



## Manifold messengers convene at Pittsburgh

by Bob Allen, Staff Writer

Sessions are underway in the 126th annual meeting of the Southern Baptist Convention in Pittsburgh, Pa., and there are a good many Kentuckians in attendance.

While overall attendance is expected to be down from a 20,456 registered last year in New Orleans, La.—officials were estimating 15,000-plus—Kentucky Baptists have swarmed the executive office of the Kentucky Baptist Convention with requests for messenger cards.

Doris Yeiser, administrative assistant to the executive secretary, said Friday 1217 messenger registration cards had been distributed to 312 churches. Office personnel finally had to turn away requests for cards after running out Friday morning.

The KBC's allotment of cards comes from the Southern Baptist Convention Executive Committee, Miss Yeiser explained. Nashville originally sent the KBC about 500 cards to distribute. It soon became clear that the supply would be inadequate and Miss Yeiser asked for more. The supply ran low again and she ordered again, and again, going to the well five times before the last shipment of cards—and time—ran out on Friday.

Churches denied the cards, though, were not completely out of luck, Miss Yeiser explained. The SBC registration secretary publicized several weeks ago that messengers without a properly completed card could be registered at the convention with a letter of certification signed by the church moderator stating the appointment or election of the messenger. If neither is available, the messenger may be required to phone the church for a telegram authorizing credentials.

Miss Yeiser said the 1217 requests for cards is the highest in recent memory. The KBC usually sends out 600 or so, depending on the location of the convention, she said, and 800-plus is normally a lot for Kentucky.

Miss Yeiser emphasized that distribution of 1217 messenger cards does not necessarily mean there were that many to register. Some churches may have requested the maximum 10 cards but elected perhaps five messengers.

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## Conversion 'contradictions' plague Baptist understanding, Leonard says

"Serious theological contradiction" plagues Southern Baptists' understanding of conversion, according to church historian Bill J. Leonard.

In a faculty address at Southern Baptist Theological Seminary, Leonard's speech on "Getting Saved In America" described the changes which have occurred in the American interpretation of conversion. It also offered proposals for retrieving a biblical concept of the experience.

Southern Baptist evangelicalism has been shaped by several historical influences, explained Leonard, associate professor of church history at the seminary.

The earliest came from those New England Puritans who required "conscious conversion" of all who would claim Christian faith. "Conversion came through a process, usually lengthy, instituted upon the elect completely at God's initiative," he said. "Sinners could neither request or receive salvation of their own free will."

Leonard pointed to another "significant influence" which came from the 19th century revivalists who increasingly stressed the relationship between God's grace and individual free will. Utilizing the theology of Jacob Arminius, these preachers called for immediate conversion in a dramatic, obvious event. It was monitored by the process of sanctification, whereby believers increased in holiness and discipleship, he explained.

Methods for securing these immedi-

ate conversions led to the use of such "means" as the invitation and the prayer of faith, Leonard said, noting "greater emphasis was placed on salvation as event than as a developing process."

Southern Baptists "heirs of both traditions" have utilized the language of Calvinism but redefined it in more Arminian terms and struggled to hold in tension such "diverse doctrines of salvation," he claimed. They believe all Christians should experience salvation, but have been "torn between conversion as nurturing process and dramatic event."

"Consequently, they often have tried to have both—a nurturing experience, culminating in a decisive moment," he said. Such a solution has been "traumatic" for many persons of both viewpoints. Some, nurtured to faith, are required to have an event and those dramatically converted who are expected to grow up immediately.

Furthermore, an emphasis upon single-event conversion has obscured Southern Baptists' vision of activity of grace before and after the event, Leonard suggested.

"For many Southern Baptists, conversion is less a process of experience with grace than event which satisfies a salvific requirement," he said. "our church aisles are filled with persons who seem never quite satisfied with their conversion event. One wonders as to the proportion of annual baptisms which reflect second or third 'conver-

sions,' not first-time converts."

Such interpretation of conversion as an event threatens to "undermine the gospel's inescapable aspects of ethics, discipleship and character," he said.

Leonard challenged fellow Baptists to "rediscover a theology of conversion experience" that goes beyond the concept of conversion as a mere one-time transaction.

He urged them to "distinguish between conversion experience and event," thus seeing conversion event "as one step on the continuum of conversion experience."

Also, ministers must recognize the diversity of conversion language within their congregations and never take for granted "basic theological consensus," he said. They should utilize the language of conversion cautiously, within the broad context of biblical faith.

"The church's theology of evangelism and mission must not be taken for granted," he warned, noting "Conversion begins with God; it is a mystery of grace which places emphasis on a pilgrimage of faith."

Finally, Leonard cautioned against presenting salvation in terms "shaped more by American culture than by biblical imperative." Christians must not proclaim a message of conversion "encrusted with cheap grace and pluralistic confusion," he said, lest they "do more harm to the gospel than good."

## Kentucky volunteers gain approval for overseas mission service stints

Five Kentuckians are bound for foreign lands for volunteer mission service after gaining Foreign Mission Board approval at the board's May 24 meeting at Richmond, Va.

Mr. and Mrs. David H. Heady, Owensboro, Mr. and Mrs. Bob Fields, Mt. Vernon, and Sheila Munson, Florence, all plan to leave for the field early in July.

The Headys will serve one year as Mission Service Corps volunteers to Haiti. Heady, who is president and owner of Brite-Way Electric Co. Inc., Owensboro, will be a general maintenance worker and Mrs. Heady a child care administrator. They are members of Ridgewood Baptist Church in Owensboro. Heady has been a short term volunteer to Haiti with church groups.

The Fields, who were career missionaries to Israel 1962-71, will return as extended term volunteers to direct Baptist Village Conference Center there. The Fields have been running Cleft Rock Retreat, Mt. Vernon, and are members of First Baptist Church, London. They will be in Israel six months.

Miss Munson will work seven months as a fifth grade teacher at Hillcrest School in Jos, Nigeria as a furlough replacement. Also an extended term volunteer, she is from Florence and is a member of Florence Baptist Church.



Volunteer missionaries from Kentucky attended orientation in Richmond, Va. May 25-27. Pictured from left are Mr. and Mrs. Bob Fields; Elmer West, native Kentuckian and Foreign Mission Board staffer; Mr. and Mrs. David Heady and Sheila Munson.



C. R. Daley

## daley observations

### South Elkhorn joins 200 club

The birth of summer this year has been a long time coming and has been characterized by several periods of false labor pains. But summer time in Kentucky has never been a matter of the calendar but rather a matter of the spirit and soul.

The spirit and soul are not lifted by the thermometer but by the inimitable aroma of honeysuckle at dawn, the innumerable round trips of a mother robin to feed her offspring and the first feast of new green peas.

For those in Baptist denominational life, almost as sure a sign of summer is the first invitations to homecoming and anniversary services of local churches. These are famous for their laden tables of food to overflow our stomachs but there's also food for our souls in these gatherings.

Such was the 198th anniversary celebration June 5 at Great Crossing. How heartwarming to return again to this historic church where some of the best friends Christine and I ever had live and worship! Every year some dear faces are missing having joined the heavenly congregation but the spirit remains the same.

According to Baptist historian Frank M. Masters, Great Crossing was the third Baptist church formed on the north side of the Kentucky river and the seventh in all Kentucky. Lewis Craig, leader of the famous traveling church of

Spotsylvania, Va., and John Taylor, another illustrious early Baptist preacher in Kentucky, are credited with founding the Great Crossing Church in 1785. Through its long history the church has been served by some of the strongest Baptist preachers in Kentucky. Henry Walters, a product of the community and the church, is the able pastor today. A strong bicentennial celebration committee is already at work in anticipation of 1985.

The 200-year-old club of Kentucky Baptist churches is still small. The three charter members are Severns Valley, Cedar Creek (Nelson County) and Gilbert's Creek (no longer in existence), all of which were constituted in 1781. Two more, South Fork (Larue County) and Forks of Dix River (Garrard County) joined last year.

This year only one Baptist congregation for certain can celebrate the birthday of 200 years of ministry in Kentucky. This is South Elkhorn whose story is truly thrilling and inspiring.

The South Elkhorn Church can really be regarded as the perpetuation of the historic "Traveling Church" which was constituted in Virginia and came as a body to Kentucky under the leadership of Lewis Craig. This group arrived in Kentucky in 1781 and first settled at Gilbert's Creek in Garrard County about two-and-one-half miles from the present town of Lancaster.

Not all which happened is known but serious division in 1783 led to the removal of Craig and many of his followers from Gilbert's Creek to South Elkhorn where they started the first Baptist Church in Kentucky north of the Kentucky river. This congregation prospered under Lewis Craig's leadership and among other things was known in these early days for the many prominent Baptist preachers in Kentucky who were members.

South Elkhorn suffered many hardships through the years and was almost decimated by the Campbellite movement but survived. Today it is a strong congregation led by pastor Samuel B. Jordan Jr. This congregation has been involved in impressive bicentennial activities all year and will climax its celebration later this year.

Providence Church in Clark County lists 1780 as its date of founding but it was another congregation which moved as a group from Virginia and its beginning date is uncertain. The group set out for Kentucky in 1780 but were held up three years at Holston because of the ferocity of Indians in the part of Kentucky selected for their settlement. The church was probably constituted in Holston in 1781 and arrived in Kentucky in 1784.

Every Baptist congregation in Kentucky should have an annual celebration and homecoming. Not many have 200 years history but all have significant events to recall and celebrate.

### O'Hair petition report is false

Hardly a week passes without one or more calls or letters asking about the validity of a petition being circulated by conscientious persons concerned over alleged efforts of Madelyn Murray O'Hair to eliminate broadcasting of religious programs on radio and television.

The one page statement claims that Madelyn O'Hair has such a petition (RM 2493) before the Federal Communications Commission and urges concerned people to sign and to seek other signatures in an attempt to offset the efforts of Mrs. O'Hair.

Such concern is commendable but the information is totally erroneous. The false report won't die, however, and many pastors and Sun-

day school teachers are asked to help in securing signatures to be sent to the FCC. This is at least four times in seven years we have treated the matter on this page so please save this article or post it on the church bulletin board.

The best brief statement of the facts on RM 2493 I have seen is the following one prepared by Tennessee editor Al Shackelford to share last year with Baptists in Tennessee.

"In December 1974, two California men, Jeremy D. Lansman and Lorenzo W. Milam, filed petition RM 2493 with the Federal Communications Commission. The petition did NOT ask the prohibition of religious programs, but rather asked the FCC to freeze the issuing of

new licenses for additional educational television and FM radio stations to individuals or groups planning to air only religious or quasi-religious programs.

"Mrs. O'Hair had nothing at all to do with the petition—although she doubtless would have agreed with its request. She did NOT request a hearing before the FCC, and did NOT testify before the FCC concerning RM 2493. She did NOT present a petition containing 27,000 signatures to the FCC concerning RM 2493.

"On August 1, 1975—almost eight years ago—the FCC in a unanimous vote denied the petition from Lansman and Milam, thereby killing RM 2493."

### SBC hotel rooms

by J. B. Fowler  
Editor, Baptist New Mexican

Southern Baptist Convention meetings have become so large and unwieldy that no more than a dozen cities can accommodate them. One of those cities is Las Vegas, Nev., and a furor is already boiling over meeting there in 1989.

SBC guidelines stipulate that the city hosting the SBC must have an arena that will seat 16,000 people and at least 6500 hotel rooms adjacent to the arena. Only Atlanta, Dallas, Las Vegas, San Antonio, Kansas City, New Orleans, Chicago, St. Louis, Washington DC, Los Angeles, New York City and San Francisco

meet this criteria.

SBC guidelines permit blocks of rooms to be reserved for convention personnel. And I have no quarrel with this because those who are working at the convention need to be adjacent to the meeting place.

But I do have a problem with the 31 people who were given 50-room blocks in a random drawing. According to Texas Baptist Standard editor Presnall Wood, another 160 people had requested 50-room blocks.

Why would any person want 50 rooms? I can't imagine any reason but one: they let their names be used by people who have vested interests in convention business. Then those rooms can be filled by

manipulators who want to make sure that certain matters of business are passed or defeated on the convention floor.

The SBC can and should do something about this "block" business. And at the Pittsburgh convention the Executive Committee will bring a recommendation that reserving 50-room blocks be abandoned except for the convention headquarters hotel which will house convention personnel and hotel blocks for Woman's Missionary Union. With these two exceptions, all other reservations will have to be made through the convention housing bureau.

As I see it, messengers ought to vote for this recommendation. It is fair and Baptists believe in fair play.

guest editorial

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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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# Forgive us our syntax

## Women help Romanians cope with language

by Darrell R. Monroe  
State Correspondent

When Annabel Beverly and Dorothy Bradley of Paducah's First Baptist Church attended a West Union Association literacy workshop in the spring of 1982, they had no idea they'd be teaching English to immigrant Romanian families a year later.

"I thought then," Mrs. Bradley said, "Why am I going to a literacy workshop?" Then these people came to our church and I understood why."

Mrs. Bradley assists Mrs. Beverly in a class begun last October to teach English to adult members of a growing Romanian population in western Kentucky.

Mrs. Beverly, who has taught in-service classes for nursing students 14 years, stated "teaching English is far different.

"Our goals are to get the people to learn enough English to function." Between two and 15 persons attend each of two classes meeting at the church twice a week.

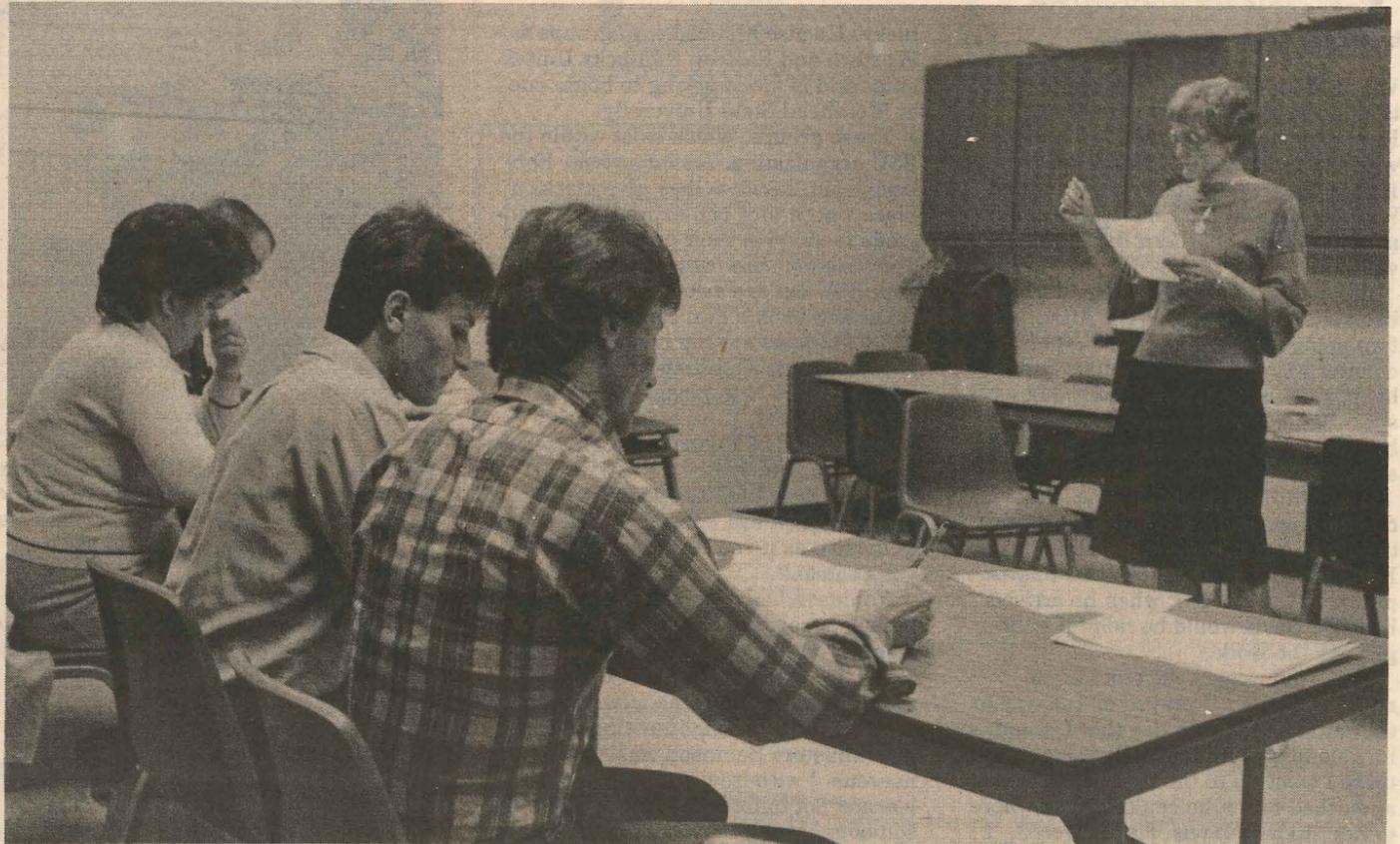
A second class was formed by other volunteers in the church when new students sought entry after the initial class was too far along for beginners.

An increasing number of Romanian families are moving to western Kentucky, Mrs. Bradley noted. "They see it as a good place to live and raise their families. Many have come here from the Chicago area. I understand there is a colony of Romanians there. But it's a poor part of town with a high crime rate."

The two volunteers said that although not all of the Romanians are Christians, many are.

"It's a real ministry opportunity for us," Mrs. Beverly stated.

"From what we've gathered, the people are very oppressed in their wor-



Annabel Beverly, a registered nurse, volunteers as an English teacher for Romanian families moving into her home city, Paducah. Here, Mrs. Beverly concentrates on explaining a

phrase to her students. Classes have been underway at First Baptist Church since October.

ship in Romania," Mrs. Bradley added. "They're watched by the police and ridiculed. They say they wanted to come here. Some were imprisoned and beaten."

Romania is a southeastern European country bordered by the USSR, Hungary, Yugoslavia and Bulgaria. Its 91,669 square miles are home to some 22 million people.

Although church participation by the Romanians is welcomed, both Mrs. Beverly and Mrs. Bradley emphasized their students "can certainly come to First Baptist for the classes without belonging to it.

"Our ministry is to teach them English and to care," she said. "This is not a catechism. We want them to come here to know we care because we love the Lord."

"It is a new ministry for us here," Mrs. Bradley noted. "The church has really been supportive too. It's drawn us together. I can't tell the number of people who have done things since we started. They've responded to the Romanians beautifully."

The classes last an hour or more, teaching conversational English designed for internationals.

Although the class literature has 40 assigned lessons, after starting the sessions, Mrs. Beverly and Mrs. Bradley found their students had needs not handled by assignments.

Mrs. Beverly's husband taught two students how to file for their tax returns. "They didn't know you could get a refund on the wages you paid in," Mrs. Bradley said.

"There are so many things we take for granted that they don't understand," Mrs. Beverly said.

The two women noted they had gone over bus use in Paducah, telephones, emergency phone numbers and renting versus buying homes.

"We also went through the process of job seeking and how to have an interview," Mrs. Bradley added. Locating jobs for the Romanians has not always been easy. "We're fortunate to have a lot of businessmen in our church who have been helpful," Mrs. Bradley said.

Although many would feel they don't have time to work with immigrant families, the two ladies agreed the two nights a week in class as well as hours of preparation are worth it.

"They're such sweet people," Mrs. Bradley said. "They're precious and lovable. They've been so appreciative of being here in the class."

The Romanians present at the time of this interview warmly supported Mrs. Bradley's remark.

"They help us so much," 24-year-old Dumitru stated. "We didn't know anything. I think now I can understand maybe 75 percent of the English lan-

guage."

Dumitru, with his brother Stancu, 22, has been in the Paducah area less than a year.

"Kentucky I like," Stancu said. "It makes me think of my country because of the big rivers (Ohio and Mississippi). This is a beautiful country. People are very interesting to me. They want to help."

The two young Romanians said it was hard for them to leave their parents, eight brothers and homeland. "It was very hard," Dumitru said. "Communists didn't want us to leave. It took us six months to leave."

G(J)immy and Hortenzia (Tinzy) and their 11-year-old son Radu also had a difficult time leaving Romania.

"I've been in America three years," Gimmy said through Radu's interpretation. "Leaving Romania was very hard. It was so hard I didn't think I would make it but I thought 'If I don't make it I will die'."

Arriving in Chicago without his family in 1980, Gimmy said at first it was very hard here too. "In Chicago, I had a Yugoslavian boss so I learned Yugoslavian. Now, I learn English."

He added that his wife and son joined him in Chicago two years ago. "I sat through a hunger strike in Washington, D. C. to get them out of Romania," he said. "Senator Percy and Jimmy Carter helped me get them out."

Gimmy explained why he longed to come and bring his family to America. "America has so much freedom. You are free to do as you want. Liberty and religious freedom are guaranteed here 100 percent. That is not true in Communist countries. They brag that it is but it is not.

"When I was 10 years old, I dreamed of America," he continued. "I dreamed of here as being in heaven. I wished to come here. That's why I cannot ever go back to Romania. I have my mother, brothers there, but I cannot go back."



Dorothy Bradley [l] grades homework while Romanian student Dumitru listens to the evening's lesson presentation. Mrs. Bradley assists Mrs. Beverly in the class, which meets twice a week for an hour or more.

## First full time black campus minister's goal is harmony

by Susan Shaw, Staff Writer

When Mikel Robinson took the part time position of campus minister at Kentucky State University in Frankfort while attending Southern Seminary, little did he realize he would eventually become the first full time black campus minister in the Southern Baptist Convention.

Robinson, a native of Missouri, had been a journeyman to West Africa before going to Southern. His first encounter with Southern Baptists had been while he was a student at Missouri Baptist College. While there he had attended two churches—one black and one white.

When Robinson went to the 2400-student campus there was no Baptist work there. He had been told to ask for Rodney Davis, the stepson of a Baptist pastor in Owensboro, when he arrived because Davis would be helpful in beginning the work.

Robinson related the story of his meeting Davis. "I prayed on the way to the campus that first day that I would be able to find Rodney. When I got there I went up to the first person I saw and asked him if he could tell me where to find Rodney Davis. He answered, 'I am Rodney Davis'."

Robinson started his work with a Bible study once a week, which usually had six or seven in attendance.

"At first some students felt like it was a clique and shied away," Robinson commented. "They didn't know who I was or what I was."

Slowly the group began to grow. Now Robinson has around 50 students involved in BSU. He attributes this growth to his love for the students.

According to Robinson, a campus minister "must be somebody who loves. If you have love for Christ in your heart you will have love for people and they will know it. If you have love in your heart the students will come to love you regardless."

Robinson has also been instrumental in helping start black Christian fellowships across Kentucky. One already existed at the University of Louisville and Robinson set about beginning a fellowship at the University of Ken-

tucky. He also assisted with groups at Western and Eastern Kentucky Universities and is now working to begin one at Morehead State University.

These groups, which exist within the BSU organization, are important, Robinson said, because they give blacks a place where they can express their religious feelings in their own channels. They are not, however, in competition with BSU but are a subgroup of it.

On Robinson's own campus, the white students are the minority. "There was tension at first between black and white BSUs," Robinson admitted. Now, he added, "I'm quite pleased with the kind of koinonia the group here has developed."

"One thing I tell the white students," Robinson noted, "is, 'Don't try to behave as if you're black because you're not'."

Robinson has taken this same approach in relating to his white colleagues, although the experience of being the first full time black campus minister has taken some adjustment.

At his first national meeting of campus ministers Robinson was "very nervous. I withdrew and watched. I've learned not to force myself on them. If someone loves you it's going to come about. If they're going to hurt you they'll do it and you have to learn to overcome it."

Robinson realized some of the other campus ministers "felt I was hired because I was black and it was a black school. They felt I had nothing to offer on the whole to the convention."

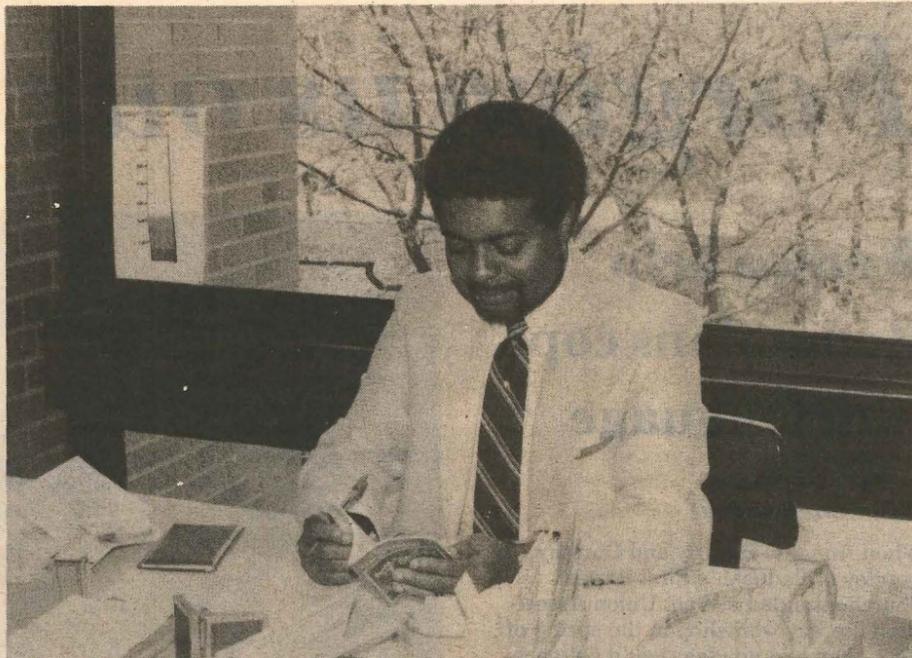
"Some threw their arrows and it hurt but if I had said, 'These whites are so bad,' I would have been at fault."

Now, Robinson claimed, "I've learned to love them as brothers."

Robinson argues BSU is an extremely important organization for black students. "Black churches don't offer programs for college students. Black pastors envision black college students coming to them."

"Now the students find the church unfulfilling."

"At first blacks had few outlets—one was the church. Now they have many outlets. We've begun to realize the need to keep them during college or



Kentucky State University's campus minister, Mikel Robinson, strives for koinonia among the majority black and minority white students in his BSU. Robinson has been quite successful in getting black students involved in the still relatively new organization at KSU.

we'll lose them."

Sometimes white ministers do not support Robinson because, they complain, they are not getting new members as a result of his effort. Robinson explained he encourages the students to go to church where they are comfortable—be that in a black church or a white one. "I'm not out to make anybody Southern Baptist or National Baptist. I'm out to make Christians."

Robinson named some special needs of black students. "They need more in-depth theological training. Also we must learn it is important to share and live the Good News. It's not enough to attend church."

Robinson also tells them, "You can reach the top of the mountain if you keep trying." He said he encourages them and pushes them. "I tell them, 'You can be more than just the janitor. You can be the doctor'."

Robinson's success in his endeavors is beginning to show. "I'm beginning to teach some of them in a thorough Bible study and they're learning prayer."

Kentucky State also has a BSU choir, the Voices of Hope, which travels extensively, performing in local churches, both black and white. They have had six BSU members go out as summer missionaries and one Miss KSU went as a journeyman to South Africa.

Robinson offered the following advice about forming a BSU on a predominantly black campus:

- Find an interested black who wants to work with college students.
- Get the BSU program started.
- Contact the young ministers on campus to form a core group.
- Start with Bible study.
- Aim at one target group initially—the athletes, for example.
- Formulate a program of activities based on their needs.

Robinson emphasized, "Let them have an outlet to express their religious heritage in their own way."

Robinson does not advocate having separate black and white BSU groups. "The final destination must be harmony," he exclaimed.

"We must never forget the fact that we came from the same mother and father."

According to Kentucky's director of student work, Don Blaylock, Robinson has been "very effective in his work at Kentucky State and in beginning black Christian fellowships at other universities."

Blaylock praised Robinson's work, saying, "He has been instrumental in getting black students involved in BSU and student missions."

"At first the work was uphill but we know he'll stay with it."

## Retirement field is the world for tireless Badgett

by L. D. Kennedy, State Correspondent

When J. Chester Badgett retired in 1980 after pastoring Campbellsville Baptist Church 30 years, he announced, "My ministry hasn't stopped; it is simply changing directions." Since that time the directions have been varied and the scope broad.

Over the years Badgett has had a strong love for missions, serving one

term as president of the Foreign Mission Board. Within weeks after his retirement, he and his wife Ruth headed for Hong Kong, where for 13 months he was interim pastor of the Kowloon Baptist Church.

Badgett described his work there as similar to his ministry at Campbellsville. The church, one of two English-speaking Baptist congregations in Hong Kong, used several techniques in reaching people, including a kindergarten class of 150, which not only educates children but provides opportunities to evangelize parents and Bible studies for different nationalities. Sixty applicants met in 10 language groups during Badgett's tenure, some in private homes.

"The people are just as hungry for the gospel in Hong Kong as in Kentucky," he emphasized, "and their need is greater than ours."

Soon after returning from abroad, Badgett was appointed director of

church relations at Campbellsville College, and for the past year has worked with Meadowview Baptist Church in Campbellsville.

When Badgett accepted the call the church had 37 enrolled in Sunday school and was not cooperating with the association nor giving through the Cooperative Program.

Under Badgett's leadership Meadowview soon allocated 10 percent of its receipts to the Cooperative Program, five percent to Campbellsville College and two percent to Taylor County Association and successfully participated in a Sunday school enlargement campaign.

Offerings went up, enrolment and attendance doubled, church members say, and the church baptized seven following a recent revival. The church reported no baptisms last year and only one in 1980.

Career missionary Wilburn Hoglen had Badgett come to Caracas, Vene-

zuela, in March for a revival at Bethel Baptist Church. Bethel is an English speaking international church, comprised of several nationalities.

Soon after Badgett's return to the states, the church invited him to come back and serve as interim pastor during Hoglen's year of furlough.

Badgett resigned his positions at Meadowview and Campbellsville College to accept the offer. On May 31 he and his wife Ruth flew to Venezuela as non-salaried mission volunteers. Only traveling expenses to and from Caracas will be paid for the couple.

"I think being involved in missionary service is one of the finest experiences a retired pastor or teacher can have," Badgett declared.

He singled out as his two strongest impressions from his work abroad "a growing appreciation for our missionaries and the power of the gospel to erase national distinctions."

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**At Spring Meadows, June 25, 1983 (Saturday):**

Located on Highway 60 (Shelbyville Road) in Louisville, Kentucky, near Middletown, Kentucky. Campus is next to Kentucky Baptist Convention Building.

**At Glen Dale, July 9, 1983 (Saturday):**

Take I-65 South from Elizabethtown and exit West at Exit Number 86. Continue through Glendale and turn left. Go to Gilead Baptist Church. Turn left at the church. The Glen Dale Children's Home will be about a mile on your right.

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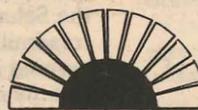
You will be our guest for lunch on both campuses.

**Our meeting will begin at 10:00 a.m. and conclude with lunch.**

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**You choose the day and campus that suit your schedule and travel time best.**

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## Southern Baptists: People of deep beliefs

Excerpts from the president's address delivered by SBC president James T. Draper Jr. to the convention in Pittsburgh, Pa. Tuesday, June 14

Early this year the Southern Baptist Convention passed the 14 million mark in membership. In addition to that, there are over 1.5 million members of churches connected with Southern Baptist foreign missions. We now serve in all 50 states and in 100 countries. Total baptisms last year in the U. S. and on foreign fields were 552,398. Without doubt, the Southern Baptist Convention has been on the cutting edge of missions and evangelism for the many years of its existence. We have led the battalions of those carrying the light of the gospel and seeing the darkness of unbelief retreat. We have taken seriously the challenge of sacred scripture to reproduce New Testament Christianity in our age through the power of the Holy Spirit. Wherever we have gone we have been used of the Holy Spirit to change the face of the world for the better.

We have been that special kind of people because we are a people of deep beliefs and convictions. We have made a firm commitment to biblical principles . . . for which principles our forefathers even dared to die. We carry these beliefs in the spirit of Christ and in obedience to the word of God.

Only people with such commitment can become God's change agents in a sin-cursed world. Weak convictions and shallow beliefs have never impacted the world. We have been used of God to impact the world because of our firm commitment to our beliefs. We shall continue to make an ever increasing impact as long as we hold consciously and firmly to these basic, foundational beliefs.

I want to review with you a few of these deep beliefs that have been so characteristic of Southern Baptists over the years. This list is not exhaustive. Each truth includes many others. Time does not permit us to do more than mention these few very briefly.

### 1. The full humanity and full deity of Jesus Christ

The belief in the bodily resurrection of Jesus Christ is vital. We must believe this in order to be saved according to Romans 10:9-10. The bodily resurrection authenticated Christ's claims, for he was ". . . declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4, NKJV). It demonstrates God's acceptance of the atonement, for he ". . . who was delivered up because of our offenses, and was raised because of our justification" (Rom. 4:25, NKJV). It assures us of our own resurrection, for Jesus declared ". . . because I live, you shall live also" (John 14:19). His bodily resurrection assures us of needed power, for the apostle Paul declared ". . . that I may know him and the power of his resurrection . . ." (Phil. 3:10, NKJV). Further, the bodily resurrection assures the world of the certainty of judgment. "Because he has appointed a day on which he will judge the world in righteousness by the man whom he has ordained. He has given assurance of this to all, by raising him from the dead" (Acts 17:31, NKJV).

Liberal and neo-orthodox theologians

have long denied the truth of the bodily resurrection. Paul Tillich called it, "absurdity compounded into blasphemy." Rudolf Bultmann taught that the "resurrection" took place in heilsgeschichte ("holy history") and not in actual space and time.

Against this backdrop of heresy, Southern Baptists have firmly held to the truth of the full deity and full humanity of Jesus Christ which includes deep belief in his physical, bodily resurrection. W. D. Nowlin, great Southern Baptist leader early in this century wrote, "It is accepted by all true Christians that the death, burial and resurrection of Christ are fundamental facts of the Christian religion."

### 2. The lostness of mankind

L. R. Scarborough said, "The most gigantic undertaking God has laid out for Christian men is to lead lost souls to Jesus Christ. The salvation of the world cost God more, and requires more from man, than any other movement in human or divine history. . . . The divine obligation of soul-winning rests without exception upon every child of God . . . . Regeneration demands reproduction in kind. The fruit of a Christian is another Christian. . . . Some men are divinely called to preach to a lost world; some women are called to give life and power in home and foreign fields to teach a redeeming gospel. Every Christian is called in the hour of salvation to witness for Jesus Christ. Nothing in heaven or on earth can excuse him from it. God gives no furloughs from this heaven-born obligation. Not ignorance, or poverty, or environment, or difficulties of any kind—nothing can exempt or excuse any child of God from its pressing daily importance."

Scarborough went on to say, "A compassionless Christianity drifts into ceremonialism and formalism. Our greatest need now is for a compassionate leadership in the Christian movements of the world. Every niche of this lost world needs the ministry of a fired soul, burning and shining with the zeal and conviction of a conquering gospel. Spiritual dry rot is worse for the churches of Jesus Christ than the plagues were for Egypt and the simooms are for the Sahara. Many a minister is on a treadmill, marking time, drying up, not earning his salt, because he has no passion for souls and no power for effective service. May our God kindle holy fires of evangelism in all churches and pulpits where such is needed!"

Roland Q. Leavell wrote, "Do you honestly believe that unbelievers are actually lost, tragically lost, eternally lost? The scripture could not be plainer in declaring the frightful lostness of those who refuse Christ."

Dr. Leavell continued, "Souls! Souls! Souls! was the burden of Christ's heart. His love for men never allowed him to lose consciousness of the fact that men by the multitudes were lost."

### 3. Substitutionary atonement

This great truth simply defined is that Jesus Christ died on Calvary as an innocent sacrifice in the place of guilty sinners. His death actually propitiated or satisfied the holiness of God and was necessary that eternal justice might be accomplished. He was not a martyr, an example of God's love, etc. He was our substitute.

W. T. Conner declared, "The death of Christ was a vicarious work. It was substitutionary. He did something for us which we could not do for ourselves. The matter can be simply stated as fol-

lows: On account of our sin the sentence of death came upon us, Jesus had no sin. Yet death came to him. It came on account of our sins and on behalf of us. By bearing that sentence he sets us free. This is what is meant when it is said that we are redeemed with the blood of Jesus (1 Pet. 1:19). The blood stands for the life which he freely gave up for us."

J. L. Dagg wrote, "All propitiatory sacrifices involve the idea of substitution. The animal offered represented the offerer, and bore his sins, which were confessed, over its head. So Christ bore our sins, our iniquities being laid on him."

This is perhaps the most hated of all the doctrines of biblical Christianity by the liberal theologians. The late Bishop G. Bromley Oxnam, president of the World Council of Churches, said, "I would rather go to hell than go to heaven on the back of another man."

Our Southern Baptist heritage is firmly committed to the substitutionary atonement of Jesus Christ. W. D. Nowlin declared emphatically, "The price is the blood of Jesus Christ."

E. Y. Mullins writes of the fact of substitution. "The New Testament teaching does not leave the matter doubtful. . . . The idea of substitution is inseparable from the facts, and various passages of scripture declare it. . . . What he did for us we could not do for ourselves. We could not, as sinful, die an atoning death for the sinful. As victims of the sin-death principle reigning in humanity, we could not become its conqueror. We could not break the power of death and annul the law of sin and death. But Christ did both these things for us. This is substitution."

### 4. Justification by God's grace through faith

Justification is that act of God whereby he declares a guilty sinner to be righteous, not on the basis of any intrinsic quality in the sinner, nor on the basis of anything which the sinner may produce in the way of conduct, but solely on the basis of the sinner's trust in Jesus Christ. Paul's great statement is, "Therefore we conclude that a man is justified by faith, without (literally: "apart from") the deeds of the law (Rom. 3:28).

Grace means unmerited favor. God is obliged to save no one. It is of his grace that he saves anyone. Sinners have no claim on a holy God, but God has graciously determined to save those who believe on Jesus Christ.

Faith, which is essentially synonymous with repentance, is the only prerequisite for salvation. "Faith only" was the great rallying cry of the reformation. Faith plus anything—baptism, sacraments, good works—is the Galatian heresy and falls under the anathema of Gal. 1:8-9.

### 5. Holiness of life

It is God's purpose to make us holy. To do that we must see sin as God sees it. He calls sin "an abomination" (Deut. 7:25). God has no mixture of sin in him. Sin has no mixture of good in it! Sin turns good into evil. It defaces, debases and destroys all that is good. Sin is called a "cursed thing" (Deut. 7:26). It is against God . . . unlike God. If sin were to triumph, God would no longer be God. We must see the tragic nature of sin if we are to become holy. Southern Baptists have always held that it is the great design of God in this world for us to become holy people. It is holiness that sets us apart from the world and allows us to approach God in boldness. We must be light in the darkness,

salt in the earth. We must again become people of prayer and fasting with holy lives. I call upon Southern Baptists today to return to the practice of a regular time of prayer and fasting. Return to confessing sins and beseeching God for real revival. Our churches must once again become examples of holiness and commitment in our communities. Such a call to prayer and fasting need not be complicated or need it be a media event. I am speaking about simple communication among God's people which will recognize that our only hope in the world is a mighty sweeping revival of God.

### 6. The urgency of mission

God has sent us on a mission of great urgency. This world is filled with billions of people who are dying at the rate of 5000 every hour. The majority of them are dying without Jesus Christ. We have the good news of redemption and we must declare it to every person in this world. That is the goal of Bold Mission Thrust. But bold mission is not just a Southern Baptist slogan—it is a divine mandate! We must witness to every individual in this world—we must!

"So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from my mouth and warn them for me. When I say to the wicked, 'O wicked man, you shall surely die!' and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood I will require at your hand" (Eze. 33:7-8, NKJV).

"And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come" (Matt. 24:14, NKJV).

Jesus declared, "I must work the works of him who sent me while it is day; the night is coming when no one can work" (1 John 9:4, NKJV).

My wife and I awakened a neighbor some years ago and led the family to safety from a burning house. The need was urgent. Death was imminent. We had to act. Such is the case in this world. Lost mankind is dying without the Savior and we must preach the gospel to every person. "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. And you are witnesses of these things" (Luke 24:46-48, NKJV).

In discussing Acts 1:7-8, W. O. Carver said, "Our whole, sole duty is to witness for Jesus and our first concern must be to receive power to do this effectively." The urgency of mission has no boundaries. That which we cannot do directly, we may do through others. That is why we cooperate together—to make possible the preaching of the gospel everywhere in the world.

Any theology or supposed belief that does not thrust us into all the world to witness and preach is heresy! It is not possible to please God with intellectual assent only. We must "do the truth" (1 John 1:6). Conner continues, "Missions and evangelism, therefore are not incidental or secondary in the Christian life; they are of the very essence of Christianity. And any form of so-called Christianity that does not practice the spread of the gospel among men thereby proves itself false in its claim."

### Conclusion

Southern Baptists are people of deep beliefs. Those beliefs must be ex-

pressed in all we do through every church, every agency and institution, every organization of Southern Baptist life—indeed in each of us individually if we are to continue to be torch-bearers in a sin-darkened world. We have been and will continue to be light-bearing, evangelistic, mission-minded people of God in this great day of opportunity. To these truths I reaffirm my commitment today and challenge each Southern Baptist to join me in that commitment.

Let us press on in our task. Satan will oppose. Skeptics will accuse. The apathetic will yawn indifferently. The emotional will express themselves dramatically. The intellectual will lose himself in rhetoric. The activist will grind on relentlessly. The liturgical will carry on precisely. The organizational man will keep oiling the machinery.

But in the midst of it all, committed Southern Baptists will march on—together—hand in hand—heart in heart—to the beat of the heavenly drummer, declaring to this lost world, “that God was in Christ reconciling the world to himself, not imputing their trespasses to them and has committed to us the word of reconciliation. Therefore we are ambassadors for Christ, as though God were pleading through us; we implore you on Christ’s behalf, be reconciled to God” (2 Cor. 5:19-20, NKJV).

We are on a bold mission for our Lord and we will succeed for his glory . . . in his power . . . by his spirit.

## A new Commandment [John 13:31 b-35]

Manuscript of the convention sermon delivered by James L. Pleitz, pastor of Park Cities Baptist Church, Dallas, Tex., to the convention Wednesday, June 15

There are more than 10 commandments in the Bible. Not all of the commandments are found in the 20th chapter of Exodus. When mention is made of the commandments, we usually think of the 10 beginning with “Thou shalt have no other gods before me.” But there are more than 10 commandments in the Bible.

The most important commandment is not found in the Old Testament, but in the New. It was given by Jesus Christ to his disciples just prior to his death on the cross. Jesus did not write his new commandment on a table of stone, but on the hearts of men. Christ said, “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.”

The call to love God was not new. Twice daily the pious Jews recited the Shema (Deut. 6:4-5). “Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength.”

The call to love others was not new. In the 19th chapter of Leviticus the Lord instructed Moses regarding how the people were to relate to each other. The climax comes in the 18th verse, “Love

your neighbor as yourself” (Lev. 18:19).

When a lawyer asked Jesus the question, “What is the great commandment in the law?” (Matt. 22:36), he expected Christ to answer by quoting one of the 10. Instead, Jesus said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself” (Matt. 22:37-39).

It is clear that the call to love was not new, nor was the call to love others, but rather there was a new demonstration and a new quality of love to which Christ called them and a new resource available to them for loving one another. Jesus said, “Love one another as I have loved you!” This is the strongest statement in the entire Bible about love. It was the way Jesus had loved those disciples that demonstrated most clearly how they were to love one another. And it was his love for them that would be the enabling source for their love. Jesus said, “I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:5). Jesus furnishes his disciples both the model and the power for loving one another.

Jesus went on to say the most convincing evidence we are indeed his disciples is that we love one another. “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). There is no greater proof of our discipleship, not the performance of miracles or the speaking with gifted tongues or moving mountains, but love.

Many of us have been blessed by the books of Creath Davis. He writes, “The greatest proof of this presence of the living Christ within us is not that we think alike but that we love one another like Christ loved us. Love reflects the reality of the life of God in us more clearly than any other single factor.”

The apostle John says it this way, “Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love . . . beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another God dwelleth in us, and his love is perfected in us . . . if a man say, I love God, and hateth his brother, he is a liar: For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also” (1 John 4:7-8, 11-12, 20-21).

This means that true orthodoxy, from a biblical perspective, must first have an orthodoxy of spirit—which is love—before it can truly have an orthodoxy of belief. The first test of our orthodoxy is in reality the test of love!

The Bible makes it clear in 1 Corinthians 13 that there is nothing we can do, however good in itself, and however good in its consequences, which cannot be perverted if it’s not done in love.

In his play, *Murder In The Cathedral*, T. S. Eliot has as his hero Thomas Becket. Becket dies as a martyr for his faith but not before he is sorely tempted to die for a number of selfish motives. However, in the end he dies for the right motive—the love of God. Perhaps you read the play and perhaps you remember this line:

This then is the greatest treason  
To do the right deed for the wrong  
reason.

That line has haunted me. “The right deed for the wrong reason.”

The people who heard Jesus tell the parable of the good Samaritan would, in all likelihood, never have questioned the orthodoxy of the priest or the Levite but they would have felt strongly that the Samaritan was a heretic. But the whole point of Jesus’ story was that the Samaritan had something all-important that both the priest and the Levite missed—love.

We are living in a day of many medical marvels including the use of an artificial heart. Recently a young child wrote Dr. Debakey, the famous heart surgeon in Houston, and asked, “Dr. Debakey, is there any love in any artificial heart?”

I am not sure about love in an artificial heart, but one thing is certain, there is a lot of love in the heart that has been touched and changed by Jesus Christ.

“By this shall all men know that you are my disciples, if you love one another.”

Thirty-eight years ago God called me into the ministry. I was educated at a Baptist college. Ouachita in Arkadelphia, Ark. I did my seminary work at Southern Seminary in Louisville, Ky. For 38 years I have pastored churches up and down the land. I know hundreds of Baptist preachers, and I can honestly say I do not know one who does not believe the Bible—all of it—to be the word of God. I do not know one who does not believe in the inspiration of the scriptures. I do not know a preacher who does not believe in the virgin birth, the vicarious death, the resurrection, or the second coming of our Lord and Savior Jesus Christ. In a word we are orthodoxy. But I fear many of us have forgotten the spiritual necessity of loving one another. We must remember love is not an option but rather an imperative—a command of our Lord!

There is still a lot of talk about the animosity within the convention. When people find out I am a Southern Baptist they frequently ask, “Which side are you on?” The very question must be offensive to our Lord.

The early church was far from perfect, but there was enough love among those Christians that a pagan would take note of the way they loved each other. Unfortunately, there is not a lot of talk today about how Southern Baptists love each other.

Christ said, “Love one another—as I have loved you . . .”

“How has Christ loved us? What does the New Testament say about how he loves us?”

Starting with our initial experience of God’s grace we would have to say the love of Christ is a forgiving love. When we know we are truly forgiven, truly accepted, truly loved, then we have the freedom to be the people God has called us to be. And to respond to the forgiving love of Christ is to experience the power to forgive one another.

The love of Christ is an affirming love. Jesus always looked for the best in people. He saw people not on the basis of simply what they were, but what they could become by the grace of God. The very first time Jesus met Simon Peter, he said to him, “Thou art Simon (which means shifting sand) the son of Jona: Thou shalt be called Cephas, which is by interpretation, a stone” (John 1:42). Christ saw in Peter what Peter could not see in himself—the capacity to become a man of great strength and stability. No wonder Peter followed him. He had never had anyone

affirm him so strongly. All of us have weaknesses as human beings, but wouldn’t it be marvelous if we cultivated the gift of affirmation—of looking for the best in one another.

The love of Jesus Christ is a long-suffering, patient love. What patience he had with his disciples! They misunderstood him again and again, but Christ kept on with them until they learned the truth which he was and which he taught. In John 14 we have two such examples which occurred near the time of his death. Jesus had spent his entire ministry teaching those disciples the truth about himself being the way to God. He said to them on this occasion “Whither I go ye know, and the way ye know,” Thomas saith unto him, “Lord, we know not whither thou goest; and how can we know the way?” Jesus again patiently responded, “I am the way, the truth and the life: No man cometh unto the Father but by me.” Philip still had not gotten the picture and he said, “Lord, show us the Father . . .” Once more Jesus responded, “Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father . . .” Obviously, one characteristic of God being reflected in this very dialogue was patience.

Wouldn’t it be fantastic if we learned under the tutelage of Christ how to be patient with one another!

(My big problem is not being patient with the congregation. Oh, I may boil inside, but most of the time they will never know it. My big problem is being patient with my family.)

The love of our Lord is sacrificial. It was because of his great love for us that he endured the cross on our behalf. Those outstretched arms nailed to that cross reveal the most dramatic statement of love the world has ever witnessed. In his submission to that ghastly deed Jesus was shouting down through the ages to all men everywhere, “I love you this much!”

To be caught up in his great love will eventually make us willing to lay down our lives, in whatever fashion necessary, for one another. The Christian faith has many martyrs. We may not in our country ever have to face physical death for our faith. But we will and we do face the need to die to self and to give ourselves sacrificially, if need be, to enable our brothers in Christ to be all they can be.

Sacrificial love serves! Christ had set the stage for giving his disciples this new commandment by washing the disciples’ feet. John writes, “Having loved his own who were in the world, he now showed them the full extent of his love . . . Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God . . . he wrapped a towel around his waist . . . and began to wash his disciples’ feet . . .” (John 13:1b-5).

The situation which prompted the Lord to wash his disciples’ feet was the power struggle in which they were engaged. They had been jockeying for position, arguing about who would be number one in the kingdom. They had their eyes on the places of prominence and preeminence. They were on some ego trip when their Lord and master did for them the thing they could not do for themselves—stoop and serve.

As Baptists, we don’t believe in foot-washing as such; but if it would help us love each other and teach us the great lesson of servanthood, it would not be a bad idea for us to have such a service in this convention hall.

Christ said, “Love one another as I have loved you.”

# baptist news in brief

## Missouri pastor OK after flame throwing assault

Edward L. Gibson, pastor of First Baptist Church of Union, Mo., will never forget the day he wore High Octane After Shave.

Well, it wasn't really after shave—it was gasoline. And although he can laugh about it now, it certainly wasn't funny then.

One recent Monday morning Gibson was talking on the phone when a local resident, Fred Zinzel, barged past secretaries into his office carrying a coffee cup. The pastor hung up the phone and greeted Zinzel, who had visited church services several times.

Setting the cup on the desk, Zinzel declared: "I've got gasoline in this cup, and I'm going to throw it on you if you don't tell me the truth."

Zinzel asked Gibson if he had seen the movie about the end of the world and said: "Who do you think is trying to take over the world?" Gibson replied: "I guess the devil is trying to take over the world."

An avowed atheist, Zinzel obviously didn't like the answer. He leaped from his chair, threw the gasoline on Gibson's shirt and tossed a lighted match at him.

But God was looking out for the pastor. The match missed him, landed between his feet and went out. Either out of matches or initiative, Zinzel didn't make a second attempt to set fire to Gibson. He just walked out.

Minutes later Union police arrested Zinzel as he walked along a nearby highway and charged him with first degree assault. He was then taken to the state mental hospital in Fulton for psychiatric examination.

"I really didn't think he would do it," Gibson said. Although he said he wasn't particularly alarmed at the time, the more he thought about it, the more concerned he became. "It really shook me up to think what could have happened," he said. "All churches need to think more about security."

## IRS delays effective date of elimination of tax break

The Internal Revenue Service has delayed the June 30 effective date of its ruling eliminating the double tax benefit for ministers buying their own houses.

May 31 the IRS put off until Jan. 1, 1985, implementation of Revenue Ruling 83-3 which disallows ministers a federal income tax deduction for any portion of mortgage interest or real estate taxes for which they received a tax-exempt housing allowance.

A delay date until 1988 had been urged by Southern Baptist Annuity Board president Darold H. Morgan in a letter to IRS commissioner Roscoe L. Egger Jr. and by representatives of several religious groups during a recent meeting with Treasury Department officials.

The new effective date applies only to ministers who owned and occupied or had a contract to purchase a house before Jan. 3, 1983, the date IRS announced the revenue ruling. Ministers who purchased or purchase residences after Jan. 3, 1983, will remain subject to the original June 30 effective date.

The 1983 revenue ruling revoked a 1962 ruling which specifically allowed ministers to deduct mortgage interest and property taxes even though they received a tax-exempt housing allow-



Anderson



Holmes



Miss McCustion



Parker



Bailey



Mrs. Bailey

ance. IRS said reversal of the 1962 position was part of an effort to apply consistently the tax code's provision disallowing double tax breaks.

Meanwhile, legislation introduced in the House to exempt ministers from the revenue ruling has 75 cosponsors from both parties, but apparently faces an uphill battle in winning approval from the Ways and Means Committee.

## Lottie Moon offering falls short of goal by \$4 million

Final receipts for the 1982 Lottie Moon Christmas offering for foreign missions fell nearly \$4 million short of the \$58 million goal. When the books closed May 31 the total was \$54,077,464.

Gifts ran 50 percent ahead of the U. S. inflation rate and exceeded the 1981 total by more than \$3 million, or 6.48 percent. But this is the smallest percent increase since 1974 when giving reflected another U. S. recession period.

Figures for the previous two years showed receipts totaled slightly over the \$50 million goal in 1981 and just under the \$45 million goal in 1980. Because the total 1982 offering goal was budgeted, the capital request portion of the budget will be cut to meet field operating expenses. Two-thirds of the overseas capital budget provided by Lottie Moon funds, however, will still be met.

## Zimbabwean dissidents attack Baptist relief truck

Anti-government dissidents in Zimbabwe burned a 10-ton Southern Baptist relief truck May 28, threatened to kill its African driver and robbed him of nearly \$1400.

Despite the incident, missionaries in Zimbabwe voted four days later to continue the massive hunger and relief effort which began in 1982.

Five dissidents, on the run from government troops, attacked Kilian Sibanda at his home in Sessami. He had stopped there briefly en route from transporting corn meal to the starving people in Zimbabwe's drought-stricken Gokwe area. Most of the cash stolen was money people had paid for the meal. Those with money buy their grain at cost and others receive grain free.

The Zimbabwe mission runs two 10-ton trucks twice weekly to the drought area as a first step "band-aid approach" to stave off starvation among the 30,000 Tonga until Southern Baptists' massive "People Who Care" project can develop long-term assistance. The project is a joint effort of Louisiana Baptists, the Foreign Mission Board and the Zimbabwe mission.

The mission voted June 1 to ask the Foreign Mission Board for another \$455,000 in hunger relief funds to develop the project and up to \$35,000 to replace the burned truck. The board has already appropriated more than \$1 million for relief work in the area.

## BJCPA turned down in IRS hearing request

The Internal Revenue Service has denied a Baptist agency's request to hold public hearings before issuing a new regulation requiring public disclosure of gifts and contributions to all non-profit organizations except churches and those church-related organizations considered by IRS to be vital to the religious mission of a church.

An IRS spokesman said the Baptist Joint Committee on Public Affairs made the only request for hearings on the proposed regulation and that the new rule would take effect later this year without hearings.

Baptist Joint Committee general counsel John W. Baker said his agency sought to oppose the new regulation because concerns the IRS definition of which church-affiliated organizations qualify as "integrated auxiliaries" of a church might exclude agencies and institutions considered by Baptists and other denominations as vital to their religious mission.

## Bold mission on schedule with move to 100th nation

The reassignment of Jonathan and La Homa Singleton from one Windward Island to another—St. Lucia—places Southern Baptist missionaries in 100 overseas countries.

The Singletons moved south just a little more than 100 miles from the island of Dominica in order to begin the new work. They had been stationed in Dominica since missionary appointment in 1979.

The Caribbean nation of St. Lucia is a former British colony which has enjoyed full independence since 1979. Baptist work has been limited primarily to the capital, Castries, and surrounding area. The predominant religion of the island's 140,000 people is Roman Catholic.

The beginning of work on St. Lucia coincides with the transfer June 1 of missionaries to Angola, Saziland and Netherlands Antilles.

The achievement of the 100-country milestone this year puts the Foreign Mission Board well ahead of the pace it must maintain to reach its Bold Mission Thrust intention of having missionaries in 125 countries by the year 2000.

## Kentucky seminarians summer missionaries

Huey Paul Anderson of Paducah and Lawrence Holmes of Louisville have been appointed summer missionaries by the Student Missions Committee at Southern Baptist Theological Seminary.

Anderson, a theology/religious education student, will be serving in Muncie, Ind., where he will help lead a church growth project.

He cited the opportunity for ministry

in the Muncie area as reason for his involvement in summer missions. Anderson's career plans include teaching and mission work in the field of church administration.

Holmes, a student at Southern Seminary's Boyce Bible School, will work in a shelter house in Atlanta, Ga. He hopes this ministry experience will help him learn to better serve those of his own community. He plans to be a pastor.

Anderson and Holmes are among 10 Southern students serving in five states and West Germany appointed by the Student Missions Committee.

Southern is the only Southern Baptist seminary to appoint summer missionaries supported entirely by contributions of the student body.

## Five Louisvillians sent to home mission service

Debbie McCustion, Raymond and Pat Bailey, and Wayne and Cindy Parker, all of Louisville, were among 43 persons appointed to home mission service by the Southern Baptist Home Mission Board during its May meeting.

Miss McCustion, former houseparent at Spring Meadows Children's Home in Louisville, was named Christian social ministries consultant for Columbia, Md. She was also formerly on the staff of Jewish Family and Vocational Services and a children's counselor at Children's Treatment Service in Louisville prior to her move to Columbia.

She holds degrees from Arkansas State University in Jonesboro and Southern Baptist Theological Seminary in Louisville.

The Baileys are in Chicago, Ill., where she is director of Christian social ministries. Prior to appointment, she was executive director of Kentucky National Association of Social Workers in Louisville. Formerly, she was workshop coordinator/counselor with Creative Employment Project. She was also a secondary education teacher in LaGrange, Alexandria, and Louisville. Mr. Bailey has been professor of communication and preaching at Southern Baptist Theological Seminary since 1979. He is also former pastor of First Baptist Church in Newport.

She holds degrees from Sul Ross State College in Alpine, Tex., Northern Kentucky University in Highland Heights, Southern Baptist Theological Seminary and University of Louisville.

Parker was named church planter apprentice in Big Rapids, Mich. Prior to appointment, he was associate pastor of Bedford Baptist Church in Bedford, Ky. He was formerly youth director and music director of churches in Upsilon and Allen Park, Mich. Mrs. Parker was operating room staff nurse at Jewish Hospital in Louisville prior to their move to Michigan.

He is a graduate of Eastern Michigan University in Upsilon and Southern Baptist Theological Seminary. She holds a RN degree in nursing from Branson Methodist Hospital School of Nursing in Kalamazoo, Mich.



# sunday school lessons

**H. C. Chiles**  
Clear Creek Baptist School, Pineville, KY 40977

LESSONS FOR JUNE 19, 1983

International Series  
**CALEB: LOYAL AND PATIENT**

God told the Israelites about the excellence of the land to which he was directing them, promised them possession of it and then commanded them to take it.

After a search of 40 days, the 12 spies returned and reported they had found a land of magic charms, luscious fruits, alluvial soil and marvelous advantages. Twelve agreed the land was desirable, but 10 saw all the good things overshadowed by the great difficulties to be encountered.

**Numbers 13:30-33** With difficulty and persistence Caleb got permission to submit the minority report. These men of faith, Caleb and Joshua, did not minimize the difficulties, but they magnified God. Their faith, which was expressed in the words, "We are well able to overcome," was not natural optimism, but an expression of real trust in God. They knew the people of Canaan were strong, the cities great and the enemies numerous, but they firmly believed God was greater, stronger and all-sufficient.

Caleb's words of encouragement were quickly drowned by the protest of the unbelieving spies, who magnified the strength of the enemies of Israel. It is an easy and sinful thing to discourage people when God is leading them in a venture of faith. It is so much better to persuade them to throw the weakness of self on the power of God and to go forth trusting completely in him. **Numbers 14:24** Because Caleb was faithful and loyal to God and sought to

do his will, God assured him that he would bring him into the land of Canaan and his descendants would possess it.

**Joshua 14:8-12** Since God had declared Caleb "hath followed me fully," it must have brought the faithful servant great satisfaction. It was not mere egotism, then, that influenced Caleb to make this claim for himself. Moreover, Moses testified to Caleb's fidelity in the very same words (v. 9). God's Spirit also inspired Joshua to repeat the same testimony (v. 14). Obedience to God always brings blessings from him. God always delights to honor his children when they are faithful, loyal and obedient to him. Those who daily walk with God in holy living, as Caleb did, may count on him for all the strength they will need in doing his bidding.

Life and Work Series  
**A MAN OBEYING GOD**

**Jonah 3:1-4** After God had chastised Jonah for his disobedience, he gave him a second opportunity. Having learned from experience that disobedience brings confusion and trouble, Jonah became willing to preach to the detested Assyrians. As soon as he entered the heathen, idolatrous and wicked city of Nineveh, Jonah went up and down the winding streets preaching the message which God had directed him to deliver. His preaching was characterized by simplicity and brevity, and the gist of his message was a prediction of an early overthrow and the imminent destruction of the city. He said: "Yet 40 days, and Nineveh shall

be overthrown." Of course, this declaration had the provision that calamity would overtake the city unless the people repented of their sins. In effect, the warning was an invitation to them to repent.

**Jonah 3:5-9** When Jonah went through Nineveh preaching and warning the people, they interpreted his message as one which was coming directly from the true and living God. Conscious of their guilt, they were aware the message of warning would be followed with judgment. Their penitence was genuine. When "they believed God" they "proclaimed a fast" which was a sign of their dependence upon God. As an evidence of their humility and sorrow for their sins, they "put on sackcloth." They confessed their sins and acknowledged the righteousness of the threatened judgment. They forsook their evil ways and trusted

in God's forgiveness and mercy. Even the king humbled himself by descending from his throne, laying aside his robe, covering himself with sackcloth and sitting in ashes. He commanded the people of the city to humble themselves before God and implore his mercy upon them.

**Jonah 3:10** When God observed the godly sorrow and genuine repentance of the people he exercised his mercy and spared them from destruction. God and others recognized the great change which had taken place in the attitudes and actions of the Ninevites, and he was highly pleased the people had truly repented of their sins and were desirous of being obedient to him. Due to their repentance and the remarkable transformation in their manner of life God withheld the calamity he had previously predicted they would experience unless they repented of their evil ways.



## on mission together

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

SENTIMENT TO REALITY BY 1990-91

With deliberate and excited step Kentucky Baptist messengers voted in 1981 to increase the percentage of the Cooperative Program for SBC causes from 36 percent to 40 percent as soon as possible.

Last month, at its May meeting, the executive board voted to recommend to the 1983 convention an advance budget which would begin a 6-step process to reach that 40 percent level by the 1990-91 budget year.

In six even "bites" of .665 percent per year, Kentucky Baptists can move from a budget formula of 64 percent (Kentucky causes) and 36 percent (SBC causes—Foreign and Home Missions, etc.) to a 60-40 percent distribution.

There is no question but that the "sentiment" of Kentucky Baptists is supportive, including those of us whose program funds derive from the "Kentucky" section of the budget. (Incidentally, a good many of the dollars given to the Home Mission Board return to us for mission work in this state.)

However, "sentiment" is not an action. Whether Kentucky Baptists will

support this "sentiment" with continuing growth in Cooperative Program giving will need the test of time.

There is no serious question as to whether we can do it. Rare would be the pastor who could say to his congregation "we have reached our potential in all areas. We can grow no further." But will we grow further?

A renewal of confidence in our Cooperative Program wouldn't hurt and all of us can help that by eliminating its faults and weaknesses, which is a remarkable and God-blessed way of doing together what we can't do as isolated individuals or churches.

For now we've adjusted some figures on a printed document and restated the intention of Kentucky Baptists at a convention two years ago. The real test will come when we get to the 1984-85 detailed budget planning time. Kentucky Baptists have been tested before, but to put muscle to the dream of Bold Mission Thrust we'll be tested in ways beyond our present experience. Such testing could help us discover more clearly "whose" we are and "what we are really supposed to be."

Prayerfully, we'll have the stomach for it!

## Cumberland College is Proud of our Alumni

### Meet Cumberland College Alumnus



#### Dr. Arliss Roaden

Since his graduation from Cumberland College Dr. Arliss Roaden has moved to the fore-front and has become a leader in the field of higher education having served as Vice Provost and Dean of the Graduate School at Ohio State University and presently serving as President of Tennessee Technological University.

Dr. Roaden is convinced that Cumberland College played an important role in constructing the foundation upon which he has built a successful life in service to others.

As Dr. Roaden says, "Since my graduation from Cumberland College in 1949, I have often reflected on the impact of Cumberland on me while I was a student and, subsequently, on the development of my thinking and career. To be sure, the impact was, is, and will continue to be forceful and positive. What Cumberland College was (and I'm quite sure still is) goes beyond size, affiliation, curriculum, and even the quality of the faculty. Rather, there is an institutional spirit of accepting, caring, and helping. This spirit is contagious and it lives on. In my previous position as Vice Provost for Research and Dean of the Graduate School at Ohio State University, I have come in contact with universities and colleges throughout this country and abroad. Some institutions emit qualities that inspire students to appreciate themselves, to honor other people, and to sustain a zeal for learning. Other institutions do not seem to have these qualities. Cumberland College does. As a native of the Appalachian region, I can attest that the institutional spirit which I described is important to a student of the region. Moreover, it is important for all students from all parts of the world."

There are future Arliss Roadens awaiting a chance to go out into the world and serve. They only need a chance, and Cumberland College provides that chance.

For information concerning the programs at Cumberland College which are preparing future leaders, complete, clip, and mail the accompanying coupon.

President Taylor,

Please send me more information about how I can help Cumberland College prepare leaders like Dr. Roaden.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

(Clip and mail to Dr. James Taylor, President, Cumberland College, Williamsburg, Kentucky 40769)



## homes for children

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

### ROOTS

Alex Haley's *Roots* was the story of a long search. That search was an attempt to discover who his ancestors were and where they originated. However, one does not need to go on a long search to discover the roots of Baptist Homes for Children. Although we reach back 114 years to 1869, the trail of our ministry to thousands of children is well-marked.

If one examines the charter of our Spring Meadows Children's Home, the names of our founding fathers will be seen. However, our founders were really mothers! It was Baptist women who met to pray about the needs of dependent, neglected children, who are our true founders. They prayed and they urged good and godly men to do something about the need until the children's home became a reality. Our roots are deep in the soil of prayer, love and concern. Our ancestors in this ministry to children are great women and men of faith and vision.

Those of us who live today, supporting and continuing this Christ-like ministry to children, never knew these stalwart Christians who founded this work.

We can read about them and be thankful for them. But the really important thing is we can join with them in continuing and sustaining what they so nobly and sacrificially began.

To help us unite with our founders in this continuing ministry, a special group known as the Founders Club has been established. You can join this club by giving a dollar for each year of our ministry. As of July 1, 1983 we will have served children for 114 years. Therefore, a check for \$114 will enroll one in the Founders Club for one year.

The membership is renewable each year. Last year's members are now renewing their membership. New first-time memberships are also being received. My wife and I feel we do two things by being Founders Club members: we honor those stalwart supporters of the past and are a significant part of the present continuing support.

Our founders and faithful supporters of the past have done what they could. They have now thrown the torch to us and joined the "great cloud of witnesses." Let us run with patience and faithfulness the race that is set before us.

## news in brief

### Malloy, Wilson to be nominees at Pittsburgh

At the Southern Baptist Convention meeting in Pittsburgh this week Lee Malloy, member of Reidland Baptist Church, Paducah, will be nominated for trustee of Southwestern Baptist Theological Seminary and John C. Wilson, member of Central Baptist Church, Paris, will be nominated for membership on the Southern Baptist Convention Sunday School Board, according to Bill Hancock and Jack Amis, Kentucky members of the Southern Baptist Convention committee on boards. The other nominees from Kentucky to Southern Baptist Convention agencies' boards were announced earlier.

Malloy is a businessman who retired early in order to give more time to church and denominational work.

Wilson is a civil engineer employed by International Business Machine.

Both men have filled several leadership positions in their local churches.

### Hyman Appleman dies after three-week illness

Hyman Appleman, the Russian-born evangelist who conducted crusades around the world, died May 27 in Kansas City. He was 81.

Appleman came to the United States in 1914, earned a law degree from DePaul University and was converted while stationed in Oklahoma with the U. S. Army. He later was pastor of several Southern Baptist churches in Oklahoma and was state evangelist for the Baptist Convention of Texas in the 1930s.

### Two Golden Gate profs granted professorships

F. Daniel Boling and Jerry M. Stubblefield have been advanced to full professorships at Golden Gate Baptist Theological Seminary, Mill Valley, Cal.

Stubblefield, professor of religious education and director of the seminary's continuing education program, joined the faculty in 1977. He earned the BA degree from Belmont College and the MA from George Peabody College for Teachers, both in Nashville, Tenn. He also holds BD, MRE and EdD degrees from Southern Baptist Theological Seminary, Louisville.

Boling, professor of religious education, was appointed to the Golden Gate faculty in 1973. He received the BA degree from Baylor University, Waco, Tex., and BD, MRE, MDiv and EdD degrees from Southwestern Baptist Theological Seminary, Ft. Worth, Tex.



## oneida journal

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

### 'IS THAT ANY REASON TO STOP CARING?'

I wrote last week of Brian Tramontin's earnest affirmation of faith in Jesus Christ on his graduation day and of his death one week later while trying to save his younger brother from drowning.

One of our Oneida teachers had her students keep a journal in the weeks prior to graduation. When school was over she threw all of them away except Brian's. She doesn't know why she kept it, but I am glad she did. Reading his thoughts have blessed. I share the blessing with you.

Brian wrote, several weeks before graduation, after we had to expel one of his classmates: "I've lost a friend. I wish he were here to share graduation and the hard times and the good times. There are many who will miss him.

There are many who won't. We always talked to each other about problems. He always gave and hardly ever asked. To me he was a friend. To others he was a jerk. Goodbye Joey. I will never forget you."

Anxious for graduation, he wrote a few days later: "Things seem hopeless. Graduation will never get here. Although I want to leave, I want to stay. There are certain people I will miss, and others I will not miss. I know I will be back this summer, but it will be different then. Different people and more freedom."

Brian had the unfortunate habit of smoking. Caught smoking in his room, Dean Banks required him to write a thousand word essay. He wrote in part: "I am going to have to learn to obey the rules . . . I don't like writing these essays . . . It just goes to show you if you dance you got to pay the fiddler. I

don't know where I got that but it seems to fit the situation! I've got to start being more concerned for other people. . . . I guess that's a thousand words. See ya later Mrs. Banks. I love you. I hope this is the last (essay) I ever write."

Writing of a conversation with a schoolmate: "We talked about friendships and relationships. She is doing a friend wrong. She said: 'I just don't care about her anymore. She will be graduating in a few weeks and I will probably never see her again.' Is that any reason to stop caring?"

Brian dated the same girl most of the year. Near the end of school they had an argument and "broke up." Troubled he wrote: "I need to think. I need to get away. I have a lot of hurt built up inside. I don't want to let it out. But I know that is the only way to feel better. I want her back. I don't want it to end. But deep down inside I knew it couldn't last forever. All the time we spent together was fun, but without her things just won't be the same. When I came to this school I said I shouldn't start a relationship with a girl that lived so far away. But she made me so happy I couldn't help it. Out of all the girls I ever dated, she means the most to me. Maybe things will change, but who can tell. Only time."

Five days before graduation, Brian is

writing again: "I am very happy. Things are going good. Three more days of school and two more days after that. I will be gone. I won't forget Gina or lose the feelings I have for her. Next year and this summer seem like they are going to be great. I've made a lot of plans. There are a lot of people I will miss, but I will get over that when I get home. I've learned a lot about life."

A day or so later he writes: "I wonder what she's thinking. She knows I wouldn't hurt her on purpose but how can I stop from hurting her. I am leaving and there is a chance I might never see her again. If it turns out like that I will never forget her because she made this year the happiest of my life. She might never know the happiness because sometimes it's hard to let the feelings show."

The journal ends: "Things are OK. I feel pretty good . . . I've waited a long time for graduation day to come . . . There are some things about it I don't like. The friends I have and may never see again . . . all the times here. I'll never forget my first suspension or my last. The teachers I've made friends with who have helped me through some rough spots. It makes me want to cry the thought that I'll leave. But I'll be glad when the hurt is gone. Goodbye OBI."



## campbellsville college today

W. R. Davenport, President  
Campbellsville College, Campbellsville, KY 42718

**THE PERSONAL, CHRISTIAN TOUCH**  
"I found such a difference at Campbellsville. The professors know you and are really interested in you. The Christian spirit on campus makes such a difference. I'm so glad that I transferred to Campbellsville College."

I had just employed her to work for

the college pending completion of her final term of courses. After the "official" interview was finished, we talked a bit as friends can do. Since she was a transfer student and had been at Campbellsville College for only the final years of her program, I had not yet been privileged to become her friend.

My own faith was refreshed as she shared hers and her thoughts about a life of serving God.

Also being a transfer student, she was in the special position of being able to evaluate by comparison. The comparisons—rather contrasts—with her former out-of-state public college were strong. As she shared with me, it was again reconfirmed in my head and my heart. The vital difference in Campbellsville College—and in all of our committed Christian colleges—is even more essential now than ever before because there has been such a drastic shift in the general culture.

From its inception Campbellsville College stands as a program ordained of God for a distinct and noble purpose.

Throughout her history Campbellsville has been sustained by the spirit of God in remaining true to her tasks and to her commitments. Not only for the present, but for the years that lie ahead, it is imperative that the human and financial resources undergirding her programs be maintained by the people of God. That will keep her strong spiritually, strong financially, and independent from the wrong forces and controls.

Those of us who serve on the faculty and staff, as workers together with you who share in your prayers, who share of your possessions, and who send us your young people, count it a joy to be part of making that vital margin available at Campbellsville College.

# *It's not whether you win or lose . . .*

## **High school basketball stars earn acclaim with on, off court exploits**

*“York and Hall typify the progress that has been made in both the field of athletics and in the area of racial prejudices. These young men, along with their teammates, realized a dream they had held since the fifth grade, to win the state basketball tournament their senior year. . .”*

by Herschel D. Morgan  
Pastor, First Baptist Church  
Benton, Ky.

Two young Baptist athletes received a great deal of publicity last March, not because their basketball team won, but because it lost. An Associated Press photo, showing Keith York of Arlington and Philip Hall of Bardwell, made just after their team, Carlisle County, lost the 1983 state high school basketball tournament to Henry Clay High School in Lexington, was widely reprinted in the secular press.

In the photo, York, who is white, has his arms around a crying Hall, who is black, to comfort him. But it was also a moment of victory, for Hall had just won the Ted Sanford Award for sportsmanship. The boys are long time teammates and best friends.

For many years, Kentucky has been noted for its fine basketball teams. However, racial barriers were not broken in athletics until the late '50s in Kentucky high schools.

York and Hall typify the progress that has been made in both the field of athletics and in the area of racial prejudices. These young men, along with their teammates, realized a dream they had held since the fifth grade, to win the state basketball tournament their senior year. And the Carlisle County team came within two points of that goal in a triple overtime thriller that will go down in history as a classic in Kentucky high school basketball.

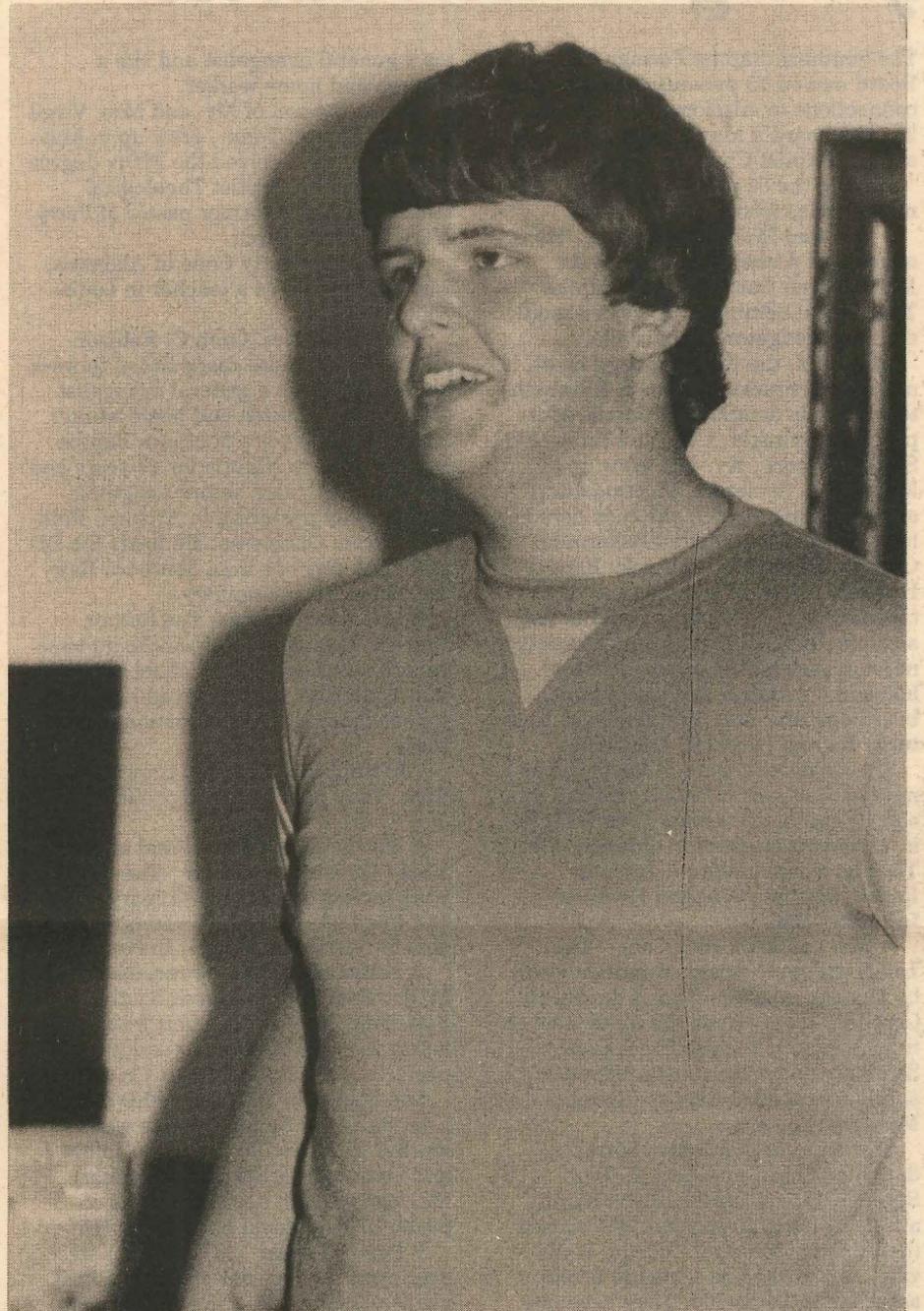
York was recently interviewed by a group of writers who attended a workshop at the Mid-Continent Baptist Bible College in Mayfield.

Facing a group of Baptists is nothing new to York. His father, Robert Alvin York, is pastor of Arlington First Baptist Church. The elder York once attended Mid-Continent.

York exhibited qualities one might find admirable in a high school senior. He expressed his faith in Jesus Christ as his savior. In fact, he stated, “All but one boy on our team are Christians.” Standing at 6'2" and weighing 200 pounds, York also stands tall in what he believes.

He expressed his love for athletics while giving it proper place in his life. In a day when athletes are idolized, York reaffirmed the basic qualities that go beyond sports. He shared with the group how teamwork, unity and sportsmanship were instilled in him and his teammates by their head coach, Craynor Slone.

York also shared how his Christian background entered into his role as an athlete. The closeness of his family, a



good relationship with his parents, and the environment in which he was raised helped him to face defeat gracefully, he said.

Carlisle County has known little of defeat in recent years. The last four years they were district champions. Their records for the past two years were 30-5 and 40-4. When asked about the team's feelings after the loss to Lexington Henry Clay, York replied, “We didn't think about it too much at the time, but later we were happy that we had gone so far.”

Although feeling sad at the time, the team quickly rebounded and was overwhelmed by the welcome home. Any feelings of failure were dispelled by the assurance of love and support shown by waiting fans.

**Keith York, whose father is pastor of First Baptist Church, Arlington, Ky., told what it's like to win and lose in high school basketball, during a writers' workshop at Mid-Continent Baptist Bible College, Mayfield.**

# 15 Kentuckians named foreign missionaries

The Southern Baptist Foreign Mission Board named 15 persons with Kentucky connections to missionary service May 24. The board's May meeting was held at First Baptist Church, Richmond, Va.

Among the 81 persons named missionaries were:

- **Mr. and Mrs. John R. Cox** He is a native of Alabama who holds the MRE degree from Southern Baptist Theological Seminary. He was a retail credit investigator in Louisville.

Mrs. Cox, the former Cheryl Scott, is a native Kentuckian, born in Elizabethtown. She is daughter of Connie Murphy, Westminster, Cal., and Edward G. Scott, Florence, Ky. She grew up in Monticello, Somerset, Flemingsburg and Cynthiana, which she considers her hometown. She attended Bellarmine College, Louisville; Kentucky Baptist Hospital School of Nursing and has taken courses in the Southern Baptist seminary extension program. She was a nursing assistant at a convalescent home in Cynthiana and was a switchboard operator and receptionist at Kentucky Baptist Hospital, Louisville.

The Coxes will work in Spain, he as a mission business manager and she as a church and home worker. Currently he is an insurance agent in Orlando, Fla. They have two children: Jennifer Renee, born in 1979; and Heather Lynnette, 1981.

- **Mr. and Mrs. Rick Lane** The Lanes will go to Spain, where they will be student workers. He is from South Carolina. He received the MDiv degree from Southern Baptist Theological Seminary and was minister of youth and music at First Baptist Church, Morgantown, Ky.

She is the former Laura Sprinkle, daughter of Mr. and Mrs. S. Dan Sprinkle Jr., former Southern Baptist missionaries to Argentina. She earned the BS from Spalding College, Louisville, and worked as a mental health associate in Louisville. They have one child, Adrienne Sophia, born in 1980.

- **Mr. and Mrs. Donald L. McClung** Student pastor of Goshen Baptist Church, Glen Dean, he will be a general evangelist in Brazil, where she will be a church and home worker.

He holds the MDiv degree from Southern Baptist Theological Seminary. He is from Georgia.

The former Carol Ann Valerius, daughter of Southern Baptist missionaries to Brazil, she grew up in Florida and Brazil. She attended Southern Seminary and was a day care teacher at Lyndon Baptist Church, Louisville.

The McClungs have two children, Carrie Lynn, born in 1981; and David Matthew, 1982.

- **Mr. and Mrs. Ronald G. McClung** Currently pastor of New Bethel Baptist Church, Hardinsburg, he will work in Colombia as a general evangelist. She will be a church and home worker. A Georgian, he received the MDiv degree from Southern Baptist Theological Seminary. He is a former associate pastor of Sligo Baptist Church, Pendleton.

She is from Stone Mountain, Ga. and has worked as a nurse in Louisville. The McClungs have two children: Jennifer Lynn, born in 1981, and Kimberly Joy, 1982.

- **Mr. and Mrs. Randall M. Rains** The Rains will work in Bangladesh, he

as a general evangelist and she a church and home worker.

Rains, the son of Mr. and Mrs. Virgil Rains, Clinton, Tenn., grew up in Mayfield, Ky. He received the MDiv degree from Southern Baptist Theological Seminary and is former pastor of Perry Park Baptist Church.

The former Betty Cope of Alabama, she has worked as a teacher in Louisville.

- **Mr. and Mrs. Oren C. Robison** The Robisons were reappointed to work in Liberia, he as a general evangelist and she as a church and home worker. They formerly were Southern Baptist missionaries to Nigeria for 17 years and to Liberia 11 years before resigning.

Currently pastoring in Arizona, Robison is from Oklahoma. He holds the BD and ThM degrees from Southern Baptist Theological Seminary.

She is from Murray. The former Martha Boaz, she received the diploma from Kentucky Baptist School of Nursing, Louisville, and achieved registered nurse standing by examination in Kentucky.

The Robisons have two grown children. They plan to return to Liberia in July.

- **Mr. D. Dixon Sutherland and Mrs. Kathy Queen-Sutherland** They will work in Switzerland as seminary teachers. They are presently visiting professors of religion at Stetson University.

A native Georgian, he received the MDiv, ThM and PhD from Southern Seminary. He was a Garrett fellow and instructor at the seminary and was co-pastor at Port Royal Baptist Church.

She holds the MDiv and PhD degrees from Southern Seminary. She was a teacher in Louisville, a Garrett fellow and instructor at Southern Seminary. She worked with her husband as co-pastor of Port Royal Baptist Church.

- **Peggy Tucker** Miss Tucker was employed as a special project medical worker. She will be a nurse in Yemen.

Born in Covington, she is the daughter of Mrs. Ralph Tucker, Florence, and the late Ralph Tucker. She also lived in Ft. Mitchell and Florence, which she considers her hometown.

She received the BS in nursing from Eastern Kentucky University, Richmond, and achieved registered nurse standing by examination in Kentucky.

A member of Florence Baptist Church, she has been a nurse at St. Luke Hospital of Campbell County, Ft. Thomas, and most recently at St. Elizabeth Medical Center-South, Edgewood.

A special project medical worker is a physician, dentist, nurse or paramedic who volunteers to help meet critical needs in mission locations overseas for one year.

The new missionaries will go to Pine Mountain, Ga., in September for an 11-week orientation before leaving for the field.



Mr. and Mrs. Cox



Mr. and Mrs. Lane



Mr. and Mrs. D. McClung



Mr. and Mrs. R. McClung



Mr. and Mrs. Rains



Mr. and Mrs. Robison



Mr. Sutherland and Mrs. Queen-Sutherland