

# WESTERN RECORDER

Vol. 152, No. 26, June 28, 1978



## RAs Alive and well at Crittenden

by James H. Cox

If the scores of Kentucky Baptist churches with foundering Royal Ambassador programs would only believe the job is worth doing—and doing well—what a difference RA chapters could be!

Take heart. It *can* be done. There *is* a better way. And at least one church in the state is proving it!

The Royal Ambassador program at Crittenden Baptist Church, just off I-75 between Cincinnati and Lexington, reminds one of the Baptist church neighbor who observed the comings and goings of the members and sighed: "I'd be a Baptist, too, but I don't think I've got the physical strength!"

The RA program at Crittenden includes scheduled activities over and above weekly chapter meetings for every month of the year. But in the days of their youth, Christian young men have the strength required to keep up!

Included on their agenda are outdoor camping, hiking or boating experiences in August, September, October, January, July and a week at Camp Rabro in June every year.

November's observance of Royal Ambassador Week includes planned activities every night of the week and on two Sundays. Mission emphases are set

for December, March and July, with the latter experience including a week-long mission project often many miles from home.

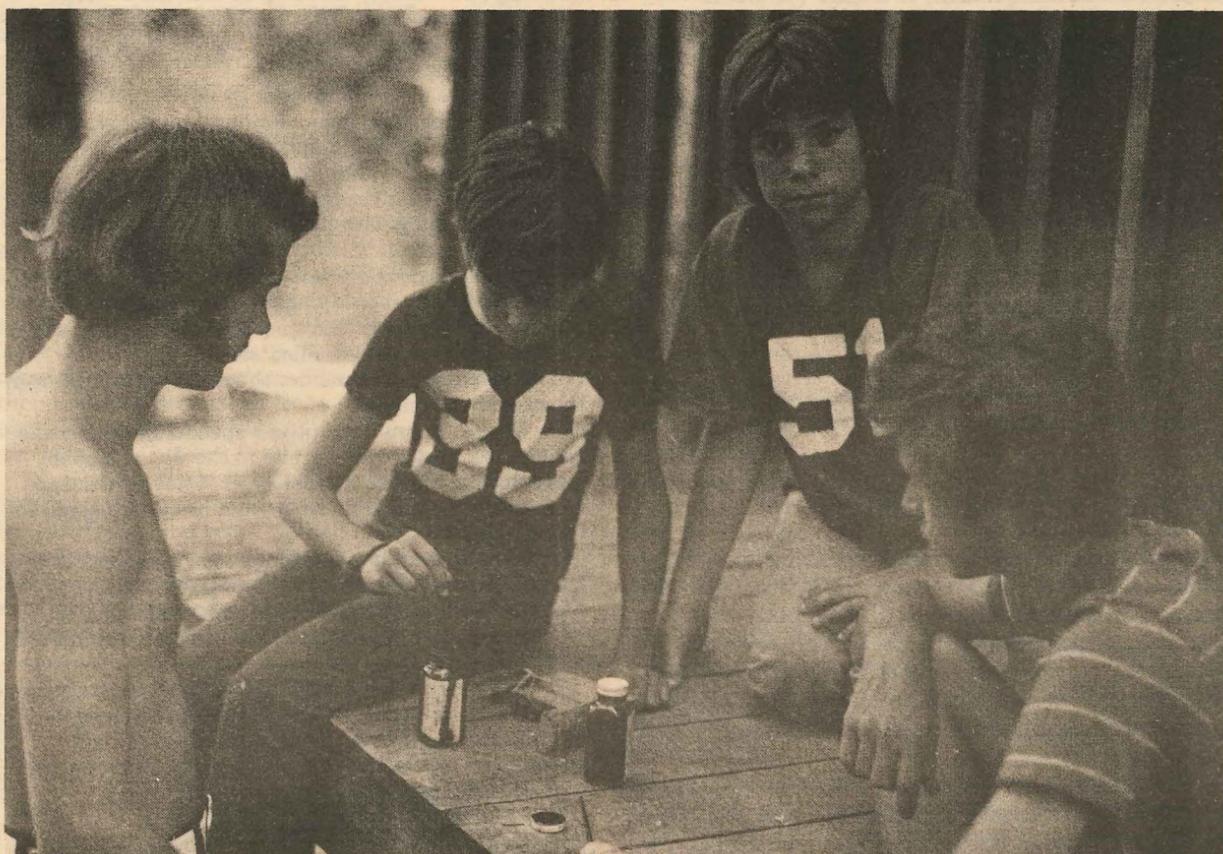
State Royal Ambassador congresses come around in February as do state Brotherhood workshops in March. April and May are devoted to preparing for the state RA track meet at Cedarmore.

The boys have even developed their own slide and film programs with accompanying tape narration. They are frequently in demand by other churches to come and demonstrate how to launch a successful RA program.

The Crittenden chapters—there are two of them, Crusaders (younger boys) and Pioneers (older ones)—meet every Sunday night, 52 weeks a year. That provides the cement for holding everything they do together, according to Crittenden RA director Wendell Adkins.

But it's apparent to all concerned that boys need lots of activity, too. An obvious reason for the success of the Crittenden program is that the leadership has recognized that need.

The pictures on this page help confirm that theory.



In the photo at top left, Crittenden boys go camping several times annually. At top right, he's almost ready for the state track meet. Lower left: A Crittenden youth (l) instructs other boys at a week-long summer mission project sponsored by the chapter.

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

## WESTERN RECORDER

C. R. Daley Jr., Editor  
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C. R. Daley

# Daley Observations

## A theft that was thwarted

Church stealing is not illegal and it goes on somewhere among Southern Baptists every day. While it is not illegal, it is unethical and many times it is unchristian, but that doesn't stop these thieves who pose as shepherds but are actually wolves. They even do their mischief in the name of the Lord.

Most of the time these thieves succeed in taking the church. They are clever and manipulate members until the time is right to make the snatch. Occasionally they fail and it's one of these failures that prompts this editorial. The following account describes a classical effort of an independent Baptist pastor to steal a Southern Baptist church. Hopefully it will serve to alert members of any church that might be the target of such a church thief.

This preacher came to be the pastor of a congregation that had always been active and loyal in the association, the state convention and the Southern Baptist Convention. He expressed no reservation about Southern Baptists and gave no indication of any independent leanings if he had any at the time.

Everything went well at first. Then the pastor's preaching began to have a more and more negative tone. He systematically criticized all other denominations and churches. Ultimately he brought his fellow Baptists under the same criticism. Then came charges of liberalism and heresy against Southern Baptists. Some of these charges were outlandish and plain lies. They included charging Southern Baptists were taking some books out of the Bible, favored abortion and championed homosexuality.

His hero and oft quoted authority was John R. Rice and Rice's publication, "The Sword of the Lord" became his bible.

Because of the respect of most Baptists for their pastor, the gullibility of too many church members and the lack of actual knowledge about Southern Baptist beliefs and practices, the pastor convinced a growing number of the members he was right. He then began to make his move.

He led the church to abandon Southern Baptist Sunday school literature. He replaced Sunday school teachers who did not go along with him and his followers.

Then came the recommendation to discontinue support of missions through the Cooperative Program. Mission gifts once channeled through the Cooperative Program were sent to independent missionaries.

Finally the time seemed ripe for the snatch. Notice was given that on a certain Sunday the pastor would expose the heresy of Southern Baptists and the members would vote on withdrawing from the association, the state convention and the Southern Baptist Convention.

But the pastor miscalculated. Some who had not fallen for his misadventure were time to take

Published by Western Recorder Inc., Box 43401, Middletown, KY 40243 weekly, except for one week in July and December. Second class postage paid at Louisville and additional mailing offices.

Subscriptions: Single, \$3.68; foreign, \$3.75; church budget, \$2.50. Payable in advance, except church accounts, which require tax exemption number.

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a stand. This included a majority of the deacons. Other members who had lost interest because of the pastor's views and actions became aroused. They showed up in numbers for the showdown meeting and they stood tall. When the vote was taken, it was more than a four to one majority to remain Southern Baptists. The pastor subsequently resigned and took his determined followers to start an independent church.

Here are some concluding observations to this account of an actual situation. The first is that honor and decency would require an independent Baptist preacher not to accept the pastorate of a Southern Baptist church. It would also require a pastor of a Southern Baptist church who decides to cast his lot with independents like John R. Rice and Bob Jones to resign and find an independent church or go out to begin an independent church instead of trying to steal a Southern Baptist church.

Another observation is that a congregation should be alert to the signals that reveal a pastor's sympathies. There is no reason for alarm when he criticizes the denomination constructively. Most of us do that. But when he charges Southern Baptist seminaries with liberalism, suggests dropping Southern Baptist Sunday school literature or recommends discontinuing giving through the Cooperative Program, there's reason for alarm. It's time for a confrontation then.

The final observation is that only the church members themselves can handle the matter. The tendency is to seek outside help and even appeal to other pastors or denominational leaders for help but Baptist polity makes no room for outside intervention. Each church is completely autonomous and no outsider has any say in how it tends to its affairs. Concerned members can seek counsel from others and the church can invite help from outside but that's the only way an outsider can become involved.

Church thieves have a high batting average but here's one who struck out because of some enlightened and tough church members.

## What's in a name?

Several months ago a reader asked for clarification of the term "missionary" as it is used in the names of Baptist churches. His concern was aroused when a Southern Baptist church with the word "missionary" in its name called a pastor and the pastor refused to accept the call until the church dropped the word "missionary" from its name.

The pastor said the name "missionary" identified the church with a group that was not Southern Baptist. The reader gave assurance the church was Southern Baptist in every respect and always had been.

The fact is the term "missionary" has nothing to do with whether a church is a Southern Baptist church or not. A church can choose any name it desires and the Southern Baptist Convention has no requirements concerning the name a church uses.

Several Southern Baptist churches in Kentucky use the term "missionary" in their name. It is a harkback to earlier years when more churches used this designation to distinguish themselves from anti-missionary Baptists. Most Southern Baptist churches in Kentucky have dropped this part of their name now that everyone knows Southern Baptist churches are missionary, at least in name. However, there has never been any pressure exerted on Southern Baptist churches by anyone to discontinue using "missionary" in their name. In one Kentucky town there is a First Baptist Church and a First Missionary Baptist Church, both of which are Southern Baptist churches.

The pastor had some reason for this position. There are Baptist churches who call themselves "missionary" who are not Southern Baptist. I know of no organized Baptist group using this designation but some local churches do who are independent or who cooperate with other Baptist groups.

I can understand the readers' concern. He liked the use of the term "missionary" in a church name but also wanted to be known as a Southern Baptist.

The truth is a name is not the important thing about a church. The important thing is that a church be missionary by whatever name it goes.

## Baptist Forum

### Some questions about pastors

Reference George Thomason letter in WR June 7 concerning being spiritual, especially where he states that the average church "in looking for a pastor doesn't even ask if he preaches the Bible, and is growing spiritually." Could it be that the average church just takes it for granted that a man with a so-called "call to the ministry" fulfills such qualifications automatically?

This brings to mind a recent group discussion in a church training course concerning the personal lifestyles (which reflect a man's spirituality) of Baptist church pastors. I would like to solicit views of Western Recorder readers concerning the following questions dealing with pastoral spirituality, and with financial support:

1. When pastors are being considered for a call to a place of service, should pulpits committees specifically inquire of them as to their moral habits such as use of alcohol, tobacco, drugs, illicit sex?
2. Are pastors considered themselves exempt from the church covenant?
3. Should pulpits committees specifically reject the calling of a pastor who admits to the use of alcohol and tobacco, or does not believe in total abstinence from either, and should he be told he was rejected for these reasons?
4. Should churches fire the pastor when and if it later becomes known that he does use alcohol, tobacco, or frequents houses of prostitution? If so, whose responsibility within the church is it to initiate dismissal action?
5. Are pastors to be examples for the congregation to follow, or are they to be considered the same as members of their congregation, perhaps not yet having cast off fleshly vices, and still feeding on the milk of the word instead of the meat?

Incidentally, our church training group unanimously answered "yes" to all questions, except number 2, which was "no."

Harold Williams, Henderson

## Baptist Forum

### Homosexual explanation

Let me call attention to an error in the publication of an unrevised copy (not the final draft nor the speech delivered at the Christian Life Commission Seminar, March 1978) of my paper on "Homosexuality: Toward a Christian Response." The error relates to the statement about "practicing homosexuals" being admitted to church membership.

The correct version, recorded live on tape and printed in the Christian Life Commission's *Proceedings*, may be obtained from the Christian Life Commission, 460 James Robertson Pkwy., Nashville, TN 37219. It reads as follows:

"Should homosexuals be admitted to church membership? Yes, if they meet the criteria applied to any other prospective member and seek to follow the biblical norm of sexual expression."

Henlee Barnette, Louisville

### Of pickets and vice presidents

I arrived at the World Congress Center Sunday evening in Atlanta. The Pastors' Conference was in progress. Outside the center one became caught up in chaotic shouting, pickets displaying placards, stomping feet, and thunderous applause in response to speakers. The "gays" were far from gay in defense of their lifestyle.

Inside the center some of the same was happening. Anita Bryant performed amid applause and support. She reaffirmed her stand against the "gays."

I wondered why 20 some odd thousand Southern Baptists didn't go outside to the 2000 undesirables and share the love of God and his word on the streets of Atlanta. A "Bold Missions" opportunity could have been passed by outside while a stand was being taken inside. Maybe ministry would have been more effective in this instance rather than affirmation.

Miss Bryant also reaffirmed her stand against the ERA. However, she permitted herself to be nominated for vice president of the convention, a position held predominantly by men. Even serving in an honorary capacity one would have responsibilities that would conflict with the role of wife and mother.

Mrs. David L. Cobb, Louisville

### A woman SBC president?

Upon reflection it seems an interesting precedent was established at the SBC this year: a woman was nominated for vice president (therefore a possible presidency) of the largest Protestant body in the U. S. based upon religious convictions and not her sex. She was then defeated because of lack of experience, knowledge and time to do an adequate job, not her sex.

It would seem, then, that for those 3000 plus messengers who supported her and those who voted against her that they have supported the notion that a woman with adequate experience, knowledge and time can hold the position of the SBC's vice

presidency (and possible presidency).

One cannot help wondering, then, at the logic of prohibiting women at the local church level (deacons and pastors) while supporting them at convention level which represents the leadership of the churches. The convention seems to be saying that a woman should be evaluated for a position based upon her religious convictions, experience and knowledge, and not her sex. The SBC does have highly motivated religious women who have experience and knowledge for positions like the vice presidency of the SBC.

James M. McDowell  
Southern Seminary student

### Cancel Christian Life Commission?

The Southern Baptist Christian Life Commission should never again allow itself to be used as a forum through which false doctrine can be sensationalized or propagated.

Henlee Barnette's speech on homosexuality to the Christian Life Commission was a big hit with the secular press, but a slap in the face to most Southern Baptists. The Associated Press article in the *Courier-Journal* Mar. 29 was headlined, "Southern Baptists Urged to Admit Gays to Church," and a *Courier-Journal* article Mar. 30 was entitled, "Progressive Baptists Say Amen to Change."

Although most Southern Baptists are strongly opposed to homosexuality and the Southern Baptist Convention passed a resolution in opposition to it these articles make it appear otherwise to those who are not familiar with Southern Baptists. This causes many lost people who are opposed to homosexuality to think of Southern Baptists as hypocrites and it makes it much more difficult to reach them with the gospel of Christ.

A Southern Baptist church is not a religious club for those who want to practice living in sin. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate nor abusers of themselves with mankind" (1 Cor. 6:9). If "abusers of themselves with mankind" (homosexuals) want to join a Baptist church let them first repent of their sins like all other sinners and accept Christ as their lord and savior.

Certainly we should pray for homosexuals, witness to them and invite them to come hear the gospel preached, but they cannot be members of a church until they are born again and that means they give up the practice of homosexuality.

The Christian Life Commission should be much more circumspect about what views it becomes a forum for, and if it does not exercise more care in this matter the Southern Baptist Convention should disband it and use the money that presently goes to the commission for missions instead. After all local churches are capable of providing teaching on living the Christian life, and the Bible is fully sufficient in this area.

William R. Hagan, Taylorsville

## Man, woman ordained at Crescent Hill church

Gregory Williams and Susan Rhymer were ordained to the gospel ministry on June 25 by the Crescent Hill Baptist Church in Louisville. Both are 1978 graduates of Southern Baptist Theological Seminary. Williams received the MRE degree and Miss Rhymer was awarded the MDiv degree.

Williams is a native of Georgia and a graduate of Mercer University. He will begin his services as minister of activities and education at Reidland Baptist Church, Paducah, on July 1.

Miss Rhymer is a native of Virginia and a graduate of Sweet Briar College. She has been serving as interim minister of pastoral care for Crescent Hill Baptist Church. Recently she accepted a ministry as chaplain at the William S. Hall Psychiatric Center in Columbia, S. C.

The ordination sermon was delivered by Wayne Ward, professor of Christian theology, Southern Seminary. Other participants in the service besides Pastor John Howell included Norman Shands, chaplain, Southern Seminary; James Pollard, chaplain, Highlands Baptist Hospital; and Rodger Murchison, assistant to the provost and director of placement, Southern Seminary.

## Family meet postponed

Joseph Califano Jr. has announced that the White House Conference on Families, originally scheduled for December 1979, in Washington, D. C., has been postponed until 1981.

The secretary of the U. S. Dept. of Health, Education and Welfare made the announcement less than one week after the Southern Baptist Convention, meeting in Atlanta, approved a resolution urging President Carter and conference organizers to see that the meeting "focuses on the strengths of the family rather than so-called alternatives to the family . . ."

Similar sentiment was expressed earlier in a written statement submitted to Califano by Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission, Nashville, and David Mace, professor of family sociology at the Bowman-Gray Medical School of Wake Forest University, Winston-Salem, N. C.

## Baptist-Lutheran talk set

Theological conversations between representatives of the Lutheran Council in the USA and the North American Baptist Fellowship will begin in St. Louis in April 1979. V. Carney Hargroves, interim staff executive of the Baptist group, has announced.

Seven Baptists and seven Lutherans are expected to participate in the opening dialog at Concordia Seminary, Apr. 17-19, 1979. Discussions will deal with the history of each group in North America, with "areas of common affirmation" and "areas of different emphases."

The North American Baptist Fellowship is a committee of the Baptist World Alliance.

"The purpose of the dialog is to encourage greater understanding between the confessional families," BWA General Secretary Robert S. Denny said.

## Nevada ready to begin 34th state convention

Southern Baptist churches in Nevada gathered in Carson City, Nev., for the last of a series of annual fellowship meetings preceding formation into a state Baptist convention, Oct. 16-17, 1978, in Las Vegas.

Committees have been set in motion to find an executive secretary, recommend the place for the state offices to be located and plan the organizational program. Currently Southern Baptist churches in northern Nevada cooperate with the Southern Baptist General Convention of Nevada and churches in southern Nevada cooperate with the Arizona Southern Baptist Convention.

Proposed name for the new state convention would be "Nevada Area Baptist Convention." The word "area" was included because five churches outside the state have signed letters of intent to affiliate with the new convention.

Southern Baptists currently have 33 state conventions covering work in all 50 states.

## Northwest editor resigns

William O. (Bill) Crews Jr., editor of Northwest Baptist Witness, newspaper of the Northwest Baptist Convention, has resigned to accept the pastorate of Magnolia Avenue Baptist Church, Riverside, Calif.

Crews, a native of San Angelo, Tex., also was director of communications for the convention, which covers Southern Baptist work in Oregon and Washington and includes some Southern Baptist churches in Canada.

Prior to joining the convention staff in November 1976 Crews was pastor of Victory Baptist Church, Seattle, Wash., and Metropolitan Baptist Church, Portland, Ore.

## Memorial funds volunteer

A memorial to the late James G. Harris will enable G. H. Cain to go to Nyeri, Kenya as a Mission Service Corps volunteer.

The \$7500 memorial was established by Texas Baptists at their state convention last year. Cain's appointment was just announced.

Harris was president of the Baptist General Convention of Texas and the Southern Baptist Foreign Mission Board when he died July 31, 1977 of a heart attack. He was pastor of the University Baptist Church, Ft. Worth, 23 years.

Cain, a graduate of Texas A & M University, will teach agriculture at the Nyeri Baptist High School and help manage the school farm. He also may teach courses in beginning physics, chemistry and biology.

## WMU sets Acteen grants

Recently WMU executive board recently voted to grant eight \$500 scholarships each year to outstanding Acteens from each of the eight geographical areas in Kentucky. Applicants must:

1. Be a member of a Kentucky Southern Baptist church
2. Have reached the level of Queen Regent in Studiact
3. Be a graduate of high school the year application is made
4. Report grade point average in high school, and ACT or SAT score
5. Give three references (one from her pastor and one from a teacher or another community leader).

The scholarship applications are available at the state WMU office. These must be returned by Jan. 15 of the year the scholarship is to be granted. The WMU staff and scholarship committee of the WMU executive board will process applications.

The money for these scholarships is made available by invested funds left to Kentucky WMU for scholarships by Mrs. Fannie E. Snider in memory of her sister, Mrs. C. F. Creal, who was president of Kentucky WMU in 1931-32. The scholarship is named the Snider-Creal Acteen Scholarship.

**BOLD  
BELIEVERS  
IN GIVING**



# Milbys returning to Rhodesia

## Despite murder of fellow missionary Archie Dunaway

"... there is always some danger, particularly in traveling (in Rhodesia), you'll drive over a land mine or be taken in an ambush... (but) it's where the Lord has called us to serve... there are probably 200,000 people who would have no spiritual ministry if we didn't go back. And you just can't think of leaving these people without a ministry."

—F. Eugene Milby

by Bill Webb, Staff Writer

A native Kentucky couple on furlough from Plumtree, Rhodesia, say they will return there Sept. 19 despite the murder of missionary Archie G. Dunaway Jr. in Rhodesia by terrorist guerrillas nearly two weeks ago.

F. Eugene and Reva Milby, for 15 years missionaries to Rhodesia, feel the issue should not so much to the matter of personal safety as it does to spiritual calling and need in the southern African nation.

"We live 65 miles from the nearest town," Milby said. "Anytime we travel to the nearest city there is always the possibility of never getting there or getting back."

"We are only two miles from the border of Botswana and of course Botswana is harboring Rhodesian terrorists. They come across the border and make their attacks and return."

"Many young people—both black and white—have been killed... neighbors... people close to us. We've had six children from our Sunday school who have been abducted and taken away for terrorist training."

"So we live pretty much in the heart of the situation. In fact, we have four preaching points in the rural areas that I have not visited in 22 months because these are in the area where much of the fighting is going on. I don't even have contact with the people. There is no way to communicate with them."

"Buses have been stopped running by the terrorists. There are no telephones in the rural areas. Schools, hospitals and stores have all been closed and many of them burned. So the people are really isolated."

"A chief in the area where two of the churches are located, Chief Gambo, was stabbed to death by terrorists."

"They came to his village and told him to get all his people together. After they had assembled they began talking about communism and the merits of communism. They stabbed Chief Gambo with a bayonet. They talked to the people some more and stabbed him again. This kept on until he finally collapsed and died. He had 11 bayonet wounds in his body. "He was a Christian, a Methodist. In fact, he was the one who requested that we begin two of the churches that are in his district."

For Milby, 47, who was director of the Baptist Publishing House and manager of the Baptist book store in Rhodesia before going into general evangelism five years ago, and Mrs. Milby, 46, who teaches and for the past year was national director for Sunday school promotion and leadership training, the danger can be endured.

**Why would they return to such a situation when they would feel the option of not returning?**

"We still feel it's where the Lord has called us to serve," Milby said. And there's still a great need for a spiritual ministry in the area. We do not have a national pastor in Plumtree or anywhere in the southwestern district.

"And if we don't return there's just no one to minister to the people. In the area in which we minister I would say there are probably 200,000 people who would have no spiritual ministry if we didn't go back."

"And you just can't think of leaving these people without a ministry. Just the people in our village... I couldn't even think about leaving them."

Mrs. Milby has strong convictions about returning to Plumtree, too.

"I feel a particular need of going back to Plumtree because of my love of working with the children and the need to work with them. So many are being abducted from that area."

"At one time, 400 were abducted from one of the schools just five miles from our house. Four hundred in one night. Of course from our school had been closed."

"All the schools surrounding Plumtree have been

closed by the terrorists and we have an open door to work in that school. We teach scripture in the school once a week.

"The Baptists have the only Sunday school in Plumtree. No other denomination has one for the children at all."

The Milbys say their children, Mrs. Joanna Zimenes, 26, Fortaleza, Brazil, and son Marion, 24, Worthington, Ohio, worry about their parents' safety but "they both are good Christians and understand our calling."

"We're quite happy and expecting to spend our total years of ministry on the mission field until retirement if the Lord lets us live to retirement," Milby said.

**The Milbys feel the Lord has provided for their safety in Rhodesia.**

They relate an experience when they vacationed in South Africa and bought two bars of chocolate for an elderly widow who was bedfast and lived eight miles from their home.

"One morning Reva said, 'I think I'll go out to visit Mrs. McFaddens this morning and take the chocolate to her'," Milby related.

"And then we had a few disruptions during the morning so Reva said, 'I think I'll just wait until tomorrow to go.'"

"About 30 minutes after she had made the decision not to go we received word that the terrorists had come to her (Mrs. McFaddens') house. They went in and right at point blank range just blew her head off."

"If Reva had gone it would have been right at the time it happened. We feel that the Lord had intervened and caused the disruption that kept her from going."

They also feel confident a national pastor will come to work in the Plumtree area.

"We are hoping that one of the nationals who will be graduating from the seminary (in Gwelo, Rhodesia) in November will consider coming to Plumtree," Milby said.

"In the past year we have talked to two other pastors, one seminary student who graduated last year and one of our seminary students who has been out several years. But they weren't keen at all on coming to the area because of the security situation. It isn't easy to get help."

**Life in Rhodesia is different in many ways for the Milbys and other missionaries these days.**

"I would say that up until the last three years I would not have hesitated to have gone anywhere in the country, to have lay down anywhere on the side of the road and slept all night," Milby recalled.

Today, when they travel, the missionaries are advised not to start before 8 a.m. and to always be off the road by 4 p.m. They have security lights on all around their house through the night.

Why have missionaries and mission stations been



Reva and F. Eugene Milby

recent targets of terrorist attacks when missionaries have usually been sympathetic to greater rights for blacks in Rhodesia?

Communism is one of the big factors, Milby believes. "All the terrorists are equipped with Russian arms."

"Of course another factor is that many of the mission stations are in the remote areas. And by virtue of their position then the missionaries are more vulnerable to the attacks."

"They're (terrorists) trying to disrupt all the essential services—education, health services, any type of social ministry."

My opinion is that the conflict is not primarily a racial war; it's a political struggle. The three national political leaders, or nationalists, are now working in agreement with the present government toward general elections on Dec. 31 for majority rule.

"My feeling is if the government and the three nationalist leaders were left alone by outside interference, they would come to a satisfactory solution and the conflict would be resolved. We would have a peaceful transition to majority rule."

**If a situation ever arose in which all missionaries were forced out of the country, Milby said some of the current work could be carried on.**

Nationalist pastors continue to minister to churches in the outlying areas and the hospital ministry might be continued in a very limited way, although there are no national doctors.

Technicians who provide taped programs for broadcasts could carry on unless religious broadcasting was restricted, he said. The book store and publications ministry would probably come to a halt.

At present, only Dr. and Mrs. Maurice L. Randall will continue to work in the hospital at Sanyati where Dunaway was killed. They will commute by air from Gatooma, another mission station. The hospital has African medical assistants, pharmacy and other service personnel, as well as Rhodesian director of nursing.

Leaders of the organization of Southern Baptist missionaries in Rhodesia and of the Rhodesian Baptist Convention will meet July 1 to decide the future of the hospital and school at Sanyati. The convention will hold its annual meeting July 8-10 in Gwelo.

What is the best way to help the Milbys and the 65 to 70 other Southern Baptist missionaries in Rhodesia?

"If we can encourage you and others to pray for the situation, we'll appreciate that," Mrs. Milby said. "Because that's our greatest need right now—prayer."

*"If we can encourage you and others to pray for the situation, we'll appreciate that. Because that's our greatest need right now—prayer."*

—Reva Milby

RHODESIA

# Love reaches into Appalachians

by Bill Webb, Staff Writer

Love goes on reaching into the lush hollows of the Appalachian foothills around Williamsburg.

And love's vehicle to these people in tiny, isolated communities in southeastern Kentucky and northern Tennessee is a team of Cumberland College students.

Their ministry is known throughout Whitley County and beyond as Love in Action (LIA) and they try to carry out the admonition of 1 John 3:18: "My little ones, let's not talk about love. Let's not sing about love. Let's put love into action and make it real." (Cottonpatch version)

At five-foot-even, Debbie "Little Bit" Mills is shorter than some of the children she works with. She is the student coordinator of LIA and she claims the nickname was her idea. The nickname immediately puts children at ease around her, she says. "It has stuck with me. Kids will wave and say, 'Hi, Little Bit,' even though they may not know my real name."

The Appalachian ministry of students at the Baptist college includes a jail ministry and a program for the elderly at Williamsburg but its main thrust in the "hollers" has been providing a recreation and Bible study oriented ministry to children, Miss Mills says.

The program actually began some six years ago, she recalls, but it is only now to the point of passing the mountaineers' test of time.

Through the years mountain people have seen some "fly by night" groups and programs come their way, Miss Mills explains. In some places that has meant difficulty in even starting a program but in virtually every community it has meant that the people—especially adults—are watching to see if LIA cares enough to really make a long term commitment.

"Suspicion has been built into their culture over the years," she says. "I think maybe some of it goes back to the revenuers and moonshiners. Unless you are consistent with your work, forget it."

And consistency has meant success for LIA.

"I'm seeing results now that Jim Shemwell (the student who originally conceived the idea of an Appalachian ministry) would have liked to have seen. Because they trust us."

Building trust has had its inherent difficulties in the hills and hollows, however.

Inclement weather does its best to keep the students from activities with the mountain children. "During our spring rains the roads are ridiculous," Miss Mills attests. "They can't even get out to grade them."

"But we still try to get out to our communities. If we think there's any possible way we still go get the kids and work with them."

Secondly, LIA volunteers found out the hard way that they must respect the feelings of the people in each community, even in matters of dress. In Gatliff,

students wore blue jeans to conduct their programs and immediately offended the Gatliff residents.

"Once you offend a mountain person you'd better hang it up," Miss Mills says. "They never could get over that. So, you see, we're cautious."

Certainly the key factor in developing trust is the sincerity and dedication of the students themselves.

"It's understood from the beginning that it's a demanding work. We just can't use people who aren't going to do the job and do it right. We don't want to endanger the program," she explains.

Pat Herlihy has the ability to relate Bible stories so children can grasp them easily. Sitting on the grass near the quiet mountain lane that runs past Patterson Creek Baptist Church at Mulberry he holds up a picture and tells the children gathered around him the story of the Good Samaritan. "He was traveling on a narrow road, kind of like this little road here," he says gesturing. And the Bible story begins to come alive in the minds of the attentive young listeners.

Herlihy is like a lot of students who become involved with LIA once they get to Cumberland College. Also active in a ministry to the mentally handicapped at Oakwood Institute at Somerset, he admits he may be more involved in ministries than academics. But the religion major and sociology minor is quick to add, "I think I've learned more by doing this than I have in the classroom."

Like Herlihy, many students either make an initial commitment or reaffirm a previous one to give their lives in full time Christian service. But for others the demands of the program are often too much, Miss Mills says. "There are many kids who are burned out because the work will be so long and so tedious and you don't see any results (immediately)."

LIA is taking the initiative this summer to increase the area in which team members will minister. The four full time summer workers will introduce recreational and Bible study programs in new communities this summer. They will also determine where need and interest suggest continuing more in-depth during the fall school term when an estimated 40 volunteers will bolster the program.

Debbie McNeil, an early childhood major from Highland Heights, arrives early for evening vacation Bible school at the small rural church. She's down on her knees on the wooden floor cutting paper when in walks a little girl with a tiny bouquet of mountain wildflowers and thrusts them forward to her with a sheepish grin. "Why thank you, Linda. These are beautiful," she tells the five-year-old as she hugs her.

Miss McNeil is a three-year veteran of LIA. "To me it's a way of being with children and I love to be with children," she says convincingly. "You show them a little love and you get a whole lot of love back."

She is a good example of the recruiting impact LIA has had for Cumberland. LIA volunteers participating

in a walkathon to raise money for a van stopped at her church and told about their Appalachian ministry. She became interested, decided to give Cumberland a try and found it to her liking, a story that has often been repeated.

Today it is Larry Duff's turn to drive the LIA van load of children to their homes after an afternoon of recreation at a park at Canadatown. The children sing, laugh, yell and are noisy. But Duff isn't distracted. He keeps his eyes on the narrow road as it winds through the hollow. He cautiously looks out for chug holes and cave-ins in the pavement, and for oncoming coal transport trucks leaving the strip mines. And as he stops at each home, he is careful to tell each child "goodby" by name.

Duff and the other LIA workers think perhaps the biggest problem they have is transportation. Their van and other school vehicles they use require frequent maintenance because of mountain driving.

It's not unusual for LIA's heavy duty van to get stuck in mud when a road washes out, or to wind up in a ditch when the pavement caves in or even to have sticks fly up and break fan belts.

And yet the van has been one of the factors in LIA's acceptance in the "hollers." People see the van pick up children for Bible study and recreation. During flooding last year the van was used to transport families to other areas.

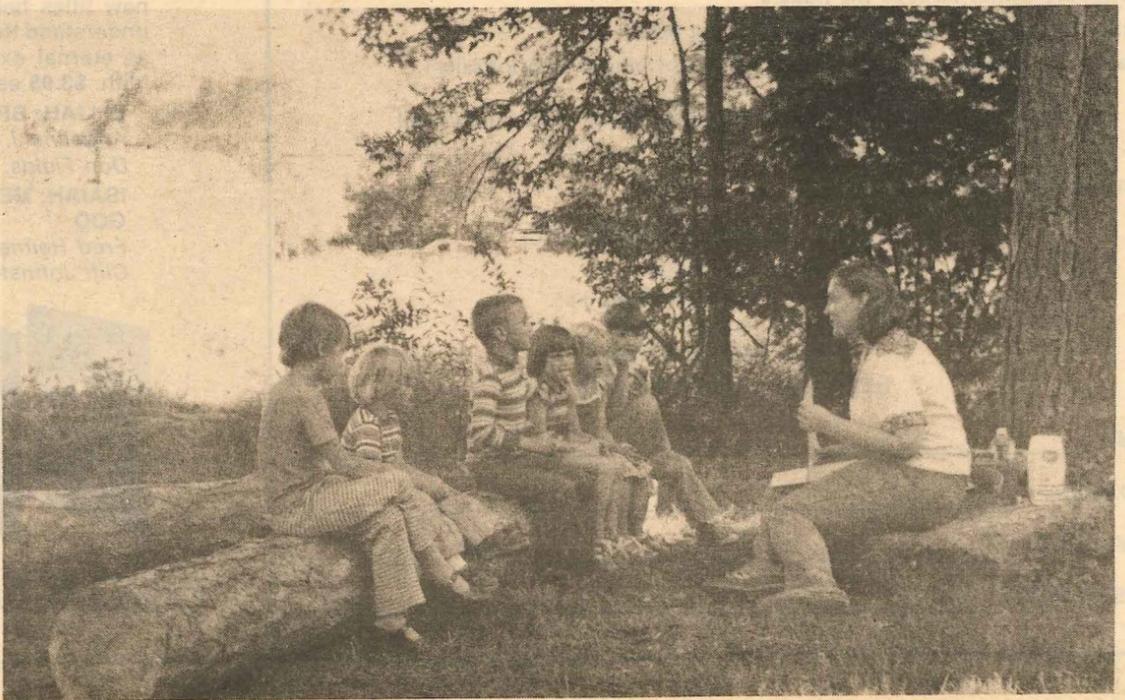
When people need transportation to obtain health care the van is usually available. It will be used next month to give rides to a health care fair, where Whitley County residents can go for free medical and dental checkups.

In early 1976 two LIA team members, Denny Trickett and Ray Wuerzer, drove to the Upper Jellico Creek United Methodist Baptist Church of Christ in Gum Fork, Tenn., the most isolated LIA community, for Wednesday night Bible study. Trickett was in the church building with a half dozen worshipers and Wuerzer stood talking to a man on a strip mining pit. Trickett saw a man with a gun approach a window of the church and he yelled a warning. Suddenly there were shots and a 15-year-old boy lay dead. The gunman's wife, who had come to church, was wounded.

"We really don't know who it was meant for," Miss Mills recalls. "Some say his wife; some say the LIA team. Some people blamed Love in Action just because we were there and the church was open."

"We didn't feel we should close up and leave because people would think we really didn't care. And some people would think it was our fault, too. So we went back the very next week. We've worked since then and doubled (our attendance) from six to 12."

The students will be the first to say their ministry is not always an easy one but they remain mindful of the demands of 1 John 3:18: "... Let's put love into action and make it real."

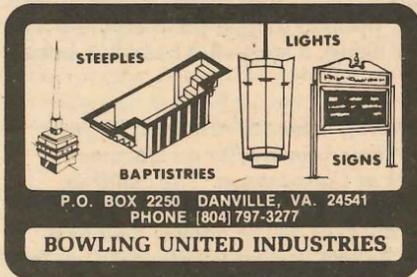


Children in the Mulberry area enjoy vacation Bible school on the shaded grounds outside Patterson Creek Baptist Church. Love in Action volunteer Debbie McNeil draws response from the youngsters during a Bible story.



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# Mountains to the Mississippi



Parker



Woody



Mercer

## Congregations

### Glen Dale students graduate

Three Glen Dale Children's Home residents, Terrill Burks, Tim Goff and Jamie Greer, graduated from East Hardin High School June 7.

Burks graduated with a B average and was nominated for a Lion's Club scholarship. He plans to attend Augustana College.

Goff also graduated with a B average and was also nominated for a Lion's Club scholarship. He plans to attend Bell and Howell College.

Miss Greer, who graduated with an A average, received a Junior Achievement honors scholarship. She has been nominated for a Dale Carnegie award and a Lion's Club scholarship. She plans to attend Elizabethtown Community College.

### Parker receives DMin degree

Charles Parker, pastor of East Frankfort Baptist Church, Frankfort, received the DMin degree at Southern Seminary June 2.

A native of Alabama, he is also a graduate of Samford University.

### Newell's sermon receives award

A sermon delivered before the congregation of Louisville's St. Matthews Baptist Church by pastor J. Altus Newell was selected for inclusion in a just released Broadman Press book. The sermon, "Going Both Miles of the Christian Life," appears in *Award Winning Sermons, Volume 2*. It is one of 15 selected for publication from about 300 received by Broadman editors in an annual award winning sermon competition. Newell was recognized during the Southern Baptist Pastors' Conference in Atlanta.

## Personnel

### James A. Woody to Florida

James A. Woody, a June graduate of Southern Seminary, has been called to a staff position at First Baptist Church, Fort Walton Beach, Fla.

Woody has been an interim pastor at Calvary Baptist Church, Newport, sup-

plied in Kentucky and Indiana and more recently was a volunteer associate at Oakdale Baptist Church, Louisville.

### Wright resigns at Lawndale;

Payne called as new pastor  
Frank Wright has resigned as pastor of Lawndale Baptist Church, Green Valley Association, and Ronald Payne has accepted the call to Lawndale.

Payne began his ministry at Lawndale June 18.

### Mike Rose to Whitesville

Mike Rose is the new minister of music and youth at Whitesville (Ky.) Baptist Church. He came from Salem Baptist Church, Pembroke.

He has held similar positions at First Baptist Church, St. Bethlehem, Tenn., and New Friendship Baptist Church, Auburn.

Rose attended Austin Peay University and plans to complete his BA degree in music at Kentucky Wesleyan College.

Kenneth L. Abbott is pastor at Whitesville.

Stewart resigns at FBC, Paducah  
Bryan Stewart, minister of youth and youth music at First Baptist Church, Paducah, resigned to return to seminary.

## Ordinations

### Mercer ordained to ministry

Jack Mercer, son of Mr. and Mrs. William Floyd Mercer, was ordained to the ministry by First Baptist Church, Whitesburg, June 4.

Mercer, a Southern Seminary student, is pastor of Hopewell Baptist Church in Henry County. His wife Sandy teaches in the Henry County schools.

Professor David Garland of Southern Seminary delivered the ordination message. Bill Mackey is the Whitesburg pastor.

## Revivals

Ten additions at FBC, Lawrenceburg  
Revival at First Baptist Church, Lawrenceburg, resulted in 10 additions to the church.

# Sunday School Lessons H. C. Chiles

Lessons for July 9, 1978

## International Series

### People with hope

#### Colossians 1:15-23, 27-29

In these verses we have the most comprehensive and exhaustive statement of Paul's evaluation of Christ that he recorded in his epistles. He made it clear that Christ must never be placed on a level with even the greatest of earth. He is the Great Unlike. Truly, Christ is the correct answer to humanity's cry, "What is God like?" As Christ went about blessing the children, feeding the hungry, healing the sick, comforting the heartbroken, lifting the fallen, and saving the lost, by his actions he was saying, "God is like this. He that hath seen me hath seen the Father."

#### Christ was above all in creation—1:16-17

Christ was first in the purpose, the promotion, the power and the preservation of all creation. Out of nothing Christ created all that is. John said, "All things were made by him; and without him was not anything made that was made." Not only did Christ originate all things but he is also the sustainer and controller of the universe.

#### Christ was and is above all in the church—1:18-20

"And he is the head of the body, the church." All that the head is to the human body, Christ is to the church. Because he is the mighty source of its life,

the bond of its fellowship and the one for whom it bears witness, he must be given his rightful place of preeminence in all its activities.

#### Christ should be above all in the lives of Christians—1:21-23

Some give Christ a place, others give him prominence and still others give him the preeminence in their lives. Some who give him place do so in order to obtain the gifts which he brings. Such is nothing but refined selfishness. Those who give him prominence engage in his service, but in reality their lives are self-controlled. Those who place him above all else yield all they are and have to his rule, submit everything to his direction and seek to add to his glory.

#### Christ was above all in Paul's ministry—1:27-29

Appreciative of all that Christ had done for him and of the privilege which had been given to him to serve his Lord, and having a genuine love for Christians, Paul declared that he rejoiced in his sufferings on their behalf. He rejoiced in the realization that his hardships and sufferings were being endured for the benefit of his fellow-believers and for the advancement of the cause of Christ.

## Life and Work Series

### The preeminent Christ

#### 1 Thessalonians 4:9-18

In this lesson Paul reminded the Thessalonian believers that those who cherish the blessed hope of the coming again of Christ should live in strict obedience to their Lord and while they are looking for his return they should find great comfort in the assurance that they are going to be reunited with the Christians who have departed from this earthly life.

After commending the Thessalonian Christians for their achievements in the realm of brotherly love, Paul exhorted them to increase more and more in this important virtue and great duty.

Paul exhorted the Thessalonians to make it their ambition to be quiet. He did not want them to be like those who delight in a row to such an extent that they gladly create one in order to have one in progress. He also urged all Christians to avoid inquisitiveness and to be diligent in attending strictly to their own business.

Some of the Thessalonian Christians, who were waiting, watching and expecting Christ to return during their lifetime, were disturbed and

distressed by the fear that their loved ones who had passed away would have to occupy a position secondary to those who would be living when Christ returned. Paul taught them not to worry about their saved, departed relatives and friends not sharing in the glory of Christ's kingdom. When Christ comes again, the first thing that will take place, Paul says, will be the resurrection of the bodies of the saved. As certainly as Christ arose from the tomb, Christians will be raised by the power of God also.

When Christ returns, he will descend in person in the atmospheric heaven with a shout. As his commanding voice reached Lazarus in his grave and he arose from the dead and walked out of his tomb, so those who have died in the Lord will respond en masse to Christ's authoritative voice when he returns for his own. The living Christians will then be changed from mortals to immortals and caught up to meet their Lord. It will be wonderful to be reunited with our Christian loved ones and friends whom we have "loved long since and lost awhile."

# Frank Owen

## Convention impressions

The convention meeting in Atlanta gave opportunity to compare audience interest in slides, movies, pageantry and group dialog with more familiar programming of speakers bringing messages, sermons, etc. I observed that through long evening programs that included a bit of everything that the best attention, with the least moving around and walking out, was when a speaker was at the podium bringing a message. There were numerous examples: Elton Trueblood's message, Keith Park's message on foreign missions, Jimmy Allen's presidential address, Jesse Fletcher's convention sermon, Harry Hollis Jr.'s Christian Life Commission message and others. Not only did the audience show the most appreciation for such messages, it was the speakers that were quoted in the public media instead of utterances from dialogs, films, etc.

People do a lot of "yacking" about preaching, always talking about it being too long, etc. I observe that it is still the best programming for the appreciation and support of the people, even the ones who like to joke about it.

I regretted to see secular newscasters and writers headline and emphasize that Anita Bryant was "rejected" by our convention in her "bid" for the vice presidency. She was nominated. That is all. Douglas Watterson was elected. A good decision, but not a rejection. I'm not promoting Miss Bryant. I cannot find satisfactory answer to the terribly insoluble issue which she addresses, but my sense of fairness makes me regret this "overkill" of a woman who seems enough slain already.

The public media also blamed President Carter for what it called poor attendance at a post-convention Brotherhood rally Friday morning. Yet, 8500 people at a meeting sponsored by our smallest in number (though great) Baptist auxiliary, after the convention was over and the crowd had gone home from five exhausting days and nights of meetings—? This may have been our limit with Roosevelt, Churchill, Mussolini, Hitler, Stalin and Chiang Kai-shek on the program.

## Mrs. Billy Graham has mind of her own

by Irma Duke

Although she is married to "the Billy Graham," Ruth Graham says she's never had an identity crisis.

"I grew up as Nelson Bell's daughter and Rosa Bell's sister. Now I'm Billy Graham's wife and my children's mother."

But she has a mind of her own. While her husband was in a crusade in Toronto, Canada, she was a speaker at the closing session of the Southern Baptist Convention in Atlanta.

The ordination of women is one thing Mrs. Graham has a definite opinion about. She says if God had ordination of women in mind, "one of the disciples would have been a woman." She personally prefers to listen to a man preach although she has heard some good women preachers.

By and large, women are better followers than leaders, in Mrs. Graham's opinion. "Ours is a ministry of helping, whether we are single or married."

She does not consider this an inferior role. She says with the exception of her mother the women that have influenced her life the most have been single women.

"I'm so sold on being a wife and mother that I tend to leave single women out," she confesses. "I don't mean to. I'm only expressing my own joy and satisfaction."

The evangelist's wife says she is for liberation for all people. Everyone should be liberated to become the person the Lord Jesus would have them become.

Mrs. Graham is one woman not threatened by her age. When replying to a question about her

husband's age, she says, "He will be 60 in November, and for the record, I am 58." She looks much younger with her shoulder-length brown hair and dark tanned skin.

The Grahams have been married for almost 35 years. Their five children range in age from 20 to 33. With her husband gone much of the time she had to do much of the rearing of them. She says it was a decided handicap but she did it "with the Lord's help." She believes that if God calls a man to a job he will make up for the losses to his family.

She says she didn't travel much with Graham while the children were growing up because she wanted to stay with them. "I loved staying home with them."

Even though Graham's time at home has been limited she says he's been a good husband and father because his time at home has been quality time. "Children don't want their father to be a playmate, they want a father, and he has been that," she explains.

Mrs. Graham has some thoughts about evangelism in China, her native land, too. She was born and grew up in China where her father was a medical missionary. She says if China is ever evangelized she doesn't think it will be done by "foreign devils," as she was called when she was there. Asiatic Christians are preparing to go in when the doors open and they will be the ones to evangelize China, Mrs. Graham feels.

Even though Graham is 60 his wife says retirement is out of the question.

"He will retire six feet under, no sooner. There's too much to do," she said.

As for a successor there are hundreds of superb evangelists all over the world, according to Mrs. Graham. "It's a tremendous relief to know that if God called him tomorrow God's work would still go on."

"He started preaching on a street corner. He may wind up preaching on a street corner."

