



Former President Jimmy Carter and his wife, Rosalyn, wave to the crowd of delegates at the Democratic National Convention in Atlanta. Carter was one of only a few Southern Baptists with platform roles during the national meeting at which Massachusetts Gov. Michael Dukakis was elected as the party's presidential nominee.

Baptists go unseen on Democratic platform

Although millions of Americans watched on national television as Baptist preacher Jesse Jackson electrified the Democratic National Convention, few saw three other Baptist ministers who participated on the same program.

Even the invocation by Billy Graham, the nation's best-known Southern Baptist evangelist, received little attention. Graham prayed just as the major networks began their live telecasts Tuesday.

Graham's prayer was overshadowed by commentaries on the network broadcasts. And most of the delegates and media representatives in the audience were busy talking or working while Graham prayed.

Delegates and media were still trickling in to the Omni Coliseum when an Atlanta Southern Baptist pastor led the

first invocation at 3 p.m. on the same day. C. Robert Marsh, pastor of Second Ponce de Leon Baptist Church, opened the Tuesday convention with a prayer that the delegates would face the moral and ethical issues of the nation. Marsh implored God to "help us be partners with you in establishing peace and justice in the world. . . . May we be servants of your peace, not only in talk but in walk, until every person held hostage by terrorism, injustice or poverty will be free."

Later in the evening, a Congressman from Pennsylvania who is pastor of a black Baptist church in Philadelphia, Rep. William Gray, presented the party platform on fiscal policy.

Although few people were listening, and fewer still knew Gray is a Baptist preacher, it was a different story when Jackson took the podium. Jackson, an ordained National Baptist minister, preaching in the black Baptist tradition, began in the slow and winding up to a feverish pitch that brought the audience to their feet.

Graham, in an interview during the convention, compared Jackson to Martin Luther King Jr. in charisma and powerful speaking ability.

Graham said he watched as a network television reporter tried to interview Jackson on the convention floor during the benediction. Graham said Jackson interrupted the reporter's question, saying: "We're praying now." Jackson bowed his head while African Methodist Episcopal Bishop Frederick C. James led the benediction and refused to continue the interview until the prayer was finished.

Of his own prayer, Graham said he had been a special guest of every Democratic and Republican National Convention since 1952. "I never accept one (political) convention invitation without accepting the other," he said.

Graham, who has become the unofficial chaplain for presidents and politicians of both political parties, said he

does not want to be involved in partisan politics and refuses to endorse candidates. He tries to balance his involvement and do as much for one political party as the other, he said.

At the forthcoming Republican National Convention in New Orleans, Graham said, he will lead the prayer, at the president's invitation, the night President Reagan speaks, and will be present with Vice President George Bush on the night he accepts the party's nomination as president. "I intend to be there, because they (Reagan and Bush) have been very close friends of mine for many years," he said.

Graham was in the White House many times when fellow Southern Baptist Jimmy Carter was president. Carter also addressed this year's Democratic convention, reminding them of his Southern Baptist roots.

Graham said he does not know Gov. Michael Dukakis personally and has no idea if he might be invited to the White House if Dukakis were elected president. Dukakis is a member of the Greek Orthodox Church. His wife, Kitty, is Jewish.

Graham urged Christians to become involved in the political process, regardless of which candidate or party they might support.

He denied that most conservative evangelical Christians see the Democratic Party as more liberal than the Republican Party and therefore tend to support Republicans: "I've seen polls taken among evangelicals, and I think about 40 percent support the Democratic Party and about 60 percent the Republican Party."

"I think evangelicals should get involved in both parties, just like I think blacks should be in both parties. I think it is healthy for the country to have two strong parties that represent a broad cross section of America."

"Whichever party wins in November, what we need in America is a spiritual awakening." (BP)

Dismissed missionary says 'no one is safe' FMB president insists 'purge not underway'

With his dismissal by the Foreign Mission Board now a fact, Michael E. Willett contended "No missionary will feel safe."

"He or she will always feel vulnerable to attack from fellow missionaries or from pastors in the United States," said Willett, who was fired during a July 21 meeting of FMB trustees after administrators recommended his termination as a missionary because of what was termed his "doctrinal ambiguity."

Willett, of Liberty, Mo., has been in language study in Costa Rica and was not present at the trustees' meeting. He was scheduled to move to Venezuela to teach at a Baptist seminary in August.

Willett, reached in Costa Rica by telephone, read a prepared statement that also said, "Administrators must stand firmly with missionaries against the prevailing winds of fundamentalism."

In his statement Willett said his beliefs are "consistent with the Baptist Faith and Message," a statement of doctrine adopted by the Southern Baptist Convention in 1963 and used by the FMB as a guideline for assessing doctrinal beliefs of missionary candidates. No doctrinal questions were raised, he noted, at three Southern Baptist institutions where he had taught prior to his appointment as a missionary.

Board president R. Keith Parks, in a letter to Southern Baptist foreign missionaries, called the dismissal a rarity. "It is not the beginning of a 'purge' of the missionary force," Parks wrote. "This decision was made carefully and prayerfully in accordance with convictions of those of us who had to make it."

Willett, in an interview, said he has asked for permission to finish language school, which ends Aug. 11. However, during the July 11 meeting, board administrators asked him to leave Costa Rica in a week to 10 days. He has since been given a few additional days to complete plans for his departure.

He said he plans to return to Liberty "and write and read and study and be available for anybody who would like me to speak or preach or teach."

Willett again discussed his views of Christ's miracles, saying: "All I'm asking for is the privilege to question. I do not want to make hard and fast statements" that Jesus did not perform some of the miracles recorded in the Bible.

"But I would allow the possibility that the miracles could have been expanded from 30 A.D. when Jesus performed them to 70 A.D. when they were written down." Perhaps the early church used the expanded miracle stories to glorify Christ and, at the same time, address their circumstances, he said.

Jesus took on the limitations of human existence, Willett added, and that may have limited his ability to perform miracles, unless "there is some potential of human existence that Jesus tapped into, without violating his humanity."

"We have had nonbelievers who have turned away from the church and believers who have left the church simply because they can't accept fundamentalist preaching, the rather glib answers to their very deep, very profound, complex questions."

Modern scholarship "has allowed thinking believers a place in the church," Willett said. (BP)

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sanford's perspectives

What about the missionaries?



Jack D. Sanford

For several weeks Baptist news has centered on the tragic case of missionary Michael Willett and his dismissal from service with the Foreign Mission Board.

Willett has been praised by former pastors, fellow teachers and others who know him well and respect his Christian convictions and dedication to Christ. He is a man whom all of us should lift up in prayer because now he must change a direction for his life which he felt was set by the Holy Spirit.

There will be those among us who will castigate all missionaries because one of them has fallen on hard times. These people should know that Keith Parks, president of the FMB, declared that in his years as chief administrator of the board only two missionaries have been dismissed. And he has dealt with more than 5000 missionaries during his tenure.

What Parks is saying is what all us must note, namely, practically all persons who are appointed foreign missionaries by Southern Baptists have deep devotion to Christ and profound acceptance of the Bible as the authoritative word of God. They are choice Christian people whose doctrinal belief has not been questioned.

Missionaries are nervous now about their status during this troubled time in Southern Baptist life and they need our support as never before. We must not let the experience of one man turn our attention to negatives since this is, as Parks himself declared, "an isolated case."

If you have not written a missionary some word of encouragement, now is a good time to do just that. If you have not paid much attention to the

prayer calendar which focuses on missionary birthdays, now is a good time to heed the call to pray for these fellow pilgrims. If you have any doubts about what our people are doing around the world, talk to those people who are on the FMB and you will discover they are solidly behind our missionaries.

In a conversation with one of the Kentucky members of the FMB, Bill Hancock, pastor of Highview Baptist Church in Louisville, I learned from him the deep respect and admiration he and his colleagues have for the missionaries and the mission board staff. Bill said the staff is a gathering of men and women of the highest quality, with integrity and dedication who do their job in a Christlike manner. He also stated board members are behind the missionaries, and that is as it should be.

This is no time to judge harshly, nor even to suggest all is not well with our missionaries. They are the best among us and they serve sacrificially in difficult places. Their doctrinal integrity, denominational loyalty and commitment to the gospel is beyond reproach. We must affirm this in every way we know how.

All of us are saddened by the experience of Michael Willett. Let us use this bad moment as an opportunity to look within and draw forth compassion and understanding of this brother. Let us also use this unfortunate event as a time for deepened prayer for those whom we have commissioned to go for us to the far corners of the world and proclaim the unsearchable riches of Christ. They are our brothers and sisters and they deserve all the respect and love we can give them.

The priesthood of the believer

The most heat was generated this year at the Southern Baptist Convention by adoption of Resolution 5, on the priesthood of the believer.

In the July 19 edition, Western Recorder printed the full text of the resolution and in this issue (page 8) we present the thoughts of Herschel Hobbs and Hugh Wamble, both prominent Baptist theologians and historians.

Hobbs is a well respected former president of the SBC who had a large part in preparing the 1963 Baptist Faith and Message document adopted by Southern Baptists. It is a document which has served Southern Baptists as a doctrinal guide since its original adoption in 1925. He is well qualified to speak on the subject of the priesthood of the believer because of his wide acceptance as an authority on Baptist faith and practice.

Wamble is professor of church history at Midwestern Seminary and a frequent contributor to Baptist state papers. He is well qualified by training and experience to speak on issues which touch the center of Baptist life and is also recognized as an expert on what Baptists believe.

This discussion is presented so Kentucky Baptists may know what others are saying and, also, to set before us some reasoned arguments and propositions which should help each of us to more understanding of this important doctrine.

We have not attempted to define the doctrine nor to tell anyone what to believe about the doctrine. Neither have we made any editorial comments on the adoption of Resolution 5. We believe every Baptist is competent to determine what is right biblically and what is right historically for Baptists. If we misjudge our constituency we will live with the mistake, for we would rather be wrong on the side of too much confidence in people than to err on the side of too little.

Thus we present the articles on page 8 and trust each of you to determine just what Resolution 5 said and what it meant. This seems to us the proper way for Baptists to arrive at conclusions and the proper way for Baptists to treat each other.

We know some among us would want an authoritative declaration which demanded all adhere. That is not the Baptist way and that is not the way we will present matters of importance to all of us.

We hope you agree, but if you do not then we must make the most of it and do the best we can under the circumstances. We do not intend to fan any flames by publishing the comments of two competent Baptist scholars. All we want to do is make available information upon which each of you can make a judgment about where we stand and what we believe.

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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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Shown are Baptist Young Women from Corinth Baptist, Laurel River Association as they discuss the blessings of their mission house. Shown are: Karen Angel, Carolyn Holt, Marketta Hyde, Sharon Carnahan and Susie Bullock.

Corinth's Baptist Young Women provide house for homeless family

by Beth Wyatt
State Correspondent

The house was getting old and in need of repair. Coupled with difficulty in finding the right tenant, it became necessary to find someone to move the house away or tear it down to provide additional parking for the church.

That was the situation at Corinth Baptist Church in Laurel River Association.

According to Mrs. Susie Bullock, Baptist Young Women's president at Corinth, "Last fall the church met in business session and decided to take bids on the house, hoping someone would buy it and move it off the property. They discussed different uses for the house, but could not decide upon an appropriate plan of action. So, they decided to dispose of the house."

But, the Lord had other plans and impressed several people with the same thoughts. During the winter months news is often heard about folks without a home. Prior to the next Baptist Young Women's meeting, an impression of the Lord began to be revealed by a number of ladies: they should sponsor a mission house for people having a difficult time. These people, although working, may find it impossible to rent a home and pay the required deposits to move in.

Thus, a determined Baptist Young Women's group approached the church for permission to renovate the old house.

"I know now that none of us had any concept of what we were getting into, but we saw the possibilities and began. The church gave us \$500," Mrs. Bullock reported. "We got donations of \$1400 from church members. Before we finished the project we used \$500 of our mission action funds and asked the church for an additional \$250, plus hours and hours of volunteer labor. Donations of materials and supplies were accepted from area businessmen.

"We worked and worked," a teenager smiles. "I have never seen such a mess or worked as hard."

One thing that made the work more challenging was a family had been found who needed a home.

The Lord works in many mysterious ways to get his message across. That is the report of Karen, a lady who found herself at rock bottom. She had gone through a divorce and had elected to leave her job as a medical assistant to

go back to the university and complete her education. But after several months she found herself unable to cope with classes, a job and being alone in a town much larger than her eastern Kentucky home.

She worked 12 hours per day but still could not take care of her obligations. Her car broke down and the winter weather made it impossible for her sons to visit her. So, she gave up and returned to eastern Kentucky. After a few weeks of crying and making life miserable for her parents and family, she sold her car and living room couch and returned to London. She used all her cash to rent a room in a motel and began to pound the streets looking for employment.

That is when Corinth's Baptist Young Women found her. A member of the group was acquainted with her and learned of her dilemma. She organized the group for a prayer meeting and they took Karen as a mission action project. They drove her to interviews, took food to the motel room and did everything possible to help her.

"It was through this group that I renewed my vows to Christ, which I had long ago abandoned, and began going to church again. When the mission house project came up, I was eager to help with the labor, thinking I could repay some of the kindness shown me," she said. Several weeks passed before she learned the house was to be for her and her two sons.

"The walls have been stripped of old wallpaper and painted or wall papered, new carpets and lineloums have been installed, insulation was added along with new electrical wiring. Local furniture dealers and church members donated furniture and appliances.

"Now, we have a four bedroom home with modern conveniences. We provide the utilities for the tenant and give them rent for one year to help them get on their feet," Mrs. Bullock summarized.

"I do not know of any other project which has drawn our church more together. It was not only the Baptist Young Women but also the young and old who rallied to this endeavor. "The project has made a real difference in our church," said pastor Gabriel Collett.

Karen is the first tenant. She has a full time job as a secretary and works part time in a restaurant. The Baptist Young Women's group feels good about a job well done and is looking forward to assisting others.

Prestonsburg's Gus Kalos A man to match God's mountains

Glenn Mollette
State Correspondent

Gus Kalos can never be accused of being a "Jack of all trades and master of none." Quite frankly he is a master of several.

For 23 years Kalos has ably handled the helm of the Music Department for the Prestonsburg Community College while steering the music program of First Baptist Church (Irene Cole Memorial), Prestonsburg.

Even as remarkable, Kalos for the last two years has been the general contractor for the education/fellowship building dedicated June 26. The building provides space for 300 and was built at the cost of \$400,000.

Steve Hopkins, competent pastor, quickly pointed out that Kalos exceeded his general contractor expertise. "This probably saved us \$75,000," remarked Hopkins. "He did it for his Lord."

Hopkins observed, "Gus Kalos is a remarkable man. For the last 23 years he has been a very quiet stable influence in the church. At times he has held things together." Hopkins continued, "There have been many times when he has gone to the funeral home, or made other visits and never sounded off about what he had done. Usually I would hear about his visits from someone else."

Along with being on the staff, Kalos is a deacon and has been chairman of the diaconate twice. Realizing the uniqueness of this relationship Hopkins commented, "It was never a problem with Gus."

On Easter Sunday Kalos retired as minister of music after retiring from the community college last year. However, Hopkins noted, "He worked even harder on our building, completing the finishing touches."

In regard to his ministry, Kalos remarked: "I have had 23 great years as a part time minister of music. However in many ways I considered it my full time job."

Hopkins surmised that Kalos had built some outstanding choirs at First Baptist, Prestonsburg. For many years the church had large youth choirs that toured much of the South.

Bill Jagers, associate director of the Kentucky Baptist Convention's Direct Missions Department, was responsible for calling Kalos to the mountains. Jagers quickly assesses, "Kalos is one terrific minister of music and one outstanding guy."

In 1965 Kalos was a full time minister of music at Beechmont Baptist Church, Louisville. "Jagers, who was pastor of the church 15 years, kept calling me," noted Kalos. "One day he called to tell me about an opening at Prestonsburg Community College. The opening became an opportunity for me to work on the college staff as well as serve with First Prestonsburg."

First Prestonsburg will do well in the years to come with their new facility and the leadership of pastor Hopkins. They will also do well because of men like Kalos who for 23 years wore many hats in the church. And, he wore them all very well.

Worshippers need hymns for theology, doctrine

Southern Baptists who sing choruses to the exclusion of hymns are missing an opportunity to learn what Baptists believe, a church musician said at Glorieta Baptist Conference Center.

Jim Raymick, minister of music at First Baptist Church, Ponca City, Okla. and a minister of music for 35 years, attributed some of the lack of theological understanding and knowledge of Baptist doctrine to failure to sing hymns.

"A vast source of theology is being removed," he said. "In some of our churches not much doctrine is taught. We need to learn hymns and hang on to that theology. To hang on to our theology, we must keep our hymnals."

Raymick said he believes short phrases of praise choruses "are not much to hang on to" in a time of spiritual need. He believes brief, repetitive choruses require "very little depth of understanding about God."

Much of Southern Baptist theology has been sustained through hymns with texts taken from the songs of the Bible, he said.

"A worship experience has taken place when we have been obedient to follow the principles God has laid out for us in his word," said Raymick. "We sell our people short on their ability to understand concepts about God."

Raymick said he would encourage young ministers of music to "try different types of music, teaching the people to praise God and challenging their thinking. We need to recognize God for who he is and let that be the thrust of our worship."



Gus Kalos (l), music director, stands out front of the new educational building of Prestonsburg's First Baptist Church with pastor Steve Hopkins.

christian education

Campbellsville offers reduced tuition

Campbellsville is offering its reduced tuition program to adult part time students for the third consecutive semester. More than 100 persons enrolled in both fall and spring semester classes through the program last year.

Jeanette Parker, assistant director of admissions, said the average age for the adult students taking advantage of the reduced tuition program is 34, although students range in age from 19 to 81.

She said the program is a good opportunity for students who want to make a

"trial" investment and gain some personal confidence before they spend a lot of time and money on classes.

The reduced tuition program costs \$150 per course. To be eligible, you must be 19 years of age or older, not yet enrolled in a formal degree program in college and planning to take only one or two courses during the semester.

The college requires no transcript, no ACT or SAT scores, no admissions fee and no enrolment deposit for students in the reduced tuition program. Mrs. Parker said registering for the classes is streamlined because of the students' busy schedules with work, family, etc.

Mrs. Parker deals with a lot of older students who are really frightened of taking such a big step in their lives. But, she said, she is encouraged when they come back and thank her and say that the class has really helped them.

"It's scary to start something new," she said, "but the older students are real supportive of each other. It helps to know that someone else is in the same boat and surviving."

Mrs. Parker said a lot of adults want a career change and come back to college. Others want to improve their job possibilities and add new skills. According to her, Campbellsville College's program affords students this opportunity.

Registration for classes for the fall 1988 semester will be Aug. 22-23 in the Montgomery Library. Classes begin Wednesday, Aug. 24.

Anyone interested in registering for classes should first contact the college's admissions office in the administration building or call (502) 465-8158, ext. 6220.



James H. Cox
Associate Editor

fourth estate

Being a care-giver

Some of you know that my close call on the operating table earlier this year required some follow-up surgery this summer.

That is now past and all went well. My convalescence was brief. I'm now, as Gene Autry would say, back in the saddle again.

I wish to thank hundreds, perhaps thousands of you who lifted petitions in my behalf to our heavenly father. Many of you I have never met. I know I am a living testimony that prayer can make a difference. (My surgeon confirmed that—several times.) Prayer is powerful. I am here, I believe, because of it. Thank you from my heart for remembering me.

My dear wife Sharon took better care of me during my recuperative periods than I was willing to allow for myself. She assumed extra responsibilities at home. She spent long hours in the hospital while I was there. Readers who have seen pain and suffering in the eyes of a loved one and have stayed by that one's bedside almost around the clock will be quick to identify with the sacrifices required. I'm genuinely grateful to my companion, whose thoughtfulness to me and to others is an on-going expression of her witness.

There are other people I am indebted to. They include the women in white whose job it is to provide professional care to those in hospitals and infirmaries. Some of them are Baptists; many are of other faiths.

As I recuperated, I observed a genuine concern—like that of the master—among my nurses for the hurting humanity around them. The love of Jesus was expressed in their kind deeds, in their voices and in the faces of those who moved quietly about me.

The simple expression of a radiology technician on my first evening in the hospital set the pace for the kind of care-givers I would meet in the days to follow. Acknowledging the pain written across my face, she empathized: "I do hope you get some real relief for your suffering soon."

I am indebted to the medical staff and to nurses' aides, the chaplain, the dietitian's staff, housekeeping crews and volunteers. I was treated as if my hurts were theirs. I could not have hoped for more.

First Corinthians assures us "we are all labourers together with God" (3:9).

My confinement helped me see that God provides helpers in many ways to sustain us in our times of need. One of those ways is in touching lives of the physically hurting. I'm grateful for the angels of mercy he sent to restore me to health. Perhaps I, too, can be a care-giver one day to someone who needs me.

Paducah native, Ezell, graduates at SWBTS

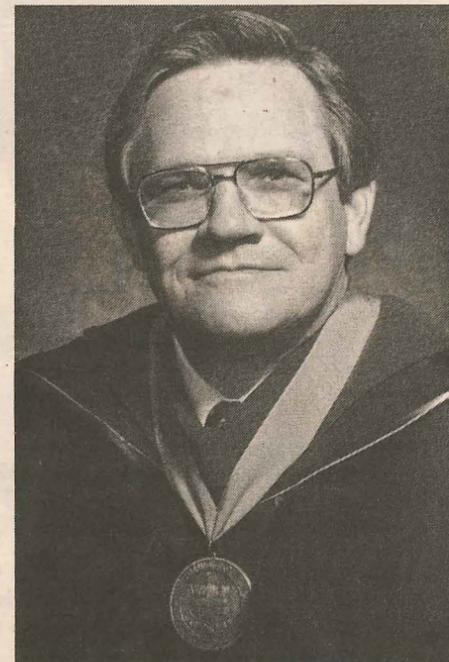
Michael Kevin Ezell of Paducah was the only Kentuckian among the 151 summer graduates at Southwestern Baptist



Ezell

Theological Seminary July 15. He received an MDiv degree.

Seminary president Russell Dilday conferred degrees on the class, which included 12 from the School of Church Music, 64 from the School of Religious Education and 75 from the School of Theology. The commencement brought the total number of graduates from Southwestern Seminary during the 1987-88 academic year to 965.



Elrod

Elrod named president of Ouachita University

Ben M. Elrod, former president of Georgetown (Ky.) College, 1978-83, has been elected president of Ouachita Baptist University, Arkadelphia, Ark.

Elrod, now of North Little Rock, Ark., was elected June 30 in a special meeting of the OBU board of trustees in Little Rock. OBU board chairman William H. Sutton said Elrod was the first recommendation of the presidential search committee and was unanimously elected.

He succeeds Daniel R. Grant, who is retiring Aug. 31 after 18 years at the helm of Arkansas Baptists' oldest institution of higher education.

Elrod served twice as development vice president at OBU, 1963-68 and 1970-78. He was president of Oakland (Ind.) City College from 1968-70. He also has been pastor of churches in Arkansas, Texas and Oklahoma.

While at OBU, Elrod directed programs that added more than \$10 million to operating and capital funds. He is currently president of the Independent Colleges of Arkansas, an organization which raises funds for six private schools in the state, including Ouachita.

Elrod, 57, is a 1952 graduate of OBU. He also is a graduate of Southwestern Baptist Theological Seminary, Ft. Worth, Tex. and Indiana University.

Elrod and his wife, Betty, are members of Park Hill Church, North Little Rock.

Boyce's Northern Center holds commencement

A graduation banquet and commencement for Boyce Bible School's Northern Kentucky Center was held May 31 at First Baptist Church, Cold Spring. This was the first commencement exercises ever held at an off-campus center.

Twelve men and women were presented Certificates in Lay Ministry Training. The graduates were presented by Larry J. Davis, director of the Northern Kentucky Center.

Certificates were awarded by David Byrd, dean of Boyce Bible School, to Dale Adkins, Henry Belton, Douglas Bunch, Betty Lou Collins, William A. Davis Sr., Anna Jewell Farley, Tom Farley Jr., Barbra Anne Haun, Lynda Ruth Hoskinds, Alwin Pflueger, Randy Wallace and Eula V. Weissmann.

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Tragic explosion leaves one dead, two injured

Despite nagging questions, Parrishes don't doubt God

by Toby Druin

They have worked through some of the "what ifs" and know they probably will still have to deal with some "whys," but James and Martha Parrish don't doubt God called them as Southern Baptist missionaries to Ecuador. And soon they hope to go back and resume their ministry there.

That ministry—he is a general evangelist and church planter working with two congregations, and they both have a variety of outreach ministries in the seaport town of Esmeraldas—was interrupted and the Parrishes' lives altered forever July 4.

A gasoline explosion and fire at a service station killed their 3-year-old son, John Martin, and critically burned his brother, Stephen, 7. Parrish also was burned severely on his face and arms as he struggled to pull the boys from their burning truck. They had stopped for gasoline before enjoying a day at the beach with another missionary couple, the Tom Owens, who were coming from Santo Domingo.

Parrish and Stephen were first briefly hospitalized in Esmeraldas, then flown to Quito and then to Methodist Medical Center in Dallas July 8. Parrish was released July 19 but is undergoing daily treatment and therapy at the hospital.

Stephen, with 40 percent of his body burned—principally his legs, arms and head—will be hospitalized another two weeks and will undergo daily treatment and therapy thereafter for an undetermined period. He was to have skin grafts to his legs, which were the most severely burned, July 21.

The Parrishes recounted the events in mid-July as they prepared to move into a missionary residence provided for them by Fairview Baptist Church, Grand Prairie, Tex. They expect to be in the house for three or four months before returning to Ecuador. Their address during this time will be 324 N. E. 12th, Grand Prairie, TX 75050.

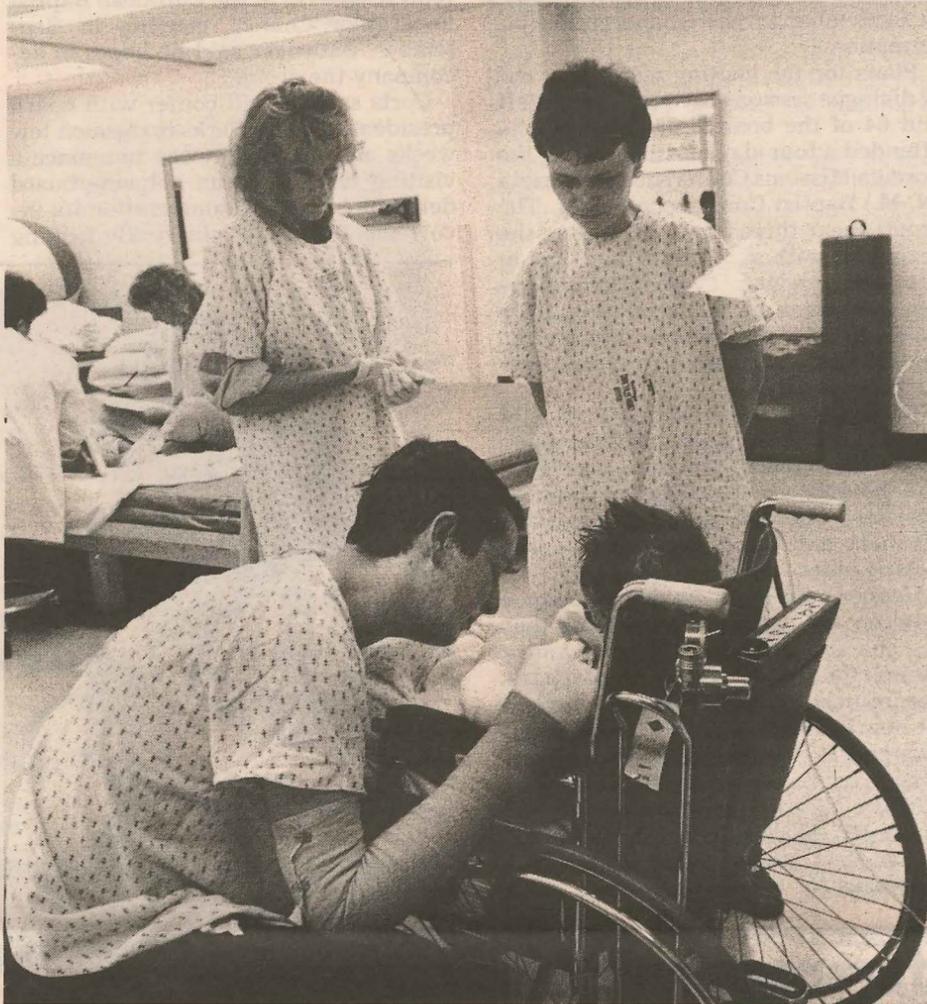
Parrish was standing beside the family's truck as a service station attendant primed a flooded gas pump. Both boys were in the cab of the truck when a spark inside the pump apparently ignited the blaze.

The father ran to the door of the truck to help his sons. "I grabbed Stephen and tried to find John and couldn't," he said. He pulled Stephen from the flames and set him aside. He started to go back for John but saw Stephen moving toward the flames and grabbed him again and carried him to safety.

"As I turned back to the truck, it had exploded again, I guess from more fumes or something," he said. "I just couldn't get in. Something was telling me John was already dead."

A taxi driver stopped and drove father and son to the Esmeraldas hospital. Parrish immediately called his wife from the hospital, asking her to contact the mission office in Quito, the capital city, and get them moved there. The hospital in Esmeraldas is poorly equipped, he said. Before he and Stephen could be treated in the emergency room there, he had to walk across the street and purchase antiseptic to clean their burns.

Mrs. Parrish did not see or hear from her husband or Stephen for almost four hours, from the time of the phone call until they got to the plane. During this time she contacted fellow missionaries



As Martha Parrish (r), and a therapist watch, missionary James Parrish reassures his 7-year-old son Stephen before one of the child's twice-daily burn therapy sessions at Methodist Medical Center, Dallas. Stephen was severely burned July 4 in a gasoline explosion and fire at a service station in Ecuador, where the Parrishes work as Southern Baptist missionaries. The fire killed his 3-year-old brother, John. Parrish also was burned on his face and arms as he struggled to pull the boys from their burning truck. While father and son receive treatment, the family will live for three or four months in a residence provided by Fairview Baptist Church in Grand Prairie, Tex., before returning to Ecuador. Their address during this time will be 324 N. E. 12th, Grand Prairie, TX 75050.

and they worked together to make arrangements to fly Parrish, Stephen and John's body to Quito, where John was buried July 5.

"They were some of my worst moments," she said, "not knowing how badly burned both of them were. There was the thought that they could both be dead by now."

Both Parrish and Stephen were hospitalized in Quito that evening and Stephen was in critical condition until July 8, when doctors determined he could be moved to the United States.

Both have been undergoing treatment for their burns, which are immersed twice daily in a whirlpool bath and the dead skin scrubbed away. Parrish was burned on his face and ears, hands and arms as he reached into the truck for Stephen. His eyes were protected by his glasses.

Stephen, who was wearing shorts, was burned most severely on the inside of his legs above the knee. The backs of his legs and arms and face, all uncovered, also were burned.

In spite of the pain of the burns and the heat of the fire, Parrish had difficulty at first accepting the reality of what had happened, he said.

"Yet there was a peace that accompanied me through the whole thing and gave me the ability to get my son to the hospital and to see he was cared for and to call my wife," he said. "The Lord was

good to be there in the midst of tragedy."

Running through his mind, he said, were the "what ifs."

"What if I hadn't stopped here at all, what if when we saw we couldn't get gas for awhile (because of the pump) we had just pulled on out?" he said he reasoned. "But I realized that I couldn't live with 'what ifs.' There are a lot of what ifs, and I guess some of those will still come back to haunt me."

"There are a lot of what ifs and I guess some of those will still come back to haunt me. But God is still God, and it happened and he gives you the grace to go on."

"But God is still God, and it happened, and he gives you the grace to go on."

The Parrishes have been in Ecuador only since December and had just begun to get through all of the initial cultural

adjustments in Esmeraldas when the tragedy struck. They are the only Southern Baptist missionaries in the city of 120,000 on the coast just south of the Colombian border in northwestern South America.

Parrish was working with the two congregations in Esmeraldas, one a split off the other, trying to get them reconciled and to build a strong work in the city.

The Parrishes believe God called them to Ecuador and plan to go back, they said, probably to Esmeraldas, but they are open to service in some other place in the country. Going back to Esmeraldas and its memories—they had celebrated John's third birthday only two days before the accident—will be especially tough.

"We feel like the Lord can use this accident and what has happened as a witness to the people in the area," Parrish said. "A lot of people in the city are aware of what happened. We are hoping the Lord can use it to bring reconciliation to the two churches and that we can see a stronger work coming out of it."

In the meantime, they will help Stephen and find time to grieve over the loss of John.

"At this point," Mrs. Parrish said, "there really hasn't been time yet to grieve for John. Emotionally the numbness is beginning to wear off a little bit, and I am beginning to realize he is gone. But we will probably have to deal with that grief when we go back to Ecuador and back to our home."

"Of course, we miss the comfort of his (John's) presence. He stole everyone's heart. A lot of people are missing him besides us."

On Sunday before the accident, John had an earache, she said, and she had stayed home with him, just holding him and comforting him much of the day.

"I realize now his need for me is over," she said. "My need for him isn't. But it is comforting just to know that John is with the Lord and that he is being taken care of."

There will still be some anger to work through, she said: "And we may still have to deal with some 'whys'—why did this happen, why John, why Stephen?"

"I haven't worked through it all. I keep asking myself is John's death and all this somehow tied in with his (God's) reason for putting us in Esmeraldas? I don't know. I can't say and won't say and don't believe that God caused this. But I do believe that he permitted it and he was in control of it and that he is going to use it."

"I am just waiting for the fulfillment of Romans 8:28. He is going to bring good out of it."

Both have been comforted by friends and other Christians around them and verses of scripture that have come to mind.

The second and third chapters of Philippians have meant much to Parrish, impressing him that there is encouragement in being united with Christ and fellowship in his Spirit, he said: "I can't imagine what people do who don't have Christ and have to go through tragedy. There is nothing to hang your life on. There is support in the body of Christ, the church."

"The Lord has left his footprints all around us; his fingerprints are all over us through other people."

baptist news in brief

New Mexico hires three staff members

Francis Wilson, Jack O. Meeker and Bill Shearin were elected to the staff of the Baptist Convention of New Mexico by its executive board July 18-19.

Wilson will become convention business manager, Meeker will be children's home administrator and Shearin will be associate director of the education division.

Wilson, 56, has been pastor of First Baptist Church, Alamogordo, N. M., 12 years. Before moving to New Mexico in 1976, he was pastor of Trinity Baptist Church, Lubbock, Tex. Wilson will succeed Ted Roberts who will retire Dec. 31.

Meeker, 39, is administrator of the Texas Pythian Home Inc. in Weatherford. He will become administrator of the New Mexico Baptist Children's Home Aug. 15, succeeding Michael Safels, who has moved to Georgia to be a representative for Southern Baptist Theological Seminary. Meeker has worked at the Texas children's home since 1979 as both assistant administrator and administrator.

Shearin, 67, is a resident of Albuquerque, and will be a Mission Service Corps volunteer in the convention's education division. His responsibilities will be for Church Training and administration. Shearin has served several New Mexico churches through the years in music, education and youth leadership. He will begin his duties Aug. 1. (BP)

FMB 'listening' team to visit Ruschlikon

A team of trustees from the Foreign Mission Board will visit Baptist Theological Seminary in Ruschlikon, Switzerland, in September to "listen and gather information."

Plans for the visiting team grew out of dialogue sessions between board staff and 64 of the board's 88 trustees who attended a four-day meeting during the Foreign Missions Conference at Glorietta (N. M.) Baptist Conference Center. The group spent three hours discussing the seminary, with about half that time in executive session with John David Hopper, president of the seminary; Isam Ballenger, vice president for Europe, the Middle East and North Africa; and other board executives.

In recent years the declining value of the U. S. dollar has aggravated the international seminary's financial problems, and the FMB also has had to respond to questions about some teaching at the seminary and the strength of its evangelistic outreach.

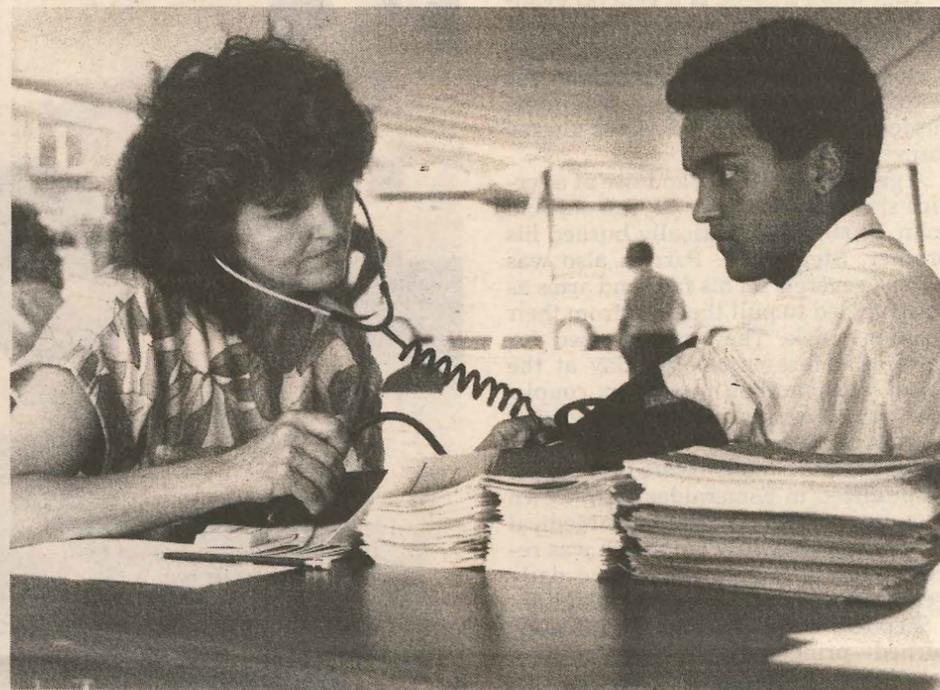
Hopper said he is seeking a balance between the academic excellence that has characterized the seminary and a passion for evangelism. He noted a positive influence already is being felt from the new Institute of World Missions and Evangelism, headed by former Africa missionary Earl Martin.

At the close of the discussion, board chairman Mark Corts of Winston-Salem, N. C., said he believed there was consensus for sending a team to listen

to all the constituencies of the international seminary, hopefully meeting with representatives at the European Baptist Federation Council meeting in September. Ballenger said he hopes to accompany the group.

Corts said he will confer with board president R. Keith Parks in the next few weeks and hopes they can announce a visiting team that can help the board determine some parameters for its involvement at the seminary. By looking

at the seminary's curriculum and practical concerns, he said, he hopes the board can assist the school to make an even stronger contribution to evangelism and church planting in Europe. The board's staff emphasized the importance of working in close partnership with European Baptists, who with representatives of the FMB compose its executive board. The 39-year-old seminary has trained more than 1000 students since its founding. (BP)



Baptists minister at Democratic Convention

Under a big blue-and-white tent set up on the parking lot of the Baptist Tabernacle, a volunteer nurse checks the blood pressure of a visitor in Atlanta, Ga., for the Democratic National Convention. Southern Baptists from eight associations joined efforts to provide free health screenings, entertainment and a gospel witness to convention delegates, media representatives and others related to the meeting. The Baptist Tabernacle parking lot is located just two blocks from the Omni Coliseum where the convention was held.

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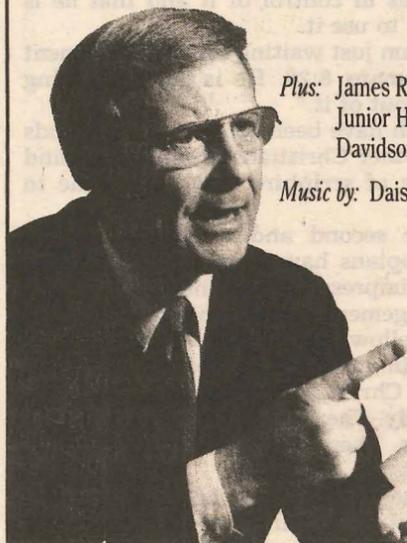
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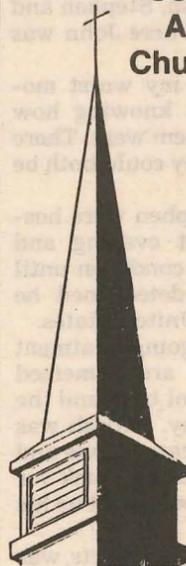
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China province restores Lottie Moon's church

Authorities in China's Shandong Province have completed the restoration of a historic church where famed Southern Baptist missionary Lottie Moon worked and worshiped.

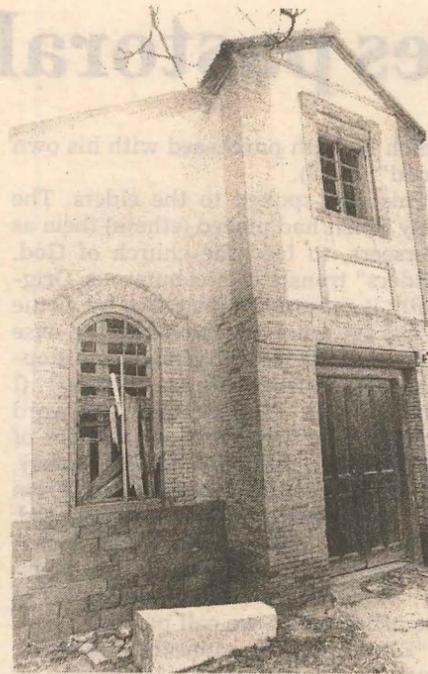
China International Travel Service officials recognized the crumbling church's historical value and reportedly spent thousands of dollars refurbishing it. Located in Penglai, formerly Tengchow, the church has become one of the most popular stops on China tours sponsored by the Woman's Missionary Union.

The restoration began last year. Work crews cleaned the premises, repaired the interior and exterior walls, floor, ceiling and entrance gate, painted the building and installed new pews.

The "Little Crossroads" church was built by Southern Baptist missionary T. P. Crawford in the late 1860s and is one of the oldest Baptist structures still standing in China. During much of the next century, it played host to most of the Chinese Baptist pastors and missionaries in the region, including Moon, who lived near the church for many of her nearly 40 years in China.

The church was closed and fell into disrepair after the Japanese occupied the region in 1937. It probably never reopened as a church after World War II. Shandong remained closed to most foreigners until the last few years.

A group of Southern Baptists visited Penglai and the church in 1985. Behind the crumbling outer wall in front of the empty sanctuary, they found a small stone monument to Moon toppled over in the trash-strewn courtyard. Their visit and others sparked renewed in-



The historic "Little Crossroads" church in China has been restored by authorities in Shandong Province. Officials recognized the historical value of the church, where famed Southern Baptist missionary Lottie Moon worked and worshiped.

terest in the historic building among local Christians as well as government officials.

More than 100 Christian families, most formerly related to Baptist and Presbyterian traditions, live in Penglai. Some now worship in home meetings. But restoration of the old Baptist structure, the only church building still standing in Penglai, has raised expectations that it will once again become an active house of worship—this time for all the Christians in town.

European Baptists express concern for Ruschlikon seminary's future

Southern Baptists are not the only people concerned about the future of the struggling Baptist Theological Seminary in Ruschlikon, Switzerland. European Baptist theologians say Baptist life on the continent without the seminary is unthinkable.

More than 50 theologians met at the seminary in late June for a Baptist theological teachers' conference. After hearing a report on the seminary's continuing financial problems, they unanimously adopted a resolution expressing sympathy and alarm at the school's circumstances.

"We strongly affirm the necessity of Ruschlikon's continued existence," they said, calling the seminary "without doubt the contribution which has been most valued" among Southern Baptists' many initiatives in Europe. The Foreign Mission Board started the seminary in 1949.

"Theological education at Ruschlikon is not an end in itself, but seeks to equip men and women to mobilize the churches of Europe with a view to winning the lost to Christ," the theologians declared. "Europe is in need of the gospel more than ever."

The seminary will run a budget deficit of about \$200,000 for 1988, needs about \$1 million in building repairs and is operating with a skeleton staff. The drop in the U. S. dollar's value in Europe accounts for most of the institution's

money problems. The seminary is considering cost-saving options, including selling its highly valuable property and campus near Zurich and moving to a more inexpensive area in Switzerland or elsewhere in Europe. The Foreign Mission Board, which finds between 30 and 40 percent of the seminary's budget, holds deed to the 10-acre property.

The theologians urged seminary leaders not to move the school, noting its current home is of "great symbolic worth . . . in the cradle of Anabaptist history." Switzerland's historic neutrality, they pointed out, also enables the seminary to attract Baptists from East and West.

They also appealed for a return to the former trustee system that governed the seminary before 1978. The trustee board consisted of representatives from Baptist seminaries and unions throughout Europe. The current governing body is a smaller five-member executive board of European and Southern Baptist mission board representatives.

The old trustee board provided a strong link between Ruschlikon and other European Baptist seminaries, said the resolution. "With the new structure, this relationship has been lost with the result that Ruschlikon has become somewhat isolated from European Baptist theological education . . . (and) is in danger of being marginalized," it noted. (BP)

Parks calls for 70-30 ratio effort to speed up world evangelization

The 10-year plan to have 70 percent of Southern Baptist missionaries giving more than half their time to evangelistic outreach and church planting is part of the Foreign Mission Board's effort to escalate the rate of reaching the world for Christ, president R. Keith Parks said.

It is one of a number of goals formulated by the new staff Global Strategy Group after input from missionaries and others and was recommended to the board from staff, Parks said. It is not intended to be an ultimatum that could force some missionaries to retrain or resign.

Parks said the 70-30 ratio is part of an effort to set up some specific long-range goals rather than just saying "everybody ought to be involved in evangelistic outreach."

The board is not trying to take someone with one specialty and retrain that person to be something else, Parks emphasized. Instead, he explained, the board wants to offer training in witnessing for Christ and in church-starting to missionaries who feel they need to sharpen their skills in these areas.

He pointed out that some doctors, agriculturists and other lay people on the missionary force already are giving significant percentages of their time to direct evangelism and starting churches. He said these are "excellent models of what we're talking about and would be used as a model to encourage others to have a stronger evangelistic outreach."

The board will continue to send people as missionaries in a variety of job assignments, Parks said. He added:

"But it is true we hope to intensify the evangelistic outreach. It's one part of the whole effort of trying to escalate the rate at which we are reaching the world for Christ."

Under the 70-30 plan, the other 30 percent would do tasks essential to balance and enhance the work of missionaries giving 50 percent or more of their time to direct evangelism.

The 70-30 ratio for use of missionary personnel is one of several major goals that can move the Foreign Mission Board toward achieving Bold Mission Thrust, the Southern Baptist Convention's effort to do its part in sharing the gospel with all people of the world by the year 2000, Parks said. (BP)

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Herschel Hobbs examines pastoral authority

by Herschel H. Hobbs

In Resolution No. 5 adopted by the Southern Baptist Convention in San Antonio, reference is made to "pastoral authority" and "authority of the pastor." Many of our people are wondering about the meaning of these terms. So just as one Baptist I propose to examine it in light of New Testament teachings.

Those drawing up this resolution quoted Hebrews 13:17. "Obey your leaders, and submit to them; for they keep watch (are sleepless) over your souls, as those who will give an account." Happily they used the word "leaders" instead of "them that have the rule over you" (KJV). The Greek phrase is "the ones leading (or guiding) you." This suggests a shepherd (pastor) leading his flock.

"Obey" translates a verb which has many usages. Arndt and Gingrich Lexicon (Greek Dictionary) cites the meaning in Hebrews 13:17 as "obey" or "follow." In light of "the ones leading you" it seems that "follow" is the preferred meaning. It is like sheep following the shepherd. "Submit" renders a verb meaning to yield, give way, submit to one's authority (Arndt and Gingrich). In terms of leadership, the first two seem preferable. If the shepherd leads one way and a sheep wants to go another way, the sheep should yield or give way to the shepherd's way.

In terms of the pastor-church relationship the sense is to follow the leader in carrying out the Lord's work. If a difference of opinion exists between pastor and people in the work, which cannot be resolved in conference, those with differences of opinion should yield or give way to the pastor's wishes. There can be no leadership without following.

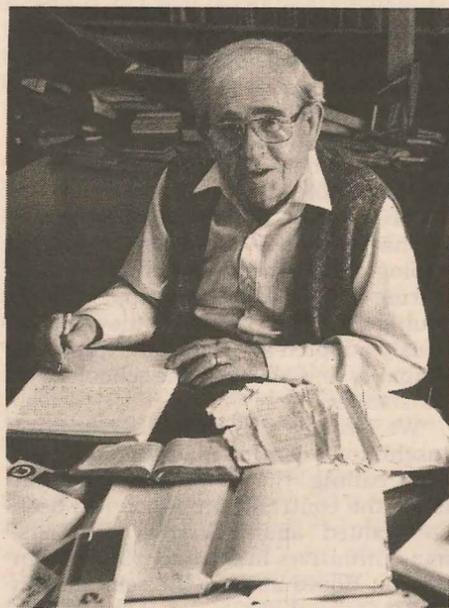
The reason given is not that the pastor has a divinely bestowed authority or the only pipeline to God, but because the Lord has made him responsible for the souls entrusted to him. Since he alone must give account to God, even if the plan fails, it should be because of his judgment as to the Lord's will, not one thrust upon him by others.

The term "pastoral authority" is a strange sound to most Baptist ears. The overall teachings of the New Testament do indicate that Jesus bestowed a special authority upon the apostles. But there is no scriptural indication that it was passed on to others in the sense of apostolic succession.

In the infant church in the first century, the New Testament was in process of being written. So they had no guide such as we have in the New Testament. Someone had to be in position to make decisions, such as Peter and John authenticating the genuine salvation of Samaritans (Acts 8).

And yet, as you read Paul's epistles it is evident that, knowing he had this authority, he chose to use persuasion. A. T. Robertson suggests that Peter used it in the case of Ananias and Sapphira (Acts 5) and Paul in the case of Elymas (Acts 13). But these extreme cases are subject to interpretation.

Let's look briefly at instances involving the apostles. In Acts 6 a problem arose in the Jerusalem church over aid to Grecian and Hebrew widows. The apostles had been handling this to the neglect of spiritual ministries. Others could handle the aid matter. The apostles did not choose such. Setting forth the quality of men needed, they told the



Hobbs

church to search out such. Then the apostles appointed them to work. It was a case of the congregation acting under the guidance of the apostles.

At the Jerusalem Conference (Acts 15) the problem of how Gentiles could be saved was treated. An analysis of this chapter shows a congregational meeting, a committee meeting, and a second congregational meeting. James, the pastor, wrote a letter to Gentile churches saying, "It seemed good unto us . . . for it seemed good to the Holy Ghost (Spirit), and to us . . ." (vv. 25,28). Certainly the "us" includes both apostles, the pastor, and the congregation.

In I Corinthians 5 the church had to deal with a brother living immorally with his father's wife, evidently his stepmother. From Ephesus Paul wrote for them to dismiss the man from the fellowship. It was to be done "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ" (v. 4). We see in so grievous a case an element of Paul's apostolic authority in his instructions to the church. But "are gathered together" is a passive voice. The church was called together, probably by the pastor, and acted in the name and power of the Lord Jesus Christ.

In I Corinthians 16:2-4 Paul urges, not orders, the church to gather the offering for relief of the Jerusalem saints. Then when he came to Corinth, "whomsoever ye shall approve by your letters (or recommendation), them will I send to bring the offering to Jerusalem." Paul did not choose these men; the church did.

The letter to Philemon is a classic example. Philemon's slave, Onesimus, had run away from Colossae to Rome where Paul led him to Christ. With this letter to Philemon he sent Onesimus back to Colossae. He asked Philemon to receive him, not as a slave, but as a Christian brother. As an apostle, Paul could have commanded that Philemon do this. Instead, he wrote one of the most diplomatic letters on record. He wanted the decision to be Philemon's, not his.

Against this background, let us examine the role of the pastor. It is best seen in Acts 20. On his final journey to Jerusalem Paul's ship docked at Miletus, the seaport of Ephesus. He sent for the Ephesian elders (v. 17). In his address to them he said, "Take heed therefore to yourselves, and to all the flock over which the Holy Ghost (Spirit) hath made you overseers, to feed the church of God

which he hath purchased with his own blood" (v. 28).

This was spoken to the elders. The Holy Spirit had placed (etheto) them as overseers, to feed the church of God. "Elders" translates presbuteros. Originally it referred to men who by virtue of old age were capable of giving wise counsel. "Overseers" renders episkopous, also translated as "bishop" (I Timothy 3:1). In Greek life this word denoted men who oversaw the work of others to see that they did it properly. "To feed" translates poimainein. From this word comes the one for shepherd. It meant to tend as a shepherd. A pastoral word, from it comes our word pastor. These words refer to the duties of one office which we call pastor.

"Elder" suggests counselor. "Bishop" involves administration, leadership in planning and overseeing the work and workers. "Shepherd" or "pastor" means to do for his flock everything a shepherd did for his sheep: feed, lead, protect, comfort, and the like. The word "bishop" implies a certain amount of authority, but it is the authority of leadership. According to Paul's words a pastor is to fill all three of these roles.

Of interest, however, is the fact that the noun for "bishop" appears five times in the New Testament (Acts 20:28; Philippians 1:1; I Timothy 3:2; Titus 1:7; I Peter 2:25 referring to Christ). Episkope refers to the office of bishop (I Timothy 3:1). The verb episkopeo is used one time in the sense of oversight (I Peter 5:2). But Peter says one should exercise it not "as being lords over God's heritage, but being ensamples (examples) to the

flock" (v. 3).

On the other hand, the word diakonos in the sense of "minister" and/or "servant" appears 27 times (see especially Matthew 20:26; 23:11; Mark 10:43; John 12:26; I Corinthians 3:5; 2 Corinthians 3:6; Ephesians 3:7-8). Jesus used the verb form twice with reference to his ministry (Matthew 20:28; Mark 10:45).

Diakonos was used for the lowest order of slaves. Thus the greater emphasis is upon the servant role. Nowhere in the New Testament is the pastor presented as a ruler.

The purpose of this article is not to downgrade the office of the pastor, but to try to put it in the proper perspective. I was a pastor for 44 years. If I had 10,000 lives to live, I would want to be a pastor in every one of them.

A wise pastor will involve his people in formulating a program. And he will work harder than anyone else in the performance of it. He should say, "Come on, folks, let's go!" When I reached the place where I had to say, "We have planned it together. Now you go do it. My doctor told me to go home and take a nap"—I retired from the pastorate to enter another form of ministry.

I close by quoting with approval Prentiss Wood, editor of the Baptist Standard (June 22).

"Pastors will do well to present themselves to their churches as pastors and not as presidents of a corporation. Churches will do well to respect the pastors and follow their leadership through the Holy Spirit. Neither pastors nor churches are infallible. They need each other."

Church historian traces development, dimensions of priesthood of believer

by G. Hugh Wamble
Midwestern Seminary

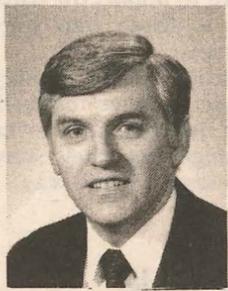
The doctrine of the priesthood of each believer, first developed by Martin Luther and embraced by other evangelicals, including Baptists, was an antidote to the medieval view of a special priesthood between God and Christians. This concept has many dimensions, including these: (1) Christ is the sole mediator between God the father and believers, and any Christian usurps Christ's position when he tries to interject himself or herself between Christ and other Christians; (2) Each Christian has direct access to God and therefore needs no other mediator; (3) Being a priest, each Christian has some responsibility for the spiritual well-being of others, through the exercise of love, not power; (4) The Holy Spirit deals directly with each Christian, not exclusively with a priestly or ministerial class; (5) With the aid of the Holy Spirit, each Christian can interpret the scriptures for himself or herself, just as each is to believe for himself or herself; and (6) All Christians are equal under Christ.

In Baptist life the theory and practice of congregational government have derived from the principle of equality under Christ. The doctrine of congregational government has many dimensions, including these:

- (1) Christ alone is head of the church;
- (2) No human being—neither pope nor bishop nor pastor—may usurp his headship;
- (3) The church exercises ecclesiastical authority, subject only to Christ;
- (4) Church officers, including pastors and deacons, are subordinate to the church; and
- (5) Any distinction between officers and members pertains to function, not to status or standing before Christ, for all are equal under Christ.

A major contribution of Baptists to Christian doctrine is liberty of conscience, developed almost four centuries ago as an antidote to the view that kings stand in God's place, that kings are to determine what their subjects are to believe and practice with respect to religion, and that kings may use compulsion to make subjects conform to their requirements in religion. This doctrine has many dimensions, including these: (1) God alone is lord of the conscience; (2) It violates God's lordship over conscience for one human being, even a king to impose religion on another human being; (3) Persuasion, not coercion, is the proper way to deal with others in religious matters; (4) Each person—not just each Christian—is ultimately responsible for what he or she believes and does with respect to religion; and (5) Each person must be faithful to his or her conscience, inasmuch as each must give an account to God.

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homes for children

Fulfilling dreams

Do you have a dream, a goal you are striving to achieve? Ever since the day I entered Western Kentucky State College in June 1965 as a freshman, I have wanted to earn a PhD. It's a personal goal that has involved a lot of work and will involve a lot more before I am finished.

Charles Swindoll, in *Living Above the Level of Mediocrity*, calls his readers to soar like eagles by setting their sights on excellence and striving to fulfill their dreams.

Kentucky Baptist Homes for Children is in the business of helping young people develop and realize their dreams. I had lunch the other day with one of our young men who dreams of playing basketball for a national championship team. Now, that's probably a common dream among boys and girls in Kentucky, but this young man may now have a chance of fulfilling it. He will be a sophomore at Seneca High School this fall and is scheduled to be on the starting five for the varsity team. Before he came to Spring Meadows, he was failing in all of his courses and of course had no chance of playing ball anywhere. But with the structure, discipline and support of the staff here, he passed all of his courses this spring. He has a long way to go and many other situations to confront and overcome before he realizes his dream, but he has one and with the help of Kentucky Baptists he may be able to fulfill it.

I heard another of our young men from Glen Dale preach at Gilead Baptist Church and he did a wonderful job. In talking with him I learned that he has already fulfilled some of his dreams. A long-term one that he has is to be governor of Kentucky. I have a feeling that he may just make it.

Many of our children have had such negative experiences that there really are no dreams in their young lives, only nightmares. One of our goals is to help them learn to handle the nightmares and to see a dream of a different world for themselves.

You can help the young people develop and fulfill their dreams. Pray for the children as they come to us from some very difficult situations. Pray that our staff will set an example of excellence for them to be able to soar like an eagle above the problems in which they have been mired and achieve their dreams.

congregations

Members of **Columbia Baptist Church**, Russell Creek Association, spent a week this summer in Natchez, Miss. Nine adults and nine youth conducted vacation Bible school, did construction work and led revival services at Bethel Baptist Church. This is the eighth mission tour this group has taken. Dwayne C. Martin is minister of music, youth and activities.

First Baptist Church, Hindman, Three Forks Association, has scheduled its dedication/homecoming service Aug. 14. Former pastors and members are invited to help celebrate the completion of the new sanctuary. Mike Caudill is pastor.

All members, former members and friends of **Buechel Park Baptist Church**, Long Run Association, are invited to an appreciation reception for Larry and Carolyn Dipboye. Dipboye is leaving Louisville to take a position in Oak Ridge, Tenn. The reception will be held at the church from 2-5 p.m. Sunday, Aug. 7.

Old Orchard Baptist Mission, Irvine Association, dedicated its building and was constituted as a church with 18 charter members May 22. Thirty-six attended Sunday school and the sermon was delivered by Bob Blevins, director of missions.

During the service Blevins presented a \$5000 check to Gentry Farmer, pastor of Old Orchard Baptist, and James Sasser, pastor of the mother church, Clover Bottom Baptist. The money was given to the church by the Kentucky Baptist Convention's Direct Missions Department to be used to finish the building.

About 320 people attended an outdoor worship service and ground breaking ceremony held at **Second Baptist Church, Greenville**, Muhlenberg Association, July 3. The evening marked the start of a building program in which the church will add an educational/fellowship building, enlarge its sanctuary and provide additional parking. Total cost of the project is expected to be nearly \$1.3 million.

Platform guests included Virginia Leigh, wife of the late Odell Leigh, former pastor; Les Snyder, former minister of music; Charles Midkiff, pas-

tor of First Baptist Church, Greenville; and Don McGuire, associational director of missions. Challenges were offered to the congregation by Alfred London who cochaired the church's last building committee and Ben Van Hooser, current committee chairman.

Actual work on the enlargement has been under way for several weeks. The target date for completion is summer 1989. The staff of Second Baptist includes George Thompson, minister of music and special ministries; Mike Brady, associate pastor; and Rick Shannon, pastor.

William Powell, pastor of **Calvary Baptist Church**, Simpsonville Association, received a check for a "Mission Kentucky" church start in Franklin. The money was from the Kentucky Baptist Convention's Direct Missions Department to the state's 89th church start this fiscal year, exceeding the convention's goal by 14 missions and preaching points.

Providence Baptist Church, Simpsonville Association is the sponsoring church. The mission was started with five people and now has more than 60 attending.

associations

Daviess-McLean Association has called **David Marlow**, minister of education at Stithon Baptist Church, Radcliff, as assistant director of missions. James Spaulding is director of missions for the association.

missions

Don and Sarah Duvall, missionaries to Indonesia, have arrived in the United States for furlough (2164 Garden Springs Dr., Lexington, KY 40404). He is a native of Lexington. The former Sarah Eddleman, she lived in New Orleans, La. and Louisville and Georgetown. They were appointed by the Foreign Mission Board in 1972.

John and Cheryl Cox, missionaries to Spain since 1983, have resigned from missionary service. They lived in Barcelona, Spain, where he was a literature promoter and she was a church and home worker. He is a native of Reform, Ala. The former Cheryl Scott of Ken-

tucky, she was born in Elizabethtown and considers Cynthiana her home town. They may be addressed at 1626 Reppard Rd., Orlando, FL 32803.

personnel

James Prewitt resigned as pastor of First Baptist Church, Sonora, Severns Valley Association.

Tom Nidiffer has joined the staff of Audubon Baptist Church, Long Run Association, as minister of music. David Green is pastor.

Macedonia Baptist Church, Daviess-McLean Association, has called **Pete Muelenberg** as minister of youth and music. Denzel Dukes is pastor.

Rose Hill Baptist Church, West Union Association, called **John Magness** as pastor.

William Pack resigned as pastor of White Lick Baptist Church, Tates Creek Association.

Emmanuel Baptist Church, Berea, Tates Creek Association, called **Mike Wells** as pastor.

Tim Lampley, a recent graduate of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., has been called as pastor of Marion Baptist Church, Ohio River Association.

Kevin H. Lee was called as pastor of Lebanon Baptist Church, Central Association.

Grace Baptist Church, Elkhorn Association, called **David Stone** as minister of music and **Carin Veech** as director of youth and children's ministries. Terry Freeman is pastor.

Hazel Baptist Church, Blood River Association, has called **Steve Smith** as youth director. He began his ministry there the first Sunday in July. Smith goes to Hazel from Grand Rivers Baptist Church, Ohio River Association, where he was music director.

Leon Simpson, former president of Clear Creek Baptist Bible College, Pineville, has accepted the position of editor of Baptist Adults, published by the Church Training Department, Baptist Sunday School Board, Nashville.

Robert W. (Bob) Jones has been named chaplain and director of pastoral care with West Florida Regional Medical Center, Pensacola, Fla.

Jones is the former pastor of First Baptist Church, Jamestown, Russell County Association, and minister of education at Victory Memorial Baptist Church, Louisville, Long Run Association. Since 1986 he has been a resident in the Clinical Pastoral Education program at Medical College of Virginia Hospitals, where he has held the posts of chief resident and student supervisor/educator.

Bullitt Lick Baptist Church, Nelson Association, called **D. Michael Spencer** as pastor. He goes to Bullitt Lick from First Baptist Church, Somerset, where he has served four years as associate minister/youth and senior adults. His wife, Denise, is a state correspondent for Western Recorder in Henry County, Long Run, Nelson, Shelby County, Sulphur Fork and Whites Run associations.



Members of **Old Orchard Baptist Mission**, Irvine Association stand in front of the unfinished building following the missions constitution service.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Hope to the hopeless

What has Oneida Baptist Institute been since it was born in the heart and mind of James Anderson Burns in 1899? Encompassed about as we are by many witnesses, by many who once labored here and have gone to a heavenly reward, let us call upon them for answers.

Saul Houchell, a 1911 graduate, principal 1916-32, president, 1941-46, would tell us, "Oneida Baptist Institute is . . . all the friends near and far, living and dead, who have shared, and all those who have worked at the school, from the first faculty to the present one and all the student bodies who have attended through the decades and gone out all over the world.

"Oneida is a Christian institution doing an outstanding work in Christian evangelism and education, in developing Christian character and personality. Unless it were that, it would be worse than nothing, presented and supported as it is, and would have no right to existence. The friends who give money to Oneida give it on that basis and with it give their prayers and a part of themselves. So every student who shares in these benefits accepts an obligation, whether he understands it or not, to be fine and worthy and most of them measure up. And every teacher and worker, each on the same level as every other, if he belongs on the staff at Oneida, has sat at the master's feet and got up to follow him, knowing the full requirements of discipleship.

Professor Burns himself would tell us, "Oneida was first a vision, then a hope, then a prayer, then a determination to build."

Mrs. Sylvia W. Russell (president 1922-28), when asked, "What is Oneida?" would reply, "There is that intangible, indescribable, inexpressible something which pervades this institution—something not to be found in any other."

Oneida is more than buildings. Every step forward through the years, though taken with complete trust, has been accomplished only through struggle and sacrifice. There never has been an easy year, nor should there be. One has but to know the history of Oneida to understand that faith and prayer are the most powerful forces within human reach. Day after day, year in and year out, right down to the present hour, God's care, manifested through his people, has kept the work of Oneida going and growing. But always at the inevitable cost of precious human life and sacrifice. But then the way of Christian sacrifice is the only way to great and lasting and eternal achievement.

What is Oneida Baptist Institute? It is people. It was founded to help people. It was founded to minister to sinners. The great emphasis at Oneida has been, should be, on individual development—mentally, physically, socially, spiritually—on Christian character, on high ideals of service, on the dignity of labor and the necessity of all of these for human happiness. Take this emphasis out of Oneida and Oneida would cease to exist. But so long as we remain true to these basic principles and so long as the world stands in need of Christian education, so long will Oneida live and serve.

To love is to serve and Oneida was founded on love, cemented by faith, in the words of our Lord, "not to be ministered unto but to minister." James Anderson Burns said, "A loving heart with a throb for suffering humanity makes the hardest yoke easy, the heaviest burden light, the longest day short and the hottest sun set too soon." This is the secret of Oneida.

Christian education gives hope to the hopeless, power to the weak and the ambition to follow the ray of hope and exercise the power given.

This is what we are about in Oneida Baptist Institute—a living monument to a living faith in a living God.

Reprinted from Western Recorder December 8, 1982.



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

sunday school lessons

LESSONS FOR AUGUST 7, 1988

Life and work series

Trusting God

Ezra 7:6, 9-10 When God called Ezra to lead his backslidden people to Jerusalem and to urge them to repent of their sins, Ezra trusted God fully for the guidance and strength which he needed. Ezra sought the direction and guidance of God as to how he might tactfully approach Artaxerxes and ask for the privilege of taking his people to their homeland. Even though thousands were involved, King Artaxerxes granted Ezra the permission, which was another evidence of the overruling providence of God.

Artaxerxes wrote a proclamation saying all who desired to return to Jerusalem might take their gifts and go with Ezra. To the offerings of the people the king added his gifts. For his protection the king offered him a military escort, but Ezra desired to depend on God alone. God's guiding hand led them through dangers and difficulties and after four months they arrived in Jerusalem.

Ezra 8:21-23, 31 That Ezra was a devout student of the scriptures was a fact which enabled him to make the long, difficult and dangerous journey from Babylon to Jerusalem with great success. The truths of God which Ezra acquired he promptly put into practice in his daily life. It was his strong desire to translate his discoveries into deeds.

Moreover, he sought to impart the truth which he learned to those who were under his supervision.

After waiting patiently and humbly until God told them to move forward, they began their journey and even though it was dangerous, they were aware of God's presence all the way.

International series

The people break the covenant

Exodus 32: 1-10 The Israelites say Moses ascend the mountain and disappear into the smokelike cloud. Perhaps thinking something had happened to Moses to prevent his return, the fickle and impatient Israelites assembled publicly and attributed their deliverance from bondage in Egypt to Moses instead of God. They requested Aaron, Moses' elder brother, to become their leader to "make us gods, which shall go before us," totally disregarding God's command: "Thou shalt have no other gods before me. Thou shalt not make unto thee any grave image."

Instead of rebuking the Israelites for disloyalty and reminding them of God's command to refrain from idolatry, Aaron made the mistake of melting the gold from the people's earrings to mold the image of a young bull, which was the symbol of strength. Pleased with the readiness of the people to indulge in the worship of the golden calf, Aaron built an altar in front of it—in direct violation of the divine command.

Aaron proclaimed a sacred feast to Jehovah. The people's behavior was very displeasing to God. To make matters worse, it was followed by their plunging into the depths of immorality and indulging in sexual promiscuity.

While we criticize the Israelites for giving to an idol the worship which belonged to God alone, many people today consider money to be the supreme good. They pursue the acquisition of wealth to the utmost of their ability. Others strive for pleasure with great ardor and still others do everything possible to acquire position, prestige, honor or fame.

God admonished Moses not to intercede for the sinful people. Before Moses descended the mountain, God informed him what had taken place during his absence. God declared his disapproval of their sinful ways and warned Moses that he would not overlook their wickedness. Even though God was and is holy, righteous, merciful and forgiving, he punishes those who sin against him.



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

on mission together

A new idea that worked

Salvisa Baptist Church, Mercer Association, has come up with an idea which has proved very effective for their church in extending its missions ministries beyond itself. It is a story worthy of telling Kentucky Baptists.

Salvisa, with a resident membership of 238, already provides 20% of its undesignated gifts to the Cooperative Program; 3% to the association; and 1% for local benevolence.

Because the Sunday evening offerings were so insignificant, a few years ago the church decided to delete the offerings from the evening service altogether.

Pastor Jim Hensley has since suggested they begin receiving the evening offering again for the purpose of direct mission involvement.

As a result, the following:

- Last summer, two men were sent with another group from a sister church to help build a mission church near Whitesburg. From the fund, developed by the evening offering, they drew expenses for the men and \$500 additionally to donate to the building fund of the mission.

This year already the church has:

- donated \$500 to the association's renovation project at Glen Dale Children's Home;
- given financial assistance to one of their college students who is a BSU summer missionary to Germany;
- sponsored a church family on a mission trip to Big Timber, Mont.;
- sent five men to Pike County to work on a mission church while contributing to their building fund as well.

The results on the "home front," ac-

ording to Hensley, have been:

- attendance for the year is up 20%;
- regular offerings are up 25%;
- baptisms are up 100% over any year in the last 10.

We commend Salvisa and pastor Jim Hensley for a splendid example of what a "small church" with a "mission heart" can do.

Salvisa Church would be glad to share their experience with any church who might be interested.

The Salvisa experience is, in my judgement, a microcosm of what can happen across the state convention when scores of churches the size of Salvisa become more specifically and personally involved in outreach.

The Cooperative Program and associational gifts reach beyond where the churches can go and what they can do individually.

But local church projects provide a special sense of involvement and participation.

An "alive" church is involved in both!

Oklahomans start fund drive to endow SWBTS Hallock chair

When Susan Miller became Oklahoma's first full time Baptist Student Union director in 1934, she did so without the benefit of formal training.

But E. F. "Preacher" Hallock, former pastor of First Baptist Church, Norman, trained Miss Miller and gave her the encouragement she needed.

Now Miss Miller and other students Hallock helped during his 46-year pastorate are returning the favor by helping seminary students.

The group has formed a steering committee to raise more than \$500,000 to endow the "E. F. Preacher Hallock Chair of Baptist Student Work" at Southwestern Baptist Theological Seminary. The chair will be the first of its kind at a Southern Baptist seminary.

Southwestern will use the endowment to fund a professor of student work and provide BSU director-internships for Southwestern students.

Tim Nickell, a layman from First Baptist Church, Oklahoma City, is leading the fund raising drive. Nickell said early indications show a "ground swell of support for this project."

During the steering committee's initial meeting in Norman, Nickell said the Hallock chair was a "most unusual endeavor in honor of an unusual man."

Charles Baker, pastor of Southern Hills Baptist Church, Tulsa, Okla., said the Hallock chair at Southwestern is important because it will shape the future of student work in the convention.

Baker emphasized the "possibility of what this chair can mean in helping us as a convention in the area of student work. Student work is ready for another step and this is it," he said.

Baker, a popular BSU convention speaker, said the chair will help Southwestern "nail down" a student work teaching position.

But Baker said the possibilities of student internships are just as exciting because the program provides "a realm of education you can pick up beyond the classroom."

Mary James, a member of FBC Norman, said the goal of the committee is to "work to solidify our gratefulness to Preacher Hallock in a tangible way."

For more information on the "E. F. Preacher Hallock Chair of Baptist Student Work," or to donate to the fund, contact Stanton Nash, Southwestern Baptist Theological Seminary, P. O. Box 22000-3E, Ft. Worth, TX, 76122.

Presnall Wood honored as 'prophet with a pen'

by Elizabeth Watson

Although Presnall Wood doesn't preach from a pulpit every Sunday, he still delivers a weekly message to 300,000 Baptists.

Wood was a pastor 24 years before becoming editor of the *Baptist Standard*, the weekly newsjournal for Texas Baptists, in 1977.

But his relationship with the *Standard* started when he was four years old. That's when his home church in Vernon, Tex. called E. S. James as its pastor. James, who baptized Wood, presided over his ordination service, buried his parents and performed his wedding ceremony, became the *Standard's* ninth editor.

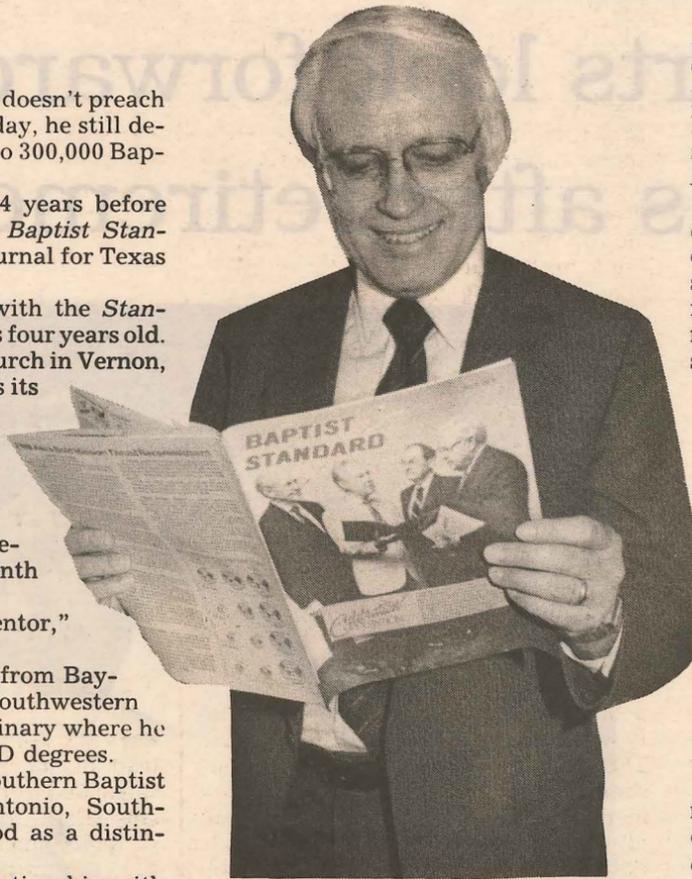
"Dr. James was my mentor," Wood said.

Following graduation from Baylor, Wood enrolled at Southwestern Baptist Theological Seminary where he earned the BDiv and ThD degrees.

This summer, at the Southern Baptist Convention, in San Antonio, Southwestern recognized Wood as a distinguished alumnus.

Because of Wood's relationship with James, Robert Baker, Wood's doctoral supervisor, suggested he write his dissertation about the history of the *Standard*.

When Wood began work on his dissertation, he was pastor of Crestview Baptist Church in Midland—350 miles from Ft. Worth. For almost three years, he went to the Midland Public Library, "between hospital visits," to read 60



years of *Baptist Standards* on the microfilm reader.

"I'm probably the only person alive who has read every issue of the *Standard* since 1892—and it's not just because I'm the editor," Wood said.

Wood later moved to Houston to be pastor of Park Place Baptist Church nine years. He was nominated and elected to the boards of the *Standard*,

the Baptist General Convention of Texas and the Baptist Sunday School Board. In 1969 Baptist Standard Publishing Company published his dissertation in book form and titled it *Prophets With Pens*.

Wood was still serving on the *Standard* board when John Hurt resigned as editor. Wood was appointed to the search committee and was nominated for the job by two fellow committee members. He declined since he was a search committee member.

At a Dallas meeting following a six-month search in which the committee came up empty-handed, four members said they felt God's leading to nominate Wood for the post. They asked Wood to consider resigning from the committee.

"I honestly hadn't given it much thought. I was shocked, stunned, embarrassed," he said.

So on his knees and with Proverbs 3:5-6 running through his mind, he prayed. He had always envisioned himself as a prophet with a pulpit—never as a prophet with a pen.

"It was one of God's serendipities: my relationship with E. S. James, the dissertation, membership on the *Standard* board and my involvement in state and convention-level agencies," Wood said. "God had given me good background for the job."

"I still have the pastor's heart," Wood said. "If anything, my ministry has expanded because this position provides the opportunity to speak to larger number of Baptists."

"My goal is to make them think. The editorials expose them to issues they need to know and think about," he said.

Bonham's ministry nothing to laugh about

by Elizabeth Watson

For 30 years, Tal Bonham has been lacing his sermons with lighthearted anecdotes and jokes. It is a style he comes by naturally.

Humor, says the executive director-treasurer of the State Convention of Baptists in Ohio, preserves man from "pompousness" and offers release from heavy responsibilities.

This summer Southwestern Baptist Theological Seminary honored Bonham as a distinguished alumnus during the

Southern Baptist Convention.

Bonham is author of eight "clean joke books." Broadman Press released Bonham's most recent book, *Humor, God's Gift*, in January.

Bonham's thesis is that humor softens hearts so people can receive the gospel.

"As a kid I stopped by an appliance store every day after school where the owner, Claude, a Baptist deacon, would tell me a clean joke," Bonham said. "Humor helped lead me to Christ."

It was the witness and concern of adult members and the pastor of First Baptist Church, Clinton, Okla., that drew him into a relationship with Christ.

"Those were tough times when we needed attention," Bonham said. "We lived above the Firestone store in an apartment that was so small we had to teach the dog to wag its tail up-and-down," Bonham said.

In that apartment, on his knees and beside his bed, Bonham gave his life to Christ.

"I associated humor and love with becoming a Christian," Bonham said. "As I learned to have faith, I found more joy."

When he was 17 Bonham surrendered to preach. Through the influence of his Oklahoma Baptist College roommate, Avery Willis, who later designed the *Master Life* program, Bonham grew in Christian faith. Bonham and Willis started a rescue mission in Shawnee and preached on street corners.

While at Southwestern, Bonham was pastor of First Baptist Church, Caney,

Okla. It was during that pastorate he learned the importance of maintaining a good sense of humor.

I was commuting 150 miles every weekend to preach and would stay in the church parsonage. Between the church and the parsonage was the only outhouse," Bonham said.

"Once, just before an evening service, I made my way to the outhouse, opened the door and slammed it behind me. The outhouse fell on its back," Bonham said.

Bonham managed to unlatch the door. When he peeked out, he saw a church member. The man turned and walked away laughing and saying, "Pastor, you shouldn't use that thing! It's dangerous!"

"I really didn't want to attend church that evening," Bonham said. "I waited until the song service had begun and walked down a side aisle. I wondered, 'Does anyone know?'"

By the snickers, Bonham knew the story was out. He knew no one would hear a serious word so he decided to change the sermon topic to "Tal's Touching Tale of the Tilted Toilet Told in Terse Trepidation."

"People who can't laugh at themselves are little gods and goddesses," Bonham said. "The more legalistic they become, the less they can laugh."

Although he is lighthearted, Bonham's ministry in Ohio is producing serious results. During the past eight years Bonham has led Ohio Baptists in the establishment of 200 churches, boosting the state total to more than 600 congregations.



Tal Bonham, who was honored by Southwestern Seminary recently, shares a laugh with student Jeff Floyd. Bonham is holding one of his "Clean Joke" books.

At Campbellsville College

Davenports look forward to travel and grandkids after retirement as president

Editor's Note: This story was written by Virginia Flanagan, director of public relations and communications at Campbellsville College. The story contains her observations.

Randy and Janet Davenport are beginning a new career...retirement. After 19 years as president of Campbellsville College and 40 years as an educator, Dr. W.R. Davenport retired Aug. 1.

There have been many events honoring his term as president of Campbellsville College. Many have looked back and reminisced on the successes and achievements that have been made under his leadership at the College. He and Mrs. Davenport have received many deserved laurels in the past few months. Now it is time to look ahead.

When asked what his plans are for the upcoming months, Dr. Davenport smiles that loped-sided smile of his and says that he will "sleep for a month." When pressed to be a little more serious, he talks about visiting children and grandchildren who are scattered over Kentucky and Illinois.

Traveling will not be a new adventure for Randy and Janet. He has averaged some 30,000 miles a year for the College. Janet has traveled many of those miles with him since the children are grown and away from home. She packs and dispenses vitamins and reads to him as he drives. They have a real affection for Christian literature and books about personal encounters with God and life struggles. They also enjoy the Christian radio stations and "good" music.

Another trip that has been promised to Janet is a trip to New England this fall to "see the leaves." Janet's eyes sparkle when she talks about this one.

It seems that they are enjoying the planning of trips almost as much as they will enjoy taking them. They have an extensive collection of maps and atlases.

When Dr. Davenport talks of longer trips, Janet cautions to wait and see just how they are feeling when the time comes.

Home for the Davenports will continue to be on Lebanon Avenue in Campbellsville. They will still be members of the Campbellsville community and be in the house where there are a lot of memories of their children growing up. When asked if Dr. Davenport is going to become more domesticated, both he and Janet just smile. He does seem to be handy in the kitchen.

And, of course, there is baby-sitting.



THE DAVENPORT car, above, will continue to be a home away from home for Randy and Janet as they travel some for themselves. At left, grandpa Davenport is in a receiving line with grandson Jonathon Wilson.



The Davenports are the proud grandparents of seven beautiful grandchildren ranging in age from four to 13. They all seem to love to come to Campbellsville and visit their grandparents. And it is not unknown for grandpa and grandma to make some "house calls" at needed times.

Randy and Janet Davenport have led multi-faceted lives, and there are many interests that will be ongoing for them after retirement.

The Gideons International has played an important part in the Davenports' lives. Dr. Davenport has distinguished himself serving in many different capacities including inter-

national president. He is a well-known Gideon speaker and has been the guest in many, many pulpits over the years speaking for the Gideons.

The Campbellsville Baptist Church has also been central in the activities of Randy and Janet. They are both members, and Randy is a deacon there. They have served in many different areas of the church, including a very successful class taught on Wednesday nights to Sunday School teachers concerning the Sunday School lesson. Almost every member at Campbellsville Baptist Church knows that Randy and Janet sit on the "organ" side, right down front, on the inside aisle. Sometimes they fill the whole pew with family or College guests.

Coping with his arthritis has established a certain life-style for the Davenports. He must be very careful about what he eats, and she is very careful that he is careful.

Before his illness became too severe, Randy enjoyed tennis and golf and when the arthritis is in remission he still loves to hit a few golf balls in the back yard. They enjoy trying new recipes that do not contain the harmful substances that cause his arthritic condition to flare up. But this takes planning and careful shopping and study.

Civic activities have made the Davenports valuable members of the Campbellsville community. Working at the booths during the 4th of July celebration, serving on local committees and playing host to community activities have all been part of their daily lives. Davenport has been an active Kiwanian for many years. He was named "Citizen of the Year" in 1983 by the Campbellsville-Taylor County Chamber of Commerce.

Janet Davenport's main activity has been taking care of her husband, her children and her grandchildren. But she managed to make time for a little sewing and cross-stitching. She has created some beautiful cross-stitched pieces for her grandchildren.

But probably her most creative personal work is her writing. Dr. Janet Davenport (she was granted an honorary doctor of humane letters by Campbellsville College this spring) has had articles published. One she is especially proud of and that was published in the "Bulletin Service" is on a subject that is dear to her -- the Christian home. Janet writes letters to all her children; in fact they tease that it is this fact that earned her honorary degree -- she "humanely" writes letters that are never answered.

Dr. Randy Davenport has also written for many different publications. One of his more noted articles was published in "Christianity Today." With a little more free time and an expressed interest in a word processor, many more articles should be appearing.

Retirement will not be a time of slowing down for the Davenports but merely a time of changing directions. Dr. Davenport says that he believes that Campbellsville College is on the threshold of the greatest era in her history. He gets excited about the new president, Dr. Ken Winters, and plans for the future as projected in the "Vision 2000" financial campaign.

Campbellsville College will still receive the support from her past president and his first lady. The City of Campbellsville will still benefit from their presence and contributions. The Campbellsville Baptist Church will still count on the counsel and leadership from one of its leading deacons. The Gideons International will still grow as a result of the labors of Randy and Janet.

They will have more time together and hopefully his arthritis will ease some. But with his "grit" and her "determination" life will still be full and rich for Randy and Janet Davenport.