



## SBC returning to middle ground: Albert McClellan

by Bob Allen, Staff Writer

A seminary professor and former SBC executive says an ultraconservative mood prevailing in the Southern Baptist Convention the last few years may be giving way to a more moderate viewpoint.

Albert McClellan, visiting professor of church and denominational administration at Southern Baptist Theological Seminary who retired in 1981 after 32 years with the Executive Committee of the Southern Baptist Convention, said the current extreme right stance of the SBC is not permanent. "Extremes are never permanent," McClellan declared. "We will resume middle ground."

"There was a time when we were more middle road than we are now," McClellan responded in a class to a question about the stance of the SBC relative to what it had been until recently. "I think I see signs that we are coming back from the extremism of the right."

Identified as "signs" by McClellan were:

—A "definite withdrawal" from a movement to "make the Baptist Faith and Message a creed." Ultraconservative leaders are talking less about "change" and more about "understanding," McClellan claimed.

—The way SBC president James T. Draper Jr. made appointments to key committees for the 1983 convention at Pittsburgh, McClellan said, "indicates a desire to come short of the extremism of the last few years."

Draper made a pledge at the 1982 convention to announce his appointments prior to the 1983 SBC to give Southern Baptists time to study and react to them.

—A recent public apology by evangelist James Robison to SBC leaders, "if it was sincere," McClellan opined, "is a sign he is among the others receding."

Robison, who has leveled verbal attacks against "more liberal" Southern Baptists, wrote a letter to SBC leaders and met with Baylor University professors to ask forgiveness for the assaults.

—McClellan also noted "a disenfranchising of extremists among them-



### Making a point

Albert McClellan [l] emphasizes his beliefs to Southern Seminary chancellor Duke K. McCall on the Louisville campus. McClellan, visiting professor, was for 32 years on the staff of the SBC Executive Committee, Nashville.

selves."

"I don't mean we are off of it yet," McClellan asserted. "I can say more emphatically the pendulum swings. I think we are swinging toward a more middle of the road position. But I don't think we will ever be what you would call 'liberal.'"

McClellan reacted to use of the term 'liberal' by certain groups to identify other factions in the SBC. "The word liberal has no meaning to me. The word has been posted around to mean so many things it means nothing. It's a

catch word."

McClellan categorized Southern Baptists into five groups. "Fundamentalist with a capital F and fundamentalist with a small f—that's two categories," he said. The majority of Baptists are conservative, or middle of the road, and so called liberals also settle into two camps, 'liberal' and 'extreme liberal.'

The extreme liberals are those who disagree with the extreme right, but other than that have no common base of agreement, McClellan posited. 'Fundamentalists,' on the other hand, embrace five basic tenets—verbal inspiration of the Bible, substitutionary atonement, bodily resurrection and virgin birth of Christ and dispensational millennialism.

The extreme liberal wants everyone to share his view, McClellan said, while "an extreme capital F Fundamentalist wants to make everyone believe like he believes. It becomes a matter of coercion."

The vast majority of Southern Baptists would accept the tenets of substitutionary atonement, the virgin birth and a bodily resurrection, McClellan predicted, but some depart at the points of dispensationalism and verbal inspiration. He contrasted the concept of verbal inspiration with "a communication of the Holy Spirit."

But, he emphasized, "Baptists absolutely believe in the absolute authority of the Bible whatever they think about the way God gave them the Bible."

He went on to say "not a man in this seminary" would reject the Bible as "the final authoritative Word of God."

McClellan scorned attempts to apply the 'liberal' label to Southern Seminary. "By any measure Southern Semi-

nary is a conservative seminary. If you don't believe it, go to some of the other denominations and interdenominational seminaries" to compare loyalty to biblical authority.

"You cannot live by this seminary's Abstract of Principles and be called a liberal seminary."

Last year McClellan surveyed a random sampling of 631 persons, both clergy and laypersons, about their perceptions of Southern Baptists. On a horizontal scale gauging theology from extreme right to extreme left, respondents placed SBC pastors just to the right of the true middle. They placed their state denominational leaders to the left of pastors but still to the right of the true middle of the road. They placed Southern Seminary just left of center, but, with the exception of "extremists," said that is where it belongs. For thought and freedom, McClellan said, those surveyed indicated the seminary should be "on the cutting edge."

Eighty percent of those interviewed said they were either "very happy," "reasonably happy" or "happy" with the seminary.

"I stand on the Bible," McClellan said, identifying his own position. "I'm a conservative. What I resent is extremists way over there (to the right) saying 'We are the true conservatives. You are the moderates.'"

In doing so they "change the center to crowd many true conservatives out of the middle."

"Too many loyal Baptists are being shoved out of the middle by extremists who are unwilling to accept traditional Baptist norms," McClellan concluded.

## Kentuckians urged to go to missions appointment

by Erich Bridges

"I'm so anxious to get up there I don't know what to do."

That's how A. B. Colvin, state missions director for Kentucky Baptists, feels about the Foreign Mission Board missionary appointment service set for 7:30 p.m. Apr. 12 at the Indianapolis Convention Center.

Colvin believes both the strongest and weakest mission-supporting churches of Kentucky could "come back changed" after witnessing new foreign missionaries sent out to preach the gospel worldwide.

"Anyone who attends will get an appreciation for our total world mission program that would be hard to get any other way," he said.

With a strong tradition of foreign mission involvement (127 Kentuckians currently serve as Southern Baptist foreign missionaries), Colvin thinks Kentucky Baptists "have an obligation to lend our support when it comes this close." That support could result in more Kentuckians being called by God to foreign missions.

"If we can see numbers of our pastors and laymen and women and young people making formal commitments about the directions their lives should take, it will excite churches," he said. "It will turn our vision outward more

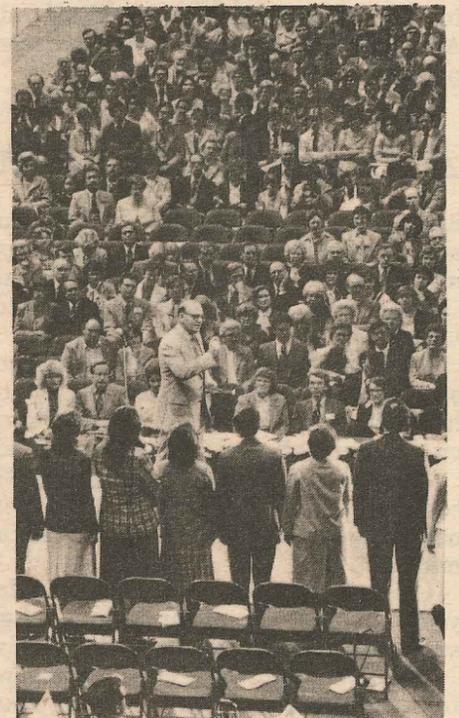
than it is and open people to the full possibilities God has for them. . . . Our concept of the world will be burst open."

Some 12,500 people traveled from hundreds of churches last April to witness 33 foreign missionaries appointed in Birmingham, Ala. It was the largest gathering of Alabama Baptists in history. During an open invitation more than 120 people committed themselves to mission service; 17 others professed faith in Christ or rededicated their lives to him.

Indianapolis service organizers have distributed prayer and attendance declarations to north central and Kentucky churches. Robert Latham, prayer and attendance chairman, said he already has a stack "at least two inches thick" of signed and returned declarations on his desk.

Latham and his coworkers pray at least 5000 church organizations will sign declarations.

Other highlights of the appointment service will include a parade of flags from more than 90 countries where Southern Baptist missionaries serve, a 300-voice choir and the Seminary Winds, a 40-piece brass and woodwind ensemble from Southern Baptist Theological Seminary, Louisville.



### 'It don't rain in Indianapolis'

New missionaries listen as Foreign Mission Board president R. Keith Parks [c] charges them to answer God's call faithfully overseas. These missionaries were appointed last spring in Birmingham, Ala. Southern Baptists of Kentucky, Indiana, Illinois, Ohio, Michigan, Minnesota, Wisconsin and Iowa meet Apr. 12 at the Indianapolis [Ind.] Convention Center as a new group of missionaries is appointed.

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# daley observations

C. R. Daley

## The status of the inerrancy controversy

At what stage is the current struggle of ultraconservative forces to gain control of Southern Baptist Convention agencies and institutions? Those whose day to day ministries and lives are involved in this struggle understandably keep up with every development but those who sit in the pews and make up the great hosts of Southern Baptists understandably don't know much about the issues and the present state of affairs. Incidentally, many of these regard the conflict as needless wrangling among a bunch of preachers. They don't see much sense in the controversy and want to get on with the challenging mission of reaching the world for Jesus Christ.

For those interested here is a review of the main developments. It is admitted even such a review cannot be completely objective because it necessarily reflects the views of the observer.

For a number of years prior to 1979 the criticism and heresy charges directed against several seminary teachers and Sunday School Board writers were voiced chiefly by Bill Powell and a group known as the Baptist Faith and Message Fellowship. The organization tried but never attracted respected and influential Southern Baptists and Powell ultimately lost what credibility he ever had.

In 1979 a Texas lawyer, Paul Pressler, and Paige Patterson, director of Criswell Bible Institute, assumed leadership of the heresy hunters. They announced a strategy designed to gain control ultimately of Southern Baptist Convention agencies and institutions in order to eliminate teachers and writers who did not share their views on interpretation of the scriptures. The strategy involved registering enough convention messengers sharing their views to elect a succession of convention presidents who would use their appointive powers to put ultraconservatives on all committees they appointed.

They had immediate success in electing Adrian Rogers as president. Rogers performed as faithfully as a puppet and appointed the most one-sided committees in the history of the Southern Baptist Convention.

Rogers declined to be nominated for a second term and Bailey Smith, another darling of the Pressler-Patterson coalition, was elected president in 1980. Smith made international headlines at a rally of right wing politicians and religious leaders with his statement about Jews and prayer but in his first year as president he made some conciliatory gestures and chose committees which were definitely conservative but not as one-sided as those of Rogers.

At the 1981 convention in Los Angeles Smith impressed messengers with his cordial spirit and fair presiding and was reelected president though Abner McCall, a presidential candidate sponsored by moderates, got 40 percent of the vote.

In Los Angeles the fruits of Rogers' appointments appeared in the nominees submitted by the committee on boards. Several nominees of the committee were challenged and replaced by the messengers because they were regarded as ultra right wingers. Such action is extremely rare. It pleased the moderates but irked the ultraconservatives.

President Smith in his second year demonstrated a different spirit. He refused to release the names of his appointments before the convention as he had done in his first year. This was understandable when messengers saw the list on the first day of the 1982 convention. Smith's appointments challenged those of Rogers for being most one-sided.

Also in 1982 several nominees of the committee on boards were challenged and replaced. This discomfited the ultraconservatives more.

Jimmy Draper, a presidential nominee claimed by the ultraconservatives, was elected convention president in 1982, though Duke McCall, a presidential nominee sponsored by some moderates, received 44 percent of the votes. Draper was especially conciliatory in his first press conference as president and promised a policy of fairness and openness.

According to most observers he has lived up to that promise. He has generally maintained balance in his appointees and has announced them early. Draper has also asked Charles Stanley, chairman of the committee on boards, to release the committee on boards report early. In his two appearances before the Southern Baptist Convention Executive Committee he has been well received and in the February session received a standing ovation and was personally commended by vote of the committee.

The next chapter of the saga will be written in Pittsburgh in June when messengers gather for the 1983 convention. So far no plans have been announced concerning any challenge to Draper for a second term and he is almost sure to be reelected.

The atmosphere at Pittsburgh will be largely determined by the report of the committee on boards. This committee is the result of Smith's second year one-sided appointments. If the majority of the nominees of this committee are known to be dedicated to an ultraconservative takeover, some will be challenged and the fight will be on.

After Pittsburgh the ball will again be in Draper's court. Should he demonstrate the same spirit in his second year as in his first, the tension will ease somewhat.

In the meantime what progress has been made in the takeover attempt? The answer is some but not a great deal. By now the boards of practically all agencies have members sponsored by the ultraconservative forces. Some of these are making their presence felt but are a long way from purging any agency or institution of alleged liberals.

## A book which should be must reading

Simply and clearly written materials on how to handle church conflict creatively should be must reading for Baptist pastors and church leaders. Such materials are not plentiful but among the few is a book titled *Control in Conflict* written by John Wallace, pastor of Parkway Baptist Church, Lexington.

Wallace has served this Lexington congregation 33 years. When he started it was the Felix Memorial Church in an old part of the city. In 1964 he led in a congregational decision to move the church to the edge of the city, to build all new facilities and to adopt a new name.

To serve one Baptist congregation 33 years and live to write a book is an achievement in itself. Add to this moving to a new location, going through a name change and a building program and to survive as a pastor is a miracle.

I have been a close observer and admirer of Wallace for nearly all these years. I know no minister of the Lord who has weathered as many storms and come through as balanced and as wise.

What Wallace writes about controlling conflict in churches does not come from a classroom nor from reading books though he has read most available literature in this field. What he writes comes from the crucible of experience and every pastor and lay leader in Baptist churches can identify with all he says.

The writer is painfully honest. He admits his own mistakes which is hard for any preacher to do. He learned from his mistakes, however, which is not the case with all of us.

The book is intensely interesting to read. It is liberally sprinkled with clear examples out of his own experience. Wallace's counsel results from a proper mixture of common sense and sincere devotion to God, to the Lord's church and to others.

Wallace uses terse and colorful language in places and has enough humor to elicit an occasional chuckle. Commenting on his failure in several attempts to bring about reconciliation with one of his critics, Wallace said he informed the deacons he was giving up because he learned when he was a boy that if you try to kiss a girl several times and she doesn't kiss back, she's telling you something.

On the place of tact in dealing with conflict Wallace says, "Someone has said tact is the ability to change a porcupine into a possum. Too many times I've kicked the porcupine! Sometimes I've kicked a possum and been shocked when he turned into a porcupine."

A copy of *Control in Conflict* should be in every church library. Every pastor, especially young pastors, and every church leader should be required to read this book. It's a Broadman Press publication and is available at Baptist Book stores.

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C. R. DALEY, Editor, JAMES H. COX, Associate Editor

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

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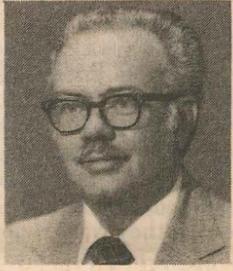
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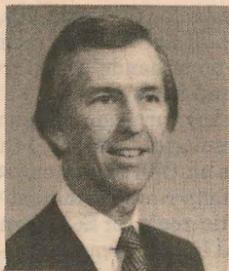
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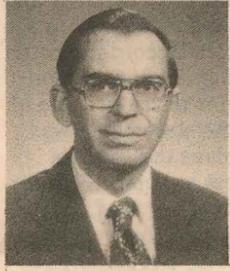
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# baptist forum

## Church planter offers tribute to Jester

I have just received the Feb. 2 issue of Western Recorder with the notice of the death of William L. Jester on Jan. 29.

My husband is currently pastor of a new church here in Cedar Falls, Ia. He graduated from Southern Seminary in 1980 at which time we were appointed as church planters by the Home Mission Board for two years. The Lord has used us to begin three new churches in Iowa and Kansas since that time.

In 1978 we were teachers in Owensboro, struggling with the realization God was calling us into the ministry but we were not quite sure of what we felt our exact calling to be. We believed that it was some type of mission work. In April of that year our church, Macedonia Baptist, held a World Missions Conference. Dr. and Mrs. Jester came to speak at the conference and God used them in a great way to speak to us and encourage us to respond to his call. They were the first people with whom we shared our sense of calling. Later when we moved to Louisville to attend seminary we joined Highland Baptist and renewed our friendship with them.

I am sure there are many, many people across Kentucky who knew and loved the Jesters and would like to see an article in Western Recorder written as a tribute to this great man of God with such a heart for missions. One of Dr. Jester's favorite statements was "The light that shines the farthest shines the brightest at home." He certainly was a man used by God to shine the gospel light around the world and his influence on many people like ourselves will continue to be felt in years to come.

Mrs. Dale Harlan, Cedar Falls, Ia.

## Who is the Israel of God?

Concerning the pro-Israel resolution to be reintroduced at Southern Baptist Convention I would like to make a personal comment.

There is a popular doctrine being preached today that the Jews, who now occupy the state of Israel, are the true Israel of God and recipients of the covenants and blessings God made with Abraham. This doctrine is promoted very strongly by Jerry Falwell and the

Moral Majority, fundamentalists, etc. I'm aware these brethren are sincere in their belief but if only they would burn more midnight oil they would find a fallacy in this doctrine. I'm sure the primary reason many believers feel we should support the present day national Israel is because they are (as they preach) the chosen people of God (apple of his eye) and the remainder of the world is blessed or unblessed, according to our support or nonsupport of this nation.

There is a difference in the present day Israel and the Israel of God. The Israel of God, who is the true recipient of the covenants and blessings God made to Abraham, is the church. The seed of Abraham, the household of faith, the new Jerusalem, the Holy City, the chosen generation, are synonymous and is composed of both Jews and Gentiles in the body of Christ.

Paul's teachings are in Romans and Galatians concerning the Abrahamic covenants. He says Abraham received these promises while he was still a Gentile making him the father of many nations. Jesus broke down the middle wall of partition between Jew and Gentile and made all one in himself where there is neither Jew nor Greek and all are one in Christ. This is the only true Israel of God and eligible recipients of his covenants and blessings. As Christians, we owe our support to all nations and races, not respecting one above another as though some were special. God is no respecter of persons.

Burney Manning, Somerset

## Keeping the faith

Having seen first hand the work that has been done by the members of Faith Baptist Church, Malta, Mont., I can highly recommend the church as one to support by prayers and gifts.

The town of Malta has perhaps the highest rate of alcohol problems in the state of Montana. On either side of the town are Indian reservations.

Our church has supported them with up to \$15,000-\$20,000 in the last four years. We have done this by sending a monthly sum for the support of the pastor. We also send \$100-\$200 per month for the building fund.

If the church (which is Southern Baptist) continues to minister in the area, it is going to need others who have a vision of the tremendous need.

Because of our involvement with Faith Baptist Church we have seen many saved which is primary. Not only has this been true, we have also seen our church grow and be blessed by our Lord for taking part in the work there.

We would be glad to give you any other information you may desire. Please consider this mission venture. Contact Billy R. Vincent, Pastor, Friendship Baptist Church, Route #3, Greenville, KY 42345, or W. J. Hughes, Director of Associational Missions, 2169 Cook Ave., Billings, MT 59102.

Billy R. Vincent, Greenville

## Families called to commitment

To paraphrase Mark Twain—very loosely—"Everybody talks about the awfully of the American family, but nobody does anything about it."

Through the Bold Mission Thrust emphasis "Strengthen Families," Southern Baptists are at last trying to do something positive to strengthen and enrich family life. Convention leaders are calling 500,000 families to spiritual growth by committing themselves

to regular worship and Bible study in their homes.

After more than 30 years of trying to minister to families, I know of nothing else that will enrich Christian family life like the simple practice of faithful worship and Bible study in the home.

During Christian Home Week, May 1-8, churches will lead families to make this commitment to worship and Bible study at home. I invite pastors and other church leaders to write me: Reuben Herring, Editor, Home Life, 127 Ninth Ave., N., Nashville, TN 37234 (or your state family ministry leader) for information about this emphasis, including a free leaflet "Twelve Steps to Family Worship and Bible Study in Your Home" which may be given to all families.

Reuben Herring, Nashville, Tenn.

## Bates expresses joy of professorship

The past two years have been more rewarding and fulfilling than I could ever have believed possible. After 40 years as a pastor, I returned to Southern Baptist Theological Seminary as senior professor of preaching and pastoral ministries.

From the beginning there was a satisfying feeling that nothing had changed. It was apparent that the faculty was still firmly entrenched in the tradition of Boyce, Mullins, Sampey and Robertson. They are not only superb scholars, they are perhaps the finest collection of committed Christians I have ever known.

Every student has the opportunity to secure a theological education that is second to none. I am proud to be a part of such a faculty. Myra and I have found love and acceptance from these men and women and I have been granted equal privileges among them.

It has been an added blessing to be a part of the seminary faculty during the transition from one president to another.

Duke and Marguerite McCall were students at Southern when Myra and I were there the first time. We have been friends through the years. Now he has become chancellor, even as he serves in his larger ministry as president of the Baptist World Alliance.

Roy Honeycutt and his wife, June, had already endeared themselves to the seminary family when he was named president.

His inauguration was an unforgettable experience. One would have to have been there to sense the determination of this man to honor our Lord completely. Following his inaugural address, in which he set forth his hopes and dreams for the seminary, he knelt and in child-like manner received the "laying on of hands" from trustees, faculty and friends.

When my turn came to participate in this meaningful moment, I thought: "Here is an Old Testament scholar who is a genuine New Testament Christian!" His goals for Southern are characterized in that summation—scholarship that needs no apology, dedicated to the glory of the lowly Nazarene.

The Carl Bates professorship of preaching was announced in chapel last spring. That was an unparalleled honor for me. Sam and Carolyn McMahan of Charlotte, N. C., made this possible. I was their pastor for 21 years.

To know that this generous gift will assure the teaching of preachers for years to come humbles me beyond words.

The seminary gave me an education and enabled me to become a preacher of God's Word. Now my life has come

full circle: I am trying to prepare young people to become faithful ministers of the Word of God and servants of the people of God with integrity and authenticity. Each and every day in the classroom is a joy and challenge to me.

I wish every Southern Baptist could visit our campus, sit in the classrooms under these great men of God, and get to know our students and their families.

I feel almost like saying, "Heaven can wait . . . for a little while, anyway."

Carl E. Bates, Louisville

## The issue is sin, not apostasy

I disagree with Dale Moody in the matter of apostasy because of my understanding of the work of the Holy Spirit. Oddly enough, Dale Moody influenced the development of my understanding of the Holy Spirit through his Bible based teaching. Having heard Moody teach and preach, I have observed that the current apostasy controversy has not resulted because one party believes the Bible and another does not. The irony of the problem has come because two parties have unshakable faith in the Bible as the Word of God but disagree over interpretation.

While the Moody controversy may be exciting reading in Western Recorder and may bring our passions alive it has exposed to me a great scandal and tragedy of Baptist life. Wrapped up in the Moody case is the suggestion Baptists should cleanse their institutions of people like Moody. Countless pastors and lay people seek to rid us of people like Moody, whom they know nothing about or they would know he is a Bible thumping Baptist while they ignore sin and heresy in their own churches.

Baptists have not practiced church discipline in 75 years. Baptist pastors are terrified of offending their churches by following the New Testament model of discipline. Sin has ceased to be odious. It has become unfortunate. We no longer have standards or norms of behavior to help people not sin. The churches have no limits to what they will tolerate. When they ignore sin in the body, pastors and deacons encourage people not to repent and receive the forgiveness of God.

Baptists lost the New Testament model of the local church when they gave up discipline. The theory that we can cleanse the institutions at the top of our hierarchy and the effects will trickle down to the rest of the denomination is proof that we have abandoned congregationalism for presbyterianism, and we are moving fast toward episcopalianism. In the Southern Baptist Convention we used to believe in the "trickle up" theory. When our local churches cleansed themselves, then the power of God's work spread abroad.

I have disagreed with Moody so strongly about apostasy that I had missed the point, until today, of what he is talking about. Sin is wrong. God is against it. It is time Baptists took God's opinion of sin seriously.

Harry L. Poe, Simpsonville

## Correction needs to be made

I read in the Feb. 16 issue on page five, in the missions section of Western Recorder, that Mac Mathis was missions minister at Yorktown Baptist Church. That is not accurate information. Mac was a member of this church in good standing but had no official position here implied or otherwise.

We wish Mac the best in his new assignment and support him completely; however, I did feel a need to set the record straight.

Bob Morrison, Louisville

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# Hail Mary:

## A Defense of the Public Schools

by H. Leo Eddleman, Ph.D.

- Is it time to consider taxation for all religions? (p. 56ff)
- Has any religion been restricted by the Constitution or government in America? (p. 5ff)
- The constituents of what religious traditions prevailed in authoring the U.S. Constitution? What was their posture concerning Mary, the most famous of all women? (p. 8-11ff)
- How many Roman Catholics signed the Declaration of Independence? Is this good or bad? (Ch. 5, p. 62ff; p. 121)
- Would a basic change in the Constitution be wise in view of the United States' achievement, leadership and influence? (pp. 1-7)
- What is the only advice Mary offered others in the Source Book of the Christian faith (Bible)? (p. 44)
- Is there documented evidence that a pope has ever attempted to determine the composition of the United States' population? (pp. 45-49; p. 52; p. 116)
- What type of church or state is conducive to social well being, intellectual vigor, and industrial creativity of people; democratic, autocratic or theocratic, in light of history? (p. 116ff)

These questions and more are dealt with in Leo Eddleman's *Hail Mary: A Defense of the Public Schools*.

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# Faithfully teaching the Word for 50 years

by Beth Wyatt, *State Correspondent*

Mrs. Charlie Oranell Brase is completing 50 years of service in the Sunday school of West Corbin Baptist Church, Mt. Zion Association.

The petite little lady of 72 firmly states she loves the Lord and wants to spend her life helping people. And she is not idle.

On a recent Wednesday she prepared a dish for the noon luncheon of the West Corbin Homemakers Club, of which she is an active member; gave the lesson on Internationals, the topic of the day; prepared food for the family of a neighbor who was ill; and served dinner for this reporter before Wednesday evening prayer meeting! She is a willing companion when a friend has to travel to Lexington or Louisville, stressing, "I just cannot let them drive that distance alone."

Duties as Sunday school teacher began for her in the Intermediate girls' class at West Corbin in 1933. For more than 20 years she worked with the girls and was asked by churches as far away as Harlan to come and work with youth in Sunday school. She now teaches in the adult ladies' class of the church.

In conjunction with the duties of wife and mother of three daughters, Mrs. Brasel further pursued her ministry of working with youth as she taught in the Whitley County school system 26 years before a serious eye disease forced her retirement in 1970. Students at Barton, West Corbin and East Corbin profited by her efforts.

Just prior to her retirement she learned of the approaching sale of the gift shop at the Holiday Inn just south of Corbin at the famous Cumberland

Falls State Park exit. She purchased the shop in the spring of 1970 and with the aid of family members and a friend opened it and finished her last year of teaching at East Corbin. The shop is closed November-March and she uses this time to make quilts and numerous keepsakes for sale. Many tourists have been able to buy handmade gifts that truly were "made in Kentucky."

In November 1980 a prayerful dream came true and through the efforts of a nephew, an overseas planner with the Salvation Army, she was able to take a volunteer mission tour of several Southern Baptist stations.

Before leaving she obtained the addresses of all missionaries serving in the areas she was to visit. From Kentucky to South India to Bangkok, Thailand and in Bangladesh she visited and worked with missionary families, making friendships that will never end.

Bearing all her expenses of the mission experience she returned to the United States in February 1981. "I wish we could have stayed longer. It was priceless to me," she wistfully expresses.

Orphaned at age seven, Miss Charlie may have looked forward to a bleak life ahead but through the efforts of a loving grandfather with whom she made her home she obtained an invaluable education and has contributed to numerous lives through the years.

"Thinking of quitting? 'Goodness no!' Now we are getting ready for our new pastor who will be here in March and looking forward to many blessings at West Corbin Baptist Church," she volunteers. You really wonder if you heard her right when she says she has been teaching Sunday school for 50 years.



"This handmade table scarf was made by a native lady in India and sold to me for three American dollars," Oranell Brasel explains as she describes a volunteer mission trip she financed and made in her 70th year.



## They suffered the same

*A drunk behind wheels killed their daughter. Inept laws have kept him*

by Duann Kier

If you think you will never be victimized by a drunk driver, you may be dead wrong, warns a Southern Baptist on the Mississippi governor's task force against drunk driving.

"It happened to us and I don't want anyone else to go through the same tragedy we did," said Linda Pace, whose 15-year-old daughter was killed in a drunk driving accident a little over two years ago. "We've been there. We know how it hurts."

According to a resource guide just published by the Southern Baptist Christian Life Commission, one out of every 10 cars on the road on a typical Friday or Saturday night will be a deadly weapon in the hands of a drunk driver. Every year at least 25,000 people are killed and 750,000 are injured in alcohol-related crashes.

"These statistics are shocking," said Mrs. Pace, a church secretary at Prentiss Baptist Church in south Mississippi. "But they'll become more shocking unless something is done. We need to take a stand."

The Pace family became victims of a drunk driver Saturday night, Dec. 13, 1980. Linda and Jimmy Pace received a call informing them their daughter,

Kathy, had been involved in an automobile accident. They were told to meet the ambulance at the hospital.

Kathy had gone Christmas shopping that afternoon with a girlfriend, Teresa Coulter, and Teresa's parents. Betty and Wiley Coulter had been traveling in a separate car ahead of the girls when the accident occurred. The Paces and Coulters arrived at the hospital before the ambulance.

"Betty embraced me and told me how very sorry she was, but I never thought about the possibility that our daughter could be dead," Linda Pace said. "When the ambulance finally arrived, only one stretcher was brought out. Teresa was on it. I could tell she was injured seriously."

When the Paces inquired about their daughter Kathy's injuries, no one answered them. Only after Jimmy insisted on knowing Kathy's condition were they told she was dead.

# Mental ward chaplains: sisters, brothers of Jesus

by Zelma M. Pattillo

That beautiful September day in 1980, as I drove toward Central State Hospital, many thoughts ran through my mind. Why, at 41 years of age, was I doing a crazy thing like this—signing up for my first unit of Clinical Pastoral Education and that at such an unfamiliar (to me) place as a mental hospital?

With many anxieties I made it through the orientation and the first interpersonal group. Then Clarence Barton, chaplain of the hospital, took me to my assignment: L 7-11, an acute treatment unit for men and women.

When the door locked firmly behind me and I walked down the hall, I realized the patients didn't look very different from me. They were dressed in street clothes and it was difficult to distinguish between nurses, doctors, social workers—and patients. The only sure identification: some workers had large rings of keys attached to their belts. (My key was tucked away in my pocket. I felt for it a couple of times, much like reaching for a security blanket.)

As I began to get to know the patients I was discovering that we were more alike than we were different, just as Clarence had told us. They were people with hurts, losses and problems. Some had been wounded so deeply it was easier for them to live in an imaginary world than to deal with the reality

of their shattered lives.

I claimed my likeness to them. I had known hurts and losses along the way. Had there not been caring, supportive friends and some experiences that had built my ability to cope I might well have walked in their shoes.

I kept telling myself it was OK to be considered one of them. Then one day the hospital buzzed with the news that the governor would be visiting that day. A patient and I were walking down the hall together when the door opened with a sudden flurry of activity—and there was John Y. Brown. Our eyes met and we exchanged a hello. Thoughts raced through my mind: I can just imagine him at a political or social event in a few weeks saying to me, "Seems I've seen your face somewhere before"!

Until now, though, it was only in imagination that I might be considered one of the patients instead of one of the chaplains. But there came an incident where it was no longer just a fancied possibility.

We—patients and three chaplains—had packed into a van to go to the Speed Museum. It was a cold day. When we got inside the museum I took my coat off and was holding it on my arm. The tour guide assigned to us came over to me and said, as if she were talking to a child, "Honey, you can put your coat here on this pretty chair." She patted the chair to make sure I knew where to put it.

I blended into the group that day as

the guide talked slowly, loudly and as if she were talking to small children. If she had only known how intelligent some of these patients are!

In fact, the patients often teach us some very important things. For instance, the day I gave the sermon I was trying to get all of us to look for times when God had broken into our lives, sometimes in the midst of pain and hurt, with help and goodness. I shared a personal experience, then prompted them by saying, "Look at the people here who care about you—chaplains, nurses, doctors . . ." I was interrupted by a patient who was frantically waving her hand. She blurted out, "And the patients, and the patients, too!"

After the service, Clarence Barton asked me, "Did you really hear what she said, that the patients are often their ministers?" I had listed the chaplains first. Had the patients been making the list, the patients might have been listed first.

Conclusion: If I really wanted to help, it might be best to become more at one with them.

This triggered a memory of something I had read. I went home, searched and found it. I read again the story of an order established in North Africa called "The Little Sisters and Brothers of Jesus." These men and women take vows to live among the disinherited and rejected of society. Some commit themselves to mental institutions and state prisons, not as staff but as inmates, in order that no barriers or rank or re-

sponsibility may separate them from those in need. Their vocation is to be agents of reconciliation in a world torn by mistrust and hate.

Isn't this what the incarnation is all about? God taking on human flesh, becoming one of us.

One of the requirements of clinical training at Central State Hospital is that you must come, for a few hours at least, on the holidays that fall during your term of work. Christmas was one of those days for me.

I can understand why it is so important for the chaplain to be there on Christmas day: All patients who can have a pass on that day get one. The ones who are left are those too sick to be out of the hospital—even for a brief period of time—or those no one wants on that day.

As I drove toward Central State early that Christmas morning, few cars were on the roads. There was a stillness, a loneliness, and the sun glistened on icy blades of grass. The incarnation was much on my mind as I thought of that humble, God-unexpecting place, that stable in Bethlehem.

I said a prayer: "God, I truly believe if you were here in Christ today, you would go to these lonely, hurting people at Central State Hospital. I want to go in that spirit. Help me to be the incarnation of your love, to be at one with them and in so doing become at one with You. Let me be one of the Little Sisters and Brothers of Jesus today."

## Same tragedy twice

him free. And for those left behind, the anguish is multiplied.

"There was a kind of numbness that overshadowed me. Jimmy kept saying he couldn't believe it," Mrs. Pace remembered. "Wiley described what happened, but none of what he said seemed to register with me except that the driver who caused the accident appeared to be drunk. He could smell alcohol on his breath."

It wasn't until the trial, Mrs. Pace said, that she received the full details of their daughter's death. Wiley Coulter testified that the car which caused the accident came toward his at a tremendous speed and was veering toward the wrong side of the highway. Coulter swerved to keep from being hit, looked in his rear view mirror and saw the lights of his daughter's car disappear.

"The car had slammed into the passenger's side—head on," Pace said.

The 44-year-old driver of the car which caused the accident sustained only minor injuries and was found to have a blood alcohol content reading of .177 (in Mississippi a driver with a .10 blood alcohol level is considered to be intoxicated). He was charged with manslaughter in Kathy's death and with aggravated assault for Teresa's injuries. His trial in August 1981 ended in a mistrial because one juror was separated from the other jurors. The trial

was rescheduled for January 1982 and he was found guilty of manslaughter and sentenced to 15 years in prison.

"After this conviction, however, he spent only about four days in jail," Mrs. Pace emphasized. "He appealed the decision, posted bond and was freed pending a review of his case by the state Supreme Court. As of February 1983 he was still free and hadn't even lost his driver's license."

"Had this person shot Kathy with a gun he would have been charged with murder; yet his weapons were a bottle of alcohol and the steering wheel of an automobile," Mrs. Pace said. "He was still free to drive on our highways, a

right he has abused. I felt I had to do something."

Mrs. Pace was told there was nothing anyone could do under current Mississippi law.

"Since then, however, I have been in contact with legislators who want to enact stiffer penalties against drunk drivers," she said. "More and more people are beginning to take a stand against this crime and when enough voices are heard something will be done."

"We sometimes become oblivious to the fact we live in a democratic society. As Americans, we can voice our opinions," Mrs. Pace said. "We, as Southern Baptists, need to join forces and express our convictions against drunk driving. The root of the problem is that the combination of drinking and driving has been socially accepted too long."

Ron Sisk who is responsible for the Christian Life Commission's ongoing program of alcohol education and action says Southern Baptists should contact their state legislators expressing support for stiffer penalties against drunk driving. They can also help educate the public about the high numbers of fatalities and injuries related to drunk driving. "Southern Baptists who want to combat drunk driving can also write the Christian Life Commission for more information," Sisk said.

"Local law enforcement officers and victims of drunk driving need the support of the community," Mrs. Pace added. "They need the assurance that other citizens are behind them in cases involving drunk drivers. It was not until I sat through the trial as a victim of a drunk driver that I realized the importance of having this kind of support."



Alcohol awareness study materials just off the printing press in Nashville are examined by Foy Valentine (l), executive director of the Southern Baptist Christian Life Commission, and Ron Sisk, who is responsible for the commission's program of alcohol education and action: The alcohol awareness materials are planned specifically for use by teenagers and their parents in the local church. Information is available from the Christian Life Commission, 460 James Robertson Pky., Nashville, TN 37219.

# baptist news in brief

## Reagan honors Graham with Medal of Freedom

Southern Baptist evangelist Billy Graham was one of 12 prominent Americans honored by President Reagan with the Presidential Medal of Freedom, the nation's highest civilian award.

In a White House East Room ceremony Feb. 23 Reagan cited the 64-year-old Graham as one whose "untiring evangelism has spread the Word of God to every corner of the globe and made him one of the most inspirational spiritual leaders of the 20th century."

The citation continued: "As a deeply committed Christian, his challenge to accept Jesus Christ has lifted the hearts, assuaged the sorrows and renewed the hopes of millions. Billy Graham is an American who lives first and always for his fellow citizens. In honoring him, we give thanks for God's greatest spiritual gifts—faith, hope and love."

Graham, a Charlotte, N. C. native, joins 220 other Americans cited with the Medal of Freedom since the award was instituted by former President Harry Truman.

## Oklahoma City association protests female ordination

The Capital Baptist Association, in its February executive board meeting, passed a resolution opposing the ordination of women as deacons, a reaction to a January vote in First Baptist Church, Oklahoma City, to permit such action.

The vote was 36-8 in favor of a resolution presented by the executive committee.

Gerald Lunsford, pastor of First Baptist Church, Choctaw, and association moderator, said the action is aimed at getting "the matter before the association. We are not looking to kick anyone out but we do feel the association must speak to this matter."

Lunsford added the study is not to determine the doctrinal rightness or wrongness of ordination of women but is undertaken because the associational constitution does not speak to the matter.

## WMU overhaul begins with three promotions

Three women have been named to top management posts in a staff reorganization of Woman's Missionary Union, auxiliary to Southern Baptist Convention. Catherine B. Allen, Bobbie Sorrell and June Whitlow, all currently on the WMU national staff, will become associate executive directors.

Mrs. Allen will supervise the Mission Services System which includes product procurement and delivery, personnel, internal and financial operations.

Miss Sorrell will be in charge of the Missions Education System. It includes curriculum planning, publications, program interpretation and WMU language work.

Miss Whitlow will supervise the Office of Missions Coordination which includes coordination with other SBC agencies and state WMUs, as well as public relations and WMU library services.

## Rogers states opposition to resolution on Israel

Former Southern Baptist Convention president Adrian Rogers says the SBC should not pass any resolution on Israel that would hurt missionary endeavors.

In Washington for a meeting involving evangelicals and Orthodox Jewish rabbis at the Israeli embassy, Rogers told Baptist Press any resolution considered by messengers to an annual meeting of the convention would have to be "so wisely written" so as not to pose a threat to SBC missionaries in Arab countries.

He also declared such a resolution ought not deal with "narrow eschatological interpretations." Eschatology is the study of the end of time.

Rogers said he is not part of a move to have this June's Pittsburgh convention reconsider a resolution of support for Israel. A recent announcement by last year's resolutions committee chairman Norris W. Sydnor Jr. that he intends to reintroduce the explosive statement has provoked strong negative reactions from denominational leaders, including a warning from Foreign Mission Board president R. Keith Parks.

## Florida WMU donates gift for national headquarters

Expressing thanks for the past and commitment to the future of missions education, the Florida Woman's Missionary Union staff and president contributed a personal gift of \$500 to WMU, SBC for its new national headquarters building.

The gift marks the first donation by a state WMU to the national organization for the building that is now being constructed.

Vanita Baldwin, executive director of Florida WMU, said the gift is also in honor of Carolyn Weatherford's leadership. Miss Weatherford, executive director of WMU, SBC, is a native of Frostproof, Fla. WMU, SBC staff expects to occupy the building in spring of 1984.



**HIGHEST RANK**—Gerald Marsh, professor of pastoral ministry at Southwestern Baptist Theological Seminary, has been promoted to major general in the Air Force Reserve. Achieving that rank, the highest possible for a chaplain, Marsh becomes the highest ranking Southern Baptist chaplain in the armed forces.

## Prizes offered writers of church-state contest

Americans United for Separation of Church and State is sponsoring an essay contest with a \$1000 cash prize to the first place winner. The winning writer will also receive an expense paid trip to the 36th national conference on church and state Sept. 22 in Washington, D. C.

Second and third place winners will receive cash prizes of \$500 and \$250 respectively.

Those interested in details on the contest should contact Gioele Settembrini at Americans United, 8120 Fenton St., Silver Spring, MD 20910.

## James Robison regrets his unchristian stance

Evangelist James Robison has apologized to more-liberal Southern Baptists and others he has verbally attacked in the past, asking forgiveness for his actions.

"I'm not saying anyone else is wrong," in their criticisms, Robison said in an interview. "I'm saying I was wrong."

Robison sent a letter to Southern

Baptist leaders last week and also met with Baylor University professors Feb. 16 in a concerted effort to say he is sorry for his past assaults.

The television evangelist, who became known for his attacks against liberal theology, homosexual rights, abortion, the Equal Rights Amendment and other favorite targets of the religious right, said he has not become "soft on sin."

Robison, a member of First Baptist Church, Euless, Tex., where Southern Baptist Convention president James T. Draper Jr. is pastor, also asked forgiveness for his part in the current Southern Baptist power struggle between fundamentalist conservatives and moderates.

Expressing fear that the divisiveness in the Southern Baptist Convention is reaching dangerous proportions, Robison said, "Openness, diversity, discussion and differences are not only important, they are imperative for the body to be healthy."

## Executive Committee ok's \$125 million CP budget

A \$125 million Cooperative Program budget for 1983-84 featuring nearly 70 percent to home and foreign missions, will be recommended to the 1983 Southern Baptist Convention in Pittsburgh.

The budget, an increase of \$19 million above the 1982-83 budget, was approved without objection by the Southern Baptist Executive Committee during its February meeting.

The budget includes \$114,500,000 in the basic operating budget; \$3,340,385 in the capital needs section; and \$7,159,615 in a two-phase challenge portion.

That compares with the current budget of \$96,635,000 in the basic operating budget; \$3,365,000 for capital needs; and \$6 million in the challenge section.

Under the Cooperative Program budget, the Foreign Mission Board will receive \$57,250,000, compared with \$47,839,300 in the current year. The Home Mission Board is allocated \$22,634,400 compared with \$19 million in 1982-83.

### Kentucky Cooperative Program Receipts

FOR MONTH OF FEBRUARY 1983 — \$1,068,467.98

To date this year	\$6,203,504.02*
Operational goal to date this year	5,945,502.00
To date this time last year	5,748,737.41
NEEDED EACH MONTH TO REACH OPERATIONAL GOAL	990,917.00
NEEDED EACH MONTH TO REACH FULL COOPERATIVE PROGRAM GOAL	1,250,000.00
Over Operational Goal	258,002.02
*\$454,766.61, or 7.91% increase compared to this time last year.	
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**Matthew 25:31-41, 45** When Christ came as a babe to Bethlehem it was in poverty and humility but when he comes again for the judgment of the nations it will be in the role of a mighty king and judge. When he comes in great glory and power, holy angels will accompany him and he will sit upon his great throne in splendor.

**The Division—Matthew 25:31-33** As a shepherd separates the sheep from the goats at the close of the day, with unerring accuracy the judge will separate into two groups those who have done good to the brethren and those who have done evil to them, placing the former on his right—in the place of honor, power and blessing, and placing the latter on his left—in the place of condemnation and dishonor.

**The Declaration—Matthew 25:34-41, 45** The judge will speak first to the sheep and invite them to enter upon the enjoyment of the kingdom prepared for them prior to the foundation of the world. This invitation will be extended to them because they have had the proper attitude toward him, fed him, given him drink, welcomed him as a stranger, clothed him and visited him when he was sick and in prison. Astonished at his remarks they will inquire, "Lord, when did these things take place?" He will reply, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To minister to the physical, intellectual and spiritual needs of others is one way of ministering unto Christ.

Ministering to the needs of others is a fruit and an evidence of salvation and never a condition on which one may obtain it.

God expects Christians, whom he has blessed with material possessions, to minister to those who are in need. Any who refuse to do so disobey and grieve him.

The six works of mercy mentioned by Christ are not the only ones he approves and requires, but the practice of them, as an expression of compassion, sympathy and love, constitutes strong evidence that one is a child of God.

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**Acts 2:1-4** On the 50th day after the Feast of the Passover, the 120 disciples were in the Upper Room in Jerusalem in a wonderful spirit of unanimity and purpose. At God's appointed time and in fulfillment of his promise, the Holy Spirit descended upon those assembled believers, took possession of them and controlled them to such an extent that they throbbed with his sympathies, spoke his thoughts and conformed to his will.

There was an audible evidence of the presence of the Holy Spirit—suddenly there came from heaven a sound which resembled a violent wind being borne along somewhat like a tornado. There was also a visible proof of his presence—there appeared unto the disciples divided tongues which resembled fire and one sat upon the head of each one present. Each one received and was filled with the Spirit. Immediately after

the Spirit took possession of their faculties and gave them the right thoughts and emotions they began to speak in languages which they had not known previously and those present understood what they said.

**Acts 2:12-18** Those who heard the disciples speak in languages which they had not known or used previously were astonished. In their bewilderment they inquired: "What meaneth this?" Mockers and critics declared the God-given ability to speak in strange languages was due to drunkenness.

As soon as Peter heard the false accusation that was made against the disciples by their critics he boldly arose in the power of the Holy Spirit to refute their false interpretation and to vindicate that which the disciples had done and let it be known that the phenomena which the critics were beholding were

the result of the work of the Holy Spirit and a fulfillment of the prophecy in Joel 2:28-32. Peter then proceeded to preach Christ to them.

**Acts 2:37-38** When Peter preached his memorable sermon, declaring the death, burial and resurrection of Christ, the Holy Spirit used it to make his hearers deeply conscious of their guilt. Filled with the fear of the wrath of God, they cried out: "Men and brethren, what shall we do?" Peter commanded them to repent, admit their guilt in rejecting Christ, and believe on him as their personal Savior.

Upon their having been cleansed from their sins, symbolically they were to express that cleansing by being baptized. After Christ had saved them, they gladly submitted to baptism as an evidence of their faith in him and as an act of loving obedience to him.



## frank owen

**Executive Secretary-Treasurer, KBC**  
 Box 43433, Middletown, KY 40243

**TRIBUTE AT THE CEMETERY**

The highest tributes are not always paid with this intention in mind. Oftentimes they come out of casual conversation, in matter-of-fact replies. Such was the case at the funeral of one of our finest saints back when the writer was a pastor.

As the procession came out from the Funeral Home onto the public thoroughfare to bear the body to the cemetery, the usual police escort picked us up and led the procession across town.

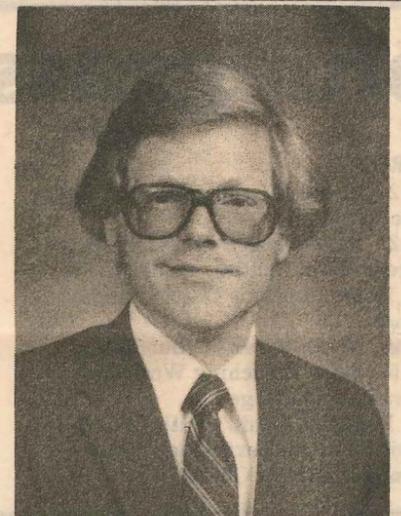
The officer stopped his motorcycle at the entrance to the cemetery, held back the traffic, as usual, while we all turned into the gate. He stood thus in his customary role, while the procession winded its way around the first bend out of sight, into the depths of the large burial ground.

I stopped my car at the graveside, with the lead vehicles, before I noticed that the officer had followed the procession in, was dismounting from his motorcycle to go and stand silently at the graveside. I had never seen a duty officer come in and attend the burial

services before.

Walking away from the last rites, I caught up with him, as he remounted his vehicle, and asked, "Were you kin to this good friend of ours?" "No," he said, "she did a lot for me when I was a child. She was my Sunday School teacher."

## Meet Cumberland College Student



**James Tarrant**

Cumberland College junior James R. Tarrant knows what the Lord has called him to do. James' father is a chemist and James could easily have followed in those lucrative footsteps. Instead, after an impersonal experience with a large state university, he chose the Christian atmosphere of Cumberland College in which to pursue his calling into the field of music.

Jim's musical talents are multiple. He is the student associate conductor of the internationally known Cumberland College Chorale, is producer of the contemporary gospel singing group Sunesis and serves as percussionist for that group.

Jim states that Cumberland College's concerned effort to provide a Christian education is most important to him. "In these times when other places are struggling to maintain their values and morals, Cumberland College has helped me achieve with the strength of the Lord."

Jim has achieved and he credits the close student-faculty relationship and his instructors' genuine concern for much of his success. "The real concern for the student by the faculty has helped me try harder and therefore succeed in classes or projects where I might have otherwise failed. If not for this close student-faculty relationship, my college days would have ended long ago."

Jim also enjoys the closeness of the student body and the opportunity to minister to others. "The closeness of the student body provides an unspoken support by all, to all who desire that closeness. There are many opportunities to minister: through Sunesis, through organized campus ministries, and by just talking to and relating with other students."

Jim believes that Cumberland College has given him the opportunity to grow and develop in his field of music and music business.

We are happy to have provided him that opportunity and we are continually looking for others who are seeking opportunity.

Dr. Taylor

Please send me more information about how I can help a deserving student like James.

Name \_\_\_\_\_

Address \_\_\_\_\_

[Clip and mail to Dr. Jim Taylor, President, Cumberland College, Williamsburg, Ky. 40769]



# oneida journal

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

## HERITAGE FOR GENERATIONS

No longer able to continue because of declining health, president Charles Goins passed the torch to Saul Houchell in June 1941. They had been schoolboys together at Oneida. Both had played on Oneida's undefeated 1912 baseball team, had been coworkers at Oneida many years. Houchell left his professorship of English at Eastern Kentucky State Teacher's College at Richmond to return as president. Prior to going to Eastern, Houchell had taught at Oneida 17 years, also serving as principal 16 of those years.

The world was again at war. Many things that needed doing could not be done because of war restrictions on materials. Finances, as always, were a serious problem; but the bills were paid and the endowment was increased some thousands of dollars.

Returning to Eastern Kentucky State in 1946, Houchell was succeeded by Eri J. Shumaker, an English professor at Dennison University, who served until June 1948. During his two years, Shumaker made many physical improvements and began to improve the school's farming operation.

D. Chester Sparks assumed the presidency in 1948 and served until Aug. 1, 1962. He served longer than anyone other than Burns as president. He, too, had been a student of Oneida and was on the baseball team with Saul Houchell and Charlie Goins.

That same ball team produced, besides three Oneida presidents, a dean of a Virginia university, a medical doctor, two college professors with their doctorates, a minister and a captain in the army. They were winners on the baseball field and also in lives of service.

During the Sparks' years, the school's farm was brought to its highest

peak of production, the physical plant was much improved with the building of a new gymnasium and the James A. Burns Hall, a girls dorm, and still Oneida's largest building. The enrollment of the school increased 75 percent. Oneida's first yearbook was published in 1949 and the first senior trip to Washington was made in 1950. Sparks' wife, Zella Mai Sparks, served as dean of the school during his administration. During their administration the spiritual life of the school was greatly strengthened with daily vespers in addition to chapel, summer camps, and the organization of the Baptist Student Union. Lyn Claybrook, pastor of Oneida Baptist Church, 1948-56, led in the building of a church building and parsonage and the most comprehensive church program in the history of the community.

David C. Jackson was called to the presidency of Oneida on Aug. 1, 1962, and served until Aug. 1, 1972. He had previously served as math teacher and coach, 1954-57, and as principal 1958-62. During his administration, boys and girls track, and swimming and diving were added as sports. The first floor of Sparks Hall (the gymnasium) was completed in 1965 and Oneida had a totally modern classroom facility for the first

time since 1925. Old Marvin Hall burned in 1966 and Carnahan Hall, built in 1905, was razed in 1967. On and near the location of the old Marvin Hall, two new boys dorms were constructed in 1968 and a student center and heated indoor swimming pool were added in 1970.

When Jackson became president of Oneida, I served for the first two years of his administration as assistant to the president. Having grown up in the Oneida School, I did my undergraduate work at the University of Kentucky and also studied law for two years there. In the eight years before returning as Oneida's president, I served with the United States Peace Corps, six and one-half of those years overseas.

We often remember our founder writing in 1928: "The work of Oneida Institute has scarcely begun. It shall be carried on into the ages, a heritage for generations yet unborn. Workers will live and love and labor till their tasks are done—others will rise up to take their places—to carry the banner still further to the front—whither, we do not know. But when the end has come, and the sheaves are garnered, we'll cast our trophies at his feet."

So it has been. So it is. God blessing, so will it be.

## bluegrass billboard

### MARCH

11-12 Youth Missions Retreat. Cedar-more  
11-12 State Church Media/Library Retreat. First Baptist, Madisonville  
13 Home Missions Day in Sunday School  
13-20 Youth Week in churches  
14-15 State Preaching Workshop. Georgetown College  
18 Regional Adult/Youth Church Music Festival. Lexington, Porter Memorial Baptist Church

18 Regional All Ages Music Festival. Corbin, First Baptist Church  
19 Regional Children's Church Music Festival. Lexington, Porter Memorial Baptist Church  
19 State Literacy Workers meeting. Beaver Dam (Ky.) Baptist Church  
21, 22 Area VBS Clinics. 9 a.m. to 12:30 p.m. 21—Lexington, Porter Memorial Baptist Church; Madisonville, First Baptist Church; 22—Paducah, Lone Oak Baptist Church; Paintsville, First Baptist Church

25 Regional All Ages Church Music Festival. Somerset, First Baptist Church  
25 Regional Adult/Youth Music Festival. Louisville, Highview Baptist Church  
25-26 Youth Bible Drill and Speakers' Tournament. Cedarmore  
25-26 Communications Conference. Lexington, Immanuel Baptist Church  
28 Area VBS Clinics. 9 a.m. to 12:30 p.m. 28—Corbin, First Baptist Church; Bowling Green, First Baptist Church

29—Campbellsville (Ky.) Baptist Church; Louisville, Shively Baptist Church



## clear creek comments

**Leon Simpson, President**  
Clear Creek Baptist School, Pineville, KY 40977

### ZEALOUS FOR THE LORD

I am impressed by those heroes of the Bible who exhibited zeal in their lives for the Lord. Jesus took a scourge because of his zeal for his Father's house. On another occasion his friends tried to constrain him because they said, "He is beside himself" (Mark 3:21). Paul was so full of zeal for God (1 Cor. 15:10) he was accused of being mad (Acts 26:24). Paul characterized Epaphras to the Colossians as "always laboring fervently for you" (Col. 4:12) and even Caleb in his old age was said to be zealous for the Lord, ready to take on a new challenge (Joshua 14:11-12).

Our students at Clear Creek are zealous for the Lord. Emerson said that nothing great is ever achieved without enthusiasm and at our school you will find much enthusiasm for God and for his work.

Our men of God are so zealous because they have experienced God's forgiveness in salvation. As an adult school we receive students who have sometimes lived out in the world of sin before they were called. When they turn to the Lord, as one of our students puts it, "They don't get saved. They

get really saved!"

Their commitment to God's call also leads to increased zeal. Most of them sell homes, cars and other possessions to come to Clear Creek. They 'burn their bridges' behind them. When they decide to follow Jesus, they don't look back.

The atmosphere, fellowship and teaching at Clear Creek makes them zealous for God. I have heard of so many schools and universities where faith is continually questioned and zeal is quenched. It is unthinkable that a Christian school training men for ministry should become like that. At Clear Creek we encourage a dedicated life, a devotional life and a witnessing life for the Lord. Come, visit our campus and you will see. We are zealous for the Lord!



## homes for children

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

### EVANGELISM

The scripture clearly tells us "All have sinned and come short of the glory of God" (Rom. 3:23). Jesus said to Zaccheus, "For the Son of man is come to seek and to save that which is lost" (Lk. 19:10). Jesus also said, "Come unto me all ye that labor and are heavy laden and I will give you rest" (Matt. 11:28).

Although humanity is in a predicament of sin and separation from God, characterized by the word "lost," there is a marvelous solution. Jesus, God's Son, is both a seeking Savior and an inviting God. At the same time he seeks us in our sins by the convicting power of his Holy Spirit, he is also inviting us to turn in repentance and by faith come to him. Such a turn and step of faith will result in our being cleansed of sin and that burden of sin will be lifted.

Since our problem is sin, the solution is Jesus Christ. He is a seeking and inviting Savior; it seems clear that the main business of Christians and the Church is to tell the good news that others may be saved. Yet, it is so easy for us to get caught up in doing many things which are good but lesser in importance, neglecting the main thing—

evangelism.

The statewide evangelism conference convened at Elizabethtown a few days ago. Hosts of pastors and many lay people filled the auditorium of Severns Valley Baptist Church. What a help that conference is! What a challenge and inspiration; what a time of soul searching and recommitment! We all need that kind of experience in order to check our spiritual compass and be sure it is set on our main business of witnessing. This was my 36th consecutive evangelism conference. Each one seems to be better than the last. Could it be that we are just walking closer to heaven? Whatever it is, I like it.

I came away more determined than ever to challenge all of our staff at Baptist Homes for Children to stay in tune with our priority, which is to serve the needs of children in the name of Christ and to live, teach and lead them in a way that will show them Jesus. Children come to our care who are already Christians; our task is to help them grow. Others come without Christ; our plan must always be that of sharing Christ with them. Pray that we will not fail in our mission.

# Keeping the cost of college in reach

*Cumberland College is attempting an innovative idea in an effort to fulfill what it sees as its mission in Appalachia*

by B. J. Canupp

There is good news for currently enrolled and prospective Cumberland College students, according to college president James H. Taylor.

While most other private and state colleges and universities are projecting increased student costs for 1983-84 Cumberland College has frozen tuition, fees and room and board at their current levels.

That means a full time, undergraduate student taking day classes on campus will pay no more for the fall semester than he or she is paying now.

Presently, total costs (tuition, fees, room and board) for one semester at Cumberland College are \$1978. This cost is one of the lowest in the nation for a private college and is comparable to most state senior colleges and universities.

Additionally, Cumberland College does not charge an out of state tuition fee.

**THE FREEZE IS IN KEEPING** with Cumberland College's founding purpose and original mission of providing quality education for students at prices they can afford, according to Taylor.

He explained, "With the current economic situation and high unemployment, especially in the Cumberland College service area, we had to do something to assure our students, both current and prospective, will still have the opportunity to earn their college education."

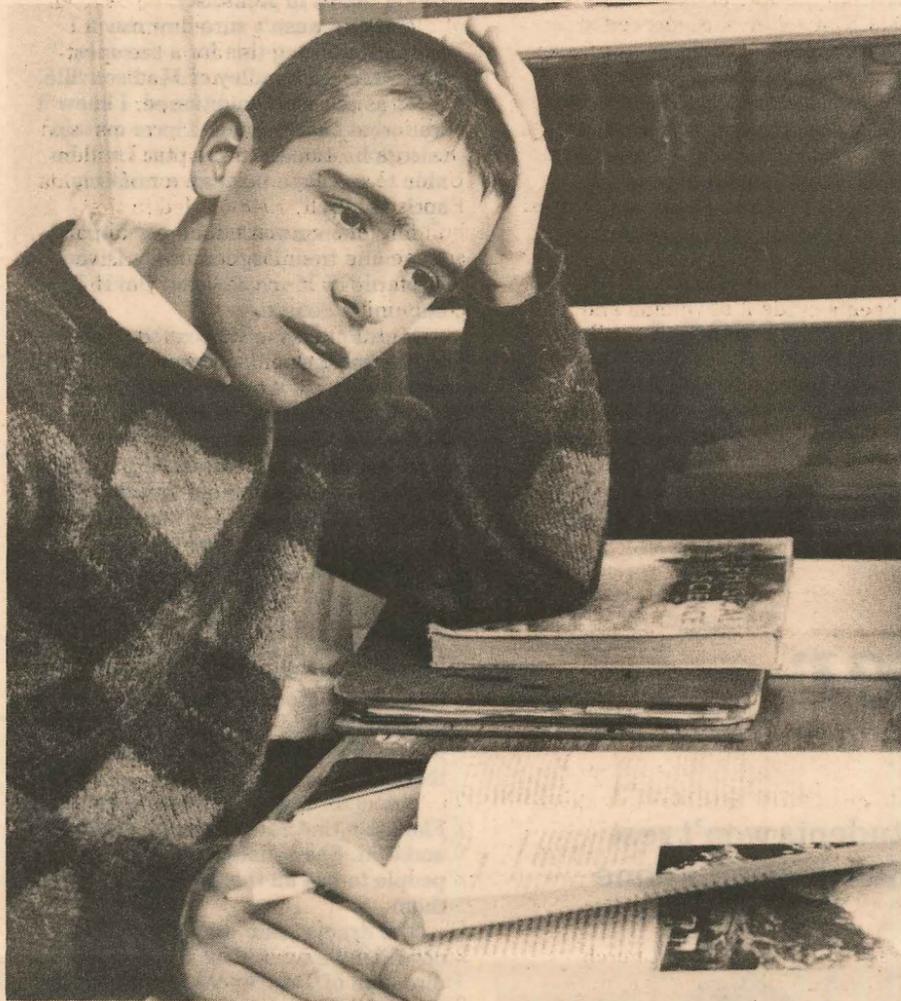
"Although Cumberland College's total costs are among the lowest of any senior private college in Kentucky or the nation, Cumberland must maintain its mission and keep the cost of education within the means of our students."

"While this cost freeze is an attempt to meet the immediate needs of our students, it is also an investment in the future of our service area. Cumberland must remain cost competitive to continue to provide Christian educated doctors, attorneys, ministers, missionaries, teachers and the many other professionals who give of themselves to serve those in need."

Cumberland's treasurer emphasized that the freeze applies only to full time undergraduate, day students and does not apply to part time students, graduate students or those in off campus centers.

Taylor further stated that in order to freeze costs some "belt tightening" would be necessary.

"We at Cumberland College will do as we have always done to serve our students. All of us will do everything in our power to assure them they will have an educational opportunity. Our empha-



sis is on people, not merely projects or programs. We will still render vital and necessary student services and academic excellence."

**ALTHOUGH INFLATION FOR 1982** was the lowest in over a decade, operating costs at Cumberland College, as at other schools, will still increase slightly for 1983-84. Because Cumberland is a private Baptist college it does not solicit or accept any direct state or federal aid.

Taylor said, "I can assure you that I, and others, will do all within our power and will wear out the shoe leather from New York to Miami, from Chicago to California, to raise money from private sources so Cumberland College can continue to provide a high quality, low cost college education for our students, primarily from this geographical area. We will also continue to practice cost containment strategies. Cost containment is difficult, but possible. We are always mindful and appreciative of our support from the Kentucky Baptist Convention."

"Our students are our only reason for existing. For those serious students who want a Christian education, Cumberland will always find a way to help them."

Cumberland's cost freeze is especially significant at this time. Recent surveys, including one published in the Chronicle of Higher Education, Jan. 26, 1983, reveal that educational costs are expected to increase for 1983-84 by almost 10 percent for private schools.

An informal telephone survey of all

Kentucky private senior colleges shows Cumberland's costs for two semesters (\$3956) are currently the second lowest costs of all Kentucky private colleges. The other colleges range from \$4435 to \$7650, almost double that of Cumberland. If these other private colleges increase their costs as expected, the difference in their costs and Cumberland's will become even greater.

Taylor found reason for optimism in the Cumberland College student retention rate for spring semester 1983.

For 1983, the retention rate is 98.2 percent of the student population. This is the best rate in the past 10 years.

For comparison, a similar Kentucky institution lost 29 percent of its freshman class and 13.5 percent of its total student population for the spring 1983 semester.

**AN INDEPENDENT SURVEY** by the director of admissions and records at Cumberland College indicates that student loss is directly related to rising costs and the students' inability to afford the total cost of a college education. Students surveyed stated the single most important reason for leaving college was "... tuition and fees were more than I could afford."

Taylor emphasized, "With current economic conditions and high unemployment, it may be less costly, in all likelihood, to attend Cumberland than to stay at home, especially if one applies for admission early and completes the required student aid forms. With all factors considered and with the financial aid available, a qualified student can attend Cumberland College at very little actual out of pocket expenses for the student or the student's family."

Many types of financial aid are available for Cumberland students. The director of financial aid explained that Cumberland College offers Pell grants,

Supplemental Educational Opportunity grants, Kentucky State grants, National Direct Student loans, college scholarships, college loans and college work-study. Although needs vary from student to student, financial aid packages are individualized to each student's needs. The "rule of thumb" is that if a student is from a family of four with an adjusted gross income of \$20,000, he or she will qualify for financial aid.

The earlier a student applies, the better his or her financial aid package will be. In fact, if the student applies early, before Apr. 1, and if the student needs full financial aid, he or she may be given an aid package, none of which has to be repaid.

The director of financial aid explained that if a student applies before Apr. 1 and is determined to be a full need student, the college could possibly give that student a \$1800 Pell grant, a \$1150 Kentucky State grant and \$1250 in scholarships, work-study, and/or a supplemental grant. That is a total of \$4200, none of which has to ever be repaid. The extra money would be used for textbooks and materials.

**PRIORITY IS GIVEN TO THOSE** who apply before Apr. 1. Although funds may still be available for those applying after Apr. 1, the preferred programs may not be available. However, in keeping with Cumberland College's tradition of helping deserving students, the best financial aid package possible will be put together for each individual student from remaining resources.

Taylor concluded, "In the best interests of Cumberland College, our students and our service area, the board of trustees has voted to freeze the total costs for fall semester 1983 for full time, on campus day students. This is in keeping with our original purpose and mission."

"I can assure you Cumberland College will continue to sacrifice in order to keep the cost of a college education within the financial means of all students who truly have the desire to earn a college education. For almost 100 years Cumberland College has done whatever was necessary to minister to the people of our service area. We intend to continue doing just that. Our costs are tied to our mission, our purpose for existence. Consequently, we will do everything we can to insure that costs are kept within the means of our constituency."

# They will carry the banner this summer

These Campbellsville College students won't rest during the warm months until their mission's done



Four students at Campbellsville College have been selected for Kentucky Baptist Student Union instate teams this summer. From top left, they are: Judy Diane Edwards, Magnolia, and John Ely Smith, Mt. Juliet, Tenn.; bottom: David Bryan Salyers, Somerset, and Ramona Pendley, Madisonville.

Many students plan to attend summer school, work or relax when the semester ends, but four Campbellsville College students will spend the summer as members of the state Baptist Student Union teams in Kentucky.

"I really wasn't sure how much I would like doing this for a summer," said Ramona Pendley of Madisonville. "Yet as soon as I auditioned, I knew it was what God wanted. I have certain talents he has given me that I will be able to cultivate through a ministry such as this."

Also chosen were John Ely Smith, originally from Bagdad, Judy Diane Edwards of Magnolia, and David Bryan Salyers of Somerset.

Miss Pendley will be on the creative ministries team, Son Burst. Smith was selected to serve with the drama team, Son Share Players. Miss Edwards and Salyers will both be on Son Celebration, a music team. According to Ralph Hopkins, associate state director of student work, 99 students auditioned for one or more of the three teams.

"Students who are members of the instate teams are afforded the opportunity to minister throughout the convention area in unique types of settings," said Dan Flanagan, vice president for religious life and counseling at Campbellsville. "We feel very fortunate to have four students on the teams."

It was through the encouragement of Flanagan that Miss Pendley decided to audition. She senses a concern for people to use all the talents God gives them.

The drama team, Son Share Players, on which Smith will serve, is under the direction of Tom Smoot, campus minister at the University of Louisville. Smoot estimates he reads 100 plays during the year to find the eight or nine the team will use during the summer.

During auditions, Smoot looked for people who were not only committed to Christ, but also to drama.

"I have always had an interest in drama," said Smith. "I don't see this summer as a stepping stone to Broadway but it will help me prepare to work within a church recreation program some day."

According to Smoot, in 1976 the drama team was forerunner of the three teams. After the success of that team, Clay Mulford, campus minister at Western Kentucky University, developed the creative ministries team the following year. The final team, Son Celebration, was started by Dale Adkins, then campus minister at Eastern Kentucky University.

Miss Edwards and Salyers will be on

the music team. The team is directed by Alice Lynn Kerr, campus minister at Northern Kentucky University.

Before auditioning for the Son Celebration team, Miss Edwards had been praying that God would provide her with a special opportunity to serve him over the summer.

She believes that serving on a team such as Son Celebration will help team members grow closer to God. She also feels it will teach team members a lot of practical lessons, such as how to handle money.

"For the most part, it will be us and God," said Miss Edwards. "That will be a pretty big responsibility, but I think we will be able to handle it fine."

"Working with a team is a new experience that I am looking forward to," said Salyers. "Working as a team, we will be able to learn a lot from each other as we develop our friendships and reach out effectively to minister to people through a music ministry."

"Music is a valuable part of my life," said Salyers. "It is a talent God has given me to serve him with. It is a special way to minister to the people who I come into contact with. It is a way of saying God loves and cares for you."

According to Mrs. Kerr, music team director, members will have many opportunities to develop friendships during their first two weeks of training at Cedarmore. For 10 to 12 hours each day the team will have a concentrated study of music so they will have approximately 25 songs in their repertoire.

"The three teams will also spend evening hours together," said Mrs. Kerr. "The sessions will last from one to three hours and will help develop a sense of community among all the teams as well as individual teams."

Mrs. Kerr feels it is important for all team members to "stock up on motivation" before the summer begins. She thinks this can best be done by planning quiet times now to help develop spiritual maturity.

"The teams will travel together day after day toward the end of the summer," said Mrs. Kerr. "Their spiritual energy will fall by the wayside if they aren't careful. Blowing a fuse mid-stream won't help their ministry."

Because team members may often be called upon to give unexpected Bible studies or plan activities, she thinks it would be a benefit to begin taking notes on Bible studies, seminars and other activities so they can have a source file.

After the two-week training period the teams will spend five weeks working at Cedarmore. The remainder of the summer they will travel and perform throughout the state.

"Each team is important," said Flanagan, "because it represents a special type of ministry. Our students will learn a lot about the need to be flexible and will learn that God can speak in many different ways."

Three other students from the college will also be summer missionaries for the BSU.

Brian Curtis DeCann of Phelps, N. Y. will serve at Camp Rabro.

Alex M. Horton of Bardstown has been appointed as a summer missionary to Germany.

Natalie Cheryl Kennedy of Hawesville will serve in Minnesota.