



Opponents to gambling see signs of victory

In recent months, legislators in at least 18 states have been debating various proposals to establish state-run lotteries, pari-mutuel betting on horse races and casino gambling. By the final day of February, however, not a single proposal had been approved.

The results have surprised people on both sides of the issue. The odds-on favorite in the state-to-state confrontation has been the high-powered, high-financed gambling industry which already has at least a foothold in all but four states. Only Hawaii, Indiana, Mississippi and Utah have no form of legalized gambling.

In addition, some public opinion polls have indicated as many as 80 percent of Americans seem to favor some form of legalized gambling under certain circumstances.

Despite such odds, Larry Braidfoot of the Southern Baptist Christian Life Commission believes Southern Baptists have been instrumental in stalling the early momentum achieved by gambling supporters.

Braidfoot, who directs the agency's program of Christian citizenship, claimed the hottest issue—state-operated lotteries—is "only one dimension of an ambitious effort to extend the reach of America's gambling industry into the potentially lucrative Sun Belt."

Ironically, the targeted area also lies within the heart of the 14.1 million member Southern Baptist Convention. Long known as staunch opponents, Southern Baptists have recently been living up to that reputation.

In the states, editors of state Baptist newspapers have joined forces with other groups to halt a lottery drive that boasted widespread support in state-wide polls last fall.

Nearly 400 Missouri Baptists recently delivered 4180 handwritten letters—all opposing a state-run lottery—to the state capitol.

Another blow to lottery hopes was dealt by a public statement from Missouri Christian Leadership Forum—a move Missouri Baptist Word and Way editor Bob Terry called "one of the unprecedented acts of unanimity among Christian groups" in that state. The

forum, composed of leaders of 17 denominations, labeled the lottery "bad public policy" and called instead for needed tax reform.

Lottery resolutions in the Missouri house are now lodged in committee following public hearings. Though a lottery bill in the state senate can be taken up at any time, most legislative observers expect it to die for the current sessions due to lack of support.

Similar results have been reported in Kentucky. Though lottery legislation initially seemed to "be going through the General Assembly like a cyclone," Western Recorder editor C. R. Daley believes state legislators "are getting the word that there is opposition."

A proposal to amend the state's constitution to allow for a state-run lottery won overwhelming approval in the Senate, but action has slowed in the House. "Chances are pretty good it might get lost in the last-minute haste and shuffle" as the session nears adjournment, Daley observed. Though

disappointed that Martha Layne Collins, the state's Southern Baptist governor, has "backed off" on the issue, Daley said response from grassroots Kentucky Baptists has been "considerable."

In addition to Missouri and Kentucky, proposals to legalize various forms of gambling have been on legislative agendas in the last year in at least 14 other states with substantial Southern Baptist populations: Alabama, California, Colorado, Florida, Georgia, Louisiana, Maryland, Mississippi, New Mexico, Oklahoma, South Carolina, Tennessee, Texas and Virginia.

Thus far, however, the gambling industry has failed to win a single hand. Three lottery bills introduced in the Virginia General Assembly were squelched in committee. A lottery bill which has reached the Senate floor in New Mexico was defeated by a surprising 2-1 margin. Pari-mutuel drives in Indiana and Georgia seem to have

fizzled.

In Texas, where pari-mutuel betting has long been a perennial issue, a pari-mutuel bill was approved in the Senate but lost by a single vote in the House, due in part to pressure generated by the Texas Baptist Christian Life Commission. The next round, when the legislature reconvenes in 1985, will again be "extremely close," predicted Weston Ware of the Texas CLC staff. "It gets tougher every year," he added.

Lottery and pari-mutuel proposals remain active in Alabama, Mississippi, Tennessee and Oklahoma.

In Tennessee a pari-mutuel bill passed a House committee and will be taken up by a Senate committee when the legislature reconvenes Mar. 5. According to Jerry Self, public affairs consultant for the Tennessee Baptist Convention, a proposal for a constitutional amendment on lottery also has been introduced.

In Mississippi, seven bills have been introduced which would legalize pari-mutuel betting, lottery or bingo.

Paul Jones, director of the Christian Action Commission of the Mississippi Baptist Convention, said gambling proponents have been "trying to pull together a coalition of persons interested in legalized gambling, but I don't think they will succeed. They're realizing it's going to be a tougher fight in Mississippi than they originally thought."

From a national perspective, Braidfoot also is hopeful. But he and other gambling opponents recognize the battle is far from over.

"The efforts of Southern Baptists and other concerned citizens are bearing fruit," he said. "But persistence is necessary since the gambling challenge promises to continue."

Supreme Court upholds public nativity displays

Cities and towns may erect Christmas nativity scenes without violating the Constitution, the U. S. Supreme Court ruled Mar. 5. In a 5-4 decision the high court upheld the practice of including scenes depicting the birth of Christ as part of larger Christmas displays under sponsorship of municipal governments, ruling such a practice is not inconsistent with the First Amendment's ban on an establishment of religion.

At issue in one of the term's major church-state conflicts was a 40-year-old Pawtucket, R. I., tradition of erecting a large Christmas display in the heart of the city that included a Santa Claus house, reindeer pulling Santa's sleigh, candy-striped poles, a Christmas tree, carolers, cutout figures representing seasonal characters, a large "Season's Greetings" banner and the creche. Two lower federal courts agreed earlier inclusion of the creche violated the Constitution.

But the nation's high court, in an opinion filed by Chief Justice Warren E. Burger, narrowly disagreed, citing numerous examples of permissible intermingling of the sacred and the secular. Burger relied heavily on a decision last term upholding the practice of state-paid legislative chaplains in which he held the nation's founders did not intend to divorce religion from public life.

He also enumerated other national traditions acknowledging God, including an annual day of thanksgiving, the national motto "In God We Trust," the phrase "One nation under God" in the pledge of allegiance and religious paintings in publicly owned art galleries. He added, "There are countless other illustrations of the government's acknowledgement of our religious heritage and governmental sponsorship of graphic manifestations of that heritage."

Joining Burger in the majority were

justices Byron R. White, Lewis F. Powell Jr., William H. Rehnquist and Sandra Day O'Connor.

In a dissenting opinion that ran nearly twice the length of Burger's ruling, senior justice William J. Brennan Jr. scored the majority position as contrary to "our remarkable and precious religious diversity as a nation."

Backers propose new wording

Prayer amendment still alive

Two days into the Senate's school prayer debate, backers of the move to return state-sponsored religious exercises to public schools have proposed new language in an attempt to attract enough support to pass a constitutional amendment by the required two-thirds vote.

Senate majority leader Howard H. Baker, R.-Tenn., who is leading the Senate effort to pass a school prayer amendment, announced the proposed wording Mar. 6, but warned it may not be the final wording voted on by the Senate. Baker later indicated he did not have the votes to pass the measure at that point, but said "it was close."

The new wording states, "Nothing in this Constitution shall be construed to prohibit individual, group vocal or silent prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer. Neither the United States nor any State shall compose or mandate the words of any prayer to be said in public schools."

"The authorization by the United States or any State of equal access to the use of public facilities by voluntary religious groups shall not constitute an establishment of religion."

This language differs from President

Reagan's pending proposal (S.J. Res. 73) by adding the words "or silent prayer" and "or mandate" in the first paragraph and by adding a second paragraph on equal access. The White House has approved the new wording, according to a Baker aide.

During early Senate debate, a handful of Senators spoke on both sides of the issue while Baker and Sen. Lowell P. Weicker, who is leading the opposition, maneuvered to reach an agreement on a time for the final vote.

Weicker, who insisted opponents would not filibuster the measure, initially offered June 1 as a target date. Baker, who said he was thinking more in terms of a week or two, indicated he would consider filing a motion to shut off debate during the second week of the debate if no time agreement is reached.

In the background, there was a flurry of other activity on the school prayer issue, including a speech by President Reagan supporting his amendment, a news conference by representatives of U. S. religious groups opposed to the amendment, an all-night session in the House of Representatives by supporters of the prayer amendment and all-night prayer vigils by religious groups on both sides of the issue.

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C. R. Daley

daley observations

Which way for Baptist hospitals?

The viewpoint article by Edwin Perry on the adjoining page has more in it than meets the eye at first reading. It raises very relevant questions related to the current directions of Baptist hospitals and should lead to a rethinking of the ministry of healing by Baptists.

Two questions emerge from Perry's presentation. The first is, do Baptists want to get out of the healing ministry so far as owning and operating hospitals are concerned? The second is, if they get out of the hospital business, should Baptists expect to recover some of the huge financial resources they have put into hospitals in order that they might purchase healing services or to use these resources for other benevolent ministries?

The answer to the first question seems to be "yes." The Southern Baptist Convention went out of the hospital business in 1970. Several states including Missouri, Arkansas and Oklahoma have turned their hospitals over to private corporations.

The answer to the second question up to now seems to be "no." The two Southern Baptist hospitals given away by the Southern Baptist Convention in 1970 reported assets of \$44,781,022 as of September 30, 1970. The convention recovered not one dime of its investment in these hospitals. The state conventions giving

up hospitals to private corporations did not report recovery of any equity they might have validly claimed.

Before giving Baptist hospitals away we should consider the changing role of these hospitals in recent years. The New Testament story of the good Samaritan might provide role models of two distinguishable concepts of providing healing.

The good Samaritan was moved with compassion and ministered personally to the unfortunate wounded man and also arranged at his personal expense with the innkeeper for extended special care for the patient. The innkeeper provided the care as a service but no doubt at the going rates. Caring for the wounded was part of his business and livelihood.

Baptists went into the hospital ministry as a good Samaritan. Others were passing by wounded humanity without caring enough to help. The situation has changed somewhat. Along came Social Security, Medicare, Medicaid, medical insurance and tax subsidized hospitals caring for many welfare patients. There remained much for the good Samaritan to do but county, city, state and federal government more and more played the good Samaritan role.

In the meantime church related hospitals with rising costs and declining denominational sup-

port moved toward the innkeeper role of providing care at the going rate. This might have been considered necessary to provide expensive equipment, upgrade and build additional facilities and otherwise to keep up in the healing business.

At any rate providing hospital care has become a profitable business. Witness the Humana chain which apparently without government or denominational support is making money for its stockholders.

Which way is now right for Baptists in the healing business? The good Samaritan role could be filled by keeping our hospitals with an extensive charity ministry or by purchasing the services for needy patients from other hospitals. Either approach would be costly.

Or shall we continue in the direction of becoming innkeepers providing healing services at the prevailing rate? And, if Baptist hospitals more and more become a profitable innkeeping enterprise, should we give them away to private corporations without recovering any of the Baptist investments in them through the years?

Perry's article is designed to provoke interest and discussion which might lead to the best solution to the problem. So is this editorial.

Government should stay out of religious matters

Defenders of historic American separation of church and state are being outsmarted and outmaneuvered by sincere but misguided supporters of government authorized prayer in public schools. The result could be a constitutional amendment undoing what our Baptist forefathers went to jail in order to obtain—non-involvement of government in religious matters.

Last week Senator Wendell Ford's office in Louisville reported over 600 contacts from supporters of the current prayer amendment proposal and four contacts in opposition to the proposal. Is that the true picture of popular opinion? Of course not. A majority of Kentuckians probably favor the proposal but many believe it would be a mistake.

Why the one-sided response? The answer is a highly organized, well financed organization and network of the religious right. Jerry Falwell and other right wing preachers and politicians have worked their followers into a frenzy on this issue.

In the meantime those who believe religious freedom stands to lose severely if authorized religious services in public schools become the law of the land may voice their convictions but are in no way organized to exert pressure upon legislators who will decide the issue.

It's a sad day when lawmakers cast their votes according to the size of their mail stacks instead of what they honestly perceive to be right. Both our U. S. senators from Kentucky have strong evangelical backgrounds and should see the wisdom of keeping government out of religious affairs.

Senators Ford and Huddleston have both indicated they would vote for the prayer amendment proposal. If this position represents their honest convictions, they can be respected but heaven help America if votes of lawmakers are determined by what will keep them in office instead of what will keep government out of religious affairs.

A prayer amendment is unnecessary. It calls for voluntary prayer which has never been ruled unconstitutional. Any school child can pray anywhere, anytime. Group prayer arranged for by the school which is an arm of the state is and should be unlawful.

The prayer amendment proposal is something of a pious hoax. The objective of its champions is not personal voluntary prayer but structured group religious services in public schools. The outcome of such an approach is obvious. In communities where Baptists, Methodists, Presbyterians, etc., are dominant voluntary prayer in public schools would reflect these religions. In predominantly Jewish communities Jesus Christ would not be addressed in the "voluntary" prayers, in predominantly Catholic communities public school prayers would be Catholic, in Utah

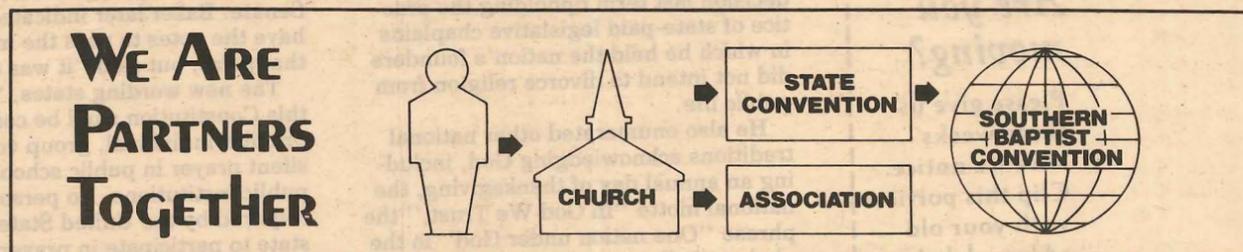
they would be Mormon, in ethnic communities they could be Moslem, Hindu or any of many others. What a thought!

How quickly Baptists forget! In colonial New England Congregationalism was the dominant religion and had government sanction and preferential treatment. Nonconformers like Roger Williams had to get out and the whole Baptist congregation in Kittery, Me., fled to Charleston, S. C. in search of religious liberty.

In colonial Virginia the Episcopalians were in control and Baptist preachers were required to have a permit from the state to preach. Baptist preachers went to jail rather than recognize the state's right in religious matters.

Now Baptists are in the majority in many communities in America and many of them are supporting this proposed constitutional change so that Baptist planned prayer meetings can be conducted in public schools where Jews, Catholics, Mormons, etc., will have to sit or excuse themselves.

Those who believe such an unfair and unholy government involvement in religion is wrong should say so now to Senators Huddleston and Ford.



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

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viewpoint

Ownership trends in Baptist hospitals examined, analyzed

by Edwin Perry
Pastor Emeritus,
Broadway Baptist Church, Louisville

A significant trend is quietly developing in the ownership and control of our Baptist hospitals throughout the south.

Recent changes in ownership

In a few years almost 20 percent of our Baptist hospitals have become virtually independent. They are now owned and operated by a self-perpetuating board of trustees.

In several instances all these trustees do not need to be Baptists. They have been deeded the property with the hope that they as trustees will operate the hospitals in a fraternal spirit with Baptist principles. Also, few if any contractual arrangements exist between the hospitals and the parent Baptist body regarding the ultimate disposal of assets in the event of the hospital ceasing to operate as a hospital, or its sale, or any other disposition of its property and assets.

The nearest to the contractual arrangement of the 1978 recommendation #4 of the Missouri Baptist Convention report of its special committee on ownership of institutions.

"4. That the Convention recommend that each of the institutions, by amendment to its charter or bylaws, provide that in the event of the ceased existence of the institution the assets would be safeguarded to the benefit of the Baptists of Missouri, for a similar purpose."

The work of this committee is the most comprehensive I have found.

The parent Baptist body has historically looked on the electing of the trustees as its institution and direction of its institutions. The actual deed to the property has generally been left with the trustees.

Now with a self-perpetuating board, and to some extent a non-Baptist board, the parent Baptist body will neither elect the trustees or hold deed to property or in most (probably all) present cases have any contract for recovery of assets in an ultimate termination of the life of the institution.

Traditionally, there have been three Baptist ownership groups:

First, the Southern Baptist Convention owned and operated two hospitals, one in New Orleans, La., and the other in Jacksonville, Fla. Now both of these hospitals are separated from the Southern Baptist Convention and are owned and operated by self-perpetuating boards of trustees. This change of status means the Southern Baptist Convention is out of the hospital business.

Second, various state Baptist conventions have owned and operated Baptist hospitals and indeed are still the largest ownership group. Missouri, Oklahoma and other states have had some Baptist hospitals to change their status also.

Third, several strong Baptist associations have owned and operated hospitals, such as in Alabama and elsewhere. This group of hospitals has stayed more constant with their parent Baptist bodies, which, with possibly one exception, still retain the right of electing trustees.

In the above three groupings there were more than 45 hospitals. These

hospitals came into being because dedicated and compassionate Baptist men and women desired to minister to the sick and suffering in Christ's name.

Why the changes?

Several pressure points have helped to bring about these changes in ownership.

Among the reasons are:

1. Excessive governmental control and endless regulation.
2. Financial: a. Whether to accept government loans, grants, etc.; b. Large costly items of sophisticated equipment, such as cat scanner; c. High interest rates, inflation and capital costs; d. Since Oct. 1, 1983 a more restrictive system of billing for third party payers, especially Medicare and Medicaid.
3. Tension between Christian ethics and medical policies: a. Abortion; b. Sex change operations; c. Genetic engineering; d. When does life end? etc.
4. Liability. The ascending and descending liability risks are enormous. The parent Baptist body can now be named in a suit originating against one of its member institutions.

What's at stake?

The 45 plus original hospitals provide an exceptional ministry of healing. Usually the Baptist hospitals are among the most effective and respected wherever they are located.

They represent quite possibly the largest family institutional value in our entire Baptist life except our 36,000 plus local churches properties.

What is the real equity value of these 45 plus hospitals? A conservative estimate is between two and three billion dollars!

Our Christian stewardship demands careful watch over these vast resources.

Our best wisdom and prayers are needed to determine, before the fact, if, indeed, the self-perpetuating board concept is the best way for our hospitals to go. This route affords more continuity, allows the taking of government grants and funds and could help lessen the parent Baptist body's liability and current financial support.

On the other hand, it is not a welcome sight to see our Baptist bodies giving up the responsibility of electing trustees, supporting the healing ministry and being sure that Baptist assets are not given away or lost by lack of contractual agreements.

Surely our parent Baptist body ownership groups have built up a large financial equity in our hospitals. That equity should be protected for and recovered by the parent Baptist body in the event of a change in status. And, definitely so, if the hospital involved should for any reason cease to operate as a hospital, or is sold, or otherwise seriously changes its identity.

Baptists do not have to have a single system of ownership or relationship to carry out effective ministry. But Baptists do need to protect their assets by prudent contracts regarding their use, changes in purpose and especially where the assets will ultimately wind up. To do otherwise is the equivalent of dying without making a will!

As Baptists we need to be alert and faithful in minding the business of our father's business.

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Volunteer missions not for all, but for some . . .

KENTUCKY TO KENYA SPECIAL REPORT

by Greg Hancock

Rumor of Bill Marshall's proposed Kentucky/Kenya partnership got out long before the executive board's official motion reached the floor of the Kentucky Baptist Convention last November. Therefore, many of the pastors and laypersons who packed the sanctuary of First Baptist Church, Paducah, that day were on hand for the express purpose of backing that motion.

"All in favor," Curtis Warf solicited the vote.

The hall rocked with the unison chorus, "Aye!"

"All opposed . . . and there are none."

I glanced across the sanctuary at a friend who had traveled to Nigeria with me in 1980: my first experience as a missions volunteer. His too.

He grinned from ear to ear as he looked back at me and mouthed the words, "We're going."

Going. The word represents a kinetic concept whereby thought or intention translates into action. "Going" is the point at which churches that talk missions are separated from the churches that do missions.

My friend had said, "we're going," with that same committed grin once before: on an October afternoon in

matic. He had no emotional illustrations. He closed his presentation by asking simply, "Will you prayerfully consider sending a team to help spread the word in Nigeria?"

Baptist churches will always "prayerfully consider." Prayerfully considering takes the edge off actually doing something. It tends to be a short way of saying, "We're not sure we want to get involved in this. It might cost too much. It might take too much time."

"We'll prayerfully consider but our prayers might presuppose that the Lord will find somebody else to do what we are prayerfully considering."

If we intend to remain complacent and "missionary" only by virtue of our Southern Baptist denominational orientation we make a mistake when we prayerfully consider. Like the old mule that had to be hit between the eyes before the farmer could get his attention, once God makes contact he usually gets positive results from his people.

When we began to pray about missions five years ago, God began to impress us rather specifically. Before long we knew he had plans for us. We were going.

There is safety in numbers. Being one "Aye!" amid a chorus of thundering "Aye's" requires very little courage. Returning to a church business meeting and moving that the congregation send a five man team or one member of a five man team halfway around the world at a cost of thousands of dollars requires something else altogether. Especially when one does so following a treasurer's report and a Sunday school and worship attendance report. Especially when the "one in every church" who won't speak in the meeting makes a point of announcing in the hall, "We can't even pay our own bills. How does the pastor expect us to go to Kenya?"

Stanza two of the same argument leads off: "We ought to take care of our own first." ("Our own" being anyone or anything that is local and, therefore, cheaper!)

My personal experience in volunteer missions leads me to believe that the very first step toward involvement is meeting with three groups: the deacons, the WMU and the Brotherhood. Make it three separate meetings if at all possible.

Once in session, be up front with the agenda. State the destination of the mission team. Be as specific as possible about the work that needs to be done: evangelism, revival, teaching, construction, etc. Ask for only one concession: this is not the time to consider logistics like cost, time and practicality. They shouldn't even be introduced.

This is the time to consider God's will. No decision should be reached at this first meeting. Every person present should go home to pray about, "What is God's will for our church in volunteer missions?"

The next meeting—a week or even a month later—should be a joint meeting of the three target groups. Again, no mention should be made of logistics, only, "Is it God's will?"

A warning, here: don't structure the leading of the Holy Spirit according to personal desires. As called men, most pastors have strong missionary inclinations, but just as God does not call all pastors to the foreign mission pastorate, neither does he call all churches into volunteer missions. Be attentive to the possibility he has other work for your congregation.

If the feeling of the deacons, the WMU and the Brotherhood is that God's will for the church is in volunteer mission participation, it's time to go before the entire church body.

A business meeting won't do. This is spiritual business, not paying the bills. Take it before a special worship service. Preferably a Sunday morning worship service. Take it in the form of a challenge from the three separate

groups who feel God's positive leadership already. Have them ask for the same concession you requested: "Don't ask the cost. Ask if it's God's will."

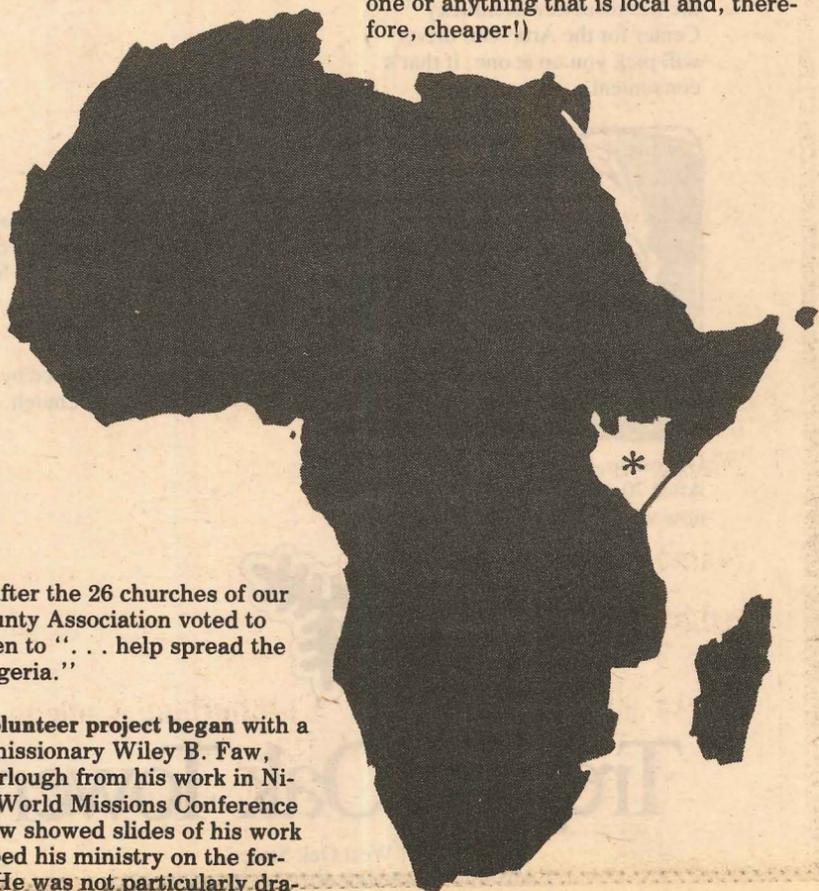
Again, wait. Sermonize on the challenge. Exposit the principles in your bulletin or newsletter. Use every means available to you to publicize (not promote). It is unlikely that God will lead the assembled congregation in a direction totally contrary to the direction he revealed to their representative leaders but he might. The issue is far too important to presuppose and you want to lead, not manipulate.

When the congregation has had at least as long as the deacons, WMU and Brotherhood to consider the challenge, put it to the vote. The wording of the vote is most important. It must specify that details are not at issue. The membership is voting on whether or not they feel God is leading them into volunteer missions. If he is—if he truly is—no power on earth can keep you from accumulating the resources for the project.

I believe that upon this point, alone, hinges participation or lack of participation on the part of most congregations in volunteer missions: they become overwhelmed by trivialities before they confront the primary issue of God's will.

The strength of any great Christian undertaking has never been other than faith and, as the late Clyde T. Francisco used to remind his classes at Southern Seminary, "The greatest enemy of faith is common sense."

There is, of course, a time for common sense to come into play and I do not believe God calls people into foolishness. But faith is the stuff by which Christians enter into and take promised lands. Faith is the opening through which mere human strength is filled with divine strength. And certainly, faith is the fuel for going.



1979, just after the 26 churches of our Lincoln County Association voted to send six men to ". . . help spread the Word in Nigeria."

Our first volunteer project began with a visit from missionary Wiley B. Faw, home on furlough from his work in Nigeria. In a World Missions Conference meeting Faw showed slides of his work and described his ministry on the foreign field. He was not particularly dra-

“President Draper has charted a course which all of us can follow.”
—Dr. Herschel H. Hobbs

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.

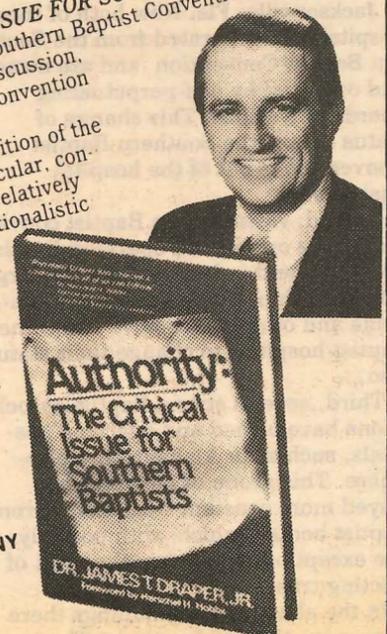
Dr. Draper traces the historic position of the church as a whole, and Baptists in particular, concerning the Bible. And he explains the relatively recent shift from a biblical base to a rationalistic base. His loving, peace-minded approach will do much to resolve this issue in the minds of his readers.

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Peacemaking: 'it's part of the expression of the gospel' for Carman Sharp

by Denise George, State Correspondent

Peace and justice awards given each year by the Commission on Peace and Justice of the Roman Catholic Archdiocese of Louisville were presented to four persons for 1984, one of whom is C. Carman Sharp, pastor of Deer Park Baptist Church, Louisville. This award gives public recognition to community persons who have made a significant contribution to peacemaking and service for human needs.

Sharp became interested in peacemaking in 1979.

"I guess it's always been in the back of my mind as a part of the expression of the gospel," Sharp admits. "I've preached sermons on peace and I've written letters and things like that, but I really didn't come alive in a vigorous way until the convocation that Glen Stassen and others put together hosted by Deer Park in 1979."

He continues, "Out of that conference came a peacemaking movement at Deer Park. We just felt that was what we ought to do to give some expression to our concern. We hadn't been meeting very long when Bob Broome said we should put out a journal on peacemaking. That's how Baptist Peacemaker got started."

Baptist Peacemaker, the only Southern Baptist journal on peacemaking, has grown from 6000 copies, first printed in December 1979, to more than 23,000 copies per issue, according to Sharp.

How do the members of Deer Park feel about this peacemaking publication? Sharp explains, "We've had some people who object to the church being involved in the publication, but we've had no one who has been adamant in their opposition. The majority of people would affirm this ministry."

Sharp sees Baptist Peacemaker primarily as a "consciousness-raising instrument to bring awareness to people who would not ordinarily have this kind of material available to them, and especially among Baptists, many of whom are really concerned about peace but have had no voice that articulated that concern."

Sharp is encouraged to note the progress of the peacemaking emphasis among Baptists. "I got a letter the other day from an 82 year old lady who is active in her church and who gets Baptist Peacemaker and shares it with other people. She affirms the work and sent a contribution to keep it going. Things like that from Baptists are very encouraging because it simply indicates there are a lot more Baptist peacemakers out there than we're aware of."

Although peacemaking is a more recent concern, Sharp has spent a lifetime in "service for human needs."

Born in Tennessee and raised in Mississippi, Sharp, 66, graduated from Mississippi College with a BA in English. There he met his wife of 42 years, Caroline. Sharp enrolled at

Southern Baptist Theological Seminary and graduated with a BD in 1947. He spent two years in the Army as a chaplain in the Pacific. After graduation from seminary, he continued his study of church history with professor Stealey at Southern Seminary.

Sharp was pastor of Bardstown (Ky.) Baptist Church for seven and a half years and then pastored First Baptist Church, Clarksdale, Miss., for six years. He became pastor of Deer Park Baptist Church in 1961.

Sharp and his wife have three daughters: Nancy, 38, a PhD student in social work, Becky, 34, a teacher, and Bunny, 32, a nurse. They have three grandchildren: Beth, 15, Kate, 8, and Charles Carman (Sharp's namesake), 3. They expect another grandchild in September.

Sharp has been active in the community. He has served on Western Recorder's board of directors. He was instrumental in establishing the Highland Community Ministries, a project that began with the combined efforts of five Protestant churches in Louisville and now enlists more than 25 Catholic and Protestant churches. In the '60s Sharp served on the council of religion and race, held conferences in various churches and marched in Frankfort and Louisville to try "every way we could to build bridges between blacks and whites."

Was Sharp surprised to receive the 1984 peace and justice award?

"Yes! I was surprised! I just never dreamed of any award like that," he said. "When Paul Wooley (chairperson of the peace and justice commission) called me two or three weeks ago and told me the council had voted to give me that award, I didn't know what to say!"

Commenting on Sharp's receiving the award, Baptist Peacemaker co-editor Timothy George remarked, "It's wonderful in many ways that they recognize him and the work he has done. One of the best things about it is that it allows peacemaking to become a bridge for ecumenical togetherness that a Roman Catholic archdiocese can recognize a Southern Baptist pastor on an issue like this because of the many contributions he has made."

Why is Sharp so dedicated to the efforts of peacemaking?

"Basically, it is the only hope I have of my grandchildren reaching maturity. It's the only hope I have in God's creation being maintained with any de-

gree of meaning and vitality. The only spark of hope I see is what Christians can do. I don't have any hope in science or education, but I do have a lot of hope in the mercy of God, the guidance of the Spirit, and in the relationship of Christians all over the world."

What can other concerned Christians and church members do about peacemaking?

Sharp responds: "The first thing is to pray, pray every day, earnestly, asking God to touch the hearts of leaders who move us towards peace. Secondly, church members can write letters. If the people would rise up for peace, I think Eisenhower's prediction could come true. He said years ago that someday the people were going to make such a demand for peace that the government would have to get out of the way and let them have it."

Sharp continues, "I would also tell church members to get together with a group of like-minded people and to meet together regularly as a peacemaking group for prayer, for Bible

study, for witnessing and for sharing so that they won't be so alone. I would tell them to get as many peacemaking publications as they can, to read and learn all they can. And, at least once a year, have Peace Sundays and get the pastor and teachers and various other ones involved in the service for peace."

Why does the 1984 peace and justice awards winner get so involved in social issues?

Sharp admits, "I just don't see how you could be a Christian and not reach out to people who are hurting or try to apply the gospel to all areas of life. I've never understood how you can love God and love your fellow man without getting involved with people who have needs."

(NOTE: If you are interested in receiving Baptist Peacemaker, write Deer Park Baptist Church, 1733 Bardstown Rd., Louisville, KY 40205. There is no cost and they will be happy to put your name and the names of your family, friends, or church members on the mailing list.)

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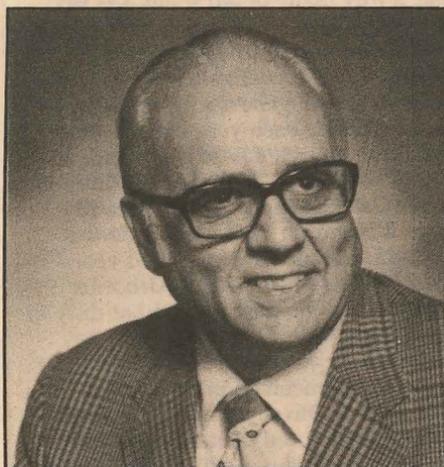
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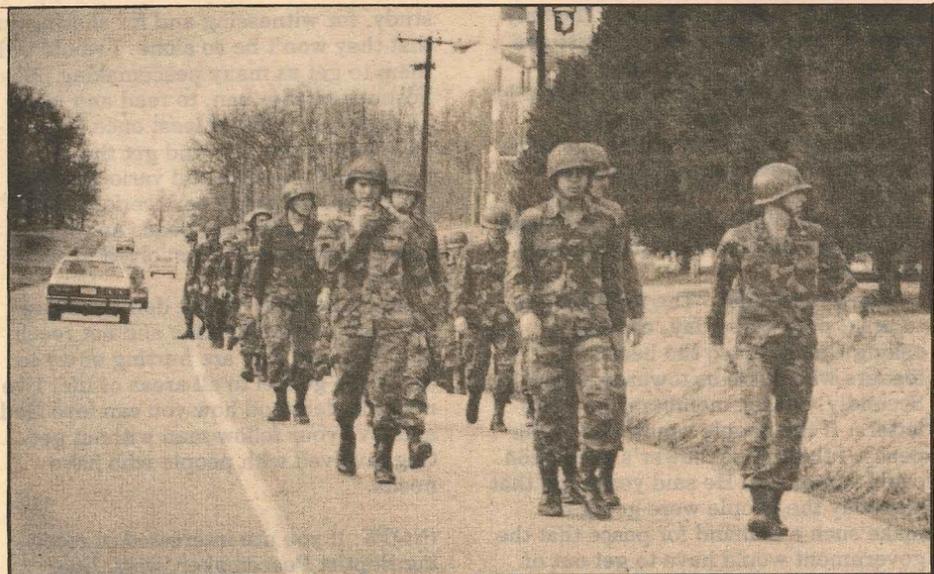
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"... it is the only hope I have of my grandchildren reaching maturity."

Carman Sharp



Soldiers walk down a street inside the Ft. Campbell army base. Approximately 20,000 soldiers are normally assigned to the base, but people move in and out every week. The rapid turnover presents a challenge to nearby Oak Grove Baptist Church.



John Walker, pastor of Oak Grove Baptist Church, talks with a church member spreading gravel on the church parking lot. Attendance has increased nearly 20 percent and Walker attributes the growth partly to a new educational building.

'A friendly church with a world-wide mission'

Soldiers fill the pews at Oak Grove Baptist

by Curtis Brown, State Correspondent

Most pastors would probably have second thoughts about their popularity if 70 percent of their regular church members left during a year's time.

Not John Walker.

Walker is pastor of First Baptist Church, Oak Grove, a church whose ministry aims at the sprawling Ft. Campbell Army base in western Kentucky.

The base is typical of most military compounds, the average stay of a soldier being only two or three years. This causes some unique problems for churches that recruit military families. For example, during Walker's first year at Oak Grove the church averaged 131 for Sunday school but lost 91 members, a turnover rate of nearly 70 percent.

That was in 1978 and today, nearly six years later, Oak Grove's turnover rate is still high, but the church has made some impressive strides at increasing its enrolment. Sunday school attendance is up nearly 20 percent over a year ago. The average Sunday morning attendance for the past five months was 238 and the church had a record high attendance day last Oct. 30 with 327 present.

How does a church keep growing when it has to replace nearly half its membership each year?

"We don't do anything unusual or unique," Walker said. "We just try to get folks here. Our main thrust is through Sunday school and that's where we place our emphasis. We try to follow standard procedure. We average 10 people for visitation every Tuesday night and we're successful with that, but the most effective way we have of getting people here is simply members inviting their friends."

Most of Walker's church members are associated with the military base and there is definitely an opportunity for ministry there, he said. Few realize the size or scope of military bases and Ft. Campbell is no exception.

The base, which straddles the Tennessee/Kentucky state line in southern Christian County, is the home of the 101st Airborne Division of the Armed Forces. This division normally has around 20,000 soldiers on its 25,000-acre compound there, said Walker. In

comparison, Oak Grove itself, the second largest town in Christian County, has under 3000 residents, most of whom are soldiers living in mobile homes. The average age of a Ft. Campbell soldier is around 22 and less than one-third are married.

"We have a very young congregation," Walker added. "Normally churches run 50 to 65 percent adults, where we run only 25 percent adults. This sometimes causes leadership problems for us too. In fact, our greatest need at the moment is to reach more adults."

Although less than one-third of Ft. Campbell's soldiers are married, Walker said a majority of soldiers attending his church have families. "Most of the G.I.s that come to church are married. The increase we've had in the past few years has been far greater in our youth departments, but when our adult members grow, it automatically brings an increase in our youth, because invariably they have children."

Most Southern Baptist churches vote on teachers and other leaders only once a year. But with nearly three-fourths of Oak Grove's membership comprised of military families, Walker and the church must face a constant struggle to train new workers, as well as new members.

"We have a continuous new member class that meets year-round. Because of the different backgrounds of many soldiers, we often have converts from Catholicism or Buddhims," Walker commented.

These people need extra help in coping with a new faith that may bear no resemblance to anything they've ever experienced, he added.

Solving the teacher problem takes even more effort. "We have 54 workers in our Sunday school and we know for sure we'll lose at least 11 of them in June," Walker explained. "Also, five of our six children's departments are led by military personnel so we have to constantly find and train new workers."

The church combats the problem by holding Wednesday night worker meetings. Workers meet for an hour before prayer meeting and plan the next Sunday's activities. The church also sends

several Sunday school workers to Ridgecrest each year and Walker is especially pleased with the results from there.

When Walker came to Oak Grove in 1978, a Korean Baptist church was meeting in the church fellowship hall. Since then the Korean church has found a meeting place of its own, but Walker's church still has a Korean class and also a Spanish class. The Baptist Sunday School Board provides materials for the Spanish class, and Walker said the board recently began distributing Korean curriculum materials also.

"Our church motto is 'a friendly church with a world-wide mission'," Walker said. "We think that's true because the soldiers that come here are from all over, and when they leave here they go all over the world."

The church is located at the enlisted end of the base, he continued, so most church members are just regular enlisted men.

"In a sense, we minister to displaced persons, so we emphasize love, openness and acceptance at our church. And that's why many of our members say they come here."

The new members keep coming. During the five years since Walker became pastor the church has increased its attendance each year except one, and if the church's past is any indication of the future, it should continue to grow. Oak Grove has grown steadily since it began in 1954 as Oak Grove Mission, except for a period of years after 1967 when the 101st Airborne Division left the post for combat duty in Vietnam.

According to church history, Oak Grove was conceived in 1954 when members of Olivet Baptist Church of Howel, Ky., voted to start a branch Sunday school at a mobile home park in Oak Grove. Olivet, founded in 1827, is located approximately eight miles north of Ft. Campbell. The church purchased a trailer for the Sunday school and 13 children attended the first week. After a year of growth the Sunday school evolved into the Oak Grove Chapel.

The Chapel next moved into a cement garage and after being forced to also use an adjoining barn during vacation Bible school in 1956 a decision

was made to purchase an acre of land. Two years later, the trustees at Olivet purchased two former Army buildings for \$1500 and paid an additional \$200 to move the buildings to Oak Grove. Church pews were donated by Pleasant Hill Baptist Church. The membership roll kept growing and by 1959 Oak Grove Chapel had passed Olivet in Sunday school attendance.

An additional five acres were purchased in 1960 with the aid of state mission funds and a year later work was begun on the present auditorium. An officers' mess hall was purchased by a church member and bricks were salvaged from the chimneys of old family quarters in Ft. Campbell. The two were combined with many hours of hard work to form the present auditorium.

The church then decided to build a pastorium and the Kentucky Baptist Convention began helping the Oak Grove church by giving it \$100 a month for the pastor's salary. This began in 1964 and continued until 1970.

The chapel officially became a church near the end of 1964. Oak Grove Chapel's council voted unanimously in October for a separate church assembly and Olivet passed a similar motion two months later. All property and debts were turned over to the newly-constituted First Baptist Church of Oak Grove and 140 charter members were transferred from the rolls of Olivet Baptist Church.

The church's growth was slowed by the 101st Airborne Division's involvement in the Vietnam conflict, but started again when the base population returned to normal. Another building was purchased in 1975 for use as a pre-school unit and a Korean Baptist Church was granted use of the church's fellowship hall for services.

When Walker arrived, the church was finding it hard to keep some members there because of space problems. "We could get people here but we couldn't keep them. It was just too crowded," he said, referring to Sunday school classes.

The church members decided it was time to expand again and erected a \$200,000 educational building, dedicated in 1982. Walker called the building "a miracle in itself."

baptist forum

"We knew we needed the space, and we prayed and prayed about it and decided we needed to raise the money beforehand. We sold a parcel of land in Russellville that had been previously donated to us, and then bought the outside of the building. It sat there for several months while we raised more funds. We finally got to the point where we needed \$55,000 in addition to the money we had raised to complete the building."

"It seemed there was no way unless people borrowed the money themselves and then paid it off later. But the contractor agreed to carry \$20,000 for a year without interest and two church members agreed to loan the church \$35,000 for two years with no interest."

Today the educational building is fully functional and Walker, with a touch of pride, said, "We've been paying since September 1982 and we've already paid the contractor off. We've nearly completed payment of one \$10,000 loan and we're running six months ahead of schedule in paying off the remaining \$25,000."

The building holds special meaning for church members, Walker added, "because most of our members are young and struggling with families. That restricts what they can give."

The addition to the educational building more than doubled the floor space available to Sunday school classes and has been a big factor in the church's strong growth the past two years, he said.

While the church continues to grow, it has also expanded its ministries. The worship service is broadcast each Sunday morning, and Walker co-hosts "Airborne Answers," a call-in program on WABD radio with Bob Lawrence, minister of education at Second Baptist Church, Hopkinsville.

The church also has a thriving bus ministry and now has two buses that hold more than 60 passengers each and an additional van which picks up children who live off base.

Walker thinks the church will keep growing despite the challenges of recruiting so many new members each year. Although he had never attended Oak Grove before he went there in 1978, the Ft. Campbell base has special meaning to him. He was stationed there in January 1962 when he surrendered to the call to preach.

Now Walker feels strongly about his call to Oak Grove and the Ft. Campbell ministry.

"It's definitely where God wants me now."



John Walker and Terry Smith, sergeant first class, discuss Oak Grove's bus routes. Smith is bus director for the church.

'Lottery in Kentucky is not needed'

The legalization of a lottery by the state of Kentucky would be a legalization of gambling. The sin of gambling is the sin of stealing and to legalize gambling would be to legalize stealing.

John Dunaway of Corbin writing in both Western Recorder and the Courier-Journal correctly states that a legalized lottery preys primarily upon those who can least afford it, the poor and the deprived.

I am interested in my garden for the sake of the produce it will make me, the corn, the pumpkins, the beans, the corn, the potatoes and the squash, etc.

Is the value of the poor and deprived citizens of Kentucky as well as others to be determined by the produce they provide for the state? Are they worth no more than the dirt beneath our feet? The idea that a human being is a mere thing whose value is to be determined by the produce one produces for another is the basic concept of slavery.

If additional taxes are needed to provide needed services for the citizens of Kentucky, let the citizens of Kentucky share in paying those taxes as nearly as possible in proportion to their ability to pay.

A lottery in Kentucky is not needed. The legalization of a lottery in Kentucky would be unwise, undemocratic and immoral. It would be the legalization of social cancer.

For one to claim to be a follower of Jesus Christ and at the same time promote the legalization of a lottery or to tacitly approve it would be a gross and glaring contradiction.

And, by way of added comment, when bingo is put in the basement decency demands the removal of the cross from the steeple.

Gifford Walters, Monticello

Atheists coming to Lexington

I am sure many people across our commonwealth are not aware the 14th American Atheist convention is meeting in Lexington Apr. 20, 21 and 22 (Easter weekend). This is the first time this ungodly organization, headed by Madelyn Murray O'Hair, has crossed over into the Bible Belt for its meeting.

The principal speakers for this convention are Madelyn Murray O'Hair, originator of the United World Atheist International Group; Barbara Smoker, the current president of National Secular Society of England; a former Roman Catholic, Alfred Libenthal, the editor of the monthly newspaper Middle East Perspectives; and Bob Harrington, former Baptist minister, also known as the Chaplain of Bourbon Street, who now calls himself a motivator of people.

Someone will say, "What is an atheist organization?" Most share the view that if they and they alone controlled the government, things would be better. All blame religion in general and Christianity singularly for all of the problems of humanity past, present and future.

Many of these groups refer to themselves as American. Yet most call for the United States to dissolve in favor of a one world type of government. Despite differing opinions, most groups and the individuals in them agree with most of the premises of the Human Manifesto I and II.

Unfortunately, many Christians believe an atheist is just "a guy like me who just believes differently." If this were true we could also say, "Satan is just another angel who believes differ-

ently than most."

On Apr. 5 there will be a rally meeting at the Sportscenter in Owensboro. This one night evangelistic rally is being held to reach the lost, educate the people on the evil influence of humanism and atheism in our land, and to encourage people to support a movement to be in Lexington to share a witness for Christ the weekend of the convention.

The speaker for the Owensboro rally is Bro. William J. Murray, former vice president of American Atheists and the son of atheist leader Madelyn Murray O'Hair. Bro. Murray, who was the plaintiff in the Supreme Court case which removed prayer from the public schools of the United States in 1963, is now a born again Christian. Bro. Murray, who is a Southern Baptist layman, renounced the atheistic background he had been raised in and announced he has become a Christian. In 1980, Murray wrote a letter to a Baltimore newspaper apologizing for his and his mother's efforts to remove God from the schools of that city.

Murray is now in a ministry dedicated to winning back the tens of thousands who have been led away from God by the teachings of atheist groups. He will be in Lexington, along with many other Christians, to witness for Christ in an effort to bring atheists to Christ.

L. C. Gray, Owensboro

Baptist Youth World in Buenos Aires

It is not too late to plan a group tour for the 10th Baptist Youth World Conference to be held in Buenos Aires, Argentina, July 11-15, 1984.

This will be an exciting and life-changing experience for young people from around the world. Youth will gain a larger vision of what Christ demands of them and hopefully will come away from this conference with renewed courage to lead a disciplined and decisive life for Christ!

Contact one of the officially appointed travel agents for further details on costs, tour possibilities, etc. The names and telephone numbers are as follows: Bryant Tours, Inc., Box 5221, Jackson, MS 39216, (601) 981-1345, (800) 872-8522 (in Miss.), (800) 647-5296; Jackson Travel Agency, Inc., Box 6600, 1817 S. Broadway, Tyler, TX 75711, (214) 597-1187, (800) 482-8282 (in Tex.), (800) 527-8448; Wilcox World Tours, 1705 Northwestern Bank Bldg., Asheville, NC 28801, (704) 253-0453, (800) 452-2803 (in N. C.), (800) 438-5828.

Encourage youth pastors and adults working with youth to help you arrange a tour. Come to Argentina and join the Baptist family of young people from all continents!

Denton Lotz
Director, Youth Department
Baptist World Alliance

Relationships are important

C. R. Daley's observations concerning W. Morgan Patterson were superb. I would like to add a comment. When I told my wife of Patterson's election she said, "He will be a good president." She paused and then added, "He's a caring person." I agree.

Last month Western Recorder reported on the tragic death of Hubert B. Smothers who was best known in Tennessee. When I told Betty of his death she said nothing, but tears started to flow down her cheeks. We had enjoyed his company at lunch in November. He was easy to love.

This letter is about relationships

which are often too brief. Apart from the grace of our Lord, relationships are the most important asset we have and they ought not be squandered.

To know Patterson is to know a man who will enrich your life. To have known Smothers was an experience that makes our yesterdays worth their living. Thank you Lord for men like these.

Vernon E. Johnson,
Chattanooga, Tenn.

Motion out of order

During the 1983 Southern Baptist Convention a motion was made from the floor to disqualify a Baptist leader from official position on the grounds of his membership in Moral Majority. It was an outrageous motion, and the president, after some hesitation, wisely ruled it out of order. Today Southern Baptists are called upon to rule out of order the demands by minority but strident voices among us that James Dunn, executive director of the Baptist Joint Committee on Public Affairs, resign his membership in People for the American Way or forfeit his position with BJCPA. Nothing can be more offensive to Baptist principle and Baptist heritage than such motions and such demands.

That Russell Kaemmerling, editor of Southern Baptist Advocate, can characterize as "pornographic smut-peddlers, homosexual activists and baby-killing abortionists" an organization that includes on its official board such respected Americans as Norman Cousins, the writer; Father Theodore Hesburgh, president of Notre Dame University; former U. S. Senator Harold Hughes; and, until her recent death, Ruth Carter Stapleton, is to bear false witness to the point of blasphemy.

That former Alabama congressman Albert Lee Smith could demand that Dunn not only "put in writing that he is disassociating himself from the organization and the people who make it up" but also "say he is no longer promoting the programs or the actions of People for the American Way," is to invest one person, or a group of persons, within the Baptist fellowship with the authority of prior restraint, a resurrected attorney general's list of forbidden organizations, disclaimer affidavits and loyalty oaths!

And that Sam Currin, chairman of the SBC public affairs committee, which relates to BJCPA, could "feel PAW is antagonistic to everything we (Southern Baptists) stand for" and could refuse to attend a conference on religious liberty in which members of PAW were participating because "I felt that if I went, I would have betrayed the SBC," is an admission either of shocking ignorance of the organization he attacks or of the Baptist principles we profess. Both the People of the American Way and the people called Baptists stand four square for free speech, free association, free assembly, free press and the full protection of the rights of minorities, dissenters and unpopular belief. I find nothing "antagonistic" here.

But what I do find antagonistic—and ominous—is the attempt to shackle the mind or diminish the freedom of any fellow Baptist or set up a code of good or evil associations among Baptists. This to me is the abomination of desolation standing where it ought not stand. Republican or Democrat, Moral Majority or ACLU, conservative or liberal, we are all Baptists and must honor in good faith the integrity of all.

W. W. Finlator, Raleigh, N.C.

baptist news in brief

Convention broadcast planned by BTN, ACTS

Southern Baptists will take a historic step into the telecommunications age June 12-14 when portions of the Southern Baptist Convention will be broadcast live from Kansas City, Mo.

Lloyd Elder and Jimmy Allen, presidents of the Baptist Sunday School Board and Radio and Television Commission, respectively, announced the two agencies will jointly broadcast approximately five hours of the annual convention.

BTN (Baptist Telecommunications Network) and ACTS (American Christian Television System) will broadcast the segments of the convention directly into churches and homes for the first time in the history of the denomination.

The live broadcast will begin Tuesday morning, June 12, with the president's address by James T. Draper Jr., pastor of First Baptist Church, Euless, Tex. Election of officers will be covered Tuesday afternoon when the nominations are made for the office of president of the convention. A new president of the SBC must be elected this year because Draper is serving his second one-year term, the limit according to convention bylaws.

The Tuesday evening broadcast, beginning at 6:30, will include a taped delay of the Sunday School Board's afternoon report to the convention, followed by live coverage of the Home Mission Board report and official dedication ceremonies of BTN and ACTS, under the direction of Elder and Allen. The convention sermon by Russell H. Dilday, president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., will be broadcast live at noon on June 13. The annual report of the Foreign Mission Board will be broadcast Wednesday evening at 7:45, featuring president R. Keith Parks and missionaries.

Any church with a BTN telecommunications system installed will be able to receive the live broadcast signals from Kansas City. The broadcasts will be available in homes where ACTS stations are operational.

Churches and associations interested in having equipment installed to receive the historic broadcasts should contact the Broadman sales department of the Sunday School Board.

Coffeehouse ministry boosts Sarajevo work

Their Winter Olympic coffeehouse didn't turn out to be the international ministry Baptist representatives and Yugoslav Baptists had envisioned, but it did rejuvenate Sarajevo Baptist Church.

The church building had been renovated and the coffeehouse set up as a meeting place for Christians, a witnessing point and an alternative gathering spot for Olympic visitors, but restrictions on the distribution of invitational leaflets meant the biggest part of the Olympic crowd didn't even know the coffeehouse was open. Word-of-mouth invitations attracted mostly church families, their relatives and friends.

The Baptist ministry started on a sour note on the Olympics' opening day. Authorities picked up a prominent Yugoslav Baptist and questioned him for three hours. Because Baptists failed to register their intentions before the deadline set by government officials, they were told to collect the invitation leaflets they had distributed and not

distribute more.

Even so, the coffeehouse was allowed to remain open and the six-member congregation reaped the benefits. Without a pastor, they had been meeting in a home during the cold winter months. A \$6000 allocation from the Southern Baptist Foreign Mission Board enabled them to replace the church's heating system and ready the building for worship.

The congregation was not only encouraged but will likely increase. About 20 people expressed an interest in attending services.

Baptist college leaders satisfied with court ruling

Southern Baptist college and university presidents expressed general satisfaction with the Feb. 28 U. S. Supreme Court ruling that private colleges and universities must comply with anti-sex discrimination laws.

The court unanimously ruled the U. S. Department of Education was within its rights to take Basic Educational Opportunity Grants (Pell Grants) from students at Grove City (Pa.) College because the college refused to submit forms indicating it does not discriminate against women. The college, once affiliated with the United Presbyterian Church but now privately owned and operated, had argued it need not file the form because the college received no direct federal aid.

The court ruled, however, financial grants to students amount to subsidies to the college thus placing the college under anti-sex discrimination laws. But the court also ruled in a 6-3 vote schools do not have to show anti-sex discrimination compliance in all programs, just in those receiving federal aid.

Razor-wielding man robs missions conference

Members of Riverside Baptist Church in Nashville, Tenn., took the Bible literally recently when a man robbed them of \$300 and \$1000 worth of jewelry.

They prayed for one who "despitefully used" them.

About 30 people had gathered to hear Southern Baptist missionary David Ford tell of his work in Argentina when the robber interrupted the meeting, put a barber's straight-edged razor to the throat of one of the women and took the money and jewelry.

Pastor James Patton said the group then postponed the talk by Ford and prayed for the robber instead. "We are a small church but we try to give away as much money and food to the community as we can," Patton explained. "We feel he (the robber) needs Christ in his life and he needed those material things at this time."

The group was praying before eating when the man entered the unlocked door in the building. He then walked his hostage (the pastor's wife) around with him with the razor always near her throat and had her go through the purses and pockets of the others and remove the jewelry and put whatever he wanted in his coat pocket.

"I am thankful no one was hurt," Patton said. "Human life is more important to us than the material things, but that is not to say we will leave the door open next time."



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

campbellsville college today

Recently our advancement vice president, Ken Pope, wrote a statement that I want to share with you. It reads as follows:

"In recent years we have come to realize that many of our educational institutions have abandoned all efforts to teach or reinforce the traditional system of values on which the laws of our country are based and to which its citizens have long adhered. Many educators say it is not the business of the university to enforce a moral code. Our children are told in our public schools that no one, least of all their teachers, can tell them whether an act or an attitude is right or wrong. They are told that each individual is free to do that which is 'right in his own eyes' (Judges 17:6). Consequently, there are many people in our society who are incapable of making the simplest value judgment. 'If it feels good, do it.'

"In order to combat this philosophy,

Hiring and discipline standards are needed

strong reaffirmations of purpose and commitment by our Christian colleges are urgently needed. We must say concisely that all of our faculty and staff must be professing, practicing followers of our Lord Jesus. Furthermore, our students must adhere to a reasonable standard of conduct that is consistent with the teachings of Christ. In short, we must be selective in our hiring and Christian in our discipline.

"In order to do this, our institutions must maintain their autonomy—the right to make decisions without the interference of government. This can be accomplished only as God's people commit themselves to the support of those colleges which have made this reaffirmation of purpose and commitment."

Ken Pope is right about both: what is needed and what it will take to ensure it. Your financial and prayer support are essential. I will look forward to hearing from you.



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KENTUCKY BAPTIST CONVENTION FEBRUARY 1984 REPORT

	1984	1983	Change	%
February	\$1,163,317	\$1,068,468	\$94,849	8.9
Year to Date	6,448,197	6,201,475	246,722	4.0

OPERATING GOAL NEEDED EACH MONTH	\$1,125,000
TOTAL GOAL NEEDED EACH MONTH	\$1,291,666

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

on mission together

A song for unsung heroes

It had been a long day for the administrative committee and me, not because the agenda had been difficult but because it had begun with a long drive for most of the committee members. The two major agenda items were (1) consideration of the new Annuity Board plan for 1988 and (2) a proposal for the reconfiguration of the board's various committees to conform to the new staff structure approved by the executive board in November.

Darold Morgan, president, and Miss Elaine Elkins, regional director of the Annuity Board, led the discussion and responded to several major questions which had been formulated earlier and sent on to the Annuity Board to prepare for this meeting. The staff, Annuity Board and subcommittees had done

their homework and about 4 p.m. the committee adjourned.

Two of the committee stayed over to deal with other matters important to the convention. Glenn Armstrong, chairman of the nomination and program evaluation committee and I walked through the planning for an essential, additional meeting of this committee before the May board meeting. Upon his departure, T. A. Prickett, chairman of the business and finance committee, joined me for another matter of business which we finally concluded about 5:30. Both of these men would have to drive three hours before getting home, the same three-hour drive they had made that morning.

Walking back into the empty conference room I sat down and contemplated the unheralded contribution to Kentucky Baptist life and to world missions that executive board members through

the years have made for the rest of us. No salary, and rarely, if any, recognition.

At that same meeting had been Henry Huff, well-known Kentucky Baptist attorney who has contributed countless hours of voluntary service and legal advice.

Reflecting upon each person who had been present, I gave thanks to the Lord for the privilege of working with these who serve Kentucky Baptists so faithfully and uncomplainingly. As I left the room I noted the pencils scattered on the table, the scratch paper, the cups of stale coffee and the disarray of emptied seats. I left that day even more encouraged to believe that our world is touched by a few of God's people who gather around a table—praying, dreaming, interacting and planning . . . for "where two or three are gathered together in my name . . ."



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

sunday school lessons

LESSONS FOR MAR. 18, 1984

Life and Work Series

Living in readiness

Mark 13:5-8 After cautioning the apostles not to waste their thoughts, time and energies in seeking signs, Christ warned them that deceivers would appear claiming they were messiahs and urged the disciples to reject the spurious claims. He also urged the apostles not to misinterpret the significance of contemporary or forthcoming events such as wars or national disasters. Such events did not indicate that the end of the world was approaching. Christ wanted them to be on their guard and not allow deceivers to lead them astray.

Mark 13:9-10 Christ told the apostles heavy pressures and strong persecutions would be exerted on them in an effort to get them to renounce their faith in Christ and the loyal devotion to him. He let them know that when their enemies abused them and thrust them into the courts God would not forsake them.

Mark 13:32-37 The return of Christ is the world's greatest future event. Christ declared the exact time of his return was unknown to all except the Father. He was careful to let his followers know he will come personally, bodily, visibly, suddenly, unexpectedly and gloriously.

The certainty of Christ's return presents a challenge to every Christian. It is an incentive to preparedness, urges

spiritual alertness, is conducive to purity of life, produces patience, inspires sacrificial service and is great comfort to those in sorrow.

International Series

Jesus uses his power

Mark presents Jesus Christ as a mighty worker of miracles.

Mark 4:37-41 Following a day of hard work, Christ suggested to his disciples they go across the Sea of Galilee.

Obediently they turned the boat and departed. Weary from the strain of teaching Christ felt the need of rest. He went to the rear of the boat, lay down and soon went to sleep. Suddenly a violent squall arose and high waves began dashing over the sides of the boat. Fearful and alarmed that Christ was either unconscious of their peril or unconcerned about their danger, the panic-stricken disciples aroused him with words mingled with distress and rebuke, saying in substance: "Master, we are perishing; don't you care enough to do something for us?"

Christ arose, rebuked the wind and spoke to the sea as if it were a person and immediately there was a great calm, thereby delivering the disciples from danger. Then he rebuked the disciples for their cares which had grown out of their lack of faith. They marveled at his power over nature.

Mark 5:35-43 Jairus, a ruler of the synagogue whose daughter was critically ill, approached Christ and requested him to come to their home and heal his daughter.

While Christ and his party were enroute to the home of Jairus, a courier brought information the girl had died and suggested Christ not be troubled any further. Lest the faith of Jairus suffer eclipse Christ uttered these encouraging words: "Be not afraid, only believe." On their arrival at the home the neighbors were making great ado. Christ told the crowd: "The damsel is not dead, but sleepeth." Ejecting the professional mourners, Christ took Peter, James, John and the parents of the girl into the room where the corpse was lying. Taking the child by the hand Christ said, "Damsel, I say unto thee, arise." At his command the spirit entered the lifeless corpse and immediately the girl arose and walked, just as she had done prior to her illness and death. Those who observed the performance of the miracle were amazed at Christ's power over death.

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- 16—Munfordville Baptist, Munfordville
- 22—Erlanger Baptist, Erlanger
- 23—Crestwood Baptist, Frankfort

- April 2—Rose Hill Baptist, Ashland
- 3—Cynthiana Baptist, Cynthiana (7:00 at Oakwood Baptist)
- 5—Gardenside Baptist, Lexington
- 6—Central Baptist, Corbin
- 12—Stanford Baptist, Stanford
- 13—First Baptist, Russell Springs
- 19—First Baptist, Prestonsburg
- 20—First Baptist, Hazard

ALL LOCATIONS: AFTERNOON SESSION 1:30-4:30 P.M.
(Pastors, Staff, Associational leadership)
EVENING SESSION 7:00-9:00 P.M.
(All church leadership)



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

homes for children

Running is not everything

Last week I wrote about the "Run for Life," based on Paul's words (Phil. 3:13-14). Today I want to remind each of us that **running is not everything**. One can be a good runner and still miss the mark.

In 2 Sam. 18 is found a classic example of the truth that running is not everything. Indeed there is something else very important. The incident centers around the death of Absalom, the son of king David. Enemies had killed Absalom and David must be told. Ahimaaz asked Joab, David's general, to let him run and bear the tidings to the king. But Joab said, "Not today, but another day." Then Joab sent Cushie saying, "Go tell the king what you saw." After Cushie left, Ahimaaz again begged Joab to let him also run. Joab hesitated, but finally let him go. Ahimaaz was a good runner. He outran Cushie and arrived at the gate of David, out of breath but before Cushie.

The king inquired about Absalom. Then the embarrassing moment came. Ahimaaz said, "I saw a great tumult, but I knew not what it was."

Ahimaaz was a good runner, but he had no message. He ran well, but was empty. He did not know why he was running.

Christians are on a mission. We have a run to make to the world, but it is for a specific purpose. We are to run to all people bearing the good news of Jesus Christ. How sad when we run and run well, but upon arrival at the doors of opportunity have no witness! As we fail to tell the story of Jesus, multitudes grope on in the darkness of sin and are lost.

Baptist Homes for Children provides a ministry to children who are dependent, neglected and sometimes abused. To help them we use the skills of sociology, psychology, communication and counseling. However, if we use only human skills we apply only band-aids to hurting children. If we do no more, those band-aids will come off and the same problems will return.

Our ministry is far more than what human hands can do alone. We are an arm of Kentucky Baptist churches. Ours is a spiritual ministry. We have a message—the gospel. We dare not fail to share Jesus Christ with children in our care. We want to lead children to know Jesus Christ. When they experience an inner change, the human band-aids will stick.

We are running, but we have a message.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

The \$50,000 question

Yes, Oneida has the offer of a \$50,000 donation from an anonymous friend if we can raise a "matching" \$50,000.

Our trustee administrative committee has authorized the raising of money to match the gift and the preparation of architect's drawings for a 4000 square foot addition, one story high, on the west side of our girl's dorm. The full board will meet soon to approve the drawings, review fundraising efforts and consider related matters.

Such an addition will enlarge our present dining room seating area by one-third and will make possible a larger kitchen area. Also, recreational space for our girls in their own building will be more than doubled. There will be a much-needed campus grill open about 15 hours daily.

There will be two additional restaurants and an office for our food service director.

The construction material being proposed is brick and concrete block to match the present structure. The large windows we now have will become doors into the new facility and the present outside wall will become an inside wall.

Our present dining room and girls TV room will be renovated to blend in with the new wing with an all new ceiling and floor, and with new furniture and equipment.

We will have a type of floor similar to fast-food restaurants, very durable and easier to keep clean than the tile used the past 24 years. We will have a much better ceiling, with recessed lighting and blow-in air-conditioning to replace the conditioners presently hanging from the ceiling.

Now we must move hundreds of chairs after each meal in order to properly sweep and mop. That is a very time-consuming effort and a noisy one. Our new set-up will have durable,

formica-covered tables and seating similar to fast-food restaurants, bolted into the floor and high enough off the floor to be easily swept and mopped around and the tables themselves much easier to clean. A muted tile on the walls will make for easier daily cleaning and there will no longer be the need to clean every year or so.

A special section for staff and guests will have moveable tables and seating suitable for rearranging for special occasions such as our annual Christmas dinner for associational pastors and wives.

A key part of the new set-up will be a much larger and more efficient dishwasher located in the new section. The removal of that operation from the kitchen will provide a lot of extra floor space and keep a number of people out of the kitchen area. This will make it much easier on the cooks.

A campus grill is also going to be a real plus for daily campus life both for students and staff alike. It will be a place to relax a few minutes and get a bite to eat between regular meals or if a meal has been missed. Most boarding type situations have such a facility.

Also, the added recreational space for our girls in their own dorm will give them a place to work off extra energies without supervision being a problem.

We have so many students that there is no one place they can gather for supervised study. So each student remains in the dorm room for one hour with the door open, radio and stereos off, and monitors on duty in the hall to see this is done.

With our enlarged dining room facility, we can have an even more effective study hour. Each student will have an hour of supervised study in the dining room. While middle school students are studying, high school students will be having "free time" and vice versa. During "free time" students may play in the gym, swim in our heated pool, workout in our weightlifting room, stay in their own rooms, etc. The library and one of our two computer labs are open each evening.

Those students on the academic "Honor Roll" will be exempt from attending the supervised dining room study hall and that will be an added incentive to study a little harder.

Acting as our own contractor and meeting every building, fire and space code, we expect to do the job for much less than the cost normally would be.

Do you see our vision? Will you share in our dream and help make it reality? Every dollar you send us will be matched by \$1 by this anonymous friend. We hope to begin work in May.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Clear Creek is missions

Our Southern Baptist churches are in the midst of an emphasis on home missions. And next week we will observe a missions conference at Clear Creek. This brings to mind an interesting question which I am asked from time to time, "Is Clear Creek Christian education or is it missions?"

My answer is "Yes!" Clear Creek is certainly an accredited Christian education institution. Almost half of our faculty have earned doctorates and in every way Clear Creek is an academically qualified school.

However, Clear Creek is also missions. I, along with others of our faculty and staff, served in home missions for several years. Other professors at Clear Creek have served as foreign missionaries. Mr. and Mrs. H. Leo Eddleman were missionaries to Israel. Mr. and Mrs. Louis E. McCall were missionaries to Thailand and Guam for more than 20 years. Mr. and Mrs. Bob Blevins (Blevins will come as professor of missions next year) served as missionaries to Africa. And I think it is significant when Mr. and Mrs. Aldridge retired at Clear Creek, they went to Zambia, Africa to serve in foreign missions.

Our students are also mission-minded. Someone has said, "Everyone is either a missionary or a mission field!" If this is true then it is obvious we are providing training for God's missionaries at Clear Creek. And when they graduate, they join more than 1000 other Clear Creek alumni spreading the gospel all over the earth.

We are committed to continuing on as a mission-centered school. We feel God would not ever want his people to retreat. We are, by his divine guiding hand, seeking to press forward to new heights of glory that will bring honor to his name.

When you think of our work here, please pray for the great mission fields of the world and pray for our missionaries at Clear Creek. For after all, Clear Creek is missions!

Send Me

Use me, God, in thy great harvest field,

Which stretcheth far and wide like a wide sea;

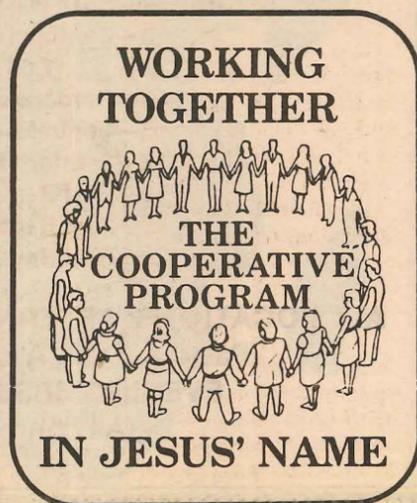
The gatherers are so few;
I fear the precious yield will suffer loss.

Oh, find a place for me!

A place where best the strength I have will tell;

It may be one the older toilers shun;
Be it a wide or narrow place, 'tis well
So that the work it holds be only done.

Christina G. Rossetti



Medical personnel minister to whole man overseas

by Joe Westbury

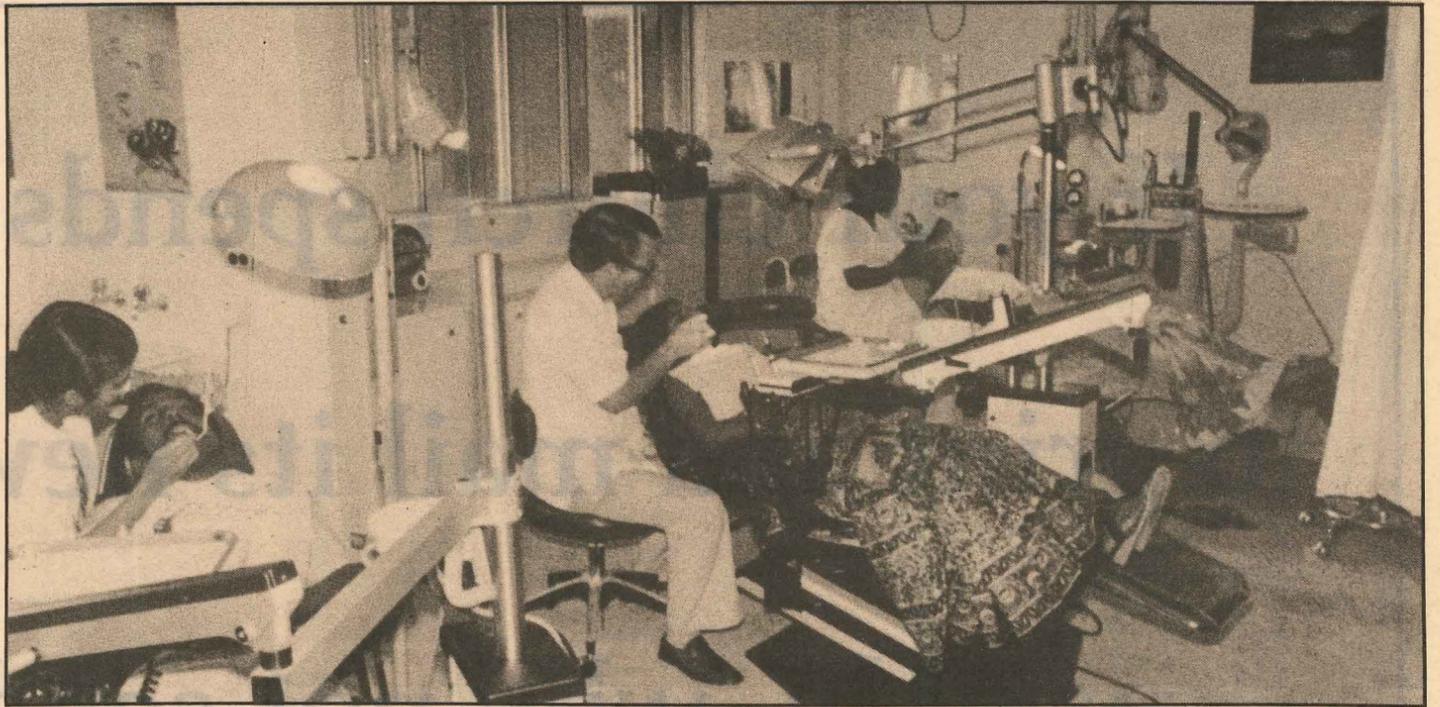
"An organization that doesn't leave footprints doesn't have much purpose in its existence," says a Kentucky physician. "That's why I am a member of the Baptist Medical-Dental Fellowship. It leaves its mark wherever it goes."

M. A. Winchester and his wife, Portia, a medical technician, enjoy making themselves available to the Lord as they minister to medical needs with the talents God has given them. A quiet, family physician from Whitley City, Winchester is excited about the prospects for ministry which the organization is opening up for fellow doctors and dentists.

"Portia and I are impressed that God could use us in this manner," he explains. "The concept fell right into the way we felt lay people could be involved in the kingdom's work."

The Winchesters are typical of the more than 1200 BM-DF members who offer their services to the Foreign Mission Board, pay their own expenses to travel and live in a foreign country and give of their labors as short-term medical missions volunteers. In 1983, 250 such volunteers were dispatched by the FMB, the majority of whom were members of the organization.

A charter member of the fellowship,



Dr. Joe Pipkin [c] examines a patient in one of the two dental chairs he helped install in the Baptist clinic in Bangalore, India.

Winchester joined at the organizational meeting in 1977. Since then he has served in Grenada, was a member of a disaster relief team dispatched to the Dominican Republic and has made three trips to Kenya.

He and his wife recently returned from a mission to Equatorial Guinea, a small African nation which has been open to missionaries for only two years. There they helped immunize 4000 children in three weeks.

"For Christians who are not called to a traditional full time ministry, this has been a great opportunity for us," adds Winchester. "It's always a challenge and we never cease to be surprised by the conditions we discover on the field."

Dentists also play a large role in the fellowship, providing critical dental care in lands which have never known their profession. Tales abound of people, ostracized by their society because of a double row of teeth or similar problem, who have been restored to normalcy by a dentist.

Professionals such as Dr. Joe Pipkin,

who has a private dental practice in Orlando, Fla., annually serve in clinics around the world. However, while most dentists give a month of their time, Pipkin has closed his practice for two months during each of the past 18 years to enable him to spend more time on the field.

He recently returned from Bangalore, India, where he supervised the expansion of a dental clinic. Next year he plans to help install the lab. An active member of the organization, Pipkin just completed a one-year term as its president.

The ranks of BM-DF continue to swell with dedicated professionals like Winchester and Pipkin, explains Henry Love, executive director of the national group.

In 1982, 18 months after he became the first full time administrator, membership jumped from 231 to 938. Members now number more than 1200 and reside in 37 states and seven foreign countries.

Love estimates that 300 physicians and dentists will volunteer for short-term assignments overseas this year.

They will see up to 200 patients a day. Their normal workload is 18-20 patients.

"Fifty-two percent of the world has never seen a doctor or received any kind of medical treatment," says Love. "One-third of Christ's ministry was spent in healing the sick. With these two facts before us, we are striving to extend the healing ministry of Christ around the world."

"We complement the work already being accomplished by the agricultural, evangelical and other missionaries in a ministry to the whole man," Love explains. "When many of these medical obstacles are removed, the people are much more receptive to the gospel."

Though it means serious commitment for the members, the rewards far outweigh the expenses.

"I think my wife and I have developed more friendships through this organization than we previously had," Winchester concludes. "We're interested in sharing Christ with the whole world and it's nice to be associated with a group of fellow professionals who have that same goal."

FMB's Laity Abroad reaches out where missionaries can't

by Roberta S. Todd

Approximately 127,000 Southern Baptist laymen—more than 30 times the number of convention missionaries—are currently living outside U. S. borders, according to James Cecil, director of the Foreign Mission Board's Laity Abroad operation. More than 1800 families from this pool are working in conjunction with Laity Abroad. Some minister to people in 27 countries where no missionaries are allowed.

The laymen are doing a wonderful job, Cecil says, and his program would like to enlist more to further expand the sphere of Southern Baptist influence.

"We are constantly looking for ways to have an expanded ministry around the world," he says. "Any Southern Baptist moving overseas can do this."

Some of the countries that don't grant visas to missionaries are China, Saudi Arabia, Poland, Turkey, New Guinea, Iraq and the Soviet Union. But Baptists whose jobs or travels take them to these countries can be a Christian influence, Cecil says.

"They are not there as 'missionaries,'" he continued. "They are there to do a secular occupation. Many of these have opportunities to have Christian witness and are Christian examples."

But, especially in some countries, laymen must be careful not to draw the ire of officials by their actions.

"It depends on the country they are in and what the authorities allow," says Cecil. "In some countries they cannot do anything except act like Christians. In other countries they can conduct vacation Bible school . . . and be an active part of starting churches and continuing missionaries' works," he adds.

The James Stark family of Bartlesville, Okla., has been abroad about 15 years and has "started new work in every country we've been in," says Mrs. Stark. "We've seen laymen really get involved everywhere."

Cecil says the Starks were "prime movers" in establishing an English-language church in Bogota, Colombia. The Starks belong to First Baptist

Church, Bartlesville, which has about 25 families now overseas because of oil-related jobs. Most of them get involved in some sort of Christian ministry, says Mrs. Stark.

The mother of four says she feels her whole family has profited from its sharing of Christ and notes that three of her daughters are involved or interested in a ministry outside the United States.

Cecil says a young couple from Pennsylvania has come back from teaching in China after having their first child and has decided to adopt this bivocational ministry lifestyle. The pair hopes to go to Europe next.

Other fields that take laymen abroad, according to Cecil, are the military, government, importing, exporting and sales. "Southern Baptists do a lot of things around the world," he says.

That is precisely why the Foreign Mission Board is so eager to tap this abundant resource. "Our goal is to identify 70 percent of the number of Southern Baptists who are overseas and involve them in a meaningful min-

istry," Cecil declares. "They can fit well into what we call bivocational ministries."

"This is the way Paul went out originally. He was a tent maker."

Once the Laity Abroad program learns of a person or family about to go overseas, it briefs them on what to expect and puts them in touch with a pastor, missionary or fellowship of Christians where they will be, Cecil says. "We want to relate them to a ministry even before they move out on the field."

The program is showing signs of success. "Within the last three years our contacts in this area have increased 70 percent and it's because we're getting the message out," says its director. The FMB is even in the process of compiling a list of job opportunities outside the United States for those interested.

God has opened a door for Southern Baptists going overseas, Cecil says. Laity Abroad exists to help them put the missionary education they have received in church into practice.

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