



## Louisvillian McCall to preside at BWC July 2-7

by James H. Cox, Associate Editor

Significantly overshadowed by the 140th annual sessions of the Southern Baptist Convention in Dallas, Tex. two weeks ago, a global Baptist meeting next week in this country will draw many Southern and Kentucky Baptists nonetheless.

The 15th annual meeting of the Baptist World Congress is scheduled to open Tuesday, July 2 in Los Angeles, Cal. It will conclude Sunday, July 7. Its theme is "Out of Darkness into the Light of Christ."

A Kentuckian, Duke K. McCall, will preside over the congress sessions. He will pass the gavel to a newly-elected Baptist World Alliance president at the conclusion of the Los Angeles meeting.

McCall, who stepped down as president of Southern Baptist Theological Seminary, Louisville, in 1982, is chancellor of that institution. He was elected president of the Baptist World Alliance at the last congress meeting in 1980 in Toronto, Canada. The congress is held every five years, and next week's meeting will be the first time it has convened in the United States since 1965 at Miami Beach, Fla.

While program planners had originally projected a crowd of 20,000 Baptists from around the world to be in Los Angeles, the anticipated number last week had been reduced to "between 5000 and 6000," according to a BWA source in Washington. While BWA officials are "disappointed" in the projected registration, messengers who stood in continuously long restaurant and rest room lines at the Dallas convention are expected to applaud the smaller crowd.

BWA officials blame the lagging economy in other part of the world and the unexpected surge of Southern Baptists to Dallas as culprits for the declining BWC attendance this year.

While McCall presides over the sessions of the congress, several other prominent Americans will be featured on the program.

Former U. S. President Jimmy Carter, a Southern Baptist, will address the congress the evening of America's Independence Day, July 4.

Two nights later, at the final plenary



McCall



Carter



Graham



Claas

session, another Southern Baptist, evangelist Billy Graham, will conclude the congress with a message. He has been given the privilege of closing every Baptist World Congress meeting since 1955.

Gerhard Claas, general secretary of

the Washington-based BWA, will report on the "State of the Alliance" Wednesday morning, July 3.

Other principal speakers include McCall's president's message Wednesday night and an address by Birgit E. Karlsson, general secretary of the Bap-

tist Union of Sweden, Friday night.

A teleplay based on the call of the apostle Paul titled "Out of Darkness" will highlight the opening night ceremonies.

Each morning a Bible study period will be led by a prominent Baptist leader from a different country. They include Billy Kim, pastor of Central Baptist Church, Suwon, Korea, active in several Baptist leadership capacities in that country; Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex.; Douglas Waruta, principle of Baptist Theological Seminary of Eastern Africa, Arusha, Tanzania; and Alexei Bichkov, general secretary of the All Union Council of Evangelical Christians-Baptists, Moscow, Russia.

Prayer groups will meet daily at 8.30 a.m. before the first plenary sessions each morning. The afternoons are reserved for meetings of commissions and departments of the BWA.

Sunday, July 7 participants will visit Los Angeles area churches for worship services. All participating churches will use a common benediction statement and are planning fellowship luncheons for their visitors.

Western Recorder coverage of the congress is scheduled for the issue of July 16. There will be no Recorder printed the week of July 9, a custom established by this paper several years ago.

## Great Crossings Baptist Church observes bicentennial in Elkhorn

by Robin Oldham, State Correspondent

In 1785, seven years before Kentucky became a state, The Baptist Church of Jesus Christ at Great Crossings was established in a densely wooded area of Fincastle County, Va. by 16 men and women who gave themselves to God and each other.

Two hundred years later, on June 2, 1985, the membership of Great Crossings Baptist Church, Elkhorn Association, gathered to give thanks to God for past blessings and to rededicate themselves for future work in the kingdom.

Though early morning clouds threatened a downpour, the sun was shining brightly by mid morning. Following Sunday school, upper and lower levels of the sanctuary were filled to capacity.

Dan Stone, a former pastor of Great Crossings, returned from Hilton Head Island, S. C. to deliver the morning message. Skip Fendley, associate pastor of First Baptist Church, Hilton Head Island, S. C., provided special music for morning and afternoon services.

A number of special guests were recognized during the day. Among them were descendants of the James and John Suggett family, two of the original 16 church founders, Mrs. Addie B.

Moore, a member of Great Crossings Church for 64 years, and Virginia Covington, church organist for more than 50 years.

Dinner on the grounds was followed by singing and a look at the church's history by Henry Walters, current pastor. The day-long program concluded with observance of the Lord's Supper.

Ken C. Fendley, minister of music, described the day as "one of the spiritual highlights in the church's recent history." He added, "The people enjoyed themselves tremendously and the presence of the Lord was very real."

Several other significant events have been planned as part of Great Crossings' bicentennial celebration. Already the church has observed Georgetown College Day, which underscored the church's long relationship with the Baptist school, and Senior Saints Day, which honored church members who were 60 years of age or older.

Later this year the church is planning a historical pageant at which time Jack Birdwhistell, campus minister at Georgetown College, will have completed writing his history of Great Crossings Baptist Church.



Participating in Great Crossings' 200th anniversary celebration were [l-r] Henry Walters, pastor, Dan Stone, former pastor, Skip Fendley, associate pastor, First Baptist Church, Hilton Head Island, S. C., and Ken Fendley, minister of music.

## Ex SBC parliamentarian decries Dallas procedure

A three-time Southern Baptist Convention parliamentarian has criticized SBC president Charles F. Stanley's "flagrant misuse" of parliamentary procedure at the denomination's annual meeting in Dallas.

William J. Cumbie, SBC parliamentarian in 1978, 1979 and 1982, also termed "bizarre" 1985 parliamentarian Wayne Allen's key ruling preventing nominations from the floor to the pivotal committee on boards.

Allen, pastor of Briarcrest Baptist Church, Memphis, Tenn., ruled out of order a Virginia pastor's move to substitute state convention presidents and state WMU presidents for the slate of nominees to the key panel.

Cumbie, executive director of Mt. Vernon Baptist Association in Alexandria, Va., and a former president of the Baptist General Association of Virginia, called Stanley's use of Allen throughout the Dallas meeting "improper."

The basis for the decision, Allen told messengers, was wording in Bylaw 16 of the SBC Constitution and Bylaws, that "the Committee on Board, Commissions, and Standing Committees . . . shall be nominated to the Convention by the Committees on Committees."

Allen, Cumbie said, "completely missed the meaning of Bylaw 16," adding it is technically silent on the question of substitute slates or additional nominations from the floor to the Committee on Boards.

But Bylaw 32, he insisted, makes "explicit" provision for additional nominations or a substitute slate. Bylaw 32 reads, "The adoption of recommendations contained in reports to the Convention shall not bind the Convention on any other matters in the body of the reports, but the Convention reserves the right to consider and amend the body of all reports." (BP)

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June 25, 1985

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# sanford's perspectives



**Jack D. Sanford**

## Conditions for peace

The election of a peace committee at the Dallas meeting of the SBC sets in place a mechanism for achieving what all of us want in our denominational life. Most of us are weary of the constant bickering that has sapped our strength, and the peace committee offers our best hope for a return to ministry and kingdom service.

The call that has gone out for peace in our convention puts the burden of the day squarely upon each of us who holds membership in a Southern Baptist church. Each one of us must help the peace committee do its work.

The Kentucky Baptist Convention, like every other state convention, lives in peace. Pastors know, respect and trust each other as do the laymen of each state. Thus state meetings bring together people who are not only fellow believers but also friends in Christ whose regard for each other leaves no reason for the kind of mistrust and animosity which exists in the SBC. Every person in a state convention feels some degree of personal responsibility for the success of the work in his state. This personal sense of responsibility must now be acted upon by all of us in the SBC.

Now the sense of the convention is that we want that kind of peace to become the order of the day in our larger family. Can we have peace and get on with our God-given task of missions and evangelism? Can we begin to talk with each other and break down the wall of suspicion and distrust which now separates us? Can we rise above rigid positions and be the diverse group of Bible believers we have always been, walking together in mutual respect?

Yes, we can have peace and open lines of communication and different points of view. But there are certain conditions necessary for peace.

Condition one. SBC leaders must want peace enough to be willing to hear what the other side is saying. For the past half-dozen years our leaders have not been listening to each other. They have been busy formulating their own reply so that serious charges on both sides have gone without any effort to adequately address the issues.

Condition two. The peace committee must be able to work together without bias. This is the most difficult task on our current agenda. The peace committee has hard liners from both sides of the current controversy. The only way this committee will adequately serve all Baptists is for the hard liners to moderate their positions and work together with each other and the rest of the committee for the common good.

Condition three. The peace committee must deal with specifics, yet avoid a witch hunt. In the past broadsides have been hurled at the seminaries, that is, the seminaries are said to harbor liberals. The peace committee must deal with specific charges of liberalism, not sweeping generalities. If the commit-

tee, after careful, prayerful and thorough investigation, has reason to believe there is heresy in one or more of our seminaries, let them name names and call on the elected trustees to remedy the situation. If there is no heresy let the critics be silent and the harassment stop. This is a road full of danger spots, not the least of which is creation of a climate of increased suspicion wherein good men and women on our seminary faculties would be subject to undue scrutiny. Thus the peace committee must lay aside bias and attempt to be as objective as it is possible for sinful human beings to be. They must also be aware at all times that they have an obligation to love all those whom they have been asked to serve. To attempt to address specific charges brought against individuals without a spirit of love and compassion would be tragic for all of us.

Condition four. Baptist Press, all the state papers and all other news/opinion media must be low key and report as honestly and fairly as possible the facts of our daily life as Baptists. Biased points of view must be set aside in the interest of peace. This is not the time for editorial speculation nor inflammatory letters to the editor. The press is often accused of creating situations of animosity where none actually exists. I believe that accusation is often false and unfair, and now is the time for us to prove our Christian maturity and cool our rhetoric. This does not mean the press should run away and hide but it does mean a friendly press could be a strong ally for the peace committee.

Condition five. Lay people must be more informed about Baptist life if proper decisions are made for peace in the future. An informed laity would provide the peace committee the kind of support platform it will need if hard decisions are forthcoming. To be informed lay people must take time to study the issues and read about what is happening. I find it incredible that some lay people still are in the dark about the struggle which has shaken Southern Baptists for at least the last six years. Wider use of the Baptist state papers would be a positive force in spreading truth among our people.

Condition six. The peace committee must have the prayer support of all Southern Baptists. We must not let a day go by but that we lift these men and women up to our Lord in prayer. If we pray daily for the committee we will create the climate in which the Holy Spirit can work the Father's will. Strong prayer support for the peace committee will give these 22 men and women the courage, wisdom and determination they must have to do the job we expect them to do. How well the peace committee performs will be in direct proportion to the prayers of our people.

Here are six conditions from one man's mind. I believe that if those of us who care fulfill these six conditions we will see peace come to our convention in God's good time. I call on all of you to join me in doing your part to help fulfill the conditions for peace.

## western recorder

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**JACK D. SANFORD, Editor**  
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**C. R. DALEY, Editor Emeritus**

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

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# baptist forum

## Prayer answered in Dallas

In the midst of mudslinging and controversies among Southern Baptists, let me come out in the open before I perish in the crossfire. I am a very new member of a Southern Baptist church.

I have been a Baptist long before I have been a Baptist. I had no problem understanding and accepting the baptistic teaching of my former church. I already believed in the divine inspiration and infallibility of the Bible and the continued providential guidance given to biblical scholars who were true men of God. They faithfully translated the very few reliable versions of the Bible. I already believed in the virgin birth of Jesus Christ. I already believed in eternal salvation made possible by the substitutionary death of Jesus on the cross. I already believed in the resurrection of the saints and the imminent return of Jesus. I have been a great believer of evangelism and missions, being a product of missions myself—without which I would not be here to say "thank you" to a people who not only liberated my country from foreign oppression but also by sending missionaries to help liberate us from spiritual ignorance.

Since I got my doctrine straight, I felt ready to become a Baptist, and secure in the belief that I am in good company who believe in the basic, sound, biblical teaching. This being deeply rooted, I am not threatened by the presence of diversity of ideas and I do not suffer from inferiority complex because my theology is not sophisticated enough to belong to the circle of the "enlightened ones." I do not allow any quirks and inconsistencies to make me backslide. Instead, I hit the book for more wisdom and stay longer on my knees and pray that our denomination will not lose its credibility and flavor as the salt of the earth.

I cannot end this letter without plugging in my nickle's worth about the SBC in Dallas. Churches prayed that the Lord will take control in the convention. We prayed that the messengers divest themselves of selfish motives and political influence. By faith we believed that God would answer our prayer. And why, for crying out loud, some of us are either surprised, dismayed or frightened at the outcome of the election? Let us thank God for prayers answered.

Benedict S. Principe, Brandenburg

## WMU and women's ordination

I have been concerned for some time now about the direction our local, statewide and SBC WMU is taking. The main thrust of what I've heard in both the local association and convention meetings has been about Women in Ministry or ordination of women. Somewhere I, apparently mistakenly, thought that the purpose of WMU was not supporting Women in Ministry, but men and women in missions. Many, it seems, would like to change the name of Woman's Missionary Union to "Women's Ordination Union." I feel strongly, when we divert our attention from the historical, biblical and thus far extremely successful thrust of WMU, namely, promotion of missions, then our WMU is in a "heap of trouble." When we make anything other than the prayerful support and promotion of missions our priority, it will sign our spiritual death warrant and we shall cease to be an effective instrument in the hand of God as we have been these many years. We shall be presiding over

an ineffective and lifeless organization, over the door of which God has written, "Icabod."

I resent the fact that the money generated by WMU through the sale of literature, etc., is being used to help fund Women in Ministry and therefore indirectly supporting the ordination of women. I feel this is a diversion of our funds to an unbiblical practice.

I obviously do not speak for all but I feel I speak for the majority of Christian women in WMU when I say, "It's high time we get back to our roots; that we get back to the purpose for which we were organized; that we quit seeking to be second class men (for at best that's all we could ever be), trying to usurp and fulfill their God given responsibilities and call, and be first class godly women, seeking to fulfill God's calling and purpose for us in this troubled world.

Jane Casey, Beaver Dam

## A reply from WMU

Your interest in Woman's Missionary Union is appreciated. Thank you for writing to voice your concerns.

Woman's Missionary Union is exactly what it claims to be: a union of five age-level organizations for preschoolers, girls and women, with missions at its center, its purpose for existence.

Since coming to Kentucky last fall, our Kentucky WMU staff and I have conducted and/or participated in more than 70 associational workshops and meetings, as well as several state and national meetings, including the annual meetings. Frankly, I am perplexed by your comments concerning these functions. Ordination has not been an agenda item nor a topic for consideration at any of these. We believe, as I thought all Southern Baptists did, that ordination is a church matter.

The number one task of WMU is to teach missions. Through the study of missions, persons are encouraged to develop a responsibility and concern for the people of the world. Our second task is to engage in mission action and personal witnessing. This we do as we minister and witness to persons of special need or circumstance and as we tell those who do not know about Christ how to become Christian. Our third task is to support missions through our prayers and gifts. This is certainly a brief explanation of what we are about, but it does relate the basis for our activities and events.

From our beginning in 1888, we have not deviated from the original purpose to "stimulate the missionary spirit and grace of giving among women and children of the churches and aid in collecting funds for missionary purposes to be disbursed by the Southern Baptist Convention."

With your deep, apparently sincere interest in missions, may I extend an invitation to you to become an involved member of the world's largest women's organization, the most effective missions support organization of which I am aware: Woman's Missionary Union. Won't you help Kentucky WMU reach its goal: 100,000 women, girls and preschoolers involved in quality missions education by September 1988.

Dolores J. Gilliland  
Executive Director/Treasurer  
Kentucky Woman's Missionary Union

## Baptists must recover trust

The closing of the Dallas convention came with a bang not a wimper as one faction accused the other of tactics lacking integrity.

Although the convention as a whole does not project an image of exclusivism that spirit has been at work within the body. It has at last like leaven permeated to the point of intending to exclude all who are not in agreement with certain standards. The present storm over biblical interpretation has reached gale proportions.

All Baptists have always been in the forefront of the battle for religious liberty but history shows they seem unable to implement it in their own bodies whether national or local. The genius of Baptists has been unity in diversity but the fractious position has come to be conformity to standards defined by a segment within the body for the whole. Thus with the loss of personal liberty comes the loss of diversity which destroys the unity.

The face of the convention which has always turned outward to see the needy world and has then endeavored to develop the means of meeting those needs, has now exchanged the telescope for a mirror and has become self enamored. Such conduct leads to isolationism, spiritual smugness and a loss of mission. Parts of the body mistakenly see themselves as the whole and endeavor to operate as the whole thus bringing about confusion and schism. Any organization which turns inward on itself loses direction and a sense of purpose.

The churches of the Southern Baptist Convention face the challenge of recovering trust. The recovery will come when people center their thinking on the head of the body and not in themselves or a doctrine. Political systems pivot on a philosophy or a platform. They are held together by conformity to a particular philosophy whether it is the interpretation of democracy or communism. A body of Christians united by a doctrinal position only or polity has a fragile base for togetherness. That tie hinders the message all believers are commanded to demonstrate. It is that love which is inclusive never exclusive for it results from a relationship with the head of the body and not simply by membership within a structure. All people are invited by the head to call and come to him. Thus the relationship with him brings about a relationship with each other.

God's eternal purpose will be accomplished with or without unity in the Southern Baptist Convention. The body of Christ continues to bleed and is broken by well intended men preempting God's plan for their own schemes. They feel they are defending a truth which they have isolated and made the basis for membership. But truth is like a lion which when freed from a cage can take care of itself.

"He who has an ear, let him hear what the Spirit is saying to the churches."

James Britt, Bowling Green

## We've only just begun

The songwriter's words adequately describe Southern Baptist's move toward peace—"We've only just begun." As president Charles Stanley urges, we must seek "forgiveness, love and humility." Dallas taught us that Southern Baptists want peace and want to get on with Bold Mission Thrust.

While I lost several votes and disagree with many actions, I believe our Lord moved us closer to one another in Dallas. The prayer times caused me to pray with people previously unknown to me and who voted differently than I, yet we agreed that God is sovereign and prayer has power to reconcile us to

God and to one another. Now we need to pray for our leadership—Stanley, Moore and Huff—the peace committee, and one another.

The electrifying Spirit of God moved Tuesday afternoon as Stanley and Moore appeared together before our convention. His Spirit will continue to heal us as we pray and "put on Christ" as Molly Marshall-Green called for in her message.

I join you and all Southern Baptists in praying that God's Spirit will not allow us to condense to verbal rhetoric the spirit of hope and peace we felt Tuesday afternoon June 11, 1985 in Dallas.

"As much as lieth in us, let us live at peace with all men," yet let us allow one another the freedom to interpret holy scripture as holy God directs our hearts and minds.

Mike Crain, Owensboro

## Church seeks broadcast ministry

Star Valley Southern Baptist Church is a 19-member mission meeting in a fire department building set in the retirement/recreation area of central Arizona. An estimated 50,000 people escape the Phoenix valley each weekend to camp in the pine covered mountains and to fish the streams and lakes surrounding us. Most of these people depend on the radio for news, weather and contact with the world.

We are currently trying to minister to this largely unchurched group of campers through a radio program that presents the gospel and biblical teachings in a talk-show format. We are looking for a church or an individual who feels led of the Lord to help with this ministry.

We have an immediate need for a commercial broadcast quality portable tape recorder and reel-to-reel editing equipment. This summer we expect to begin building and want to include capability for a sound room. We need broadcast quality reel-to-reel tape recorders, a mixing console with at least five channel capability (eight to 12 would be better), a cart deck with record and playback, editing equipment, microphones and headphones. We have even asked the Lord to send a sound technician/engineer to direct the program.

For more information or if someone has equipment they want to put in the Lord's work contact me by phone at (602) 474-5557 or by mail at Star Valley Southern Baptist Church, HCR Box 49K, Payson, AZ 85541.

H. C. Reynolds, Pastor

*Editor's note: Rick Reynolds is a former staff writer at Western Recorder.*

## Alien immersion and dismissal

You've got to be kidding!

Did Western Recorder correctly report that Lincoln County Association "terminated fellowship" with two churches because they received into membership persons who "have experienced believers baptism by immersion in other than Baptist churches"?

Isn't this going a bit far? Isn't this shortsighted and apart from the real significance of baptism? Don't we have enough concerns as SBC members without adding the argument that Baptist baptismal waters are holier than other denominations? What is being emphasized by the LCA's action—the ordinance and the person's relationship with God or the number of association baptism?

Your comments would be welcome.

Nick Smith, Radcliff



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

## homes for children

### Something to talk about

One who studies the Old Testament will be impressed with the way godly people in old time Israel were so tender in their concept of God. Especially is this manifest in the psalms. The psalms manifest an unusual, affectionate fellowship with God. For instance, note some of the expressions:

"Oh how I love thy law." "Thy loving-kindness is better than life." "Jehovah God is a sun and shield." "I love Jehovah." "How precious are thy thoughts unto me, O God." "Whom have I in heaven but thee?"

In the light of these expressions I ask you to look with me at Psalm 105. This psalm reveals such delightful enthusiasm! It ought to challenge each one who has been saved because of the tremendous cost of Calvary. Surely we ought to give thanks continually and call upon the name of our God and make known his deeds among all people.

Psalm 105 suggests at least seven ways we can make known our God to people everywhere: (1) Sing unto him, verse two. Even if the throat is weak or the voice cracks, one still can sing a grateful testimony. A religion which saves should be a religion which sings. (2) Talk of all his wondrous works, verse two. Tell how he created the world, called Abraham and Moses, how he led Israel and gave his only son. Tell how he saved your soul. That which is vital should be vocal. (3) Glory in his holy name, verse three. Don't keep Christian enthusiasm under lock and key; instead, let it be evident. Glory in the God who has saved you. He is more glorious than all our material possessions. (4) Let the heart of them who seek the Lord rejoice, verse three. Grumblers and growlers never attract anyone to their belief. New Testament Christianity is a rejoicing religion. (5) Seek the Lord and his strength, verse four. From our Lord comes both joy and strength for our witness. In his strength we speak and glory and rejoice. (6) Seek his face for evermore, verse four. Linger often in the secret place of prayer and fellowship with God. (7) Remember his marvelous works that he has done, verse five. It is stimulating to keep remembering what he has already done on our behalf. Every backward glance of memory reminds us that "The Lord hath done great things for us whereof we are glad."

Because we have so much to talk about with reference to our Lord, Baptist Homes for Children continues to minister to children in need. We know Christ makes the difference.

### Former Recorder intern accepts new position

Former Western Recorder staff intern Gail Rothwell has accepted a position as promotion advertising copywriter in the Sunday School Board's Church Music Department.

She has been a reporter in the office of communications of the board five years.

Miss Rothwell holds the BS degree in advertising and marketing from Southern Illinois University, Carbondale, and the MRE from Southern Baptist Theological Seminary, Louisville.

She was a Western Recorder intern 1978-80.

### Cuban Baptists will attend BWA meeting

A group of Cuban Baptists are planning to attend the meeting of the Baptist World Alliance in Los Angeles July 2-7.

In a letter to Duke K. McCall of Louisville, president of the Baptist World Alliance, Nilo Dominguez Gonzaloz, secretary of the executive board of the Western Cuban Baptist Convention, said the trip had been his "golden dream" since his conversion 30 years ago.

Gonzaloz said Cuban Baptists are "proud to be a part of this great religious group, second to none in evangelism."

### FMB needs help in mission projects

The Foreign Mission Board is requesting volunteers for short term mission projects.

Partnership evangelism teams are needed for the Sao Paulo area of south Brazil Aug. 15-28. The cost of the project is \$1050. Enlistment must be completed before July 5.

Seventy preachers are needed in Santiago, Chile, Oct. 3-15. Fifty of these teams of preachers should be fluent in Spanish. The cost of the trip is \$1125.

The Austral Association of Chile needs 18 preachers Oct. 16-19. Spanish is not a requirement for this trip. The cost is \$1250.

Included in the trips' costs are round trip air fare from Miami, hotels, two meals each day, transfers, visa applications, taxes, tips and medical and disability insurance.

For further information call Wayne Bristow or Jan Whitman at (800) 446-2733.

### Laymen, pastors needed for Kenyan evangelism

Teams of laymen and pastors are needed to lead in an evangelistic effort in Kenya.

G. Allen West, associate coordinator of the Kentucky/Kenya Partnership, said 36 people are urgently needed to conduct services in and near Malindi, located on the Indian Ocean about 80 miles north of Mombasa.

The volunteers will spend two weeks in Kenya. A portion of the time will involve preaching in nearby villages, where the volunteers will sleep and eat in a camping setting. The efforts will be coordinated with career missionaries.

For further information write G. Allen West, Box 43433, Middletown, KY 40243 or call (502) 245-4101.



The Baptist World Alliance will move its headquarters to this building Oct. 1. The headquarters, now in Washington, D. C., will move 12 miles to McLean, Va.

### Three laymen elected to Executive Committee

Three laymen were elected June 12 as officers of the Executive Committee of the Southern Baptist Convention for 1985-86.

David C. Maddox, a contractor and real estate developer from Fullerton, Cal., was elected chairman at the committee's organization meeting during the annual meeting of the SBC in Dallas.

Maddox, a member of First Southern Baptist Church, Anaheim, Cal., served the past year as vice chairman of the Executive Committee. He defeated Jimmy Jackson, pastor of Whitesburg Baptist Church, Huntsville, Ala., for the post.

New vice chairman is Harmon Born, president of Beaudry Ford, Atlanta, Ga. Born is a member of The Rock Baptist Church, Rex, Ga.

Mrs. Lois Wenger, a businesswoman from Orlando, Fla., was reelected recording secretary. She is a member of First Baptist Church, Orlando. (BP)

### New computer system counts SBC ballots

A new computer system operating twice as fast as the old card sorting machine was used by the 1985 Southern Baptist Convention to tabulate 45,248 ballots in almost an hour and a half.

Two Data General computers plus a card reader and printer were leased by the SBC from Computer Election Services, Dallas, this year for the first time to count ballots for the convention, according to Lee Porter, SBC registration secretary, and Tim Hedquist, convention manager.

Henry J. Foster, general manager of Computer Election Services, said there is almost no way possible for counterfeit ballots to be used in SBC elections when ballots are counted by his firm's computers.

Foster said his firm, which has been in the business of counting ballots for local, state and national elections since 1969, handled the tabulation of 86 million ballot cards during the 1984 elections.

Foster said it was "extremely fortunate" the convention was being held in Dallas this year because it would have been virtually impossible for his firm to have provided the requested 10,000 extra ballots "overnight" if the convention had been meeting outside Dallas.

Hedquist said he had ordered 36,000 sets of ballots for the Dallas convention,

thinking that would be an adequate supply. When registration passed 35,000 on Monday, Hedquist called Foster and placed a rush order for an additional 10,000 sets of ballots for delivery the next morning.

Foster asked three of his employees to work all night printing and die-stamping the computer cards. They finished the job at 5.30 a.m., and Foster and another employee delivered them within two hours in their personal cars.

If Computer Election Services does the ballot counting for the SBC next year, Foster said there is a possibility even more sophisticated security measures might be taken to prevent ballot irregularities. (BP)

### Preacher enlistment head returns to Mid-America

A former Southern Baptist missionary who came to the Foreign Mission Board last year to organize efforts to find preacher missionaries has resigned, effective July 9.

John David Floyd, director of the board's missionary enlistment department, has been named vice president for development and public relations at Mid-America Baptist Theological Seminary, Memphis, Tenn. He left a vice presidency at Mid-America in April to go to the board.

Floyd worked in the Philippines from 1965-76 as a church starter and later as director of church growth. His work at the Foreign Mission Board came in response to expanded efforts to identify more preachers willing to be evangelists and church starters overseas.

His job was to select, train and supervise furloughing missionaries to help him identify candidates throughout the states. He also oversaw two full time consultants working out of the board's office in Richmond, Va.

Floyd went to Mid-America as an instructor and later became professor of missions and chairman of the department of missions. In 1980 he was named vice president for administrative affairs. Most recently he had been the seminary's vice president and director of the school of world missions and church growth. (BP)



# baptist forum

## An open letter to Charles Stanley

Congratulations on your reelection as president of the Southern Baptist Convention. May God direct your path as you trust in him with all your heart.

It was a turning point in our history as Southern Baptists when Bro. (Winfred) Moore was elected first vice president of the convention. I felt God move in that rare moment of grace. God wants our Southern Baptist people to be one even as the father and son are one. That is Jesus' prayer for us.

Dr. Stanley, it is in your hands to work for peace. I know you are a busy pastor, but I urge you to take a week to go on a prayer retreat with Bro. Moore and Bro. (Henry) Huff. Pray together, study together, share with each other and seek God's face.

God has commissioned us to share the good news of Jesus Christ with all the world. We all need to pull together if we are to fulfill this great commission.

Chris Church, Louisville

## Is the Bible true?

I have given much thought to the basic question that so clouds Southern Baptist thinking recently that we cannot see, much less accomplish Bold Mission. If I understand it correctly, the question is, "Is the Bible true?" I submit that this is a loaded question which cannot be answered. It is similar to asking do you still beat your spouse? Yes or no, there is no satisfactory answer.

The term true is defined basically to be in one of three manners: true is historic; true is a means of weights/measures; or true is scientific. I gather this from Webster.

Using this definition, can one say that poetry is true? Poetry is not historic, nor is it a means of weights/measure. Poetry is not at all scientific. Poetry cannot correctly be said to be true or not true. Something other than true must be asked of poetry. Is poetry beautiful? moving? emotional? These questions can be answered. However, poetry is not necessarily true.

The same can be said about editorials, law, philosophy and/or fiction. In the given definition of true, these disciplines cannot be held up to the question as to whether they are true. In other words, this is not a correct question for the disciplines of editorials, law, philosophy and/or fiction.

This is just the problem with the manner in which we ask "Is the Bible true?" The Bible is poetry (psalms), editorials (prophets and gospels), law (Pentateuch), fiction (parables), philosophy (Proverbs, Job). The question which is demanding so much of our time, effort and expense is an improper question. Perhaps a more answerable question would be, what in the Bible is true?

The Bible is a combination of elements (poetry, editorials, law, fiction, philosophy) that should direct our behavior. The behavior of an individual or a group, church, family will be true if these directions are adhered to. There will be a constant change of attitude as one becomes more aligned with the directed will of God as given in the Bible. This change of behavior affects history, as in past behavior compared to present behavior. This behavior in compliance with the Bible can be measured in how we love our neighbor. The behavior of an individual who makes a conscious effort to comply to the truth in the Bible can be seen,

measured and predicted. Thus, one's behavioral activities, as directed by the Bible, can be said to be true.

As Christians we will add to this a nonhistoric, nonmeasurable, nonscientific element: belief/acceptance. If in one's behavioral activities as directed by the Bible one also believes/accepts (has faith in) the promises contained in the Bible, the question of is the Bible true will go beyond what in the Bible is true and finally demand, what in the Bible do I believe?

I believe the Bible tells us that Jesus Christ is God incarnate, and through the birth, life, death, burial, resurrection of Jesus Christ which I am offered to accept by faith, I can be (and I am) saved!

Allen K. Lowe, Mt. Sterling

## Southern Baptists forgetting roots

Although I've been a minister for only a short time, I feel the Lord convicting me of a message of importance to proclaim. Three years ago, when I was called into the ministry, my wife and I had a major decision to make. Although we were Southern Baptists then, we were previously of another denomination. The decision we had to make, with the help of the Lord, was which denomination should we proclaim ourselves. I was of the other denomination until two years before our calling.

After many hours of prayer and talking to ministers of both denominations about what their beliefs were, our prayers were answered. The point I want to make is we are Southern Baptists because we believe in and are proud of what we stand for. The message I want to proclaim is what Southern Baptists stand for.

We Southern Baptists are in the midst of a controversy. This controversy is causing conflict on the national level of the Southern Baptist Convention. I fear we are forgetting what Christ has called us to do, what we were founded upon and what we have followed for many years. What Christ has called us to do is simply proclaim the gospel of Jesus Christ throughout our neighborhood and throughout the world. The one thing that has made this possible, and part of the subject of conflict, is our Cooperative Program. I am proud to be a Southern Baptist because we have the love of Christ in us enough to join together to proclaim the gospel. I believe in the Cooperative Program and what it stands for. I believe this is why God has blessed our denomination for so long. Unless we join together and become one, our missionary effort will soon become a thing of the past; our seminaries and schools will soon be unable to train ministers and teachers to better proclaim God's word and the children at our orphanages and children's homes will have to be turned away neglected, homeless and unloved. Is this what we have been called to do? Are we losing touch in what God has called us to do and what our faith is based on?

There are two things that each and everyone of us should do. First, let's think about what we stand for, and second, let's unite together and pray that God will lead us and our leaders in a way of his will and heal our controversy.

Keith Ferguson, Bowling Green

## A four generation observation

My earliest perception of the Baptists (before I became one) was that women ran Sunday schools for kids and men had organized Bible classes in theatres.

Literature was nondenominational. Bible scholars were old women and could quote the Bible verbally. The best preachers quoted the Bible verbally in the pulpit and could give a knockout sermon by Bible quotes from memory. In fact, a preacher who can do so today can get the same results. A good old Methodist preacher quoted the Bible in his prayers which brought heaven down to earth.

Just after I joined the church (1922) the Baptist Sunday School Board appeared on the horizon and by the end of the decade churches were buying literature from the board. Men were organized into the Sunday school. Women began wanting preachers who were educated. The only explanation I could see was that teachers, lawyers and doctors were educated and preachers seemed like ignoramuses in comparison. So my church always got a preacher from the Baptist college who was gone all week in school and only preached one and later two Sundays per month. In the 1930s preachers began to live full time on the field and were seminary graduates. In two decades the situation changed from uneducated to educated and part time to full time.

In the 1920s the Baptist resistance to modernism was tremendous. It consisted of opposition to people who claimed the Bible was erroneous and contradicted itself. But ignorant Baptist preachers could not handle the opponents rationally. This was another reason for education. Then the social gospel was opposed because it ignored the spiritual.

In all this the Baptist seminaries had to perform tricky balancing acts but some churches could not take it and became independent. We can now state the bottom line. Here it is: If the basic assumption of science is correct that all reality consists of only the physical then we must admit Christianity is false. Galileo pointed out the church dogma that the earth never moved was physically incorrect and the church placed him under house arrest for the remainder of his life. Now science has placed the church under house arrest and restricted it to a limited area of operation out of universities, public schools and secular publications. Christianity has a double burden now in this connection, with its main concern remaining to be evangelism: 1) to demonstrate the reality of the Spirit and show the basic assumption of science to be incorrect, and 2) to uphold the authenticity of every bit of scripture and show how the scripture describes correctly the physical world (and universe) which God created. Some job? Yes. We've no time for fighting each other. If the Bible falls all Christianity falls. This effort deserves a united front.

Homer Wm. Smith, Louisville

THANK YOU  
FOR SUPPORTING  
OUR MORE THAN  
6,000 FOREIGN  
AND HOME  
MISSIONARIES  
THROUGH THE  
COOPERATIVE  
PROGRAM.



James H. Cox  
Associate Editor

# fourth estate

## A river where God is

I'm proud to be a Kentucky Baptist for lots of reasons. But the pride has just gone a little deeper.

A few weeks ago I visited Jonathan Creek Assembly in Marshall County along a peaceful lakeside setting. This is the 120-acre Baptist encampment purchased in the early 50s by West Union Baptist Association, then incorporated three decades ago by West Union and 10 additional associations. In 1983 these 11 western Kentucky associations transferred ownership, assets and liabilities to the Kentucky Baptist Convention. It was a move destined to open Jonathan Creek's vast resources to more than three quarters of a million Baptists across the commonwealth.

Now with a new bilevel hotel completed sleeping 130 in air conditioned (and heated) comfort, plus a new conference meeting facility, Baptists have absolutely nothing to apologize for at Jonathan Creek.

The serenity of the lakeside setting, the beauty of gently sloping tree-covered terrain, the people of kindred minds who attend the conferences and the purpose for which it was all created make Jonathan Creek a jewel in the KBC crown.

Manager George Gray and his wife Estelle still give tender loving care to Jonathan Creek's guests and frankly overwhelm travelers with it. (They've been doing that for 13 years.) The staff seems to take special delight under the Grays' direction in meeting every whim of those who attend.

But the real value in a place like Jonathan Creek, aside from all of the obvious aesthetic ones, is to hear pastors like Willis W. Henson of Lone Oak First Church tell that a week of camp there each summer does more for the spiritual life of his church's children (grades 3-6) "than anything we do all year." He says it's their "best evangelistic effort" for that age group. The church's entire staff annually accompanies the 80-100 children to Jonathan Creek for the Monday-Friday experience. "We eat with them and sleep with them and really get to know them," Henson declares.

These have got to be some of the most satisfying rewards a pastor can harvest, and a reason why Jonathan Creek becomes that much more valuable.

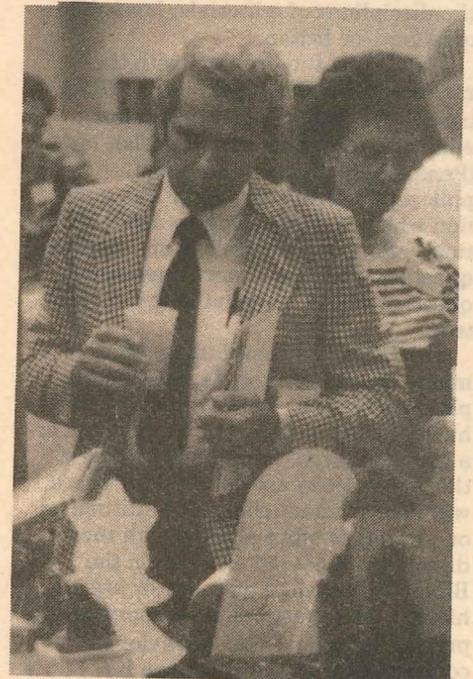
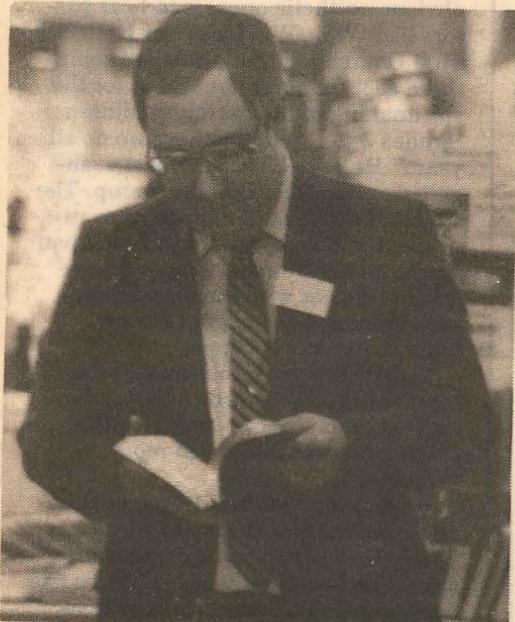
Baptists across the Bluegrass State are indeed richer than they were. Surely God is working a great deal among us because there are places like Jonathan Creek where we may draw aside in solitude and continue to hear a still, small voice speaking these familiar words:

Be still, and know that I am God (Ps. 46:10).

# Kentuckians in Dallas for SBC



**Clockwise: [l-r] Jim Crawley, formerly of Campbellsville now a Dallas resident, Larry Lampkins, Teri Lampkins, both of Campbellsville, Ed Montgomery, Louisville, and Campbellsville College president Randy Davenport chat at the Campbellsville College booth. Curtis Warf [r], Richmond, talks outside the convention center with Mr. and Mrs. James Pruitt, Cecilia. SBC second vice president Henry Huff, Louisville, gets a big congratulatory hug from Evelyn F. Sangster, Toccoa, Ga. David Gardner, Hopkinsville, browses at the Baptist Bookstore. Tom Shelton [l], Hartford, speaks with Larry Orange, Louisville. Bob White, Harrodsburg, looks at a Bible at the bookstore.**



...the Bible...

...PROGRAM...

...A four person...

...The behavior of an individual who...

# mountains to the mississippi

## ordinations

Robert A. Tittle was ordained to the ministry by First Baptist Church, Augusta, Bracken Association, May 26. Roy W. Machen II, pastor of First Church, Augusta, delivered the ordination sermon.

Tittle has been called as pastor of Fairview Baptist Church, Union Association.

Mera Sue Cossey Corlett (see photo) was ordained to the ministry by Crescent Hill Baptist Church, Louisville, Long Run Association, May 19. H. Stephen Shoemaker, pastor of Crescent Hill, delivered the ordination message.

Mrs. Corlett is a chaplain at Norton-Kosair Children's Hospital, Louisville. She is a 1984 graduate of Southern Baptist Theological Seminary, where she received the MDiv degree.

Tommy Rogers, Joe Roberts and Albert Campbell were ordained as deacons at Moscow Baptist Church, West Kentucky Association, June 16.

Michael Stacy was ordained to the ministry by Adairville Baptist Church, Bethel Association.

He has been called to pastor Shady Grove Baptist Church, Franklin, Simpson Association. He is a graduate of Cumberland College and Southern Baptist Theological Seminary.

David Hockney, minister of youth and children at Highland Hills Baptist Church, Northern Kentucky Association, was licensed to the ministry by the congregation.

## personnel

D. E. Jones has resigned as pastor of Dover Baptist Church, Shelbyville, Shelby County Association, after seven years of service.

John Lott Jr. has accepted the call to pastor Smiths Grove Baptist Church, Warren Association.

Gerald Murphy accepted the call as pastor of Ovesen Heights Baptist Church, Severns Valley Association.

Murphy began his ministry June 1. He had been minister of music and youth at Horse Cave Baptist Church, Liberty Association.

Murphy is a native of Somerset but was reared in Florida. He is a graduate of Jacksonville (Fla.) University and is a student at Southern Baptist Theological Seminary, Louisville.

Ira McMillen Jr. retired as pastor of Greenview Baptist Church, Northern Kentucky Association, effective Aug. 31.

He has been pastor of churches in Lebanon and Mason, Oh. and in Kentucky at Cynthiana, Carlisle, Lexington, Prestonsburg and Ashland.

He plans to reside in Florence.

Don Arwood resigned as pastor of Wickland Baptist Church, Bardstown, Nelson Association, effective June 15. He will also retire from military service July 31 following 20 years of service.

Arwood plans to attend college after he ends his military career.

Kenneth A. Brown, pastor of Baptist Tabernacle Church, Paducah, West Union Association, received the DMin degree from Luther Rice Seminary, Jacksonville, Fla., May 10.

Joe Frizzell has begun duties as pastor



Mrs. Corlett



Akers

of Pinckneyville Baptist Church, Ohio River Association. He is a student at Mid-Continent Baptist Bible College.

David Akers (see photo) of Elizabethtown will join the faculty of Oneida (Ky.) Baptist Institute in August.

Akers received the MRE degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., last month.

Hilda Dalzell resigned as minister of childhood education at Calvary Baptist Church, Lexington, Elkhorn Association, after seven years of service. She will be moving to California.

J. Dan Cooper is pastor of Calvary.

Garland Sills has been called as interim pastor of Salem Baptist Church, Ohio River Association. He will begin duties June 30.

He recently completed an interim pastorate at Pinckneyville Baptist Church, Ohio River Association.

Jim Simmons accepted the call to be interim pastor of Westside Baptist Church, Murray, Blood River Association.

Earl Mitchell became interim pastor of Eddy Creek Baptist Church, Caldwell-Lyon Association.

T. Hicks Shelton began duties as interim pastor of Walnut Grove Baptist Church, Caldwell-Lyon Association.

Bernard Watson accepted the call as interim pastor of White Sulphur Baptist Church, Caldwell-Lyon Association.

Johnny Carr was called as pastor of Fairview Baptist Church, Caldwell-Lyon Association.

A native of Trigg County, Carr was pastor of Rock Front Baptist Church, Little River Association, eight years.

Rodney Burnett became pastor of Hopewell Baptist Church, Caldwell-Lyon Association.

He goes to Hopewell from the pastorate of Black Oak Baptist Church, Clinton, Tenn. He has also been associate pastor of Rose Hill Baptist Church, Ashland, Greenup Association.

Tony McCall has been called as pastor of Sugar Creek Baptist Church, Caldwell-Lyon Association.

McCall goes to Sugar Creek from Beech Creek Baptist Church, Muhlenberg Association. He has attended Belmont College, Nashville, and Middle Tennessee State University, Murfreesboro.

J. R. Bruce assumed duties as pastor of Calvary Baptist Church, Caldwell-Lyon Association, June 2.

Kima Jude, a state correspondent for Western Recorder, has joined the editorial staff of the Central Kentucky News-Journal, a biweekly newspaper in Campbellsville, as a full time staff writer.

Mrs. Jude had worked at the newspaper as a receptionist and part time

writer since 1981. She is a 1980 graduate of Marshall University, Huntington, W. Va.

Charleston Farber has been called as pastor of Huntsville Baptist Church, Gasper River Association.

Farber was ordained June 2 by Browder Baptist Church, Muhlenberg Association.

Jim Casson was called as minister of music at First Baptist Church, Newport, Northern Kentucky Association.

Gary Stringer resigned as pastor of Lebanon Baptist Church, Central Association, to accept a pastorate in Mainville, Oh.

Gary Shockley of Henderson has been called as pastor of Thompsonville Baptist Church, Central Association.

Marty Elliot accepted the pastorate of Rockbridge Baptist Church, Central Association.

Bill Fowler became minister of music at Corydon Baptist Church, Green Valley Association.

Devin Bell has been called as pastor of New Barren Springs Baptist Church, Christian County Association.

John Carson, a student at Southern Baptist Theological Seminary, is summer resident camp director at Bullittsburg Baptist Assembly, Northern Kentucky Association.

He is a native of Lafayette, Ind. and a graduate of Purdue University.

George Martin, pastor of Kosmosdale Baptist Church, Valley Station, Long Run Association, completed requirements for the PhD degree at New Orleans (La.) Baptist Theological Seminary.

Carrie Blevins, a student at Southern Baptist Theological Seminary, has joined the staff of East Baptist Counseling Center, Louisville.

Mark Lilly has accepted the call as pastor of First Baptist Church, Burkeville, Freedom Association.

A native of Wurland, he is a graduate of Southern Baptist Theological Seminary, Louisville, and Campbellsville (Ky.) College.

## revivals

Faith Baptist Church, Mt. Zion Association, recorded 12 professions of faith during a revival with Robert Dotley as evangelist. Sam B. Smith is pastor.

Clark's River Baptist Church, Symsonia, Graves County Association, had revival services with Don Short of Kuttawa. There were 32 professions of faith. Leamon Blalock is pastor.

Faith and Fellowship Baptist Church, Liberty Association, had three professions of faith during a recent revival. Boyd Mason is pastor.

Chapel Grove Baptist Church, Mt. Zion Association, had revival services recently with Kenneth York as evangelist. There were four professions of faith. James Davis is pastor.

Slate Hill Baptist Church, Laurel River Association, recorded five additions and four rededications during April revival services. Dennis Rush was evangelist.

## missions

Mr. and Mrs. Thomas J. Baker, missionaries to Spain, have arrived in the states for furlough (7805 Glaser Rd., Louisville, KY 40228).

He is a native of Kinsley, Kan. The former Phyllis Smith of Kentucky, she was born in Louisville and grew up in Breckinridge County. They were appointed by the Foreign Mission Board in 1980.

Mr. and Mrs. Robert W. Morgan Jr., missionaries to Indonesia, have arrived in the states for furlough (Rte. 1, Box 168, Smithville, KY 40068). He is a native of Smithfield. The former Jean Miller, she was born in Hamilton, Oh. and also lived in Corinth and Irvine, Ky. They were appointed by the Foreign Mission Board in 1981.

Mr. and Mrs. Donald J. Spiegel, missionaries to Brazil, report a change of furlough address (113 Main St., Lawrenceburg, KY 40342).

He is a native of St. Louis, Mo. and she is the former Betty Wooten of West Manchester, Oh. They were appointed by the Foreign Mission Board in 1958.

## congregations

Bagdad Baptist Church, Shelby County Association, celebrated its 96th anniversary June 2.

C. Benton Williams, director of the Missions and Church Services Division of the Kentucky Baptist Convention, Middletown, was guest speaker.

Ron Walstrom is pastor.

Sulphur Baptist Church, Henry County Association, celebrated its 100th anniversary June 23. Ferrill R. Davis is pastor.

Glasgow Baptist Church, Liberty Association, donated \$23,200 to Campbellsville College's \$1 million capital fund raising effort. Delton M. Beal is pastor.

Highland Baptist Church, Shelby County Association, dedicated its new 500-seat sanctuary Sunday, June 2.

Marshall Phillips, manager of Cedar-more Baptist Assembly, was guest speaker for the occasion. Phillips was pastor of the church from 1954-61.

William A. George, pastor of Highland, celebrated his eighth anniversary as pastor on the day of the dedication.

First Baptist Church, Somerset, Pulaski Association, recognized Jim Cordell for 15 years of service as minister of music June 16. Robert F. Browning is pastor of First Church, Somerset.

## deaths

Paul Fox, a former Kentucky pastor, died June 1 in a Sewanee, Tenn. hospital. Fox had been living in Chattanooga, Tenn.

A native of Arkansas, Fox had also pastored churches in Arkansas, Alabama and Mississippi.

Funeral services were conducted June 3 in Chattanooga. The body was taken to Morristown, Tenn. for burial.

Phillip H. Brown, a deacon at Waddy Baptist Church, Shelby County Association, died recently.

# A 'rope connection' of prayer undergirds couples' stay in Kenya

by Pauline Stegall, State Correspondent

"When I woke up to drums I knew I was in Africa," laughed Terry Sills, director of missions, Blood River Association. "But," he added, "they were church drums."

Terry and Dene Sills returned in April from a month's stay in central Kenya. They were located in Limuru, a town near Nairobi.

"I wanted to go at the beginning of the Kentucky-Kenya Partnership so that I might encourage others to go and help them prepare," Sills explained. Both he and Mrs. Sills are full of enthusiasm about their experiences.

"Everything we saw made me proud to be a Southern Baptist," Sills stated.

Most of their time was spent at Brackenhurst, a Baptist assembly where the activities are similar to those at Ridgcrest. It was an old British resort which Baptists bought in 1956 for \$45,000.

The Sills worked at the seminary located there. Vance and Cherry Kirkpatrick are the Southern Baptist missionaries in charge of the seminary.

While at Brackenhurst, the Kentucky couple lived in Honeymoon Cottage. "We had every convenience but a washing machine," Mrs. Sills said. The water was excellent and the weather was fine."

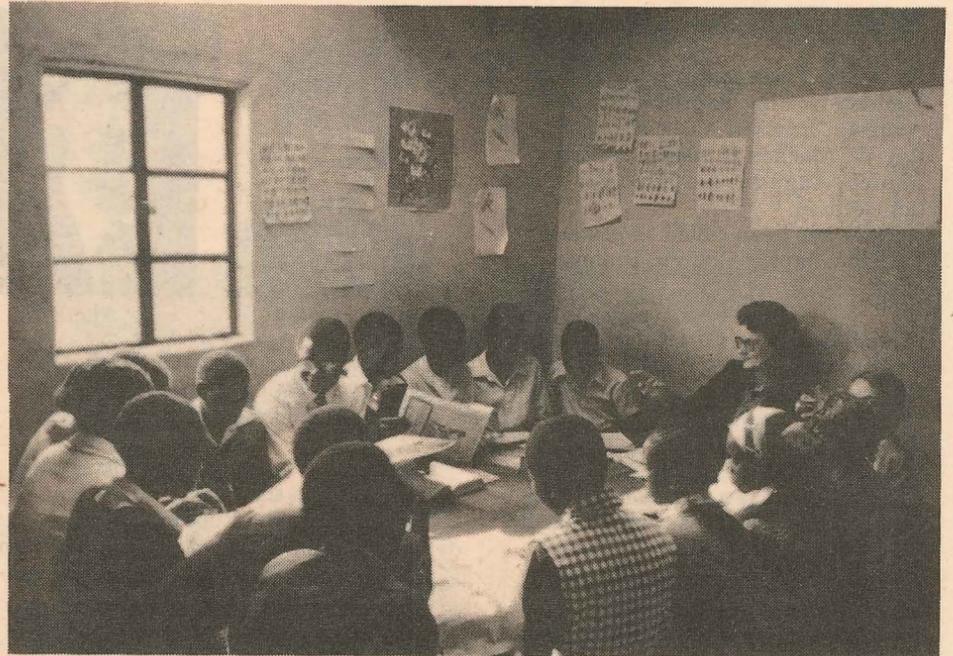
Southern Baptists have 96 career missionaries, four associates and 19 journeymen in Kenya. At the time the Sills were there, 14 volunteer missionaries, a part of the Kentucky-Kenya program, had been there.

Sills taught two seminary courses, "Sermon Preparation from the Psalms," and "Church Administration." His students were older pastors who had been studying four and one-half years. Even though most seminary work is done through extension, the pastors are brought to Brackenhurst for residency periods of two to four weeks.

The seminary has an administration building and a combination library/classroom building, both hexagon shaped. It was in the library that Mrs. Sills worked with books written in English, Swahili and Kubryu. "And there are 150 dialects," she sighed. "But the pastors all speak English (with a British accent). That makes it easier."

There are 452 churches in the Kenya Baptist Convention. The Sills visited some of these churches. The buildings vary from stick pole walls with metal roofing and mud packs to nice stone buildings. Some churches meet under the trees.

Even though hymn books are used in the seminary, books containing only words are used in the churches. The



A "young people's" Sunday school class at Tigoni Baptist Church.

main musical instruments are drums, guitars and French harp.

Sills preached once to an English-speaking group and again through an interpreter, as did Mrs. Sills when she gave her testimony. "It's important to be prepared," they agreed. "It's so easy to lose your train of thought when speaking through someone else."

A trip was made to Masai where missionary Carl Hall pastors four churches. A nomadic people, the Masai dress in robes and have ceremonial costumes.

Masai exports tea and coffee. They grow all the tropical fruits from pineapple to bananas. Masai is also lion country. The missionaries must build high fences to keep the lions out.

The Sills were impressed with the excellent living conditions Baptists provide for missionaries. Most homes are comparable to the homes of American pastors. The nationals, realizing that missionaries want a comfortable standard of living, don't want them to condescend. However, they do want the homes to be open to their people.

There is an unwritten law in Kenya. If a person works for you, you must furnish that person with a place to live. Southern Baptists must provide places for their housekeepers, yard workers and others. The Lottie Moon Christmas offering provides them with nice block houses with bath. The system works well, as the workers can release the missionaries for other types of work, and the missionaries provide employment and desirable living conditions.

The Sills spoke of interesting differences in the two countries. In Kenya, lizards (chameleons) have full run of the house in order to control insects.

All heating is done by wood. And it is a land of small cars driven on the left side of the road.

The Sills are especially appreciative of James and Wilma Whaley, Kentucky Baptist Convention employes in charge of the project since its beginning in 1984. The Whaleys take care of all arrivals, departures and red tape of volunteer missionaries. They see to it that the volunteers visit and serve in places other than their home base.

"Their service is invaluable," said Sills.

Before he left Kenya, he told his pastor students about William Carey, the "father of modern missions," who before agreeing to go to India, had tied knots in a long rope, then invited the church leaders to the altar and asked each of them to take hold of a section. After prayer, he cut the rope in six inch sections and gave each person a section to keep. This was to remind them of the need to pray for the missionary. One section was hung above the pulpit to remind the congregation.

Sills told his students that he participated in this type of commission service before he left Kentucky. The national pastors then wanted to have a similar service so that all might remember to pray for each other. They held the service. Sills uses his reminder as a bookmark.

There is much work to be done. In addition to evangelism and teaching, there is WMU training, literacy, construction, etc. The missionaries request the type of workers they need.

"I feel that by teaching I multiplied my work 21 times," Sills noted. "And I hope others will be encouraged to do the same."



Brackenhurst Assembly



Terry Sills stands waist deep in a Masai tea field.



The Sills lived in this cottage during their visit to Kenya.



Dene Sills examines a lizard. The reptiles help in insect control.

# Director of missions has varied duties in serving three Baptist associations

by Sherry Hall, State Correspondent

They rise up early who seek after the Lord. Traveling several miles from their home in Russell County, they wind their way up a curvy, narrow road to a small outdoor amphitheater. Within minutes the scene is transformed into a place of worship. Louis Shepherd, director of missions, and his wife Lois are preparing for the 8 a.m. worship service. They carry with them a portable pulpit which also carries hymn-books and offering baskets. Mrs. Shepherd cleans the benches and adjusts the volume of their portable cassette player so that campers attending the service will be greeted by inspirational music to set the mood for worship. Shepherd stands at the top of the steps and smilingly greets the campers with a welcome and a hymn book.

The outdoor setting rivals the most opulent furnishings man could afford. Tall green trees bend closer in the breeze to hear the word of their creator as the service begins. "Today is Memorial Day. A day for remembering those whom we love and honor who have gone on before," Shepherd begins.

He speaks to approximately 25 persons of various ages and backgrounds. They come from homes far away to camp and enjoy one of Kentucky's most beautiful state parks. The Shepherds have conducted this Memorial Day service several times before and some of the same campers make it a point to attend each year. This ministry is a special function of the ministerial association of Lake Cumberland.

The Shepherds pack up their gear and return it to the control station for use by another minister next week. The first service of the park season is only a tiny facet of Shepherd's ministry. As director of missions for Freedom, Wayne County and Russell County associations his time is filled with going and doing. Louis and Lois Shepherd are a team extraordinaire. Their love for each other is evident at first glance, and their love for God shines through their radiant faces.

Shepherd is an old pro at his job as he has served south central Kentucky for almost 30 years. Shepherd attributes his success and longevity to the experience he gained in pastoring churches beforehand. He believes pastoring is a necessary prerequisite to becoming a director of missions. "It just helps you so much if you can fit in with the people and be a part of their lives." Shepherd loves his churches



Louis Shepherd preaches to campers.

and he and Mrs. Shepherd prove it by making the rounds every week to a different church. "We hardly ever attend our home church which is Friendship Baptist. I guess you could call us their worst members," says Mrs. Shepherd regretfully.

The Shepherds, who are both originally from south central Kentucky, have strong family ties in the area around Lake Cumberland. Mrs. Shepherd taught school in Somerset for 12½ years and reared their three children, Stephen, Sherri and Samuel there. Memorial Day they were remembering that four years ago their youngest son Samuel lost his life in a tragic auto accident.

The Shepherds feel deep roots of love and allegiance to central Kentucky and they both feel this has been the mainstay of his ministry. Caring and sharing with the local congregations has become a part of their lives. They even try to provide quality times of fellowship within their own home for pastors and wives.

Three years ago Shepherd invited pastors and wives of Russell County Association to his home just before Christmas for a time of fellowship. They enjoyed the time so much that the idea has spread to all his associations and they now host special Christmas fellowships each year.

Shepherd also provides "a shoulder to cry on" for his pastors when they are going through trying times. All he has to do sometimes is to be there to listen and let them know someone cares. "Being involved with so many people can be especially stressful to a director of missions, says Shepherd. That is why he relies upon the strength of God so often, thereby increasing his own strength.



Leon Simpson  
President  
Clear Creek Baptist School  
Pineville, KY 40977

## clear creek comment

### God give us men!

In the late 19th century two men began the Bible college movement. Dwight L. Moody saw a need for "men who are called of God—but not to go to a seminary . . . God-called men to receive good training to be 'gap' men." From this vision the Moody Bible Institute was born in 1886. It offers college-level training in various fields of Christian service.

A. B. Simpson, founder of the Christian and Missionary Alliance, founded Nayack College in 1882. These two institutions stand as monuments to the blessing of God on schools loyal to his word and stressing practical training for the ministry and missions.

Ezekiel expresses God's yearning to find people who will be 'gappers' for him, "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land that I should not destroy it; but I found none" (Ezek. 22:30). How tragic that the Lord cannot find someone to enter his ministry of witnessing for him.

Clear Creek has been training 'gappers' for almost 60 years. More than 1100 of our graduates are faithfully serving God all over the world.

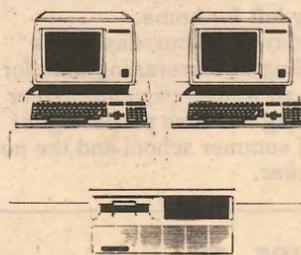
In talking with pastors at the SBC in Dallas, I was so proud to represent a school where the entire personnel are born-again, serving, witnessing Baptists. Every student is committed to serving God according to his will. We emphasize missionary spirit and commitment at Clear Creek. More than 40 percent of all Protestant foreign missionaries have some Bible college study. If we are to seriously attempt to carry out Bold Mission Thrust and the great commission, we must provide training for God's choice servants who will model the spirit of missions and challenge to missions commitment.

God give us men! A time like this demands / Strong minds, great hearts, true faith and ready hands; / Men whom the lust of office does not kill; Men whom the spoils of office cannot buy; / Men who possess opinions and a will; / Men who have honor—men who will not lie; / For while the rabble, with their thumb-worn creeds, / Their large professions and their little deeds, / Mingle in selfish strife, lo! Freedom weeps, / Wrong rules the land, and waiting / Justice sleeps.

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# Celebrate!

## LANGUAGE MISSIONS DAY

August 11, 1985



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

## oneida journal

### Aunt May

Commencement Day dawned bright and beautiful and the day splendidly fulfilled all of its promise.

Thirty of our staff and students had worked until 4 a.m. The cast of "The Sound of Music" had received a tremendous ovation from an emotional audience, many of whom had been present all three nights and had fell in love with our young thespians. There was a rose for each one.

But after the cheering, it was back to work. The tremendous set that had taken several weeks to construct had to be torn down in hours and the stage and entire chapel prepared for the graduation ceremony. Chairs were set on the platform and in the back of the pews so that nearly 900 could be seated. At the same time the church was also prepared for the morning baccalaureate service.

Our seniors entered the church where they have worshiped throughout their Oneida years for this last worship service.

After the invocation, the congregation sang "I Will Sing the Wondrous Story" and "The Doxology" following another prayer. The choir sang three numbers including "The Lord's Prayer" and George Redding preached.

Having then sung "Blest Be The Tie That Binds" each graduating senior marched out to the music of "Onward Christian Soldiers."

Our usual crowd and hundreds of guests were then fed and soon it was

time for the afternoon ceremony.

Leading the academic procession was the chairman of our trustees, D. C. Anderson, principal Oliver Hawkins, myself, several invited guests, our trustees and staff in order of years of service, then followed the classes of 1925 and 1935, in caps and gowns also, leading the class of 1985.

D. M. Aldridge, former president of Clear Creek Baptist School and guardian of one of our graduates, led the invocation.

The congregation then gave a standing ovation to Aunt May Bishop, oldest alumnus of the school and last living student present the day Oneida opened Monday, Jan. 1, 1900. Still very active at age 97, Aunt May owns and operates a motel, signing in her guests personally, and she still makes most of her own clothes. She can't find anything "youthful" enough at the shops!

Estill Davidson gave a wonderful challenge to the congregation on his 60th anniversary of graduation, and each member of the 50-year class had something to the point to say as well. Each received a print of the old Marvin Hall, scene of their own schooldays and graduation.

Our band trumpeters stirred the congregation as all rose to sing "God Of Our Fathers."

Then followed the highest honors of the school, all given by vote of the faculty, except for those receiving highest grade point trophies.

Before the class was presented by principal Oliver Hawkins, the congregation sang "I Will Sing Of My Redeemer."

We individually recognized each of the 70 boys and girls. Eleven of them received advanced diplomas.

The choir sang "Just A Closer Walk," "Ev'ry Time I Feel The Spirit," "Soon Ah Will Be Done" and "We Are The World."

The class and congregation then rose and sang "Oneida Fair" which was first sung at the 1911 graduation.

Following the benediction, the class marched out and stood on the lower porch of Russell Hall where parents and friends greeted each one. There were many tears of joy as well as farewell.

Monday and Tuesday, it was back to class and exams for the underclassmen before they left for home.

Wednesday and Thursday it was paper-grading and averaging time for the faculty as well as two end-of-year brainstorming sessions preparing for the start of summer school and the new academic year.



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

## sunday school lessons

LESSONS FOR JUNE 30, 1985

Life and Work Series

### God's promise of mercy

**Malachi 3:13-15** Malachi accused the people of murmuring unduly and impatiently at the manner in which God conducted affairs. Imagining that evildoers were more prosperous, that the disobedient fared better than the obedient, and being desirous of blaming God for their disappointments they blatantly declared, "It is vain to serve God."

After reviewing the false accusations which they made, God refused to accept them. When he reminded them that their words against him had been "stout," or obstinate, they replied by implying that he was mistaken and that they considered their conversation to have been uplifting.

Since their observations of how God dealt with those whose behavior they considered to be wrong seem to contradict their preconceived ideas, perplexing doubts entered their minds. Part of their problems was created by their thinking of God's blessings only in terms of things which were material, an idea which is mistakenly entertained by many today.

**Malachi 3:16-18** It is refreshing to note that in contrast to those uttering inaccurate statements there was a very earnest group of true worshipers who loved God supremely and sought to do

his will faithfully. This small remnant clung to the true worship and the proper exaltation of God. They feared God, meditated upon him, made his will the subject of their conversation and obeyed him.

**Malachi 4:1-3** To comfort and encourage God's children Malachi mentioned Christ's coming as being as glorious as the shining of the sun in all its brightness. His first coming certainly ushered in a new day for the human race. Those who have received him have had their souls flooded with light, joy and healing as a result of his saving power, and they have been blessed incalculably.

International Series

### The harvest of unbelief

**Micah 7:1-6** Micah compared himself to a hungry man searching for fruit in the orchard and grapes in the vineyard, only to find they had disappeared. In speaking of the fruit which he desired and sought, Micah was referring to those virtues which are the product of a proper relationship with God.

After making a thorough search for an upright man, Micah readily acknowledged that not a one was to be found. He was depressed by the havoc which sin had wrought in his nation. And the conditions which prevailed around him were certainly enough to discourage the most optimistic person. The ruling class, the judicial class and the wealthy class conspired to enrich themselves by whatever method they chose. Corruption on the part of the leaders was practiced on such a wide scale that they brazenly asked for bribes and fully expected to receive them.

Micah discovered that many friends had become so suspicious that they would no longer trust each other. Moreover, numerous families were in shambles. Micah warned his readers of the ever present possibility that members of one's own family might repeat comments which they had heard in the family circle.

**Micah 7:7** Although Micah had been disappointed, disgusted and discouraged by the conditions prevailing in his environment, he knew that God was still on his throne. Therefore, he announced his intention to rely upon God, manifest the virtue of patience, ask God to provide the deliverance which was needed, and sincerely believe that he would do what needed to be done.



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

## on mission together

### Dallas '85: First steps

"Dallas '85" is history! Supporters of Charles Stanley went home with the satisfaction that their enormous turnout resulted in his election as our president for a second term.

Supporters of Winfred Moore went home with the awareness they had almost accomplished the heretofore impossible—the defeat of an incumbent president.

All were surprised by the final count of 45,431 registered messengers.

Many messengers went to Dallas with the hope that God would help us discover a path through our briar patch. Some will agree there were hopeful signs.

First, after the long Tuesday sessions, thousands of messengers left just before the inspiring Foreign Mission Board report. On Wednesday evening, shortly before the Home Mission Board report, a foreign missionary lovingly

rebuked the messengers for the previous night's exodus, and urged them to remain after the business session for the Home Mission Board report. A kind of gentle shame fell across the body and most messengers remained.

Another unusual moment was the unexpected and electrifying election of Winfred Moore as first vice president. This was initiated by a messenger from Blacksburg, Va. who had not asked Moore's permission. At the request of president Stanley, Moore came to the platform and was asked if he would accept the nomination as first vice president. Moore asked Stanley if he was asking him to be first vice president. When the president smiled, each threw an arm around the other, and the crowd exploded with pleasure.

Shortly thereafter, 22,000 plus messengers elected Moore as first vice president over incumbent Zig Ziglar, suggesting that God's spirit of reconciliation was moving "across lines" in an unusual way.

Moore's election gave strength to his (and John Sullivan's) successful "restraint" appeal to the many messengers angered by the parliamentarian's interpretation of the by-law concerning the Committee on Committees, and president Stanley's refusal to acknowledge repeated calls for "point of order."

Another significant "happening" was the establishment of a "peace committee." Few thought that such a committee could be agreed upon. God may have provided us, thereby, a new way to help ourselves.

A final, joyful note was the election of one of our own Kentucky Baptists—Henry Huff—as second vice president. He was elected in a run-off against the more-widely known W. O. Vaught of Little Rock, Ark.

"Dallas '85" has not ended our conflict. However, "Dallas '85" may have been the "turning point" of our future. We may have taken, after all, our first authentic step toward a solution.

# Answering God's call to ministry

*Editor's Note. The following articles appeared in a longer form in the May issue of World Mission Journal, a publication of the Brotherhood Commission. These articles about Kentucky men were written by Laurie Taylor, a former Western Recorder intern, who was recently appointed as a foreign missionary to Brazil.*

## Coal trucker leaves business for ministry

By 14, Richard Adams could drive 40 ton coal trucks like a pro.

At 16, he married.

By his 22nd birthday, Adams was unhappy with his life.

He knew his family was counting on him to take over its coal trucking business one day, so he worked hard to learn the ropes. He realized he had gone as far in the business as his father would allow, and he was tired of trying to please him and others.

Adams visited First Baptist Church, Whitesburg, at the invitation of friends. What he experienced was in direct contrast to the indifferent attitudes he was used to.

"I was overcome by the love I felt in the church," Adams recalls. "There was such a warmth and caring there."

At the end of the service, Adams and his wife Patsy both went forward to accept Christ.

Adams' new pastor, Bill Mackey, began to encourage and disciple him. Before long, the skilled mechanic volunteered to maintain the church buses and to develop a bus ministry throughout the Appalachian community.

The first day Adams set out to enlist riders he led a woman to the Lord. The next day more than 60 people packed the bus to attend Sunday school and worship.

"The more I read my Bible and prayed and witnessed, and the more I saw saved, the more dissatisfied I became with my job," he says.

"After the conversion of a 16-year-old named Steve Hogg, I saw a dozen people saved through the webbing of relationships."

As Adams grew in the Christian life, the restlessness he felt in his job resurfaced. In an effort to find fulfillment he enrolled in mining-repair school.

"God worked with me on the 60-mile round trip to school and back each day," shares Adams. "I spent the travel time listening to cassette Bible studies and praying."

On completing the course, Adams was offered a \$50 a day job in the coal industry. He was almost ready to accept when his pastor offered him \$50 a week to work as church bus mechanic and pastor of Eolia Baptist Mission.

"I did what any crazy man would do," Adams laughs. "I took the church job."

As Adams began to reach out to people in an area where no Southern Baptist work had ever been attempted, he realized the Holy Spirit was guiding him into full time Christian ministry.

He was determined to get an education in order to be a more effective minister. He enrolled in college.

During that time, Adams, his wife and their newborn son made weekly trips home to continue their work in Eolia. Mrs. Adams felt God's leadership into nursing, so she also became a full time student. Adams delayed seminary for a year while she finished her degree.



Adams

During their five years of college the determined couple put 100,000 miles on their old car. There were weekends when he would work 24 hours straight to overhaul a bus. He'd finish the job on Sunday morning just in time to run his route and preach the morning sermon. That afternoon he'd visit members and return to school late at night. He'd still make an eight o'clock class the next morning.

Despite his excruciating schedule Adams graduated with a perfect grade-point average.

The young man worked his way through seminary with the help of Mrs. Adams' nursing job. As graduation approached he struggled with an enormous decision. Should he return to the mountains he loved, or should he leave that security and move to a new place of ministry. Then Summerville (S. C.) Baptist Church called.

Forty members were ready to start a mission. First Baptist Church, Summerville had already purchased 15 acres and had \$130,000 in the bank earmarked for the mission. All they needed was a man to lead them in the work. Adams accepted the challenge.

That was just one year ago. Today, Oakbrook Baptist Mission averages 116 in Sunday school and 150 in worship. Of the 350 people attending vacation Bible school family night, Adams found 30 prospective church families. The church had a 1984 mission budget of \$137,000.

Adams is proud of the workers who dedicated themselves to the mission. He's also proud of Steve Hogg, that 16-year-old who accepted Christ on his first bus route and who now pastors a growing church.

"If God can take a mountain boy whose focus and vision in life was the hills of eastern Kentucky and can give him a vision of what he wants to accomplish in the world," Adams tells others considering the ministry, "I know he can use you."

## Banker, grocer hear life's second call

Successful careers couldn't quell the anxieties they felt until God took the banker and the supermarket owner and made their lives fuller through his call.

Chester "Sonny" Holmes, 34, moved to Goose Creek, S. C., straight from seminary two years ago to pastor First Baptist Church. Since his arrival, Sunday school attendance has almost doubled and the excitement is flowing.

Holmes never planned to enter full time ministry. He worked six years as a banker and then became a hospital administrator.

"I was a successful businessman," Holmes says, "but I wasn't using my spiritual gifts to the fullest. As people began to affirm my spiritual gifts, I began to struggle with what 'the call' is all about.

"I became especially introspective and sensitive each Easter," he recalls with a chuckle. "I'd go outside late at night, look into the sky, and say, 'Okay lord . . . tell me loud and clear if you're calling me to preach'."

No one had ever explained the concept of call to Holmes until Findley Edge, the popular Christian educator, visited his home during a church seminar.

"That was my discovery time, my 'aha' time," Holmes claims.

"After that, I would picture myself preaching behind the pulpit instead of my pastor. I couldn't wait to have a church of my own."

Holmes never refers to his experiences as a "surrender to ministry."

"I've made no sacrifices and made no surrender," he states. "Sure, my family and I had to make an adjustment in lifestyle, but we've never been happier or more fulfilled."

James Heard had a dream. He already owned half of one supermarket, and he planned to buy four more. But then he got drafted.

"When I was in the military, God began to deal with me," Heard reflects. "For the very first time in my life, I began to see the lostness of people and their need to know Jesus."

The unrest in Heard's life came to a head when he was stationed in Fairbanks, Alaska.

Late one evening he went to his pastor for guidance. Orland Curry immediately found the heart of the problem.

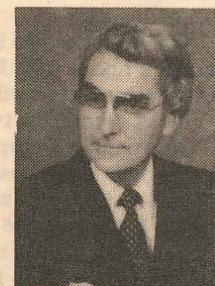
"James, do you think you might be called to preach?" he asked.

"I stutter and stammer. I don't have any college. I'm just too old, and besides, I don't want to preach," was Heard's solemn reply.

The very next Sunday he was sitting in the sanctuary when he felt a strong call from God to preach the gospel.



Holmes



Heard

"My call was a very moving experience," notes Heard. "It was a very sacred and hallowed time. I felt like I could float down that aisle."

Although he had a wife and baby daughter, he felt he had to get a college education if he was to fulfill his call.

"Here I was, 27 years old, running around Ouachita Baptist University in a beanie," Heard laughs. "Some of the boys I had taught in junior Sunday school were in my freshman class. I really felt foolish, but I knew God wanted me there."

Heard's decision to move his family to college was affirmed when his wife was hired as the first female deputy in the history of Malvern, Ark. It was reaffirmed when his former partner offered him a job in a local supermarket.

After college, Heard pastored a small church in Arkansas and the membership doubled the first year. Three years later, at age 32, he decided to get a seminary education.

He is now in his 14th year as pastor at Gardenside Baptist Church, Lexington, Ky.

"The same time I was walking around campus in my beanie feeling foolish, God was beginning the church I now serve.

"The bottom line to life's second call is to make sure God is calling you. Then if God is calling, he'll provide as you walk by faith. I've never doubted my decision to enter full time ministry.

"Now I'm sharing a product that lasts for eternity. No salesman on earth can say that about what he has to share."

# Campbellsville College finds nontraditional students are motivated

by Joan C. McKinney

"I was so scared that for the first 15 minutes on the first question of the first test, I just knew I wasn't going to make it in college."

"I'm supposed to be here. There's no question about it. If I don't finish college, nothing else will fall in place."

The speakers are two "nontraditional" students at Campbellsville College. They aren't your "usual" students straight out of high school who are adjusting to college life.

They've been out of school for awhile and have decided to further their education. Their reasons are different, but their motivation and eagerness to learn are the same.

"It's not as much for the degree as it is for the learning," said Melton Johnson, a 28-year-old student who has returned to college after holding jobs and serving in the United States Army.

"When I was 11 or 12 years old, my preacher would get up there, and I couldn't understand what he was saying. As I grew up, I still couldn't understand him.

"I want to be educated, and I want to be able to touch everybody. I want to preach and reach each."

Johnson is from Houston, Tex., and is following in the footsteps of his late father, Melton, who was a Baptist preacher.

He says it's not easy doing it the way he has to. Johnson is taking 15 hours of classes, working 20-30 hours per week at the local Kroger as a bagger, working 12 hours a week on the federal work-study program and pastoring Pleasant Run Baptist Church, a black church of about 40 members in neighboring Green County.

"My studying comes first," Johnson said. "After I take care of that, the church is next, then my jobs and my social life is last.

"Education is important to me, because I realized that I wouldn't be able to make it as a minister without it.

"It can be hard," Johnson said, "but I like what I'm doing. I'm somewhat of a workaholic.

"I'm working to be 'on top of the hill.' I feel like I'm getting there. I no longer feel like an 'air head'—someone who gives his interpretation of what's going on and sometimes he's correct, but the majority of times he's in error, because he hasn't had the learning."

Johnson is proud of his father who graduated from a black Bible college in Houston. His mother, Loretta, is a homemaker and still lives in Houston.

"It's good being black and being in the ministry at this point in time. As history tells us, the power of the black people is in the black churches, and as a black minister I want to be qualified to lead God's people.

"It's good to be a black preacher, but it's better to be a qualified black

preacher."

Johnson said he gets about five hours of sleep each night. He is married, and his wife Margaree supports him emotionally. "She says I'm never home, but she helps me study," he said.

Johnson is majoring in business administration and minoring in Christian studies. He said he wants a degree in a field outside of religion, because he doesn't want to be a burden on his church if it's a small one that cannot support him financially.

"If I'm under pressure, I pray and that helps. I like to take a nap sometimes to clear my brain and then I 'bite the bullet.'

"It was really hard for me to come back. I'd been out of school eight years and it was really different, especially in English. If I have a problem now in school, I go to my professors. None of them turn their backs on me."

Betty Thornton, a 42-year-old divorcee, came to college because of her divorce. She said she will never regret coming to college.

"My life was shattered," said Mrs. Thornton when her husband of almost 21 years announced he wanted a divorce. "I felt I had no purpose in life, and I was coming from no place."

"I had been so dependent on my husband," she said. "I had put him through two schools, Campbellsville College and Eastern Kentucky University, Richmond, Ky., and he received two degrees.

"I finished high school, but I had no desire to go to college. However, if I hadn't come to college, I don't know where I would be today."

She said, "It was my way of 'picking up the pieces.' It kept my mind busy. I had to meet deadlines. I'm going along a day at a time."

This is Mrs. Thornton's second semester at college. She made two Cs and one B in her classes last semester. "I doubted I'd ever pass," she said.

"It was hard to get back into studying," she said. "I hadn't worked my mind all these years."

Mrs. Thornton said it was "very scary" to walk into her first classroom. "I was so unsure of myself. My self-esteem was so low.

"It was the weirdest feeling walking into that classroom."

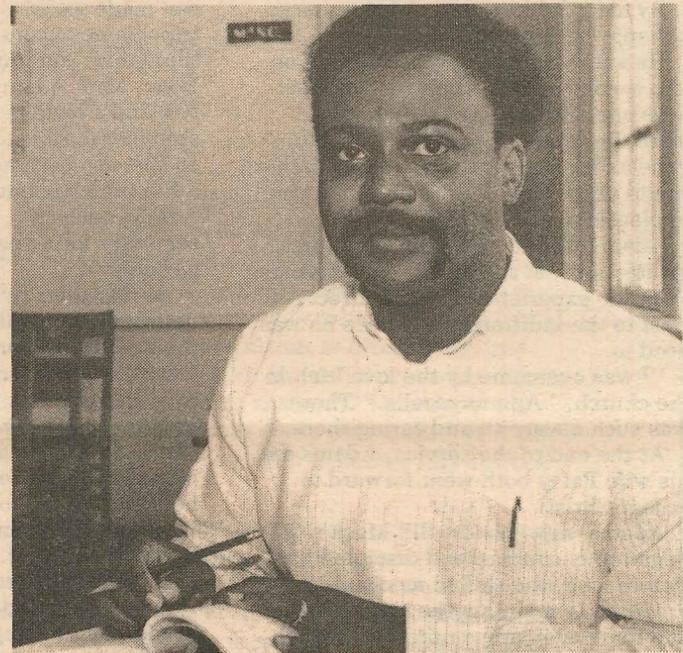
She was the student who was having the hard time on her first test. "Taking tests is the hardest part for me," she said. "I knew the material on that test, but I was so scared.

"I took a really deep breath and relaxed and answered the questions and made a 96."

Mrs. Thornton has two children, Brent, 15, who's at home, and Wayne, 22, who was a sophomore last semester at the University of Kentucky, Lexington.



[Top] Betty Thornton [r] with her work supervisor, Teresa Elmore, look at records in the registrars office. [Right] Melton Johnson studies in a Campbellsville classroom.



Both are proud of their mother, she said, and are very supportive.

"I have to study by myself," she said, "and I have to read aloud. Brent sometimes thinks I'm talking to him when I'm studying."

Mrs. Thornton plans to be a social worker, because she enjoys working with people. She gets to work with many of the students at Campbellsville College through her work-study job of 12 hours a week in the registrar's office.

She said several professors have told her they admired her for coming back to school. "I don't feel like I get special treatment," she said. "I don't ever think about the other students being younger than me. I just act like one of them."

P. Mitchell Brumback, director of admissions at Campbellsville College, a former "nontraditional" student himself, said that admissions office personnel like to get "nontraditional" students and to work with them.

"Historically, they are a success in college. They're motivated and have a sense of urgency beyond the high school graduate.

"Typically, they are insecure, and they study a lot and are vocation oriented. They have upward mobility in their vocation and will go back home when they finish."

Brumback said the "nontraditional" student is usually not a retention problem, and they take informal leadership roles.

"They go into the local community

with a commitment. They work in our community and are the kind that give us a good reputation."

Brumback came to Campbellsville College as a student at the age of 26. He had served in the United States Navy and had worked for the Veterans Administration and had learned that persons with an education get the better jobs and promotions.

He now has a bachelor of science degree in sociology from Campbellsville College and a masters degree in student personnel services from Western Kentucky University, Bowling Green.

Realizing that education still plays a prominent role in our lives, Brumback has filed his papers for a doctorate.

W. R. Davenport, president of Campbellsville College, said, concerning nontraditional students, "As the concept of 'life-long learning' becomes more widespread within our society, many persons of mature years will take their places in college classrooms traditionally filled with 18 to 23 year-olds.

"This is good—both for the colleges and for the learners. Colleges will profit both by having another reservoir of potential students and by having the atmosphere of the classroom and campus seasoned by their input. Most of these 'nontraditionals' are excellent students with real seriousness of purpose."

Both Campbellsville College's valedictorian, Diane Haselwood of Greensburg, and salutatorian, Janice Daniel of Campbellsville, of the 1985 class, were "nontraditional" students.