looks for the most modern, efficient ways of solving problems and doing things. So much of my training has been applicable in developing sermons, forming study habits, using new techniques of studying and teaching and finding solutions.

"Being familiar with the AF system, all the frustrations and moves, helps a chaplain to understand the problems of those he is trying to help. He is not exempt from those things, and he can relate to the needs of the people."

In June, Cochran will enter the USAF as captain, but not on the basis of his former service. His rank is based on his seminary degree and time spent in the pastorate.

The reserve chaplaincy is separate from the regular chaplaincy. Reserves supplement the active duty force. The duties of a regular chaplain are the same in the military as they are outside—pastor, preacher and teacher. Only the environment is different. In addition to preaching, there is Bible study, Sunday school, vacation Bible schools, the Lord's Supper, counseling,

witnessing and most of the activities found in any church."

Within two years, he expects to be assigned to a remote tour of duty. "Remote" has two meanings. The base will be located in a remote overseas area. And he will be separated from his family for a year.

In the USAF there are three types of religious services: liturgical, gospel and traditional. Baptists fit into the traditional group. Scott Air Force Base has seven chaplains—two Catholic and five Protestant.

A chaplain here has to be endorsed by a denominational agency. In Cochran's case this was the Home Mission Board. He will be employed by the Air Force. The Home Mission Board provides conferences and counseling.

The family will live in a small town near the base. They plan to join a Southern Baptist church in the community. Most bases do not have evening services, so this will permit the Cochrans to be active in the local church and association.

His immediate goal is "to grow and prepare for something greater. There are so many things in missions." At the present, he sees eventually retiring from the military and being available for mission work, maybe overseas, for him and Marsha.

She plans to do whatever the Lord has in store for her. "The base tries to be a part of the community, so I may be working with Protestant women on the base, helping those overseas, doing nursing home projects and/or working in the local church.

"Or it might mean more school," she added.

While living in Salem, Marsha has been able to commute to Murray State University and complete a bachelor's degree in vocational home economics.

"I was concerned about how different life will be for the girls," Marsha said. "For Dennis and me home was rural southwest Missouri, where we both lived and graduated from high school, where our parents still live. But our family has learned to make a home wherever we are together."

Fourteen-year-old Jennifer assured her, "But mother, I don't see why you are worried. We have always moved, and every place we have moved, God has taken care of us."

baptist forum

Why criticize Falwell?

In your editorial you stated that Jerry Falwell "has no business speaking about what goes on in Southern Baptist life."

He is a Baptist and has as much right to mention it in his Journal as you all do to constantly run him down in Western Recorder.

How you could be against men of God like Jerry Falwell, Charles Stanley and W. A. Criswell is more than I can understand.

These men individually lead more people to Jesus Christ as savior than all the preachers in Baptist churches in Kentucky combined. All you have to do to prove this is true is to read your own Western Recorder which listed the baptisms by churches.

It looks like instead of fighting God's messengers, you would be out preaching against sin.

A person might understand the atheist and other non-Christians being against Jerry Falwell, Charles Stanley and W. A. Criswell but for Christians (other Baptists) to be against them is beyond all belief. It seems as if you would want people to be saved.

The SBC was fundamental and conservative long before the liberals stepped in and tried to take over.

If a person doesn't believe the Bible is the word of God, he has no business being in the ministry.

As a child we were taught a little song, "We believe the Bible from cover to cover." As an adult I still believe this song.

I am praying every day that Charles Stanley will be reelected.

Mrs. Emily P. Sims, Lexington

Bible reading encouraged

My reading about the recent wonderful revival in Lone Oak Baptist Church, Paducah, has reminded me of an L. O. Griffith led revival in that church in the fall of 1947. In that revival brother Griffith made a request which he possibly made in connection with many revivals. He asked Christians there to write about "What the Bible means to me." The best paper was written by a woman.

Thirty years later Cliff Brannon, a Texas Baptist evangelist, presented a New Testament with plenty of well selected scriptures on the plan of salvation. It contains plenty of clear comment on those scriptures. The last I knew our Sunday School Board was handling every copy of that testament.

It has been good for many Christians to be willing to pay for large numbers of those testaments to be given to unsaved people and many givers are great Bible readers, but Christians who don't much read the Bible need to be strongly encouraged to read the Bible more. If Christians who read the Bible most want to influence other Christians to read the Bible more, may many papers be written real soon on "What the Bible means to me."

Read chapters in John, Acts and Romans over and over.

Charles B. Dixon, Madisonville

WMU historical material sought

With the centennial of WMU being celebrated in 1987-88, WMU, SBC is calling for the whole denomination to search its attics for WMU history.

Finders of historical items are invited to deposit originals or photocopies in the archives of the national WMU office in Birmingham. Materials which are shared by fall of 1985 can be of help in writing the centennial history.

What things are of interest? Scrapbooks, constitutions of missionary societies formed prior to 1900, newsletters published by state WMU organizations prior to 1940, minutes of early missions organizations, photographs including national officers.

Letters from national officers are especially important, as are their diaries, speech manuscripts and other personal papers. The appendix of *History of Woman's Missionary Union*, revised edition, contains a list of names important in the search.

Local leaders are important, too. WMU, SBC is looking for case histories of women who worked through WMU to perform outstanding ministries in their communities. Information is needed about WMU action in the temperance, suffrage, labor and welfare movements.

WMU women have played important roles in local, associational and national Southern Baptist life. What are the stories of these women?

Which local WMU has sent forth the most missionaries under appointment of SBC mission boards? Which WMU is the oldest? Which WMU pioneered in making the special missions offerings churchwide? Which churches have had the highest per capita gifts to the special offerings?

I would appreciate hearing from any person with information about WMU historical data.

Catherine B. Allen
WMU Associate Executive Director
Birmingham, Ala.

A world at war

My stomach has been hurting lately. At first I thought I had picked up a virus in Ethiopia. But upon reflection I realized I had been feeling somewhat queasy before that trip. The problem has been enough of a problem that I have tried some self analysis. These are my thoughts:

My world is at war. Although we have not declared war on any nation we are in constant conflict around the globe. Everyday it seems people die through violent actions. We are holding our breath over Central America, and the Middle East conflict is ever before us.

My community is at war. Pike County and the Tug River Valley which includes part of West Virginia has seen a coal strike that has gone from angry words to violent confrontation that left a young coal truck driver dead in the road. I know there are mighty fine men on both sides of this argument. Their desire now is simply to win. No one can back down. Challenges have been given and accepted. They have taken stands that do not leave room for compromise. As I watch the cold bitter eyes that pass me on the street, I'm saddened by the reality that everyone has lost.

My convention is at war. At least twice a week for the past eight months I have received letters from both factions of our Southern Baptist Convention inviting me to strap on my guns of righteousness and come to the shoot-out at the O.K. Corral in Dallas, Tex. I've been told that no one who has any sense or courage can any longer remain neutral. This is it. The fate of the civi-

lized Christian world is at hand. Fight to the death. Victory or nothing. I know many of the men on both sides of this issue. They are good men. No one can back down. Challenges have been given and accepted. They have taken stands that do not leave room for compromise. As I sat and talked with the dedicated and enthusiastic missionaries of Ethiopia and Kenya, we talked of our convention's war. I sat and cried with them. The helplessness of the situation is almost unbearable. They are thousands of miles away from home, trying to live and minister in a strange culture. They bear the problems of rearing children and growing old away from the land they love. In the midst of all this comes the distant thunder of threats and confusion, and accusations from the convention that sent them to serve. I finally had to find a place apart from the group and pray, "God forgive us, for we know not what we do."

Well, I'm not going to Dallas. I'm not afraid or faithless, but many years ago I hung up my tools of righteous indignation and promised God I would "war no more" against my brothers. Now if you men want to attack hell, I'll buy a good water pistol and meet you anywhere you say.

No, I'm not going to Dallas. I've seen death. I know what you know if you will admit it. After the votes have been counted, regardless of who gets the higher total, no one wins. We all have lost, and something very precious has been killed.

James Watt, Belfry

A Father's Day remembrance

My father's hands.

I was too little to remember this, but my mom says dad made a cradle for me. He hand carved it and painted it with strong young hands. This was a task he did lovingly for me when I was just a tiny baby.

I remember riding behind my dad on an old disk, as he worked the fields, guiding the mules with his hands on the reins. We would often stop and pick berries and he would wash them in the clear, cool creek, near by. His hands would be stained with their juice.

As I grew older, I remember dad's hands brushing my hair 100 strokes each night before I went to bed, and also helping me with my homework.

I can remember their cool comfort on my brow when I was feverish. I often ran to him when I was afraid and needed comfort. I cannot remember my dad ever raising a hand to me in anger, only with love and compassion. I have read many letters written by these hands. He had a beautiful handwriting, each letter full of concern, love, and often advice, if it was needed.

I remember their soft caress of comfort on my shoulder when my first-born died. He had a hand shake that everyone said was genuine and strong.

Now, as he is much older, his hands wrinkled with age and a bit shaky, I can still see his loving touch as he makes beautiful things out of wood. He still carves each piece with love. It has to be just so. He often gets impatient with himself because he is not as steady as when he was young. With each passing year, these old hands show more love and tenderness than ever.

If I live to be as old as my father, I only hope I can in some way show as much love, and be as gentle as my father's hands.

Amy Clark, Greenville



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Eternal truths

We teach eternal values and eternal truths at Clear Creek Baptist School. We serve an eternal father, strong to save and the eternal God is our refuge (Deut. 33:27). We have an everlasting savior who offers us an eternal salvation (Heb. 5:9).

So many things in life are temporal. People come, people go, things come, things pass and nothing is sure except death (and, of course, taxes!). One can spend his lifetime pursuing a dream only to find it crushed and destroyed. Wealth, material possessions, friends and even family can bring disappointment rather than joy. Are there not values in life that are enduring, satisfying and reliable?

As I looked into the eyes of our graduates recently I answered with a resounding "Yes!" Jesus said that our Clear Creek grads will never die (John 11:25-26), for they will live on eternally with him. Even an insignificant act like giving a cup of water in the name of the Lord shall live on forever. As Christians we are an 'eternal' people and at Clear Creek we teach eternal truths.

THINGS THAT NEVER DIE

The pure, the bright, the beautiful
That stirred our hearts in youth,
The impulses to wordless prayer,
The streams of love and truth,
The longing after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things can never die.
The timid hand stretched forth to aid
A brother in his need;
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens high,
The sorrow of a contrite heart—
These things shall never die.
Let nothing pass, for every hand
Must find some work to do,
Lose not a chance to waken love—
Be firm and just and true.
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—
"These things shall never die."

Charles Dickens



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

I feel the spirit

Nearly 1000 stood as the flagbearers came through the two main doors of Melvin Davidson Chapel. Following were nearly 100 specially invited platform guests, trustees, faculty and staff all in academic regalia, as were the classes of 1923 and 1933, back for their respective anniversaries. The Old Guard sat in front of the 1983 class, 94 strong and our largest ever, as each faced the cross-shaped pulpit.

I spoke several words of welcome and the invocation was given by Roger Williams, pastor of Manchester Baptist Church. Then Mrs. Virgie Craft Hatton, class of 1913, was escorted to the platform. She extended greetings from 70 years ago, challenged those about to graduate. A living personification of what Oneida is all about, Christian living and service, she received a resounding ovation both before and after she spoke.

Long time college professor Joe Hacker, a 1945 graduate and former Oneida teacher, spoke in behalf of his recently deceased brother, Julius Hacker, who had looked forward to the 50th anniversary graduation. He shared the news that his brother had left most of his estate to Oneida.

Each member of the anniversary classes received a beautiful print of Marvin Hall, where each had spent classroom hours and in which each had graduated. There were many tear-dimmed eyes then and throughout the service. The presence of the Old Guard

gives perspective each year to the entire commencement exercise, and is both inspiration and challenge to those about to graduate to run the race and finish the course.

The Oneida choir beautifully sang four selections, "Ev'ry Time I Feel The Spirit," "Movin'," "My Wish For You," and "Movin' On."

I presented awards to the student of each class, grades 6-12, who had made the greatest progress. This is decided by majority vote of the faculty after hours of discussion. Then followed awards to the top scholars of each class and \$100 cash awards to the salutatorian and valedictorian. Outstanding seniors were awarded President's Awards. Last to be presented were the two highest honors, again awarded by vote of the faculty.

Several teachers were honored for 10 years of service, and several others for service completed. Mrs. Maude Dance received special recognition for a lifetime of Christian service including six years of teaching at Oneida 1953-59. Her vigor in walking to the platform and her short speech belied her 88 years of living. She had come all the way from Mississippi. Mrs. Martha Bain Rice was honored for her 14 years of teaching 1949-54, 56-64. She is a longtime professor of English at Elizabethtown College. Charles Barnes, class of 1953 and back for his 30th anniversary, made these last two presentations. He is executive vice president of a Louisville bank and moderator of Long Run Association of Baptists. The congregation rose to sing the majestic "God Of Our Fathers."

Oneida principal Oliver Hawkins presented the class of 1983. I called each to the platform, spoke personally of each one and chairman Anderson gave the long worked for diploma.

One of our graduates played Beethoven's haunting "Moonlight Sonata" and I led the new graduates and congregation in the responsive reading of the third chapter of Ecclesiastes, "to every thing there is a season . . ." This year was the 70th graduation to sing "Oneida Fair," "Oh scene of school days passed too soon . . . those hours of work, of sport, of glee, those firm-knit friendships born of thee . . . to add new luster to thy name, shall ever be thy children's aim. . . ." David Lee Bailey Sr., Tazwell, Va., gave the benediction and the 1983 class marched into the waiting arms of their families and friends.

Reprint of 7-20-83



H. C. Chiles
Clear Creek Baptist School,
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sunday school lessons

LESSONS FOR JUNE 16, 1985

Life and work series

Fidelity in marriage

Malachi 2:10-16 Although the Israelites had been chastened severely during the period of their captivity, upon their return they dealt treacherously with each other by perverting justice and in respect of persons.

Malachi censured the faithlessness and ingratitude of the people and called for them to repent of their sin of profaning the covenant which God had made with their fathers at Sinai. It was difficult for the prophet to understand why the people who were in covenant relationship with one another, which called for mutual respect and sharing, repudiated the covenant relationship by refusing to show brotherly love toward one another. He was grieved deeply because they had done the very opposite of what God required of them.

Malachi's primary charge against the people was in regard to marriage. He especially rebuked the men of Judah for dismissing their wives with thoughtless gestures of disdain, deserting their children and marrying foreign women who were the daughters of idolatrous people.

Even though they profaned the covenant with God they continued to bring their offerings to the altar. God refused

to condone their putting away of their lawful wives and marrying heathen women. He clearly expressed his disapproval of public demonstrations of contrition with no reality behind such pretensions.

As might have been expected, when the men of Judah divorced their wives and married young pagan women, they ceased to worship and serve God. In most cases these pagan women encouraged their husbands to worship idols.

International series

The day of the Lord

Amos 5:18-20 Considering themselves to be God's favorites, the Israelites assumed he would overlook their sins and through divine power they would be delivered from all their enemies. In spite of all the pomp and display which characterized their religious services, their numerous corrupt practices and terrible sins were an offense to the God of righteousness and justice. In their case, as has been true of various people, God refused to tolerate their hypocrisy and inconsistency, and for them to attempt to cover their sins with religious rites was obnoxious to him.

Amos 6:1-3 A false sense of well being characterized the Israelites. Unfortunately they were "at ease in Zion," while injustice and oppression stalked through the land. Amos warned them of the great danger of drifting from God and being indifferent to the doing of his will.

Amos 8:11-12 Because of the attitude of the people toward the prophets, God, through Amos, told them that in due time they would be searching for a message that would not be available. He declared they would experience a spiritual famine such as they had never known because God was going to withdraw the divine revelation due to their rejection of his word. Amos let them know the time was going to come when they would yearn for a comforting and strengthening message from God, but they would not receive it, and for this they would not have anyone to blame except themselves.



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on mission together

A Texas welcome

Since at least 2000 Kentucky Baptist messengers are meeting this week in Dallas, Western Recorder readers will appreciate this welcome from "Big D" as taken from the Baptist Standard.

"Texas Baptists welcome the messengers to the 128th session of the Southern Baptist Convention. This is the 15th time for Texas to play host to the convention.

"The first time was in Jefferson in 1874 when 222 messengers were registered. Waco entertained the 1883 convention. Ft. Worth was the host in 1890 and 1934, San Antonio in 1942 and Houston in 1915, 1926, 1953, 1958, 1968 and 1979.

"Dallas, where the convention meets this year, was host in 1894, 1965 and 1974. The largest messenger registra-

tion at a Southern Baptist Convention in Texas was 18,190 in the 1974 Dallas convention. Dallas is a growth city having becoming the seventh largest city in the United States, and the second in size in Texas. Dallas Baptists have 209 churches in Dallas Association with more than 152,000 resident members.

"The welcome of Texas Baptists is as big as our 4861 churches and missions, 112 associations and 2,361,089 members. Included in the Texas Baptist welcome is a word from our eight universities, two academies, eight child care homes, eight hospitals and eight homes and retirement centers for the aging.

"Texas Baptists are delighted that in our state are found the Annuity Board, Dallas; Radio and Television Commission, Ft. Worth; Southwestern Seminary, Ft. Worth; and Hispanic Seminary, San Antonio.

"Texas Baptists are big, and some

Southern Baptists get weary hearing about it. But Texas Baptists have not arrived in spite of what they say or do.

"Texas Baptists are caught up in a massive mission effort, Mission Texas, a five year plan designed to focus on spiritual awakening, reaching people, developing believers, strengthening missions and stewardship growth. This emphasis, which continues through 1990, has been as well received as any in which Texas Baptists have ever been engaged. Highlighting the Mission Texas concept is establishing 2000 new churches and missions to reach the seven million Texans who do not know Christ as savior.

"The Baptist General Convention of Texas will begin celebrating its centennial this fall. Texas Baptists are thankful to be a part of those people called Southern Baptists and to have several thousand of them visit our state. The Texas Baptist welcome is as big as—Texas."

ACTS was method God used to beckon Mississippi man to active church life

The ACTS network and a newspaper may seem an unlikely combination, but God used those tools in tandem to answer a mother's prayers.

For more than 20 years Bob Nance's mother had been talking seriously to the Lord about bringing her son back to church.

Today, Nance, owner of Nance Cleaners in Cleveland, Miss., is more than a believer in ACTS. His Christian walk is a direct result of what God has done in his life through the new Baptist television network.

Before ACTS, Nance had his name on the rolls of First Baptist Church, but, by his own admission, that was it.

"He didn't come to church, he didn't give to the church, he didn't do anything," said James Street, the pastor.

Nance agreed. "I hadn't been to

church since I got so big my mother was forced to give me a choice about it."

Nance can't explain how he came to be reading a Baptist newspaper but, "about two years ago I ran across a copy of The Baptist Record (the Mississippi Baptist publication) and it had a story in it about the Radio and Television Commission and ACTS."

Until then Nance's only experience with television had been as a "professional viewer" but, for some reason, he found himself absolutely intrigued with ACTS.

The next time Street brought his clothes to be cleaned, Nance leaned out the drive-in window and started a conversation with the preacher. He wanted to know what First Baptist was going to do about ACTS.

Several conversations later, Street told Nance the church was interested in ACTS but said, "If First Baptist becomes part of the ACTS network, someone like you will have to get in and do it."

Street's statement galvanized Nance into action. He became a fixture at First Baptist Church. He began to learn all he could about ACTS and broadcasting and that ministry of his church has been his total focus since.

"How I ever came to realize ACTS is the tool for ministry that it is and how I ever came to realize what ACTS can do for the gospel is amazing to me," Nance said. "It had to be the Lord. I can't explain it."

"But as I learned more about ACTS, I learned more about Jesus and renewed my relationship with him. I realize now, in just a year of being back in the church, what Jesus has done for me. I see ACTS as a way to bring a lot of people like me back into the church."

Nance said he wouldn't have returned to the church without ACTS. "The Lord was totally in charge from the beginning," he said. "God is using ACTS . . . probably the most powerful outreach tool Baptists have had going for them since Sunday school first began."

Before ACTS went on a 24-hour-a-day schedule in Cleveland in March, First Baptist Church had a television ministry, but not like today's. "When I got here about four-and-a-half years ago the church had a black and white camera and was doing some local origination on cable," said Street.

"After Bob Nance got interested in ACTS and got behind it we've been able to really move forward. ACTS is now the channel with the local connection in Cleveland."

In addition to broadcasting the morn-

ing and evening worship services, First Baptist also teaches the Sunday school lesson on Sunday mornings, rebroadcasts the worship services on Tuesdays and airs a weekly half-hour information program on Thursdays.

"The Info Show," hosted by Dick Strahan, a drama professor at Delta State University in Cleveland, includes some of the guests who appear on the university speaker's forum and a large number of guests from the civic and business community. It also provides a daily calendar of community events.

The church plans specials involving high school and college youth and is looking at developing an Explorer Scout Post, based on communications, to involve more young people. There also are plans for local news coverage and a series of two-and-a-half minute mini-programs on such subjects as medicine, schools, industry and mental health.

The local ACTS board in Cleveland includes First Baptist Church and Yale Street Baptist Church as well as the Baptist Student Union at Delta State University. "The Yale Street church is broadcasting the convention uniform Sunday school lesson and we are broadcasting the life and work Sunday school lesson," said Street.

"Having ACTS has enriched our church," said Street. "Rusty Holcomb (minister of media and youth) is giving copies of the ACTS program schedules to people in our church visitation program. The schedules both introduce our visitors and promote ACTS."

ACTS has been well received in Cleveland. "People have expressed real appreciation that ACTS offers them opportunities to see something with a local flavor. They say they really do have a channel they can trust."

"And if we ever wonder about viewers, all we have to do is have something go wrong with the equipment somewhere," said Nance. "Almost before we can move to correct it, the telephones begin to ring."

So, yes, people are watching ACTS Cable 10 in Cleveland, Miss. And Bob Nance's mother has stopped saying "Please," to the Lord. She now says, "Thank you."

ACTS program helps caller decide against murder, suicide

"I have a gun in my hand," the caller told the counselor on Cope, the live, call-in counseling program on the ACTS network. "I am either going to commit suicide or murder."

He used the fictitious name of Jim. And he was not making idle threats. He was so angry his words ran together and he had trouble getting his breath.

Jim told Mike Frazier, the show's host, why he was angry. His wife had just informed him she was having an affair with a man he knew—a man he had already tried once to kill, but failed.

The television set had been on when his wife had dropped her bombshell and what Jim remembered from that devastating scene was that the host on some show called Cope had read a telephone number for viewers to call if there was a problem.

Jim had left his broken home with a loaded gun in his hand, determined to find and kill the man having an affair with his wife. On the way he saw a pay telephone booth. Something inside caused him to stop and dial the number spinning crazily in his brain.

When Jim's call was aired, live, the counselors on the program assured him many people walk that same path. The counselors helped Jim confront several realities—murder, suicide, what his wife had done, and the naturalness of his own anger.

"Being angry is okay," Jim was assured. "Being violent is not okay."

The call lasted a little longer than most of the counseling calls that come in to Cope, but when it was over Jim was calm and said he was feeling better.

"The man was an active church member. He even taught a Sunday school class, but it had never occurred to him he could go to his pastor with this kind of problem," said Frazier. "We were able to convince him that pastors can help handle those kinds of crisis situations."

Frazier said he later heard back from Jim. "He and his wife have not reconciled, but he is doing better," Frazier said. "He hasn't committed suicide. Or murder."

"Sometimes," Frazier continued, "I

think if all Cope does is offer a foothold to a desperate person then the effort is worthwhile. We can't always solve the problem on the telephone, but we can suggest methods of finding solutions and sometimes that's the start that is needed."

"While that problem was serious, it is not unique," Frazier said. "The problems on Cope are all results of the human condition, a part of the ocean of need that surrounds all of us."

"Cope offers Christians an opportunity to recognize the needs of others. The program tries to suggest a spiritual connection between the problem and its solution. And helping people make spiritual connections is what ACTS is all about."

Seminary students learn on the job at Spring Meadows Children's Home

What's it like to juggle seminary classes, study, family and church responsibilities and then go home to a dozen teenagers?

"At times I feel it's really insane," says Curt Southard, "but I like what I'm doing. I do feel God wants me to do this."

Southard, a native of Evansville, Ind., is one of five students at Southern Baptist Theological Seminary working with youth at Spring Meadows Children's Home, owned and operated by the Kentucky Baptist Convention.

As a family worker at the home, Southard works in counseling, goal setting and discipline with boy and girl residents, ages 11-18. The majority of the children are at the home in state custody, Southard says. A primary concern for the workers is to provide structure and consistency for the youth, he adds.

At times, structure seems a rare commodity for the seminarians. Harry Wells, a PhD student from Maysville, and his wife Karen, are house parents for 10 girls. "Parenting 10 girls with different personalities, you never know

what it will be like from day to day," Wells confessed. "It has radically changed my study habits. I do all my studying at the seminary."

The tradeoffs are worthwhile, Wells contends. "We're dealing with people. Our goal is to demonstrate that we care for their hurts." Occasionally the house parent is able to "glimpse a change, a glitter or touch from one of the youth and see them relating to one another. When you do see change, you feel it's been worthwhile."

Craig McCoy, a church music student from Carlisle, Oh., works part time and his wife Robin is a full time house parent for a cottage of boys.

"We can't treat this job like a job," McCoy says. "It has to be a lifestyle. This is a home and the guys are part of the family."

Mike Dobbs, a Christian education student from Ringgold, Ga., is studying to be a campus minister. For him Spring Meadows is a learning experience. "It's benefiting me a great deal," he says. "I'm learning what young people are about."

"It's also a good seedbed for learn-

ing how to deal with adversity," Dobbs remarks. "I'm learning with each mistake I make."

"It's been worthwhile," Dobbs adds. "You get frustrated, but you wake up feeling good about what is done here."

A fifth Southern Seminary student, Matt Gregory, a theology student from Canton, Ill., works with both boys and girls at the home's newcomer's cottage. Part of his job is to promote a positive attitude among the new residents, make them feel accepted and to mold the youth from diverse background into a family.

"The job is stressful, but an enhanced learning experience," says Gregory, who wants to be a youth minister after seminary. "I feel the youth accept me. It's a positive feeling."

An added benefit of working at Spring Meadows is that it provides an arena for putting the theories of the classroom into practice, Wells adds. "I am seeing all my classes applied here. I see how my ethics, theology and pastoral care classes are applied to relationships."

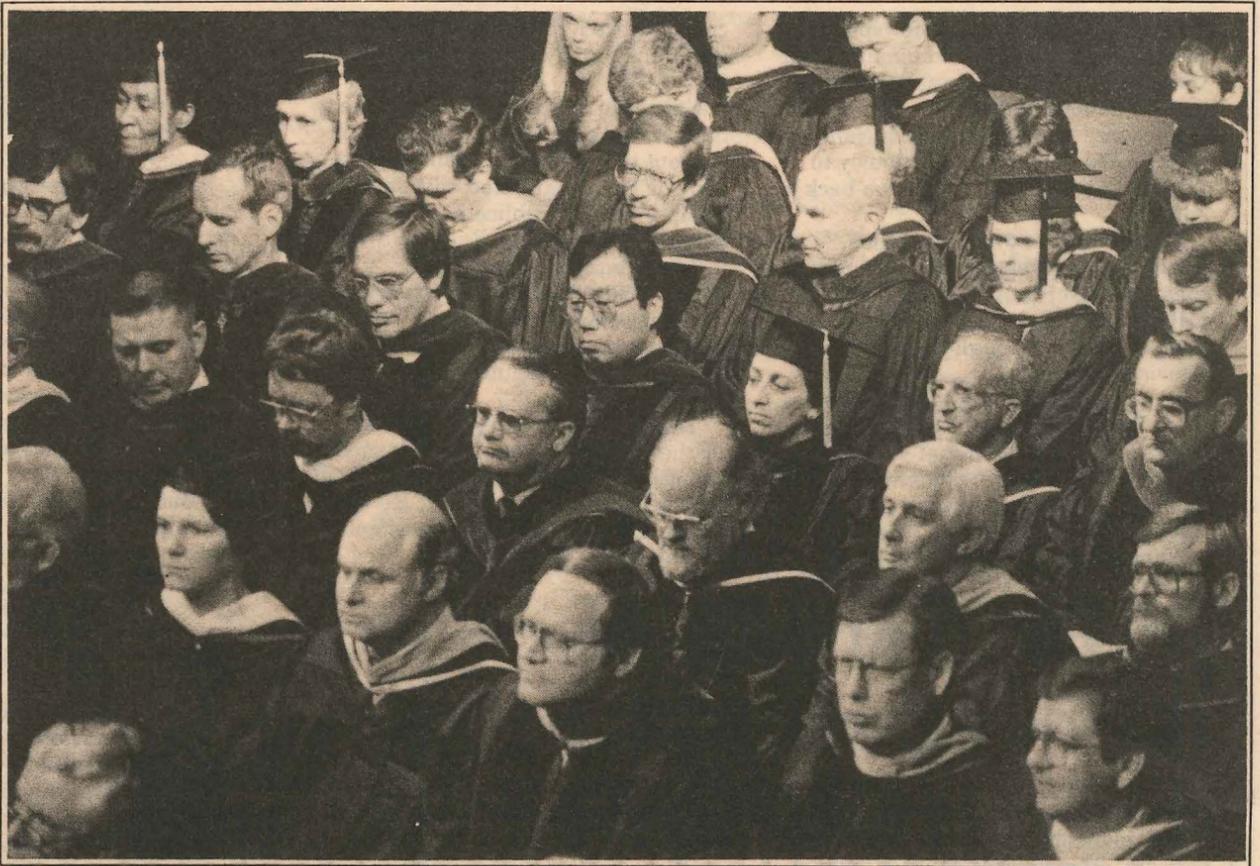
Georgetown Graduation . . . A Beautiful Sight where tradition and the contemporary met again

Saturday morning's graduation exercises, set on the lawn fronting 145-year old Giddings Hall on May 11, were a highlight of the two-day celebration by 241 graduates featured in Georgetown College's 156th anniversary commencement.

The class heard Lexington attorney and real estate developer Donald W. Webb who was celebrating the silver anniversary as a Georgetown alumnus. He offered counsel about personal management with strong practical illustrations.

Ms. Julie Walton, a graduating senior, spoke for her class, 34 percent of whom were mentioned for honors. Ms. Walton, a popular choice, was a campus leader throughout her college career at Georgetown.

Dr. John N. Gladstone, minister of the Yorkminster Park Baptist Church, Toronto, Canada, delivered the baccalaureate sermon the evening before in the John L. Hill Chapel. His message entitled "The Secret Hero" was an examination of the spiritual qualities of Joseph of Arimathea, "a secret disciple." The speaker urged the class to pay the price for Christian heroism in this last part of the twentieth century and beyond.

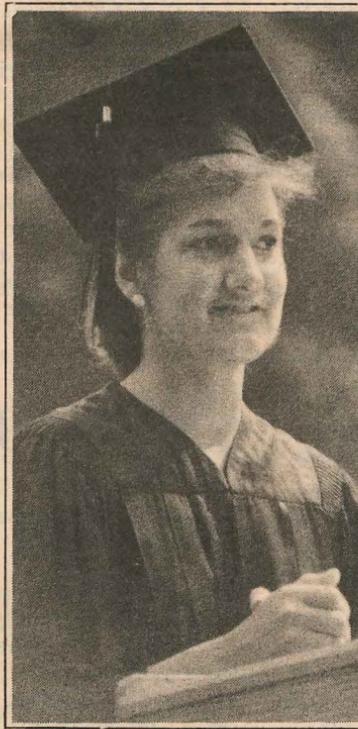
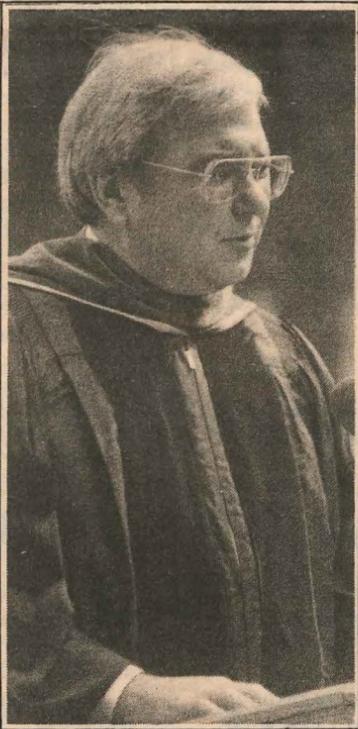


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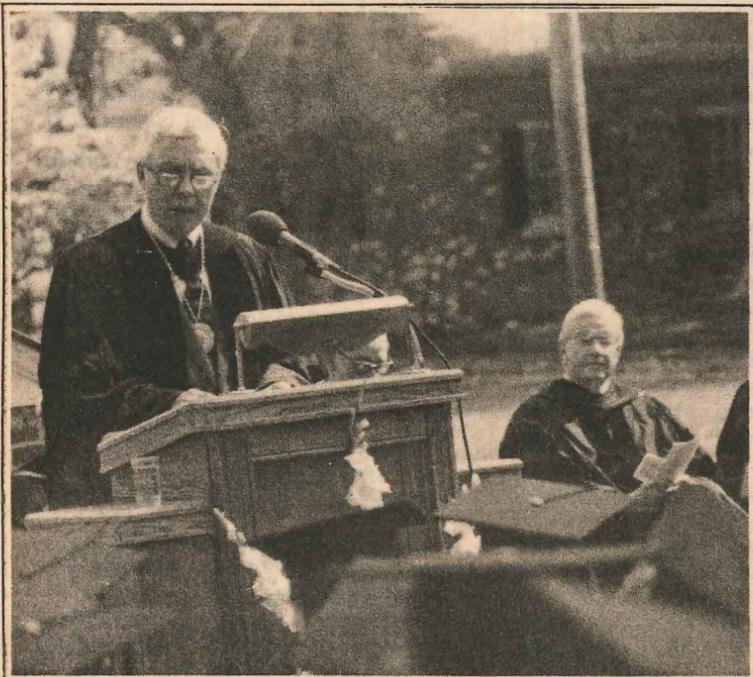
The faculty witnesses a job well done.



The fish eye lens covers the queue.



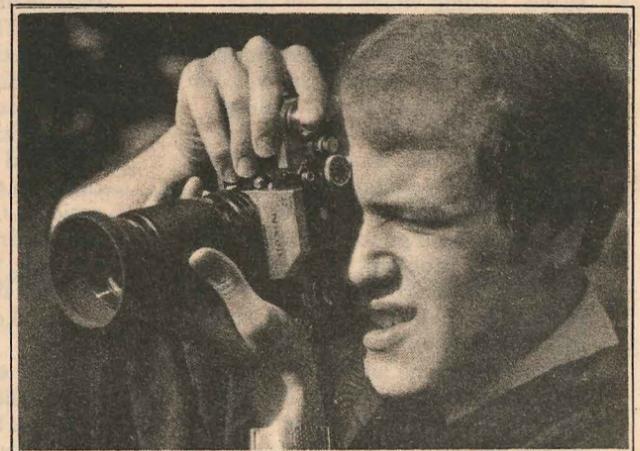
Attorney Donald Webb, class member Julie Walton and Dr. John Gladstone of Canada share messages with the class.



President W. Morgan Patterson presided with precision on this beautiful day.



The sun greets grads on the South Campus.



The camera catches an act to remember.