

WESTERN RECORDER
SEPTEMBER 16, 1976

Daley Observations

Baptists and Ordination

Several months ago an editorial on this page called attention to the slackness and carelessness of some Baptist churches in ordaining preachers. In one instance, at least, the editorial fell on fertile ground.



Marion Aldridge, a Southern Seminary student, read the editorial about the time he was deciding on a subject for a term paper. He chose to treat ordination, how it was used in the past by Baptists and how it is understood and practiced today.

Marion's research revealed some very interesting views and practices relative to ordination among Baptists. As could be guessed he found no views and practices with universal approval among Baptists.

Upon request Marion has prepared two short articles based upon his term paper. These articles do not do justice to his paper but they can serve to point out questionable ordination practices and hopefully bring about some reforms.

The first of these two articles is in the form of a quiz and appears on page 11 of this issue. The second will come next week. Readers are urged to read them carefully and react in Baptist Forum letters.

Caught in the Crunch

The phenomenal rise in postal rates in recent years and the outlook for higher and higher rates in the coming years have Baptist state paper editors worried. They fear that scheduled increases in mailing costs along with rising costs of everything else involved in financing and producing a state Baptist paper threaten the very existence of such publications.

Practically all Baptist editors in recent weeks have called their readers' attention to this dilemma. The two following excerpts are from editorials which appeared the same week in papers from North Carolina and Missouri.

Marse Grant in the *Biblical Recorder*:

"Would you believe it? Mailing costs for the Recorder have increased 402 percent in just five years.

"In July, 1971, it cost \$224.63 to mail the Recorder, but counting the 28 percent increase which went into effect July 6, the cost in July rose to \$1,167.98. Despite continued inflation in many areas, I don't know of anything else that has increased four-fold in five years. In fact, the latest increase of \$252.32 in one month (July) was more than it cost for an entire month in 1971. Some of the increase was caused by more circulation, but during the time that postage went up 402 percent, the operating budget of the Recorder increased less than 50 percent—from \$280,059.54 in 1971 to \$435,048.00 this year. Thus, postage rates are rising eight times as fast as the overall budget. Something must give.

"The Recorder is asking the convention's budget committee for an increase in assistance to help cover the vastly increased postage costs. The only other alternative is to increase the cost of the Recorder again—a move we hesitate to make since many church budgets are already squeezed badly, especially small and medium-sized churches which are the backbone of Recorder circulation."

Bob Terry in the *Word and Way*:

"A modern-day pastime of Americans seems to be complaining about the post office. We do not wish to complain about postal officials for they have been cooperative

and helpful to 'Word and Way.' However, the cost of postal services threatens to destroy every non-profit, religious publication in this country including 'Word and Way.' Missouri Baptists should be aware of this threat.

"Consider the following developments. The second week of July a temporary postage hike sent 'Word and Way' postage up \$126.12. That 'temporary' hike became permanent the next week, resulting in a 27 percent increase. It now costs \$600 per week to mail the state Baptist paper. That is \$30,000 per year. In 1971, just five years ago, 'Word and Way' mailed 2,000 more subscriptions than are presently mailed for \$150 per week or \$7,500 annually. Between July, 1971, and July, 1972, postage went up \$99 per week. Between the same dates in 1973 and 1974, the increase was \$113 per week. Then, in the past year, 1975-76, the raise totaled \$176 per week.

"A 400 percent increase in just five years! Where else have costs risen as astronomically?"

What, then, is the outlook for Baptist state papers? Some similar periodicals have already perished. The outlook is not bright. Either considerable additional income has to be found or severe curtailment will be necessary.

One possibility which has been mentioned is twice a month issues instead of weekly issues. This would cut the cost considerably but it would also reduce the impact of the publications. It would severely limit the amount of Baptist news and views shared with the readers.

Another possibility is to raise the subscription rates. Several of the papers, including *Western Recorder*, are asking their subscribers to pay a little more for the paper. This seems to be the most reasonable way to meet the crisis since the subscription rates are now very low compared with the costs of other needed Baptist literature.

There is a third possibility. Some editors will join North Carolina Editor Marse Grant in asking for more funds from the state convention Cooperative Program budget. The North Carolina paper now receives \$100,000 a year from the state convention.

In all states the conventions provide the difference between the costs of paper and the income from subscriptions and from advertisements used in the papers. In two states, Illinois and Ohio, the state convention provides the entire cost of the paper and mails it to every Baptist family in these states.

The amounts provided the state papers by the established state conventions run from \$123,000 to \$25,000. *Western Recorder* receives \$61,928 annually from the Kentucky Baptist Convention budget. Eleven state papers received more from their state conventions than *Western Recorder*. *Western Recorder* directors have requested modest increases from the convention budget each year. These have been graciously provided up to this year when

our requested increase was put in the challenge section instead of the basic section of the budget. This means we receive no increase until the basic budget goal has been reached. Presently the outlook for reaching this goal is good but bills are not paid in 1976 and early 1977 on prospect of income in September 1977.

We want every Cooperative Program dollar to go as far as possible. Therefore we will never ask for an increase in our share unless it is greatly needed. We also want *Western Recorder* to render its fullest ministry for Kentucky Baptists. We believe both these Kentucky Baptist aims can be realized with the help of the Lord and Kentucky Baptists.

We ask for your prayers and your understanding.

Baptist Forum

CHEAP MUSIC VS. GOOD

Franklin Owen speaks my sentiments about cheap, loud music in the churches (Aug. 19). If art and an attitude of worship is gauged by raucous noises, there may be some success in that performance. But surely there must be something better.

In the democratic spirit, everyone ought to be allowed a choice of what must be heard. It is my opinion many people who think they like the "mod"

version have seldom been exposed to good hymns, anthems and other good music well rendered. When folks sit still long enough to hear a fairly broad representation of quality music, there ought be no complaint.

Donald O. Cassidy, Premium

PRIVATE SCHOOLS QUESTIONED

Thank you for your "observation" on the public school situation (Sept. 2). I

share your lament over the attitudes of many Baptists who have "given up on public schools" and who believe beginning their own schools is a viable Christian alternative to the plight of public school education in our society. Some reasons for this approach border on gross hypocrisy. ("We want our children to get a Christian education.") Translated, this means "We won't have our children going to school with blacks." Some make this statement with sincerity, but more often it is a "cop-out" to avoid dealing with public school problems by positive involvement. These days private schools are a reactionary movement against court-ordered busing.

I question whether most of these private, church-operated schools are really providing students with the broad educational and moral qualities they will need to cope with an increasingly complex national and world society, particularly in the areas of ethnic, religious and racial homogeneity.

John D. Smith, Jeffersontown

AGREES ABOUT SCHOOLS

With regard to your Sept. 2, 1976, editorial entitled "Welfare of Public Schools Threatened," Amen!

David A. Conner, Middletown



Baptist News in Brief

Child Care Projects Long Range Plan

The Kentucky Baptist Board of Child Care activated a long range plan Sept. 1 for the operation and expansion of Baptist child care in Kentucky over the next 10 years. The plan calls for more specialized child care at Glen Dale and Spring Meadows children's homes.

Citing the fact that children in residential care must cope with greater emotional and spiritual problems than children in the past, a long range planning committee recommended that Glen Dale Children's Home, Glendale, continue to offer a ministry to the dependent, neglected child. It also proposed that Spring Meadows Children's Home, Middletown, begin a specialized ministry to the child whose needs are more intense.

Engineers will begin an examination of structural facilities on both campuses in the fiscal year 1976-77. Based on findings, decisions will be made to remodel, renovate or rebuild where necessary to meet housing demands of modern child care.

Foster home care which has been a primary resource for preschool children will continue to expand as needs arise and funding is available. A specialized foster home for the care of unwed mothers, which began operation in May 1976, will also continue in Louisville.

Private family homes will be made available to unwed mothers when capacity of the foster home is at a maximum.

At the invitation of Elkhorn and Little Bethel associations, regional offices will open in Lexington and Madisonville during September. These two new offices, plus an existing office in Jefferson County (Long Run Association), is the first step in a program of regionalization that will divide the state into three and eventually four regions of community service.

The care of children who need immediate emergency or temporary shelter is currently being provided by two cottages on the Spring Meadows campus. The long range plan calls for removal of these facilities from the campus for placement in the local community. One of these shelters will be in operation in each of the two new community service regions.

How Can Pastors Stay?

The average tenure for a pastor in a Southern Baptist church is 22 months, according to John Ishee, church ministries projects coordinator in the Baptist Sunday School Board's Church Administration Department.

When a pastor enters the second year in a church he often encounters the first major crisis in his ministry, says Ishee.

In the following months he will decide to work through the problems or consider another pastorate.

A significant part of the difficulty is centered around leadership problems, Ishee believes. For that reason, the Church Administration Department will offer an Improving Pastoral Leadership Skills seminar Oct. 18-22 at the Sunday School Board for pastors with up to five years' experience. A similar conference is planned Nov. 8-12 for pastors with six or more years' experience.

Registration fee is \$30 for either seminar. For details, write: Church Program Training Center, 127 Ninth Ave., N., Nashville, TN 37234.

WMU Adds Two Editors

Susan Stokeld and Pat Sullivan have been named editors of Woman's Missionary Union publications.

Miss Stokeld, a Lecompte, La., native, is editor of Mission Friends materials. The former children's director at First Baptist Church, Suffolk, Va., had been a missionary journeyman to M'lang, Philippines.

Mrs. Sullivan will fill a newly created position as editor of Girls in Action and Acteens products. The Missouri native has taught English at Mountain Brook, Ala., and was a missionary journeyman to Sanyati, Rhodesia.

23 Expelled in Louisiana

Twenty-three members of Lakeshore Baptist Church in Shreveport, La., were voted out of its membership during a business meeting for what the pastor called "shepherding," apparently not directly for the charismatic practice of speaking in tongues as news media reports have indicated.

The 23 included six people who voted against a motion to expel 17 others, and thereby, the pastor said, "voted themselves out of the membership."

In an interview with the *Baptist Message*, Louisiana Baptist state newspaper, H. D. Smith, the pastor, said "shepherding" is practiced by a group within a church which will rally around a person sometimes called an "elder," and this causes a leadership problem, with some members following one leader and others following the pastor.

Each member of the church received a letter from the pastor, who has served the 1,000-member church for about three years, saying that a "recommendation would be brought to the church that eight families (17 people) be removed because of their attitudes toward the pastor and Lakeshore Baptist Church and anyone who voted against the motion would also be removed."

The pastor told *Baptist Message* the names of eight families were listed in the letter and, when the vote was taken, six members voted against the motion to remove and thus voted themselves out of the church.

Private Schools Offer Threats

Southern Baptist churches operating private schools may be in danger of losing their non-profit tax status, a Southern Baptist agency executive declared at Ridgecrest, N. C.

Individual church members may also come under scrutiny for tax deductible gifts to those churches, said John W. Baker, associate director of the Baptist Joint Committee on Public Affairs, during a conference on "Moral Issues in the '76 Elections," sponsored by the Christian Life Commission of the Southern Baptist Convention.

Baker, who directs research services

for the Washington Baptist committee, told conferees: "A tax deduction may not be taken on a person's income tax for any contribution to a church or other non-profit organization if the contributor receives any kind of services in return—namely services provided by a private school."

"For example," explained Baker, "if persons make 'gifts' to a church and that money goes to pay tuition or fees for a child in that church's private school program, a bona fide gift has not been made and a tax deduction cannot be taken. To do so constitutes fraud for which the persons will be prosecuted when this fraud is discovered."

Baker also warned that any church which falsely certifies "as contributions those payments for services is transgressing the law and may be fined and its entire tax status examined."

"Whoever knowingly makes the certification—the minister or other church officer—has committed a felony and will have to face the law," Baker revealed.

Another conference speaker, C. Welton Gaddy, director of Christian citizenship development for the Christian Life Commission, also addressed himself to private school education.

Gaddy said he felt that much private education today is a kind of 'ghetto-like' education. "Everyone in the classroom comes from the same religious, cultural and economic sector of society. Thus students do not learn to get along with people who are different."

"This kind of education produces a knowledge of books but not of life. I am convinced that quality education cannot occur in segregated class rooms," Gaddy emphasized.

Gaddy told the participants that quality education is a matter of the will. "The citizenry must have a positive attitude toward both personal and financial support of public education. I would hope Southern Baptists would be exemplary in their support of quality education for all," he said.

Arizona Gets BSSB Push

A concerted effort to establish new Sunday schools in the Arizona Southern Baptist Convention is the goal of a joint pilot project between the Arizona convention and the Baptist Sunday School Board, Nashville.

Howard Halsell, Action consultant in the board's Sunday School Department, was assigned to work exclusively in the Arizona convention (Arizona, and Lake Mead Association, Nev.) for one year starting Oct. 1.



Halsell

Halsell will work primarily through directors of associational missions to start new Sunday schools where needed.

Halsell served in Arizona 1949-60, as education director at First Southern Baptist Church, Phoenix, and as secretary of the Arizona convention's Religious Education Department.

Georgians Fight Bingo

About 60 prominent Georgians of all denominations have joined in sponsorship of a statewide movement to defeat a proposed Georgia constitutional change which would legalize bingo-gambling for non-profit groups.

The bingo-gambling amendment was passed by the Georgia General Assembly last winter and will be on the general election ballot Nov. 2.

Texas Editor to Retire

John J. Hurt, editor of the 375,000-circulation *Texas Baptist Standard* and dean of Southern Baptist state paper editors with almost 30 years tenure, has announced his retirement.

Hurt, who succeeded E. S. James in 1966 as the first layman to edit the *Standard's* mandatory retirement age of 68 in April 1977. He suggested to the *Standard's* board of directors that it is time to begin the search for his successor.

He set no date for relinquishing the editorship. "Realizing your election of the next editor may be quick," he said to the directors, "the date of retirement is at your convenience and that of the one you select. In effect, this is my resignation effective at your pleasure."

Hurt came to Texas 10 years ago after 19 years as editor of the Georgia Baptist paper, *The Christian Index*.

Western Recorder

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

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SUBSCRIPTION RATES

Individual, \$3.68 (tax included); Foreign, \$3.75; Church Budget, \$2.50. All except church accounts payable in advance. Church accounts must have tax exemption number.

Double Exposure

With a touch of clown white and a little magic, Cyndi Bowman transforms herself from a lively student at Mercer University, Atlanta, into a funny-faced clown. The exaggerated features are not just to be funny: Cyndi is a concerned Christian using a soft-sell approach to communicate Jesus' love. For three years the Atlanta coed has been a children's coordinator for lay renewal weekends. Reid Hardin, Home Mission Board, thinks she may be the best known children's worker in lay renewal. "I don't care how long the kids remember me, if they remember the things I teach them," she says.



Vol. 150, No. 36

Devotional

Keeping the Line Open

by Sharon A. Cox

A friend asked when I set aside a special time each day to pray. "Well, I don't actually stop what I'm doing to pray," I answered. "I guess you could say I try to keep the line open all the time."

As I get out of bed each morning I say a thank you to God for the glorious sunshine or for the rain to make things grow. While I am preparing our breakfast I thank God for the bacon, eggs and other things we have to eat and for the many hands that had a part in providing them for us.

When we sit down to eat breakfast we say a thank you to God for our night's rest and ask him to keep us safe through the day and to strive to seek his will in all that we do. We ask his help for us to remember at all times during the day that we are his children and that someone is always watching us as an example of what a Christian should be.

After I get my husband off to work I wash dishes and say thanks for my hands that enable me to clean and do things for my family. While I go about my household tasks of making beds,

sweeping, washing clothes, cleaning and straightening, I remember to thank God for our shelter and warmth when so many people in our own town don't have a home or a warm place to go.

As I wash and iron clothes I say thanks for these clothes and ask God to be with those who don't have adequate clothing. Then, when I prepare lunch for my children and myself, I thank God once again for our food and ask him to be with those who don't have enough to eat. Often I ask him to send someone to show them how to fill their souls and warm their bodies by the knowledge of Christ's love for them.

On pay day, we thank God for my husband's salary and gratefully give a tithe of it to God, not begrudgingly, but thankfully, remembering that the whole salary is actually God's in the beginning.

Even when one of us is sick we thank God for our strong arms and legs, our eyes to see the beautiful world God created for man, and we thank him for our ears to hear and our tongues to speak.

We thank God for our church and for its service in our community by providing the needs of other less fortunate people. We thank him for the privilege of teaching boys and girls in our church to come to know Jesus as their personal saviour. We remember to thank God for our healthy minds, although we may not be geniuses, but for the ability to learn and to teach others what we have learned.

"We thank God for our own children and remember that they are actually his whom he has loaned us to raise to love him and be a follower in his steps.

When we receive bad news in the mail we ask God to be with the persons affected and to make his presence felt and his will known.

Yes, our family believes in prayer and we are grateful for even the ability to communicate with a watchful father. When I pray, I cannot help but recall this verse: "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

Praying is one of the best ways I know of acknowledging God.

Mountains to the Mississippi

'Charity' at Long Run

'Charity,' a group of college students from Hattiesburg, Miss., will present a gospel music concert at Long Run Baptist Church, Anchorage, at 7 p.m. Sept. 19.

Immanuel Elects Hamilton

Immanuel Baptist Church, Louisville, elected former pastor Roy Hamilton pastor emeritus. Hamilton served the church from 1951-64 and 1972-76.

North Benson Burns

North Benson Baptist Church, Frankfort, held a note burning ceremony Aug. 8. The church paid off the note on the annex which had been added in 1971. Homer Brewer is pastor.

100 Years at Adairville

Aug. 29 Adairville Baptist Church celebrated its 100th birthday with a homecoming. Special music was pro-

vided by guests and the church choirs. Former pastor Troy Acree gave a devotional. Pastor Randall Rogers gave the keynote address.

Moody Moves to Calif.

Jess C. Moody announced his resignation as pastor of First Baptist Church, West Palm Beach, Fla., Sept. 5. He announced he had accepted the call to become pastor of First Baptist Church, Van Nuys, Calif. He is to assume his responsibilities there Oct. 10.

During Moody's 15 years at West Palm Beach the church has grown to a net worth of more than \$5 million. The church has 5,000 members. He spearheaded the effort that founded Palm Beach Atlantic College and was the college's first president. The Van Nuys church is the largest Protestant congregation on the West Coast and has more than 12,000 members.

Moody's former pastorates include First Baptist Church, Owensboro.

Fairview Honors Buschur

Fairview Baptist Church, Ashland, surprised Pastor Leo Buschur with a birthday party following evening services Aug. 22. Buschur was presented with a gift and some 150 people attended the reception in his honor.

Third Rededicates

Third Baptist Church, Owensboro, dedicated its newly remodeled building costing \$485,000 Sept. 12. Following the morning service open house was held during the afternoon and a musical program featuring excerpts from Handel's "Messiah" that night. David Drummel is pastor at Third.

Personnel Changes

Salem Calls Benningfield

Ralph Benningfield has resigned as director of missions for Union Association (Tenn.) to pastor Salem Church in the Ohio River Association. The Georgetown College and Southern Seminary graduate has pastored several churches. He was director of missions for Sulphur Fork and White Run Associations before moving to Tennessee.

Saylor Resigns

Charles T. Saylor has resigned as pastor of Victory Memorial Baptist Church, Louisville.

Drakesboro Calls Pastor

Jack Birdwhistell is the new pastor at First Baptist Church, Drakesboro, effective Sept. 1. He authors the column, "Our Baptist Heritage," currently appearing in *Western Recorder*.

Chase Goes to Corbin

James E. Chase is now minister of music and youth at First Baptist Church, Corbin. A native of Bellevue, he has served churches in Kentucky, Ohio, Indiana and Virginia. Chase is a graduate of the University of Cincinnati College Conservatory of Music and Southern Seminary.

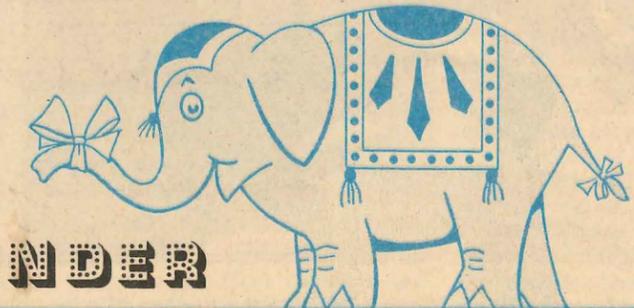


Chase

Revivals

10 Decisions at Rowletts

Following Vacation Bible School Rowletts Baptist Church had one week of revival services. The 10 decisions recorded included four additions to the church through baptism, one addition by transfer of membership and five rededications. Lonnie Sheets pastors the church.



REMINDER

OCTOBER IS COOPERATIVE PROGRAM MONTH

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the great-great grandmother of R. Blythe Collings of Shelbyville who shared the 116-year-old receipt with us.

Missions & Ministries

Retired Missionary Begins 550-Mile Jog to Richmond

by Robert Stanley

Orvil W. Reid, 68-year-old missionary to Mexico renowned for his feats of strength, began a jog from the Southern Baptist Home Mission Board, Atlanta, Sept. 3 on the first lap of a 550-mile "Run for Life."

During appearances along the way to Richmond, Va., he hopes to win 1,000 people to Christ and collect at least \$60,000 for U. S. and world relief.

He plans to reach the Southern Baptist Foreign Mission Board in Richmond by Oct. 11. That's the date when he and his wife, Alma, will officially retire after 38 years' missionary service. Along with other retiring missionaries, they will be honored by the Foreign Mission Board at that time.

Each retiring missionary receives a bonus, and the Reids have already pledged \$1,000 of theirs as a contribution to suffering people of the world.

Like other proceeds from the run, the contribution will be divided, with 60 percent going to world relief through the Foreign Mission Board and 40 percent to needs in the U. S. through the Home Mission Board.

Executive director Arthur B. Rutledge

of the HMB offered a prayer of dedication as Reid started his run down auxiliary roads of I-85 and along U.S. 29 through Georgia, South Carolina and North Carolina to Richmond.

The lean and wiry missionary will jog about 20 miles a day, five days a week. He'll take each Thursday and Sunday off from running, but not from the arduous schedule of rallies, personal appearances and demonstrations of physical fitness.

At rallies in churches, schools, prisons, stadiums and other locations, Reid will challenge youth and others to clean living, to acceptance of Christ as savior and to commitment to the will of God.

Publicity about the world relief offering has scared off some churches, Reid said, but he stressed that the giving will be strictly voluntary.

"I'll emphasize the importance of storehouse tithing through the local church," he explained, "and then I'll challenge people to give up something that would be harmful to them anyway—like cold drinks or candy—for the period of my run to help people around the world."

During his appearances Reid will perform feats of physical strength which seem incredible for a man his age.

In one such stunt he clasps his hands and challenges 32 men (equal to two football teams and two basketball teams) to pull his hands apart. He also accepts the same challenge with two cars or two horses doing the pulling.

Another feat allows someone with an 18-pound hammer to break a rock on Reid's stomach. Or he may recite poetry as an auto rests on his stomach.

As dangerous as these may seem, Reid says he runs more risk in a wrestling challenge in which he gets down on his all fours and defies anyone to turn him over. His only requirement is that the challenger not catch his hands below the wrist or his feet below the ankle.

So far, he said, he's been turned over only once. And that was by a 185-pound wrestler who took him on after Reid had just outlasted another opponent. Reid weighs 150 pounds.

Expenses for Reid's distance jogging are being underwritten by a group of his friends so that all of the offering can go to relief, reports his general coordinator, E. Eugene Greer of the Baptist General Convention of Texas. Reid will get no money or any type of honorarium for his run.

State Baptist Convention Brotherhood departments in Georgia, North Carolina and Virginia are coordinating plans in those states, and Fletcher Allen, associate editor of the *Baptist Courier*, Greenville, S. C., is working out arrangements in South Carolina.

Running groups are encouraged to run with Reid for portions of the route, Greer said. The jogger plans to run six to 10 miles in the mornings and also in the afternoons.

Reid says this will be his longest continuous run. From Dec. 1 to Aug. 1 he ran 2,300 miles and also received the special bicentennial patch from the National Joggers Association for 1,776 miles of jogging.

Reid had done some wrestling with an Indian friend while a student at Oklahoma Baptist University, but he really didn't discover the extent of his physical powers until after he and Mrs. Reid became missionaries to Mexico in 1938.

When they arrived they found the churches had been closed, and Reid

looked around him to see how they could have a Christian witness. Soon he notices that crowds always gathered whenever someone came to a town to perform some kind of stunt.

If these people could do it for money, he reasoned, why couldn't he do it for the Lord?

He started with the feat of defying anyone to turn him over when he was on his all fours, and then gradually developed other stunts. During the performances, he had a chance to tell his audiences that it was Jesus who had sent him to Mexico and that Jesus also loved each of them.

Since that time Reid has given demonstrations in 20 countries on four continents. He is the author of six books in English and four in Spanish.

As part of his campaign for clean living, he founded the Mexican Baptist Anti-alcohol Campaign. In addition to his general evangelism work in Mexico, he also served at the Baptist student home in Guadalajara and handled print shop and good will center assignments.

Even after retiring, the Reids don't expect to slow down too much. Already they're getting ready for a tour of East Africa which the Foreign Mission Board is planning early in 1977.

Win World in 25 Years? 'No Way,' Says Dobbins

Gaines S. Dobbins, emeritus professor of religious education at Southern Seminary, is pessimistic about the Home and Foreign Mission boards' goal to Christianize the world in 25 years.

Speaking to the current crop of students at Southern, Dobbins said there's "no way" to accomplish the goal as things now stand.

"By 2001 world population, at the present rate, will have doubled, so we'll be right where we are now; and a multiplied force of ordained clergy and appointed missionaries will be all but helpless in the face of insuperable difficulties of Christianizing the multiplied masses of unsaved," he asserted.

With clergy and laity working together, however, the world can be reached for Christ, Dobbins believes.

"For the first time since Christ gave the commission it is now literally possible to go into all the world with the good news of salvation for all who will believe. For the first time there are enough Baptists alone and enough money in their possession to obey the commission. For the first time the

breakdown of pagan religions and the repudiation of ritualistic and sacramental religion in many lands has created a vacuum into which the simple but powerful Baptist faith can be welcomed."

Christian Education



The Baptist Student Union at Cumberland College had a busy summer, according to Religious Activities Director Jim Wilson. Pictured is Wilson's wife, Karen, at the "Welcome to Cumberland" party on campus. Other summer activities included trips to Cincinnati for recreation at King's Island and baseball, to Berea and Pineville for outdoor dramas and to Cumberland Falls State Park for a weekend ministry of music, movies, crafts and a puppet show.

Church Related Vocation? Come to Campbellsville

With the vocational guidance section of the Baptist Sunday School Board Campbellsville College will hold a discovery day conference Oct. 2 starting at 9:30 a.m. The purpose is to help high schoolers interested in church related vocations to explore possibilities and how college can prepare them.

Sessions will be provided for pastors, ministers of education, youth workers and associational directors.

Bob Meade, Nashville vocational guidance consultant, will lead sessions for adult leadership.

Additional information is available from Jerry Kibbons, Bible Department, Campbellsville College.



Orvil W. Reid, 68, jogging from the Home Mission Board to the Foreign Mission Board Sept. 3-Oct. 11, demonstrates his physical strength several years ago in Mexico where he was a missionary 38 years.



Crisanni Flores lost his house and all his belongings in the earthquake that hit the Philippines Aug. 17 but because he is a Christian, he faces the days and weeks ahead unafraid. As deacon chairman at Pagadian Baptist Church he helped his church care for other victims that had lost their material possessions. Three national Baptists died here and one Baptist affiliate is still missing.

Western Recorder

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Special Report

The Ordination of Baptist Ministers: How Much Do You Know About It?

by Marion Aldridge, Southern Seminary student

MULTIPLE CHOICE: CIRCLE YOUR ANSWER.

1. A service for the ordination of ministers is required by Baptists because of the commandments of
 - a. Jesus
 - b. Paul
 - c. great men in Baptist history, for example, Charles H. Spurgeon
 - d. all of the above
 - e. none of the above
2. Ordination is necessary for a person
 - a. to serve the Lord's Supper
 - b. to baptize new Christians
 - c. both of the above
 - d. none of the above
3. In current practice among Southern Baptists, most ordinations are based on an individual's
 - a. graduation from an accredited college or seminary
 - b. written agreement with a Baptist doctrinal statement
 - c. "call" to be a minister
 - d. likelihood to succeed in ministry
4. Statistics show that when an examining (or ordination) council is called together, the ordination service has already been announced
 - a. 6% of the time
 - b. 17% of the time
 - c. 51% of the time
 - d. 75% of the time
5. Ordination can best be described as a
 - a. service in which special spiritual gifts are bestowed on the ordained
 - b. recognition and commissioning service for the ordained
 - c. both of the above
 - d. none of the above
6. Ordination serves to endorse an individual for ministry
 - a. throughout his or her lifetime
 - b. at any church which wishes to recognize the ordination
 - c. at the ordaining church only
7. Final authority concerning the ordination and/or the disordination of any individual lies with
 - a. the Southern Baptist Convention
 - b. the state Baptist Convention
 - c. the church in which the ordained is currently a member
 - d. the "ordaining" church

ANSWERS

Question 1: It surprises most Baptists to find that ordination of ministers is not required by Jesus or Paul. Renowned 19th century Baptist preacher Spurgeon commented that ordination was nothing more than placing empty hands on an empty head. His attitude, though extreme, emphasizes that ordination is not mandatory for ministry.

Question 2: Unless local custom or a church's by-laws require that an ordained person administer the ordinances, they may be administered by any Christian. There are no biblical limitations in this area.

Question 3: Though doctrinal questions dominate ordination councils, the most crucial question usually asked concerns the individual's "call" to be a minister. If the candidate for ordination satisfies the council concerning his "call," he can usually be assured that they will recommend his ordination. This practice, without proper caution, gives

Baptists what is in reality a "self-ordination" system.

Question 4: In one thorough associational study, the ordination service was announced prior to the meeting of the examining council 75% of the time. Such a procedure makes a pretense out of the meeting of the ordination council.

Question 5: It is a recognition and commissioning service. Though ordination may be a momentous and meaningful occasion in the career of a minister, the ordination ceremony does not create spiritual giants. Instead it is a public endorsement of one who has already demonstrated spiritual gifts.

Question 6: A changing world has confused the issue here. In past centuries a Baptist church chose one of its members to be its pastor. After a period of probation, he was installed or ordained. He pastored that church for the duration of his ministry. If he ever

moved and began to pastor another church they might reordain him. Increased mobility and frequent pastoral changes have made reordinations obsolete. Today churches generally recognize a single ordination at the beginning of an individual's ministry. In Baptist practice, however, "accepting" the initial ordination is not mandatory. In fact, many churches have begun to hold installation services for new pastors. This is one way a church can add its endorsement to that of the ordaining church.

Question 7: Ordinarily, church discipline, in Baptist churches, can be meted out only by the church of which a person is currently a member. Yet, due to the uniqueness of the ordination procedure as it has evolved in Baptist life, an exception is necessary. Only the ordaining church is in a position to maintain an overview of an individual's total ministry. When necessary, its endorsement may be withdrawn (disordination).

NEXT WEEK: How May the Ordaining Process Be Improved?

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LONG AND SHORT

Our fiscal year ended Aug. 31 and receipts for the Cooperative Program in our office reached a total of \$6,472,555.82. I feel like the farmer in a story that Erwin McDonald used to tell who said "I didn't get as much for my cotton crop as I thought I would, but I didn't think I would."

We wrote our operational (rock bottom) budget at \$5,200,000. We spelled out the destiny of the first \$300,000 above that on the proviso of its coming in (which seemed certain) giving Christian education the first \$100,000, which was approximately half



of the homestead of the amount. We named the next \$750,000 contingency "challenge budget." Hoping to go on and on, we declared a second \$750,000, (the amount required to reach the \$7,000,000 goal) "hallelujah budget."

I greatly desired to reach that "hallelujah goal" and am, of course, a bit disappointed. On the other hand, we raised the rock-bottom budget and also the contingency extras and then we passed the challenge budget and we went \$222,555 into hallelujah territory. So, let us drive a stake there and put up some stones around it and call it "Ebenezer" for, "hitherto hath the Lord helped us" (I Sam. 6:12).

Today's mail brought in \$106,000.00 so we are starting well for the coming fiscal year. Let us remember that the goal is not merely improvement and

progress. "The field is the world" (Matt. 13:38). The world at home and the world abroad; the world that is near and the world afar—"the uttermost part of the earth" (Mark 13:27; Acts 1:8).

Increased Cooperative Program giving maintains and enlarges witness and service for Christ in places and circumstances where we cannot go and for which we are not equipped, but we are there through our gifts that send other prepared witnessing servants.

So, now, let us salute the new "Bold Mission Thrust." Let us follow Paul's example who, after amazing Christian effort on two continents, still said, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

International Series

Set Free To Serve

All of those who have been set free by Christ should express their genuine appreciation for the freedom which he has given them in loving service to others.

Galatians 5:13-15

Many who clamor for freedom are actually wanting license to do as they please, but they are not the ones who have had an experience of saving grace. Those who have been set free from the law through the gospel of Christ do not have a license to sin. There is a vast difference between freedom to do what we please and freedom to do what God would have us to do. When one has been set free in Christ, he does not have any desire to make that freedom an occasion for selfish and carnal living. Those who choose to live according to the impulses and desires of the flesh, practicing the sins of sensuality and dissipation, are strangers to God's grace and Christ's salvation. People do not have any right to say that anybody who has been saved by grace may live in obedience to the lusts of the flesh. Grace delivers from legalism in order to enable the Christian to practice and demonstrate love in his daily life. Those to whom Christ has imparted liberty are under obligation from the practice of saying or doing the things that injure others. True love for Christ inevitably results in love for one's fellowmen, and this love is exemplified in faithful and loving service to others.

Galatians 5:25-6:10

The indwelling Spirit provides the power which the Christian needs to overcome the lusts of the flesh, if he is willing to receive and use it. The flesh and the Spirit are so completely opposite that if a child of God is walking in the Spirit he will not be under the control of the flesh at the same time. One who is led by the Spirit is a person who has yielded himself intelligently, willingly and cheerfully to his control and direction.

When a believer in Christ yields to temptation and is guilty of wrongdoing, a true Christian has a splendid opportunity to prove the genuineness of his spirituality by his attitude and behavior toward the fallen one. Instead of rejoicing over the fact that his brother has been guilty of a breach of conduct, or displaying an arrogant spirit toward him, it is the duty of the Christian to deal tactfully, carefully, sympathetically, meekly, prayerfully and lovingly with him. He should speak to him about his besetting sin, point out to him the evil of it and emphasize the provision which God has made whereby forgiveness may be received and life may be transformed into a victorious one.

Knowing our proneness to grow tired of doing what is right, God admonishes Christians to persist in well-doing and assures them that they will reap a plentiful harvest through so doing.

Life and Work Series

Sustained By Hope

Jeremiah 32:1, 6-11

Jeremiah, a noble character and one of God's great prophets, could see that divine judgment upon Jerusalem was impending and inevitable. Due to his gloomy prediction, which was very unpopular with those who were convinced that the city would not fall, Jeremiah was branded as a traitor. Even though it is true, and they know it, people do not like to be told that they have forsaken God's ways and disobeyed him for which they will have to pay the penalty.

Jeremiah was accused of treason, was arrested and was imprisoned, but he remained hopeful, for he knew that in his own good time God was going to restore a remnant of the people to Jerusalem. While imprisoned and the siege of Jerusalem was in progress, God informed Jeremiah that his cousin, Hanameel, would come to him to enlist his assistance in retaining possession of a field which was a part of his inheritance. The prophet was the first man in line for the property which was being offered for sale, but it was a strange time for anybody to buy it.

It was certainly an act of daring faith and great hope for the future of Judah for Jeremiah to buy a plot of land in Anathoth at the time when the Babylonians were besieging it, but the prophet did just that. He made the purchase, paid for the property, acquired the deed; and it was sealed and recorded in the presence of witnesses. Both copies of the deed were entrusted to Baruch, Jeremiah's faithful secretary, for safekeeping.

By this purchase Jeremiah proved his faith in the future of the nation. His purchase was a token of the pledge that at some time in the future Judah would again come into possession of the land which she was losing to the Babylonians.

Ezra 1:1-4

Through Jeremiah God had said that at the end of 70 years the Babylonian captivity would be ended. That promise must have been a great source of encouragement to many of the exiles during their enforced absence from home. Due to the magnanimity of Cyrus, the Persian king and the conqueror of Babylonia, the captives were allowed to do many things which were to their liking, such as having their own homes and earning money. God stirred up the spirit of Cyrus and put it into his mind to issue a proclamation through his royal heralds to which he gave the Lord's people permission to return to their homeland and to rebuild the house of the Lord in Jerusalem, thus making possible the fulfillment of the prophecy of Jeremiah. The pagan monarch also instructed those who remained in the land of captivity to support the enterprise with their gifts.

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Nominee Recommendation Sheet

The committee on nominations of the Kentucky Baptist Convention is asking members of Kentucky Baptist churches throughout the state to help it select nominees for the boards of Baptist agencies and institutions. Please make your nominations by filling out this form and answering all questions below.

Ability of the nominees to perform the duties of their office and their faithfulness in the work of the church are important criteria in making your nominations, the committee says. Key Baptist laymen, as well as ordained church staff members, should be recommended for service on these boards.

Recommendation to 1976 Committee on Nominations Kentucky Baptist Convention

1. Believing in this person's moral integrity and spiritual commitment, I recommend _____
2. Address _____
3. Approximate age _____ Sex _____
4. Information desired:
 - a. Name and address of church of which person is a member

 - b. Name of association of which this church is a member

 - c. Is this person presently active in the work and spirit of his or her church? _____
 - d. Please give a brief statement concerning this person's work in the local church

 - e. Service on boards of the convention _____
 - f. Latest service on board expired? _____ What board? _____
 - g. Would this person take seriously the responsibility of a denominational appointment? _____
5. Check the one board or institution you believe this person can best serve on:

Baptist Hospitals, Inc. _____	Oneida Institute _____
Board of Child Care _____	Ky. Baptist Foundation _____
Campbellsville College _____	Temperance League, Ky. _____
Cumberland College _____	Western Recorder _____
Clear Creek School _____	Historical Commission _____
Georgetown College _____	

This recommendation is no assurance that the person you are recommending will be nominated by the committee on nominations and/or elected by the Kentucky Baptist Convention. However, it will be helpful for the committee's consideration.

SIGNED _____
(name of person making recommendation)

Mailing Address _____

Church _____

Please mail the form by October 8 to Harold Skaggs,
P. O. Box 283, Calhoun, KY 42327

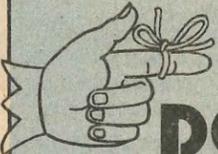
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Churches can help, too. Change of addresses and new addresses should be complete, including the following information where applicable: name, street address, apartment number, P. O. box or rural route and box number, town and zip code.

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