

75 associations signed for Good News America

by James H. Cox, Associate Editor

Seventy-five of 79 local Baptist associations cooperating with the Kentucky Baptist Convention have voted to participate in nationwide Southern Baptist revivals in the spring of next year.

Only one of the four remaining associations has voted not to participate.

Jay Brown, director of the KBC Evangelism Department and director of the Good News America campaign in Kentucky, announced the response of the associations. He said he is "hopeful" the other four associations will decide to cooperate in the major national evangelistic effort, known as Good News America. It is set for Apr. 6-27, 1986 across the country.

Only Goshen Baptist Association has thus far voted not to participate.

Three other associations—East Union, Jackson County and Middle Fork—have made no official response.

Brown reported on participation of the 79 associations at a meeting Feb. 22 in the Baptist Building at Middletown. His audience included the statewide steering committee for Good News America revivals.

During the meeting, the group determined to engage Jolly Communications of Louisville to represent the Kentucky Baptist Convention in its media and publicity campaign for the crusade. Approximately \$200,000 of a \$276,500 budget for Good News America will be designated for media use. This includes television, radio, newspaper and outdoor billboard advertising.

The Jolly firm, introduced in a recent Western Recorder feature article, has collaborated with the Home Mission Board and 37 state Baptist conventions in developing media emphases for the 1986 simultaneous revivals. Jolly will purchase national network and local advertising time and buy secular paper space in markets where state conventions have employed its services.

Brown listed 10 basic events suggested for churches and associations as part of the Good News America revival effort:

1. Good News America associational orientation and pastors' briefings, January and November 1985
2. Personal witness training, spring



Good News America statewide steering committee members present for a recent meeting include, front row, l-r: James E. Jones, pastor, Campbellsville Church; Jay Brown, director, KBC Evangelism Department; C. Benton Williams, director, KBC Missions and Church Services Division; Fred Halbrooks Jr., director, KBC Sunday School Department; second row: Harold Greenfield, director of missions, Caldwell-Lyon Association, Princeton; Don Garrison, evangelist, West Paducah; A. B. Colvin, executive assistant, KBC; third row: L. M. Huff, director of missions, Green Valley Association, Henderson; Allen Herrod, pastor, First Church, Bellevue; Tommy Holtzclaw, professor of missions and evangelism, Clear Creek School, Pineville; and Ted Sisk Jr., pastor, Immanuel Church, Lexington.

3. Continuing prayer emphasis, September 1984-December 1986
 4. People search and scripture distribution, October 20-26, 1985
 5. Cultivate witness actions, November 1985, January 1986
 6. Associational prerevival rallies, January-February 1986
 7. Media-publicity campaign, March 1986
 8. Good News America simultaneous revivals, Apr. 6-27, 1986
 9. Follow-up, conservation evangelism
 10. Good News America celebration rallies: associations, May 1986; areas (KBC sponsored), September-October 1986
- Members of the statewide steering

committee, in addition to those pictured on this page, include:

Willis Henson, pastor, Lone Oak Baptist Church, Paducah; Don Mathis, pastor, Central Baptist Church, Corbin; J. Robert White, pastor, First Baptist Church, Paducah; Charles Stewart, pastor, Rose Hill Baptist Church, Ashland; Glenn Mollette, pastor, First Baptist Church, Pikeville; Harry Hunter, Mission Service Corps volunteer, Henderson; Harold Barnes, director of missions, Liberty Baptist Association; Bill Hancock, pastor, Highview Baptist Church, Louisville; J. Howard Cobble, pastor, Severns Valley Baptist Church, Elizabethtown; Bruce Hodge, pastor, Shively Baptist Church, Louisville; and Jerome O. Brown, pastor, Rosemont Baptist Church, Lexington.

Erlanger dedicates renovated facilities costing \$350,000

by Jack D. Sanford, Editor

Dedication of an enlarged sanctuary for Erlanger Baptist Church occurred last week in a spirit of thanksgiving and hope for the future.

Under the leadership of Bill Crosby, pastor, and Burton Garrett, chairman of the building and planning committee, the \$350,000 renovation of the sanctuary brought to a climax a planning process begun in November 1977. The new space increased the capacity of the worship center from 450 to 680.

In addition to sanctuary enlargement, the Erlanger congregation has acquired property, increased off-street parking space, developed new and expanded space for preschool and children and expanded the choir area of the worship center.

All of this has been done to serve a growing area in the Northern Kentucky Association. Surveys indicated the combined population of Erlanger, Elsmere and Edgewood will total more than 31,000 people by the year 1990, and Erlanger intends to be prepared to meet the challenge of that prospective growth.

In a joyous atmosphere of celebration pastor Crosby presented members of the building committee a letter of appreciation and a screwdriver, symbolic of their contribution to the construction program. Crosby also presented to various finance committees a letter of appreciation and a framed dollar bill, symbolic of their efforts in raising money for the construction program.

Perhaps Crosby best expressed the attitude of the congregation when he related his feelings during a fellowship period the night before dedication ceremonies. He was in fellowship hall which had recently been recarpeted at a cost of over \$5000.

"I looked at the beautiful carpet," he said, "and there we were enjoying a fellowship time but punch and cake were ground into that new carpet. But that is what this building is for—to serve the needs of people." With that attitude, Erlanger has a bright future of service to the Lord and the community.

SBC on TV from Dallas in June

The 1985 Southern Baptist Convention will be transmitted live from Dallas on the Baptist Telecommunication Network June 11-13.

The gavel-to-gavel coverage of the convention will begin Tuesday, June 11 at 8:30 a.m. (CDT) and conclude with adjournment Thursday, June 13 at 4:30 p.m. according to officials of the Baptist Sunday School Board.

anchors for the coverage will be Gomer Lesch, anchor of SBC NewScene and senior BTN consultant at the Sunday School Board, and Dick McCartney, editor of the Oklahoma Baptist Messenger.

"The Southern Baptist Convention in Dallas will be like a vast town hall meeting and should be of keen interest to Baptists all across the convention," said Lloyd Elder, president of the board which operates BTN.

"We are pleased to bring this significant event to Southern Baptists via BTN. I urge informed and prayerful participation in this most significant time in Southern Baptist life."

Joe Denney, manager of the Telecommunications Department, said the coverage will include brief previews and wrap-ups of each session as well as every action of the convention, including business, the president's address, the annual convention sermon and agency reports. Special events such as the news conference of the newly elected president also will be covered live.

Denney urged all BTN subscribers—churches, associations, state conventions and SBC agencies—to open their

facilities and encourage persons in the area to watch sessions of the convention. All BTN subscribers will receive an "SBC '85 Subscriber Participation Guide" outlining ways to promote viewing of convention sessions, Denney said.

As of Jan. 31 a total of 4433 churches have access to BTN through church or association subscriptions, Denney said. (BP)



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sanford's perspectives



Jack D. Sanford

The minister's wife

The most neglected, put upon person in the life of any congregation is the minister's wife. Yet most of the wives I have known, especially my own dear Margaret who has been by my side for 40 years, have been strong in faith, loyal to their husbands, supporters of the church and noncomplaining about the restraints and neglect put upon them by an often unthinking congregation.

It is past time we honored the minister's wife as a gift of God to the entire family of the church. She is expected to be all things to all people. She is expected to smile constantly. She is expected to look like a million dollars without being conspicuous. She is expected to know all things, yet be free from idle gossip. She is expected to raise model (translate that perfect) children on a meager budget. She is expected to play the piano, sing in the choir, teach in Sunday school, work in VBS and at the same time entertain in a spotless house and work in Girl Scouts, United Fund and other community organizations. She is expected to do all things as the anonymous woman of the manse who needs no word of recognition, no word of affirmation, no word of praise.

It is past time we remove the shackles from the minister's wife and allow, even insist, that she be what she feels God has called her to be. When we do that we will discover some minister's wives feel God has called them to a homemaking role without any sense of sacrifice. Let us honor that.

Some wives will feel God has called them to a secular career as their arena for witness to Christ. Let us honor that.

Some wives will feel God has called them to a quiet, reflective, meditative life of prayer support for the kingdom without any up-front responsibilities. Let us honor that.

Women who marry ministers are a choice lot from whom we often expect more than we should. These women are in a spotlight, the center of a stage they did not choose, and are frequently the object of gossip and neglect.

Why not set aside a day in your church to honor the minister's wife? Have a banquet, such as we have on staff appreciation day, with her as the honored guest. Express appreciation in some tangible way. Let the special day of honor be the start of a whole new concept and treatment of these wonderful women who carry a heavy load. Make the day and the years following a time when she is seen and proclaimed a person who has good days and bad, just like all the rest of us. Take her out of the spotlight of gossip and free her from the chains of demanded perfection. Let her be a woman who laughs and cries, who loves and gets angry, who gives and receives joy and pain, who is a human being trying to function in a lonely, often unrewarding, job.

For the 30 years I served as a pastor Margaret sang in the choir most of the time, and when not there, she sat alone on a pew near the front of the church. Many times I have looked out and seen her alone, but never

complaining. I tried to compensate for what I know was a painful way by including her in my life and work as much as I could. She is a happy woman with a sense of fulfillment and peace. But there are thousands of minister's wives, sitting alone in the sanctuary, who are isolated and bruised by thankless congregations. They need a loving acceptance which only the church can give.

I hope you agree it is past time to take notice of these great people who support our ministers with their lives. A special day for the minister's wife is not on the denominational calendar, but it should be on your church calendar.

Let her be herself without pressure to any preconceived stereotype. Celebrate her as one of the gifts of God to the church. Surely a gift of love to the minister's wife is in keeping with the best traditions of the faith. There may not be specific chapter and verse, but it seems to me the giving of love is biblical, and thus Baptist.

SBC televised by BTN

The announcement this week that gavel to gavel sessions of the Dallas SBC meeting will be televised by BTN is a good word for those who cannot attend the sessions of the convention. Several locations in Kentucky have BTN capability, including Paducah, Briensburg, Northern Kentucky Association, Elkhorn Association, Pulaski Association, Severns Valley Association, Southern Baptist Seminary and the Kentucky Baptist Building.

Mark Snowden, KBC media director, said the Baptist Building would be available for viewing of the sessions for those interested. The Franklin Owen chapel will be arranged so viewers may participate in the various sessions at the Baptist Building.

Perhaps other locations in Kentucky will be made available for those of our people who would like to see and hear what goes on at the annual meeting of our denomination. It seems to me a good way to acquaint people with what we do and how we do it. They would then be in much better position to judge for themselves the quality and value of those meetings.

An additional benefit for viewers would be the opportunity to share, even though at a distance, in the mission presentations and the business of the convention. Press releases and news reports are second best to actual viewing of events as they unfold. That is the value of this BTN offering by the Sunday School Board.

Because more than 4000 churches have access to BTN, it seems a good way to involve thousands of people who would not otherwise have the opportunity to be close to an annual meeting of the convention. The Sunday School Board will send to all BTN subscribers a guide for ways to involve people in viewing sessions, and it is hoped many of our people will take advantage of this first ever effort to bring the convention home to the people.

western recorder

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JACK D. SANFORD, Editor
JAMES H. COX, Associate Editor
C. R. DALEY, Editor Emeritus

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

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baptist forum

Appeals for fairness in controversy

This letter is an appeal for fairness in the present controversy in our convention. Four points will be addressed.

The first deals with name calling. If the moderate group does not wish to be called "liberal," why do they persist in referring to conservatives as "fundamentalists"? There is probably a good bit of difference in the moderates and Harry Emerson Fosdick or Shailer Matthews. Likewise, it should be admitted that there is a great deal of difference between the last four presidents of our convention and Frank Norris. The point is that name calling serves no constructive purpose to the issues before the SBC.

The second deals with open criticism of our last four presidents from within our convention and in the press. In the past it was not the policy of state papers to openly attack our convention's duly elected leadership. That seems to have changed. Why?

The third point deals with politics and personalities. Some have stated over and over that the current debate in our convention is of a political nature (intent on control). Who was running the convention before 1979? Has the SBC changed its way of doing business? Some will contend that the change is in trying to get votes. This writer is aware that some contacts were made concerning voting. However, the contact was from the moderate side and

the request was for the moderate candidate. In addition, why is Judge Pressler so bad and Dr. Honeycutt so good? In all fairness, Dr. Honeycutt has admitted going political for a holy cause. Isn't it OK that Judge Pressler also believes in his cause?

In the fourth place, a look at the history of the Northern Baptists (now the American Baptist Churches, Inc.) might be instructive to both groups in our convention. It would appear that the continual bickering finally led to a series of splits and splinter groups. If this is undesirable for the SBC, it would appear the fairest way to preclude a split from occurring would be to let the convention meet, debate, vote and resolve issues of polity and leader-

ship with duly constituted methods. Then let everyone live with those decisions until the collective convention deems a change is appropriate.

In summary, it is this writer's opinion that fairness is in order. The only objection he has read or heard is not of a political but doctrinal nature. The only visible issue is whether or not the Bible is without error and authoritative. If this is not the issue, then let everyone concerned affirm their belief in this historic Baptist position. At that point the political issue will disappear.

Charles E. Cloyd, Mayfield

Free pastors from financial worries

With all the controversy in our Southern Baptist Convention, I think we need to hear and know about positive and good things that happen in our churches.

I would like to commend First Baptist Church, Shepherdville upon their vision in calling Steve McSwain as their pastor last year. Steve formerly served as pastor of East Audubon Baptist Church, a church field near ours, for several years. He was a very good pastor, active community leader and a student at Southern Seminary during that time.

I commend the Shepherdville church for searching out a capable, progressive leader and then for taking care of his needs. The church loaned McSwain \$20,000 interest free to use as a down payment for the purchase of his home. Not only was the loan free of interest, the church also took out the appropriate insurance to cover him and the loan.

With so many short pastorates and forced terminations scandalizing our convention, I believe churches would do well to follow the lead of First Baptist Church, Shepherdville in lovingly caring and providing for their pastor. They have made it obvious they plan to do what they can to free him from unnecessary financial worries. Our church growth consultants indicate the reason for such short pastorates is a pastor has to move in order to get a substantial raise in salary.

Churches need to be sure they call the right person God wants to pastor their church. Once that has been done, they need to determine to do all they can—seeing how much they can do for that pastor, rather than how little they can get by with, causing that pastor to have to move for financial reasons.

Pastors, at one time, were the most respected professionals in the community. A pastor needs to be free from financial worries in order to be able to function freely in the community; this cannot be accomplished if compensation is inadequate. Our missionaries are said to be the best cared for and supported in the world, but what about our pastors here at home?

Sometimes churches excuse their small salaries by observing that no other church is paying or doing much for their pastor. This letter is to say that First Baptist Church, Shepherdville is doing something great and is to be congratulated for submitting to the leadership of God's spirit in this matter.

Walter A. Isley, Louisville

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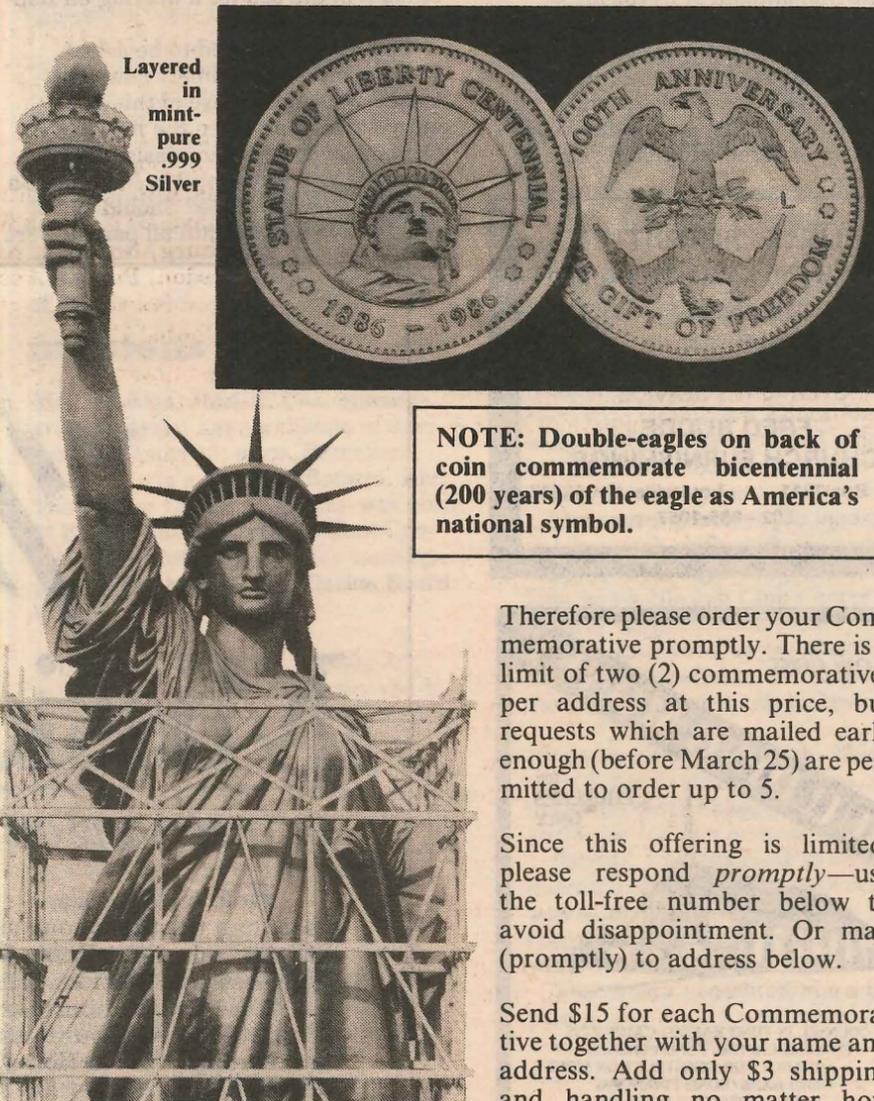
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homes for children

Houseparents' work, joy

Today's article was written by Harry Wells. He and his wife Karen are houseparents at Spring Meadows. Karen is full time while Harry serves part time and attends Southern Baptist Theological Seminary.

When people approach us with the question, "What do you do as houseparents?" we know they want a brief summary of official duties. We try to oblige them.

Besides the obvious—like waking the youth on time, planning meals for 10 persons, supervising cottage jobs, scheduling doctor appointments, choosing logical consequences for misbehavior, planning activities, participating in staff training, attending family conferences in hopes of reconciling youth with their families, settling cottage disputes, planning and leading devotions and in-depth Bible study—what of the unofficial duties?

There is the continuous job of teaching an alternative to some of the poor home situations from which most of our youth come. We share the hope that they can realize their potential as important individuals made in God's precious image. We experience agony when weeks of progress seem dashed because a youth reverts to earlier learned patterns of behavior which hinder development of positive relationships. Hours are spent helping them untangle necklace chains, fixing broken radios, struggling with them over a math problem and reminding them of basic courtesies like "please" and "thank you" and finding that sometimes they mean it! At other times they say "I hate you!" and they mean that too, at least for the moment.

Joy comes when in Bible study you glimpse some real growth in their lives as they share how they see the scriptures; when they accomplish a task at school or on campus and pride beams from their faces; or when in confidence they release some painful memory from the past and take a step toward freedom. What a joy it is to hear them pray, "Lord, thanks for a place where we can come and have friends, and thanks for our houseparents who really care for us."

These are all times of God's grace hidden in the often chaotic atmosphere of a cottage full of teenagers with unique backgrounds, filled with insecurity and pain. Often houseparents can't see it; often the youth never realize it is there; but the grace of God sometimes surprises us in the signs and wonders of growing up.

Thankful for preparation at Southern

Being one who generally avoids conflict and dislikes "heated" discussion or controversy of any kind, my inherent nature has never directed me to express my opinion in a forum such as this.

But I do feel a need to share my thoughts in one area. Many church members across our state and throughout our convention have somehow heard, accepted and perpetuated the idea that Southern Seminary is "liberal" and that its students are radically unorthodox.

This image disturbs and concerns me greatly, for I have found this, as the wife of a seminary student, to be untrue. The couples, individuals and professors whom we have had the privilege of meeting and forming friendships with are simply committed Christians sincerely trying to equip themselves more fully for ministry. They have a common desire for growth and maturity in their faith. Above all, they want to share the love of Christ through their particular vocational skills.

I am not unaware of the extremes that are represented here and in the other seminaries. Many times, they are the groups who make the headlines. But the mainstream or "typical" Southern Seminary student is more accurately portrayed as a caring, concerned disciple, who, despite financial struggles, new surroundings and high academic standards, successfully completes two or three additional years of

study to become a more effective minister of the gospel.

Southern Baptists should be proud and excited about the opportunities and challenges that await those who study at any of our seminaries. I have seen a new spark ignited in my husband, and I am sure thousands of others have had the same experience. I am thankful for Southern Seminary, for the way we are being prepared here and for the way our denomination supports our education. Thank you, Southern Baptists!

Cheryl Davis, Louisville

Hidden agenda in BP hearing?

The Southern Baptist Executive Committee has completed an unprecedented hearing on Baptist Press's reporting of a conversation by Judge Pressler and a seminary student. The result was essentially to slap the wrist of Baptist Press directly and W. C. Fields indirectly for the poor timing of the news release.

As one who has served on the Executive Committee I question whether the valuable time of the Executive Committee should be used to allow a personal vendetta against a Baptist agency. In my estimation there was really a hidden agenda in the call for a hearing on Baptist Press.

Two questions need to be asked. First, what is an untimely news release? Was the release of this news story at the time when the Executive Committee was still in session and its principal characters still in Nashville an untimely news release? Should W. C. Fields have waited until all parties were

back home before the information was sent out over the wires? In the same vein of thought, was the release of the Watergate story before President Nixon left office untimely? Would it have been untimely if it had been done, to release a news story from the Texas Bar Association commending Judge Pressler for his work on the bench while still in Nashville? The thing that made this news release untimely was the revelation of an unethical taping of a phone conversation without the student being told by a man of the legal profession. Is an untimely release simply in the eyes of the beholder? In my estimation, to have withheld the story would have been a breach of integrity of Baptist Press.

Does the decision of the Executive Committee to provide a hearing of alleged wrongdoing toward an agency executive signal danger ahead? Was the purpose of the hearing to send a signal to others to hold their tongue and lest they suffer the consequences? Was this the hidden agenda? It is entirely possible that this is true. This action could signal a danger to freedom of the press, both Baptist Press and state papers, that the pen must be contained even in news releases.

This action could further signal a veiled threat to the agency executives that they must weigh carefully what they say about either the leader of the fundamentalist movement or the movement itself, else they suffer the consequences. This action and attitude would cause those Baptist leaders like John Leland, as well as the framers of the constitution, to turn over in their graves

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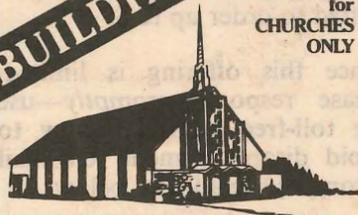
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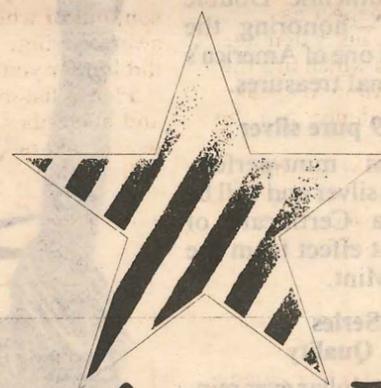
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at the thought of their dreams of free speech and a free press being shattered.

O, to God that we might find again a spirit of agreeable love in spite of our disagreements, that the commission Christ gave us could blossom into full bloom and our world reached.

John Dunaway, Corbin

President perverted Jesus' meaning

Recently your paper carried a story of President Reagan's remarks to the National Religious Broadcasters' meeting in Washington.

The comments by the President demand a response, specifically to his use of Luke 14:31-32. The President perverted the meaning of Jesus' remarks.

In the larger passage, Jesus was talking about discipleship, not military preparedness. He was talking about taking up our crosses and even said we should sell our possessions in order to become his disciples. The President missed the point!

Moreover, when Jesus said the king discovered his army was understrength, the king did not increase his forces, but rather he sought peace. That is not an argument for increasing military forces. Jesus' idea is better than the President's.

It is equally sad that Reagan gets away with this shabby treatment of scripture. He has an abundance of so-called religious advisors, and I'm increasingly suspicious of their motives. I fear their obsession with authority and power and their nationalistic religion has blinded them to the truth of Jesus Christ.

Reagan deserves my respect as President of my country. But when he prostitutes the scriptures which are the bedrock of my faith, it's time to speak out. My Lord takes precedence over the President.

I hope your readers will write the President and express their dismay over his perversion of the scriptures.

Rodney V. Byard, Wake Forest, N.C.

Foreign Baptists eager to visit, share

Hundreds of Baptist leaders from many countries are eager to visit, share and fraternize with Baptists in the United States.

It could be the opening of doors for service from Southern Baptists.

Interested Baptist churches and individuals may contact Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington, DC 20009.

J. B. Hickman, Augusta, Ga.

The world will know by bona fide love

The world has been waiting for a church that will settle its differences in love. Much of our denomination is possessed with the inability to show tolerance to others who don't believe pre-

cisely the way we do. When we condemn other believers for not seeing eye to eye with us doctrinally we are controlled by the selfish attitude of our own personal infallibility.

On the precipice of our annual convention, I find myself immensely saddened over the current plight of our denomination. My heart aches over the leprous condition I see; and it runs so much deeper than we think. Our root problem far, far exceeds the controversies over inerrancy, James Robison, women's ordination or supporting the Cooperative Program. We stand before holy God grossly guilty of murder—murder of our brothers and sisters who don't instantly conform to our exact specifications on any issue or belief. Where is love, acceptance and forgiveness? There is an obvious absence within our ranks of genuine Christlike humility.

Can we not see that the real dilemma at hand is not amillennialism, charismatic theology or alien immersion? How long must we continue fighting among ourselves? Does it not bother us that the secular world is billing our June meeting as a bloodthirsty punch-out in Dallas? Sensing our own personal shortcomings, none of us has the authority to throw the first stone. I am certain that the Lord Jesus is more interested in the healing of his corporate body than our individual ones.

May God forbid our epitaph equaling that of Ephesus, "You've left your first love." Let us remember it is not by our doctrines, systems or traditions that the world will know, but only by our bona fide love for each other. Unless there are drastic attitude changes, our funeral sermon may soon be given by the son, out of whose mouth goes a sharp sword saying, "Ye did run well; who did hinder you?"

Please listen Southern Baptists. Hear and heed his words, "Blessed are the peacemakers." Meanwhile, the world is still waiting.

Dan J. Martin, Louisville

'We might just love one another'

We Southern Baptist pew sitters, often called laity to separate us from the pastorate, are a patient and longsuffering group. We supply the money, deacons, trustees, choir members, Sunday school teachers and workers. We perform the many mundane tasks and errand running that keep our churches operating effectively.

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plore the bitter division created and the time and talent of our able leaders squandered. Surely it must be the work of Satan! We all could heed apostle Paul's advice to Titus: "But avoid stupid controversies, genealogies, dissensions and quarrels over the law for they are unprofitable and futile"; and to James: "Do not speak evil against one another, brethren." Or we might just love one another.

Robert W. Dougherty, Louisville

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AT SEVERNS VALLEY

Time for a new dream

by Robin Luthanen, *State Correspondent*

It's time for members of Severns Valley Baptist Church congregation in Elizabethtown to "dream a new dream," for the congregation has retired bonds for its 1978 building projects 14 years early.

"We must once again catch a vision, dream a dream and anchor that dream in the building blocks that will honor our Lord Jesus and stay the test of time," assistant pastor Bill Ray said during the church's recent celebration service.

And this accomplishment, retirement of bonds totaling \$588,000, plus an additional \$152,222 interest, is quite an achievement for the 204-year-old church. The early retirement of bonds due to mature in 1999 has saved the church an estimated \$54,300. A special bond-burning service was set aside Feb. 10.

The building projects partially financed by the issuance of these bonds included renovation of the auditorium in the church building and construction of the multifloored Christian Life Center (CLC), which includes a full size basketball court, running track and two racquetball courts.

Programs at the CLC include classes in crafts and art, ceramics and an arts/crafts fair. The indoor sports program includes basketball, volleyball, racquetball, roller skating, weight lifting, walking, jogging, exercise classes for both men and women and novelty league sports. Also included in the CLC are lounges, parlors and a chapel.

Figures released by Alton Rider, chairman of the deacons, show that the auditorium renovation was \$55,094, equipment and furnishings for the CLC and chapel were \$72,750, construction of the additional area and architectural plans were \$827,634 and miscellaneous expenses, such as insurance, were \$37,668.

It seemed as though circumstances beyond anyone's control attempted to

thwart the celebration and thanksgiving service which accompanied the bond burning. Originally scheduled for the week before, the special service was postponed when snow accumulating up to six inches in spots blanketed the Severns Valley area. And when the congregation celebrated the service, J. Howard Cobble, pastor, suffered at home with the flu.

Writing of this experience in the church's newsletter, Cobble described his disappointment at not being able to attend the service.

"An absence on most any other day would have been more palatable," he said. "Church family, I regret that I was unable to share with you by being physically present on Sunday."

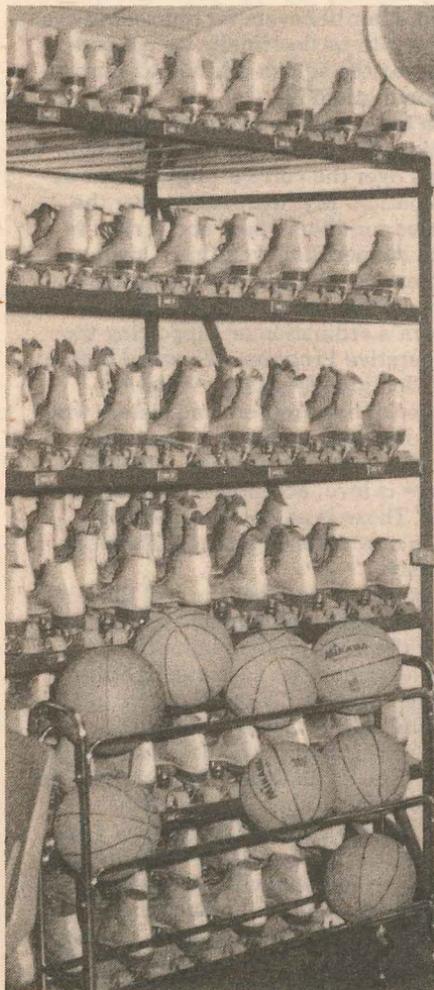
"Getting that indebtedness retired has been a major effort during my three-plus years at Severns Valley. Your generosity in response to God's leadership made it possible."

During the special service, which Ray officiated in place of Cobble, the assistant pastor told the congregation that its accomplishment, retiring the bonds and the church's indebtedness for the CLC, "deserves a day of praise to God. We would be remiss if we did not recognize this contribution. We have come together in a biblical way to say our praise and thanksgiving to God."

Former Severns Valley pastor Verlin C. Kruschwitz, who was unable to attend the special service, sent a letter which was read aloud to the congregation. In part, he said, "As wonderful as is this accomplishment, I must admit that I am not surprised. What you have done is another witness that nothing is beyond what you and God can accomplish."

And in his remarks to the congregation, Rider added, "I would challenge us as a membership not to be satisfied where we are."

During the bond burning itself, which was divided between the church's 8:30 a.m. and 11 a.m. services, participants included Rider, minister of activities



Roller skates and basketballs lie in wait for eager participants in the indoor sports program at Severns Valley Baptist Church's Christian Life Center.

Roger McCurry, Roy Keith (chairman of the CLC building committee), Marshall Johnson (church moderator), Lawrence Hall (chairman of the planning committee) and Cameron Brown, who at seven years old represents the church's youngest member.

A history of the building projects, which was included in the special Sunday's program as an insert, indicated that the church initiated planning for a program which would allow more involvement with the community in 1975. Committees to study the possibility were set up by the congregation and the church voted to undertake the project in March 1978. Groundbreaking, which included participation by some of the church's oldest members, took place Apr. 2, 1978.

Renovation of the church's auditorium began about four months later, forcing the congregation to worship in the nearby T. K. Stone Jr. High School auditorium during this phase of the work. The CLC itself opened Nov. 14, 1979 and was dedicated Mar. 16, 1980.

Since its opening the CLC has been used by more than 200,000 people. This "resource for outreach and ministry," as described by Ray during the service, complements and undergirds the church's program organizations, the insert said. The CLC also has been described publicly as "an aid for teaching, a vehicle for ministry and mission action and a place for reaching and developing people for the glory of God."

The program insert describes the church's future plans as based upon "the church's ability to translate dreams into the language of reality. 'Prov. 29:18 says, 'Where there is no vision, the people perish.' The congregation dreamed of a Christian Life Center in 1975. That dream has become reality."

"New dreams are the church's agenda for her future ministry."

East Baptist Counseling Center:

by Janis Whipple, *Staff Writer*

Some might feel the last thing Louisville needs is another counseling center. They seem to be springing up in a lot of places. Could there really be a need for yet another?

East Baptist Church said "yes." And they backed up that belief by doing something to meet what they see as a great need.

The result is a new counseling center in downtown Louisville, and the response indicates that the church has done well to provide another counseling resource for Kentuckiana.

The East Baptist Church Counseling Center began in September 1984. Trip Woodward, the center's director and associate pastor at the church, enumerated several different factors which resulted in the start of the counseling center.

"East Baptist Church is located in the hub of clusters of service-oriented communities with various needs," he said. "One need we've seen has been counseling. It is tough for many people to find affordable counseling."

Another factor Woodward recounted is that some church-oriented people would go into counseling as a vocation but prefer not to work for a secular coun-

Helping hands: associations link up for missions

by Kima Jude, *State Correspondent*

Members of small rural churches which cannot undertake expansive mission projects on their own will get opportunities this summer in a cooperative venture between two state associations.

In the wake of the Kentucky/Kenya and Kentucky/Ohio mission pacts, the Russell Creek Association in central Kentucky and the Enterprise Association in eastern Kentucky have linked up to perform mountain mission work.

Those who blueprinted the project hope not only that it will contribute to an ongoing move underfoot to emphasize mission work in the mountains but also will provide small church members opportunities to become involved in mission projects of larger scope.

"We think it's unique," said Hunter Durham, chairman of the Russell Creek



The Christian Life Center's chapel, with its beautiful stained glass windows, is often used for weddings.

providing a ministry of wholeness

seling organization.

"And people need someone with objectivity," explained Woodard. "The church is a good framework for counseling."

East Baptist's pastor Jim Holliday echoed Woodard's words. "Our church agreed to get involved as a part of our being in the community and working in relationship to the people here. We saw a need for counseling, especially religious-oriented counseling among the people in the community, from the medical community to the lower-income people who live here and can't afford quality counseling."

So East Baptist Church decided to begin this new ministry, providing quality counseling at affordable rates for anyone who needed it.

The church itself was founded in 1842. It is located at the Baptist Center Building, 400 E. Chestnut St. The church has tried to meet the needs of the variety of people that come through its doors by providing a wide range of programs. The counseling center is its most recent addition.

The center, located across from the Humana complex and adjacent to Methodist Evangelical Hospital, Jewish Hospital, Norton Hospital and the Home of the Innocents, is in a prime location for providing counseling resources. And the counseling ministry has been gaining response from the community as people have become aware of its existence.

East Baptist Counseling Center currently sees between 12 and 15 people a week, and Woodard is currently the only counselor. But the center is preparing for a more extensive ministry. It

has recently moved into newly refurbished, newly furnished office space and has plans to expand to include a reception area with a rack for resource materials.

Woodard explained the center's approach as wide-range and holistic. "We work with a wide range of clientele—anyone who feels they could benefit from counseling for family or emotional problems. We are trying to help people see that counseling can be used in many areas," he stated.

The center is part of an effort to meet different levels of need in the lives of people, said Woodard. "We try to offer holistic ministry, to even help with concerns outside of emotional needs, such as legal, financial and physical needs."

This effort is possible through a growing referral network which feeds into and out of the counseling center, what Woodard calls a "grass-roots, helping network." The informal network is also, according to Woodard, one reason why the center has been accepted and welcomed by other social service agencies in the area.

"There is no sense of resistance," he stated. "We're not competing with anyone. We're simply striving to be available for those who can't be helped because there aren't enough agencies to help everyone."

At this point, the network of relationships is informal, the center relating to personnel at some schools, churches, hospitals and social service agencies. Woodard foresees a growth and expansion of this referral network which will help provide for any variety of needs with a corresponding variety of resources.

He also sees an advantage of a church-related counseling center over a secular center. "We have access to normal resources like theirs, but we also have access to church-related resources, church, associational and denominational agencies to help our clients. We have twice as much 'firepower'."

The clientele at East Baptist Counseling Center is varied and may be referred to the center from many of its connecting sources. The center tries to

missions committee and originator of the project.

Durham pointed out that many of the larger churches in the Russell Creek Association had pinpointed mission areas and carried on projects on an individual basis.

However, some of the smaller churches within the association lacked the personnel to form mission teams and do likewise. When an entire association of churches is involved, he said, members of small churches can join with other church members to form mission teams. In addition, instead of segregated mission efforts by individual churches the linkage will concentrate an entire association of churches' mission outreach in one area.

"The thing we're trying to impress is all the larger churches had ongoing mission work so the larger church is trying to lend its experience and join all the churches in a central project," Durham said.

Such a project also would provide the association itself with a more intense outreach project than those in which it had previously been involved.

"Normally associations are a loose-knit group of churches which join together in other types of activities, such as a youth revival," said Durham.

Now the Russell Creek Association is

in the process of enlisting members of churches to make weekend to weeklong excursions to eastern Kentucky to do mission work which Don McGuire, director of missions for the Enterprise Association, has outlined.

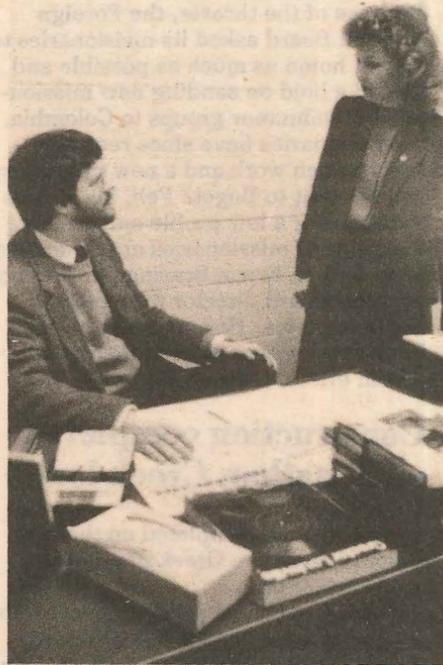
Projects will include conducting vacation Bible schools, working with senior citizens, preaching revivals, leading singing for revivals, helping with religious surveys, teaching study courses, working with Sunday schools and choirs and carrying out construction work, carpentry, renovations and improvements to church buildings. Church members will form lay revival, witness, visitation and youth revival teams.

To make the project, which has been in the works since last fall, a success, the committee hopes to get widespread response from churches in both associations.

"The success of this project will depend upon the participation of both associations and commitment of people of both associations," Durham said.

If it is successful, the group hopes the rest of the state associations will follow on its heels and make similar alliances. Actually, committee members think they superseded plans for future promotion of such alliances.

"We're going to give this a shot and see what it's like."



Trip Woodard [1], director of East Baptist Counseling Center, consults with Sheri Ferguson, a counselor with Norton Hospital's Bingham Child Guidance Center. The center, open since September 1984, seeks to provide quality individual and family counseling at affordable rates for those who need it.

meet the needs of people ranging from doctors, students and patients in the medical complexes downtown to area residents on low fixed incomes to people from the outskirts of town who were referred to the center through a pastor or friend.

Since the clientele is so varied, the center's policy on payment seeks to provide affordable counseling services for anyone. The cost is \$1 per \$1000 of annual income for every hour of counseling. However, Woodard stressed, "we can and do look at each case and deal accordingly."

The center does provide some "pro bonum" or free counseling service when specific situations warrant it. "We believe cost factors can add stress and don't want it to be a barrier (to getting counseling)," Woodard explained, "and we reject the line of thinking that a person's self-worth is tied up in materialism. It is true ministry to be able to waive the fee entirely when necessary."

East Baptist Church provides much of the support for the counseling center. The center's office space, secretary, basic materials, literature and a stipend for Woodard are all provided through the church. In addition the center has received a small amount of financial aid from the Baptist Center in which it is housed, which is part of Long Run Baptist Association.

The center receives assistance in another way from Sheri Ferguson, an accredited counselor with Norton Hospital's Bingham Child Guidance Center. She provides periodic consultations, helps review cases, provides referrals and is on call for emergency assistance in linking clients with needed community services.

"There has been a positive response from other agencies," she related. "Louisville has a lot to offer in the way of counseling, but many agencies are flooded. There is a place for the kind of ministry we're developing."

"He's (Woodard) going to be surprised at how quickly it will snowball. There are tremendous needs in this community for counseling. I feel really good about the center."

Mrs. Ferguson reiterated the impor-

ance of the informal referral system. "Tying up too much in formality leads to red tape. We can move quicker this way to find resources and meet needs."

One of the most exciting aspects of East Baptist Counseling Center, according to Woodard, is its adaptability as a model counseling center for other churches interested in such a ministry. "We believe we're building a model for a counseling center in a local church that could be easily transported to any church," he remarked, "and we're pleased, particularly as we see a trend towards private counseling."

The model developed out of the church's own ideas and out of a survey of similar centers across the country.

"I'm excited about the possibility of seeing this kind of center put into effect in other areas," said Woodard. "I see such a vacuum of agencies to meet counseling needs."

Woodard emphasized the fact that it is relatively inexpensive to begin such a center and such a ministry could be initiated in a variety of church settings.

East Baptist Church supports its center with a membership of about 75 people. Woodard contends that many churches already have available the base operational needs for a counseling center—space, furniture, utilities, secretarial help—and with a base salary for a counselor, any church could begin such a ministry.

Though East Baptist Counseling Center has grown rapidly since its beginning in September, it still faces obstacles.

"Some social agencies are suspicious of churches and vice versa," explained Woodard. "We have to overcome these suspicions. It has become imperative that church and secular agencies find a sense of cooperation to help people, because helping hurting people is the bottom line."

Another problem facing the center is lack of awareness. The center is still working on publicizing its existence. But increasing awareness will lead to another solvable problem, handling the increasing work load.

Woodard said the center is looking into the possibility of utilizing students, contracting with other counselors and/or forming internships as a way to provide the additional counselors needed as clientele increase.

But such problems only means the center is providing a much-needed resource for hurting people, which is its reason for existence and Woodard's reason for being so involved.

His sense of involvement stems from his high school years. "I saw a lot of hurting people and couldn't understand why the church was often ineffectual," he related. "While I pointed a finger at the church, I felt a heavy sense of the presence of God in my life asking me, 'What are you doing about it?' I've spent the rest of my life trying to do something about it. Along the way I've met a lot of hurting people and feel perpetually challenged to find ways the church can minister to them."

"I believe in the power of the church to help the hurting world, to make a connection between the spiritual person and the physical resources to meet needs."

Woodard's lifelong calling has become the motto of East Baptist Counseling Center, "providing a ministry of wholeness, spreading the peace of God."

(Those interested in the services of East Baptist Counseling Center may call 584-2343 weekdays between 8:30 and 4:30 to set up an appointment. All sessions and records are confidential.)

baptist news in brief

ACTS in Kentucky makes significant gains

Nine months after ACTS' June 1984 launch at the Southern Baptist Convention in Kansas City the new network is making significant inroads into Kentucky living rooms. Via cable television hook-ups, it is estimated over 306,000 Kentuckians have access to the Southern Baptist sponsored family oriented network.

Nationally, ACTS is delivered to approximately 2.1 million homes 24 hours daily. (Source: Cablevision 1/28/85)

According to ACTS Regional Representative Mike Wright, Kentucky leads the southeast in number of cities carrying ACTS. Kentucky presently has 13 cities carrying ACTS on their cable systems.

Kentucky ranks third behind Texas (27) and Louisiana (17) in number of cable systems carrying ACTS as reported by Lloyd Hart, ACTS cable manager, Ft. Worth, Tex.

Mark Snowden, state ACTS consultant and KBC Media Department director, gives local Southern Baptist churches and cable managers the credit, "Coordination is needed to get ACTS on local cable companies' line-ups. Southern Baptist churches must vote to participate on local ACTS boards which negotiate with the cable managers."

"In many places, pastors, associational directors and laymen are constructively working together to be sure ACTS will be seen in their communities."

Generosity on the part of the cable managers must be cited. Only two cable systems have had to purchase the full ACTS satellite receiving equipment (Versailles and Paducah).

Projections for ACTS in Kentucky show 10-15 systems added in 1985. "ACTS boards may total 40 by this time next year," Snowden claims.

The projections and work for ACTS in Kentucky are positive for reaching homes with quality programs. 122,563 Kentucky homes have the new channel American families can trust.

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67,000	Louisville
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4,100	Frankfort
2,900	Versailles
2,700	Morehead
1,900	London
1,860	Benton/Marshall Co.
1,400	Leitchfield
1,300	Georgetown
750	Larue Co./Hodgenville
122,563	Total Homes 3/85

Colombia drug tensions may alter Virginia plans

Continuing drug traffic tension in Colombia has prompted the Foreign Mission Board to suggest Virginia Baptists select another country for partnership missions.

The Baptist General Association of Virginia approved a partnership relationship with Baptists in the South American country last November. Such partnerships involve sending U. S. pastors and church members overseas to work with Baptists and missionaries in the country.

Colombian drug dealers have threatened to retaliate against U. S. diplomats and businessmen for the Jan. 5

extradition of four Colombians to face drug smuggling charges in the U. S. Because of the threats, the Foreign Mission Board asked its missionaries to stay at home as much as possible and placed a hold on sending new missionaries or volunteer groups to Colombia.

Missionaries have since resumed their church work and a new missionary couple went to Bogota Feb. 20. All are maintaining a low profile and no large meetings of missionaries are scheduled, according to Bryan Brasington, Foreign Mission Board director for western South America. However, the board's hold on volunteer work in Colombia is still in effect. (BP)

Construction completed on Jonathan Creek lodge

Work has been completed on the new lodge at Jonathan Creek Baptist Assembly, Hardin.

The lodge hosted its first guests Mar. 1-2 and is available for use by church groups. Ownership of the western Kentucky assembly was transferred to the Kentucky Baptist Convention in 1983 by 11 Baptist associations in the area.

Those interested in using the facility should write the Jonathan Creek office (Rte. 1, Hardin, KY 42048) or call (502) 354-8355.

German graphic works displayed at Georgetown

The Georgetown College Gallery is showing 100 selected graphic works from the German Democratic Republic (East Germany) through Mar. 15 and again Mar. 25-29, according to Ilse Newbery, professor of German.

Newbery said, "It will give the college students, faculty and staff, along with friends of the region, an opportunity to view a very interesting branch of modern art in East Germany."

Newbery continued, "German history provides three important reasons for German graphic art to be political: German involvement with fascism which led to Buchenwald; today's real danger of an all-encompassing war; and the obligation—rooted in the history of German graphic art—to give support to other nations in their struggle for freedom."

The show can be seen in the college's art gallery on Mulberry Street.

Overseas volunteers top 6000 in 1984

Southern Baptists participating in volunteer missions overseas topped 6000 for the first time in 1984 and many volunteers report the involvement is revolutionizing their local churches.

Nearly 6100 long- and short-term volunteers served in 45 countries last year and helped lead more than 17,000 people to faith in Christ. The total, almost a 30 percent increase over 1983's count, takes in all types of volunteers, including Mission Service Corps personnel, medical and relief volunteers and participants in partnership evangelism projects.

More than half of the volunteers worked in evangelistic projects and the great majority of evangelism related volunteers were lay people. That meant about 95 percent of all requests for evangelism volunteers were filled, said Ronald Boswell, volunteer enlistment director for the Southern Baptist Foreign Mission Board.

Board officials project the Bold Mission Thrust goal of placing 10,000 vol-

unteers overseas every year by the end of the century will be the first Foreign Mission Board goal met and will be reached by 1992. (BP)

Mrs. B. B. McKinney dies at age 95

Leila Irene Routh McKinney, 95, widow of the famed gospel music composer and Southern Baptist music pioneer B. B. McKinney, died in her sleep Mar. 1. The long-time Nashville resident moved to San Antonio, Tex. in 1983.

Born near Giddings, Tex., Dec. 28, 1889, she taught at Mary Hardin-Baylor College in Belton following graduation from Baylor University in Waco. In 1916, while teaching at Mary Hardin-Baylor, she attended a Baptist state convention meeting in Belton and met McKinney.

She served for many years as Training Union director for Nashville's First Baptist Church. At age 93, she continued to work as receptionist in the pre-school area.

The McKinney family moved to Nashville from Ft. Worth, Tex. in 1935 when he became music editor for the Baptist Sunday School Board. In 1941 he became secretary of the board's newly-formed Church Music Department. He wrote more than 700 gospel hymns, children's songs and anthems, and in 1982 was inducted into the Gospel Music Hall of Fame.

Following McKinney's death in 1952 as a result of an automobile accident Mrs. McKinney continued a voluminous correspondence and telephone ministry, begun when she wrote to some 500 servicemen during World War II. She had more than 600 names in her address book and would call or write to each one on their birthday.

She is survived by two sons, Lt. Col. B. B. McKinney Jr. (Ret.) and Eugene McKinney, both of San Antonio, three grandchildren, five great-grandchildren, and a number of nieces and nephews.

The funeral was conducted by James L. Sullivan, retired president of the Baptist Sunday School Board, at Nashville's First Baptist Church Mar. 4. In

lieu of flowers, the family requested contributions to the McKinney Memorial Fund at Oklahoma Baptist University, Shawnee, or First Baptist Church, Nashville.

Moonies mail material

We have received calls from across Kentucky indicating a mass mailing of materials from the Unification Church. The materials contain three videotapes which can be erased and used for some purpose of ministry by those who have received them. The same mass mailing included Tennessee pastors and perhaps other Southern Baptists. The object seems to be to win friends and gain sympathy for the leader of the Unification Church, Sun Myung Moon, who is now in a Danbury, Conn. prison.

'Autonomy' spurs new association's formation

Two churches who were not seated at the annual meeting of a Southern Baptist association near San Francisco because they had ordained women as deacons and/or ministers, have joined with six other churches to form a new association.

All eight of the churches which formed the Golden Hills Baptist Association Feb. 16 had been members of the Redwood Empire Association which last October refused to seat messengers from Tiburon (Cal.) Baptist Church, First Baptist Church, Sonoma, Cal., and Napa (Cal.) Baptist Church.

Homer McLaughlin, pastor of Montecito Baptist Church, Santa Rosa, was elected moderator. He said, "The big issue (in forming another association) is autonomy of the local church. Very few of the churches in the new association have ordained women. With them the issue is not whether or not it's scriptural to ordain women, but rather the autonomy of the local church. We simply don't want an association deciding what a local church can or cannot do." (BP)

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mountains to the mississippi

personnel

Roger D. Willmore (see photo) began duties as pastor of First Baptist Church, Mayfield, Graves County Association.

Willmore, a native of Gadsden, Ala., had been pastor of Locust Fork (Ala.) Baptist Church. He is a graduate of Jacksonville (Ala.) State University and holds the MDiv and DMin degrees from Luther Rice Seminary, Jacksonville, Fla.



Willmore



Moseley

Dudley Moseley (see photo) is the new pastor of Pleasant Grove Baptist Church, Severns Valley Association.

He had been outreach minister at Severns Valley Baptist Church, Elizabethtown, Severns Valley Association.

Moseley is a native of Owensboro and a student at Boyce Bible School, Louisville.

Irving Gipson accepted the call as pastor of Calloway Baptist Church, Bell Association.

Emery Fields is interim pastor of Slaty Point Baptist Church, Bracken Association.

Arnold Dunn was called as pastor of Jenson Baptist Church, Bell Association.

Randall Jones resigned as director of missions for the Boone's Creek Association to become associate pastor/minister of education at Central Baptist Church, Boone's Creek Association.

James Hill is the new pastor of Coxton Baptist Church, Upper Cumberland Association.

Heston Hatcher was called as interim pastor of Slate Hill Baptist Church, Laurel River Association.

Marion Brewer, pastor of Powell's Valley Baptist Church, Boone's Creek Association, was honored by his congregation for 18 years service as pastor.

Joe Stanley resigned as pastor of Denton Baptist Church, Greenup Association.

Bradley Goforth accepted the call as interim pastor of Swiss Colony Baptist Church, Laurel River Association.

Earl Cathey has been called as pastor of First Baptist Church, Worthington, Greenup Association.

Paul Schmidt resigned as pastor of Elizabeth Jarrel Baptist Church, Greenup Association, to become pastor of Wurland Baptist Church, Greenup Association.

Richard McKiddy is the new pastor of Flat Creek Baptist Church, Mt. Zion Association.

Carl Church accepted the pastorate of Antioch Baptist Church, Mt. Zion Association.

James Armistead resigned as pastor of

Vine Fork Baptist Church, Tate's Creek Association, and will move to Missouri.

Freddie Powers was called as interim pastor of Watson's Chapel Baptist Church, Mt. Zion Association.

Charlie Rice is the interim pastor of Greenland Baptist Church, Mt. Zion Association.

Tom Barker resigned as pastor of Second Baptist Church, Ashland, Greenup Association.

A. N. Lester was called as pastor of Pollard Baptist Church, Greenup Association.

Tim Holland resigned as minister of youth at Beechmont Baptist Church, Louisville, Long Run Association, to become associate in youth and family life ministries at First Baptist Church, Myrtle Beach, S. C.

Tommy Brown was called as pastor of Hampton Baptist Church, Ohio River Association.

Mark Price resigned as minister of youth at Deer Park Baptist Church, Louisville, Long Run Association.

Alan Beck was called as minister of education and special ministries by Trinity Baptist Church, Lexington, Elkhorn Association.

Steven Keith Copeland was called as pastor of Poplar Level Baptist Church, Long Run Association, effective Apr. 7. J. Edward Culpepper is interim pastor of Poplar Level.

missions

Mr. and Mrs. John R. Cox, missionaries to Spain, have a change of address (Mandri 13, atico, Barcelona, Spain). He is a native of Reform, Ala. The former Cheryl Scott, she was born in Elizabethtown and considers Cynthiana her home town. They were appointed by the Foreign Mission Board in 1983.

Mr. and Mrs. Hubert L. Hardy Jr., missionaries to Chile, have arrived in the states for furlough (2605 Chamblee Tucker Rd., Chamblee, GA 30341).

They are natives of Kentucky. He is from Fulton and she is the former Ruby Brown of Madisonville. They were appointed by the Foreign Mission Board in 1950, resigned in 1973 and re-appointed in 1975.

Mr. and Mrs. William N. McElrath, missionaries to Indonesia, have completed furlough and returned to the field (Jalan Jamuju 178, Bandung 40114, Indonesia).

He is a native of Murray, Ky. The former Elizabeth Hendricks of North Carolina, she was born in Winston-Salem and lived in several towns before her family settled in Greensboro. They were appointed by the Foreign Mission Board in 1964.

ordinations

Rodney Lynch was licensed to the ministry Feb. 10 by Hedgeville Baptist Church, South District Association.

He is pastor of New Hope Baptist Church, Lincoln County Association, and a student at Boyce Bible School, Louisville. Gerald Sharon is pastor of Hedgeville.

Johnny Matthews was ordained to the

ministry by Northside Baptist Church, Boone's Creek Association. He is pastor of Gilead Baptist Church, Tates Creek Association.

Billy Critten and Danny McAlpine were ordained as deacons by Sedalia Baptist Church, Graves County Association. A. W. Landis is pastor.

revivals

Carlisle Avenue Baptist Church, Louisville, Long Run Association, had 16 additions upon their professions of faith during a recent revival. One person joined by transfer of letter and another by statement. There were also 31 rededications.

Henry Linginfelter was guest evangelist. Ferrill Gardner is pastor of Carlisle Avenue.

deaths

Frank W. Rhodus, 64, died Jan. 19 at his residence in Carrollton. He was a native of Garrard County and had pastored several Baptist churches in Kentucky.

His pastorates included Liberty Baptist Church, Garrard County; Warsaw Baptist Church, Warsaw; Great Crossing Baptist Church, Georgetown; First Baptist Church, Irvine; and Pollard Baptist Church, Ashland.

Philip Ball, pastor of Bethel Baptist Church, McCreary Association, died Jan. 2.

congregations

St. Matthews Baptist Church, Louisville, Long Run Association, in cooperation with Grandview Educational Association Inc., has provided office space for the East Louisville Job Club Center during the past year.

The center provides job leads, teaches job search skills and gives emotional support to unemployed persons. The East Louisville Job Club Center is one of three neighborhood-based job club centers sponsored by the Kentuckiana Interfaith Community. William Powell Tuck is pastor of St. Matthews.

Grapeview Baptist Church, Madisonville, Little Bethel Association, recognized Mayfield Skaggs Feb. 10 for 51 years service as a deacon.

Skaggs, who resigned as an active deacon in January for health reasons, was made an honorary deacon by the church. He was ordained in November 1933.

The church presented him with a plaque and hosted a reception in his honor. Clark Brown is pastor.

CLASSIFIED ADVERTISING

WANTED — Used pews and pulpit furniture — good condition. Contact John Christian, Second Baptist Church, Hopkinsville, phone 502-886-0291. 3-5-4t

DEAN OF WOMEN — Georgetown College continues to accept additional applications for the position of Dean of Women. The position is under the supervision of the Vice President for Student Affairs, responsible generally for the student community, with emphasis on female students. Send complete resume including three references to Vice President for Student Affairs, Georgetown College, Georgetown, Kentucky 40324. Georgetown College is a Baptist supported Christian liberal arts college. Position will be available July 1, and requires residence in Georgetown, Kentucky. 2-12-2t



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

That others may know

The apostle Paul used words in 1 Thess. 1:4 that, at first, seemed strange to me: "Knowing, brethren beloved, your election of God." Modern versions translate this verse in various ways. However, they all emphasize the central idea expressed by Paul, "I know that you are saved."

This seems to contradict the thought of my column of the last two weeks that confidence in yourself, in your salvation experience and in your relationship to God is primary.

Think positive

If you think you are beaten, you are. If you think you dare not, you don't. Success begins with your own will . . . It's all in your state of mind. Life's battles are not always won by those who are stronger or faster; Sooner or later the person who wins is the person who thinks he can!

The history of the world is full of men who rose to leadership by sheer force of self confidence, bravery and tenacity. Men often become what they believe themselves to be. However, the Bible also teaches that our fellowman should have confidence in us and in our witness. This is why 1 Thess., chapter one means so much to me. Paul mentions three reasons why he has confidence in the Thessalonian Christians and the genuineness of their Christian experience.

First, he observed their original response when the gospel was first preached (verses 5-6). The power and conviction of the Holy Spirit, as well as the fact that they joined with the disciples, was evidence they were truly saved.

Secondly, the life they began to live was an example for other Christians (verse seven). Finally, this aggressive witnessing and missionary work convinced Paul they were truly saved (verse eight).

Certainly we are to be convinced personally and by the Lord that we are truly saved and one of his precious children. However, it is also our responsibility to follow him so nearly, love him so dearly and live for him so clearly that others may know we belong to him.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

'The Sound of Music'

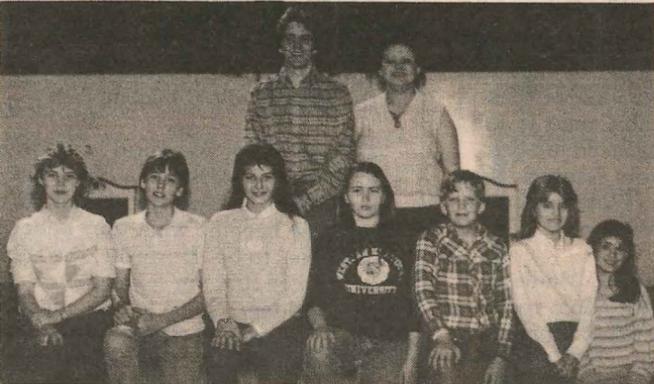
Gina Parks, an Oneida Baptist senior from Winchester, will star as Maria in our 86-year-old boarding school's spring production of "The Sound of Music" to be presented May 24-25.

Costarring will be junior Greg Cole of Chester, Va. The three-year OBI student will play the role of Baron Von Trapp. Greg is the grandson of Harold Cole, retired executive-secretary of the South Carolina Baptist Convention.

Gina is not only active in drama, but is in choir and band as well. Greg is also active in soccer, track and swimming as well as choir. Also, he is a B average student.

In the roles of the singing Von Trapp children are (l-r in photo below):

Robin Barnes, Sizerock. This outstanding mountain Christian young lady has been selected "Miss Oneida" by vote of the faculty. She has attended Oneida all of her high school years, and will graduate in May. She is the third generation of her family to be OBI



The cast for Oneida's "The Sound of Music": Row 1 [l-r] Cole, Miss Parks; Row 2 [l-r] Miss Barnes, Hatfield, Miss Combs, Miss Rowe, Rigney, Miss King and Miss Gutierrez.

students. Her older sister, Sherry ('79), was also "Miss Oneida" and is now a registered nurse. Her older brother, Rick, was voted "Mr. Oneida" in 1983 and is now a sophomore at ECU. Their father, Carl, is a '58 graduate and their mother, Mary Esther ('59), attended all of her elementary and high school years on the Oneida campus.

Tommy Hatfield, Barbourville, came to Oneida as an eighth grader and is now a freshman. He is active in choir. His mother recently joined the Oneida staff as an assistant dean of girls.

Karen Combs of nearby Crane Creek is a sophomore. She is "tops" academically and is very active in swimming, choir and was a cheerleader last year. Her brother Keven was a standout for four years and graduated as "Mr. Oneida" and with many other honors. He received a scholarship to Transylvania University. Both Karen and Keven are very active in their home church.

Leah Rowe, Beaver Dam, is from a very active Baptist family. Leah is the third child of her family to attend Oneida. Older brother Mark ('79) was also in our drama program and attended college on a partial drama scholarship. Leah, a sophomore, is in her second year and is active in the band.

Eric Rigney, Lexington, is a bright-eyed seventh grader who enrolled last year with an older brother. He is active in the band and is also on the Bible drill team.

Stacy King, Prestonsburg, is in her first year with us as a sixth grader. She has earned her role by audition in the musical.

Michelle Gutierrez, Chicago, is also a sixth grader. She is excellent academically and involved in many school activities. The same thing can be said for her brother, David, also a sixth grader.

Why don't you mark either May 24 or May 25 on your calendar, and plan to see and hear this performance. Time is 8 p.m. Admission is \$2 per person.



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

sunday school lessons

LESSONS FOR MAR. 17, 1985

Life and Work Series

Spirit-led life

John 14:1-2 The apostles looked at each other in consternation when Christ announced he was about to leave. They had basked in his presence and love. Now he was about to leave them and they wondered how they would be able to face the world without his strengthening presence. Observing the anguish of their hearts, Christ said, "Let not your heart be troubled: ye believe in God, believe also in me." With those memorable words Christ sought to fortify the apostles for the faith-shattering ordeal through which they soon were to pass. Christ meant for his disciples to believe in him as a personal, loving and omnipotent savior and Lord.

John 14:15-18 Those who have experienced the pardoning love of Christ and in turn have an abiding love for him will manifest their love for Christ by obeying him. The way we can prove we love Christ is by our obedience. All of God's children who walk in the pathway of obedience to Christ are assured the blessed presence, protection and power of God.

John 14:23-27 When in control the Holy Spirit teaches believers what they need to know, leading them deeper into the truth of God, reminding them of what God said and keeping them right in their conduct. Human wisdom gives us knowledge about the word of God, but the Holy Spirit gives us under-

standing of the world itself.

As wonderful as is peace in the family, and in the social, national and international realms, it is nothing in comparison to the peace of mind and heart which comes from being right in one's relationship with God.

Salvation precedes peace with God. It is the cause of which peace is the effect. Christ paid the price for this peace, so it cannot be purchased or earned by man; it must be received as a gift.

Peace was the gift Christ singled out to bestow upon the disciples as a parting legacy. This most precious of gifts is an inheritance which this world can neither give nor take away.

International Series

Unity in the new life

John 17:1-8 Knowing the hour had come for him to die for the sins of men, Christ prayed earnestly for himself, but that to the end he might do the will of the father and glorify him. Christ stated he had glorified the father during his sojourn on earth by perfect submission and conformity to God's will. Having finished the specific work for which he had come to earth, he prayed he might be received back into that specific relationship to the father he had enjoyed prior to his coming to earth.

John 17:9-12 Christ prayed specifically for the apostles, and in doing so designedly employed language applicable to all believing people at that time. As the father had sent his son into the world as God's ambassadors, Christ was sending forth his disciples as his representatives and messengers.

Now that he was about to leave them and they were going to remain in the world to carry on the work, Christ prayed for his disciples. Christ asked the father to exercise his keeping power in their behalf.

John 17:20-21 Even when facing the cross our blessed Lord prayed for others, not only for those disciples who had accompanied him but also for all believers who would receive him as their savior. Since they had been linked in inseparable union with God the father, Christ the son and the Holy Spirit, our Lord prayed they might be linked in inseparable union with one another as well. The purpose of this spiritual unity for which Christ prayed was stated plainly, "that the world may believe that thou hast sent me."



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

on mission together

Of canoes and former presidents

While in Denton, Tex. a few weeks ago for a Planned Growth in Giving seminar, I ran into Dick Wakefield, brother to my friend, Bill Wakefield, who is the Foreign Mission Board's director for Southeast Asia.

While catching up on Bill and his family, I learned that Dick and our former KBC president Willis Henson are friends. And from that beginning, I learned this story on Willis.

Some years ago, while Willis was helping Dick with a revival in the latter's Missouri church they spent one afternoon fishing.

Dick had arranged to fish a small, private lake, loaded with bass just about keeper size, and he had located a canoe, rather than a john-boat, from which to fish.

Dick said Willis looked a little funny about it, and said he had only rarely fished from a canoe. But he got up in the front and said nothing more as they pushed off.

After fishing for a couple of hours, few of the bass large enough to keep, Willis, unannounced, suddenly stood up in the canoe to stretch. Before Dick could yell at him to sit down, they were both in the cold water.

Finally retrieving their fishing gear from the bottom, gathering the floating debris and getting the canoe to shore, they pulled it out and emptied it. They just sat on the bank, dripping, not saying much to each other and shivering with cold.

About that time, Dick's friend, the owner of the canoe, came up, stood beside them and asked: "did you fellas do any good?"

Water still running off their hair, they didn't dare tell him what had happened. "Not much," they replied.

Dick suspects he could see a slight twinkle in the owner's eye and hear a little chuckle after he had moved away from them headed back toward the house.

During a visit in Willis' home last year, he showed me the boat he uses to fish Kentucky Lake. It's a large, wide-bottomed boat. Now that I think about it, I don't believe I saw a canoe anywhere around.

You want to go to Kenya? Here's how

KENTUCKY TO KENYA SPECIAL REPORT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A volunteer pastor in Arizona is im-

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

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

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

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

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

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

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



Western Baptist Hospital mission

Western Baptist Hospital, as a witness to the message and love of God through Jesus Christ, seeks to improve the wellness and wholeness of the people in the communities we serve by providing excellence in health care and related health care services.

In fulfillment of our mission, we affirm that Western Baptist Hospital:

1. Shall express the continued healing ministry of Jesus Christ, functioning as an extension of the ministry of the Kentucky Baptist Convention.
2. Shall reflect the biblical view of health as wholeness ministering to mind, body and spirit through our personnel, medical staff programs and related services.
3. Shall provide superior health care facilities for the promotion of quality health, diagnosis and treatment of the sick and injured by insuring that capital needs are met through community support, and maintaining a rate structure consistent with prudent financial management.
4. Shall remain sensitive to changing health care needs and respond appropriately and meaningfully.
5. Shall remain strong, cost effective and actively keep abreast of the health care needs of the area.
6. Shall consistently work toward attracting well qualified physicians and other health care professionals by offering an environment which challenges their growth and enhances their competency, while providing them with equitable compensation.
7. Shall view those whom we serve and employ as children of God and people of worth and dignity, regardless of race, religion, sex or social status.
8. Shall provide competent and progressive management which will assure the best use of available resources and physical facilities entrusted to us.
9. Shall protect and improve the integrity of the voluntary health care delivery system.
10. Shall preserve the principle of cooperation with other health care and religious institutions and agencies and groups in the communities we serve.

Western Baptist Hospital mission and ministry

The mission of Western Baptist Hospital, Paducah is expressed in the first sentence of the above, "a witness to the message and love of God through Jesus Christ, seeks to improve the wellness and wholeness . . ." and is more succinctly stated in the article (1) "Shall express the continued healing ministry of Jesus Christ . . ." In a word, our mission is just that—to continue the healing ministry of Jesus Christ. The first article further states, "functioning as an extension of the ministry of the Kentucky Baptist Convention."

Perhaps Kentucky Baptists would feel better about their institutions if they were seen more effectively in light

of their functions. It seems the following is true. The church concentrates on evangelism through preaching, teaching, witnessing and support of certain missionary endeavors whose stated goal is to evangelize. The church delegates the ministry of education to its educational institutions where teaching is done in a Christian atmosphere of influence. The ministry of healing is delegated to the hospitals, whose task is to continue the healing ministry of our Lord. Jesus made little distinction between these three areas of ministry. To him each was vitally important.

We at Western Baptist Hospital feel we exist as the continuation of his healing ministry. It is to that task we are

called and any time a person is treated with love and any time a person is healed we feel it is to the glory of God.

Then someone may ask, why is the first question you ask, "Do you have insurance or can you pay for the service?" While this is not necessarily true, I will attempt to answer in that context. Western Baptist Hospital receives \$15,000-17,000 per year from all outside sources. Our current operating expenses are \$99,272.70 per day. The only way we can continue as a healing institution is to function as a business. Essentially the only source of income we have comes from the paying patient. Yet during fiscal year 1983-84, charity dollars spent by Western Baptist Hos-

pital as a result of direct charity, bad debts and Medicare-Medicaid discounts totaled \$7,839,412. In addition the Sunday school charity fund paid \$28,141 for patient care.

This is the amount of dollars only one Kentucky Baptist hospital paid for patient care to the people of Kentucky last year. On the foreign fields we call this mission dollars. These are also mission dollars in Kentucky used to meet the health care needs of God's people in Kentucky. Kentucky Baptists, you can be proud of your hospitals.

All of us at Western Baptist say thank you Kentucky Baptists for making it possible for us to be a part of his continuing healing ministry. God bless you all.

AT WESTERN BAPTIST HOSPITAL WE BELIEVE THE MOST IMPORTANT PART OF YOUR CARE IS THE HUMAN PART. WE HAVE...

The Touch of Kindness.



Western Baptist Hospital