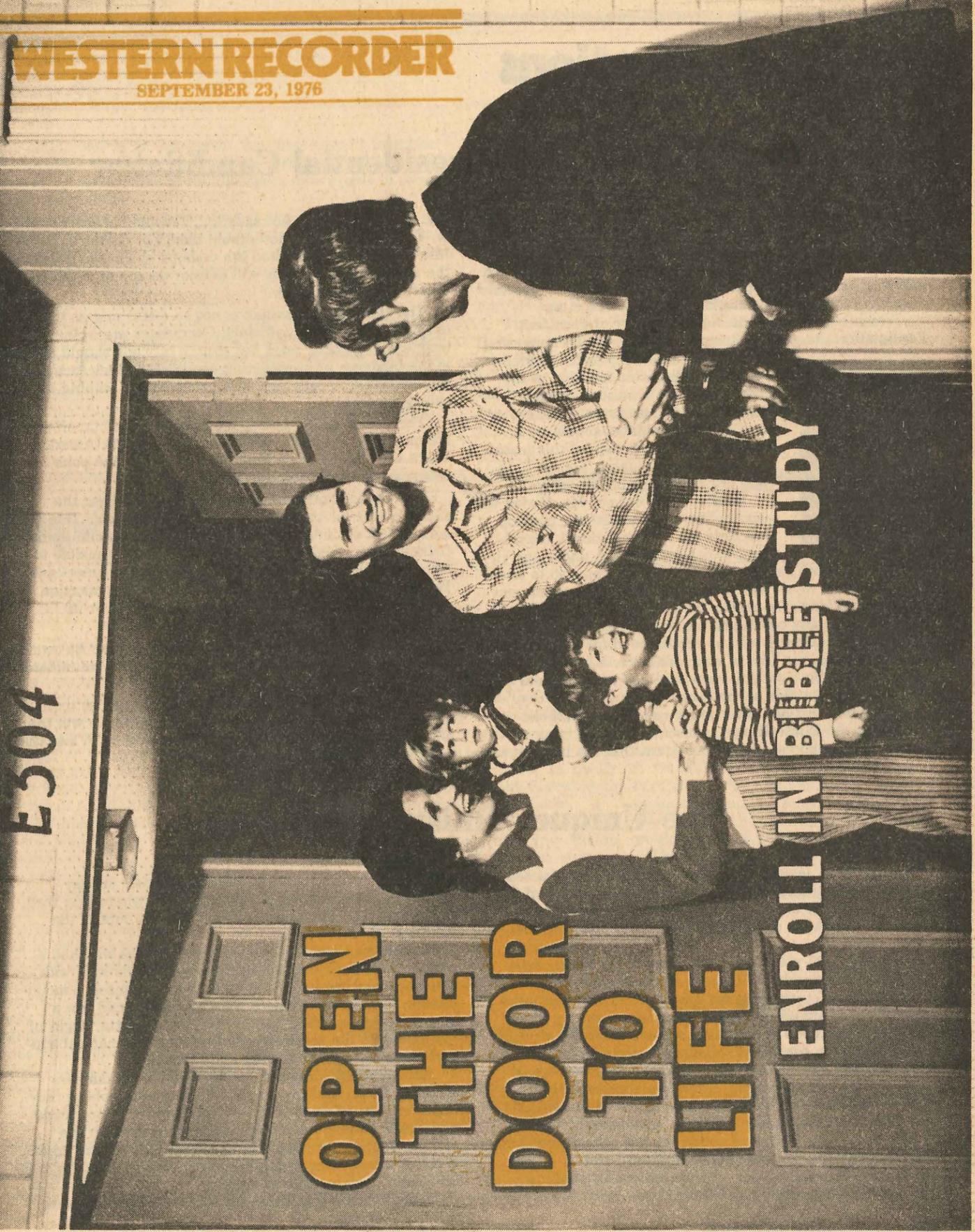


E304

**OPEN  
THE  
DOOR  
TO  
LIFE**

**ENROLL IN BIBLE STUDY**



## Efforts To Intimidate Presidential Candidates

Hugh Wamble's letter in the Baptist Forum section of this issue deserves careful consideration. Wamble, a Midwestern Baptist Seminary church history professor, has much interest and keen insight into church-state affairs. He is an ardent champion of religious liberty which is made possible only by maintaining separation of church and state.

Wamble's letter points out the danger of President Ford's efforts to get the Roman Catholic vote by appeasing the Catholic hierarchy in the United States. He makes no mention of the other candidate's attitude toward Roman Catholic pressure. I believe both major candidates should be included in any discussion of this matter.



This particular issue Roman Catholics are zeroing in on is abortion.

Neither Mr. Ford nor Mr. Carter will espouse the Roman Catholic position that calls for a constitutional amendment to outlaw abortion under any circumstances. Both candidates say they are opposed to abortion. Mr. Ford would agree to a constitutional amendment which would leave the matter to each state. Mr. Carter does not favor any constitutional amendment on abortion.

Both candidates should be commended for sticking to their position in the face of such pressure. It is obvious, however, that both candidates would like to make their positions more palatable to the Roman Catholic hierarchy.

President Ford has gone so far as to bring Catholic bishops to the White House to discuss this and other issues. He has succeeded to the extent that the bishops say

that though they are not satisfied, President Ford's views on abortion are more acceptable than Mr. Carter's. So far Mr. Carter has not invited the bishops to Plains to discuss the matter and hopefully will neither do so nor make any other overtures to them.

The candidates' conduct is not as disturbing as the behavior of the Catholic officials. Candidates are in the business of getting votes but church officials should not be in the business of intimidating candidates. Such tactics are reprehensible for any pressure group to say nothing of church leaders.

The efforts of the bishops to intimidate public officials are more like the Dark Ages than 20th century America. There were times when kings bowed before the pope but nevermore.

The Catholic officials assume they can deliver the Catholic vote for the candidate they recommend. This was once so but not nearly so certain now. The official Roman Catholic blind dogma on abortion is no more sensible to many Catholics in America than it is to other Americans. The same view of sanctity of life which makes abortion wrong as a birth control method makes it proper in instances of rape and other extreme conditions.

The Catholic hierarchy might do well to keep its own in line on issues like abortion instead of trying to intimidate presidential candidates.

The candidates will do well not to compromise their convictions in an effort to woo Catholic votes. To win the presidency under such circumstances would be to lose the integrity a President must have.

## The Unique Ministry Of Oneida

Once they were several, now they are almost non-existent. They were Baptist sponsored boarding elementary and high schools in remote areas of Kentucky to provide basic education otherwise unavailable to children living in these areas.

Less than 100 years ago there were many areas, especially in the mountains of eastern Kentucky, where there was little or no opportunity for basic education. And there were no roads across the mountains and valleys by which children could travel to whatever schools there were.

Schools were considered mission projects by which education and Christianity came to these deprived areas.

These schools sprang up in many places, attracted financial support and were served by some of the ablest and most committed teachers found anywhere.

As roads were built and public schools became available these schools one by one disappeared until almost all are now gone. This was proper with the advent of public schools and transportation to reach them.

One exception is Oneida Baptist Institute in Clay County. Oneida is a small village located where Red Bird, Goose and Bullskin creeks join to form one fork of the Kentucky River.

To this spot came James Anderson Burns who had a passion to change the feuding life style of the area with education and the gospel. By now Burns, himself a mountaineer, is a legendary hero whose exploits read like a novel. He was a gifted orator who described the plight of the mountain life so effectively that enough financial support came to build and sustain his school.

Reluctantly the rugged, independent mountaineers accepted Burns and his school. Without automobiles they came on foot, in wagons or on horseback. Without roads they made paths over the mountains and through the valleys. Without bridges they forded the rivers and creeks. Without money they brought home grown products to swap for readin', writin' and 'rithmetic.

Today Oneida graduates are scattered over the state,

the nation and in foreign lands. But they haven't forgotten where it all started for them. They have a fierce loyalty and many return from great distances once a year to recall their experiences.

The decline in financial support and lack of students which have brought the closing of most such schools have not dampened the spirit of Oneida which has an all time high enrolment this year. There have been rough days through the 77 years but someone or something has always turned up just before it looked like the end.

Oneida will receive about \$58,000 from Kentucky Baptists for operation this year. Much more than this will come in special gifts from far and wide. Some of these gifts date back to Burns who went on fund raising trips to New York and other places in the east.

Modest tuition is charged but the school boasts that in

77 years no applicant has been turned away because of lack of funds. The school operates a large farm which produces much of the food used. Every student has some kind of work to do and is required to attend chapel.

The main explanation for the survival of Oneida is vigorous leadership. It began with Burns and continues today with Barkley Moore, a graduate of Oneida. Burns reportedly climbed a tree on a nearby hill to select the site for Oneida. Today Barkley Moore climbs every tree on the hill and usually brings down some money and more students.

The unique ministry of Oneida justifies its existence. It does not compete with public schools. It serves students who for one reason or another need a home to live in while attending high school. Children of foreign missionaries in lands where no English speaking schools exist find it meets their needs as do students from broken families and other unusual home circumstances.

## Baptist Forum

### FORD WOOS CATHOLICS

Some alarming news concerning President Ford's basic political strategy appeared on Labor Day, the day generally regarded as the official opening of the presidential political sweepstakes.

The news is that President Ford's strategy is to appeal to the "Catholic vote" as such. This appeared in a *New York Times* report carried in the Sept. 6 issue of the *Kansas City Times*.

Why should such news alarm me? There are several reasons. (1) It's a political rule that politicians have to pay off their special-interest voting blocs in order to keep them. (2) If the bloc is the largest religious denomination in the United States, the politician has to do everything possible to establish this denomination, politically if not legally, as the favored religion of our country. (3) Such political strategy can only result in political divisions along religious lines, as in some other countries where one religion enjoys government's favor and others endure its disfavor.

For two decades political tacticians have given major attention to the strategy that the way to get and keep political power is to appeal to "the Catholic vote" as such. This was JFK's strategy, as a reading of his 1956

memorandum will confirm (*U. S. News and World Report*, Aug. 1, 1960, pp. 68-72). Nixon employed it. In fact, Nixon tried to outdo the opposition party. In March 1970 Nixon became, to the best of my knowledge, the first sitting president openly and officially to pledge to use the enormous powers of the presidency to extract tax funds from all Americans in order to pacify Catholic leaders who want everyone to finance education in their schools.

If a public official or a candidate for public office does not value and cherish the principles of church-state separation and religious liberty—which are the first constitutional principles in our Bill of Rights—on what grounds can Americans believe that he will value and uphold any other constitutional principle?

Hugh Wamble, Kansas City, Mo.

### CHRISTIANS AND CLASSROOMS

We concur wholeheartedly with Editor Daley's convictions concerning Baptists' attitudes and actions towards our public schools, as expressed in his editorial of Sept. 2, 1976. One paragraph deserves to be repeated:

"There is something about the whole idea of providing schools for our kind

which doesn't sound like the spirit of Jesus nor the New Testament churches. Our ministry in education obligates us for as much concern for other children as for our own."

If more dedicated Christians would take this stand Baptists could revolutionize the public school system in Louisville and Jefferson County. Also, if we followed Editor Daley's suggestion, more effort would be put forth to make our Sunday schools more effective, in that the teachings of the Bible would be applied to our daily problems.

Thanks, Editor Daley, for speaking out!

Helen K. King and Robert C. King,  
Louisville

## LISTEN...



"Our missionaries need your  
COOPERATIVE PROGRAM  
support every day!"

SEPTEMBER 23, 1976  
WESTERN RECORDER

# Baptist News in Brief

## Oneida Opens Facility

The traditional homecoming celebration at Oneida (Ky.) Baptist Institute on Labor Day weekend was highlighted with dedication ceremonies for the new combination chapel and library building. A record crowd was present.

Activities began Saturday morning with registration and a campus tour directed by Oneida President Barkley Moore. Dedication ceremonies in the afternoon included tributes to three former Oneidans: John Henry Walker, Melvin Davidson and Sylvia W. Russell. Walker and Davidson were faculty members and Mrs. Russell was president.

President Barkley Moore presided over the ceremonies. Music was under the direction of Omer (Blue) Hensley, member of the 1929 class.

Other participants were James B. Graham, state superintendent of public instruction; C. R. Daley, *Western Recorder* editor; Carlyle Houchell, pastor, Brutus Baptist Church; George R. Bausam, pastor, Oneida Baptist Church; Paul Howerton, Louisville, and Lyn Claybrook, Memphis, former Oneida pastors.

Sections of the building were named for Walker, Mrs. Russell and Davidson. President Moore delivered tributes to these and recognized family members. The homecoming dinner and alumni

meeting followed. The celebration continued Sunday with services in the chapel and in Oneida Church.

Oneida is a 77-year-old boarding high school founded by James Anderson Burns to bring education and Christianity to a remote and isolated area of the mountains. The 1976-77 session has a record enrolment of over 300. The school serves students who need a home while attending high school.

## Are You Registered?

Texas Baptists have launched a major effort to have all two million of their members register to vote in the Nov. 2 general election.

The drive is being spearheaded by the Texas Baptist Christian Life Commission, which is enlisting the support of pastors, educational directors and leaders of other key groups affiliated with the Baptist General Convention of Texas.

## SBC Behind Lutherans

For the first time since 1963 Southern Baptists are running second in contributions to the American Bible Society.

During the first seven months of 1976 the American Lutheran Church (ALC) topped all givers with \$301,626, a

whopping \$252,593 increase over the \$49,033 given by the ALC at the same point last year.

Southern Baptists ranked second with \$163,116, an increase of \$23,643, and the United Methodist Church ranked third with \$89,292, a \$2,390 increase.

Overall through the first seven months, 76 denominations and other sources contributed \$1,122,281, compared to \$819,868 given at the same point last year.

## 1,449 in Church Music

A total of 1,449 persons enrolled in the music classes taught by summer music field workers of the Church Music Department of the Kentucky Baptist Convention in 20 camps during the summer of 1976. Enrolees were from 292 churches in a cumulative total of 87 associations.

Field workers included Pamela Wallace of Mayfield and Elaine Wright of Stanton, each of whom served seven weeks; Dennis King of Louisville, four weeks; Randal Bratcher of Owensboro and Gerald Stamps of Somerset, one week each.

Six of the 20 camps were at Camp Joy, Brownsville. Others were at Jonathan Creek, Hudgins Hill, Schafer, Tate's Creek, Rockcastle and Laurel River camps.

## Double Exposure

If Southern Baptists have a genius it is how to grow Sunday schools, believes Andy Anderson, creator of ACTION, a new enrolment plan which is sweeping the nation, transforming once dead churches into live ones.

With Sunday School Preparation Week coming up Sept. 26-Oct. 3, and a new year dawning in most Kentucky Baptist churches, the realization comes anew that Sunday school is the root system of the church. And the root system of the Sunday school is new enrolment.

People who never knew Jesus are being reached through Sunday school because of churches and people who care.



Vol. 150, No. 37

Come and Hear  
Billy Graham's Associate

# Leighton Ford

Frankfort Sports Center  
Sept. 26 - Oct. 3  
7:30 nightly

All Seats Free

## LEIGHTON FORD TEAM MEMBERS



Howard Robbins  
Reachout Associate



Irv Chambers  
MC



Homer James  
Soloist



Ron Bond  
Organist



John Innes  
Pianist

## GUEST ARTISTS



Norma Zimmer



Sunshine Circle

## REACHOUT SCHEDULE

Sunday, Sept. 26—Opening Special — Governor's Night

Thursday, Sept. 30 — Family Night —

Monday, Sept. 27 — Youth Night —

Melvin Graham — Billy Graham's brother

Special Guests "Sunshine Circle"

Friday, Oct. 1 — Youth Night with "Sunshine Circle"

Tuesday, Sept. 28 — Government Employees

Saturday, Oct. 2 — Senior Adult Night —

Family Night — Homer James to sing requests

Special Guest Norma Zimmer

Wednesday, Sept. 29 — Youth Night with "Sunshine Circle"

Sunday, Oct. 3 — Closing Program with Norma Zimmer

FOR GROUP RESERVATIONS CALL:

OFFICE: Leighton Ford Capital City Reachout  
P. O. Box 1000  
Room 17-18, Fountain Place  
Frankfort, KY 40601  
Phone 502/223-2044

## Western Recorder

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

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C. R. DALEY JR. Editor  
JAMES H. COX Associate Editor  
PAUL WHITLER JR. Business Manager

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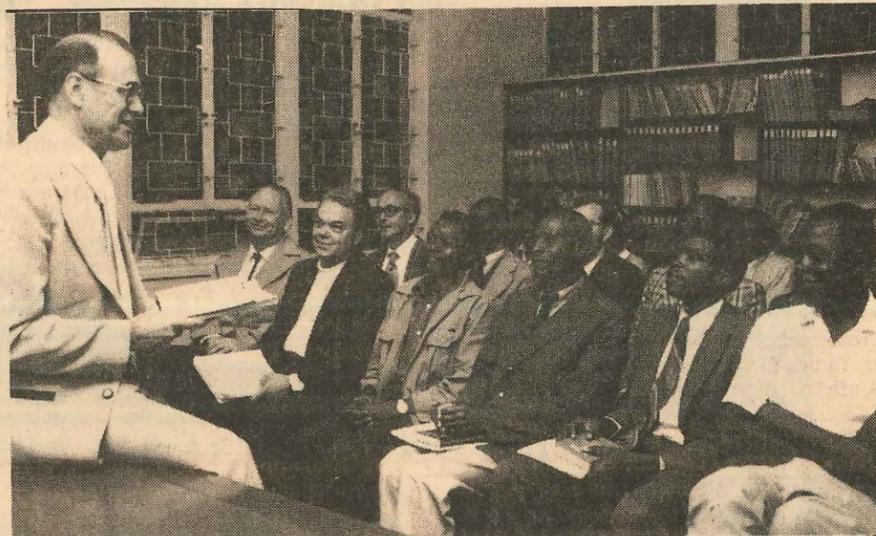
### SUBSCRIPTION RATES

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# Missions & Ministries



Jesse Stricker [R], stewardship director of the Kentucky Baptist Convention, discusses stewardship with Enos Sit-hole, pastor of Mpopoma Baptist Church. Stricker was one of 16 men who spent a month with Rhodesian Baptist churches leading a stewardship emphasis.



Chester Badgett, pastor of Campbellsville [Ky.] Baptist Church, taught stewardship development methods to Southern Baptist missionaries in Rhodesia. The leaders met at the Baptist Publishing House, Bulawayo, and then each Baptist church in Rhodesia was given the opportunity of learning about stewardship.

## Send a Missionary: Your State Paper!

by James O. Teel Jr., Stewardship Commission, SBC

Stop the mill! If your church hasn't voted the annual budget there is still time to act! Do your church a favor. One way to increase the church income is make sure every family receives the state paper.

It just stands to reason. Fifty percent of Southern Baptists don't give anything to support their churches. They probably never go to church, either. So they aren't there to hear all that good

preaching. But if the state paper goes to their house they will hear the message. They will see the need, they will know of the action taking place. They will see what God is doing.

And they will respond. Maybe not this month. Maybe not this year. But that gospel seed once planted in their lives will respond to the knocking, to the nudging, to the reminders that keep pouncing on them out of the state

paper. And they will be reminders of your love. You didn't forget them. You didn't desert them—even when they copped out. And love has a way.

The state paper carries a lot of news. It tells what Baptists are doing all over the world and in their own state. It tells how the money that is given is used. And they like to know that.

Don't turn your back on those that don't come anymore. The state paper you send them is not money down the drain. It is bread cast upon the waters. And it shall return to you. And it shall enlarge the kingdom. And it shall cause much rejoicing—when those that have gone astray shall have been found.

At a time when it is more expensive to send the state paper to every home, it is also a crucial time for Southern Baptists. We have proposed to reach the world for Jesus by the end of the century. This calls for the involvement of every Baptist. Our state papers are the best media we have for reaching all of our people. Let's keep our state papers strong—and make them stronger for the task ahead.

Do just about everybody I know of a favor: See that your church sends the state paper to all the homes of those on the church roll. And just see. This is a Cooperative Program message.

**It's a small world**

**through  
the Cooperative Program**

## What Do You Say to Teens in Trouble? HMB Changes Staff

Many parents, gazing bleakly across a generation gap of failed communication with their offspring, often wonder where in the world the kids go for sound advice.

Well, they go to Fort Worth, Tex. It's a 13 cent trip. By mail.

Yearly, young people send thousands of letters to an address they hear from listening to "Powerline," "Country Crossroads," "SoulSearchers" and other radio programs sponsored by the Southern Baptist Radio and Television Commission.

"I heard your program," they write. "You said God loves me, in spite of whatever I've done. Can you help me with this problem?"

And there it is, in blatant black and white. Honest. Frank to the point of obscenity, although obscenity is not intended. A young girl may graphically detail a sordid sexual encounter. A young boy may wonder about his own sexuality. A prisoner may write, hoping that somebody, anybody, will answer his asked and unasked questions.

Others want to know about abortion . . . alcohol . . . biblical interpretation . . . capital punishment. They ask for help in dealing with dating, death and depression.

They are into the drug scene. They have guilty consciences. They are concerned about personality problems and they want to know about weight control, witchcraft and woman's liberation. There are runaways and potential suicides and kids with questions about sibling rivalry.

The letters are as individualized as fingerprints, as similar as grass. Each person, unique, shares common ground with the other writers. Each has a problem. "Can you help me?" they chorus sadly.

The Radio and Television Commission can help because it maintains a staff of trained counselors who respond, regardless of religious or denominational leaning, to desperate-sounding people.

In the years the Counseling Department has been operating, thousands of letters have carried the Radio and Television Commission's postmark to nearly every post office in the country.

During the fiscal year which began in October 1975 (through August 1976) the

Commission's counseling staff answered 7,121 letters.

Another 37,103 letters are locked in confidential Commission files. Letters average two pages in length. Stapled to each one is a carbon copy of a one-page answer from Commission counselors.

### HMB Names Kentuckians

Directors of the Southern Baptist Convention (SBC) Home Mission Board appointed 31 persons as missionaries and approved financial aid for 28 mission pastors during the September meeting of the board.

Among those appointed career missionaries was Joseph Maddox of Louisville, who will be director of weekday ministries at First Baptist Church, Miami Beach, Fla. The Fort Worth, Tex., native had been a Southern Seminary student.

Mary Adams of Louisville was named a missionary associate by the board. She will be assistant director of Louisville's Baptist Center.

Approved as missionary associates-student interns were Martha Foster and Linda McCluney, both of Louisville.

Three new staff members were elected and two staffers were given new assignments by the Home Mission Board.

Elected were Kenneth Carter, as director of small church and revival evangelism; Frank Crumpler, as director of evangelism planning and consultation, and Michael David (Mike) Robertson, as assistant director of the department of special missions ministries.

Given new assignments were Roy Edgemon, who becomes director of volunteer projects, and David Benham, who becomes assistant director of church extension.

Carter has been director of evangelism for the Illinois Baptist State Association since 1974.

Crumpler has been secretary of evangelism for the Baptist General Association of Virginia since 1973.

Robertson, who has been campus minister at Murray (Ky.) State University since 1973, will work in correlation of volunteer projects in the special missions ministries department.

Benham has been assistant director of the language missions department.

Edgemon has been planning and consultation director since 1975.



"They got five bodies over there," explained horseman Al Stevens, surveying flood damage near Colorado's Big Thompson River. Stevens is among several persons interviewed by Charles Murray [R], pastor of Trinity Baptist Church, Loveland, Colo., who will make recommendations for the distribution of \$8,000 flood relief money provided by the Home Mission Board.

## Interesting People

### 'Love Bug' Star Discovers Life, Love in Jesus Christ

by Barbara Hunting

Film and television star Dean Jones, at 45, has a wide boyish grin, a svelte manly figure, a fat pocketbook, a beautiful wife, three normal children, a private plane and a career taking him to Paris to make another "Love Bug" movie. He had all this going for him three years ago but will tell you quite frankly it didn't mean a thing until he found Jesus Christ.

"There's been a miracle — and the difference is delicious," he said during an interview in Tampa, Fla. Jones was touring with the "If my people . . ." group, performing across the United States before going to Paris. Movies are still a big part of his career, along with TV and church work. He and his wife, Lori, reside in Tarzana, Calif.

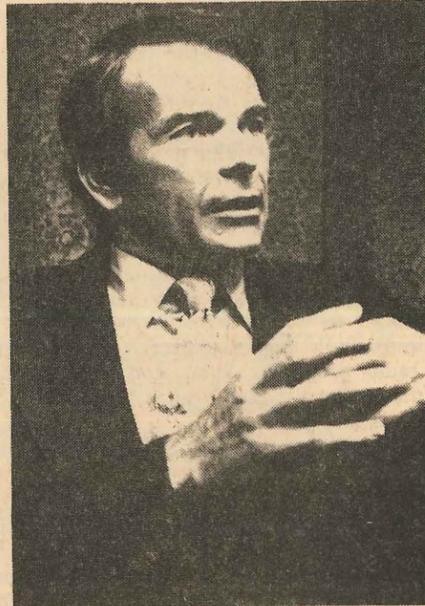
He believes an actor has a great responsibility in the roles he plays. "I approach each script with a prayer. I couldn't perform in a picture that I

couldn't be proud of or one that I wouldn't want my family to see," he added.

"I have just finished a picture," the actor noted, "for (Walt) Disney (Productions) to be released at Christmas called 'The Shaggy D.A.' It's about a man who runs for district attorney and turns into a dog," he laughed.

"Many actors believe their first thought should be with the director, the producer or the writers, but I don't believe that. I feel an actor has a responsibility to the people. Thank heavens for the Disney films. I can do those, and I love them," Jones said.

"I was confused when I gave my life to the Lord," because, "I thought at first maybe I would be sent off to some remote spot and just preach to four people. But it has worked out so that my acting and faith can work together for some good," he said.



Dean Jones, 45, says fame and fortune as a television and film star "doesn't mean a thing" without Jesus Christ. Jones, who became a Christian about three years ago, says acting and his faith in Christ "work together for some good."

### Baptist Preaches At 105 Years of Age

by Woodrow W. Hill

Southern Baptist evangelist James Fell Aker is 105-years-old and still preaching revivals.

Aker is not retired. He is an evangelist and keeps a schedule that would tire many younger men. One of his greatest difficulties is finding time to accept additional invitations to preach. He preaches three revivals a month and then pauses a week for rest. At age 105, he is actually booked up for the next three years.

Born in Marion, Smith County, Va., Feb. 12, 1871, Aker went to college at Emory and Henry, where he also received seminary training. Although his education was temporarily interrupted while he was a pastor and taught school seven years, he soon entered full time evangelistic work and has been at it since.

He accepted Christ into his life 88 years ago, at age 17, and completed 85 years as a minister of the gospel on

Apr. 12, 1976. He has been married twice; his first wife died in 1955. In 1960, he married Louise Wood Fielders, a widow, who travels with him. The couple are members of First Baptist Church, Radford, Va., although he preaches in churches of all denominations. "I preach the same gospel in all of them," he said during a recent interview between revival services in western North Carolina.

Discussing the Bold Mission Thrust of Southern Baptists, in which the denomination is attempting to let every person in the United States hear the gospel by 1980, Aker said, "I'm going to do my part in it." He expects to be involved in other parts of the world also: "In 1978, if I live and the Lord delays his return, I will be in a crusade in Japan with a missionary friend."

Standing 5 feet, 9 inches tall, Aker moves about like a much younger man and looks decades younger. His mem-

## Mountains to the Mississippi

### Monterey History Ready

A history of Monterey Baptist Church, Owenton, and the community has been completed. The book will be released Oct. 10 as part of the homecoming activities at the church.

### Combs to Nashville

K. Stephen Combs Jr. was named adult consultant in the Church Training Department of the Baptist Sunday School Board, Nashville. The Virginia native was interim minister at St. Matthews Baptist Church, Louisville, before going to Nashville. He has served in churches in Florida and North Carolina. Combs is a graduate of the University of Florida and Southern Seminary.

### Dedication for Salvisa

Formal dedication of Salvisa Baptist Church is scheduled for Oct. 3 at 2 p.m.

### Mt. Gilboa Anniversary

Mt. Gilboa Baptist, Finley, celebrated its fifth anniversary Sept. 5. The services also marked L. D. Kennedy's fifth year as pastor of the church. Dinner on the grounds followed the morning service. In the afternoon \$1,125 was donated to begin a perpetual care cemetery fund.

### Stricker Elected

Jesse Stricker, director of stewardship development for the Kentucky Baptist Convention, has been elected chairman of the audit committee of the Baptist Stewardship Development Association. Stricker authored two articles, "Filmstrips and Motion Pictures" in *Church Training* magazine for July and "Budgeting — Education and Involvement" in *Outreach* magazine for October.

### Dedication at Shively

Shively Baptist Church will observe its 44th anniversary and dedicate a \$1 million educational structure Sept. 26. Former pastors have been invited to participate in the 10:45 a.m. service. Cornerstone laying ceremonies will follow. At 5:30 p.m. there will be supper

on the grounds and R. G. Lee will preach at 7 p.m. Bruce Hodge is pastor.

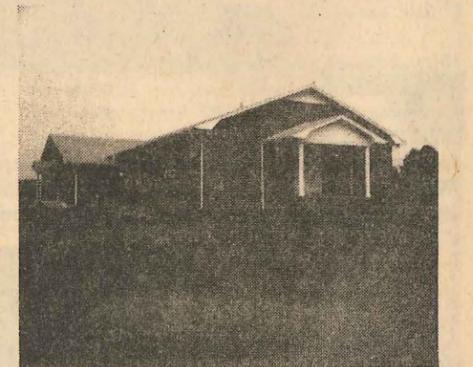
### Perkins at Ridgecrest

Sara Perkins, member of Beechmont Baptist Church, Louisville, served as director of the three-year department at Ridgecrest Baptist Conference Center during the 1976 summer season. She is a student at Southern Seminary.

### Mitchell Available

Earl Mitchell, former pastor of Watson Lane Baptist Church, Henderson, is now residing at Rte. 4, Cadiz. He is available for interim pastor, supply work and revivals. Mitchell formerly pastored churches in Indiana and Texas.

### Crutchfield to Move



Construction has been completed on the new Crutchfield Baptist Church. A cornerstone laying ceremony was held at the new building (pictured above) Aug. 29. The congregation hopes to move in by Oct. 3. G. W. Moon is pastor.

### Witt to Wisconsin

Claude Witt, who will graduate from Boyce Bible School, Louisville, in December, became executive director of the Alcohol Problems Council of the State of Wisconsin, located in Madison, Sept. 15. The Louisville native attended the University of Louisville and is a member of Farmdale Baptist Church.

ory is excellent. He quoted the text of his first sermon, then the third, fourth and fifth. "I have prayed for a good memory," he said, "and God has given it to me."

Aker preaches "like a doctor treats patients. I diagnose the case, and when I find the trouble spot I apply the medicine." The secret of his long life, the minister said, is attributed to four things. "I honored my father and mother; I have tried to take care of my body; I have made it a habit to get my rest at night; and I have tried to put my Lord first."

"My mother carried me to church in a blanket when I was a baby, and I have tried to be faithful ever since. You're not going to believe this," Aker said, "BUT I don't think I'm going to die." He added, "For years I've prayed that I would be here when the Lord returns. I think I'll be here." Until the Lord comes, "I want to be in the harvest field. I expect to be on the battlefield for Christ."

## Personnel Changes



Powell

### Susie Powell Named

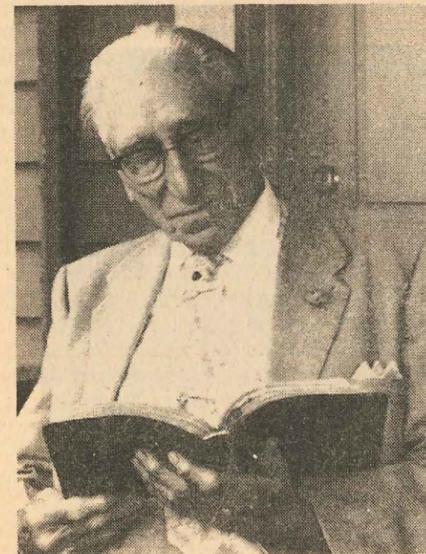
Susie Powell is minister of education and youth at First Baptist Church, Leitchfield. A native of Georgia, she is a 1976 graduate of Southern Seminary.



Howard

### Howard Retiring

W. Rudolph Howard has announced his retirement as minister of music at First Baptist Church, Murray. He served the church while studying at Murray State University and was recalled in 1960 to serve full time. The Southern Seminary graduate also served at First, Owensboro, and Belmont Heights, Nashville.



Southern Baptist evangelist James F. Aker still preaches three revivals a month and is booked for three years solid. He has been in the ministry for 85 years and plans to go to Japan for a crusade in 1978.

# Christian Education

## Cumberland Alum Tapped

Melvin R. Croley, who did pre-pharmacy training at Cumberland College, Williamsburg, Ky., was presented a distinguished award recently at Mercer University's Southern School of Pharmacy, Atlanta.

Croley, a 1972 graduate of Whitley County High School, received the M. A.

Chambers Award for highest scholarship average at the completion of his first professional year at Mercer. About 100 students were in the first year pharmacy class.

## Cumberland Names Pope

Steven R. Pope was appointed instructor in Cumberland College's Reading-

Study Center at Williamsburg, Ky.

Pope, son of Mr. and Mrs. George G. Pope, Batavia, Ohio, is a Cumberland alumnus and received his master's degree from Northern Kentucky University.

Prior to coming to Cumberland Pope taught in the Laurel County and Grant County school systems.

## Campbellsville Aid Up

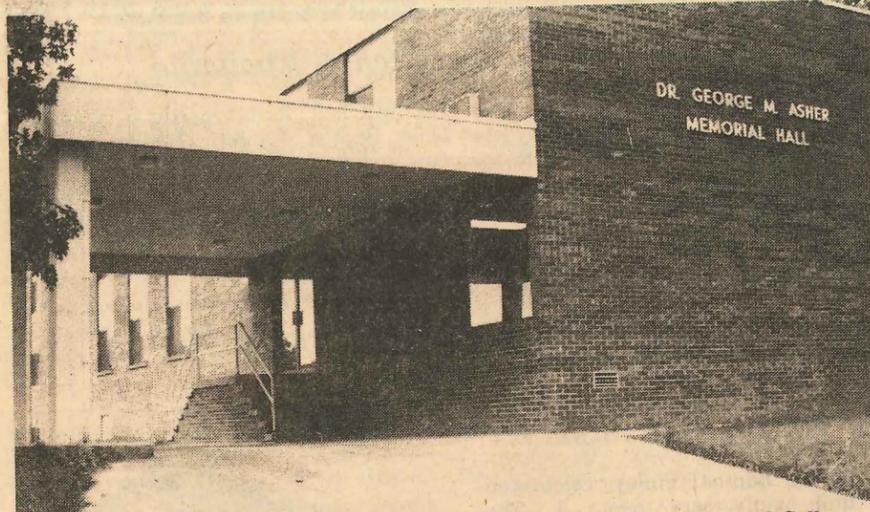
Campbellsville (Ky.) College has increased aid for scholarships to the tune of \$30,351.75 as a result of proceeds from the E. C. Pelley estate, Columbia, Ky.

The money will be put into a trust with the interest earned given annually to deserving students in the name of Mrs. Sylpha B. Pelley, Pelley's wife.

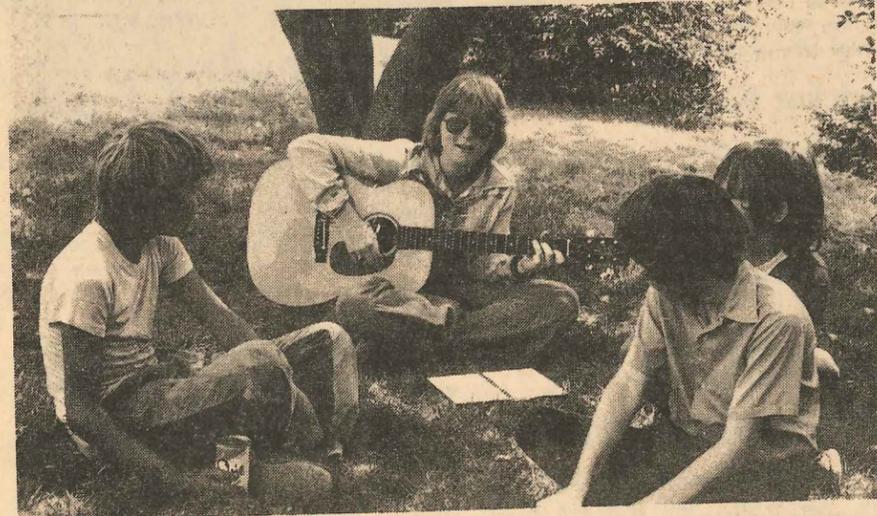
## SBTS Moves Ratliff

F. William Ratliff Jr. was named director of admissions and financial aid at Southern Baptist Theological Seminary, Louisville.

A native of Gallup, N. M., Ratliff was instructor in Christian philosophy at the seminary last year. He earned the Ph.D. from Southern in 1975.



George M. Asher Memorial Hall was dedicated Sept. 12 at Cumberland College, Williamsburg. Named in honor of a prominent Pineville physician and community leader, the dormitory is to be used primarily by nursing students.



Laura Weaver from Highland Baptist Church, Shelbyville, is one of many high school students from around the state who aided Cumberland College, Williamsburg, in its Appalachian Ministries program this summer. Laura is leading a group of mountain children in choruses during a Bible day camp.



Pam Anderson from Highview Baptist Church, Louisville, is pictured assisting an Appalachian girl during recreation in Cumberland College's Love-in-Action project this summer.

# Special Report

## The Ordination of Baptist Ministers: How May the Process Be Improved?

by Marion Aldridge, Southern Seminary student

### Second of Two Parts

Though people have occasionally offered suggestions for the improvement of ordination practices among Southern Baptists, they have generally been ignored. Such recommendations are often offensive (for instance, some would suggest a convention-wide "black-list" of "problem ministers"), or they simply depart too radically from present custom (for example, requiring a college or seminary degree prior to ordination).

However, improvements can and should be made.

Below are five recommendations, each of which may be implemented without departure from sound Baptist practice. In fact, each suggestion is a corrective to present day abuses of traditional Baptist ordination customs.

First, "ordained" is a term which should only describe an active minister. Any church may endorse any of its current members for ministry by ordination or by recognizing a previous ordination. But, the annual "Uniform Church Letter," published by the Sunday School Board in Nashville, should not encourage the mere listing of all of a church's members who were ever ordained. Such a listing in the convention annual presumes a continued endorsement within the convention, an assumption which may not be accurate. A question which is being asked by examining councils is, "If you left the ministry, would you give up your ordination?" The answer should be "yes."

Second, contact with the one ordained should be maintained by the ordaining church, and any ethical or moral abuses might justify a person's disordination by that church. In current practice, such contact is maintained only haphazardly. Of course a minister is always subject to the discipline of the church of which he is a member, and that church may remove its endorsement from him at any time. But for a single church, in the heat of dissension, to completely remove an individual from the ministry without regard to his previous or his po-

tential ministry is to do an injustice to the minister. Instead, the ordaining church, more than anyone else, has the ability to see whether the minister provokes problems wherever he or she goes, and it is the ordaining church which should bear the responsibility of any disordination procedure.

Third, ministerial relations offices should be established by each of the state conventions. Several states already have such an office. These offices would be concerned with helping ministers and churches in crises.

Fourth, more serious consideration should be given to the purpose of the examining (or ordination) council. Both subtle and blatant pressure to make a positive recommendation should be eliminated. More questions should be asked about the non-doctrinal aspects of the individual's life. One study shows that less than 50 percent of the candidates for ordination are asked about any of these concerns in his or her private life (any of which could affect a person's ability to minister): social, domestic or business life, attitude toward money or debts, attitude toward spouse or children, past employment record, or use of leisure time.

Fifth, a probationary period as a minister (not only as a preacher) should be expected and required by any ordination council, even if such a requirement would mean the recessing of the council and the postponement of the ordination. (Many churches need to be reminded that a non-ordained individual can serve as pastor just as effectively as an ordained person.)

At the very least, it is hoped that these recommendations will make individual Southern Baptists take care in their participation in the ordination process. Full implementation of these proposals would have the immediate effect of improving the overall quality of Southern Baptist ministers and would, of course, have the more far-reaching effect of impressing any participant or

observer with the seriousness of God's people as they set aside a certain few of their number for special service in and for his kingdom. Such seriousness about God's business would pay Southern Baptists dividends for many generations.

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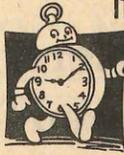
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## NOTHING LEFT OVER

My words in this space last week pointed out that we were grateful to have exceeded our rock bottom budget and also to make a sizable step up to a higher plane in the level of budgeting to Christian education and some other things. Then beyond that we also fulfilled what we called the Challenge Budget and made a pretty deep dent into what we, for the want of a better name, called the "Hallelujah Budget." We were pleased with this despite the fact that we didn't quite



make the full "Hallelujah" goal.

Once in awhile we hear someone talk like he thinks we are having money left over. Please don't make this mistake. There never are any leftovers. We don't pile up the money that exceeds the budget. Prayerful and thoughtful committees recommend such further distributions of extra funds where it seems wisest at the moment. No matter how much we have to allocate it falls far, far short of a worthy level of witness and Christian service to properly honor our Lord who has called us.

The Great Commission is still binding on all Christians (Matt. 28:19-20). Lord Wellington called it the "march order" of the Christian religion.

We try to write a sane budget, committing our great denomination firmly to

no more program than we feel sure we can pay for. If we should write program and budget as large as they ought to be, to properly honor our Lord, and our receipts should rise no higher than presently, then we would be super abundantly bankrupt. We don't plan to make bills that we can't pay. (We are proud of the rapid debt paying strides we have been making. Maybe I will write a column on that one of these days.)

Whatever we receive beyond the budget, that is projected as a matter of practical wisdom, gets plowed right into the program of missions or debt paying and helps us to reach a little bit further toward a proper measure of work on the tremendous task to which Jesus has commissioned us. There aren't any leftovers.

## Our Baptist Heritage

On any Sunday, in front of any Baptist church in Kentucky, cars, buses and pedestrians gather as the hour approaches 10 o'clock. Freshly-scrubbed children, their Bible-carrying parents and well-prepared teachers are meeting for Sunday school, one of the most important hours of the week among Baptists of today. Yet, a century ago, less than one-third of Kentucky's Baptist churches had Sunday schools.



Jack Birdwhistell

The modern Sunday school movement had begun in England in the late 18th century and churches in America had

begun to hold classes on Sunday by at least 1800. The Baptists of Kentucky, according to J. H. Spencer, were "slow and cautious in adopting" these "new institutions . . . till they could satisfy themselves that such schools would be for the glory of God, as well as for the temporal good of men." Such leaders as William Vaughan strongly supported the work of the American Sunday School Union, a non-denominational enterprise which promoted Sunday schools, but it was not until 1856 that the General Association recommended the "importance of establishing Sabbath schools wherever it is practicable."

"Sabbath school" was the common name in the 19th century, and not a few Kentucky Baptists can remember when Sunday school pupils were known and listed as "scholars."

Slow as Baptists were to adopt Sunday schools, we have discovered that they are indeed a good thing. Churches have grown from mission Sunday schools; whole families have been won to the Lord; Kentucky Baptists have spent hours in Bible study; people in large churches have found a small group to which they can really belong; and dedicated lay teachers have touched lives in remarkable ways—all because of Sunday school!

In our day, one historian has called the prevalence, vitality and inclusiveness of our Sunday schools the "Southern Baptist miracle." And in an age when other denominations have given up on Sunday schools, especially for adults, our success may be just that! Like all miracles, however, it is a "gift of God, not of works, lest any man should boast."

by H. C. Chiles, Murray, Ky.

## International Series

### Our Need To Be Reconciled

The Epistle to the Romans deals with man's need of a righteousness which he does not possess and which he is incapable of producing. When a man refuses to accept the righteousness of God, which is offered to him as a free gift, then the only thing that is available to him is its counterpart, which is the wrath of God.

Romans 1:28-32

Estrangement from God is due to man's sin. All, except those whom Christ has saved, are alienated from God and need to be reconciled with him.

What tragedy could befall man equal to that expressed in the words of the judicial utterance recorded in verse 28, "God gave them over to a reprobate mind"? In the realm of the physical body, "God gave them over to uncleanness" (verse 24). In the realm of the heart, "God gave them over to vile affections" (verse 26). In the realm of the mind, "God abandoned them" (verse 28). "God gave them up (or over)" is one of the saddest utterances recorded in literature.

Here Paul reveals the depths to which men sink when they wilfully reject Christ as their saviour and refuse to let God have his rightful place in their lives. A brief statement about some of the score or more sins mentioned herein is certainly in order. "Unrighteousness" refers to injustice which results from the enthronement of selfishness and the ignoring of the rights of others. "Wickedness" denotes hostile activity. "Covetousness" refers to the selfish and greedy desire to acquire that which belongs to another. "Maliciousness" means a desire to injure any who might interfere with the gratification of a selfish ambition. "Envy" is that feeling which one has when another has surpassed him or has acquired something he does not possess. "Despiteful" refers to one who takes pleasure in insulting others. There are those who are aware that God abhors their sinful ways, but they persist in them and take delight in fellowship with those who indulge in practices which displease God. Those who approve the sins of others share the guilt of those who commit them.

Romans 2:1-11

There are degrees of wickedness and guilt, but all have sinned and come short of the standard. Whether Gentiles or Jews, all sinners are alike in their need of salvation.

Paul made it clear that the standard of God's judgment is revealed truth. God will not judge men by the standards which they choose but by his own standards and principles. God's judgment will be based on divine justice. God will not judge according to words of profession but according to deeds. He will weigh accurately every thought, word and deed. He will not ignore one's sins of omission or of commission. All may rest in the perfect assurance that God will never judge anybody unrighteously or unfairly. Every person who is living without Christ, God and hope needs to be reconciled to God without delay.

## Life and Work Series

### The Priesthood of All Believers

The priesthood of all believers is founded on and is inseparable from the eternal priesthood of Christ. If you are a Christian, then you are a priest of God by virtue of your having been saved by Christ. This honor and office are never of man's earning or deserving but always conferred as a gift of God's grace.

While on the Isle of Patmos because of his devotion to and testimony for Christ, John received a wondrous vision which scattered his fears as the sunrise scatters the fog. Then he proceeded to sing a song which had welled up in his heart. In this grateful doxology he lauded Christ's love and its attendant blessings. He praised his Lord for loving him, loosing him and lifting him. Christ's love was unmerited, unsought, unwanted and unending. One wonders how anybody can resist, refuse and reject Christ's great love. Christ looses or liberates us from the penalty of sin, the power of sin and, eventually, the presence of sin.

When Christ came forth from the grave, thereby proving that his life was indestructible, he opened the way for men to have direct access into the presence of God, where they might enjoy a wonderful fellowship with him.

Unlike all other priesthoods that of Christ's is permanent and will never pass away, for it was confirmed by the oath of God. Christ is and ever shall be the only way into the presence of God. No other can ever take his place.

Hebrews 4:14-16

These verses remind God's people that Christ, our great high priest, is seated upon a throne of grace, to which they are invited to come for mercy and help. As our high priest, Christ is strong. He is mighty to save amid all the perils of our pilgrim way. He is great in person, position and power. Christ is also sympathetic—concerned with our ignorance, infirmities and helplessness. Because there is such a great high priest as Christ, who understands all about our needs, and who is able to help us in every difficult situation, we should come into his presence with full confidence that he will supply adequate help as the needs arise.

Romans 12:1-2

Having fully dedicated his life to Christ, Paul made a very strong and urgent appeal to Christians to "present their bodies a living sacrifice, holy, acceptable unto God" which, he added, was a reasonable service.

Christians must live in a world whose spirit and practices are antagonistic to God. It is God's will for them to be separated from the evils of this age. He wants them to be dedicated to the doing of the will of God. Unless Christians make a definite presentation of their bodies to God, their manner of life will be conformed to the world. The will of God is not to be dreaded, endured or evaded, but it is to be pursued gladly. His call, then, is for nonconformity to the world and for yieldedness to the transforming grace of God.

## The Pursuit of Happiness

by Duke K. McCall,  
President, Southern Baptist Seminary

Americans display the absence of happiness by the bizarre ways in which they seek to find it. Of course Christ is the answer, but what is the question? And how does Christ answer?

We Southern Baptists used to employ routinely some techniques which are now viewed as simplistic, mechanical, and even manipulative. But when evangelical religious bodies abandoned these techniques, some other people began to use them. Indeed, they are getting wealthy charging for them. They work, not because TM or EST or any of the hosts of new movements possess magic; rather, the techniques fit human nature like a wrench on a hexagon nut.

Prayer mates promoted by the BSU 30 years ago had many of the elements of sensitivity training. In a culture where every individual was labeled "do not touch" the prayer mates movement sanctioned touching, holding hands, kneeling, arms around shoulders. With heads bowed, people who had never shed a tear outside their family circle could weep together.

Confessions of fear, loneliness, inadequacy, guilt, could be poured out in prayer; whereupon acceptance by the prayer mate symbolized God's openness, forgiveness and acceptance.

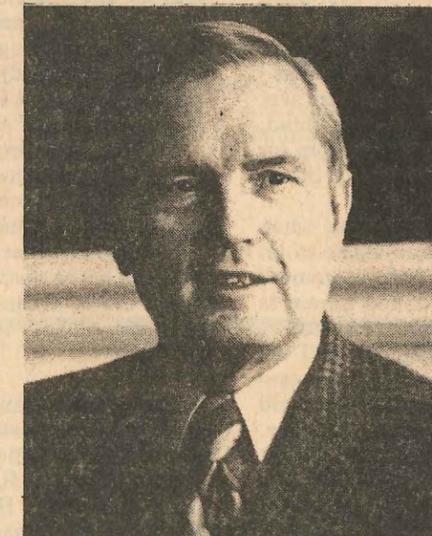
EST is described as "therapy" involving physical stress. Highly emotional sessions last until the body cries out for relief. Now people pay high fees to go through the sort of experience that long, drawn-out revival services used to impose.

Verbal abuse by the speaker of the audience is a characteristic of EST. The guilt and worthlessness communicated somehow opens the door for a new integration of personality around new goals and meaning. Well, we got that from the evangelists of another day. Sure, some people were offended, turned off, but there are too many testimonies to the transformation of personality to ignore the effectiveness of the technique.

In TM (Transcendental Meditation) an authority figure gives the convert the secret mantra to be recited over and over. The Christian church once care-

fully screened new members and taught them to say over and over, "Jesus Christ is Lord." With that as the focus of consciousness, they could face lions or flames.

Prayer before meals, daily Bible reading, marching to church Bible in hand, sitting in un-airconditioned cubby holes through monotonous Sunday school lesson periods, were ways to



Duke K. McCall

demonstrate depth of commitment to one's religious convictions.

Not everybody came back for Training Union and Sunday night service and Wednesday teachers' and officers' dinner and the prayer meeting, but that was the claim of the church and these were evidences of dedication one might attain. Even baptism by immersion, which kept some fainthearted fellow travelers out, was a sign and seal of belief and dedication for those who were in.

Today, thousands of people are paying their hard-earned cash for the privilege of becoming part of a disciplined and dedicated group that will give form and meaning to their lives. That was what we used to offer for free, subject of course to passing the collection plate,

with tithing one's income as the sign of partnership with the eternal God.

Anybody could take the initiative to join a Training Union. That automatically made you a part of a group with easy give and take that opened the door for new friendships. Everybody had to perform by reading or repeating a part of the program. No matter how sorry your performance, the group accepted you and that was reward enough, not to mention a little practice in functioning as a leader.

I am not trying to advocate a return to all of these techniques. I am trying to advocate an analysis of the procedures in our churches and an adaptation of techniques to the human traits and needs which are characteristic of people in our culture.

There is a perverse strain in some churches which holds up the ideal of techniques that cut across the grain of human nature instead of with the grain. I would argue that methods and techniques must correlate both with biblical truth and also with human nature.

The ecumenicity I support is to learn from everybody and every movement what seems to assist people in their pursuit of happiness and then to find legitimate methods for linking that to the Lord Jesus Christ.

My intention is to apply what Paul said about meat offered to idols to the techniques currently used in pagan movements. If it offends the brothers, avoid it, but if it nourishes the brothers, eat it.

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