



## Chicagoans won't break ties with church led by lady pastor

A motion to disfellowship Cornell Baptist Church from the Chicago Metropolitan Baptist Association was defeated in a called meeting of the association Feb. 13 by a vote of 210-113. The motion was a result of Cornell's action last summer to call Susan Lockwood Wright as pastor.

More than 400 persons attended the meeting; fewer than 200 attended the annual associational meeting last fall.

Supporters of the motion argued the issue is one of biblical authority. John Jordan, pastor of First Baptist Church, Midlothian, brought the motion because he felt the Cornell church had deviated from "clear" New Testament teachings concerning the role of women.

By calling a woman pastor, he maintained, Cornell itself has broken fellowship with other churches in the association.

Mrs. Wright shared her testimony with the messengers, noting she has been a Southern Baptist all her life, has been active in Southern Baptist organizations and has been educated in Southern Baptist institutions. She said she had received a call from God and had an urgent desire to obey that call.

Other opponents of the motion to disfellowship mentioned Cornell's involvement in the association and mission support for more than 30 years.

Following the vote, moderator Ron Houston, pastor of Northside Baptist Church, Chicago, called on all present to be conciliatory. He urged Baptists to continue the issue of women in ministry but suggested missions should be the top priority.

Jordan and Larry Phillips, pastor of First Baptist Church, Olympia Fields, who had also spoken against the Cornell church, stated they would not initiate further action to discipline Cornell. Neither man could predict whether churches would leave the association over the issue.



O'Brien



Miss Weatherford



Merritt



Mrs. Merritt



Porter



Mrs. Dobbins



Moore



McWhorter

## WMU annual meeting planned at Immanuel, Lexington Mar. 29-31

by James H. Cox, Associate Editor

"Touching My World" will be theme of the state WMU annual meeting Mar. 29-31 at Lexington's Immanuel Baptist Church.

Participants will hear testimonies from various mission fields, will adopt a 1984 Eliza Broadus state mission offering goal, elect officers for another year, participate in several special group meal functions and will recognize their retiring state executive director at a reception in her honor.

Principal speakers for the two day event include William R. O'Brien Thursday evening, executive vice president, Foreign Mission Board, Richmond, Va.; Carolyn Weatherford Friday morning and afternoon, executive director, Woman's Missionary Union and SBC, Birmingham, Ala.; Jack and Phyllis Merritt Friday morning, Atlanta, Ga., where he is assistant director of the Home Mission Board's Special Ministries Department.

Also, Ella Mae Baker Friday morning, missiona to the island of Martinus; Nathan Porter Friday night, Arkadelphia, Ark., national consultant for disaster relief and domestic hunger, Home Mission Board; Wanda Carpenter Dobbins Friday night, missiona to Chile; Kendale Moore Saturday morning, language program leader, Direct Missions Department, Kentucky Baptist Convention, Middletown; and Mildred McWhorter Saturday morning, director of Baptist and Joy Fellowship centers, Houston, Tex.

Others on the program include Edna Frances Dawkins, who will lead theme interpretations at each session, and Milburn Price, who will be music director. Before her retirement from the Foreign Mission Board Dec. 31, 1982 Miss Dawkins was manager of the missions and Deputation Department. Price is dean of the School of Church Music at Southern Baptist Theological Seminary, Louisville.

Those on the program with Kentucky connections in addition to the obvious

ones—Moore and Price—include Porter and Mrs. McWhorter, who received their seminary degrees at Louisville, and Mrs. Dobbins.

Wanda Carpenter Dobbins was born in Bowling Green while growing up. She holds the BA degree from Western Kentucky University, MRE from Southern Seminary and MSSW from the University of Louisville. She has been a summer missionary in New Mexico and Jamaica, missionary journeyman to Accra, Ghana, and will be best remembered by Kentuckians as former Baptist Young Women's director of the state WMU and youth consultant of the Kentucky Baptist Convention, both in Middletown. She is married to James Dobbins of Durant, Okla. and they have one child. The Dobbins were appointed to Chile in December 1979.

The reception in Lexington following the close of the Thursday evening session will call attention to the retirement Sept. 30, 1984 of Kathryn Jasper Akridge as Kentucky's WMU executive director. Mrs. Akridge will be completing 14 years in this capacity.

Mrs. Doris Mullendore of Bowling Green, state WMU president, will preside over the sessions in Lexington.

Two separate luncheons are scheduled Friday, one for associational Baptist Women directors and one for associational WMU directors, directors of missions, parents of foreign missionaries, missionaries and program personnel.

Dinners Friday night are planned for Acteens and for Baptist Young Women.

Special music for the meeting will be provided by the sanctuary choir of Immanuel Church, by flutist Betty Morris, pianist Shirley Humphreys, organist Albin Whitworth, The Barons quartet, a Korean Baptist choir and various soloists and duets.

The initial session begins at 7 p.m. Thursday, Mar. 29 and the final one ends at noon Saturday, Mar. 31. Lodging information is available from the WMU, Box 43433, Middletown, KY 40243.

## Canada question is seen as study of ramifications, not seating only

by Dan Martin

Members of the Southern Baptist Convention study committee on Canada discussed the ramifications of seating messengers from churches in Canada during their third meeting Feb. 10.

The 21-member committee was appointed following the 1983 annual meeting of the SBC to study the issue of amending the SBC constitution to include Canada in the territory of the 14.3 million member denomination.

The February session was "just for the committee members, to discuss where we are and what we want to do," said Fred Roach, chairman.

"There is a need for further discussion," Roach, a Dallas homebuilder, told committee members. "I want everybody to have ample time to say whatever they want to say before we even begin to look at anything that looks like a final report."

Roach told Baptist Press the meeting was planned as a work session after some committee members—particularly representatives from the Northwest Baptist Convention—expressed concern there had been no time for discussion in the previous sessions.

Following the second meeting Roach asked R. Keith Parks, president of the Foreign Mission Board, and William G. Tanner, president of the Home Mission Board, and members of their staffs to prepare a proposed recommendation, which would then be considered by the committee in a series of regional meetings.

The report suggested a plan aimed at "establishing and strengthening Baptist churches in Canada with the long range objective of establishing an effective and evangelistic Canadian Baptist organization."

The report was presented to members of the committee during meetings in Atlanta and Dallas, where it was approved with some editing. Representatives of the Northwest Baptist Convention, however, did not approve the draft and asked for further discussion.

During the meeting several committee members admitted "some fuzziness" on the ramifications of amending the SBC constitution to include Canada as part of the territory of the denomination. Currently, the constitution limits membership to churches in the United States and its territories.

Roach told Baptist Press the question is not simply whether to seat Canadian churches but to study the ramifications of such a move.

"The whole idea of referral is that there are many unique things to be considered," he said. "The messengers were not ready to consider the ramifications. We are studying the ramifications."

While committee members appeared about equally divided between those who favor seating messengers from Canada and those who are either opposed or ambivalent, Roach said the committee is moving toward a "negotiated position" which will assist Canadian churches but not seat messengers.

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C. R. Daley

# daley observations

## The price of taking controversial stands

One of my fears 27 years ago when approached about becoming Western Recorder editor was the thought of giving up a preaching ministry which challenged my deepest personal being. Now as I approach the end of this editorial ministry my testimony is it has been as challenging as any pulpit ministry could have been.

Of course through the graciousness of pastors and churches I have been in Baptist pulpits throughout Kentucky many Sundays of all these years. This has offered a challenge but my main challenge has been writing and my pulpit has been the editorial page of Western Recorder.

My approach to editorial writing has been much like that of a pastor to preaching. He and his Lord have to wrestle with what to say each week and how to say it. Being human he wants approval of his hearers but not at the sacrifice of his God given convictions. God is his ultimate judge, not his hearers.

I realize not all readers share that philosophy of editing Western Recorder. As the official state paper partly financed by offerings from all churches, some sincerely believe Western Recorder editorials should reflect the thinking of the majority of Kentucky Baptists. If that be right, a computer could edit the paper better than an editor.

On all pages of Western Recorder except the editorial page Baptist news from local churches to the mission fields should be reported as objectively as possible. The paper also should present and promote the official program of the state convention as effectively as possible. There is also place in a state paper for presentation of views of readers on current Baptist issues whether the editor agrees or disagrees with these views.

The editorial page, however, is the editor's pulpit. He can choose to write on issues upon which most Baptist agree and thus offend few if any readers. He can avoid treatment of controversial issues as some preachers do in their sermons. He can be the voice of consensus and defend the status quo and Baptist traditions. This is a valid approach and I respect those editors whose consciences lead them to follow this course.

But everyone must be true to himself and speak his convictions. If these convictions agree with tradition, editorials are generally noncontroversial. If not, tradition and majority opinion must be challenged and the consequences accepted.

The years of my editorship have seen a number of controversial issues. Some that come quickly to mind are the desegregation of public schools, opening of all commercial eating facilities in Kentucky to blacks, outlawing of Bible reading, prayer and posting of the 10 commandments in public schools, the rise of Baptist parochial elementary and high schools, the civil rights movement led by Martin Luther King, charges of heresy against Baptist curriculum writers and seminary teachers, the challenge to traditional views in Kentucky on baptism and the Lord's Supper, the inerrancy view of biblical inspiration and ordination of women as deacons and preachers.

All of these issues have been subjects of Western Recorder editorials, some vigorously treated and others treated rather gently, but all according to honest convictions of the editor. I realize many editorial positions have run counter to the thinking of the majority of Western Recorder readers. Some of these positions were right, some were wrong, but all serious efforts to help Kentucky Baptists find truth.

As would be expected, the theological views of my editorials have been judged differently by different readers. To some readers I am a mossback conservative, to more readers I am regarded a wildeyed liberal. This concerns me some but not enough to try to prove either judgment. Such brands are too simplistic. Actually I think my theological views are a mixed bag—some conservative and some liberal by Kentucky Baptist standards.

How does an editor get branded? I think by now I understand how it happens and I accept it though I don't think it is always fair. For example, let's take the matter of ordination of women as deacons and preachers. When this first became an issue several years ago, I tried to face it honestly. When it took place in Kentucky Baptist churches, it was reported as news. The first ordination of a woman by a Kentucky Baptist church got a half page news article including a picture. This amount of space was challenged by critics but I defended it on the basis of a first in Kentucky Baptist history.

My first editorial reference to women ordination raised doubts that it had New Testament precedent. Subsequently honest study convinced me a case could be made in the New Testament for as well as against women deacons and preachers (whether ordained or unordained). Phoebe is referred to by Paul in Rom. 16:1 with

the same word (except in the feminine gender) he used to refer to men deacons. Paul also gave instruction to women in the Corinthian church who apparently prophesied and prayed in public services. However, in 1 Tim. 3 the qualifications given by Paul for deacons and bishops (pastors) have to be unduly stretched to include women.

The result of my honest study was no strong editorial stand for or against Baptist ordination of women. In the meantime we have continued to report ordination of women by local churches in Kentucky and carried stories of major women ordination controversies in other places like First Baptist Church in Oklahoma City. We have also used about an equal number of opinion articles and letters on each side of the issue.

In the view of some Western Recorder readers who strongly oppose women ordination the Western Recorder editor is a crusader for the ordination of women because of space given to reporting women ordinations and to opinion letters approving ordination of women. The proper approach, according to these readers, would be to leave out or to bury in some insignificant part of the paper reports of women ordination and to use editorial columns to denounce this heresy.

No respectable editor ignores what obviously is news and no honorable editor condemns what he believes some room is made for in the Bible. Rather an editor expects criticism as the price for taking controversial positions.

A few years ago a Baptist named Harry Truman said one should get out of the kitchen if he couldn't stand the heat. Come to think of it, this editor is getting out of the kitchen soon but not from the heat. There's something challenging about cooking in a warm kitchen.

## New Testament ministry: the call

by T. B. Maston

Let me share some of my personal experience. I am not an ordained minister. I felt "called to preach" at 17 years of age, a few months after my conversion. For some reason, which I did not understand, I did not believe I was ever supposed to be the pastor of a church. I shared this feeling with my wise old Christian dad. His advice to me was, "My boy, as long as you feel that way about it, don't be ordained. We have too many ordained preachers who do not preach."

I struggled for years in my search for the will of God concerning my life. There was a gradual conviction, which would take too much space to enlarge on, that my area of ministry was teaching.

My struggle to find the will of God caused me, in later years, to examine more carefully than I would have done otherwise the concept of the call of God in the New Testament. I came to the conclusion that God's basic call was and still is a call to minister or serve. This call is or should be a call to every child of God.

But I also discovered that the New Testament revealed that some individuals are called to perform distinctive functions in and for the Christian fellowship: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints . . ." (Eph. 4:11-12; cf. 1 Cor. 12:27-30). I also con-

cluded that within the realm of these specially called ones there was not supposed to be a hierarchy of callings. The highest call of God for any child of God is to do the will of God.

My judgment is that many young people even in our more enlightened age could be saved from making mistakes concerning the will of God if they understood that his basic call is a call to minister or serve. They would then realize that preaching, teaching, music, etc. are simply means or methods whereby one serves God, the Christian fellowship and ministers to people in general.

This might mean, which I think would be helpful, that there would not be so much talk about "a call to preach" but rather "a call to minister or serve." After all, Paul referred to himself as a "preacher" only a couple of times (1 Tim. 2:7; 2 Tim. 1:11).

The preceding, along with the fact that an increasing number of young people, including young women, are feeling the call of God to various types of ministry, may mean that we should restudy the nature of the call of God and reexamine the generally accepted idea of the call.

At least we should have the curiosity and the courage to study this matter with searching minds and a willingness to change if we are persuaded that we and our churches have been wrong. May our heavenly father through the Spirit give us the wisdom that we need.

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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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# christian education

## Cumberland to play football after 55 years

After almost seven months of intense study, the Cumberland College board of trustees took formal action Feb. 2, 1984 authorizing a non-scholarship NAIA football program beginning in the fall of 1985. The purpose of this program is to enrich campus activities and to play for the fun of the game.

College trustee Billy Hurt, pastor of First Baptist Church, Frankfort, made the motion. After expressing his reservation and those of others, Hurt said, "I see football as our opportunity to further enhance Cumberland College by presenting an attractive program to persons who may choose to go elsewhere to participate in the sport. The football program will be an investment in experimentation so Cumberland College can remain in the forefront of independent colleges in Kentucky with such a program."

The possibility of football on the Cumberland College campus has been discussed since August 1980. In July 1983 a subcommittee of the board of trustees was committed to conduct a feasibility study. This special committee was to assess the advantages and disadvantages, the strengths and weaknesses, as well as the short and long range financial implications of a non-scholarship program.

Board members in concert with college administration officials collected and studied data and consulted with Kentucky Wesleyan College's officials including president Luther White and football coach Bill Mitchell.

Following an onsite visit to Kentucky Wesleyan campus and analysis of the data, the recommendation was made to the full board of trustees.

The board also allocated sufficient financial undergirding for the program for start-up costs as well as for the program's first year. This will be the first time Cumberland College has played football since 1930.

## Seminary names director for continuing education

Ross Brummett has been named director of continuing education at Southern Baptist Theological Seminary. He replaces Dan Francis who resigned earlier to accept the pastorate at Central Baptist Church, Winchester, Ky.

Brummett is a native of Barton, Ark. and holds his BA from Ouachita Baptist University. He received his MDiv from Southern Seminary in 1983 and is currently a PhD student at Southern.

Francis, a native of Covington, Ky., is a graduate of Northern Kentucky University. He received his MDiv degree from Southern in 1978 and is presently pursuing his PhD there.

## Nursing training available in 'Two + Two' program

Cumberland College is still accepting students for its "Two plus Two" nursing program, according to college president Jim Taylor.

In cooperation with Eastern Kentucky University, Cumberland provides two years of basic pre-nursing classes such as chemistry, biology, sociology and English. Students then complete their bachelor of science in nursing degrees at Eastern.

Howard Partin, student advisor for Cumberland's pre-nursing program, established in 1983, said, "The students from the area want to return to

the Appalachian region when they graduate. The knowledge that good nursing is needed there provides even more motivation."

Taylor concluded, "Cumberland College has long sought to meet the needs of our service area. By providing an opportunity for students to become nurses, we are providing trained medical personnel in an area where the shortage of medical personnel is, at times, critical."

## Graves acting president of California College

Harold K. Graves, for 25 years president of Golden Gate Baptist Theological Seminary, Mill Valley, Cal., and retired for the past seven years, was elected acting president of California Baptist College effective Mar. 1.

During a February meeting the college's trustees also officially elected James R. Staples, CBC president for the past 13 years, as chancellor.

In other actions trustees instituted budget and hiring cuts and increased tuition and dorm fees. They also tightened control over the four-year liberal arts college by approving mandatory chapel for freshmen and sophomores, requiring a general campus dress code and generally asking for the administration and staff to emphasize Christian distinctives. Also approved were six percent salary increases for next year's budget, beginning July 1.

## Georgetown graduate gets seminary award

Melissa Cruse, Georgetown, Ky., has been named a Rice-Judson Scholar Award recipient by Southern Baptist Theological Seminary, Louisville, Ky.

The \$500 scholarships, awarded yearly to incoming students who demonstrate outstanding leadership, scholarship and commitment to ministry, were presented to 18 persons from 12 states.

Miss Cruse, a graduate of Georgetown College, is the daughter of Mr. and Mrs. Darrell Cruse of Georgetown.

Miss Cruse plans to attend Southern Seminary in the fall.

## International work camps offer low cost experience

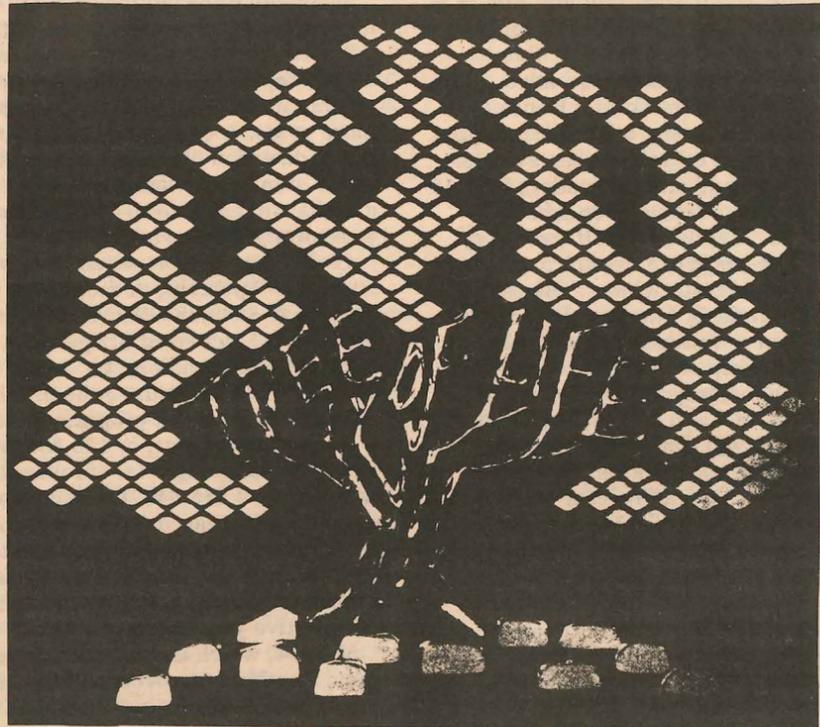
The Council on International Educational Exchange (CIEE), the largest student travel organization in the U. S. is offering young people the opportunity to work overseas this summer as volunteers on service projects aimed at helping local communities. Free room and board help keep participation costs minimal.

Except for a program fee of \$100, there is no cost other than airfare which may be reduced by special student and youth fares available through the council.

Work camps, usually two to four weeks in duration, are available in Belgium, Czechoslovakia, Denmark, Finland, Sweden and Switzerland. A knowledge of German is helpful for placements in Germany; language requirements apply in France and Spain. Workers must be at least 18 years old (except in Germany, which accepts 16-year-olds). Application deadline is May 1, 1984.

For more information on the program write or phone: CIEE, PR-WC, 205 E. 42nd St., New York, NY 10017, (212) 661-1414; or 312 Sutter St., San Francisco, CA 94108, (415) 421-3473.

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# baptist news in brief

## Reagan begins push for school prayer amendment

President Reagan and members of his staff and cabinet are preparing for a "full-court press" during February to have Congress pass an amendment to the Constitution restoring oral prayer in public school classrooms according to Newt Gingrich.

Gingrich, an arch-conservative Republican member of the House of Representatives and a Southern Baptist from Georgia, told two dozen evangelical pastors and student leaders Feb. 10 the upcoming debate over school prayer is "a collective battle of everyone in the world of (the) spirit against the forces of materialism." He said the fight in the U. S. Senate will be led by fellow conservative William L. Armstrong, R-Colo.

Senate majority leader Howard H. Baker Jr., R-Tenn., announced Feb. 8 the Senate will consider the school prayer issue shortly after its return Feb. 21 from a brief recess.

David Hoppe, an aide to House Republican whip Trent Lott, R-Miss., told the gathering if the President's amendment loses in the Senate it will not be considered by the House. He added a Senate defeat would probably mean "it won't come up again in the Senate for years and years."

Before the meeting with Gingrich, a larger group of the ministers and students met at the White House with presidential assistants who told them Reagan will settle for nothing less than his own amendment. They expressed the president's opposition to a competing amendment, proposed by Sen. Orrin G. Hatch, R-Utah, which would enshrine in the Constitution pupils' right to a moment of silence at the beginning of the school day. The Hatch amendment would also give students access to school property and facilities for religious meetings on an equal basis with other student groups.

## SBC gains reported in nine of 10 areas

Final statistical reports which track the annual progress of Southern Baptists in 10 key areas of church life over the past year reflect increases in membership, giving, number of churches and all church program organizations. Baptisms, however, are down from 1982.

Annual projections released in December 1983 correctly predicted total membership in the nation's largest Protestant denomination would top 14 million for the first time. The final count of church members is 14,185,454, which is a 1.3 percent increase over 1982. A 1.5 percent increase was predicted.

Baptisms dropped below the 400,000 level this year for the first time since 1979, to 394,606. The 4.1 percent decrease is 0.4 percent lower than projected.

The number of churches in the

Southern Baptist Convention now stands at 36,531, according to the Research Services Department of the Baptist Sunday School Board. This is an increase of 0.6 percent for the year. There has not been a decrease in the number of churches in the SBC since 1931.

Included in the church total are 469 non-reporting churches, representing 1.3 percent of the total. To be classified as non-reporting, a church does not submit an annual letter for three or more years. A church is dropped only at the direction of the association because of merger, withdrawal or because it is disbanded. A total of 201 churches were dropped last year.

Giving for mission expenditures increased 8.7 percent, or more than \$42 million, to \$529,283,289. Total receipts for the SBC increased 8.1 percent, or more than \$253 million, to \$3,370,450,615. Sunday school, the denomination's largest program, recorded a gain of 1.8 percent, or 136,839, which makes the ongoing total enrolment in Bible study 7,815,443. Church training enrolment increased 2.0 percent, or 38,042, for the year, bringing the total to 1,987,390. Ongoing enrolment for church music increased for the 18th consecutive year to a new total of 1,656,764, which is a gain of 1.3 percent. Enrolment in Woman's Missionary Union programs increased in 1983 by 2.3 percent to a new total of 1,175,354. Ongoing enrolment in the Brotherhood program increased by 6.7 percent last year to a new total of 565,349.

Of the 14 million church members reported in Southern Baptist churches, it should be noted that almost four million, or more than one-fourth, of Southern Baptists are classified as non-resident members.

## National BSU retreat slated for Louisville

Duke K. McCall, president, Baptist World Alliance, is among the speakers slated for the 39th National Baptist Student Union Retreat at Commonwealth Civic Center, Louisville, Mar. 29-Apr. 1.

2000 black students from over 125 colleges and universities from around the country are expected to attend. The theme will be "Confession, Commitment and Contentment in Christ."

Among National Baptist personalities scheduled to lead is C. Mackey Daniels, pastor, West Chestnut Street Baptist Church, Louisville.

Registration is \$67 per person which includes three nights lodging at the Hyatt Regency Hotel. \$25 of this

amount is due by Feb. 24. More information is available by contacting John H. Corbitt, National BSU Director, 600 E. McBee Ave., Greenville, SC 29601, (803) 271-3494.

## AT&T finally installs Annuity Board system

AT&T's promise to install the Annuity Board's new toll free telephone system has finally come true.

Effective Feb. 10, the toll free telephone service was expanded to meet the increasing numbers of daily calls from Southern Baptists inquiring about insurance and retirement plans administered by the board.

Annuity Board president Darold H. Morgan said the new service includes additional telecommunications staff and 'state of the art' telephone equipment to accommodate the more than 400 calls per day. He noted that the board offers one number which will apply to all persons in the continental United States. The new number is 1-800-262-0511 with service available on weekdays from 8 a.m. to 4:30 p.m. Central Standard Time.

## Kansas City buses are filling quickly

According to Ray Hayes, advertising-circulation manager for Western Recorder, slots for only 20 more couples remain on the fourth annual Western Recorder Charter Express, scheduled to travel to the 1984 Southern Baptist Convention in Kansas City.

Two buses will make the trip if remaining spaces are filled. One will leave at 7:30 a.m. June 9 from the Kentucky Baptist Building in Middletown. Another is tentatively scheduled

to leave from Bowling Green and will meet the other in Evansville, Ind. The two buses will then travel I-64 to St. Louis, Mo. and I-70 from there to Kansas City, stopping at points of interest along the way with planned arrival at 7 p.m.

Cost for the express is \$305 per person for double accommodations, \$280 triple and \$260 for four to a room. The price includes lodging at the Holiday Inn Downtown Towers, transportation to and from the hotel three times daily and a tour of the city.

The trip will conclude June 15, each bus arriving back at its starting point at approximately 8:30 p.m.

Over 200 people have traveled with this group and reported superior accommodations.

"The ease of not worrying over automobiles, parking and lodging is worth the price alone," said Warren Roberts, pastor of Lewisport Baptist Church and three time charter express traveler.

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

## on mission together

### Eastern Kentucky: A new tomorrow [part 2]

Leaving Clear Creek I drove to Jenny Wiley State Park near Pikeville to hook up with mountain mission director Ross Figart who had planned our itinerary. We "made camp" at this beautiful site for the two nights we would be together. Late that afternoon and evening we made one of the circuits he had planned, finally arriving near the close of a prayer service at McDowell Baptist Church.

The beautiful new sanctuary is testimony to the commitment of the few members of that church.

Ross and I later fellowshiped with H. Bailey Sadler and his wife in the trailer home which adjoins the property. It burdens brother Sadler that many people in this area make a profession of faith but do not follow through in baptism. Because of the belief among Gen-

eral Baptists that conversion should only occur at an older, adult age, the baptism of younger people raised in those traditions is difficult. When we left their home into the chill night air, the darkness of the hills was encompassing. McDowell Church lightens the darkness of unbelief and human brokenness.

I listened and learned from this experienced "mountain missionary." He spoke with high regard for the pastors, many of whom have given their best years in these struggling ministries. Many of Kentucky's estimated 700 bivocational pastors work here. He walked me back through pages of mountain history, citing men and women who have played a formative role in mountain missions. We dreamed about a new tomorrow, aware that according to statistics, this region of Kentucky is projected to have the fastest growth rate of any in the state

during the next 20 years.

Later that evening, in a conference hosted in the Paintsville Church where Charles Milam is pastor, 21 preachers and a layman met for a time of program stimulation and dialogue. Fellowship with them refreshed us both.

That night I comprehended the miracle of "birth" for many who participated in that conference were pastors of the "children churches" of fruitful, older "mother churches" like Irene Cole of Prestonsburg, First Church Pikeville, First Church Paintsville, and others.

Having once helped to give birth to an "infant church," I have known that joy. And a new longing swept over me: that these eastern Kentucky hills may know the increasing presence of his children, up every "holler," in every settlement, in every home. It is time for more churches to become "mothers" again.



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

## sunday school lessons

LESSONS FOR FEB. 26, 1984

International Series

### Service God seeks

Isaiah 58:5-11 Knowing the people had so deceived themselves they would not hear the message of one who spoke in soft tones and made an ordinary appeal God told Isaiah to speak to the people in a loud voice. God commanded Isaiah to denounce their hypocrisy and challenge them to conform to his will. God has never been willing to condone hypocrisy and insincerity in any people. Those sins are an abomination to him.

Having concluded they were right in their relationship to God and that he was pleased with their manner of approach to him the people seemingly were totally unaware of their spiritual bankruptcy. Their religious services were far from acceptable to God.

Mere abstinence from food and of obtaining a reputation for piety is never acceptable to God. Through Isaiah God dealt with the hypocrisy of the Jews with reference to fasting and failing to meet the needs of other. He complained because the Jews did not combine fasting with works of righteousness. The spiritual accompaniments of fasting are repentance, prayer and charity or helpfulness.

Doubtless the fasting which pleases him most is that wherein one becomes so obsessed with doing the will and work of God that he forgets his physical hunger. When we take note of the presence of the burdened, the oppressed, the poor, the aged and the

feeble, it is easy for us to see the practice of Christian charity is incumbent upon all of us. We prove the genuineness of our Christianity by the performance of our responsibilities in ministering to the needs of others who are less fortunate than we are.

Through Isaiah God assured the people who wanted to communicate with him that he would respond to their cries for help provided they would meet the all-important conditions of putting away the yoke, no longer pointing the finger and ceasing to speak vanity according to verse nine. God encouraged his people to "draw out thy soul to the hungry and satisfy the afflicted soul," meaning the actual giving of oneself to others. He informed them that if they would do so their light would "rise in obscurity" or be a source of great help to others; their "darkness would be as the noon day" as a result of their serving others. Moreover, God promised his people that he would guide them "continually," thereby making them a great blessing to others. Those who worship God acceptably and walk in obedience to him are guaranteed genuine satisfaction of soul.

Life and Work Series

### Responding to Jesus

Mark 10:46-52 By the side of the highway at the outskirts of Jericho sat a blind man, Bartimaeus, begging alms from the passersby. Seven things about him are noteworthy:

1. His condition (verse 46). Blindness made him a stranger to the beauties of nature as well as the joy of seeing loved ones and friends.

2. His circumstances (verse 46). Bartimaeus was beset with the handicap of poverty. Unable to earn a livelihood from useful employment, he sat on the roadside and begged alms from those who passed.

3. His courage (verse 47). Hearing the tramping of the feet and the voices of the approaching travelers, he inquired about the cause of the excitement. When told that Jesus of Nazareth and his group were passing, Bartimaeus leaped to his feet and cried: "Jesus, thou son of David, have mercy on me."

4. His crisis (verse 48). The people rebuked the blind man and told him to hold his peace, but he kept on with his vociferous appeal.

5. His call (verse 49). Christ stopped and patiently listened to his cry and

commanded others to bring the man to him.

6. His conversion (verse 50). Knowing his need, but wanting him to express it, Christ said, "What wilt thou that I should do unto thee?" His response was, "Lord, that I might receive my sight." Christ saved his soul and gave him sight, and said, "Go thy way; thy faith hath made thee whole."

7. His consecration (verse 52). Grateful to Christ for forgiving his sins, saving his soul and giving him sight, Bartimaeus chose to love, follow, obey and serve Christ and to glorify God. Mark 11:15-18 Returning to Jerusalem, Christ went immediately to the Temple, the center of religious activi-

ties which had been sacrificed to the greed of grain. Observing this desecration of the Temple, Christ's soul flamed with righteous indignation. He drove out the moneychangers, turned over their tables and their coins rolled in every direction.

By his words and actions Christ condemned the scribes and chief priests for their sinful doings. Instead of turning from their evil ways, they were incensed and resolved to destroy Christ who had proved that he was the messiah. As has happened on many occasions, rival and antagonistic groups plotted and worked together to destroy the influence and to take the life of the son of God.

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The subject of biblical authority is a much-debated topic among Southern Baptists today.

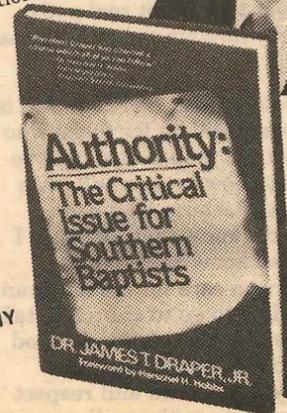
In **AUTHORITY: THE CRITICAL ISSUE FOR SOUTHERN BAPTISTS**, Dr. James T. Draper, Jr., president of the Southern Baptist Convention, takes a thought-provoking look at this area of discussion, and suggests vital solutions to keep the Convention doctrinally pure and missions-oriented.

Dr. Draper traces the historic position of the church as a whole, and Baptists in particular, concerning the Bible. And he explains the relatively recent shift from a biblical base to a rationalistic base. His loving, peace-minded approach will do much to resolve this issue in the minds of his readers.

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## homes for children

### God is there

Children living in one of our Baptist Homes for Children are parented, guided and taught by Christian child care workers. At Glen Dale and Spring Meadows the program involves a program of levels/stages for the children. The program, with work, learning and behavior responsibilities, helps to challenge growth and also measures that growth. Growth in responsibility, trust and privileges goes hand in hand with the child's progress in the levels/stages program.

At Spring Meadows one responsibility of Stage 5 youth is to write a five-page report entitled "You and Your Concept of the Universe." I have permission to share some excerpts from two of these.

A 12-year-old writes: "We are all influenced by God, like when we sin or do things that don't seem right, we talk to God. He is always there. It's strange because even though he's not in sight or in the reach of touch or feeling, he is still there. That is the biggest mystery of all the universe. That is something that sometimes I sit and think about. Another thing dealing with God is heaven, even though everyone knows it's there and why. But where is it at, where is it located and what does it look like? Some people look at the universe as an empty, non-living, never-ending place; I look at it as an adventure; an adventure of learning new things and different problems to learn the answer to. As I watch TV, I see shows like "Star Trek," as they travel in space on new planets finding evil creatures that would some day try to rule the planet Earth, I see one person's view of the universe. They see it in the way of different life forms and different ways of living. But as you watch these television shows, you see that they never talk about real gods. They never say anything about the real God our savior."

A 15-year-old writes: "I know God is there and always will be for those who need and want his help. I also believe in his word and how he can help with your problems. Because God has helped me and I know that, because I live here. I also know because I've found people who care for me and want to help me. I live to go to church to talk to him because he also responds. God means a lot to me, more than any words can say. I love him and respect him for his patience with me."



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

## oneida journal

### Crying needs

Oneida's physical plant has expanded and increased in value over three million dollars in the past 12 years. This is the increase in value even after a book-keeping depreciation in value of nearly two million dollars in that period of time.

But even though our facilities have tripled, they are taxed to the uttermost. This is because we have a five-fold increase in size of staff and student body. We are using every nook and crevice and getting a lot of mileage out of every dollar. In the past nine years we have added 10 major buildings for a total of 16. We have added three houses, 15 air-conditioned and carpeted apartments for staff, 11 specially built mobile homes, three ordinary mobile homes, three double-wide mobile homes, a day care center, a senior citizens center, a clinic with a doctor in residence and a pharmacy, and have donated land and equipment to help establish our community's wonderful volunteer fire department in which so many of our local citizens so actively carry forward.

Still we have crying physical plant needs.

Foremost among these is a larger dining area. We have exactly the same amount of space in which to seat our people to eat three times daily as we had 24 years ago. When the dining room was built, we regularly fed approximately 130 daily. Today we feed approximately 600 students, staff and guests in the same space!

This is only possible with much extra work and ingenuity. But space considerations force us to have people entering and leaving by the same doors, resulting in people entering to be served crossing the long line waiting to get to the dish window to leave. Lunch each day must be served in three shifts extending over nearly two hours. The evening meal is a continuous progression also for two hours.

I cannot describe the strain this puts on our faithful staff of cooks and dining room personnel and the people working at the dishwasher. Serving vessels must be filled on the run. There is no time to spiff up tables and the floor as this or that is spilled. We need more serving lines and a much larger capac-

ity dishwasher. We need a different type of floor surface. Hundreds of chairs must be lifted off the floor after each meal in order to sweep and mop. Twice each week several of our people work until nearly midnight waxing the floor. Despite all this effort, the sheer volume of usage makes it impossible to keep the room looking like we want it to.

Secondly, all of our classrooms were housed in one building eight years ago. But as there has been a steady growth of enrolment, we have had to add classrooms wherever we could. We have often had to convert space needed and previously used for other purposes to make more classroom space. Now instead of our classes being in one building, they are scattered about the campus in six different buildings. This makes it very difficult for the principal and other staff and for our students as they go from one class to another, often requiring a sprint halfway across the campus.

Pray, if it be God's will, that it will become financially possible for us to build a new academic building within the next several years. We have rough plans for a building with dimensions of approximately 156 feet by 88 feet to house our high school and middle school departments under one roof. Such a facility would include regular classrooms, a new library double the size of the present one, a quadrupled home economics area, a tripled art area, two science labs instead of the one we now have, a language lab as we now teach four foreign languages, and a large audio visual area.

If we had a new academic building, we could take our present classroom areas and add much needed recreational space, more office space and much needed housing for 10 more staff members. Despite adding much housing in the past two years, we still have a real crunch.

This is our dream. Will you join us in prayer that this dream may become reality if it is the Lord's will for our work?

You can put wings on your prayers with respect to our work by remembering our boys and girls and investing in his work in this place called Oneida.



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

## clear creek comment

### Making a mark

Many men and women have given their lives for a cause in which they believed, but unfortunately many of these people have made the supreme sacrifice in vain. Their death benefited neither themselves nor anyone else.

How different with God's hall of fame in Heb. 11. The saints of God listed on this honor roll made a mark. These heroes of faith are described as looking for "a city which hath foundations, whose builder and maker is God" (Heb. 11:10). They had a great purpose and a great faith which changed their world. Consequently, they made their mark in life and their example has inspired a host of people.

God wants each of his children to make a mark in life. We feel that we are making a mark for God at Clear Creek Baptist School. For 57 years our school has existed for the purpose of training God's choice servants who have been called by him.

In 1926 the campus of Clear Creek was a corn field. L. C. Kelly felt a special touch of God and made a mark when he prayed, "Oh God, surely you have something more for this beautiful valley than just a corn field." That corn field became Clear Creek Baptist School.

God continued to use godly men in making a mark for him when he led D. M. Aldridge to the presidency in 1954. On the occasion of his inauguration he stated, "Since our greatest natural resources are not buildings, but an idea and the ideals of God in the mind of man, it follows that our greatest responsibility at Clear Creek is to gather and organize the best possible faculty to train the best possible men for the work God has called them to do."

God has also touched my heart to make a mark at Clear Creek. I have caught a vision of how we can share wonderful lessons of ministry with those of God's choice servants who could be trained in the word of God and in local church ministry.

You, too, can make a mark for our Lord. With your help, prayers and support, you play a vital role in helping to train those whom God has called at Clear Creek. Please come and visit us at Clear Creek—see how we (and you) are making a mark for God!

Thanks,  
Baptists,



for the  
COOPERATIVE  
PROGRAM

# You want to go to Kenya? Here's how

## KENTUCKY TO KENYA SPECIAL REPORT

*If you're thinking about signing up for service in Kenya, here are some opportunities provided by the Foreign Mission Board worth checking out.*

The overriding qualification for volunteers for foreign missions is vitality in every sense of the definition. Their personal relationship with Jesus Christ gives power to live and to communicate Christianity. They have mental and physical vigor adequate to adapt quickly to new cultures and climates. Their energy levels allow them to slough off jet lag and to start work immediately. And when they return, the world seems smaller, more accessible, the need to show and tell others what Christ means in their daily lives, urgent, even vital.

In response to the growing number of requests from career missionaries for volunteer assistance, increasing the involvement of skilled lay volunteers overseas is one of the aims of the Southern Baptist Convention's Bold Mission Thrust. Currently the Foreign Mission Board can use as many as 7000 vigorous volunteers annually.

Volunteers are complements to career missionaries who report to their local organizations (missions) specific needs which are relayed through related area offices of the Foreign Mission Board.

Marriage of volunteer skills, desires and availability to the requirements of a specific overseas request is not simple. Volunteer coordination involves the Office of Overseas Operations and the departments of Volunteer Enlistment; (Missionary) Personnel Selection; Orientation and Furlough; and Medical Services.

Compatibility is as vitally required in volunteer program coordination as in marriage. Ministries must be in harmony with complex ongoing mission strategy based on the use of career missionaries with full time, lifetime commitment.

Volunteer work is not designed as a trial marriage for career service. Anyone who feels a possible call to career service is advised to explore that option in depth. A career missionary generally needs two years just to understand the language and culture of a country. Volunteer opportunities simply are inappropriate testing grounds for career service.

"Initially, I was less than enthusiastic," said an airport manager and flying instructor. "The idea of volunteer missions was exciting and scriptural, but I thought not logical or practical. I persuaded myself that I had no

time or money to go, that I was too timid to witness. God figured differently." The man eventually served as team leader on a short term evangelistic mission.

Short term volunteers are responsible for the cost of round trip transportation, food, lodging, local transportation and personal medical expenses on the field. Short term candidates are approved by Foreign Mission Board staff and receive detailed orientation packets by mail. Their field ministry runs from one week to four months and is coordinated by Southern Baptist missionaries.

The extended term volunteer is approved by the Foreign Mission Board in session for service from four months to two years. Round-trip transportation may be provided by the Foreign Mission Board while the overseas mission provides furnished housing and work-related field transportation. The volunteer pays any medical expenses. A small salary may be paid to the extended term volunteer (except those receiving retirement income) who interrupts a career to respond to an urgent need.

Mission Service Corps volunteers work full time for from one to two years and provide all expenses (perhaps with gifts from individuals or groups who choose to be sponsors). MSC volunteers or their sponsors are responsible for their expenses, usually from \$9000 to \$12,000, in maintaining a volunteer overseas for one year. MSC candidates also are subject to approval by the Foreign Mission Board in session.

Physical examinations are required of each extended term and MSC candidate before tentative assignments are approved. Then they have a minimum of three days of intensive orientation directly related to the area of service. Training is held at Richmond, Va., location of Foreign Mission Board home offices. Transportation and lodging for orientation are provided by the Foreign Mission Board.

A 62-year-old retired bookkeeper, who had rarely been outside her home state of Alabama, still marvels "that the Lord could get me so far away (Tanzania) for so long and keep me happy. I never got homesick."

Her assignment began as a bookkeeper in the office of the treasurer of the Baptist Mission of Tanzania. Next, she was asked to work as a hostess and cateress at a Baptist Conference Center. "I'm not a pro," she said, "but I did it."

One of the newest avenues of volunteer service, designed to include entire churches, is Partnership Evangelism, which began in 1978. The Foreign Mission Board informs statewide churches of requests from overseas churches for pastor-led volunteer teams to come and cooperate in intensive two-week Christian outreaches.

Ideally, these are reciprocal partnerships. Realistically, only a few from the Baptist churches overseas have in turn come to the United States. But an increase in those instances is happening.

Overseas requests and statewide responses, travel and orientation are coordinated by the Foreign Mission Board. Routinely, orientation sessions begin approximately 20 weeks before departure.

The inviting church plans specifically the scope and target of ministries. Many feel the personal lay evangelism that occurs during the day uniquely en-

hances attendance and response at nightly evangelistic meetings. Usually two volunteers are paired with a national team member who interprets language and culture. They visit residences, businesses, schools, military posts—telling people one-on-one what Christ means in their daily lives. In Korea, 250 students at a public school and 37 employees in a private shoe factory accepted Christ as a result of the individual sharing alone.

The opportunity of Partnership Missions has been built recently (1981) on the foundation of Partnership Evangelism. In this experience, corresponding units (an association, state convention) stateside and overseas cooperate in a long term (two to four years), multifaceted, outreach program, a part of which might be a Partnership Evangelism campaign.

Some of the current Partnership Missions are between Oklahoma and Spain; Louisiana and Zimbabwe; North Carolina and Togo—strangers introduced by a common obedience to Christ. True to Southern Baptist tradition, none have developed the same way.

One unique outreach came in a partnership between Baptists in Texas and Brazil. A Christian basketball team traveled to Brazil, played professional teams in their sports clubs and won. Two of the Americans even were offered contracts.

But they were involved in more than playing the game of basketball. They were developing relationships and taking opportunities to tell others of Christ and how a personal relationship with him makes the game of life go smoother.

Many of the overseas requests are for medical and dental assistance. These volunteers might work in hospitals, rural mobile clinics, or dispense and teach preventive medicine and nursing.

A volunteer pastor in Arizona is im-

pressed with "the complexities our Foreign Mission Board encounters in keeping missionaries on the field." Going to Ricks Institute, a Baptist school in Liberia, as an extended term volunteer, he served as interim pastor of Washington Chapel Baptist Church and taught Bible to seventh and eighth graders.

He is strongly convinced now that he and an overwhelming number of pastors and lay people are "wallowing in affluence while there is a lost world out there." He recalls statistics illustrating that 90 percent of our Southern Baptist preachers are located in the United States, while 90 percent of those who have never heard the story of Jesus are outside the United States.

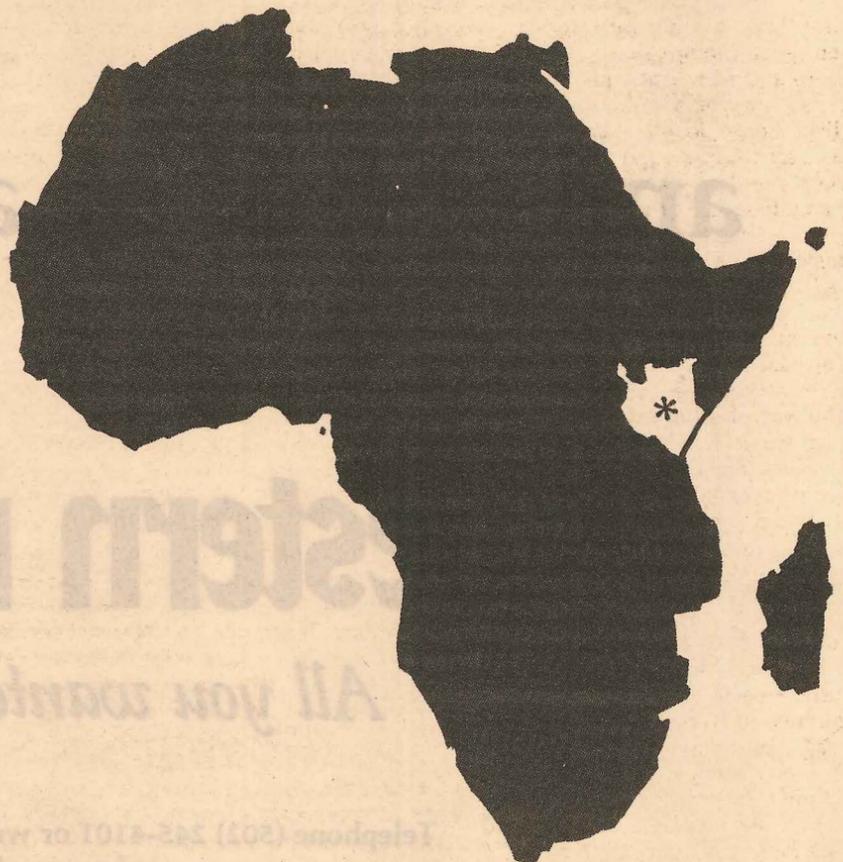
Generally, career missionaries are individuals ages 24-45 at the time of appointment who have college, seminary and professional training. Since they are making a lifetime commitment they will have time to learn a language and culture. They are salaried.

Associate missionaries can qualify between the ages of 35 and 61. They are employed for one four-year term, which may be renewed, and are salaried.

Journeymen are college graduates who, while age 26 or younger, can apply to serve two years overseas. They receive an allowance to cover living expenses.

Volunteers complement all personnel as requests for assistance come from the field.

But with all the requests for assistance and all of the stories of volunteers, there is a common thread—vitality, energy, joy, commitment, obedience and anticipation of the next opportunity to serve. As a complement to career missionaries, volunteers can enable many more people to hear of Christ, expand ministries, encourage missionaries and fellow Christians, and enhance awareness of missions at home in their local communities.



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