

Louisville's Drummond elected at Southeastern

by Al Shackleford

Lewis A. Drummond, Louisville, Ky., was elected Mar. 14 as president of Southeastern Baptist Theological Seminary by the board of trustees. Drummond, 61, will become the seminary's fourth president April 1.

He will succeed W. Randall Lolley, who resigned in November 1987 after the conservative majority of trustees voted in October to change the school's faculty selection process to ensure that only people who avow biblical inerrancy would be named to the faculty. Lolley has been Southeastern president 14 years.

Drummond is administrative director of the Billy Graham Center for Evangelism and professor of evangelism at Southern Baptist Theological Seminary, Louisville.

His election as Southeastern presi-

dent was recommended unanimously by the trustees' 12-member executive committee, which was the search committee. After a one-hour dialog with the trustees Mar. 14 Drummond was elected by a 20-6 vote with one abstention. The dialog was held in an open session, after trustees defeated a motion to go into executive session.

Drummond told trustees he hopes all facets of the seminary "can come together in unanimity and get on with the task of equipping ministers of the gospel." Admitting the path to that goal may be rough and rocky, he added: "I would trust God to use me here to bring about reconciliation. I would hope to build confidence with the faculty. We are not in heaven, but we are not in hell either."

Drummond told trustees he supports academic freedom with academic responsibility: "I am really committed to

both. This is where this institution has always been."

Concerning his biblical beliefs, Drummond responded, "I believe in the inerrancy of the scriptures theologically; that the Bible is truth without any mixture of error and is truth in all realms of reality."

The new president said his first task would be to fill faculty and staff vacancies. Morris Ashcraft has resigned as dean but will continue to teach. Three presidential assistants also have resigned: Jerry Niswonger, student development; W. Robert Spinks, financial development; and Rodney V. Byard, communications.

Concerning his recommendation of faculty to the trustees, Drummond said these people will have to have academic qualifications and would have to adhere to biblical beliefs that have been approved by the trustees.

Drummond is a native of Dixon, Ill. He joined Southern Seminary as Billy Graham professor in 1973 and was appointed director of the Billy Graham Center in 1981. He taught at Spurgeon's Theological College in London from 1968-73, holding the chair of evangelism and practical theology, the first full professorship of evangelism in Europe.

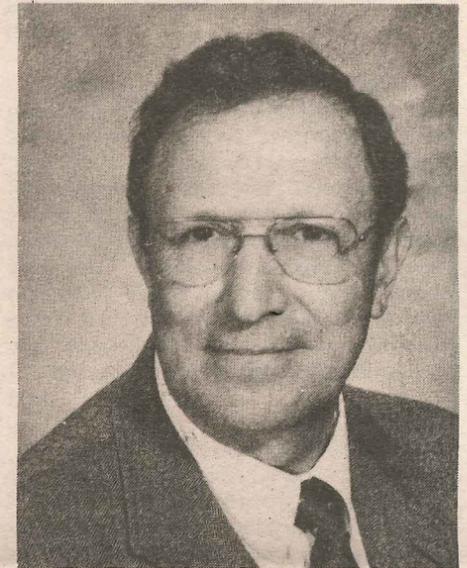
He is a graduate of Samford University, Birmingham, Ala., and Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and earned a doctor of philosophy degree from King's College of the University of London. He has done post doctoral study at Oxford (England) University, Oxford and Spurgeon's College.

After the election, the trustees were given a statement signed by eight of the trustees, stating: "The seminary's outstanding heritage is being jeopardized by the current effort to shift radically

the theological foundation of the school toward Fundamentalism and the belief in biblical inerrancy. We will not endorse such an erosion of the school's historic character.

"One day, we believe Southeastern will return to the highest standards of theological education. We pledge ourselves to pray and to work for that day."

The Apr. 1 beginning date that was recommended by the search committee was approved 18-9 with two abstentions, after the trustees defeated 11-16 an amendment to set the beginning date at June 1.



Walnut Street turns to Kenneth Chafin as its new pastor

by Jack Sanford, Editor

Kenneth L. Chafin, Carl E. Bates professor of Christian preaching at Southern Seminary, has accepted the call of Walnut Street Baptist Church, Louisville, as pastor.

Chafin is a native of Oklahoma and a graduate of the University of New Mexico and Southwestern Seminary.

In addition to his tenure on the faculty of Southern Seminary he has been director of evangelism for the Baptist Home Mission Board, dean of the Billy Graham schools of evangelism and pastor of South Main Baptist Church, Houston, Tex.

Chafin is the author of four books and has been active in denominational life of Southern Baptists, having been chairman of the board of trustees of Southwestern Seminary, a board member of Houston Baptist University and a member of the executive committee of the Baptist General Convention of Texas. He has also taught at Southwestern Seminary.

Chafin and his wife, Barbara, are parents of three grown children: Nancy, Ellen and Troy.

In his remarks to the pulpit committee and the deacon body, Chafin shared his vision for Walnut Street. Part of that dream is a growing inner-city church ministering to all the people of the Kentucky-Indiana region with special emphasis upon young married people, singles and racial minorities. The goal he set before the church is leadership among Kentucky Baptists in the vital areas of baptisms and mission giving.

Chafin's first service as pastor of the church will be Apr. 17.

'Openness, accessibility' to mark new era, Drummond forecasts

by Al Shackleford

Lewis A. Drummond promised he will seek to solve the problems of Southeastern Baptist Theological Seminary through "absolute openness and accessibility."

Drummond, 61, met with the news media following his election as the seminary's fourth president by trustees Mar. 14.

"I believe that a spirit of understanding comes when there is openness and accessibility," the new president said, "and I want to be open and accessible to everyone—faculty, students, administration, and alumni—so that we can all come together and talk about our situation. The president's door is always open."

He said he is willing to meet and have dialog with any group or any person, adding he wants to continue the tradition of the current president, W. Randall Lolley, of meeting regularly with the students in open forum.

Discussing his goals for the seminary, Drummond said, "I would work toward

carrying out the practical, goal-oriented growth and development program, launched in 1983 under president Lolley."

Southeastern Seminary has received a mandate to fulfill the intent of its original purpose "by becoming for men and women a training institution of academic and ministerial excellence that is biblically centered, baptistically conservative, evangelical and theologically aware," he said.

"And, most importantly," Drummond emphasized, "it would be my prayer and hopefully the prayer of all Southern Baptists that a fresh wind of spiritual renewal would sweep the campus, fostering a spirit of love, harmony and commitment to all God would accomplish in and through the institution."

In response to a question on the seminary's accreditation, Drummond said trustee action in October 1987 means "all faculty will have to agree with the documents that our trustees see fit to advocate. This is a trustee matter, and it is not a matter in my hands directly."

Drummond said he is concerned about a Mar. 18 visit by a committee from the American Association of Theological Schools. "It is a serious matter when accreditation is questioned. This is done from time to time when there is trouble internally."

"It is not a routine thing. It must be dealt with, but I can see no serious problem."

Asked if he would encourage women to become pastors, Drummond said that issue is up to the local churches. "If a local church has sent her here, ordained her and wants her as pastor, I would encourage them to call her," he added.

"There are different offices in the life of the church with no distinction to gender, but in the passage related to elders, all pronouns are masculine. There does not seem to be in the New Testament any indication that this was a feminine role, at least in the first century."

About 30 students attended Drummond's news conference, wearing gags in their mouths and handcuffs or ropes on their wrists to illustrate, they said, they had no input in the presidential election process.

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Richmond First truly 1st to order 1991 hymnal

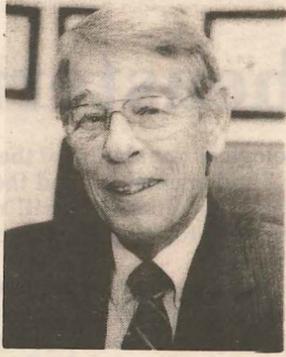
First Baptist Church, Richmond, Ky., has placed the first order for a hymnal that will not exist until 1991. The church ordered 750 copies of a new Southern Baptist hymnal that is in the early planning stages. It placed a pre-publication order with the Louisville Baptist Book Store Feb. 24.

Dick Ham, minister of music at the church since 1983, said he placed the order following church approval in a business meeting because he wanted his church "to have the distinction of placing the first order and to demonstrate their faith in the denomination and its agencies."

Ham, who was a consultant in the Baptist Sunday School Board's church music department for almost 16 years, said he recalled some churches placed early orders when the department produced the 1975 edition of the "Baptist Hymnal."

First Baptist, Richmond anticipated the need for hymnals because its copies of the 1956 edition of the hymnal "are finally showing wear," he said. A memorial fund has been established to accumulate money for the next three years to fund the purchase, he added. (BP)

sanford's perspectives



Jack D. Sanford

Congratulations to Southwestern Seminary

Southwestern Baptist Theological Seminary celebrates 80 years service to God and Southern Baptists this month and we tip our hat to this institution being used by God to enrich the world.

We Kentuckians, especially those of us who are products of Southern Seminary, see Southwestern as a friendly rival and there is much good-natured banter between Southern and Southwestern.

The student body at Southwestern includes 29 Kentuckians and there are 294 graduates of Southwestern who now live and serve the Lord in Kentucky.

Southwestern is the largest theological seminary in the world with 5066 students. Students come from all 50 states, the District of Columbia, Puerto Rico and 43 foreign countries. There are 39 denominations represented among students with 97 percent Southern Baptist.

Robert Baker has written a book about Southwestern, titled *Tell the Generations Following*, in which he describes the vision of B. H. Carroll, founder of the school. Carroll described the moving experience with these words: *"As I looked over those plains over which in my youth I had chased the buffalo there arose before me a vision of our Baptist situation in the Southwest. I saw multitudes of our preachers with very limited education, with few books and with small skill in using to the best advantage even the books they had."*

"It was made clear to me on that memorable day that, for the highest usefulness of our Baptist people, (an institution for the professional training) of our Baptist people was necessary."

"...from that hour I knew as definitely as I ever knew anything, that God would plant a great school here in the Southwest for the training of our Baptist preachers."

Carroll worked to see his vision realized and chartered the school in Waco, Tex., Mar. 14, 1908. There were 190 students in the first class. In the ensuing 80 years Southwestern has trained nearly 50,000 students for ministry around the world.

We join a vast throng of God's people the world over in saluting Southwestern Seminary for the quality of its people, the zeal of those who are part of the school and for the faithfulness to the gospel of Christ which has characterized the school from the first day of existence.

With most of our Southern Baptist schools under attack and with faculty and staff facing serious harassment in all our schools it is past time we rose up and declared our dedication to theological education in an atmosphere of Christian love and respect. We send that word of love and respect to Southwestern because we know the quality of life and the content of subject matter which marks this school as God's instrument.

Carroll founded Southwestern with the Bible as the primary textbook. On his death bed he admonished L. R. Scarborough, his assistant and future successor, to "keep the seminary lashed to the cross" of Jesus Christ. Since Carroll's death his five successors have tried to do just that.

Congratulations, Southwestern Seminary. May God's mighty hand give you strength, guidance and vision for all the years which remain until our Lord returns to take us home.

What about Sunday school?

An interesting article in the Mar. 18 issue of *Christianity Today* reports a serious decline in adult attendance at Sunday school across the nation.

Church growth specialist Win Arn is described as a worried man. He declared the 34 percent decline in Sunday school leaves the prognosis for this vital area of church life not very good. He bases his pessimism upon the decline in church member involvement in Sunday school. For example in 1970 barely 31 percent of adult church members were in Sunday school. In 1986, that percentage slipped to only 18.

For Southern Baptists the figures are a little better with 50 percent of church members enrolled in Sunday school. However, on any given Sunday only 50 percent of the enrolment is present for Bible study.

Kentucky Baptists must raise some concern about what is happening in our own state as far as Sunday school is concerned. For example, the growth in Sunday school enrolment between 1985 and 1986 was only 2235 for the entire state, an average of only one new Sunday school member for each church in the Kentucky Baptist Convention. But the 1987 figures reveal an enrolment

drop of 4659.

Our prayer is that we will do better in the current Sunday school year than we have done in recent years.

In Baptist churches the Sunday school is the key organization in the church. Most of the converts and thus baptisms come through the Sunday school. Most of the mission volunteers first heard God's call in Sunday school. Workers for other church organizations come from the Sunday school.

It is essential we give attention to Sunday school growth and one of the ways we can do that is use the facilities and personnel we have available through the Kentucky Baptist Convention.

KBC Sunday School Department director Chip Miller works with a wonderful staff composed of Waller Miller, Jack Palmer and Jewell Nelson. These dedicated people are ready to give help to any church in our convention when called upon to do so.

In this year when we celebrate the laity, our prayer is that God will help Kentucky Baptists enlist thousands of new members for the study of God's word in Sunday school.

western recorder

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JACK D. SANFORD, Editor
JAMES H. COX, Associate Editor
RAY L. HAYES, Business Manager
C. R. DALEY, Editor Emeritus

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baptist news in brief

Preconvention groups still estranged

Despite a recommendation that the Southern Baptist Pastor's Conference and SBC Forum "explore the possibility of 'getting together'" rather than have separate sessions, the two pre-convention meetings will remain estranged, at least in 1988.

In its report to the Southern Baptist Convention 1987 annual meeting, the SBC Peace Committee recommended "that the leadership of the Pastor's Conference and the SBC Forum take immediate steps to explore the possibility of 'getting together' in ways that will enhance and promote our mutually strong beliefs as expressed in the Baptist Faith and Message Statement."

George Steincross, chairman of the Forum steering committee and pastor of Second Baptist Church, Liberty, Mo., told Word and Way, newsjournal of the Missouri Baptist Convention, efforts by Forum leaders to explore ways of reuniting the two groups have been unsuccessful.

Since the 1987 convention in St. Louis, Forum leadership had initiated three overtures to Pastor's Conference president Stan Coffey, Steincross said.

Tennessee churches lose in Supreme Court battle

The Supreme Court refused to hear a case brought by 13 churches in Jackson, Tenn., who claimed their First Amendment rights were ignored by a Tennessee court decision.

The churches in Jackson had fought a liquor battle in their county, using advertising in newspapers, on radio and in other ways. The state attorney general ruled they were political action committees and thus, under Tennessee law, required to disclose their activities, including a financial statement of the organizations involved.

Church officials insisted the campaign against liquor was a moral issue not political and thus resisted the effort to reveal the records of the participants.

The state Supreme Court ruled last year the the public has a "right to know" who is supporting political causes and campaigns.

The churches contended the financial disclosure law is a violation of the freedom-of-religion clause of the First Amendment. (BP)

Mission conferences post strong statistics

World mission conferences in the Southern Baptist Convention involved more churches and associations in 1987 than in the last 27 years, reported Carlos Cobos, director of the conferences for the Brotherhood Commission.

Cobos said 4085 Southern Baptist churches in 212 local associations drew a total attendance of 1,201,282 in 1987. The number of participating churches and associations was the largest since 1960, when 4337 churches and 233 associations took part.

The state conventions with the largest number of participating churches in 1987 were Mississippi, 352; Georgia and Kentucky, 339 each; Virginia, 291; North Carolina, 273; Tennessee, 270; South Carolina, 230; and Louisiana, 229.

Other highlights of the annual report were 418 people who volunteered for missions during the conferences, 451 professions of faith in Christ and missions receipts of \$1,313,500. (BP)

All of the proposals have been "disregarded by the president," Steincross charged.

Pastor's Conference president Stan Coffey, pastor of San Jacinto Baptist Church, Amarillo, Tex., told Baptist Press: "The chairman of the Forum and I have exchanged some letters. We have different views of how the recommendation of the Peace Committee needs to be accomplished. We have communicated about that. I think we are agreed on the fact it would be good to get back together, but we are not agreed on how to accomplish that."

Coffey told Baptist Press: "My position is that the Pastor's Conference was founded in 1935 and, until recent years, was the only meeting for pastors prior to the convention. I just invited the Forum to rejoin the Pastor's Conference. They are the group which left and are welcome to come back and be part of the Pastor's Conference."

"We want Southern Baptists to know we have tried to comply with Peace Committee Recommendation 9 and stand ready to try again. However, the recommendation places responsibility on both parties. We prayerfully hope the Pastor's Conference soon will realize that it too has a responsibility to help restore peace and harmony in our beloved Southern Baptist Convention," Steincross said. (BP)

Draper touts Robertson in direct mail campaign

Former Southern Baptist Convention president James T. Draper Jr., who authorized a personal endorsement letter as part of a direct-mail campaign for Republican candidate Pat Robertson, said he was disappointed but not surprised by the "Super Tuesday" primary results.

Draper, in addition to the letter, also made several personal appearances on Robertson's behalf in advance of the Mar. 5 South Carolina Republican primary. The former religious broadcaster also placed third behind Bush and Dole in South Carolina. Robertson's third-place showing was the first signal that all was not well for his presidential campaign, according to Draper.

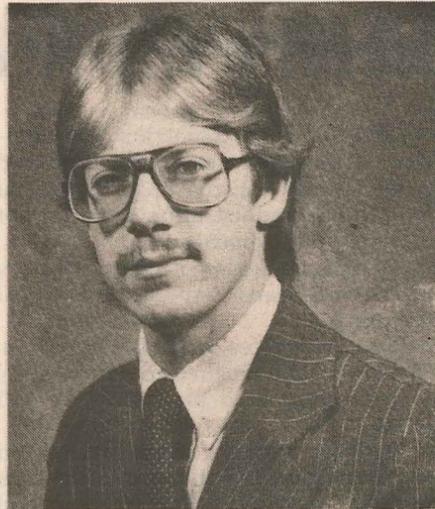
Draper said he considers Robertson "a good friend" and will continue to support Robertson. However, he said that when Robertson's backers asked if their candidate could speak at First Baptist Church, Euless, he refused.

"I steadfastly refuse to allow politicking from the pulpit," Draper said. He emphasized the mass-mailing for Robertson he authorized was a personal action, not related to his church or the denomination.

"I'm writing you this letter on a personal basis, not as a pastor, or past president of the Southern Baptist Convention, but as a private citizen who shares with you a deep concern about the moral direction of our nation," the letter begins.

The letter ends with a post-script reminding readers to vote in the Republican Primary, regardless of their past party affiliation.

Draper said he did not know how many copies of the letter were sent out or where the Americans for Robertson office obtained its mailing list. A number of laymen in his church had received the letter, but he assured them that the church mailing list was not made available to the campaign office, Draper said. (BP)



Allen

Crowders contribute lawsuit funds to SBC

A check for \$223.79 has been contributed to the Cooperative Program by Robert S. Crowder and his wife, Julia. The money represents the balance in the account that had been established to file and pursue a law suit against the Southern Baptist Convention.

Crowder stated, "It is with very deep regret that we must now accept the decision...i.e., that disputes over the SBC's bylaws are 'ecclesiastical' regardless of whether the dispute is over a matter of religious doctrine, or over simple administrative matters such as violation of bylaws, making a contract for insurance, funding an annuity program or anything else."

The Crowders filed suit May 5, 1986 in federal district court in Atlanta, claiming their rights had been violated by parliamentary rulings by then-SBC president Charles F. Stanley during the 1985 convention concerning election of the 1986 Committee on Boards. (BP)

Retired missionary dies in accident

Gladys Elizabeth Farmer, a 74-year-old retired home missionary, was killed Mar. 8 in a traffic accident in Spartanburg, S. C.

Farmer retired in December 1979, after seven years as director of Christian Social Ministries for Montgomery (Ala.) Baptist Association. She then worked in a similar position for Springfield (Tenn.) Baptist Church.

Prior to her work in Montgomery, Farmer was director of Russell Association weekday ministries in Phenix City, Ala., and as director of Baptist Center work in Columbia, S. C.

While a student at Tift College, she was a student summer missionary in Washington. She was a graduate of the WMU Training School, Louisville, Ky.

Farmer originally was appointed by the Foreign Mission Board and worked in Hawaii from 1948-51. During that time, she was supported by First Baptist Church, Enoree, S. C.

When poor health forced her return to the United States, the Felton, Ga., native moved to Enoree where she was educational secretary. When she regained her health, she began work in Christian social ministries in Columbia, where she worked for 10 years before moving to Alabama.

The Enoree church did not forget its missionary, however, and when Farmer retired for the second time two years ago in Tennessee, she was invited to live in the church's parsonage for as long as she lived.

Maryland/Delaware elects editor, director

The general mission board of the Baptist Convention of Maryland/Delaware has elected Robert E. Allen editor of the Baptist True Union, the convention's newsjournal, effective immediately.

The 59-member board also elected foreign missionary John L. Faris Jr. director of the resource management/stewardship promotion division for the two-state convention.

Allen, 32, has been a member of the True Union staff since June 1985, first as assistant editor and recently as associate editor. He replaces W. Fletcher Allen, who vacated the position Sept. 1, 1987, to become editor of the Tennessee Baptist Convention's Baptist and Reflector.

A native of Marion, Ill., Allen is a graduate of Southern Illinois University and Southern Baptist Theological Seminary. He was a reporter for the Sullivan Daily Times in Sullivan, Ind., 1978-81. While in seminary he held internships at the Arkansas Baptist Newsmagazine and the Western Recorder. He was editor of The Towers, campus newspaper at Southern Seminary, one year and worked one year as news director in the seminary's communications office.

Faris, 38, administrator of the Southern Baptist Foreign Mission Board's Rwanda Baptist Mission since 1981, will join the Maryland/Delaware convention staff in July. He will be responsible for business operations and will head one of three major divisions.

A native of Rock Hill, S. C., Faris is a graduate of Wofford College, Spartanburg, S. C.; Winthrop College, Rock Hill, S. C.; and Southeastern Baptist Theological Seminary, Wake Forest, N. C. (BP)

First Baptist, Atlanta okays process to move

Members of First Baptist Church, Atlanta have approved a proposal authorizing pastor Charles Stanley and a committee he will appoint to negotiate the sale of their downtown property and move to the suburbs.

Stanley, former president of the Southern Baptist Convention, and his committee were asked "to proceed immediately" with selling the church's 16 acres in the Peachtree-Fifth Street area, and with purchasing new property in the suburbs on which to build.

Only a handful of members stood in opposition to the proposal from the church's deacons. Stanley estimated the total number of people who voted against the move in two morning worship services Mar. 13 was less than 100. At the two services, the 2600-seat sanctuary was packed.

During a presentation to the church on the previous Sunday and discussion that night, Stanley told the congregation at least 14 sites were under consideration. He told news reporters the process could take as long as three years. (BP)

christian education

Clergy malpractice topic of conference

Samford University's Center for the Study of Law and the Church will sponsor a conference on clergy malpractice and privileged communication Apr. 11-12.

Program participants include church law expert Richard Hammar, insurance attorney Thomas Farr, seminary professor Claude L. Howe, attorney Marvin Hardy and medical advisor Faye Doss.

U. S. congressman Ronnie Flipflo will speak at a banquet Monday, Apr. 11. Alabama Supreme Court associate justice Hugh Maddox will speak at the concluding luncheon on Tuesday.

The program is designed to help both the clergy and attorneys, according to center director Chris H. Koss. Sessions will be held at First Baptist Church, Birmingham, near the Samford campus.

Hammar, author of *Pastor, Church and Law*, edits a bimonthly newsletter, *Church Law and Tax Report*. A graduate of Harvard Law School, he has also attended Harvard Divinity School.

Farr is associate general counsel for The Preferred Risk Group, a leading insurer of churches.

Hardy is an attorney in Orlando, Fla.

Doss is on the psychiatric staff of Baptist Medical Center—Princeton, and serves as medical advisor for the Social Security Administration's Office of Hearings and Appeals.

Howe is professor of church history at New Orleans Baptist Theological Seminary.

Registration fee is \$100 per person. Tickets for the luncheon or dinner only may be purchased separately for \$15 each.

The Center for the Study of Law and the Church was established in 1987. Its director, Doss, is both an attorney and ordained minister. He and coauthor J. Mark Baggett have recently written a Guide to Church Corporations.

The guide was published in response to an earlier Center-sponsored confer-

ence dealing with church liability and the benefits of church incorporation.

For more information on the malpractice conference telephone (205) 870-2409 or 1-800-752-6726 (toll free in the Southeast).

Georgetown tenders 5 science scholarships

Georgetown College offered five science scholarships with a four year value of \$16,000 at its annual "Tiger Day" competition held on the 159 year old campus.

The science scholarships were tendered in two fields, computer science and physics.

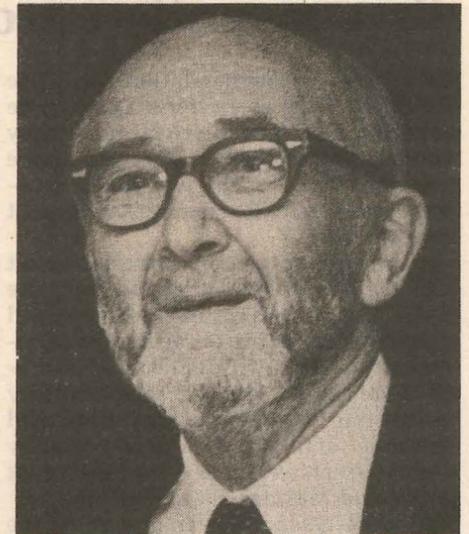
The top awards in each category, worth \$1000 per year for four years, went to Jacob William Vincent, Grayson High School, Leitchfield (physics) and Jeffery Garth Summers, Spencer County High School, Taylorsville (computer science).

Runner up awards worth \$750 per year for four years were presented to John Allen Reynolds, Taylor County High School, Campbellsville (physics) and Christine Cavitt, Livingston County High School, Ledbetter (computer science).

One third place grant worth \$500 per year was awarded to John A. Huff, M. C. Napier High School, Bonnyman.

Connie Williams, director of financial aid, addressed questions raised by students and parents while Theo Leverenz, director of career planning and placement, led discussions.

"Tiger Day" attracted 267 parents and students from Kentucky, Tennessee, Virginia, Ohio, Indiana, West Virginia and Florida.



Howard

Campbell University dignitary, Howard, dies

Charles B. Howard, director of denominational relations and chairman emeritus of the department of religion at Campbell University, Buie's Creek, N. C., died Feb. 27. A native of Sampson County, Howard came to Campbell in 1934 and retired in 1959 to devote his efforts to evangelism and to the administration of the Howard memorial Christian Education Fund, which he established in 1926 to help needy students.

A graduate of Southern Baptist Theological Seminary, Louisville, and pastor of 26 churches, Howard is survived by his wife, Alma, four children, seven grandchildren, two great grandchildren and a sister.

Georgia judge voids Tift/Mercer merger

Tift College, a Georgia Baptist women's school that was closed following its merger with Mercer University, has been given a new lease on life.

Monroe County Superior Court Judge Sam Whitmire has voided the 1986 merger of the two Baptist schools and ordered Tift trustees to prepare to reopen the 141-year-old college.

Whitmire's ruling declared Tift trustees violated their charter by giving the school's property and other assets to Mercer without permission from the court. It also noted Mercer failed to make a good-faith effort to keep the Forsyth campus open. (BP)

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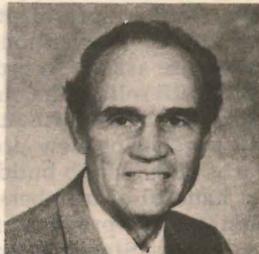
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God's Angels spotted in southeastern Kentucky town

by Beth Wyatt
State Correspondent

Fifteen years ago a family moved to First Baptist Church, Middlesboro, that had a small son, Michael, with cerebral palsy. There was no Sunday school class for him.

One of the members felt God's call to begin a class for this child and others who suffered handicaps. From her burden and prayer, "God's Angels" class was born. Michael, now 21, is the youngest member of the class.

Each Sunday since that time the church van, driven by Arch Rednon picks up the special persons. They noisily arrive and take their seats, vibrantly happy to be back together and with the leaders who love to work with them. Mrs. Margaret Slusher goes to the piano. The universal language of music proves easy to understand and calms the boisterous group preparing them for worship. They sing, play name that tune, request favorite songs and take turns leading the group.

Ernest, the oldest member of the group at 44, takes up the offering and waits patiently for each one to contribute.

After several songs and a time for prayer requests, Mrs. Mary Lou Massengill stands to present the Bible story. All eyes are on her as the eight special individuals listen attentively. They answer

questions and several of them recall favorite Bible characters. Mrs. Massengill closes the class in prayer. Then the pupils are ushered into another room for refreshments.

First Baptist Church makes every effort to provide resources for the workers in the ministry to the handicapped. A room was elevated to make access from the parking lot easier. A number of volunteers are there to help get them on and off the van.

For the past two years the Angels have met in a room that once housed the church clothing room. "We needed to relocate," Mrs. Slusher said. "This room was dirty, musty, and the ceiling and walls were peeling but we saw many possibilities."

The light fixtures and hardware on the doors were antique. They cleaned them and all the woodwork. Two families provided the contractors and supplies to do some of the work.

In addition to Sunday school the Angels have a valentine dinner for parents and picnics are held during spring and summer. In the fall they have their own VBS, learning such things as "The duties of a pastor," "The 10 commandments" and "The books of the Bible."

During the Christmas season they participate in the live nativity scene and in the churchwide birthday party for Jesus, where each one takes his or her gift to the altar.

The class members' handicaps include

hearing, seeing or speech impairment, mental and physical handicaps.

Carla, a cerebral palsy victim, knows the books of the Bible and can name the 50 states and their capitals.

Freddy is confined to a wheel chair. Another class member helps move him.

Mitch keeps every room object in its proper place. Three of the girls, while quiet, act as mother hens, trying to keep the group in order.

All the members need special attention and they love to laugh. Their Sunday school attendance record is the

church's best.

"The Special Ministry Department is one of the most exciting and fulfilling ministries of our church," declares Bill Daniel, pastor.

"These individuals will open the hearts of the church family," he continues. "You will learn what childlike faith can be like even in an adult."

Middlesboro is the only church known in Southeastern Kentucky to have a special ministry for all handicaps. The leaders have expressed a willingness to assist other churches with this ministry.

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baptist doctrine study

The following center spread is a four-part series on the doctrine of the priesthood of believers. This will be the focus of the 1988 Baptist Doctrine Study, Apr. 16-22. We hope this series will provide helpful information to Southern Baptists.

The author of the series, William H. Stephens, is curriculum development coordinator in the Church Training Department which sponsors Baptist Doctrine Study.

Priesthood of the believer: What does it mean for Baptists?

The earliest Baptist church in modern history, begun in 1608, practiced sprinkling as its form of baptism. Another 40 years was to pass before Baptists discovered that immersion is the mode taught by the Bible.

If immersion was not the primary distinguishing mark of these early Baptists, what was? The answer is: priesthood of believers.

They believed that the church is made up only of redeemed people, that every person is created by God with the right and competence to make religious choices, and when a person is saved, he or she immediately becomes a priest answerable directly to God. This conviction led Baptists to reject infant baptism, coercion by state or church hierarchy, and a separated clergy.

Concerns have been expressed across the denomination about the tension between the individual's freedom and the believer's accountability to a church or grouping of churches. Four truths about the doctrine may clarify the issue.

First, **priesthood of all believers means that every believer is completely independent and answerable directly to God for belief and practice.** Individual freedom is inherent in salvation. God intends for that direct relationship to continue. The God-given right which every believer has to seek God's will eliminates every kind of mediator save Jesus himself. In matters of discernment, discovery of personal gifts, decisions about ministries, biblical interpretation, personal lifestyle and equal voice and vote in a congregation or convention, every believer has the right to seek God's will without mediation or coercion by any person or body.

Second, **priesthood of all believers means that churches or groups of churches have the right to exercise their priesthoods collectively as they interpret the mind of Christ, to establish guidelines and even parameters of membership.** Baptists are diametrically opposed to creeds. Even so, practically, most Baptist bodies have practiced discipline in regard to faith and practice.

This truth is axiomatic. A believer never loses his or her priesthood. If one Christian may coerce a group to accept him regardless of how he interprets God's will or God's word, he thereby deprives every group member of his or her priesthood. Each believer must seek the mind of Christ in every decision whether personal or corporate. All priests equally are accountable to God to decide what God wants the decision to be.

Third, **priesthood of all believers is properly acted out in community and under the lordship of Christ.** The individual who chooses to function independently must pay a high price for severing the relationship with the body. Occasionally, God calls a person to pay that price. Normatively, though, a priest functions within the church, the community of priests. Christian growth, discipleship and ministry take place in

association with other believers of the like mind.

Biblical pictures of the body of Christ, family and *koinonia* compel a church to give major priority to reconciling its differences. This calls for appropriate balance between individual freedoms and the health of the body. Every believer should be taught to seek the mind of Christ and express his or her views, then participate fully in the action decided by the body, knowing humbly that no believer alive has any more claim to know God's will for the group than any other.

Fourth, **priesthood of believers is fraught with all of the perils of freedom, including mistakes and wrong judgment.** Either the individual or the church, or both, may be wrong; each has that right. That is the nature of freedom. This right applies also to the association. A church cannot be coerced to observe the wishes of the association, but neither can the association be coerced to accept a church into its membership which has moved too far from its convictions.

Freedom is scary. In times of doctrinal disputes, we tend to want to fight the war to end all wars. The tendency to develop tight controls is part of the process of correcting deviance in doctrine and practice. Yet, the very root of priesthood of believers is freedom in Christ. The tension calls for wise, far-sighted leadership as both traditional Baptist doctrines and traditional Baptist freedom are protected.

Does the doctrine have historical precedence?

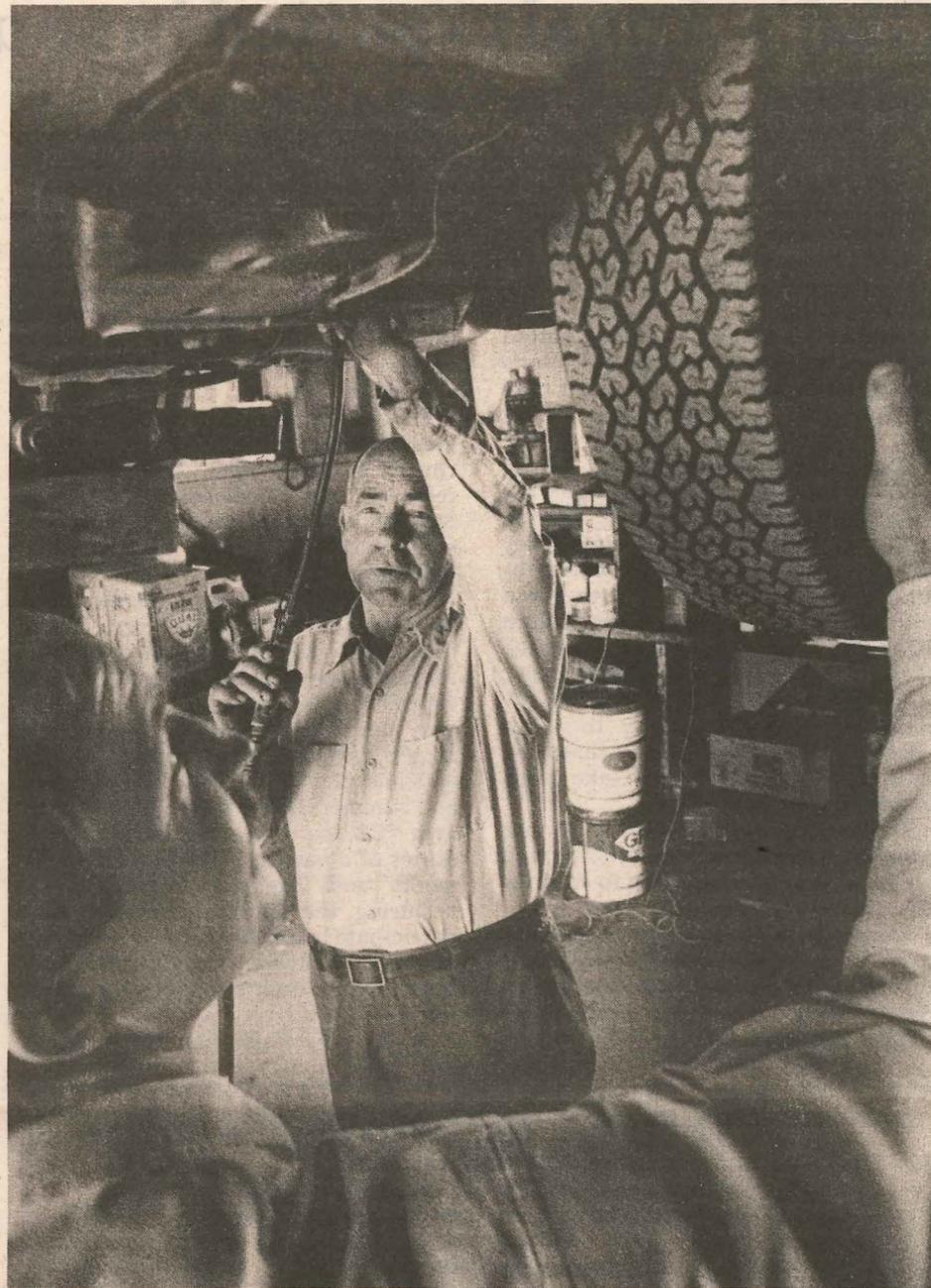
The doctrine of the priesthood of believers moved into a dark tunnel when the graves of the apostles were barely cold.

By A. D. 90-100, Clement of Rome argued for the supremacy of pastors. The first writer to use the term "laymen," Clement assigned them a subordinate role to "presbyters" and "deacons." His view was followed in the decades, the decades to follow by Ignatius of Antioch, but opposed by Polycarp, Justin Martyr and Aristides.

The strong sense of need for authority was due to a pressing call for security against the heresy and disorder which accompanied rapid growth. Those who had been taught by the apostles or persons close to them most likely would know and teach correct doctrine. Apostolic succession—the belief that the apostles' authority is transmitted through history by ordination—thus had its start.

In the third century, Cyprian of Carthage wrote that "the church resides in the Bishop," thereby setting the hierarchical pattern of church government. The case Cyprian and others built for their authority did not come from the New Testament. Rather, they applied the Old Testament structure of the priesthood, in which priests were a class separate from the people and organized into an hierarchy.

By the fourth century, the practice of



Harold Capehart (r), service station owner and member of Peavine Baptist Church, Rock Spring, Ga., lives the priesthood of believer doctrine. The 1988 Baptist Doctrine Study states that every Christian has a direct access to God and a responsibility to use that communication by ministering to those around him.

priestly celibacy became firmly entrenched in the Western church, driving a highly visible wedge between the clergy and the laity. The fourth century also saw the rise of Constantine, whom Christians held as the great benefactor anointed by God. Christianity was given a favored place in the Roman Empire; the results were enormous. The power of the leading bishops was increased, church officials gained additional power and doctrine was decided and enforced with state power.

The pattern of church and state was firmly set when the Dark Ages began, and for a thousand years of illiteracy, the clergy carried what little culture survived.

The Reformation, burning emberlike under the forest floor for a long time, burst into flame. Luther wrote some of history's greatest works on priesthood of believers. He suffered immense trauma in his conflict with the Roman Catholic Church and brought about enormous changes, yet Luther retained a priesthood, an established church and state relationship and infant baptism. These changes were left to more radical souls.

Some of Ulrich Zwingli's young followers pressed their leader to adhere to clear Bible teachings. On Jan. 18, 1525, the Zurich city council decreed in favor of infant baptism. Three days later, 12

men met at the home of Felix Manz to decide their course of action. After agonizing prayer, one man rose from his knees and asked Conrad Grebel to baptize him. Others followed, until all of them were baptized. Four years later, all of the leaders were dead. Felix Manz, the first of the martyrs, was drowned. Grebel died of the plague. George Blaurock was burned at the stake.

The movement they began lived on, littered with the deaths of martyrs—burned at the stake, roasted to death, branded, whipped and exiled.

Yet they were faithful in their message: **Only believers may be baptized and all believers are free and equal priests.** This is the heritage of Baptists.

Most Baptist pastors in those early years, including Thomas Helwys, were laymen called into service by their churches. They believed strongly in the call to preach and in strong pastoral leadership, but Baptists fought against an established clergy.

Our heritage is that every believer is a priest, has a gift, is a minister, is capable of discerning God's will and acting on it and is free to interpret scripture. These convictions call believers to be priests within the context of community, each believer a building block to be shaped by Christ and placed in the spiritual temple which he is building.

Is there a biblical basis for the priesthood of the believer?

The priesthood of all believers is based squarely on the New Testament. It was a revolutionary doctrine which changed forever the way God relates to his people.

Verses often quoted in its support are I Peter 2:5,9; Revelation 1:5-6; 5:9-10. First Peter 2:9 is almost a direct quote from Exodus 19:6; Peter clearly showed that Christians are the new Israel.

We are not just called for salvation; we are called to be priests with all the privileges and responsibilities of priesthood.

These basic and concise texts only touch the surface, though; the priesthood of all believers permeated the thinking of New Testament writers. The

doctrine rests on the nature of God, the nature of persons, the nature of faith, the nature of the new covenant, the high priestly work of Jesus, our heirship in Jesus, and our being children of God. All of us equally are kings and priests.

Peter referred to "living stones...built into a spiritual house." Thereby he underlined a key idea, that Jesus did away with the physical temple and replaced it with a spiritual one being built stone by living stone. The new temple image is applied three ways in the New Testament: (1) to the individual believer (I Cor. 6:19); (2) to the local church (I Cor. 3:16); and (3) to all believers together (II Cor. 6:16).

The Greek word for the temple as a whole is *hierus*: for the holy of holies, the word is *naos*. Not one time does a text refer in any of these three uses to the *hierus*; the word always is *naos*. The believer, the local church and all the believers together are God's Holy of Holies, the place where his presence distinctively dwells. The use of *naos* reflects the rending of the veil between the Holy Place and the Holy of Holies. In this incredible event, God announced his invasion of history in an act of redemption which forever eliminated the separate priesthood. The rent veil states

forever that all believers enter equally into God's presence.

Peter referred to believers offering up spiritual sacrifices (1:5). That is the work of priests. Old Testament priests offered up sacrifices. New Testament priests do the same, but our sacrifices are different. Romans 12:1 emphasizes this theme. A word is used there which does not communicate in English its true meaning ("reasonable service," or "spiritual worship"). The Greek word is *latrian*; it refers to the activities of a priest in the temple, such as burning incense and sacrifices, and pouring out liquid offerings (libations). Paul, then, addressed all believers as though we all are priests and insisted that we priests should be doing priestly tasks. Our selves are the sacrifices; our sacrificial, redemptive living makes up our priestly work.

This text is not an isolated example. The idea appears many times. Believers are Christ's "aroma" (II Cor. 2:15), referring to the odor of burning incense. Paul was a "libation" poured on the "sacrificial offering" of the Philippians' faith (Phil. 2:17). Their sharing in Paul's work was the sacrificial giving of themselves (2:30). Their gifts were a "fragrant offering, a sacrifice" (4:18).

Many New Testament references take on new meaning when considered in light of the priesthood of all believers.

The call to holy living is one of these. As Old Testament priests were especially held accountable for holy living, so are New Testament priests—all believers—under the new covenant (II Cor. 6:9-11; II Cor. 6:17; 7:1; Eph. 4:17-24; Eph. 5).

The doctrine rests on...the nature of faith, the nature of the new covenant, the high priestly work of Jesus, our heirship in Jesus, and our being children of God.

Another concept is "calling." We are not just called for salvation; we are called to be priests with all of the privileges and responsibilities of priesthood. The numerous occurrences of "calling" in its various forms undergirds and informs us of the nature of our priesthood. "Call," "elect," "chosen," "church" and even "inheritance" are from the same root. Our calling was central to Paul (Eph. 4:1). Every believer is called, is gifted and has a ministry (Rom. 12; I Cor. 12-14; Eph. 4:11-12; I Pet. 4:10).

A New Testament case for the priesthood of believers is unassailable. It is essential to the new covenant in Christ. Baptists have championed this doctrine for 400 years—not because it is constitutional or historic but because it is biblical, the heart and soul of our saved relationship in Christ.

How does the doctrine of priesthood of believers affect religious freedom and civil government?

Thomas Helwys formed the first Baptist church on English soil. Soon after, in 1611, he wrote *A Short Declaration of the Mystery of Iniquity*, the first plea for complete religious freedom ever written in English. The king promptly imprisoned him; there he remained until his death. His writing began a long list of Baptists who fought for separation of church and state as the only way religious freedom could be ensured.

Separation of church and state grows directly out of the priesthood of believers doctrine. To be genuine, faith must be free. The individual must choose to believe. Government has no right to circumscribe or define faith. Faith includes the right to choose or not choose Christ. Early Baptists wrote that everyone should be free to believe as he chose, "whether Jew, Turk, atheist, or infidel."

Separation of church and state rests also on the sovereignty of God. The sovereign God dared to create us as free beings. If we are created free beings by God, who has the right to subvert us? Not government, but God alone is the source of liberty. God shares his sovereignty with no one—not a nation, court, human law, pope, bishop, pastor or rich layman. If God himself gave me liberty, no one else has the right to take it away. To do so is an affront to the sovereign God.

Two prongs are essential elements of the Baptist belief in separation of church and state: (1) Believers should be good, loyal citizens participating in government; and (2) Believers are priests of God, not of the state, thus limiting the state's authority with loyalty to God coming first.

Our nation was founded partly for religious freedom, but most sought freedom only for themselves. In most colonies unauthorized religious activities were stopped by force and taxes were collected to support the state churches. Pennsylvania and Rhode Island were

free, and they flourished both religiously and economically, proving that freedom works. E. Y. Mullins, one of Southern Baptists' leading theologians early in this century, wrote, "Equal rights for all and special privileges to none."

To be genuine, faith must be free. The individual must choose to believe. Government has no right to circumscribe or define faith. Faith includes the right to choose or not choose Christ.

Only by granting religious freedom to everyone do we have religious freedom. But such freedom is scary. The increase of cults and religious charlatans brings cries for the federal government to establish guidelines for what is and is not a church. The answer is not government interference, but renewed Spirit-filled evangelism.

Some voices today propose that the majority religious view of a region or state should prevail in public schools and civic affairs. This approach is a throw-back to the regional state church establishments of the colonial period. It is not freedom, but only toleration for minority views. Baptists have consis-

tently been opposed to toleration, since it rests on the premise that some church or ruler has the right to decide what is to be tolerated, and toleration can be withdrawn.

The Baptist Faith and Message states, "A free church in a free state is the Christian ideal." But how do you maintain separation of church and state without making the nation completely secular?

A complete absence of religion is not neutral, but actually results in irreligion, humanism, secularism or the belief that one value judgment is as good as another. Does not the majority have any right to public support? Does separation of church and state mean total secularism?

Separation of church and state does not mean that any religious expression is a violation. Baptists have never believed that. Every Christian has the right to speak out on issues and seek to influence public opinion. Our consistent involvement in government and politics is one distinguishing difference between Baptists and Anabaptists.

However, the Christian should not expect the state to promote the gospel or support a particular religious view. Differences of opinion will exist about some areas of political involvement, and freedom requires that every person make his or her own judgment. Even so, the traditional Baptist position has been clear for 400 years: **Government should stay completely out of matters of faith and practice.**

Beginning with priesthood of believers, early Baptists drew the natural assumption that to truly believe, one must be free to disbelieve. Any priestly function by the state violates the essential nature of faith as free choice. The only solution is for church and state to be separate. In religious history, the robbing of freedom has almost always begun inconspicuously.



BSSB



The adult textbook for 1988 Baptist Doctrine Study is titled *The Doctrine of the Priesthood of Believers* and is by Walter Shurden of Mercer University. The teaching workbook is by Art Criscoe of the church training department.

If you need additional information or material, please contact: Linda Dawson, Manager, News and Information Section, Baptist Sunday School Board.



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

homes for children

Helping others cry

The family gathered for the evening meal. All was ready, but it was discovered that little Mary was absent. The parents had given Mary permission to go down the block and play with some friends, but they had clearly told her the time to be home. When Mary came late to the meal, she was asked by her daddy why she was late. Mary's reply was, "Sally fell down and broke her doll."

"Oh, so you helped Sally fix her doll," said the daddy.

"No, Daddy, I just stayed and helped her cry," was the reply.

Have you ever helped anyone cry? I have! Sometimes that is about all one can do, but it is difficult to put a value on having someone to just be there and help you cry. Any time we stand alongside one who is hurting and share the hurt or sorrow, we lighten the load. That must have been what Paul meant when he wrote, "Bear ye one another's burdens, and so fulfill the law of Christ." (Galatians 6:2)

In our ministry to children and families we touch the lives of many who have fallen and are crying over "broken dolls." I am overwhelmed at the numbers of children who have been so deeply hurt and damaged by the actions of adults in our society. Sometimes a home is broken by death or illness, and children are left with few options and little help. But a far greater number of children are crying over "broken dolls" because their parents have divorced or are involved with alcohol and drugs, or are just unable to cope with the stress of rearing children. While some children need us only because they are dependent, many need us because of neglect and abuse. When they come to us, they are crying; if not outwardly, they are crying inside.

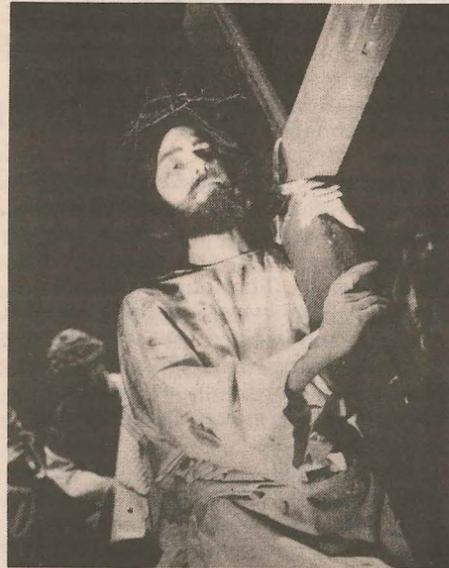
Sometimes we can only help children cry at first. We begin where they are. This means giving them a safe place to live and warm loving care. When they begin to learn that we are their true friends, then we can do more than just help them cry. We can help them begin to put the pieces of life together.

As you support this ministry through your prayers and gifts, you not only are helping these hurting ones cry, you are making it possible to help them put the broken pieces of life together.

You can help bear the burdens of others through your Baptist Homes for Children.

Beechmont church portrays "The Highest Price"

Beechmont Baptist Church, Louisville, invites Christians to journey 2000 years back in time to the rocky hill town of Jerusalem in its sixth annual Easter pro-



Randy Fehler portrays Jesus in "The Road to Calvary" scene.

duction, "The Highest Price," Mar. 30-Apr. 3.

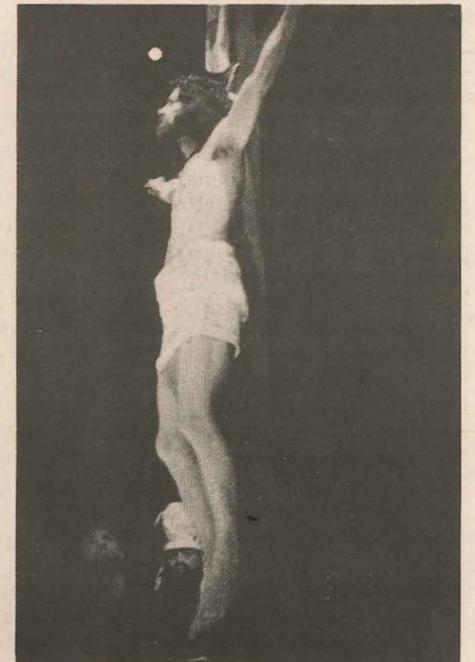
The first of its kind in Louisville, the production uses a scrim and lighting techniques to produce the impression of elaborate oil paintings as local actors portray scenes from the crucifixion narrative. While the actual scenes require little movement and few spoken lines, a 70-voice choir—under the direction of Beechmont's minister of music Jack Jones—accompanies the actors with inspirational music. About 230 people participate in the production's choir, cast, stage crew and support personnel.

Through the scenes one may hear the crowds shout, "Hosanna, blessed is he who comes in the name of the Lord," on Palm Sunday; see Jesus and his disciples sitting around a table in the upper room; feel the anger of the crowds as Jesus stands before Pilate; hear the beatings he receives as he carries his cross to Calvary; shout with gladness as Jesus stands before the empty tomb; and feel intense emotion as he ascends to heaven and the choir sings Handel's "Hallelujah Chorus" from the Messiah.

Pastor Eugene Enlow projects that in

the past five years approximately 15,000 people have seen the pageant.

This year's production will begin at 8 p.m. on each of the five evenings. Tickets are free and may be obtained through the church office by calling 368-5806. The church's address is 4575 S. Third St., Louisville, KY 40214.



The crucifixion scene portrayed by Randy Fehler.

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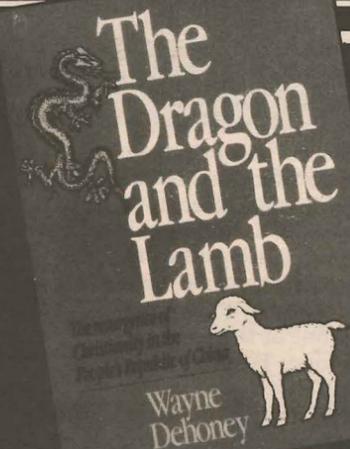
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Wayne Dehoney is senior professor of preaching at The Southern Baptist Theological Seminary, Louisville, Kentucky. He is director of Dehoney Travel.

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ordinations

First Baptist Church, Brandenburg, Salem Association, ordained **Marcus L. Doyle** to the ministry Mar. 6. Doyle, a native of Thonotossa, Fla., has been minister of music and youth at First Baptist since July 6, 1986. Both Doyle and his wife, Paula, who is from Atlanta, Ga., are graduates of Southern Baptist Theological Seminary, Louisville.

Several churches from Salem Association joined in the ordination activities. Billy D. Marcum is pastor of First, Brandenburg.

Dec. 27, 1987 Williamstown Baptist Church, Crittenden Association, ordained **James D. Brown, Gerald G. Caldwell, William W. Glass, Rick W. Skinner** and **Dennis Stanley** as deacons. Pastor emeritus R. T. Daugherty gave the charge to the candidates while A. B. Colvin, former Kentucky Baptist Convention president, gave the charge to the church. Pastor Philip Bradshaw preached the ordination sermon.

Prospect Baptist Church, Little Bethel Association, ordained **James Neisz** as deacon Feb. 28. The ordination sermon was delivered by Joseph Eades, pastor.

Steven Boyd was ordained to the ministry by First Baptist Church, Paducah, West Union Association. Boyd is a student at Southern Seminary and pastor of Hempridge Baptist Church, Shelby County Association. Pastor of the Paducah church is J. Robert White.

Brian Wise and **Ken Whitham** were ordained as deacons by Liberty Baptist Church, Taylor County Association. Gilbert Sapp is pastor.

Franklin Cole and **Glenn Rogers Jr.** were ordained as deacons Mar. 6 at Goshen Baptist Church, Anderson Association. James L. Moon is pastor.

personnel

Mt. Pleasant Baptist Church, Owen County Association, has called **Joe H. Kyser** as pastor. Kyser's wife, Mary, works for Woman's Missionary Union, Kentucky Baptist Convention.

Bethlehem Baptist Church, Tates Creek Association, has called **Bruce Elwood Treon** as pastor.

Johnny Hash resigned the pastorate of Oak Grove Baptist Church, Mt. Zion Association.

First Liberty Baptist Church, West Union Association, has called **James Draw** as pastor.

Robert White has been called as pastor of Horse Creek Baptist Church, Booneville Association. He goes to Horse Creek from the pastorate of Bruner's Chapel Baptist Church, Mercer Association.

John Duncan accepted the call as pastor of Sorgho Baptist Church, Daviess-McLean Association.



Kouba

Wilbur

Kevin D. Kouba was called as minister of music at New Salem Baptist Church, Cox's Creek, Nelson Association. Kouba has worked in several churches in Missouri (First Baptist, Boonville, and First Baptist, Ferguson) and Kentucky (Bagdad Baptist, Shelby County Association). A second year MCM student, Kouba attends Southern Baptist Theological Seminary, Louisville.

Michael Lanway is pastor of New Salem.

Barto Wilbur, custodian of Beechwood Baptist Church, Louisville, Long Run Association, was honored by the congregation on the occasion of his retirement. He has been at Beechwood more than 30 years.

March 6 was declared "Berto Wilbur Day" at the church. Members gave testimony to the faithfulness of Wilbur and spoke of his efficient and resourceful work.

Among those in attendance were Wilbur's family members from Georgia; former Beechwood administrative committee chairmen Roy Ricketts and Robert Allison; Mrs. Patty Warren, former director of the day school and Joseph R. Estes, pastor.

Nearly \$1000 was given to Wilbur from a "money tree" set up for a reception in the custodian's honor. Wilbur was made a lifetime honorary member by vote of the congregation.

Wayne Reid accepted the call as pastor of New Prospect Baptist Church, Booneville-Irvine Association.

Herschel Morgan accepted the pastorate of Bethabara Baptist Church, Daviess-McLean Association.

David Napier was called as pastor of Red Bud Baptist Church, Upper Cumberland Association.

Wallace E. Lyle was called as pastor of Calvary Baptist Church, West Union Association.

First Baptist Church, Scottsville, Allen Association, has called **Lynn Ford Paschall** as pastor. Paschall had pastored Springhill Baptist Church, Paris, Tenn., 1981-87. He was associate minister of youth and music, Ballardsville Baptist Church, 1975-76. A graduate of Union University, Jackson, Tenn., Paschall received his MDiv from Southern Baptist Theological Seminary, Louisville. He and his wife, the former Jackie Gillespie, have two sons, Lynn Jr. and John Charles.

After over 40 years pastoring Southern Baptist churches, including Indian Creek Missionary Baptist, Monroe Association, **Dillard Hagan** has retired. He plans to work as interim, supply and revival preacher. His address is Kingston Hills, Rte. 4, Box 199, Athens, TN 37303.

Stanley Reid was named minister of activities by First Baptist Church, Lone Oak, West Union Association. Willis Henson is pastor.

Stewart Dawson joined the staff of Everts Baptist Church, Upper Cumberland Association, as minister of music. Roy Faulkner is pastor.

Roy Miller has been called to Shively Heights Baptist Church as minister to senior adults. Miller has pastored 30 years in Long Run and Salem associations and in Corydon, Ind. He was involved directly in starting 11 missions. Miller and his wife Ruth began the Shively Heights ministry Mar. 1. Tony Carson is pastor.

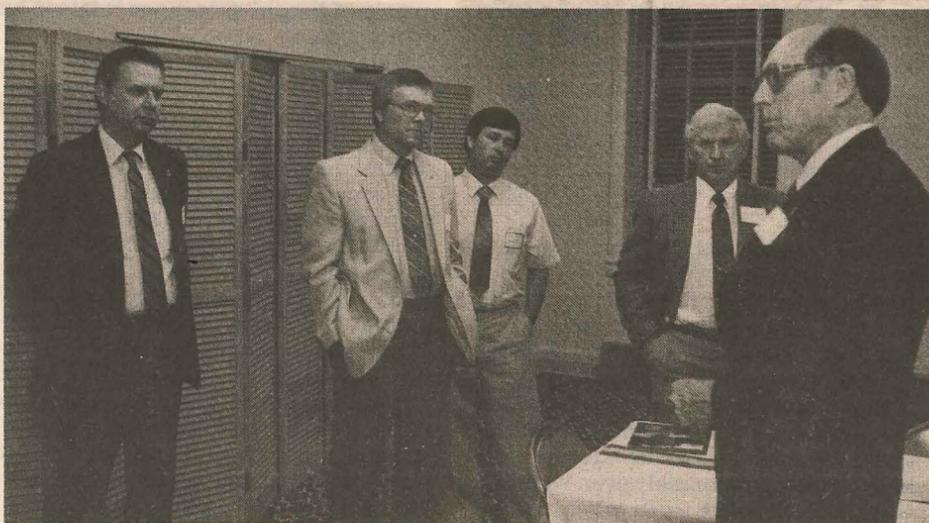
Union Baptist Church, Northern Kentucky Association, has called **Larry W. O'Bryan** as pastor. O'Bryan comes from West London Baptist Church, Laurel River Association, where he was pastor nine years. He has pastored 24 years in various Kentucky Southern Baptist churches.

O'Bryan, his wife, Virginia ("Bunny") and their three children were honored Mar. 13 at a reception given by Union Baptist.

deaths

Catharine Cook Henson, wife of long time Kentucky pastor George Russell (G. R.) Henson, died Feb. 28 in Bradenton, Fla. She was 85.

Mrs. Cook is survived by her husband and three children, David Cook, Martha Lee and Sarah.



Eldred Taylor (extreme right) executive director of Baptist Homes for Children, spoke with Beyond This Time campaign workers in Glasgow last August. More than 2600 persons attended 31 dinners across Kentucky in 1987.



Leon Simpson
President
Clear Creek Bible College
Pineville, KY 40977

clear creek comment

Appreciation

So many people do so many things for Clear Creek that we are constantly reminded to say "thank you" and show our appreciation. I think of Luke 17:15: "When he (one of the lepers) saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks."

The two words "thank you," sincerely spoken or silently realized, can open up a whole new world of good for us. It is always appropriate to pause frequently

to give thanks for kindnesses done or gifts given. Appreciation is acknowledgement and recognition and affirmation that something positive has happened. It is a fruit of great cultivation; you do not find it among gross people.

Perhaps it is true that he who forgets the language of gratitude can never be on speaking terms with happiness. We can start putting appreciation to work for ourselves by being grateful for what we have—thanking the Lord for life, love, friendship, happiness, family, home, community—and don't forget to thank God for your church! No doubt we are not ready to receive anything more or better unless we first appreciate all that we have.

There are times when we all believe that we have little to be grateful for. Perhaps we should examine our concepts and ponder the advice of Fred Tiffany, "People generally do not appreciate what they do not suffer for. A thing is held to be cheap if it did not cost dearly. Honor is lightly worn if it

is easily attained. Inherited liberty is too often carelessly used until it is repossessed through sacrifices."

Bishop Sheen once said, "An interesting phenomenon in children is that gratitude or thankfulness comes relatively late in their young lives. They almost have to be taught it; if not, they are apt to grow up thinking that the world owes them a living."

Let us make today Appreciation Day and this week Appreciation Week and this month Appreciation Month and this year Appreciation Year.

Tell him so

"If you have a word of cheer/That may light the pathway drear/Of a brother pilgrim here/Let him know./ Show him you appreciate/What he does, and do not wait/Till the heavy hand of fate/Lays him low./If your heart contains a thought/That will brighter make his lot/Then, in mercy, hide it not;/Tell him so."

J. A. Egerton



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

A gift of praise

I awoke at 5 a.m. Five other staff members and a bus load of our choir members were getting up about the same time. We ate about 6 a.m. On this particular Sunday morning, a cook and some of our girls had already been at work for some time preparing breakfast.

At this time of the year, our choir is normally gone every Sunday. Sometimes we take the entire choir which takes two buses, but usually we take only one bus. That way we can rotate around. Most church choir lofts aren't big enough for our entire choir anyway.

We were on the road shortly after 6:30 a.m. headed for Round Top Baptist Church outside Elizabethtown. The church was packed and chairs had to be set in the aisles. The congregation graciously fed us.

Then we took them to see the Abraham Lincoln birthplace shrine at nearby Hodgenville. This was a moving experience. There was total silence for a few moments before and throughout a well done film on Lincoln's birth and boyhood. Walking up the 56 steps to the memorial that houses the humble cabin, one feels on holy ground. I have never been able to go up the steps of the Hodgenville memorial or the Lincoln memorial in Washington without tears coming.

I have thought hundreds of times about the only nine months of education that Lincoln had. What if he had not

had even that nine months? Lincoln was largely self-taught, the textbook making the greatest impression being the Holy Bible. That is evident from his writing and speeches. We saw the Lincoln family Bible behind glass.

Then we drove to see the Patton Museum at Ft. Knox. That, too, is very educational, but one comes away without the uplifting spiritual feeling. But at the same time one is very conscious of the great sacrifice made by countless American men and women under Patton and others.

I remember the moment vividly in January 1945 when the telegram came telling of the death of my uncle under Patton in France. He had attended Oneida school, never making less than an "A" in any year. He sent money from the battle front for two years to give to OBI students who had excelled at graduation time. Yes, I remember though I was only three and a half years old at the time.

I remember in the fall of the same year listening to the battery operated radio. My old grandmother wept bitterly at the news of Patton's car accident and death. I tottled behind her on my 4-year-old legs a half mile to the post office.

Grandma cried all the way. She had never seen Patton, but he had been her son's commanding general.

Staying until the museum closed, it was time to drive a few miles to the Valley Creek Baptist Church. Our students dressed for the evening service and we had another time of singing God's praise. In both the morning and evening services I shared some of the many and wondrous ways God is blessing in his work at Oneida.

In both the day's services, some of our parents were able to be present. Also four former staff members heard we were in the area and came. We were particularly gratified to have some of the men of Severns Vally Baptist Church come with their families. Six of them had just left Oneida the preceding week after having done some carpentry and electrical work as volunteers. They were Bob Duggins, Bill Smith, Herbert Blick, Ed Hodges, E. A. Duvall and J. L. Judd. It was Judd's first trip to Oneida, but the others have been with us at different times. These people not only give money to the Lord's work here. They give the greatest gift of all: themselves.

A girl came to speak to me after the service about attending Oneida. She and others will begin on Mar. 27th as our students return from their nine-day spring break.



H. C. Chiles
Clear Creek Bible College
Pineville, KY 40977

sunday school lessons

LESSONS FOR MAR. 27, 1988

Life and work series

The way of love

John 15:9-14, 17 Fulness of joy comes from abiding in Christ and his love and from doing the things that are pleasing to him. If we love the Lord, we shall strive diligently to do the things he has commanded us to do. He is desirous of seeing in us a devotion willing to surrender, a love willing to sacrifice, and a loyalty ready to stand with him under all circumstances. Joy does not consist of material possessions, physical enjoyment or human approbation but rather in a proper relationship to God and a redemptive ministry for others. The joy which Christ would have us possess is that of belonging to God's family, doing his will throughout our Christian lives and being his servants in influencing others to enter a saving relationship with him.

Christ called us "friends," a high honor. The foundation for friendship is laid in likeness of character, tastes and pursuits. Being friends of Christ has a condition attached: "Ye are my friends, if ye do whatsoever I command you."

I John 4:19-21 Verse nineteen teaches us that the love of God for us precedes and is the cause of our love for him. He loved us compassionately even when sin was pleasant to us, even when neither the thunders of his law nor the pleadings of his gospel had persuaded us to repent

of sin and believe on Christ.

I Cor. 13:4-7 In verses four to six Paul tells us that love is not impatient, but is full of sympathy and compassion; love is not envious and does not have ill feelings towards the honor, or prosperity of others; love is not boastful but is interested in the welfare of others; love is not rude but always recoils from it; love is not selfish but seeks the welfare of others; love is not resentful but is ready for a charitable response to the weaknesses of others; and love does not take pleasure in evil or the downfall of another.

In verse six and seven Paul asserts that love rejoices in truth and bears all things. Love believes the best rather than the worst of others. Love is hopeful even in adverse circumstances. And love endures.

International series

Trial and crucifixion

Matt. 27:11-17 Forbidden by Roman law to inflict the death penalty, members of the Sanhedrin rushed Christ into the presence of Pilate and demanded that he pronounce the death penalty on their prisoner. When Pilate asked the blood-thirsty accusers of Christ, "What accusation bring ye against this man?" they arrogantly refused to name the crime with which he was charged.

Recalling that it was the custom of the Jews to release a notorious prisoner at the time of the Feast of the Passover, Pilate thought he might escape from his predicament by suggesting he release Christ whom he knew to be faultless. The cries of the fanatical mob for the release of Barabbas trapped Pilate in his own proposal.

Matt. 27:20-22 When Pilate sat on the judgment seat to try Christ, his wife sent a messenger to him with the earnest plea that he not have any part in the condemnation and death of Christ because she was convinced that he was innocent. Yet casting aside all sense of justice, Pilate delivered Christ into the hands of the blood-thirsty mob.

Matt. 27:35 Christ's executioners took him to the skull-shaped hill outside Jerusalem and drove spikes through the palms of his hands and through his feet. They lifted the cross and dropped it into a hole in the ground, leaving him to suffer a lingering death. The blood dripped from his head, hands and feet, as he bore "our sins in his own body on the tree." "And sitting down they watched him there."



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

on mission together

Someday, maybe

I can remember many a late evening in Mr. Sutterfield's print shop on Main Street in Georgetown.

Equipment was less sophisticated in the mid-fifties. Tiny sat patiently at the huge linotype machine, clicking off the script, while the monster converted his finger-touch to lead slabs of print. All of us knew that if Tiny became ill, which he sometimes did, we'd be in trouble. Tiny and the linotype machine were almost inextricably interdependent. I have lost touch with Tiny through the years.

It was fun to be editor of the *Georgetonian* in those days. Actually, being editor meant doing it all.

Through blood shot eyes, long hours after classes, Martha (Trinket) Banta, Don Zacharias (past president of Western Kentucky University) and I read the "galley proofs," straining to eliminate the inevitable errors that happen be-

tween "copy" (original script) and "galley proof" (the print that will actually make the paper). It was the rare issue that didn't have at least one "typo" (error).

After awhile, plates in place, the ancient press began her work, like a mechanical mother, pregnant with print, knowing it was her time again. Sometimes the ordeal took longer because she broke down in the middle of delivery. But, sooner or later there lay at her feet 1000 to 1200 issues of the *Georgetonian*. She had done her good work again and we were all pleased and proud.

As I recall, among the three of us, I had the only car—a 1950 Ford I purchased for \$400 upon leaving the Marine Corps to return to college.

Soon, the three of us "editors" became the delivery boys (and girl). Our stops included Pawling Hall, Rucker Hall, the five Greek organizations and several other smaller living quarters.

It wasn't that everyone was waiting

in line to get one. We'd drop them inside the door, yell "Georgetonian," and run on to the car to make another stop.

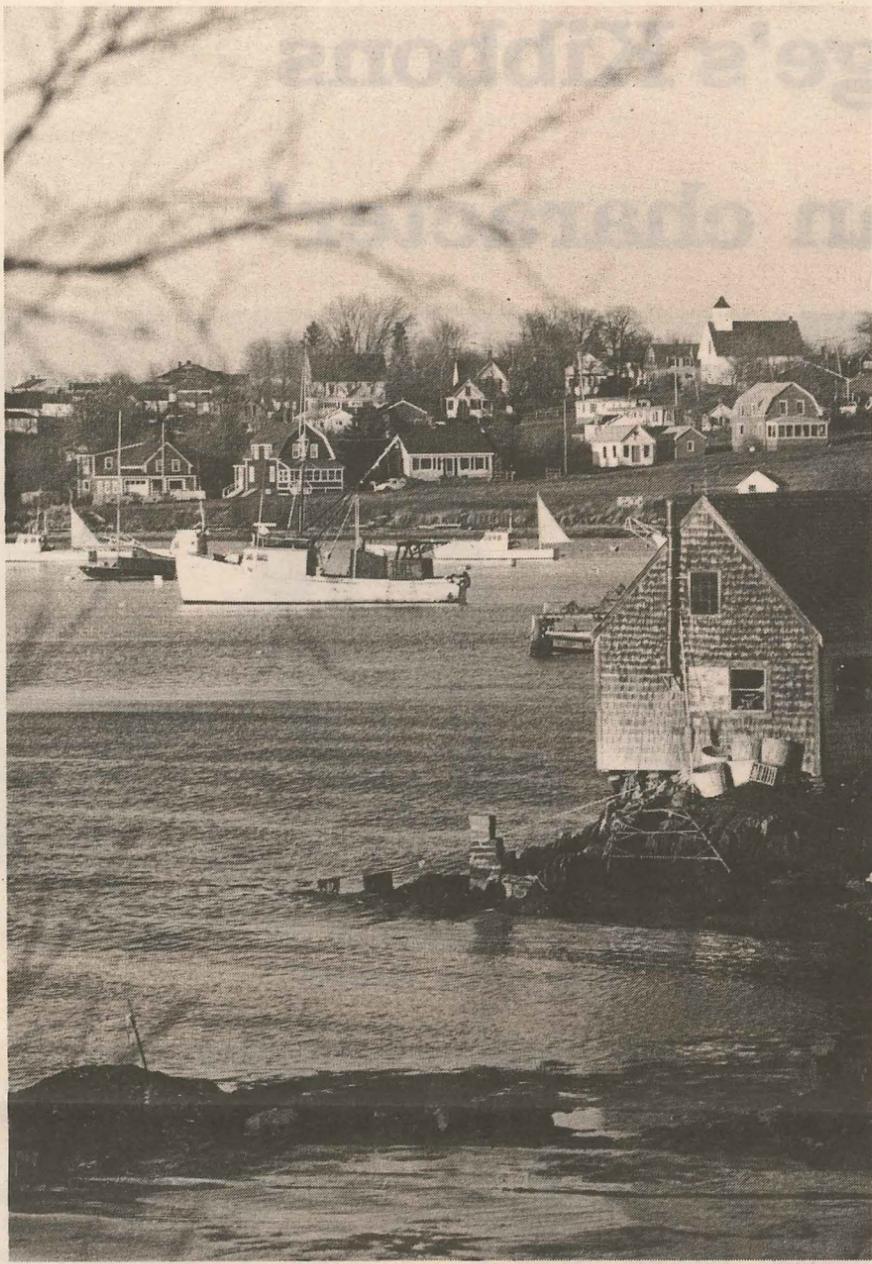
We got our "strokes"—sometimes from a student, but most often from our faculty advisor—Dr. Dorothy Melzer and Dr. Ralph Curry.

I also remember the beloved Dr. Coleman Arnold who encouraged me to write and took the time to offer me critique.

Yes, it was fun to be an editor in those days. But I don't think I'd like to be one today—especially of a denominational paper.

These are days when you can't please anybody and somebody can always find something wrong. The kind of flack a denominational editor must take today surely must take away whatever "fun" there is in doing the job.

Maybe my sentimentality is a bit unrealistic. But somehow I still hold on to the hope that maybe in my lifetime, the "lion will lie down by the lamb" and editors, bless all their hearts, can have fun again.



VILLAGES IN NEED OF NEW CHURCHES: Seaport villages like Brunswick, Me., are typical of New England towns in need of a Southern Baptist witness. Even smaller towns with populations of 300 are in need of a church, says Jim Currin, executive director of the Baptist Convention of New England.

Prayer promises single challenge success

Preparation for Single Challenge '88 to be held Memorial Day weekend in Nashville includes not only developing a program and promoting attendance but also a nationwide prayer effort.

"God promises to hear us if we will pray and that is exactly what we are doing," said Jack McCord, minister of singles at Olive Baptist Church, Pensacola, Fla., and Single Challenge '88 convention prayer coordinator. "I don't believe this thing can come about without prayer."

Nearly 4000 of the expected more than 8000 single adults have registered for the May 27-30 event sponsored by the Baptist Sunday School Board Family Ministry Department.

Sheer numbers aren't the key to a successful event, McCord said. "We are praying God will use Single Challenge '88 to bring about a revival."

McCord's regional prayer plans have taken on a round-robin approach.

He starts by sending a scroll-type letter to one church in a certain area. The letter asks the church's singles to pray for Single Challenge '88, sign the document and send it on to the next church on the list.

Churches receiving the letters can be found in Washington state, North Carolina and anywhere in between, McCord asserted.

Officially the 'Prayer Challenge'

began on Labor Day and is expected to continue through Memorial Day. Singles who attended Single Adult Labor Day Conferences at Ridgecrest (N. C.) or Glorieta (N. M.) Baptist Conference Centers were presented the challenge of praying for the event by "weekly claiming, memorizing and quoting 37 scripture passages dealing with prayer promises," McCord said.

Singles are encouraged to choose a prayer partner from within their own church with whom they are to schedule weekly prayer times. Churches are encouraged to form a prayer partnership with a sister church within the same geographical area.

The Prayer Challenge asks churches with singles planning to participate in the conference to schedule a prayer breakfast on the Saturday or Sunday before the Memorial Day event to conduct an intense prayer session.

Another plan of the prayer challenge, McCord added, is for church representatives to send on postcards a "prayer note of encouragement to convention leaders and program personalities." He said the cards could be sent in care of Tim Cleary, single adult consultant in the Family Ministry Department and convention coordinator, MSN 140, BSSB, 127 Ninth Ave. N., Nashville, TN 37234. (BP)

Two years work add up to fun for 8000 singles

What will be an enjoyable Memorial Day weekend for about 8000 single adults attending the Single Adult Challenge '88 at the Nashville Convention Center has been a two-year planning project for local arrangements coordinators.

Just as Rome wasn't built in a day, planning an event for thousands of singles is not a project one takes up four, five even six months ahead of time, said Sandi Rogers, single adult minister at Nashville's Woodmont Baptist Church and chairman of the event's local arrangements committee.

Single Challenge '88 will be May 27-30 and is sponsored by the Baptist Sunday School Board's Family Ministry Department. The convention will conclude in 12 hours at Opryland. A new musical drama, *Every Single Life*, will be premiered by the Genevox Music Group at the Grand Ole Opry House Sunday night, May 29.

Rogers said she believes she was chosen as chairman of the local arrangements committee because she is a local minister, very organized (evidenced by a five-inch thick, sectioned notebook she has assembled since heading the committee) and her services are free.

Rogers said organizational skills come in handy when soliciting some 900 volunteers needed to fill these positions during convention hours.

She has planned for everything from driving program personalities to their hotels from the airport, making sure they are safely in a convention-hall VIP room several minutes before their scheduled stage appearance, to blowing up balloons which will embellish roving information volunteers' clipboards.

Rogers and her committee of 10 local single adult leaders have their work cut out for them during the event.

Finding 900 volunteers from within a 50-mile radius of Nashville and requiring them to attend one of four training sessions will itself take work.

The duties of the 300 or so volunteers needed to staff the registration desk Friday morning through Sunday include checking names against a housing list, handing out packets and taking care registration problems, Rogers said. The process has been designed so only one person in a group needs to register.

Volunteer ushers (250 are needed) will be located in the main convention center hall to help people find seating and to help with special needs, such as locating seating sections for those in wheelchairs or the hearing impaired, Rogers said.

Volunteers (163) will staff three stationary information booths and help with trolley, bus and taxi schedules, direction information and communications. Emergency phone calls will come into this area, Rogers said. Roving information volunteers, clad in special T-shirts and holding balloons, will be available to dispense seminar times and locations, she said.

"Hospitality folks are kind of an extension of the same kind of information, but they'll have more of it," Rogers said. The 150 volunteers needed to staff hospitality areas will have brochures of Nashville-area attractions and restaurants.

These volunteers will be located in eight of the major hotels which are housing convention participants. "We will even have people at the airport to help those arriving with any questions they might have," she said.

About 30 VIP volunteers are needed to become constant companions to guest speakers or musicians on the program, Rogers said. "These volunteers will help get them from the airport to the hotel, get them registered and have them at the convention center VIP room in time for their part of the program," she said.

Registration for the Single Challenge '88 now stands at 3500 although 6000 hotel rooms have been reserved. For a guaranteed spot on the convention floor, Family Ministry Department sponsors urge immediate registration. They will be accepted on a first-come, first-serve basis.

Singles ministry can be complicated

Creating a single-adult ministry, like fitting together puzzle pieces, can be an elementary challenge or a maddening chore, depending on the variety of needs to be met, a singles advocate told ministers in Nashville.

Creating a single-adult ministry where all singles feel comfortable is possible but difficult, said Harold Ivan Smith, a Kansas City, Mo., author and lecturer. Smith, founder of Tear Catchers, a Christian singles, advocacy firm, was the keynote speaker at a mid-February conference for ministers to single adults sponsored by the Baptist Sunday School Board's Family Ministry Department.

Differences in job status, social circles, economic patterns and religious beliefs among single adults make a church's job challenging in planning a ministry to attract the 65 million Americans in that category, Smith said.

Smith said single adult types can include the "would-be's," "winner blues," "minorities and single women," and the "left outs, drop outs, locked outs and opt outs."

Would-be's comprise one-third of the baby-boom generation, born between 1947 and 1964, and were once considered blue-collar workers, Smith said. "They are now white-collar workers who type America's letters and drive America's trucks," he said of the group.

The winner blues "are the single adults who have it all," he said. "These fast-trackers describe failure as just staying put; not moving up the corporate ladder."

Minorities and single women make up a growing category of single adults with whom churches must learn to deal. There are about 7.2 million more single women than single men in the United States.

"Left outs take no initiative toward the church, and the church views them as unattractive prospects," Smith said. "These are the largely invisible single adults—the handicapped, poor, migrant workers and those with language barriers."

Drop outs are technically affiliated with a church, but they are not active.

Locked outs are people whose lifestyles differ from a church's values and traditions: "These include certain ethnic minorities, drug abusers, ex-convicts and even celebrities."

Opt outs take an active anti-religious stand, Smith said, adding, "They are secular humanists or garden variety agnostics who run around the lakes on Sunday enjoying nature." (BP)

Campbellsville College's Kibbons exemplifies 'Christian character'

By JAMES A. SEARS
Campbellsville College
Student News Writer

Spectators at a Campbellsville College basketball game can usually spot a particular fan cheering, "Go Tigers!" and waving his "team towel."

One of the most enthusiastic Tiger fans is Dr. Jerry Kibbons, professor of Christian Studies at Campbellsville College.

Besides being a sports fan at the College, Kibbons is also devoted to Christian Studies. Of all the classes he has taught in the past 24 years, most of them have been Christian Studies classes such as pastoral ministries and religion in life.

Kibbons is also an academic counselor at the College. He advises students on the classes they need and which ones are right for their particular field of study. He sometimes consults prospective students, through their churches, who are focusing on church-related vocations. "I try to explain the general education classes to the students whenever they visit the College," said Kibbons.

Kibbons has earned a reputation as a good teacher and a fine Christian man on and off campus. "He's a good role model," said Mike Crain, a 1972 Campbellsville College graduate who is director of alumni and church relations at the College. "He exemplifies Christian character and has a practical approach to scholarships."

And one of his students, Marchetta Gilpin, a freshman from Campbellsville, said, "He knows his subject matter well and has a genuine interest in his students."

Kibbons has had to overcome a lot of physical obstacles in his many years of teaching. In his early 20s, Kibbons was diagnosed as having tuberculosis. As a result of the disease, he had to have one of his lungs removed along with seven ribs.

In 1980, Kibbons had bypass surgery and was in the hospital for most of a year. Overcoming sickness again, Kibbons is as active as he once was with a few limitations such as heavy lifting.

Besides being a professor, Kibbons has also done some pastoral work. He has served as interim pastor at a church in Missouri and has spoken in over 125 churches in Kentucky.

"I like to speak in smaller churches rather than in larger ones," explained Kibbons. "They seem to have a better atmosphere."

Kibbons has also been involved in the development of many organizations to help students. He aided



DR. JERRY KIBBONS teaches a class in room 15 of the administration building. (Campbellsville College Photo by Ayo. Olaniyan)

in the development of the in-service guidance program in 1967. This program provides practical experience plus academic classroom understanding of ministry.

In this program, the College sponsors conferences on campus to provide pastors with ideas to help their churches. Such a conference was at the College in March.

Kibbons likes to get involved in the community also. In the 24 years he has lived in the City of Campbellsville, he has been police, fire, and finance commissioner as a member of the Campbellsville City Council.

"Since I first moved here in 1964, I have seen this community grow very large," he said.

Originally from Villa Ridge, Mo. (about 50 miles from St. Louis), Kibbons earned his associate of arts degree from Southwest Baptist College, a bachelor of arts degree from Southwest Missouri State University, a master of arts degree from Central Missouri State University, a master of divinity degree from Southwestern Baptist Theological Seminary and a doctor of ministry degree from Southern Baptist Theological Seminary.

Kibbons plans to retire from Campbellsville College in four years. He hopes to travel with his wife, Billie Sue, and do volunteer mission work. He also wants to restore his wife's farmhouse on the family farm in High Point, Mo. He says he will also do some preaching and painting.

Mrs. Kibbons is an artist and a 1976 graduate of Campbellsville College.

The couple has three children, Lynn, Kathy and Steve. Lynn Kibbons



AN AVID SPORTS fan, Dr. Jerry Kibbons cheers on the Campbellsville College Tiger Football Team. (Campbellsville College Photo by Y'Vette Williams)

is a 1982 graduate of Campbellsville College and is a physical therapist at Berea Hospital. Kathy Kibbons Brewer graduated in 1976 and is a second grade teacher in Union County. Steve Kibbons attended Campbellsville

College in 1976 and is with maintenance utility at Big River Cooperative. Mr. and Mrs. Kibbons have four grandchildren, Kassie and Tadd Aaron Brewer and Jacob and Jasmine Kibbons.