

CHINA IN CRISIS. At left, former Western Recorder intern Charlie Wilson (l) greets Southern Baptist teachers Ken and Lou Ann Locke on their arrival in Hong Kong from Nanning, China. Wilson, now a public relations staffer with Cooperative Services Internation (CSI), a Southern Baptist service organization, is stationed in Hong Kong. The Lockes, both former Ouachita Baptist University professors, have been teaching English at Guangxi University two years and are sponsored by CSI. They were forced from mainland China after violence in Beijing, as were Kentucky Baptist teachers Glen and Rose Davis, in the picture at right. Both of Frankfort, the Davises had taught one year at Nanjing Pharmaceutical College. They were to depart Hong Kong for a U. S. visit, hoping to return by mid August. (See story, p. 4)

Hong Kong Christians shocked over crackdown

by Lounette Templeton

Chinese Christians in Hong Kong are in shock following China's military crackdown on the student prodemocracy movement.

Christians looked in horror at pictures of the "Bloody Sunday" massacre in Beijing's Tiananmen Square. Many church members are wearing black armbands to symbolize their mourning. Hastily written messages have appeared on car windows, bulletin boards and shop windows.

"Thy kingdom come in China," declared one banner. Another read: "God have mercy on China and Chinese people."

Amy Chau, a 24-year-old Baptist, said she "can't talk about it or I will cry" when asked about the situation in China. But she returned later and talked about how Christians must hold together now as they never have before.

"Before, we felt we were Hong Kong people and they were mainland people. But now we are all the same—Chinese,"

said Baptist layman Tony Lee, repeating a common sentiment.

China will regain sovereignty over Hong Kong from Great Britain in 1997. The upheaval in China has increased worries in Hong Kong about how the colony will be governed.

Baptists joined a huge but peaceful rally at a race track June 4. News transmissions of the tragedy taking place in China flashed on giant television screens. It was the third consecutive Sunday afternoon Hong Kong citizens demonstrated support for the student movement. One meeting drew more than a million people.

Baptists also took part in a Christian prayer vigil June 7 at a park in the center of Hong Kong's business district as the city observed a day of mourning. More

than 3000 people attended the meeting as many Christian service organizations closed offices during the afternoon to allow people to participate.

More than a dozen Baptist churches held special prayer services for China June 9. The simultaneous services began at 5 p.m. and many lasted until the next morning.

Christians need guidance at this critical time, according to Timothy Lau, pastor of Hong Kong Baptist Church.

"Instead of just reacting on an emotional level, we must be prepared to meet the changes that are occurring around us," he said.

Lau said Christians were initially elated and hopeful as the prodemocracy movement gained momentum. "But now the students have fallen and our people

don't know what to do. They are angry. As pastor, I must help them find the proper way to respond."

Christians condemned the actions of a mob that disrupted a small area of the British colony on June 7, the day designated for mourning.

Baptist churches, schools and Hong Kong Baptist College observed the day with memorial services and prayer meetings.

Lau said he is seeking ways to lead his church members to a deeper level of faith. He hopes it will enable them to play a greater role in the future of China and Hong Kong.

Jachin-Chan, president of Hong Kong Baptist Convention, said the convention also is grappling with its role after the events in Beijing.

"We have discussed separation of church and state thoroughly," Chan said. "I personally feel, although the church should not be involved in politics, individual Christians should. History is full of Christian activists and martyrs. Each has to follow God's leading."

The Baptist convention published a declaration in local newspapers supporting democracy and freedom. Pledging Baptists would offer prayers for the future of China, the declaration also extended condolences to the families of the dead in Beijing.

Chan said China's political uncertainty has pushed many church members to decide that emigrating to another country was their only choice. He reported many Baptists have definitely decided to emigrate.

"They don't hold much hope for Hong Kong," he said.

Chu Wood Ping is one of Hong Kong Baptists' most active supporters of the democracy movement. The pastor of Tai Po Baptist Church deliberately chose to return to Hong Kong after completing graduate study at Golden Gate Baptist Theological Seminary, Mill Valley, Cal.

"I felt I could make a greater contribution in Hong Kong than in the United States," he said. "I did not feel the call of God to stay in the U. S." But he also didn't want his church publicly involved in the prodemocracy debates because of the church-state issue. (BP)

Reprisals probable for students caught in the Chinese uprising

by Michael Chute

The front page of a newspaper showed a picture of a young man handcuffed to a tree in China.

That image "simply devastated" Bucky and Ann Qualls of Corpus Christi, Tex., who left China June 11 after teaching English at Yantai University 18 months. Their sponsor, Cooperative Services International, is a Southern Baptist organization. They planned to return to the U. S. June 17.

Seeing pictures like that arouses fear in the two Texans that some of their Chinese friends soon may be targets of a government crackdown.

One friend in particular, they believe, is "going to be one of those (criticized) because he was a leader." This young man's mistake, in his own words, was "speaking my heart. I'm going to have to pay for this," he told Mrs. Qualls after being warned that he had said too much to the wrong people.

"It tears you up," said Mrs. Qualls, tears welling up in her eyes. "It's their homeland but they can't speak their mind. . . . They're not wanting to leave

China and come to America. They love China and their heritage. They're just trying to improve it."

The Quallses left China three weeks earlier than scheduled because students at the university in Yantai, in northeastern Shandong province, boycotted classes in support of the prodemocracy movement.

"We've not had classes in four or five weeks," said Qualls. "The students said, 'We are going to make a vacant campus.' They wanted to go home to spread the word; to tell the people what was happening."

"The teachers are still there. They've had to go every day even though they haven't had students to teach." Up until the day they left the Quallses also went to their classes each day because "we wanted to set an example. If there was anyone to teach, we'd teach."

The government reportedly ordered students back to their campuses. But when the two American teachers left the students had not yet returned.

Following the military massacre of students in Beijing's Tiananmen Square, Qualls said, the mood at his university was "like a gorgue." (BP)

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in the interim

Revival in Rio

May 15 I arrived at Standiford Field in Louisville for a journey that would change my life forever. Just three weeks earlier one of my deacons came asking if I would go on a partnership mission crusade provided the church would sponsor me. My answer was, "Make it possible for me to go and I will be on my way!"

Arriving at the assigned gate for departure, I began to search the crowd for others who might be making the same trip. I soon met Sam and Janet Roy and Gene and Pat Alwes. Both couples were members of Louisville churches—and they were veterans—this was to be their fifth crusade! We were joined by Charles Woody, a pastor from western Kentucky. This was to be his first mission trip also! What a switch—the laymen were veterans and the pastors were the novices!

Our flight took us to Atlanta and on to Miami where the entire group of 110 persons assembled for departure. We met for roll call in an empty waiting area. Not a single person was missing! One pastor from California asked Wayne Dehoney, leader of the group, how he had gotten his name. The reply was, "I don't know, but I assure you that much stranger things have happened!"

Here we were—an unlikely army of pastors, dentists, doctors, nurses, dental assistants, salesmen, secretaries, teachers, housewives and retirees from many walks of life. We were joined in the common cause of taking the gospel to Rio—of encouraging those who would receive our witness to follow the Christ who had saved us by his grace and made us the children of God.

We arrived in Rio early in the morning after an eight and one-half hour flight. We checked into the Hotel Gloria which was to be our home for the next seven days. After a brief rest we met for an orientation session. Then we met the local pastors and translators with whom we would be working.

The work schedule for the next five days was going to be demanding. Missionaries Greg and Sharon Deering were providing a lion's share of the leadership for this crusade. Thirty-one churches would be participating. Our efforts would be focused in the Belford Roxo, Nova Iguacu sections of Rio de Janeiro. I learned later that this was one of the poorest areas in Brazil—and it has the highest crime rate in the entire country!

Each day began at 6:00 a.m. with an early breakfast and a bus ride from the Hotel Gloria to Belford Roxo where we were met by the pastor, translators and other workers from the local church. Gene and Pat Alwes were assigned to my team. When we arrived at the church, we had prayer, divided into three groups and headed into the favelas to visit. "Favela" is a Portuguese word meaning slum. And the area where we worked was a slum—the poverty was unbelievable! My team was assigned to the Piam Baptist Church. Pastor Jorge Louzada, my interpreter, Luis Santo, and Dimitrius de Souza, a young ministerial student, visited with me every day. The day did not end for us until we arrived back at the hotel around 11:00 p.m.

On the very first morning we went to a home where we met the lady of the house and her sister. She invited us in and both of them listened as I told them about my salvation experience. Then using the Billy Graham tract, "Steps to Peace With God," I began to explain how a person is saved. I had a copy of the tract in English and we gave her a copy in Portuguese. When I invited her to pray to receive Christ as her Lord, she told me that she already had a religion, but she would like for us to talk with her husband. She said he would be home after lunch and we would be welcome to come back and visit him.

So at about 1:30 p.m. we returned to visit the husband. He welcomed us and invited us into his home. As I concluded sharing the plan of salvation with him, he began to respond by saying that he felt that Christ was the only way to God. He called his wife and she came and sat beside him. They began to talk. My interpreter shared with me the

conversation that was taking place between them. He was telling her that he intended to follow Christ. She was insisting that he not force her to forsake her religion.

At just that moment, I looked into the corner of the room behind the couple. Three small figures representing what appeared to be African natives were standing together. Before them was a small lighted candle and a bowl of food. I looked at my interpreter and nodded toward the figures. He took one look and said, "Devil worship! Black magic!" Then I knew what the religion of the wife was!

But the husband was not to be denied. He looked at us and said, "Christ is the way! I want to follow him!" We bowed together and he invited Christ into his life! As we stood to go, he thanked us for coming and promised the pastor that he would be at church the next night to publicly profess Christ as his Lord! True to his word, he came and stepped out before the church to confess his new found faith!

It was like that all week long. Each of our teams visited and shared what Christ had done for us. We were amazed at how open and receptive the Brazilian people were to the gospel. Often as we came to their homes, they would invite all their nearby relatives and neighbors to come and hear our witness. When the five-day crusade came to an end, our team had seen 82 persons receive Christ as Lord and savior! But much more had happened. In those 31 churches we saw 1680 persons saved, 650 rededications and over 150 other commitments. The medical teams of doctors and dentists treated 1512 patients. One of the clinics out of which they worked was permanently established as a place where the needy will continue to receive medical help.

Saturday afternoon my team went about 25 miles out of Rio to a small town named Tingua. About 3000 people lived there. The Piam Baptist Church sponsors a mission church in Tingua. The paved road ended as we drove. We traveled on in the dust of a dirt road. Arriving in Tingua, we met the pastor who teaches social studies in the local school by day and serves the mission church with the remainder of his time. He announced that we would walk through the community and visit in three homes. We made the visits and shared Christ with the persons in each home. Then we returned to the church for a brief worship service. The pastor said he averaged about 35 persons at each worship service, but over 60 persons came for that service. They filled the small sanctuary and stood at every window and door listening as I preached.

We had visited in one home in Tingua where I had witnessed to a mother who had a small child in her arms. She promised us that she would come to the service. True to her word she was there, but the child became fretful and restless and she took him outside while I preached. Then as the invitation was given, she came back into the sanctuary and came to the pastor telling him that she was receiving Christ as her savior and Lord.

As we were preparing to catch our flight back home from Rio, a small group from the Piam Baptist Church came to tell me goodbye. Luis Santos, my regular interpreter, was not able to be there so another person stepped in to help us bid each other farewell. Just as I was turning to walk through the boarding gate, the interpreter said, "The pastor say that the people from Tingua say that you are the first American that they can remember ever visiting them. You are the first American to visit in their community and in their homes. You are the first American ever to preach in their church. The people of Tingua say 'thank you' and they want you to come back again!"

It was all I could do to choke back the tears and keep smiling as I waved goodbye. Yes, revival had come to Rio! I had shared in it! But revival had come into my life as I had never experienced it before—and I will never again be the same!

Isaac B. McDonald

western recorder

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UNTIL JESUS COMES

*He which hath begun a good work in you
will perform it until the day of Jesus Christ.*

Philippians 1:6

For more than 16 decades your state Baptist news journal,
Western Recorder, has been the principal means of
transmitting news of interest among Kentucky Baptists.
It continues a proud tradition today, telling Baptists the
facts—accurately, honestly, rapidly.

But escalating postal, paper and printing costs threaten
that freedom in contemporary times. These culprits are
demanding more and more dollars which otherwise would
be available to missions causes. In a recent year Western
Recorder had to rely on the Cooperative Program for
nearly \$2 of every \$5 it spent.

There is a way to reverse the trend, however—through
endowment. Gifts to the Kentucky Baptist Foundation
in Jack D. Sanford's name will help the paper hold the
line on rampant inflation.

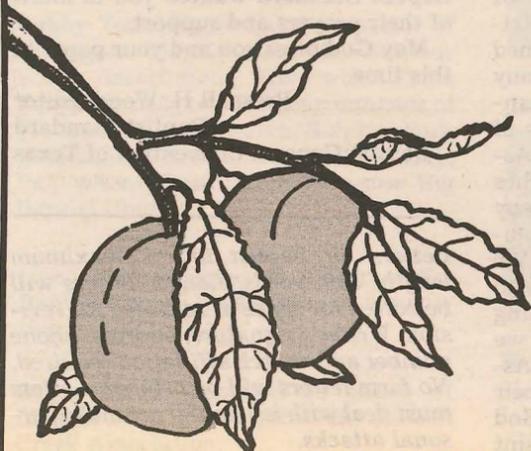
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Bill D. Whittaker
President
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clear creek chronicle

Egg water

Twelve-year-old Seth McCarty greeted me at the Mountain Missions Conference with a question. "Do you still have the egg water?" He vividly remembered the sulphur water which flows from a hillside tap near the swinging bridge. The smell has intrigued boys since the first summer camp in 1925.

Fifteen mineral springs drew vacationers and spiritual retreaters to the mountain assembly founded by L. C. Kelly. A publicity brochure issued this invitation: "Get down the old fishing rod; pack up all your troubles with your camping equipment and hit the trail to Clear Creek Mountain Springs. Spend a few hours each day listening to the stirring messages of the leading minds of America. Spend the rest of the time listening to the songs of birds, the rippling of streams, the enchanting sounds of nature. Ramble through the rhododendrons, pluck the delicate mountain ivy and from fern clad banks try to take the wily black bass from his native streams. Fill your lungs with mountain air, your heart with sunshine and your life with joy at Clear Creek Mountain Springs."

An early visitor testified about the merits of the "egg water." "I have found greater profit physically from drinking the water at Clear Creek than I have ever found at several of the famous springs of America and Europe." Patients of a Middlesboro physician still come for the water which the doctor recommended for its high alkaline content. Some faculty members drink it regularly and declare it has very sweet taste after it sits for a day.

Owensboro layman Ray Krueger was relieved to know the Pineville water system now supplies the campus. His boyhood memory of RA camp remains strong. "I'm so glad you people have a good water supply now. The water I drank when I was there 47 years ago was so bad I can still taste it."

In 1925 an RA could try his fishing luck during a week camp that cost \$10. If a family wanted to "rough it" a camping space was \$1.25 per week. Parents and sons now come and stay four years in ministry preparation. Winston and Neva McCarty graduated in 1986 and lead Licking River Church in Salyersville.

The "egg water" still flows and Clear Creek continues preparing men God calls and sends our way.

Kentuckians leave China; plan to return

by Michael Chute

Two Kentucky Baptist teachers left China for Hong Kong June 9 following the military massacre of students in Beijing's Tiananmen Square.

Students at Nanjing Pharmaceutical College, where Glen and Rose Davis of Frankfort teach, left the campus after hearing of the Beijing violence. With no students to teach, the Davises left two weeks earlier than they had planned. Only African students remained on the pharmaceutical college campus to take final exams.

The Davises will leave Hong Kong on July 14 for a short stint in the United States before returning to China in mid August to resume their teaching duties in Nanjing. They received their reentry visa for China the Wednesday following the Beijing massacre.

"There's no doubt we're going back," said Davis emphatically. "China needs us more than a year ago when we first came. It needs us more than it did just last week."

The Davises' work is sponsored by Cooperative Services International, a Southern Baptist organization.

Although the Davises didn't want to go, students remaining at the college, as well as the government foreign affairs office, advised them to leave. The U. S. consulate in Nanjing also urged Amer-

icans to evacuate the city even though martial law was not declared there.

"They felt something bad could happen," said Mrs. Davis, "and that we might not be able to leave."

"We weren't afraid for our safety," explained Davis. "We were afraid the airport might close and we would not be able to get out."

The situation in Nanjing was tense, but the Davises said daily activities continued as normal. The day they left, however, army troops massed outside the city and students erected a barricade on the bridge spanning the Yangtze River. Students also placed barricades across railroad tracks to stop the army if it tried to enter the city.

The teachers described the student demonstrations in Nanjing as "well-organized, peaceful and disciplined." They remembered seeing one banner at the pharmaceutical college that read: "What drug will cure China?"

Nanjing was immobilized following the Beijing violence. Public transportation came to a halt. Students and workers blocked all major intersections, holding memorial services for those killed in Beijing. The Davises had to make their way to the Nanjing airport through back alleys.

They noted the scene at the airport was orderly, saying there were more soldiers than usual.

"A lot of people were on stand by," Mrs. Davis related, "as they didn't have confirmed tickets. We didn't see anybody who appeared to be overly nervous or concerned though."

At the pharmaceutical college, Davis taught conversational and written English. Mrs. Davis taught English listening classes.

"China is so devastated now that they need someone to share with and unload on," said Davis, who took early retirement from Kentucky's Department of Education to come to China.

Before the Beijing violence Christians in Nanjing "were concerned about the student demonstrations but it wasn't a topic of discussion in worship services," said the Davises, who attended international services at St. Paul's Christian church.

The Saturday night before the massacre in Beijing's Tiananmen Square, they attended an "intensive prayer service" at Nanjing University. The school allows a Christian group to use a dormitory room for fellowship meetings.

"They prayed for the situation (at the square) and asked that no students be hurt," Davis remembered. The Sunday worship service the next day was "quite an emotional service, but very realistic. They were concerned their prayers had not been answered because of the slaughter."

baptist forum

Relay Center for the Deaf

The Relay Center for the Deaf, Erlanger, is a relay service that enables deaf and hearing impaired persons to communicate with hearing persons via a telephone and TDD (telecommunications device). The relay center operates seven days a week, 12 hours a day with a staff of about 65 volunteers. It is a community service of Erlanger Baptist Church and serves the northern Kentucky area.

We need 15 people who can work a two-four hour shift between 9 a.m.-9 p.m. We also want to expand our service hours Monday-Friday. In order to expand, we need 20 people for 7-9 a.m. or 9-11 p.m. shifts.

Call 606-727-5530 if you are interested in learning more about sharing your ears at the relay center for the deaf.

Becky Morris, codirector
Relay Center
Erlanger

Request for ACTS support

The decision by the board of trustees of the Radio and Television Commission to reject the \$15 million and four hours a day for thirty years offer to purchase the ACTS network should mark a Rubicon in Baptist rhetoric and relationship to this telecommunication mission strategy.

It is to be hoped that the term "debt-ridden network" will disappear from Baptist vocabulary. The trustees interpret the will of God and the desires of the people who elected them to be to maintain ownership of ACTS. The decision to keep the \$8.7 million debt means it should be viewed in the same way a new church debt, a new dormitory debt or a denominational executive building debt is viewed. It is a necessary step in performing a valuable ministry for Christ.

It is to be hoped that the additional \$4-\$5 million a year will be invested from national mission funds in this sharing of Christ daily in the homes of more than nine million families. Surely out of an annual budget of more than \$130 million, \$4 million can be invested in this crucial strategy of missions.

The marketing challenge for ACTS to the cable industry as a single-denominationally owned network is a tremendous one. Every Baptist needs to assist immediately with a letter of a telephone call of appreciation to the cable company which is carrying ACTS in your community. Channels are already being lost and your call could make the difference. If they don't have ACTS, ask for it.

It is gratifying to me as I come to the completion of my task of finding the strategy for churches in television and founding the ACTS network to see many Baptists coming to a new appreciation for its potential for God.

Jimmy R. Allen, president
Radio and Television Commission

Resolution against lottery

Whereas the demoralizing effects of gambling are well known, and its detrimental influences are well established and since its legality does not in any way diminish its evil influences on mankind; We, the pastors and members of the executive board of the Greenup Association of Southern Baptist churches meeting in regular session, do hereby declare our opposition and condemnation of the Kentucky state lottery. We urge the members of our churches to abstain from supporting or condoning this evil practice in any way, and we request that all members of Greenup Association Baptist churches do all in their power by the help of our almighty God to bring about the failure of this pursuit since it is demeaning and detrimental

to the human spirit.

We further urge the members of our churches to abstain from either buying or selling lottery tickets and to give our support to the businesses that have resisted the temptation to this ill-gotten profit from the sale of lottery tickets. We further resolve that a copy of these resolutions be forwarded to the editors of the Daily Independent, Western Recorder and the county papers within the bounds of Greenup Association. We urge other Christians to join in our condemnation of this threat to the moral foundation of our society.

Ed Ellington, pastor
Southside Baptist Church
Louisa

Prayer for Western Recorder

On June 6, 1989, the board of directors of Baptist Standard voted unanimously to express to you at Western Recorder their prayers and concern in the light of the recent sudden death of your editor, Jack Sanford.

Knowing the responsibility that falls upon you at this time, the directors of Baptist Standard wanted you to know of their prayers and support.

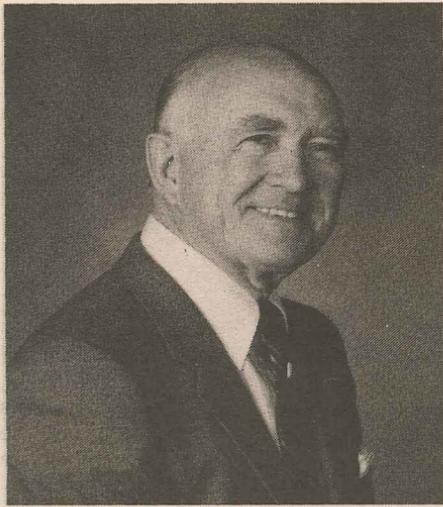
May God bless you and your paper at this time.

Presnall H. Wood, editor
Baptist Standard
Baptist General Convention of Texas

Letters for baptist forum: maximum length, 300 words. Longer letters will be edited for space or returned for revision. Writer's signature, address, phone number and church affiliation required. No form letters will be printed. Letters must deal with issues and not make personal attacks.

mountains to the mississippi

personnel



John Wallace

Fellowship Baptist Church, Graves County Association, called **Charles Jackson** as pastor.

John Wallace, pastor, Parkway Baptist Church, Lexington, Elkhorn Association, announced his retirement effective Sept. 30. He recently celebrated his 40th anniversary as pastor of Parkway.

Jeff L. Parker resigned as minister of music and youth, Dry Ridge Baptist Church, Crittenden Association. He goes to First Baptist Church, Valdese, N. C., as minister of music and activities.

Vine Grove Baptist Church, Severns Valley Association, called **R. Stephen Ross** as pastor. He goes from First Baptist Church, Artemus, North Concord Association.

W. B. Bingham celebrated his 39th anniversary as pastor of Binghamtown Baptist Church, Bell Association.

Jim Watt Sr. of Livermore began a short term interim pastorate in Soda Springs, Ida. He is the first to participate in the Kentucky-Utah/Idaho partnership.

Earl Green, summer worker for the Home Mission Board, is summer pastor of Rolling Hills Trailer Park Mission, Sulphur Fork Association. He is from Cartersville, Ga.

Crestwood Baptist Church, Sulphur Fork Association, called **Jeff Fuson** as youth minister.

Harrods Creek Baptist Church, Sulphur Fork Association, called **John Lepper** as interim pastor. Lepper is director of Family Ministry and Church Administration Department, Kentucky Baptist Convention.

Bobby Touchton resigned as pastor of Covington Baptist Church, Sulphur Fork Association. His wife **Trina Touchton** resigned as music minister of Westport Baptist Church, Sulphur Fork Association. The couple go to Stone Gap, Va., where Touchton will pastor Big Baptist Church.

Ivan Jones resigned as pastor of Fry Baptist Church, Russell Creek Association.

Roger Moran resigned as pastor of Leatherwood Baptist Church, Russell Creek Association.

ordinations

Petry Memorial Baptist Church, Three Forks Association, ordained **Stephen Whittaker** to the ministry. Pastor is Edmon E. Bolen.

Roger Sexton, pastor, Vicco Baptist Church, Three Forks Association, was ordained to the ministry at First Baptist Church, Whitesburg, Three Forks Association. Pastor of Whitesburg is Thomas S. Stokes.

Jack Ferrell, Jim Ferguson, Elmo Brown and **Glenn Combs** were ordained deacons at Frenchburg Baptist Church, Red River Association. **Elbert Egelston** and **Oliver Day** were honored as deacons emeritus. Pastor is John Ramsey.

Milton Baptist Church, Sulphur Fork Association, ordained **Donald Alexander** a deacon. Ferrill Davis is pastor.

Bob Sheffey was ordained to the ministry by Ballardville Baptist Church, Sulphur Fork Association. Mark Waters is pastor.

Bullittsburg Baptist Church, Northern Kentucky Association, ordained **Carl Hennigen, Bill Poland** and **Gary Rice** deacons. Donald Quance is pastor.

Linda Bennett, Southern Baptist Theological Seminary student, was ordained to the ministry at First Baptist Church, Marietta, Ga. She is associate pastor of Shalom Baptist Church, Long Run Association.

congregations

Spring Hill Baptist Church, West Kentucky Association, dedicated a new fellowship hall in memory of a deceased member, Mrs. Loudie Featherstone, May 21. The building was debt free at dedication. Pastor is Glyn Tyler.

South Elkhorn Baptist Church, Elkhorn Association, conducted a lay led revival at West Van Lear Baptist Church, Enterprise Association. There were several rededications and one profession of faith. South Elkhorn laymen have also helped build a new addition to the West Van Lear Church. Pastor of South Elkhorn is James E. Shaw and William Spradlin is pastor of West Van Lear.



Pictured (l-r): Jack Wren, pastor Brooksville Baptist Church; architects Mike Johnson and Paul Bisel of Lexington; and Kevin Murphy, youth minister, Brooksville.

Brooksville Baptist Church, Union Association, celebrated its 130th anniversary and dedicated its new education facility Sunday, May 28. Activities included an anniversary worship service, noon meal, afternoon concert and dedication service. Jack Palmer, associate with the Sunday School Department, Kentucky Baptist Convention, was featured speaker. Jack Wren is pastor.

associations

Franklin Association will observe a Jack Sanford Day, Sunday, Aug. 13. The churches of the association will take offerings for the Western Recorder endowment. Ed Talley is moderator and pastor of Hillcrest Baptist Church, Frankfort.

West Kentucky Association purchased a house to be used as an office building. The new address for the association is Rte. 3, Clinton, KY 42031.

The executive board of **Booneville Association** unanimously passed a resolution commending merchants who do not sell lottery tickets and will encourage church members to patronize these businesses. The association plans to work toward a program of discouraging merchants from selling lottery tickets.

revivals

Frenchburg Baptist Church, Red River Association, held revival in April. Sunday school attendance was a record 193 and there were several professions of faith and rededications. Evangelist was Irving Gibson, Mill Creek Baptist Church, Bell Association, and music evangelist was Paul Dean, minister of music, First Baptist Church, Mt. Sterling, Elkhorn Association.

Sunday, Apr. 16, Chester P. Culver, pastor of **Second Baptist Church, Mortons Gap**, Little Bethel Association, baptized eight as a result of the spring revival Apr. 10-14. L. C. Gray, Owensboro, was evangelist. There were also several rededications and two decisions for baptism after the revival closed.

First Baptist Church, East Bernstadt, Laurel River Association, held revival in May with Don Short as evangelist. There were two professions of faith and one addition by letter.



James H. Cox
Associate Editor

fourth estate

An oasis in the sun

In March I attended the annual meeting of the trustees of the Southern Baptist Stewardship Commission, in session at Morristown, Tenn. I was representing the Southern Baptist Press Association, reporting for all Baptist state newspapers.

Despite the very prevalent denominational conflict raging in some quarters, I was pleased to find this body at least for now reasonably free of the rhetoric that divides us. As if this weren't uplifting enough, my spirit soared as I observed people whose love for the Lord controlled their words and actions. They appeared to be making genuine effort to be responsible stewards of the office to which Southern Baptists had elected them.

The dedication of these trustees was impressive. They sat on hard chairs through lengthy subcommittee meetings and asked pointed questions of staff and committee leaders in an effort to arrive at just decisions. I can attest to the fact they were given explicit, factual information which seemed to satisfy their requests. In fact, the executive staff leader told a new commissioner in my presence "there isn't anything the commission does that you don't have a right to know."

Meanwhile, a gentleness of spirit and harmony prevailed. There was obvious consideration of others' points of view. I was encouraged again that things go better for Baptists when they cooperate in fellowship, love and respect for one another. Recalling some troubled spots elsewhere in denominational life, my observation is that this group is surely a refreshing oasis in the sun.

Our denomination's representative system through trusteeships places considerable demands upon those willing to serve. Trustees give time and energy away from their jobs, families and other concerns, often at great personal sacrifice, to participate in their deliberations.

When they arrive without hidden agenda, seeking to act responsibly on behalf of all Southern Baptists, the result can't be anything but positive. As one who has closely watched institutional, agency and board trustees in state and national Baptist circles for three decades, I continue to be impressed by the superlative honesty, integrity, sincerity and dedication of the majority of men and women who serve. Only a few seem to thrive on seeking the glare of a constant spotlight. My perception is that most of our elected officials work quietly and diligently to please God and Southern Baptists. In doing so, they render invaluable service to our diverse ministries and to the kingdom that each one of us serves.

Boyce continues Southern Seminary tradition

Boyce Bible School celebrates its 15th anniversary this year. Yet its birth can be traced to a dream articulated by Southern Baptist Theological Seminary founder James P. Boyce more than 130 years ago.

Prior to the Louisville seminary's founding in 1859, Boyce said the theological study should not be limited to college graduates, but also should be made available to those of "less general education." Boyce's principle has characterized Southern Seminary's admission policies since its beginning.

However, in the early 1970s Duke McCall, then president of Southern Seminary, and other Southern Seminary administrators became convinced that there needed to be greater emphasis on undergraduate ministerial training. A seminary document that proposed the creation of Boyce Bible School pointed out that "thousands of active pastors and many other volunteers for the ministry are not being reached by current denominational programs seeking to prepare them for ministry."

The document noted that more than 50 percent of Southern Baptist pastors had no seminary training and 20 percent had only a high school diploma or had failed to finish high school. Thus the concept of Boyce Bible School was created at Southern Seminary and approved in 1974 by a vote of the Southern Baptist Convention.

The most basic requirement to enter Boyce is a "direct call to ministry that comes from a loving and sovereign God," said David Q. Byrd, dean of Boyce since 1978. He noted Boyce still takes seriously the advice of its first executive director, Allen Graves, who said "a call to ministry is a call to prepare." Once a person determines that need to prepare, Byrd said Boyce senses a responsibility to "provide

the best possible training for that person."

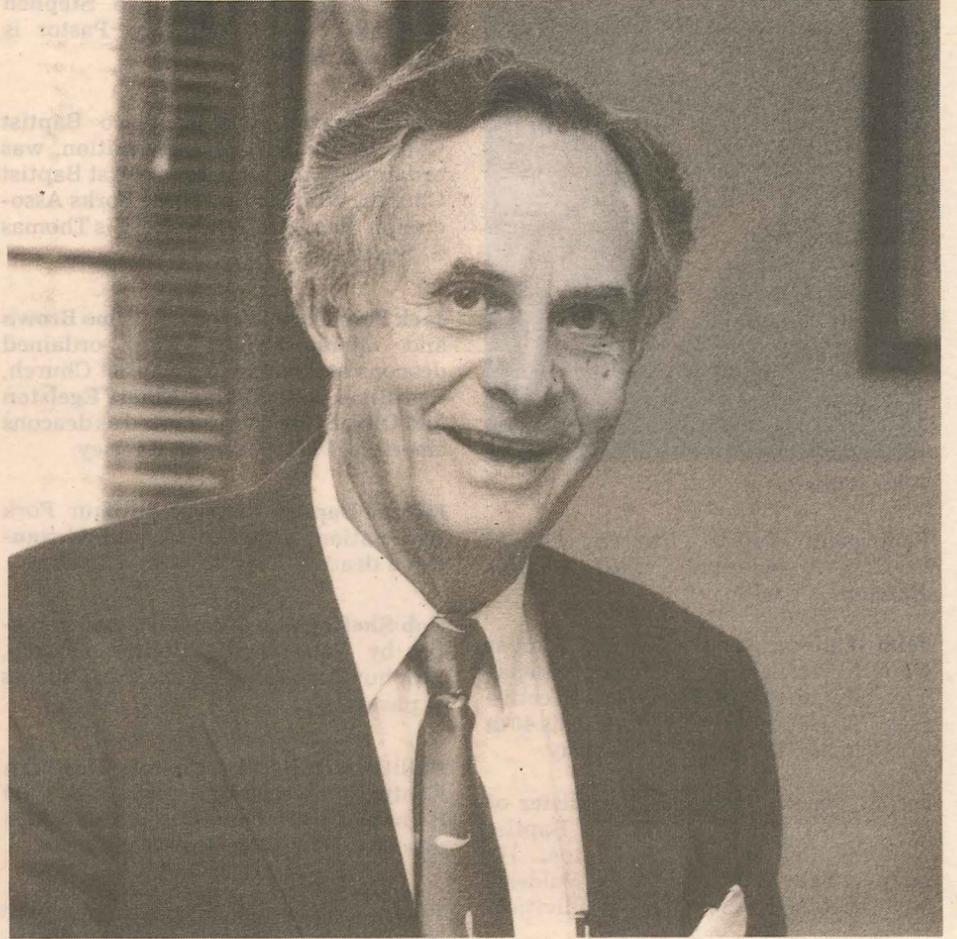
Basic to the Boyce curriculum is a solid biblical foundation, he said. "We start off with the assumption that our students need to know the Bible and how rightly to divide the Word of Truth," said Byrd. "Bible is a our middle name and we major on Bible." In addition, Boyce also offers courses that major on the practical aspect of Christian ministry such as preaching, pastoral care, evangelism and church administration. Boyce's faculty is made up of experienced ministers who teach on a part-time basis.

"Tremendous motivation" characterizes Boyce students and they bring an enthusiasm for learning to the classroom, Byrd said. "Some of our students did not do well in high school not necessarily because of a lack of ability but because of a lack of motivation," he added. "Some question whether they can learn, but with new motivation they discover not only that they can learn, but they enjoy learning."

Some Boyce graduates, Byrd added, transfer their credits to a four-year college, finish a bachelor's degree and attend seminary. Boyce has made special arrangements with Indiana University Southeast and three Kentucky Baptist colleges—Campbellsville, Cumberland and Georgetown—for Boyce students to complete degrees.

Through 17 centers of off-campus instruction Boyce serves students who come from both rural America and the nation's great cities. Boyce education is also taught in foreign languages at Ethnic Leadership Development Centers that are operated in conjunction with the Southern Baptist Home Mission Board.

About 500 Boyce graduates now serve Christ across America and in several foreign countries, using the biblical knowledge and practical ministry skills learned at Boyce.



David Q. Byrd, dean of Boyce since 1978, leads a faculty of experienced ministers who teach students how to "rightly divide the Word of Truth."

Commencement more than academic feat for Boyce grad

For Garland Hawkins, becoming the 500th graduate of Boyce Bible School meant more than a commemoration of academic achievement. The event also marked a celebration of life itself.

Hawkins, 42, was recognized as the 500th graduate of Boyce, a division of Southern Baptist Theological Seminary in Louisville, Ky., during May 26 commencement exercises. The event was particularly meaningful for Hawkins since only two-and-a-half years earlier he almost became one of the more than 30,000 Americans who each year take their own lives.

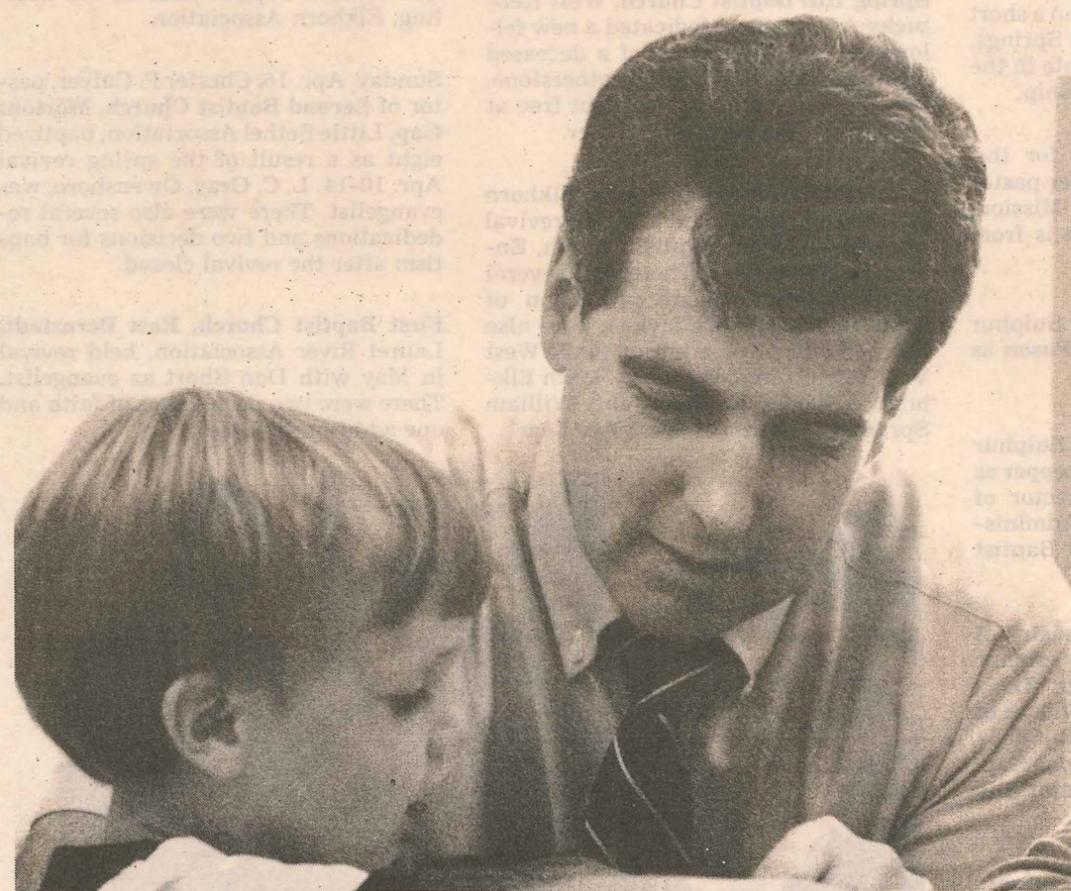
Alone at home, Hawkins was ready to carry out suicide plans he had been contemplating for several months. He had loaded a handgun, written suicide letters and put his personal business in order. Suddenly, he sensed God saying to him, "All I have needed for you to do all along is trust in me."

Hawkins, who had put the suicide letters in his mailbox, told God if the letters were still in the box he would interpret that as a sign to keep living. He went to the mailbox, retrieved the letters and saw the letter carrier about three doors down the street.

Hawkins' melancholy had stemmed from a downward spiral in a once successful insurance career. His lack of sales helped precipitate family financial pressures that he thought would be solved by death benefits from his life insurance policies.

Following his close brush with suicide, Hawkins sought the help of a trained pastoral counselor. Through counseling, he experienced "confidence and hope" and became convinced he was a person of worth.

In addition, a psychiatrist discovered that Hawkins' depression had been aggravated by a chemical imbalance and he received medication to correct that problem.



Garland Hawkins, Boyce's 500th graduate, assisted a young vacation Bible school student with his art work at Northside Baptist Chapel in Elizabethtown.

He also received support from family members and from friends at Berean Baptist Church in Elizabethtown, Ky., where he had been a dea-

con and Sunday school teacher.

During counseling, Hawkins began to sense God calling him to ministry. "Off and on over a

period of 12 or 13 years, particularly when I was doing church-related work, I would feel God speaking to me (about vocational ministry)," he said. "The call became more profound two years ago."

Hawkins entered Boyce Bible School in the fall of 1987 to prepare for ministry. "At Boyce, I learned very practical skills and also how to sharpen my interpersonal relationships," he said. Besides ministry training, he said he also found a sense of community at Boyce.

"There is a tremendous spirit at Boyce," he said. "That in itself had a cleansing effect on me. You really thrive on the comradery among your brothers and sisters."

Hawkins has been pastor of Northside Baptist Chapel in Elizabethtown for the past year. He anticipates the chapel, which averages 45 in worship, will in coming years constitute as a church. "We hope to purchase 12 or 13 acres of land to accommodate the needs of the community," he said. The chapel now meets in a community center and serves an area of the city that is experiencing population growth.

He is committed to staying at Northside, a mission of Severn Valley Baptist Church in Elizabethtown. He said his professors at Boyce "were always trying to instill in us that if God has led you to a church then you should not get upset at every problem and leave."

Alum helped Boyce shatter sound barrier

Although Dwight Swim has difficulty hearing human voices, one night he heard God's voice summoning him to be a minister to the deaf.

"One night in my sleep I felt like the Lord was saying, 'Dwight, I'd like for you to become a pastor to the deaf,'" said Swim, a 1986 graduate of Boyce Bible School. "And I told the Lord, 'No, not me, pick somebody else.'"

Yet his initial refusal to enter the ministry did not block the memory of his experience that evening. After three weeks of "restless" nights, Swim spoke to his pastor about his struggle. He said his pastor at First Baptist Church, Swartz Creek, Mich., encouraged him to pray about the decision.

"So I prayed for a few days and finally I decided to surrender to the call to become a pastor," he recalled. "I felt such a peace. I felt so relaxed. I was able to sleep again. I knew that the Lord really called me to become a pastor."

Swim, who had been active in the deaf ministry at the church, was asked to join the staff to work with deaf members in the congregation. The church later ordained him and then he began to search for a school where he could receive ministry training.

His pastor suggested he enroll at Boyce. While no formal program for deaf people existed at Boyce, Swim was able to take classes with the aid of an interpreter.

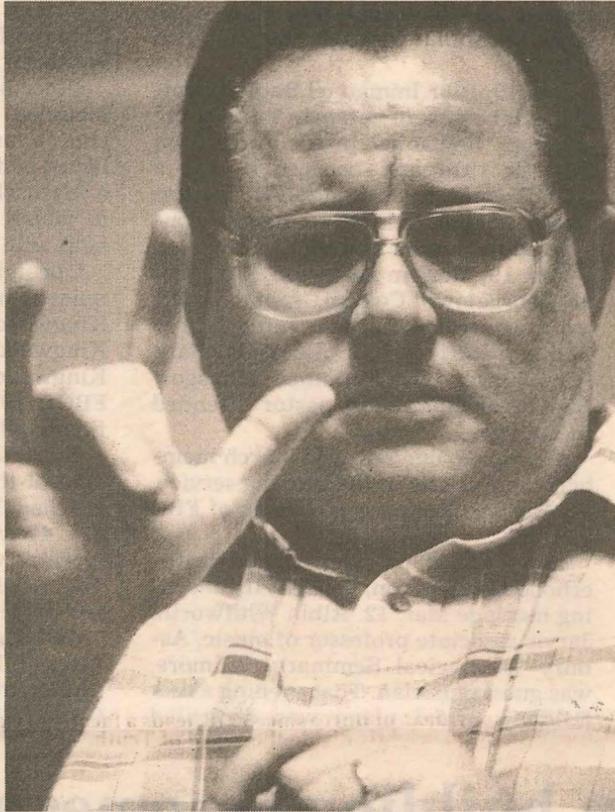
"I enjoyed the challenge very much," he said. "People were helpful and were willing to take notes for me. The teachers had never even heard of a deaf student, but they were very helpful and they felt a deaf student could do the same work as a hearing student."

In 1984, Swim became pastor of the deaf congregation at Louisville's Lyndon Baptist Church. However, he gave up the church two years later because he was experiencing a health problem. Now, he says, he is ready to seek another ministerial position.

Swim, who had some college training as an accountant, works as a bookkeeper for a Louisville law firm. He is still active in Lyndon's deaf ministry and teaches a Sunday School class for deaf people. He is a past president of the Kentucky Baptist Conference for the Deaf. His wife, Judy, is also a past president of the organization.

Swim said deaf persons function best in

churches when they have a separate worship service. In addition to preferring to worship in with people who know their language and culture, he said deaf people tend not to become in-



Dwight Swim, a 1986 Boyce graduate, has been a leader in deaf ministry among Kentucky Baptists.

involved in church when they worship with hearing people. "When a deaf person is involved in a hearing worship service with an interpreter, the deaf people back off and let the hearing people do everything," he said.

Swim emphasized that deaf people enjoy leading in prayers and having their own choir that sings in sign language. Such singing, he said, substitutes a "lot of expression and movement" for audible voices.

"They feel more a part of it (when they worship in their own service) and they have more enthusiasm in their spirit than when they sit back and do nothing," he said.

Boyce will expand its ministry to deaf students this fall by offering classes taught in sign language. The school will be among a handful of schools in the United States that offer theology courses in sign language.

Many of Boyce's incoming deaf students will be associated with Deaf Opportunity Out Reach, a Southern Baptist deaf ministry that has recently moved its national headquarters from Houston to Louisville.

God's call leads mechanic to new vocation

Rusty Robinson had a good job as a truck mechanic and taught a growing Sunday School class when he sensed God had "something more" for his life.

After a period of much prayer, struggle and counsel, Robinson decided that "something more" was a call to full-time Christian vocation. To pursue that call, Robinson quit his job and moved his family from Georgia to Louisville last year so he could study at Boyce Bible School.

Robinson, now 31, had never considered moving nor seriously contemplated academic work beyond high school. He and his wife maintained close family ties in and around the Atlanta suburb of Snellville, Ga. He also had some uneasiness about returning to the classroom several years after high school graduation.

Robinson's apprehension about academics was soon lifted by professors he found to be "helpful and encouraging."

He also found the courses to be saturated with helpful insights for church work.

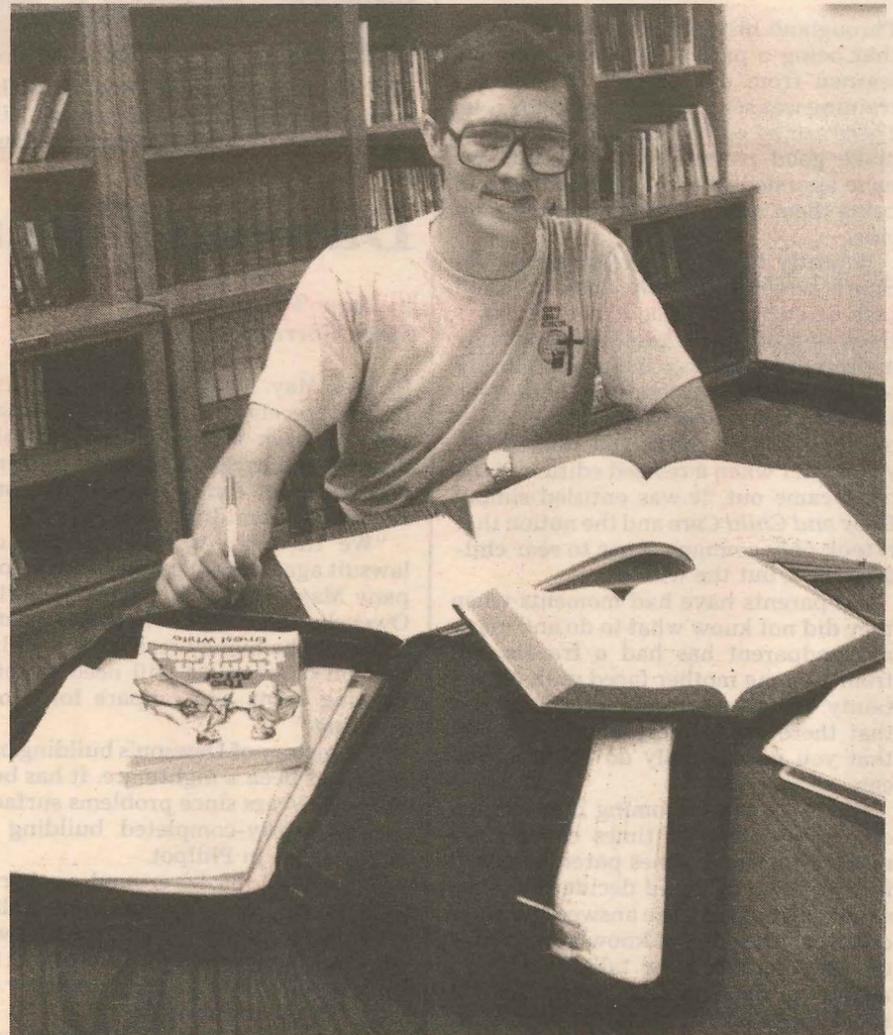
"Boyce provides very practical training for ministry," he said. "I feel like after I complete a diploma from Boyce I will be prepared to be called to a church."

While in Louisville, Robinson, who formerly did auto body work as a hobby, has opened a body shop to help support his family and finance his education. Besides a means of income, his body shop has helped him realize a longtime ambition to operate his own business.

Once Robinson gets his diploma in May 1990, he would like to serve a Baptist church as a minister of education. His interest in educational ministry stems partly from his positive experience as a teacher of a young married couples Sunday School class at his home church.

"Sunday School programs can meet all kinds of needs," he said. "It's more than Bible study. There's a lot of fellowship. God has showed me that I can motivate people. I like the idea of being a leader. I didn't think I could be a leader but God showed me that I could."

Robinson, outreach director at Louisville's Parkland Baptist Church, is convinced that by being a minister of education he can be involved in a crucial aspect of ministry. "I don't feel called to stand in a pulpit and preach, but I think I can help people through the Sunday School. I also like the outreach opportunities Sunday School provides."



Rusty Robinson came to Boyce to prepare for a career in educational ministry after sensing God had "something more" for his life.

Boyce facts

Founded: 1974

Graduates: Over 500

Center: 17

Enrollment: 231 students studied at Boyce during the 1987-88 academic year. Boyce evening classes, which serve student spouses and lay people, enrolled 521.

Diplomas: certificate in ministry training, certificate in Christian ministry, advanced certificate of Christian ministry, diploma in Christian ministry, advanced diploma in Christian ministry.

Administrators: David Q. Byrd, dean; Verlin C. Kruschwitz, assistant dean; Eldred M. Taylor, off-campus centers coordinator; John W. Kruschwitz, field representative.

Boyce reunion set for July 1

Boyce Bible School is hosting a "15th Anniversary Reunion and Homecoming" for alumni and their families on Saturday, July 1.

The reunion will include a noon luncheon, an introduction of past Boyce faculty members and an address by Boyce Dean David Q. Byrd. The program also has times for alumni to reminisce about their experiences at Boyce and to share what has happened to them since leaving Boyce.

The cost for lunch is \$7.50. For further information, contact Boyce at (502) 897-4693.



Curtis C. Mooney
Executive Director
10801 Shelbyville Road
Middletown, KY 40243

homes for children

The common sense of parenting

Throughout history it has been assumed that being a parent was something we learned from our parents. No special training was seen as essential to the role. There are, of course, people who do not make good parents, but generally we have assumed that they needed help to bring them up to the level of other parents.

Recently I read that when Benjamin Spock wrote his family book on child care he entitled it *The Common Sense Book of Baby and Child Care*. The book expressed confidence in parents' ability to rear children successfully. In fact the first words in the book were, "You know more than you think you do." Some years later when a revised edition of the book came out, it was entitled simply *Baby and Child Care* and the notion that it took only common sense to rear children went out the window.

All parents have had moments when they did not know what to do and many a grandparent has had a frantic call from a young mother faced with uncertainty. However parents usually realize that there are no perfect answers and that you must simply do the best you can.

Our society is becoming increasingly expert oriented. At times experts are needed but many times parents default in their own role and decide that they simply do not have the answers for their children. They do not know how to handle their children or talk with them about the important issues in life. Instead they leave it up to the experts at school, at church or even their children's friends to do their job for them. Unfortunately, no one can replace the parent and the child suffers.

Parents need confidence in themselves today and need to reassert their role in child rearing. Saying no is one of the first things a child learns, but too many parents have forgotten how to say it.

Prov. 29:15 says that a child left to himself disgraces his mother. All children need strong parents who can provide the discipline and care needed. Without such care the child and ultimately his or her own children suffer most of all.

Church finds 151 ways to celebrate 150 years

by Jane Taylor Howell
State Correspondent

When First Baptist Church, Henderson, planned its sesquicentennial celebration it had 151 ideas on how to do it. Throughout the year from August 1988 to August 1989 it will have done many.

First Baptist Church was organized Aug. 12, 1839. It began the year of celebration Saturday, Aug. 13, 1988 with a Sunday school-sponsored picnic.



FBC Henderson pastor David Bratcher with Jacob Keach and Elizabeth Lilly who contribute weekly to the Joash box.

Oct. 16, William W. Marshall, executive secretary-treasurer of the Kentucky Baptist Convention, spoke in the morning service. Kathy Gardner, Memphis, brought special music. That evening Miss Gardner gave a full concert.

Nov. 13, Audubon Baptist Church was the guest in the evening worship. It was begun as a mission of FBC in 1892.

The WMU sponsored a mission banquet to honor those members of the church who had gone into church related vocations through the years on Nov. 30.

Jan. 15, 1989 Immanuel Baptist Temple members were guests in the evening worship. Immanuel broke away from FBC in 1914 and because it was a friendly split, according to FBC pastor, David Bratcher, First Baptist is considered its mother church.

Feb. 19, Morgan Patterson, president of Georgetown College, spoke in the morning service. In the evening Jeffrey Coursey, staff member of Glasgow Baptist Church, was ordained. Glasgow Baptist members and pastor attended the service.

Mar. 5, Airline Baptist Church members were guests in the evening service. Airline was begun as a mission of FBC in 1954.

James Smith, president of the Brotherhood Commission, brought the morning message Mar. 12. Albin Whitworth, Jarvis associate professor of music, Asbury Theological Seminary, Wilmore, was guest musician. That evening a new Baldwin grand piano was dedicated

with Whitworth giving a recital.

Apr. 14-16, the youth sponsored a revival led by the Baptist Student Union team of Union University, Jackson, Tenn. In the evening service FBC youth singers gave a concert, "Friends."

Senior Adult Day, May 7, Jimmy Roberts of the Lawrence Welk Show was guest musician for the service and the Saturday evening banquet.

June 11, Church Training sponsored a dinner with Stanley Howell of the Church Training Department of the Southern Baptist Convention.

Other activities during the year have included an artist's painting of the church, an updated history to be published and given to current members and a Joash's box presentation each Sunday in which children can drop change to help with the sesquicentennial.

Upcoming events to finish the sesquicentennial celebration include Kingwood Southern Baptist Church, Kingwood, W. Va., coming as guests. Kingwood was started as a mission of FBC in 1979 and FBC still supports them financially.

July 30, Jimmy Allen, former president of the Radio and TV Commission, is scheduled to speak on radio Sunday. For 47 years FBC has broadcast the morning worship on WSON, Henderson. The owner of WSON will speak briefly and present the special music that day.

The sesquicentennial will culminate Aug. 13, 1989 when Kenneth Winters, a former member and now president of Campbellsville College, will speak.

Dawson's dream building becomes a nightmare

by Jane Taylor Howell
State Correspondent

In late May Dawson Baptist Church, Philpot, received the final check in settlement from action the church filed against Church Building Systems, Nashville, for faulty construction on a new church building.

"We filed an order dismissing our lawsuit against Indiana Insurance Company May 17 in U. S. District Court in Owensboro," Joe Thomas, pastor, stated. "The money recovered is only a portion of what we will need to settle existing debts and prepare for a new building."

The history of Dawson's building program has been a nightmare. It has been over five years since problems surfaced in the nearly-completed building on Highway 54 in Philpot.

The church broke ground on Apr. 8, 1984 for a completely new church plant on a choice property sight on Highway 54. The plans included moving from the 89-year-old building they currently occupy on old Highway 54.

Construction began and hopes were high. But these hopes were shattered in five months, following heavy rains, when structural problems began to surface. In the months to come cracks also appeared in the floors and roof support beams resulting from improper work on the basement and foundation. Later soil tests for compaction proved the ground was not adequately prepared.

Cracks were first discovered in the southeast corner of the building. Water between the 12 inch block and eight inch block was to blame. The contractor ordered the necessary repairs.

Two months later cracks in the floor of the southwest side were discovered.

Grouting recommended by the architect for repair resulted in concrete forming in the five inch sewer line which extended into the partial basement.

Three months passed and cracks appeared in the main arches in the sanctuary and in bricks on the west side. By Feb. 27, 1985 construction was halted.

Dawson Church then hired its own structural engineer and conducted separate tests. The firm's findings showed the beams settling in various degrees.

It was almost a year later, Mar. 4, 1986, that the church filed suit against Indiana Insurance Company which had insured the project.

Following months of denial and delay, on Nov. 26, 1986, the church received the results of the arbitrators' hearing.

Dec. 2, 1986 the American Arbitration Association ruled in the church's favor. Dec. 22, 1986 Church Building Systems and the architect involved appealed the decision.

Meanwhile the church members pulled together, prayed together and waited.

It was two and a half years later, spring 1989, that the money from the settlement, \$550,000 was actually in hand.

When asked about the amount of the settlement Thomas stated, "The new building was originally to cost \$524,800. But actual costs have come to over \$643,000. Final settlement was obviously less than this amount."

Thomas outlined many of the issues facing the church in the months and years ahead. What do members do with the present building? If they tear it down or salvage it, when do they do it and who will do it? What conditions must the salvagable material meet? What

changes need to be made in the present design?

One area on everyone's mind is the cost of seeing a new building to completion while dealing with the debts on the faulty one. From the settlement fees, contractors were paid. Attorney's fees and structural engineering firms' fees were paid. Storage for furniture ordered, insurance premiums on the empty building for past years, heating and air conditioning costs to prevent further damage, phone calls related to settlement and arbitration expenses were paid.

But even to date if the settlement had been over \$643,000, no amount of money could be given for thousands of hours the church staff and people have given to resolving the conflict. Neither can a price be given to cover the church's lost outreach and time not available to minister to needs in a growing community.

In the shadow of the nightmare, flickers of light have been the Christian spirit the church has kept through the ordeal.

"The core of the church has remained united and determined to fulfill the task the Lord has assigned it," Thomas said.

Thomas had words of wisdom he hopes to express in writing to other churches considering construction. "If I've learned anything from this experience, I want to help others not to have to undergo the nightmare we have suffered."

That sharing is another flicker of light.

Dawson will recover. Dawson will rebuild. Thomas concluded, "Please thank Kentucky Baptists for their prayers and ask them to continue to pray for us as we face the decisions we must make."

viewpoint

Campaigning against drunk driving

by Robert Parham

More than 24,000 Americans were killed and another 534,000 were seriously injured last year in alcohol-related traffic accidents. Almost two million people were arrested that same year for drunk driving.

To reduce the human wreckage, surgeon general C. Everett Koop, in his last major press conference before retiring, launched a sweeping campaign against drunk driving. His initiative is based upon recommendations made by a panel of 120 health officials, academicians

and public policy experts at a workshop in December 1988.

Among Koop's 10 recommendations were the following:

- Increase the federal excise tax on beer, wine and liquor to at least five cents a drink, and earmark the revenue for funding of impaired driving programs. Strong evidence exists that an increase in the price of alcoholic beverages—which would be accomplished with taxation—delays youthful drinking and reduces the amount consumed.

Koop noted that the federal excise tax rates on alcoholic beverages have re-

mained virtually the same since 1951 and that "a six-pack of beer often sells for less than a six-pack of soda."

- Reduce sharply and immediately the legal blood-alcohol limits from 0.10 to 0.08 percent. The recommendation also calls for a reduction to 0.04 by the year 2000. Additionally, the blood-alcohol concentration for drivers under 21 years of age should be 0.00 percent.

- Provide funds for public service advertisements for pro-health and pro-safety messages to match the number of alcohol-related ads.

- Eliminate "happy hours" and other reduced-price promotions through state legislation.

- End voluntarily alcohol promotion on college campuses and at public events, as well as eliminate voluntarily the alcohol industries' official sponsorship of sports events.

- Halt voluntarily the use of celebrities who have a strong appeal to youth in alcohol advertising and promotion which implies a link between drinking and athletic, social and sexual success.

- Form a national coalition for supporting the national campaign against drunk driving.

Opposition to Koop's recommendations has been and will be well organized and well financed. On the opening day of the surgeon general's December 1988 workshop on drunk driving, the National Beer Wholesalers Association filed a lawsuit to postpone or cancel the meeting. After his press conference May 31 spokespersons for the

alcohol industry criticized and belittled numerous portions of the report.

Contrary to his critics, the surgeon general has produced a strong, balanced, reasonable and far-reaching report. The nation's chief health officer has done his job well.

Now it is our turn to act. Southern Baptists can reduce the human tragedy resulting from the combination of alcohol and motor vehicles.

Begin today with a first step. Write your U. S. Representative and Senators, asking them to give leadership to and resources for the implementation of Koop's recommendations that they have just received (U. S. House of Representatives, Washington, DC 20515, and U. S. Senate, Washington, DC 20510).

Robert Parham is an associate director of the Christian Life Commission of the Southern Baptist Convention responsible for alcohol and drug abuse concerns.

baptist news briefs

All-state youth choir is first for Church Music

The 1989 Kentucky Baptist all-state youth choir tour July 9-16 is a first for the Kentucky Baptist Convention's Church Music Department and is a result of over a year of prayer, planning and promotion.

The 40-voice high school choir was selected from 11 regional auditions held during February and March. The choir will attend a retreat featuring rehearsals, devotionals, worship, recreation and fellowship at Campbellsville College July 9-12.

Following the retreat, the choir will present concerts in Kentucky Baptist churches. The schedule includes Campbellsville Baptist, 7 p.m., Wed., July 12; Highview Baptist, Louisville, 7 p.m., Thurs. July 13; Latonia Baptist, Covington, 7 p.m., Fri., July 14; and Immanuel Baptist, Lexington, 10:30 a.m., July 16. Admission to all concerts is free.

Hugh Sanders of the school of music at Baylor University, Waco, Tex., is guest conductor. Dan and Shirley Tilford of Georgetown College Department of Music are guest accompanists.

Sponsors are Carla Cook, First Baptist, Frankfort; Larry Earhart, First Baptist, Somerset; and Dick and Nancy Ham, First Baptist, Richmond.

The 1989 all-state youth choir committee is comprised of Ham; Bill Williams, Immanuel Baptist, Lexington; and Jim Cordell, director of the Church Music Department, KBC.

Nominations accepted for student of the year

A Southern Baptist student of the year may be the first of several superlatives to be selected annually by The Student magazine staff.

A Southern Baptist student of the year will be announced in the May 1990 issue of the magazine based on a review of nominations now being accepted by the magazine staff, according to editor Milt Hughes. Later the magazine may seek

nominations to recognize a church minister to college students and a campus minister as well as others, Hughes said.

Nominations for the Southern Baptist student of the year must be received by The Student by Sept. 10, 1989. Only one nomination from each BSU or church organization will be accepted. A nomination form should be completed by the BSU director, church minister to students, Sunday school department director or other worker with students.

Persons nominated should be "actively involved with the BSU and church, a devoted follower of Jesus Christ, a pacesetter in ministry and serving and one whose life exemplifies the fruit of the spirit in daily life," according to the nomination guidelines. Each organization should determine the process for selecting its nominee, but students should be involved in the process, Hughes said.

The winning nominee will be featured in the May 1990 issue of the magazine and will be recognized at Glorieta or Ridgcrest student conference, 1990. Financial assistance to attend the student conference will be provided and the student will receive a three-year subscription to The Student.

The nomination form is printed in "Resource," a Student Ministry Department newsletter to student ministry workers. Forms are available from The Student, MSN 153, 127 Ninth Ave., N., Nashville, TN 37234.

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Glen Dale Children's Home, Saturday, July 8, 10:00 AM

or

Spring Meadows Children's Home, Saturday, July 29, 10:00 AM

Come see the campus and learn more about our ministry. Ask us questions. **Be our guest for lunch.** Let us thank you for your support.



Fill out and return the form below by Friday, June 30.

CHILD CARE DAYS PRE-REGISTRATION FORM

Name of church, organization, or individuals _____

Address _____ Zip _____

Number in group _____ Telephone _____

Campus to visit: () Glen Dale, Saturday, July 8.
() Spring Meadows, Saturday, July 29.

Clip and mail to: Kentucky Baptist Homes for Children
10801 Shelbyville Road
Middletown, Kentucky 40243

or telephone: 1-800-456-1386





Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Like Moses parting the waters

Floodwaters were all about us June 16. Looking south was one vast lake from our campus hill to near our farm manager's home. Only the tops of our concrete block dugouts could be seen on the athletic field and the second story of our concession-dressing room building.

Our beautiful gardens, the potato field and the corn fields were totally submerged and presumably totally destroyed. We had already been eating from the gardens since mid May.

Our farm manager got Walters, our civics teacher, across the new lake in a boat in time to teach his summer school class. Walters retired a year ago after 30 years, 15 of those years as assistant principal of Harrison County High School. He and his wife serve our children without salary and are two of our most valuable staff members. Mrs. Walters works in guidance but she didn't brave the boat trip!

Also Gilbert Samples, teaching biology, made it in. The public highway at the western corner of our campus was about four feet underwater. So he had to walk the last several hundred feet to our campus going through Homer Allen's front yard and garden to get onto our campus. Before the day was out scores of guests had done the same.

Our senior and junior English teachers were cut off by flood waters on the eastern side of the campus. The seniors were doing a research paper and worked

all day in the library under the watchful eye of our librarian, James Yowell. Our Appalachian studies teacher and former English teacher, Betty Rackley, filled in for the juniors. So the school day proceeded very normally for nearly 200 summer school students.

Boys dean and work supervisor "Bud" Underwood had been up all night superintending other staff and students in removing a tool shop, many buses, etc. to the higher ground of the campus. Spare bus tires were tied with ropes so they would not float away.

Several of our faithful cooks realizing it was about to be cut off, came to work hours early and all were bountifully fed through the excitement of the day.

Shortly before chapel, a prospective student and family from Maysville climbed their way around the mountain into our campus for their tour and interview. In the group was the elderly widow of an Episcopal priest who broke her hip a year ago. She arrived with a large tobacco stick in hand looking like Moses about to part the waters!

Twenty six senior citizens from Louisville's Beechmont Church, some very senior, wound their way up and around the mountain into our campus, having found the highway blocked. Some of our school boys had spotted them and were assisting them. Hours later our boys again gave them their arms around the mountain to their bus.

Next to arrive was a Hopkinsville lawyer and his family, the daughter a prospective sophomore for next year. They arrived on the eastern side of our village, close enough to our campus to get a picture but not to get in because of the floodwaters. One of our recent graduates led them 47 miles back around to come into our campus.

The floodwaters began to recede in mid afternoon and by dark the highways were once more open on each side. Our guests had all departed including a group of volunteers from Severns Valley Church, Elizabethtown, who had arrived the previous Sunday to work all week.

Just before dark one of our 1988 graduates arrived from Tennessee to see us. He was so anxious to get here he got a speeding ticket! On the verge of being a "dropout" when he first came to Oneida, he now has a "B" average at his university.

After midnight two of our girls, graduates in 1983, telephoned. They were visiting one another and reminiscing about Oneida it was a wonderful end to an exciting day.



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

sunday school lessons

LESSONS FOR JULY 2, 1989

Life and work series

Praise God!

Psalm 33:6-9 Christians should express their praise and gratitude to the God of revelation, who is also the creator of the world. It is by his words and his works that God reveals himself. They are the expression and embodiment of his eternal purpose. God, who is at once both omniscient and omnipotent, is to be praised for his goodness, his greatness, his grace and his glory because of what God has done, is doing and has promised to do for us. Let us reverently regard him with awe and worship him in spirit and in truth and do our best to bring him all the glory that is possible.

Psalm 104: 24, 27-34 After enumerating a number of the wonderful works of God, the psalmist acknowledged the multiplicity and greatness of the divine riches on the earth. This should serve as a constant reminder to us that God has not only done great and numerous works of many kinds for us in the past, but that he is doing the same in the present and that in the future he will perform many more works of tremendous value and importance.

Gratefully the psalmist praised God for the gracious provisions which he has made for all of his creatures. We must never permit the note of praise to God to cease for the many expressions of his incomprehensible greatness, magnificent majesty and surpassing grandeur.

Inasmuch as God has provided for our physical, mental and spiritual needs, let us live and completely trust in him, and enjoy the glorious privilege of living for him. Those who respond to his goodness and grace with implicit trust will be richly blessed. In so doing they will honor and glorify God and their lives will be an abiding benediction to those with whom they associate.

International series

Deliverance and disobedience

Judges 2:11-13 After the death of Joshua and the elders who had been associated with him, the people quickly turned to the corrupting influences of the idolatry which was practiced around them. They turned to the worship of Baal, the evil male god of power and violence, and to Ashtaroth, the heathen female goddess of fruitfulness and corruption. It was a desire to indulge in immorality that caused them to turn to the heathen idols and away from the true God, who demands purity in the lives of his followers.

Judges 2:14-15 When the Israelites turned from God and worshiped idols and plunged into the depths of immorality, it became necessary for God to deal with them in their waywardness in such a way as to bring them to repentance and turning from their wicked ways, so he delivered them into the hand of the spoilers, as a method of correction. Their deliverance in the hands of their enemies was a definite and inevitable judgment of God which was caused by their disobedience to him.

Judges 2:16-19 While it became necessary for God to punish the Israelites for their breaking the covenant and for their apostasy, he did not forsake them. The repetition of their wanderings from God was exceeded by his mercy in manifesting his grace toward them by forgiving them when they repented and giving them another opportunity.

For their deliverance God raised up judges whom he used to rescue the people from subjugation which they had brought upon themselves by their sinful ways. These judges did not owe the position to any human influence but were God-chosen men, whose task and desires were to restore the nations to God's favor.

Fortunately the people turned to God in contrition and repentance. As a result of their doing so, they received deliverance, protection and assistance.



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

on mission together

Sometimes I want to yell

When our son and daughter-in-law visit us from Iowa, we inevitably get around to discussing the family which lives across the street from them. They are affectionately known to those of us who listen to the various stories as the "Loud Family."

It seems their primary mode of communication is "yelling." As the stories unfold, our family bursts with laughter as Steve and Vanessa imitate them. They yell at the children, at the dogs, at each other and, in so doing often provide the entertainment for the neighborhood.

I can identify with loud families. I came from one. Maybe the two-story house I was born and raised in had something to do with it. Wherever we were, we'd just yell up or down. I sup-

pose Mom and Dad could have refused to answer us, but they permitted us to communicate that way. And when Dad called (yelled!) us in for supper, we could hear it from at least a block away, which is where we usually were. In any event, he expected us to hear it and if we didn't we were in trouble.

Alice, on the other hand, has never known how to yell. Her family didn't communicate that way. Even now the kids will find some amusement in asking her to "yell." The squeaks that come out delight us all but she simply will never be a "yeller."

All of which means our children inherited (or learned) their capacity for yelling from me. All three can do a pretty good job. At least their spouses will know where it came from.

It occurred to me the other day that I don't get to yell much anymore. I can still yell for Shawn when she's home and somebody wants her on the phone. In fact, she and I do most of what little yelling is left to do around this house.

Our black lab, Strook, is gone so I can't yell for him anymore. And I don't have any grandchildren to yell for (at?). Occasionally I think of yelling while I'm in the Baptist building but I refrain lest I tarnish my reputation of respectability.

Nothing in any of the books I read offer any assistance in this vital area. I have found nothing to help the person who needs to yell but has no one to yell at or for.

Occasionally, I consider returning to the pastoral ministry where I can yell. However, I hear that congregations really don't like to be yelled at anymore. Surely there must be some congregation which still wants their preacher to yell at them.

Most of all, I think I would like to yell at the whole bunch of us Southern Baptists and shout about how stupid we are to have permitted ourselves to get to the place where we don't love each other any more.

But my mother taught me that "stupid" is not a nice word to yell.

Seminary professor runs race with endurance

by Pam Alewine

With his fists clinched tightly and his lean body tilted forward, Finlay Graham waited for the gun to fire starting the spring run at Southwestern Baptist Theological Seminary.

At 69, Graham is still running, but these days he does it for fun.

After 40 years of mission service in the Middle East in what is often described as the "hot spot" of the world, Graham knows what it means to be on

the run. He also knows how to come out ahead.

On June 14 Graham's endurance was recognized by Southwestern Seminary, which named him a distinguished alumnus for 1989.

Today he speaks of his life's run in simple, unflattering words. His Scottish-born brogue is braced with tension as tight as the muscles on his runner's body. Graham is intense for the Lord.

"I grew up on the family altar system," Graham said. Before work each

day, his father would read the Bible to the family and they would pray together.

"I knew what true Christians were because I saw it exemplified in the lives of my father and mother."

At age 11 Graham had a serious case of pneumonia. He remembers his parents kneeling and praying for him, dedicating his life to God's service.

"I knew the presence of God in a real way at that time but I wasn't saved."

For several years Graham faced tragic circumstances which would cause him to bargain with God. But he learned that "salvation isn't bargaining with God."

Graham went to Glasgow University to study math and physics, planning to teach in those fields. When his father was injured in an accident, Graham again bargained with God to heal his father. Again, Graham went back on his promise.

Later he was convicted about his bargains. During a conversation with friends, he left abruptly and ran home to settle with God.

"When I got home, I knelt by my bed and opened my Bible to I John 1:9." That's when Graham prayed to receive Christ. "He had been waiting outside my heart's door for a long time." He also prayed that night about the direction of his life.

God answered Graham with a call to preach and to be a missionary.

But World War II interrupted Graham's life in 1939 when he joined the Royal Air Force and spent six years as a navigator.

During his travels Graham began asking God "where would you have me to serve?"

After a prayer in Jerusalem in 1944 at the garden tomb, Graham said he knew for certain God was leading him to serve among the Arabic speaking people.

He enrolled in the Newman School of Missions where he began helping a

young girl from San Antonio, Tex., named Julia with her Arabic. They were married in 1947. That same day the Grahams were appointed as Southern Baptist missionaries to Jordan. One year later they moved to Lebanon and stayed 29 years.

Among their accomplishments during those years was the starting of a Baptist seminary, 12 churches and 15 missions points.

"I believe in evangelism that leads to the establishment of churches," Graham said, restating the philosophy of missions he heard from R. Keith Parks, president of the Foreign Mission Board.

"Every time we hear about Lebanon on the radio and see the pictures of beautiful Beirut destroyed, our hearts are broken," Graham said.

In 1986 Graham retired from mission service and brought his sensitivity and expertise about the Muslim world along with his love for missions back to Southwestern Seminary where he first studied in 1950 while home on furlough.

"I made a bee line for Southwestern in 1950," Graham said. He completed BDiv and ThD degrees during that furlough.

Although Graham never dreamed he would teach at Southwestern, he said he feels privileged to be in his position.

"My aim in teaching students here is to get them to seek God's will, then to get them to study thoroughly that they might be acquainted with the different religions of the world whose adherents we are seeking to win to Christ," Graham said.

Because of his 39-year background as an Arabic missionary, Graham has special insight to the Muslim religion. That insight gives him a special urgency about witnessing to Muslims.

While Graham appreciates honors and accolades, he keeps it in perspective. "In the final evaluation I'm only a sinner saved by grace. This is my story," he said.



Finlay Graham tells seminary students about his 40 years in the Middle East. Graham was named distinguished alumnus from Southwestern Baptist Theological Seminary, 1989.

MasterLife destroys barriers; cuts through prison walls

by Terri Lackey

Talking to Robert Gibson is no different than chatting with any new Christian who is intent on serving God.

His name-engraved Bible, stuffed with notes and photographs, rarely leaves his hands and he finds verses to back up points about his new-found faith.

While he is a sturdy man who can lift 500 pounds with one hand, his voice is soft, and his smile is sweet.

A new acquaintance would find the tainted past of Robert Gibson hard to believe if guards with brown uniforms and heavy handguns were not standing around to remind the visitor that Gibson, 31, is a prisoner at Brushy Mountain State Prison, Petros, Tenn. He murdered a man more than 15 years ago.

Gibson is one of four prisoners at Brushy Mountain prison studying MasterLife, a 26-week adult discipleship training course, under the tutelage of Ray Maynard, director of missions for Union Baptist Association, Sparta, Tenn.

"MasterLife is making me realize that I am responsible for my own actions and that I am setting an example for Christ in other people's lives," said Gibson. "It helps me explain to people about my

past and what Christ is doing for me and how he has turned my life around through his Holy Spirit. Now I am able to talk to others and feel comfortable about that."

Maynard recognized the need to offer the prisoners Bible study when he visited Brushy Mountain last year.

"Last fall I went over to the prison to preach a revival and found out several of the guys were Christians," said Maynard, who became involved in MasterLife in 1982 while starting a church in Rapid City, S. D. "I just wanted to find a way to help them grow spiritually."

Maynard decided the Lay Institute for Equipping course, developed by the Sunday School Board's Church Training Department, was the tool he needed to work with Christians in a prison population that relies on machismo to survive.

Avery Willis, manager of the leadership development section in the Church Training Department, and Don Dennis, an exconvict, MasterLife alumnus and Baptist minister from Ennis, Tex., recently visited the prison to present awards to the MasterLife students and persuade other Christian prisoners to take the course.

Dennis, who accepted Christ in

prison, went through MasterLife in 1982 when a furloughing missionary requested it of him.

"That was the first time I really knew what it meant to be a Christian," Dennis said. "Through MasterLife, I grew to where I could handle life on the streets for the first time."

Dennis has helped to establish MasterLife groups in three Texas prisons and has more than 300 prisoners in 24 other prisons who have signed up to take the course. He said he is convinced prisoners must receive spiritual help before they get out of prison; afterward is too late.

As with Dennis, Maynard's dedication to teaching the four MasterLife students goes beyond the call of duty.

"I leave my house in Sparta about 1 p.m. every Saturday afternoon and drive 99 miles to the prison," said the director of missions, who explained he shoots hoops with the prisoners for about two hours before starting the MasterLife class.

He teaches the course for about two hours before turning around and heading home where he arrives about 9 p.m.

Although his Saturdays are grueling, yet satisfying, he is not planning to rush through the 26-week course, Maynard said.

"Sometimes we only do a half a lesson at a time and split sessions because I want them to really grow as they go," said Maynard, who noted the class started with about 10 men, but several were transferred to different prisons or other facilities.

The program has been so successful that Maynard is helping get MasterLife started in two other prisons in Tennessee.

"Those who take MasterLife are certified to teach it when they get through," said Maynard. However, prisoners are not able to teach other prisoners, and therefore are disqualified from teaching the course to each other.

Both Dennis and Maynard need volunteers to teach MasterLife to prisoners in their states.

MasterLife helps answer many of the prisoners' questions, such as "How do you know once you are saved, you're always saved? Why are there different denominations, and what do they each believe? How do you know for sure you are doing God's will?"

But one of the most important aspects of MasterLife, Dennis said, is the confidence and security it gives to Christian prisoners who want to tell others about Jesus.

Campbellsville College Graduates 98

Campbellsville College's 98 graduates were told that their graduation was a "celebration of the 'commencement' of the rest of your lives," by Dr. Ken Winters, president of the College, as the commencement speaker May 13.

"May the results of our combined efforts here serve you well throughout your life," said Winters at the ceremony at Campbellsville Baptist Church.

Dr. J. Howard Cobble, pastor of Severns Valley Baptist Church and former president of the Kentucky Baptist Convention, delivered the baccalaureate address.

The Distinguished Alumni Award was given to Dr. C.E. and Sarah Semones Hutchinson, educators from Somerset. Honorary Alumnus Awards were given to Jennie B. Stotts, a former secretary to the president at Campbellsville College, and Dr. James Jones, pastor of Campbellsville Baptist Church and president of the Kentucky Baptist Convention.

Valedictorian of the senior class was Sarah Jane Stafford of Yosemite, and salutatorian was Colleen Collins O'Banion of Campbellsville.

Winters told the graduates he hoped they leave Campbellsville College with "an air of excitement about your future and a love and commitment to your alma mater."

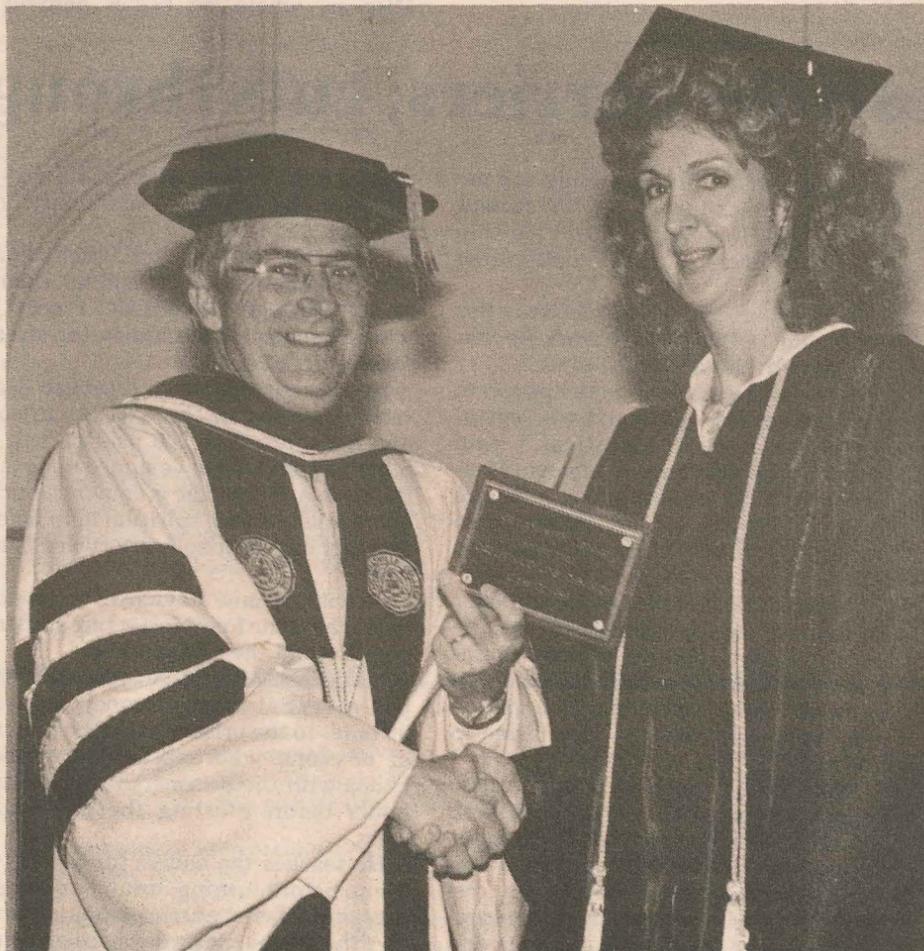


MARY KAYE HUGHES HUTCHINS, left, of Loretto talks with Dr. Milton Rogers, professor of biology, following Campbellsville College's 30th annual commencement.

Campbellsville College Photos by Ayo Olaniyan



GARY GARDNER, left of Hodgenville and Julianne Franklin Goins of Booneville, Miss., talk before baccalaureate.



DR. KEN WINTERS, president of Campbellsville College, presided over his first graduation May 13 at Campbellsville Baptist Church. He gave the salutatorian plaque to Colleen Collins O'Banion of Campbellsville.



KAREN GRAVES of Louisville shows off her nephew, Jacob Reynolds of Louisville.