

Postage rates may cause demise of Baptists' 'greatest unifying instrument,' state editors fear

by Norman Jameson

Double barreled postage increases in May and July sent editors of Southern Baptist state newspapers scrambling for ways to meet postage expenses that jumped nearly 50 percent in one year.

In editorials explaining their plight, editors have called the unscheduled increase May 29, coupled with the scheduled increases in July 1977 and 1978, "appalling." If postage costs for special non-profit second class mail continue to escalate, "the very existence of state papers in their present form is threatened," said Western Recorder editor C. R. Daley.

Editors have been staggered by annual postage bills such as those in Alabama, jumping from \$16,000 to \$109,000 in 10 years; from \$9,000 to \$120,000 in Georgia in 12 years and from \$11,000 to \$87,000 in Florida in seven years.

The July increase was the seventh of 16 annually scheduled increases approved by Congress in an effort to make the U. S. Postal Service self supporting by 1987.

After the July 1978 increase, the current mailing rate for the Baptist state newspapers, which are in the special non-profit second class category, is five cents per pound plus 1.7 cents per addressed piece, as long as less than 10 percent of their space is paid advertising.

According to the current U. S. Postal Service schedule, if no unscheduled increases similar to the one in May occur, the 1987 rate will stabilize at 11.2 cents per pound and 5.6 cents per addressed piece—124 and 229 percent increases respectively. Those figures represent 9.37 and 14.6 percent increases annually.

\$1.37 million to mail Standard

That means in 1987 Texas Baptist Standard, which has the largest postage budget of the state papers, will pay the U. S. Postal Service approximately \$1.37 million to put 51 issues into the hands of about 387,000 subscribers.

Lynn Clayton, editor of Louisiana's Baptist Message, said "by increasing the postage on publications, we are surely going to have a nation where being well informed by the print media is going to be a luxury affordable only by the very wealthy."

So what are the editors doing about it? Standard editor Presnell Wood said his directors approved a policy in December 1977 that will pass on to church budget accounts increased costs in the month they occur. In July that meant an increase of 30 cents, to \$2.75.

The executive boards of the Indiana Baptist and Tennessee's Baptist and Reflector adopted the same policy.

Church budget rates for virtually all the newspapers are still below three dollars. The highest individual rate is the \$4 charged by the Baptist and Reflector, whose editor, Al Shackelford, says, "We have talked so long and so loud about not raising our rates, we're going to have to swallow our pride and raise them every year. There's no sense in pretending things aren't going up."

Circulation up only 11%

Only 11 percent of the increased postage expense since 1969 can be attributed to increased circulation. Total circulation for the 30 Baptist state newspapers that accept advertising is about 1.8 million.

Georgia's Christian Index and the Maryland Baptist have cut the number of issues printed each year to 50 and 48 respectively. Maryland and Tennessee are changing formats and printers. Maryland's staff is doing some production paste-up work to save money. South Carolina's Baptist Courier, the Alabama Baptist

and North Carolina's Biblical Recorder are considering cutting issues.

Other papers are deleting big "special issues" and cutting the number of pages in each issue. The Christian Index has raised prices, eliminated an issue, cut pages and asked for increased Cooperative Program subsidies.

Editor Marse Grant said, "We may not be too far away from a twice-a-month Biblical Recorder instead of weekly."

If Baptist newspapers increase their advertising space beyond 10 percent, they would fall under new, higher zone mailing rates. That means a 36 percent per pound increase over current rates when mailed within 200 miles and a 41 percent increase over the 1987 rate. Price per piece is the same.

Alternate delivery systems that would bypass the U. S. Postal Service are still too expensive except in

densely populated areas. Papers sent in bulk to a church for distribution from there would save the per piece delivery cost but would slow delivery.

"The cost of production and the attempt of the Postal Service to price out of existence all 'junk mail' will leave us in difficult circumstances," said Gene Medaris in Indiana. "Indeed, if we exist at all."

In the face of rising costs in all aspects of newspaper production, coupled with seemingly unending postage increases, Lynn Clayton, editor of the Louisiana Baptist Message, summed up the editors' feelings:

"Baptists are simply going to have to decide how important the state paper is to Southern Baptist life. Ultimately, the local church is either going to have to support the state paper, or let it slip into extinction. And with the extinction will go the single greatest unifying instrument of our convention's operation."

Mercer Baptists instrumental in local obscenity resolution

by Sharon Albright

Mercer County Fiscal Court has adopted a resolution calling for a halt to the dissemination of obscene materials in Mercer County and for businessmen to reexamine their policies on the distribution of obscene materials.

The resolution, which stemmed from complaints by the Concerned Citizen Committee of the Mercer Baptist Association, also states that persons or businesses who do not cooperate face criminal prosecution if a court finds materials to be obscene.

County attorney David Patrick told committee representatives he had researched Kentucky laws pertaining to obscenity and had found that Kentucky is one of the few states in the country that has an obscenity statute. Patrick said all obscene materials, including motion pictures and literature, is covered in one statute which gives an explicit definition to obscenity.

Patrick then told committee members the first step in declaring a particular movie or piece of literature

obscene would be to view the piece in its entirety and make a formal complaint with the county attorney's office. He said once the complaint is filed either Darren Peckler, district judge, or Harold Burks, trial commissioner, will view the offensive material, and if it is found to be obscene the item in question will be seized for the court to determine if obscenity exists. The court will then impanel a jury of Mercer County citizens who will have the final say on what is obscene.

Patrick said the Kentucky statute gives greater control than by following the national standard on obscenity since the county can judge obscenity on its own standards. He added that each instance of alleged obscenity will be judged on a case by case basis. Patrick cited possible fines and jail sentences to distributors of materials found to be obscene ranging from a first to third obscenity offense.

The Baptist drive was spearheaded by the morals committee of Mercer Baptist Association. Kenneth E. Elkins, pastor of Eilers Memorial Baptist Church, Harrodsburg, is chairman of the committee.

Bible ban under fire in Buffalo, N. Y.

by Celeste Loucks

The issue was C.L.U.B.S.—Constitutionally Lawful Use of Bible in Schools.

About 50 young people and adults carrying placards and wearing sandwich-board signs marched around the gleaming Liberty Pole and to the Civic Center Plaza in downtown Rochester, N. Y.

Earlier this year, the Buffalo Board of Education denied students in three schools a meeting place for a voluntary, before-school Bible club. A lower court upheld that decision.

On Sept. 8, students led by Southern Baptist inner-city missionary, Byron Lutz, appealed that decision on the basis that their rights of freedom of speech and public forum had been abridged. A panel of four judges in the Appellate Division of the New York Supreme Court heard the case, *Trietley v. Buffalo Board of Education*, and will hand down a decision in November.

The students are prepared to take their petition on to the U. S. Supreme Court, if necessary.

Fred Cox, an appellant in the case and a sophomore at Burgard High School in Buffalo, was one of eight

students who began meeting for 15 minutes each morning before school for Bible reading and prayer. Teachers, ranging from Catholic to Baptist, voluntarily met with members of the interdenominational Bible club.

The club grew to more than 20 students. Then a member of the Buffalo Board of Education questioned their right to meet on school property under sponsorship of school employes. The school board's lawyer advised against allowing the clubs to meet.

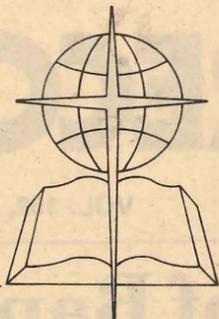
"All these other clubs were meeting," said Cox's older brother, Mike. "We didn't think they (the school authorities) would mind at all."

Michael Brown, attorney for the students, argued that in the four definitive U. S. Supreme Court decisions concerning religion in public schools (*McCollum v. Board of Education*, 1948; *Engel v. Vitale*, 1962; *Abington School District v. Schempp*, 1963; and *Zorach v. Clauson*, 1952) the court ruled that schools cannot require religious activities on the school premises, yet emphasized there is "no constitutional prohibition against public school accommodation of religions."

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

WESTERN RECORDER

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C. R. Daley

Daley Observations

How to make church work exciting

This is that time of year. Nominating committees in Baptist churches are working diligently and sometimes frantically to find persons to take the many offices and places of leadership in the church and its organizations for the next year.

And this is no easy task. Every year it seems harder and harder to find enough willing workers. The truth is many Baptists today do not want responsibilities that require preparation and attendance every Sunday. They want to be free to come and go as the mood strikes them and they are not about to be tied down.

Other church workers become weary and want to be released from regular responsibilities. They feel like they have served their time and done their part. They want to sit on the sidelines for a while and let others take over.

Preachers, educational ministers and other staff members get weary also. They work and work to equip others to minister but often end up doing most of the visiting and witnessing themselves.

Church work then becomes a drudgery for all. It's doing the same old things over and over with diminishing returns. It's one kind of campaign after another in order to boost attendance, to enlist the unenlisted, to rescue the dropouts and to make up the budget deficit.

What's wrong? Something must be. The work of the Lord is supposed to be a lift, not a load, a boost, not a burden, a joy, not a drudgery.

What's missing? This is going to sound pious and simplistic but I beg you to think about it seriously. The missing element is the awareness of the presence and the power of the Holy Spirit. This is not the case just for pastors and professional church workers but for every true believer.

Some years ago a speaker in a religious gathering made up mostly of preachers asked this question, "What are you and your church doing now that could not possibly be done without the power and presence of the Holy Spirit?" This was a probing and painful question for many of us who reflected upon it.

Most of us realized we were ministering in our own strength and though we mention the necessity of the Holy Spirit, we really weren't depending upon him much and wouldn't miss him if he no longer existed.

To trust in our own effort is a special temptation for Baptists who have learned how to do so many things so successfully. We raise huge amounts of money and we have educational excellence when it comes to methods. We have clinics, seminars, conferences and every other

kind of training sessions for all places of church work.

These are not to be discounted. They have helped us to become some of the most successful churches in America. We must keep on doing these things and even more in enabling laypersons to minister. But the missing element for most of us is the conscious presence and dependence upon the Holy Spirit who already is present in every true believer.

The trouble is we are working for the Lord instead of letting the Lord work in and through us. We must take advantage of every opportunity for training yet we must renounce trust in self.

We should never accept any church responsibility without feeling it is the Lord's specific will for us but we should never decline any request before taking it to the Lord in sincere search for his will.

Once we surrender ourselves, our spiritual gifts and our training and preparation, the Holy Spirit takes over and we marvel at what results. The same things we did with weariness now become exciting. Our church work becomes a lift instead of a load. We don't have to worry about success. The Holy Spirit takes care of that.

Is this a personal testimony? Yes, it is. I know the weariness and dullness of religious work done in human strength. I also know the exhilaration and excitement of letting the Holy Spirit work through me. My problem is leaving it in the hands of the Holy Spirit. I keep taking it back only to fail.

This is because my adversary is Satan who keeps appealing to my ego and pride. I doubt if Satan is really worried about the frenzy of much church work going on in our churches nor is he disturbed by our statistical successes. But when we truly put ourselves into the hands and service of the Holy Spirit, Satan is routed.

This makes sense because Satan is a spiritual being much more powerful than any person. Our only hope then is in the Holy Spirit who is more powerful than Satan. How wonderful then is the realization that the Holy Spirit takes up permanent residence in us when we first truly trust Jesus Christ. How pathetic we have such a resource and yet we trust mostly in our own strength.

With every passing day one scripture verse becomes more meaningful to me. "... greater is he that is in you than he that is in the world" (1 John 4:4).

We have to face the facts

All readers of Western Recorder are urged to read carefully the page one article in this issue on the plight of state Baptist papers. The phenomenal jump in postal rates in recent months and those scheduled in years ahead pose the greatest crisis for state papers in their history.

For many years second class mail postal rates were unusually low. They did not come close to paying their way. They were subsidized on the theory that publications were educational material and their contributions to the general welfare were worth their subsidization.

The days of low rates are gone forever. Those seeking to make postal services pay their own way have turned deaf ears to all efforts to prevent the huge increases. Even strenuous efforts to slow down the projected raises in rates have failed so far. And so the Western Recorder postage in 1968 was \$95.60 a week. Now it is \$1100 a week.

Because of the low postal rates in the past and because of denominational subsidy Baptists have become accustomed to having the state paper for next to nothing. Consider the case of our Western Recorder. Until several years ago we mailed each paper to Kentucky readers for only a fraction of a penny. At the same time the denomination was subsidizing the paper. And so we could sell the paper for 5c an issue and stay in the black.

It's a far different picture today. A recent cost analysis reveals that the paper stock and the printing of Western Recorder cost a little over 3c a copy and postage for each copy is 2c. We sell the paper for 5c a copy which is below actual costs. We therefore have to look to the Cooperative Program for salaries of Western Recorder personnel and all other expenses such as office space, utilities, equipment, etc.

As costs of materials, printing and mailing continues to rise, where will we look for the needed additional income? Should we expect the denomination to provide it or the churches to pay higher subscription rates?

There would be different opinions on where to look for the extra necessary finances but either way the day of providing the state paper for a pittance is gone.

We will simply have to decide whether or not the state paper is worth what it costs. We may have to drop it or severely curtail it before we make up our minds.

Since the Western Recorder has been the main part of my ministry for more than 20 years, it is impossible to be objective. But if I were not a Baptist nor otherwise interested in religion and its propagation, I would see no reason for subsidizing postal rates for religious publications.

Why not pay our way? The days of discounts for churches are over or ought to be over. What we can't pay for we ought to do without.

And this applies to the Western Recorder. Why should we pay six or seven dollars for the weekly county paper and only \$2.50 for the state Baptist paper?

The Lord has an answer for every crisis related to his work on this earth. Will you please join us in seeking that answer to the present crisis for state papers?

Good, bad in \$ raising

When the books are closed on the 1978 church year, the statistics are expected to show Southern Baptists have purchased property and remodeled and built new buildings costing \$250 million.

The \$250 million figure (up from \$227 million in 1976 and \$249 million in 1977) is a "good news/bad news" story. It's a positive measure of growth and progress in Southern Baptist churches; it will mean increased indebtedness that already totals more than \$1.1 billion among convention churches and more potential missions dollars going to interest payments. At only seven percent—and churches probably pay more—more will go to interest this year than to missions through the Cooperative Program.

In Nicaragua, it's serious

The situation in Nicaragua is "extremely serious," but Southern Baptist missionaries hope to remain in the country, a phone report indicated Sept. 12.

Missionary Stanley D. Stamps said: "We have faith that things are going to stabilize but we have no assurance (from the external situation). This is more our hope than anything else," he added.

Charles W. Bryan, the Foreign Mission Board's area secretary for Middle America, advised three missionary couples stationed there to use their own discretion concerning evacuation of the politically tense country.

No more Vatican envoy, AUSCS head Gunn asks

President Jimmy Carter has been urged to end the practice of sending a presidential envoy to the Vatican by Andrew Leigh Gunn, executive director of Americans United for Separation of Church and State.

Gunn's letter to President Carter followed an announcement by Vice President Walter Mondale that the personal representative to the Vatican, David M. Walters, had resigned.

Gunn called on Carter to ignore a request by New York Gov. Hugh Carey and U. S. Rep. Robert Giaimo (D-Ct.)

asking that the presidential envoy be upgraded to full ambassador.

In his letter Gunn said that, "Any regular United States government representation at the Vatican, whether by a Senate approved full ambassador or a Seniofficial presidential envoy, is objectionable. It would single out one religious faith for special preference and discriminate against all others. It would constitute a de facto entanglement of religion and government, in violation of the spirit if not the actual letter of the Constitution."

David Hoyte appointed by HMB

David Hoyte of Louisville was among the 57 persons appointed to home mission service during the September meeting of the directors of the Southern Baptist Home Mission Board.

The appointments included 17 persons to serve as career missionaries, 17 as missionary associates and 23 pastors who will receive financial aid for new missions.

Hoyte will live in Fremont, Ohio, where he will be a missionary associate in language missions. Hoyte is a native

of Guyana, South America, and is a graduate of Southern Baptist Theological Seminary. Prior to appointment he was pastor of the Mexican mission in Fremont.

Envoy Walters resigns

David M. Walters, President Carter's personal envoy to the Vatican, has resigned, according to Vice President Walter F. Mondale.

A spokesman in Mondale's office said that Walters resigned "about two weeks ago to make sure that the post is open in light of the fact that there's a new pope."

Carter appointed Walters in July 1977 over the protests of church-state separation groups and such Southern Baptist leaders as James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs; SBC president Jimmy R. Allen; and Foy Valentine, executive director of the SBC Christian Life Commission.

SBC biggest ABS giver

Contributions from Southern Baptists to the American Bible Society led gifts from other religious groups through June, according to an ABS report on denominational support.

Through the first six months of 1978 Southern Baptists had given \$162,962, or \$42,583 above the amount given at the same point last year.

Total contributions during the period amounted to \$815,568, up from last year's \$782,642.



Sarah Frances Anders, head of the sociology department at Louisiana College, accepts a Distinguished Service Award from Christian Life Commission executive secretary Foy Valentine. She is the first woman to receive the agency's highest award, given annually to the Southern Baptist who has demonstrated outstanding leadership in Christian ethics. Observing are outgoing CLC chairman Forrest Siler and A. C. Miller, who headed the agency from 1953-60 and is a past recipient of the award.

A call 'to work for God' in TV

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by Bruce Buursma

For nearly a quarter century Robert Taylor Jr. has been a wheel in the television industry, scaling the corporate ladder to the upper rungs. He gets a big office and a nice paycheck, owns a fine home and wears the crisp and fashionable styles.

But Taylor has been brooding about all this for some time now.

"A year and a half ago," he said, "I felt a need to work for God one way or another. It dawned on me that I've had 44 wonderful years of life, just loaded with blessings, and I haven't done one blessed thing to deserve it."

So, at the end of this month, Taylor is leaving his job as station manager at Louisville's WHAS-TV for a key position with the Southern Baptist Radio and Television Commission in Ft. Worth, Tex.

Taylor will become a senior vice president for the denominational agency, directing the production and budgeting for the 44 radio and television programs it produces.

"I feel I've had a call from God," Taylor said, "just like a minister or missionary. I believe in the providence of God and I know this is what he has been preparing me for."

Taylor, who came to WHAS Inc. in 1974 as operations manager, will be taking a substantial salary reduction in his new job.

"You don't go to Ft. Worth to make money," he said. "Everybody there could be somewhere else, making more money, feeding their egos more. And everybody knows that. So a certain peace exists in that kind of framework."

Taylor is a native of Evansville, Ind. and attended the University of Kentucky in the early 1950s. He began his broadcasting career at WFIE-TV in Evansville and has since made stops at WLKY-TV in



Taylor

Louisville, then in Albany, N. Y. and in Peoria, Ill., before returning to Louisville.

He was raised and confirmed in the Presbyterian church, but fell away from religious practice until 1976, when he was baptized at Louisville's Walnut Street Baptist Church. Earlier this year he was ordained a deacon of the Southern Baptist congregation.

"Bob has been such a help to this church," said Wayne Dehoney, pastor at Walnut Street. "He has unique abilities and a unique opportunity now. The future for us in world mission is through the electronic media, and Bob is going to play a central role."

The Radio and Television Commission, with a staff of 130 and an annual budget of \$3 million, is the world's largest producer of syndicated religious television and radio programs for public service time.

Last year its programs were broadcast on more than 5000 U. S. stations, taking up an estimated \$18 million worth of donated air time.

The commission receives the bulk of its operating budget from the Southern Baptist Cooperative Program, consciously and conspicuously avoiding on-the-air solicitations.

Western Recorder presents the concluding parts of a series on ordination in this issue. Parts 1 and 2 were carried last week.

The writer of parts 3 and 4, Robert A. Baker, is professor of church history at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

In a brief article like this it becomes necessary to include only the broad fundamentals of ordination as conceived by non-Baptists. By ordination is meant the method by which Christian bodies designate and qualify their ministers. The principal area of this discussion is the ordination of the local pastor (designated by various titles in different denominations), since this is the most relevant background for the next article on Baptists. This uncluttered Baptist terminology does not always capture the clerical distinctions developed by some Christian groups but it will be adequate to lay a foundation for a discussion of Baptist ordination. Such a brief overview must necessarily include sweeping historical summaries, but any statements can be readily documented.

Two views of ordination

Non-Baptist ordination may be discussed in two categories: the sacramental view and the evangelical. The sacramental view of ordination conceives that in the designation of a person for pastoral ministry in the local church the ceremony itself supernaturally and effectively transforms the candidate in both his character and his authority. This transformation is effected through the administration of stated church officials who are authorized to qualify the candidate for a new and authoritative religious vocation. The evangelical view of ordination, on the other hand, conceives that the candidate has already received from God his spiritual character and qualifications for ministry before he comes to the ordination ceremony. The ordination itself becomes a public dedication and a recognition by the candidate's Christian community that he is equipped to function in a certain kind of ministry.

The most striking example of the sacramental view of ordination and one that has greatly influenced the thinking of other denominations is the Roman Catholic Church. The pattern that this church has developed through the centuries is the archetype for most sacramental ordinations.

Roman Catholic ordination

Originally a bishop was one of several pastors in a local congregation, but in the historical development of the Roman Catholic Church he became the territorial administrator supervising the work of all congregations in a given geographical area. This eminent position by the bishops was developed partly because of their gifts for leadership, partly because of their courageous devotion to the Christian witness in times of vicious secular persecution and partly because in the controversy with the heresy known as Gnosticism, the view was put forth that these bishops through their ordination had acquired special powers granted to them as the historical successors of the apostles. To secure this succession (and authority) quite early a

new bishop was required to be installed in office through the laying on of hands by at least one bishop who himself was in the line of succession from the apostles; and by the end of the third century at least three such bishops with episcopal succession were necessary to perform the act. The emphases on historical succession and the unique power acquired in ordination of the pastor and subsequent consecration of the bishop have become the marks of sacramental ordination.

Thus, the original ordination of a bishop as a local pastor developed into a ceremony of consecration into the new territorial office. He then became the superior officer (known as presbyters in the New Testament, but given the name of priests by the fourth century because of the sacramental nature of their functions), as well as other officers of the local congregation. These additional local church officers were ordained by the bishop to a specific function, such as porter, lector, exorcist and acolyte, and many of them were subsequently ordained again into the priesthood so that they could function as pastor of the local congregation.

By the time of the Protestant Reformation ordination in the Roman Catholic Church demanded (1) a proper authority (the Church), (2) a proper administrator (a bishop with historical episcopal succession), (3) a proper intention (to qualify and set apart a person for ministry) and (4) a proper form (anointing and laying on of hands by those in apostolic succession). Consecration of a bishop demanded at least three other bishops who had been properly consecrated, and, in addition, required papal approval. The ordination itself imprinted on the candidate's soul an indelible mark or character which endures forever.

Should the mark or character subsequently leave the priesthood, it was judged that he either had not truly been made a priest through some error in the ordination or that he had become mentally unbalanced. Through ordination the candidate was given power to perform bread and wine into the body and blood of Christ, thus reenacting the sacrifice of the cross; to bless anyone or anything; to rule a portion of God's flock; to preach the word of God; and to administer the sacraments of baptism, penance (when he had jurisdiction), matrimony and extreme unction, in addition to Mass.

Other denominations with sacramental ordination

The three principal denominations practicing sacramental ordination were directly related to the Roman Catholic episcopal development just sketched. In the eastern world the same sort of sacramental ordination was followed, with some liturgical and ecclesiastical deviations. The Eastern Orthodox Church, with many nationalistic branches, broke with the Roman Catholic Church of the West in 1054, but continued in the sacramental-type ordination it had followed historically for many centuries.

The Church of England, turned away from Roman Catholic suzerainty in 1534, although the antecedents to this action were deeply imbedded in medieval British history. Church and state were united in the

sovereign and by the Elizabethan settlement of 1563 the Church of England and its extensions in the dominions assumed the structural and doctrinal forms that characterize this church today. These forms included, among other things, sacramental ordination, which conferred spiritual and ecclesiastical gifts. In the ordination of the ministry the Anglican Church, of course, emphasized a qualified administrator—one who was in the historic episcopate through regular succession from the primitive church.

The third principal body holding to sacramental ordination is the Protestant Episcopal Church in America. This church was formed from Church of England constituents in America after the Revolutionary War because the new political relationship demanded the organization of an indigenous church in America. This American church continued the practice of sacramental ordination by securing episcopal succession both from the wonjuror Scottish bishops and the archbishop of Canterbury.

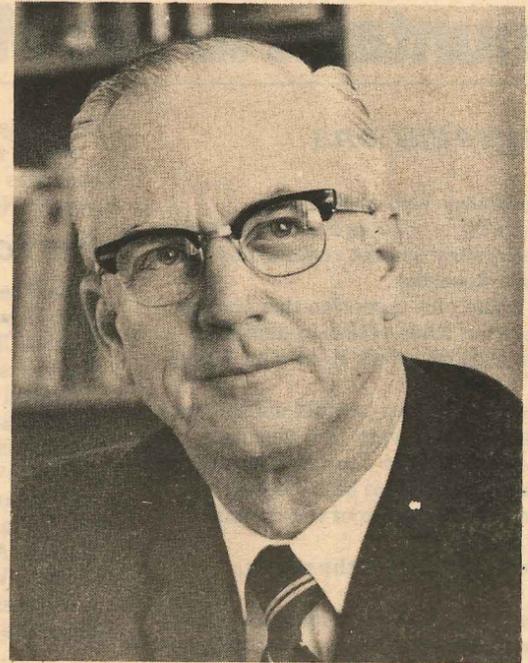
Thus, the three "Catholic" bodies—Roman, Orthodox and Anglican, and their related groups—maintained the necessity of historical episcopal succession and authoritative hierarchical supervision in order to provide validity for those ordained to their ministry. The influence of their ideas and practices can be glimpsed in the thinking of many Christian denominations whose ordinations, although basically evangelical, reflect sacramental concepts.

Evangelical ordination

In a word, the reformers Martin Luther and John Calvin discarded the sacramental approach to ordination. Both struck a strong blow at the entire Roman Catholic structure by denying that ordination was a sacrament that transformed the candidate in character and authority. Historical succession and the unique power of the ordaining bishop were eliminated. It is interesting to observe that Calvin named the officers of the local church as pastors, teachers, elders (who were laymen) and deacons. The influence of this on Baptists will be noted in the next article.

The true Anabaptists differed from Luther and Calvin concerning ordination. While Luther and Calvin discarded sacramental ordination and theoretically practiced the priesthood of all believers, many have interpreted them to teach that some type of charismatic gift is received by the candidate at the ordination service. The Anabaptists, on the contrary, eliminated any juridical concept of ordination and held that all charismatic and spiritual gifts of the minister were received in a direct and personal experience with Christ prior to ordination. This seeming minimizing of the ordination itself caused Luther, for example, to call their itinerant ministers "unbidden and uncommissioned."

Ordination in the Congregational Church followed Calvinistic evangelical principles. Methodist ordination practices have been discussed extensively because in 1784 John Wesley, a presbyter or priest of the Church of England, ordained Thomas Coke into what became the office of bishop in the Methodist Church. In a totally non-sacramental view, of course, this would make little difference.



In the context of the previous article, Baptists universally have viewed ordination as intrinsically non-sacramental. This is emphasized by the fact that some Baptists agreed with Charles Haddon Spurgeon that all ordination is unnecessary. On the other hand, the Philadelphia Association condemned those who refused to practice "laying on of hands for any purpose," and most other Associations, like Sandy Creek (N. C.), agreed that without proper ordination of the administrator, none of the ordinances of a Baptist church was valid.

Furthermore, Baptist scholars have never agreed whether ordination is simply functional (by which a person is set apart to a particular ministry) or whether it includes some official status (by which the person is given an office with new authority for ministry). Probably the correct answer is "both/and" rather than "either/or."

The functional aspect may be glimpsed in the discussion in early Baptist history over whether a person should be ordained (1) to a particular place of service only (which would require re-ordination each time a pastor, for example, accepted a new church); (2) to the pastoral office (which would require no further reordination when he moved from church to church); or (3) to an itinerant ministry (which John Taylor described as a sort of pastor-at-large in areas where there were few or no Baptist churches). At the present time the ordination question includes whether a person should be ordained to the "whole gospel ministry," an educational ministry, a music ministry or other functions.

Ordination seen as an official status can be detected in the development of theories about licensing a minister (to permit the testing of his spiritual gifts) and the general acknowledgement that ordination brings a change in official status. Every association in early American Baptist life received numerous queries concerning this very question: When should a person be licensed or ordained, and what is the effect of these? As to licensing, William Cathcart in his *Baptist Encyclopaedia* (1881) gave the general view when he wrote that a license gave no ministerial standing and no position beyond that of a layman, "except that it expresses the opinion of the church of which he is a member that he has qualifications for preaching the gospel."

The ordination, however, was viewed as conferring some ecclesiastical authority on the person: now he occupied an office in which he could administer baptism and the Lord's Supper. So in some sense early Baptists counted ordination as the time when a person received new authority in the area of ecclesiastical service. Most associations made it plain that a church could not affiliate with them if their minister were not properly ordained. In contemporary life, of course, ordained persons, by reasons of their office, are given civil privileges not granted to the unordained.

Thus, although Baptists hold a non-sacramental view of ordination, most of them have felt that the ordination service, so briefly described in the New Testament, should set apart a person to function in Christian ministry and, in addition, should confer on him new powers (ecclesiastical, not spiritual) by virtue of his office. In that sense, Baptist ordination

historically has been a formal dedication of the spiritual gifts of a person called of God for service and a notification to the Christian community that the person was qualified to administer the ordinances and carry on the duties for which he was set apart.

The contemporary ordinations of persons to educational, music and other Christian vocations display the functional aspect more than the official; but the official nature of these ordinations is reflected in the new status such persons receive from the civil state.

Emphasizing the fact that Baptist ordinations do not confer an indelible character, there are numerous cases in Baptist minutes where ordinations have been revoked, sometimes by associations, although the only body actually authorized to revoke an ordination is the church where the person is a member. Various minutes also asset that ministers whose ordinations have been revoked may be reexamined by a presbytery and ordained again.

The subjects of ordination

Baptist bodies in England and America have ordained men to offices other than pastor or deacon. Perhaps influenced by Calvin's Genevan theocracy, some early Baptist churches conceived of four officers in the church: pastor, teacher, ruling elder and deacon. Like the presbyter in Calvin's system, the ruling elder in Baptist life often was not ordained to a preaching ministry. There are several references in associational minutes to the need for a ruling elder to be ordained if he becomes a pastor or teaching elder. The offices of pastor and teaching elder were united and the office of ruling elder became obsolete. At present, not only ministers and deacons but many other vocational leaders are being ordained in Baptist churches.

Even among early Baptists ordination generally looked toward a functional ministry. Ordinarily the person was ordained when he became pastor of a church; but in Virginia, Samuel Harris was ordained as an apostle (a sort of associational missionary), while in some Kentucky, Pennsylvania and North Carolina associations, men were ordained to an itinerant ministry.

Sometimes a church would require long years of testing before licensing a person to exercise his gifts and a long period after that before ordination. Minutes of Pennsylvania, South Carolina, Alabama and elsewhere have numerous examples of this.

The authority to ordain

As expected in Baptist congregational ecclesiology the local church was initially the authority for ordination. The earliest confessions of faith, associational minutes and periodical literature emphasized this. Many held that the choice of the congregation and the acceptance of the office by the candidate were the essential elements for ordination.

Another large segment of Baptist life felt that ordination should rest in the ministry itself. A very practical situation forwarded this view. Sometimes, for various reasons, a local church ordained a man

who was poorly qualified for the ministry and turned him loose on the denomination to serve in other churches, who soon recognized his deficiencies.

To meet this problem many churches turned to other ordained Baptist ministers as the best judges of the qualifications of a candidate. Consequently, presbyteries composed of ministers from nearby churches were gathered to interrogate the candidate and recommend to the local church whether or not he should be ordained. One association even voted that a church could not license a person without the supervision of an ordained minister.

A third denominational practice became popular among Baptists in both the North and the South. The nearest structured Baptist body to the churches was the association, and inevitably the qualifications of ministers were most visible here.

It became quite common, even in Virginia and the Carolinas, for the association to name a committee to assist the churches in the ordination of ministers. This principle extended to the ordination of ministers and missionaries at national mission societies, state conventions and even the Southern Baptist Convention. In demanding local church suzerainty in 1881 J. R. Graves wrote that 50 years earlier it was the regular practice for churches to send their candidates to associations for ordination.

At about the same time many leading voices among Baptists called for a modified church authority by which "the whole church" (referring to a representative council of lay and ministerial members from other churches) would participate in ordinations, rejecting the idea that local churches only, ministers only or associational presbyteries should ordain ministers.

At the present time a combination of these several views is practiced among various groups of Baptists. English and Canadian Baptists and those in the North generally utilize denominational councils while Southern Baptists have turned principally to presbyteries (including both ministers and deacons) from nearby churches to assist in ordinations.

The ordination procedure

The method of ordination by early Baptists included fasting, laying on of hands and prayer. The greatest area of disagreement concerned who should lay hands on the ministerial candidate. Reflecting their views on the authority to ordain, some demanded that only ministers lay hands on ministers; others allowed deacons to do so; some wanted all church members to participate. Representatives of each of these positions can be identified at present.

It is evident, then, that Baptists, while basically following the evangelical approach to ordination, have a rich and varied background in their practice. Among Southern Baptists the local congregation still stands as the court of last resort and it appears unlikely that any coerced uniformity will soon develop.

Mountains to the Mississippi

Congregations

Extraordinary VBS at Kirbyton
Vacation Bible schools are so numerous ordinarily they are not reported by Western Recorder.

We make one exception this year in the vacation Bible school at Kirbyton Baptist Church, West Kentucky Association.

This school has a twofold significance in that it was the very first vacation Bible school for the church in its history and the enrolment of 52 exceeded the resident membership of the church which is 49.

Thomas Gorham is the pastor.

Raymond has revival, dedication
Raymond Baptist Church, Webster, held revival services July 31-Aug. 6, then dedicated a new educational building the last day of the meeting.

Raymond McGruder, pastor at Raymond 1961-68, was evangelist. There were four professions of faith, three rededications and one addition by letter.

Record attendance of 107 was set in Sunday school with about 150 in morning worship.

A basket dinner was held at noon followed by a dedication service of the educational building. In addition to McGruder, former pastors present were Burton Calico (1938-40) and Van Buren Keys (1941). The building contractor, Elwood Morgan, was also there.

The addition includes four class rooms, two rest rooms, baptistry, kitchen and a full basement, all at a cost of \$35,000.

Cedar Grove plans fund-raiser
Cedar Grove Baptist Church near Shepherdsville will hold a victory celebration Sept. 24 in the Bullitt Central High School gymnasium.

Comedian Grady Nutt, magician David Garrard and Victory, a Louisville gospel group, will be featured.

The program is a fund-raiser for Cedar Grove's erection of a worship center complex. The facility will include a 300-seat sanctuary and a basement.

There is no admission charge to the celebration, which runs from 2:30 to 5 p.m. A freewill offering will be taken.

Bashford Manor dedicates facilities
Bashford Manor Baptist Church, Louisville, dedicated a new sanctuary, office space and library in a service Sept. 10.

Wayne Ward, professor of Christian theology at Southern Seminary, brought the message while the church choir and guest soloists led the music.

Pikeview homecoming Sept. 24
Pikeview Baptist Church, Freedom Association, will celebrate homecoming day Sept. 24.

Jimmy Winsett, former pastor, will be speaker. The morning program will be followed by a basket lunch and gospel music.

Eugene Waddle is pastor.

Mrs. Dan Cavanaugh honored
Mrs. Dan Cavanaugh was honored for 31 years as a vacation Bible school teacher by New Salem Baptist Church, Little Bethel Association.

Pastor Robert Ripley presented a plaque to her.

A member of the church 50 years, Mrs. Cavanaugh has been a Sunday school teacher 34 years and a Training

Union teacher 28 years.

She is the mother of seven children and does volunteer work for senior citizens in Nortonville.

Personnel

Howell resigns at Crescent Hill
John Howell, pastor of Crescent Hill Baptist Church in Louisville for the past five years, has resigned.

Howell is a native of Virginia, a graduate of Stetson University and Yale Divinity School.

Before coming to Crescent Hill he was pastor of First Baptist Church, DeLand, Fla.; Northside Drive Baptist Church, Atlanta; and First Baptist Church, Washington, D. C.

His resignation revealed no plans about the future of his ministry.

Phillips to New Bethel Church
Bob Phillips is now pastor of New Bethel Baptist Church, Verona.

Phillips and his wife, the former Mary Frances Hall, both attended Georgetown College and he is a graduate of New Orleans Seminary.

He was minister of education in Texas, South Carolina and Tennessee before becoming a pastor.

Lambert to Gravel Switch
Paul Lambert, a student at Southern Seminary, was called as pastor of Gravel Switch Baptist Church, South District Association. Married, he has two children.

Valley View calls Donaldson
Paul Donaldson, a student at Clear Creek School, has been called as the pastor of Valley View Mission of Calvary Baptist Church, Boone's Creek Association.

Epley pastor moves
Keith Page, former pastor of Epley Baptist Church, Logan Association, has accepted the pastorate of First Baptist Church, Watertown, Tenn.

Don Cotten to Tennessee
Don Cotten, pastor of Calvary Baptist Church, Bethel Association, has accepted the pastorate of New Hope Baptist Church, Donelson, Tenn.

Mercer calls Davenport
Mercer Baptist Church near Powderly has called Randy Davenport as its pastor. He comes from Green Ridge Baptist Church, Logan Association.

Pansy Baptist calls Stallings
Randall Stallings, a fourth year student at Clear Creek Baptist School, has been called as pastor of Pansy Baptist Church, Upper Cumberland Association.

He and his wife Darlene have two children, Randall Jr. and April.

Childress to Central, Corbin
Central Baptist Church, Corbin, has called Melvin O. Childress as minister of music.

He comes to Central from Roanoke, Va., where he was minister of music at Belmont Baptist Church.

He and his wife, the former Schelley Highsmith, have one daughter, Ellen.

Deaths

J. Elmer Wooden dies
J. Elmer Wooden, who taught psychology at Georgetown College 42 years, died Aug. 20.



Southern Baptist missionaries serving in Europe met recently at Emmetten, Switzerland, for the third European missionary conference. Gene A. Phillips (r) of Kentucky and Hal B. Lee Jr. were two of the missionaries there from France. Phillips was born in Murray and has lived in Henderson and Benton.

An ordained minister as well as a teacher, Wooden was a member of Georgetown (Ky.) Baptist Church 48 years. He taught the Baraca Sunday school class there 40 years.

He was active in American Legion and Masonic Lodge, and was chaplain for both.

A son, Durward, survives.

Missions

Mission trip to Orlando
A mission team from Temple Hill Baptist Church, Monroe Association, went on a mission trip to Florida in July.

Miss Cindy Emberton, Mrs. Mary B. Jones, Mrs. Louise Peden and pastor James S. Jones conducted vacation Bible school in Maranatha Spanish Baptist Church, Orlando.

Also participating were Bobby and Jenell Lyle of the Lyle Trio from Allen County.

Edgewood youth, adults on mission
Twenty-seven youth and seven adults from Edgewood Baptist Church, Nicholasville, participated in a five-day mission trip.

The group sponsored various events at Cumberland Falls State Park July 11-Aug. 4. They camped in the park.

Ministries included a day camp for 54 children grades 1-6; two family puppet shows for 220 people; presentation of the musical drama "Joy" in the lodge pavilion for 350; and various one-to-one contacts.

Morning watch, Bible study and recreation were held for the Edgewood youth.

Willie Crenshaw to South Brazil
Willie Elizabeth Crenshaw, Louisville, is working as a secondary teacher at Ceres Goisa State, South Brazil, as a Mission Service Corps volunteer. She is providing her own support.

Literacy missions training available
One phase of Bold Mission Thrust that can be done by many churches is teaching people to read, according to Robert C. Jones, KBC direct missions director.

"We now have a number of people available in Kentucky to teach others how to become involved in literacy missions," Jones said.

Churches or associations interested in literacy workshops should contact Jones in the Direct Missions Department, Kentucky Baptist Convention, Middletown 40243.

Linda Buckner a mission volunteer
Linda Buckner, a member of First Creek Baptist Church, Bonnyman, was accepted by the Home Mission Board for Volunteer Involvement in Missions.

Miss Buckner, 28, hopes to serve two weeks this fall. She will provide her own support.

She is church pianist, church clerk



Stanley Crabb Jr., Louisville, provided accompaniment for Southern Baptist missionaries meeting in Emmetten, Switzerland. Crabb is stationed in Rome where he is involved in radio-television work. Some 116 missionaries and their children attended the conference.

and a Sunday school secretary. She holds a master's degree in social work from the University of Kentucky.

"One comes to Volunteer Involvement in Missions just as you are, using spiritual gifts, talents or simple availability," said Miss Buckner. "Generally, volunteer service of this type is for a few days or weeks."

Newport has US2-er
Mary Moschella, New Haven, Conn., has been assigned to work in Newport, Ky., as a US2-er, in conjunction with the Home Mission Board.

During her two-year stay she will be supervised by Roy Bennett, pastor of Calvary Baptist Church.

Miss Moschella will help community volunteers organize after school clubs, preschool programs, food closets, youth programs and other community related projects.

Craigmyles reappointed to Lebanon
Mr. and Mrs. James P. Craigmyle were reappointed missionaries to Lebanon by the Foreign Mission Board. He resigned as pastor of First Baptist Church, Owenton.

They were formerly missionaries in Lebanon and Yemen.

Craigmyle is a Belmont College graduate. He holds the MDiv degree from Southern Seminary. His wife Dottie attended Central Maine General Hospital School of Nursing and Southern Seminary.

They have a daughter, Mrs. Barry Perkins, Owenton, and a son, Billy Bob.

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Sunday School Lessons *H. C. Chiles* Lessons for Oct. 1, 1978

Life and Work Series **The loving father**

Luke 15:11-24

This young man became intoxicated with the lure of sights unseen and of experiences untried. He requested his share of the estate immediately, to which he would be entitled eventually, thinking he could make a fortune and a name for himself. Reluctantly, the father acceded to the expressed wish of his son and "divided unto them his living."

With his share of the estate in portable form, this young man left home as though he never expected to return. He fully intended to have a good time and really live it up. Upon his arrival in a distant city, a band of highlifers and jovial spend-thrifts attached themselves to him because he had money and together they engaged in sinful and riotous living.

As an inevitable result of that manner of life, in due time the young man's financial resources were completely exhausted. None of his bad associates cared anything about him after his money was gone. Circumstances forced him to hunt a job in order to earn a living. In desperation he accepted

employment as a swineherd, which was the most degrading and obnoxious task at which a Jew could work.

His freedom to do as he pleased had not been as enjoyable and profitable as he had anticipated. He decided to turn from his sinful way of life, return to his home and cast himself on the mercy of his father, thereby setting a good example for every sinner.

The devoted father was anxiously waiting and watching for the prodigal to return. With a love which the son could not understand, when the father saw him in the distance, he ran to him, threw his arms around his neck and kissed him. He called his servants and bade them place a robe upon his back, a ring upon his finger and shoes on his feet. He also commanded them to kill a fat calf and prepare a great feast for the celebration of the return of his son.

As this anxious and devoted father supplied the needs of his son, so God our heavenly Father provides for and supplies all of our needs from his riches in glory through Christ Jesus.

International Series **New dimensions for the old law**

Matthew 5:17-20

Christ spoke to his disciples and told them plainly that he had not come to destroy the law and the prophets, but rather to fulfill their literal demands. Christ considered the moral law as perpetually binding on all mankind. If those who profess to be Christ's followers had the same regard for God's law which he had, they would neither ignore it nor attempt to abolish it. Admittedly Christians are not under law as a means to life, but the law is still the expression of God's will for them.

In verse 19 Christ denounced those religious leaders who were minimizing the importance of the commandments. Whereas the righteousness of the Pharisees was self-fabricated and selfish in the sense that it was a bid for admiration and applause, the righteousness which is required of us is implanted by the Holy Spirit, and is expressed in the actual doing of God's will.

Jeremiah 31:31-34

These verses contain the promise that God would make a new covenant with his people. Since a new covenant is promised, one is warranted in concluding that there was a previous one. At Sinai God had made a covenant with the nation of Israel.

Since it was national in nature, it could bring blessing to other nations only indirectly.

The old covenant was conditional in the sense that its fulfillment was dependent on the faithfulness of the people. The people had a part to do and when they did their part God could be depended upon to do his part.

Whereas the old covenant had been written on stone, the new one was to be written on the heart. Perhaps the prospectus of the new covenant of grace can be summarized in four words: (1) Regeneration. "I will put my law in their inward parts, and write in their hearts." (2) Relationship. "I will be their God, and they shall be my people." (3) Revelation. "They shall all know me." (4) Remission. "I will forgive their iniquity, and I will remember their sin no more."

Matthew 7:28-29

The Sermon on the Mount made a profound impression on those who heard it. The people who heard him were amazed by the content of his message and by the manner and spirit in which he spoke. Our Lord did not make any reference to what others had said, but spoke with the note of authority and finality of an ambassador from heaven.

Frank Owen

Unforgettable experiences

I'll never forget the first time I officiated at an occasion of the Lord's Supper. My new "half time" pastorate (two Sundays a month) had three deacons. I was scarcely yet acquainted when one of them spoke to me as I was leaving on Sunday night and said that the next time I was to be there was the regular time for the observance of the Lord's Supper.

"The Deacons are accustomed to preparing the elements," he said; "and I have not done so for some time and will be glad to have everything ready, if you wish."

I thanked him for the reminder and told him to consider himself appointed to prepare the table.

Upon my next Sunday there a neatly draped white cloth covered the table and utensils. I stepped down, following the sermon, and was joined in position by the deacons to remove the white cover cloth and serve the bread and wine. After we had read the scriptures and partaken of the wafer, we distributed the tiny glasses of wine and drank in unison.

Every face showed sudden surprise (mine, too, I guess) as the unexpected content burned its way "down the hatch." The grape juice was well fermented. The elder deacon had chosen the occasion to win his point in a difference, a controversy, in the church that I hadn't even heard about; namely, whether it was appropriate for the wine to be the real thing in order to properly symbolize the blood of Christ or whether grape juice was sufficient, and therefore, proper, lest we drink alcoholic beverage at an holy occasion or any other occasion.

Thus, this very young preacher found himself unexpectedly in the midst of a disputed question on which he had never given a moment's thought or concern and to which he didn't know, or wish to try to give an answer. But the people were reasonably patient and Christian-spirited (wasn't that wonderful?) in their differences and because of this we managed to get through it without undue conflict. I didn't assign that deacon to prepare the elements anymore after that. I avoided, as best I could, any further discussion over which was proper.

Baptist Forum

An opinion on decency

There's a cool calm in the air now. Autumn is just about here. As I look at life, I become sad. I am sad because it's hard to tell the wheat from the tares. It seems anymore to wear stylish clothing is more important than to dress decently. I have faults just as everyone, I'm not different!

The preaching of God's word has never been needed as much as it is now, but it seems either there aren't many ears to listen or not very much real preaching. Everywhere one goes, ladies are wearing more slacks and shorts than ever. Hardly will one find a woman wearing a dress anymore. I know the outward dress doesn't mean their hearts aren't right with God, but it shows how again satan is deceiving the woman as he did back in the garden.

Oh, if only God-fearing men would speak up for God not only would there be more decent clothing, there would be more decent people once again.

James E. Snyder Sr.
Bowling Green

Bouquets to you!

I do want to thank you for your paper and want you to know how much it has meant to me. I wait anxiously every week for the Recorder. One would think maybe that living so far from the home office that it would not mean much to me but that is not so.

Mr. Daley and his Observations are very worthwhile to read, Mr. Frank Owen's articles are sometimes witty and very informative.

Too, I do notice that you do not confine your news in the paper to your area — you cover the whole country and as a matter of fact, the nations. How wonderful.

Never doubt that your paper is not newsworthy — it is very good.

Hazel Montgomery, Carthage, Mo.

Western Recorder

September 20, 1978

