



Church leaders cry 'foul' as politicians claim divine endorsement

by Larry Chesser

Carefully avoiding partisan charges, leaders of major U. S. religious groups warned Republicans and Democrats against attributing divine approval to particular politics.

Alarmed by what they described as a divisive injection of religion into the 1984 political campaign, the Protestant, Jewish and Catholic leaders issued a statement calling on both political parties "to reject categorically the pernicious notion that only one brand of religion meets with God's approval and that others are necessarily evil."

The statement further asked leaders of political parties to commit themselves "to the spirit of religious tolerance and religious forbearance that is indispensable in a free society" and to "oppose any and all effort, whether direct or subtle, to tamper with the First Amendment."

It was signed by James M. Dunn, executive director, Baptist Joint Committee on Public Affairs; Howard I. Friedman, president, American Jewish Committee; Claire Randall, general secretary, National Council of Churches; Margaret Ellen Traxler, founder and past president, National Coalition of American Nuns; and Mordecai Waxman, president, Synagogue Council of America.

Citing "serious erosion" of governmental commitment to the principle of church-state separation, the five religious leaders declared: "For government to intrude itself into religious practices, or to seek to impose certain religious beliefs or values on citizens who do not share them, is a clear and present danger to Americans of all faiths."

The constitutionally mandated separation of church and state, the statement said, "has enabled religion to flourish here with a vitality and absence of divisiveness that are the envy of

religious men and women the world over."

While acknowledging that President Reagan's remarks on religion and politics at a Dallas prayer breakfast last month, as well as his charge that opponents of his school prayer proposal were "intolerant of religion," triggered their statement, the religious leaders insisted it was directed at politicians of both parties who would break down the wall of separation between church and state.

Dunn told reporters there is a difference between mixing politics and religion—which he called "necessary within certain limits"—and merging church and state, which he called "never acceptable." But in the current political campaign, he said, there has been a deliberate attempt to "collapse the distinction."

"The problem with the Religious Right extremists who are now receiving so much attention is not that they are wrongly active but that they are actively wrong," Dunn said. "The most disturbing factor in this religio-political package is not their inflammatory rhetoric but their actual policy proposals."

Dunn commented on several proposals he called "hard evidence of willful contempt for the First Amendment."

On attempts to pass a constitutional amendment to permit government-prescribed prayer in public schools, he charged, "State-approved religious exercises pervert authentic religion."

He called the push for tuition tax credits for parents of private and parochial school children a "regressive, elitist educational policy" which would be "dangerous to the public schools" and would "assure government intrusion into private and parochial schools."

Efforts to deny the Supreme Court and federal courts jurisdiction on such issues as school prayer and abortion, he said, are "unthinkable."

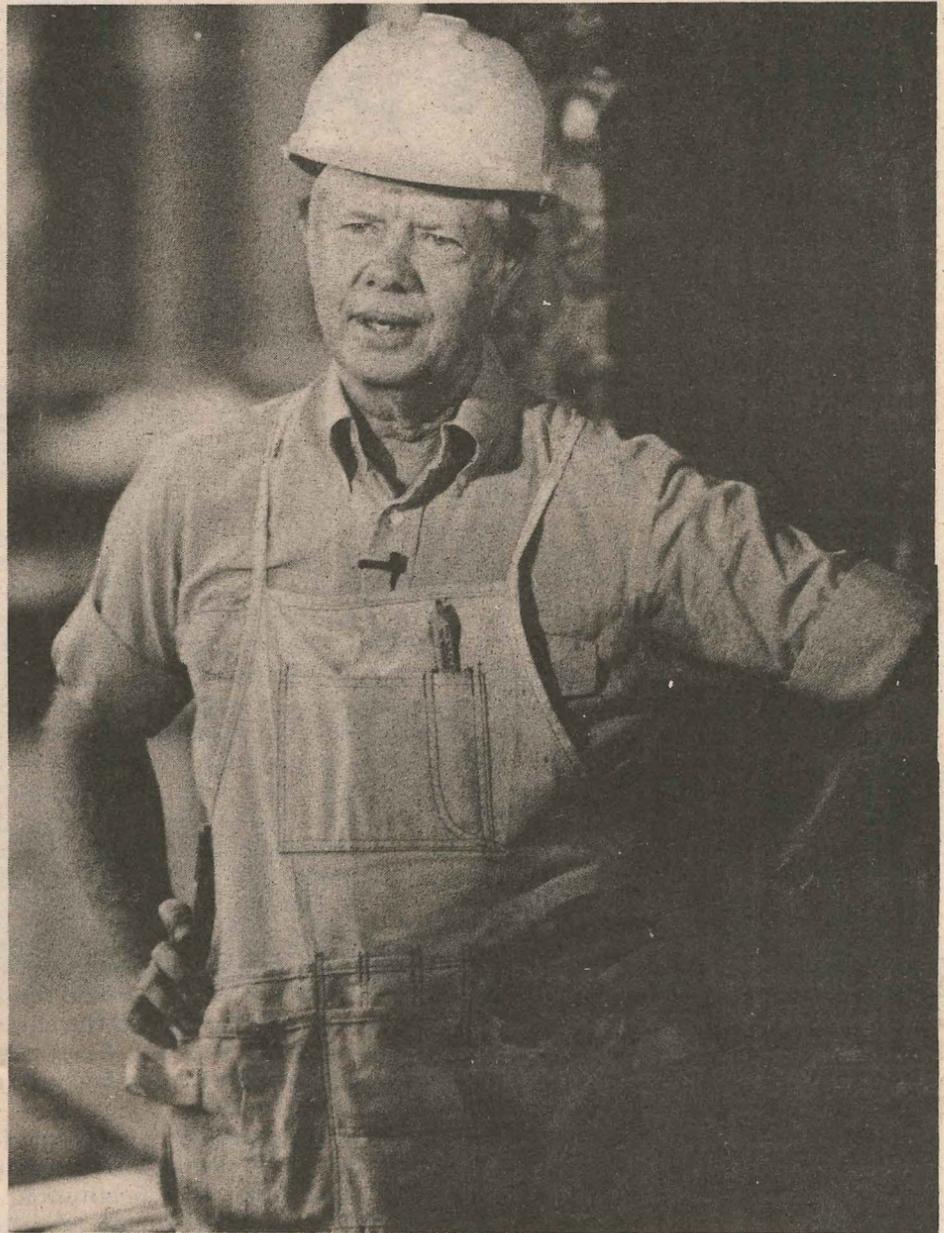
With only two more states needed to call for a constitutional convention for the first time in two centuries, Dunn warned that such a convention "might wreak havoc with the Bill of Rights if it exceeded its call."

Finally, he criticized the appointment of a U. S. ambassador to the Vatican, recalling a State Department official's admission that the move "would allow the United States to influence the political positions of the Roman Catholic Church."

"I knew that's what they believed," Dunn said, "but I didn't think they would say it."

BULLETIN

Cooperative Program receipts for the Kentucky Baptist Convention fiscal year ending Aug. 31, 1984 exceeded the operating goal of \$13.5 million by \$74,185, a 5.3% increase over the previous year.



Jimmy Carter, Carpenter

Saying he was putting into action his Christian beliefs, former President Jimmy Carter spent a week as a carpenter along with 48 other volunteers rehabilitating a six-floor apartment building in the lower east side of New York City. The project, sponsored by Habitat for Humanity, an interdenominational organization concerned about providing low cost housing for the poor, is only three blocks from Southern Baptists' Grafitti Center on the lower east side. Former President Carter said in an interview he was deeply concerned because the spirit of Bold Mission Thrust within the SBC has been seriously damaged by capture of control of the convention by "conservative leaders." See story inside, p. 7. [BP photo by Paul Obregon]

ACTS goes 'round the clock in effort to attract 'night people'

The American Christian Television System (ACTS) increased its broadcasts to 24 hours per day Sept. 16 to make the Baptist TV service more attractive to cable television systems and more responsive to late night viewers.

ACTS has been transmitting its family and Christian entertainment programs 18 hours per day since June 12 over the Weststar V satellite. The move to 24-hour broadcasting over the Spacenet I satellite comes a year earlier than expected, says ACTS president Jimmy R. Allen, because it now can be done without increases in costs.

Another programming change will put two of ACTS' talk shows in the same time slot on alternating days. "Life Today," hosted by Allen, and "Lifestyle" have been airing back-to-back for an hour each Monday through Friday. Both shows will now expand to 90 minutes, but "Life Today" will be Monday-Wednesday-Friday, and "Lifestyle" will air Tuesday-Thursday. Allen said viewers and cable systems

reported the back-to-back programs gave ACTS "too great a talk show image."

ACTS will rearrange its program schedule into a daily seven-and-a-half hour basic program block to air 2:30-10 p.m. Central time. The block will be repeated twice within a 24-hour period and an hour and a half of other material added to complete the 24-hour cycle.

"A great number of people who need the gospel also are night people," Allen said. "It's our hope our effectiveness in sharing Christ will be enhanced by broadcasting all night."

"So many cable systems have expressed a desire for a 24-hour service that this decision will bring immediate expansion of ACTS into a number of new TV markets," Allen said.

ACTS has now signed on 107 cable systems that service 1.7 million homes in 262 communities with 4.6 million potential viewers. Recent additions include cable systems in Atlanta; Mobile, Ala.; Tulsa, Okla.; and Des Moines, Iowa.

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City _____

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Sept. 18, 1984

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sanford's perspective

Dallas, 1985

The Southern Baptist Convention meets in Dallas June 11-13, 1985. It is now time to make arrangements for your presence at this annual gathering. On page 3 of this issue of Western Recorder you will find housing information to help you plan your attendance. Check it out and make your plans to attend.

Laypeople are desperately needed as messengers to the annual meeting, if for no other reason than to give needed balance. For the most part it is hard for laypeople to find the time necessary to attend because of work schedules. Another problem is money, for it is an expensive venture. However, costs can be cut if several people share both transportation and room costs.

It is surely a worthy investment for a church to help pay the convention costs for laypeople. The first hand knowledge brought back to the church could be inspiring to all the members. The inspiration of great music and spirit filled preaching would be a spiritual tonic for any person fortunate enough to be in the great crowd at Dallas.

Laypeople who pay the bills in Southern Baptist life must be more actively engaged in shaping the life and work of the SBC. As it is now, the great majority of messengers come from the ranks of the church staff. The leaven of a lay point of view is a real need, and only as laypeople attend the convention and vote on the issues will that leaven work.

The messenger requirements make room for laypeople, and in fact are designed to attract them to the meeting. According to the SBC constitution, 10 messengers from a church are eligible to attend and participate in all the affairs of the convention. That is the maximum number any church may send. The constitution spells out the formula for messengers' eligibility in the following way:

- "1. One (1) messenger from each church which is in friendly cooperation with this Convention and sympathetic with its purposes and work and has, during the fiscal year preceding, been a bona fide contributor to the Convention's work.
- "2. One (1) additional messenger from each church for every two hundred fifty (250) members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.
- "3. The messengers shall be appointed and certified by the churches to the convention, but no church may appoint more than ten (10).
- "4. Each messenger shall be a member of the church by which he is appointed."

This means that if your church contributes \$2500 or has 2500 members your church is entitled to elect 10 messengers to the annual meeting. There are no restrictions other than these so anyone who is a member of your church may be elected by your church as a mes-

senger. That person is then eligible to vote, make motions and participate as fully as any other messenger.

The need for lay participation is great and many churches are studying ways to send more of their people to the Dallas meeting. If the housing information we have printed this week is not all you want then write Housing Information, 460 James Robertson Pky., Nashville, TN 37219. This is the SBC office, and the people there will give you all the information you need, including the names, locations and costs for all the hotels in Dallas.

The letters I receive indicate a growing interest among laypeople in SBC affairs. If this is true then the way to act on your concerns is to go to the Dallas meeting as a messenger from your church and make your voice heard in the deliberations.

Liquor fight

A troublesome matter involving church-state relations is now under contest in Jackson, Tenn. Several Jackson churches participated in a fight to keep liquor-by-the-drink out of Jackson. The churches made contributions to Citizens Against Drug Abuse (CADA) or they paid for radio and newspaper ads.

According to a ruling by Tennessee Atty. Gen. Michael Cody the churches which contributed at least \$250 to fight the referendum are required to file financial disclosure statements. Cody said such churches are "political action committees" or "political campaign committees."

Under Tennessee law a ruling by the attorney general has the force and effect of law until changed by the legislature or a court of record. Thus the churches have been ordered to file the required financial disclosure statements.

The churches in question met with legal counsel and released a statement through John Lee Taylor, pastor of West Jackson Baptist Church. Taylor said the churches are "determining the alternatives in responding."

In the present climate of America, churches would be well advised to seek legal counsel before venturing into anything more than gospel proclamation. That does not mean we should not engage the world in the battle for righteousness. Only that we must be as wise as serpents, as gentle as doves. And have a good lawyer whenever we try to work outside the church house.

The Jackson case will be of continuing interest to Kentucky pastors since contests of this sort are a way of life in our state. The liquor industry will try again and again to gain the widest possible use of its products. Since no one of us knows all we should about the twists and turns the law may take, we must stay abreast of what is happening in other places. For this reason Western Recorder will closely monitor the events in Jackson and keep all Kentucky Baptists advised of the outcome.



Jack D. Sanford

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JACK D. SANFORD, Editor, JAMES H. COX, Associate Editor

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

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Housing request form, Southern Baptist Convention

June 11-13, 1985 Dallas, Texas

**SOUTHERN BAPTIST CONVENTION
JUNE 11-13, 1985—DALLAS, TEXAS**

MAIL TO

SBC HOUSING
Dallas Convention
and Visitors Bureau
1507 Pacific Avenue
Dallas, Texas 75201

OFFICIAL HOUSING REQUEST FORM

• PLEASE READ CAREFULLY •

- PLEASE **PRINT** OR **TYPE** ALL ITEMS TO ASSURE ACCURACY.
- COMPLETE EACH PART BELOW IN DETAIL FOR CORRECT AND RAPID PROCESSING.
- SHOULD MORE THAN ONE** (1) ROOM BE NEEDED, PLEASE USE A SECOND FORM.
- ALL** CONFIRMATIONS WILL BE SENT TO INDIVIDUAL INDICATED IN PART I.

Use of form

The form (at right) is similar to the one that has been used for the past five Southern Baptist Conventions. Those wishing to make hotel reservations for the Southern Baptist Convention through the Dallas Housing Bureau must use this form. No phone reservations will be accepted by the Housing Bureau.

How to use this form

One form should be used for each room requested.

PART I—Accurately fill in the requested information. The confirmation will be mailed to the person whose name appears in Part I. This person must be one of the persons who will be occupying the room.

PART II—From the accompanying list, select five hotels of your choice. Place the names of the hotels on the lines in Part II in the order of your preference.

PART III—Fill in all information requested for the room you wish to reserve. If you need more than one room, use a second sheet. Photo copies of the form may be used.

PART I

INSTRUCTIONS: Complete requested data using abbreviations as necessary.

(NAME OF PERSON REQUESTING ROOMS) NOTE: This person must be one of the individuals who will be occupying the room.

If necessary, photo-copies of this form may be used to make additional reservations.

(FIRST NAME)	(LAST)	
(STREET ADDRESS OR P. O. BOX NUMBER)		
(CITY)	(STATE)	(ZIP - U.S.A.)
(Area Code)	(PHONE NUMBER)	

PART II

INSTRUCTIONS: Select FIVE Hotels/Motels of your choice.

	CHOICE BY
	Rate Location
FIRST CHOICE _____	<input type="checkbox"/> <input type="checkbox"/>
SECOND CHOICE _____	<input type="checkbox"/> <input type="checkbox"/>
THIRD CHOICE _____	<input type="checkbox"/> <input type="checkbox"/>
FOURTH CHOICE _____	<input type="checkbox"/> <input type="checkbox"/>
FIFTH CHOICE _____	<input type="checkbox"/> <input type="checkbox"/>

PART III

INSTRUCTIONS: 1. SELECT TYPE ROOM DESIRED WITH ARRIVAL AND DEPARTURE DATES.
2. **PRINT** OR **TYPE** NAMES OF **ALL** PERSONS OCCUPYING EACH ROOM.

Arrival Date _____ Departure Date _____

Arrival Time _____

Check type of room desired:

_____ Single (1 bd/1 pr)	_____ Triple (2 bd/3 pr)
_____ Double (1 bd/2 pr)	_____ Quad (2 bd/4 pr)
_____ Twin (2 bd/2 pr)	_____ Other (specify) _____

Name of all persons occupying the room, including the individual in PART I (print last name first)

1		3	
2		4	

IMPORTANT: No phone orders will be accepted. Hotel locations are shown on accompanying map. Make a photocopy of your order for your files. Housing Bureau processes reservations in order of date mailed. Confirmations will come directly from your hotel. **DO NOT SEND DEPOSITS WITH RESERVATIONS.** If rooms are not available at hotels of your choice, comparable reservations will be made at another cooperating hotel. If rate requested is not available, next available rate will be assigned. Changes in your reservation may be made by writing the Dallas Convention and Visitors Bureau up to May 24, 1985.

NOTE: PLEASE RECHECK ALL ITEMS FOR CORRECT INFORMATION
DO NOT MAIL FORMS POSTMARKED BEFORE OCTOBER 1, 1984

HOTEL RATES

Hotel	Single	Double		\$50	\$50
Adolphus Hotel	\$80	\$94	Quality Inn Market Center		
Dallas Hilton	\$65	\$79	Regent Hotel	\$56	\$66
Dupont Plaza	\$52	\$60	Sheraton Dallas	\$70	\$80
Executive Inn	\$60-\$66	\$65-\$72	Sheraton Mockingbird	\$65	\$70
Fairmont Hotel	\$60-\$70	\$70-\$80	Twin Sixties Inn	\$55	\$65
Grenelefe Hotel	\$69	\$83	Viscount Hotel	\$42	\$42
Holiday Inn Downtown	\$60	\$70			
Hyatt Regency	\$69	\$75			
La Quinta Regal Row	\$43	\$48			
North Park Inn	\$60	\$67			
Plaza Hotel	\$46	\$56			

Triple and quad rates are obtainable directly from the hotel. Hotel rates do not include 9% tax.

NOTE: Dallas Hilton is the headquarters hotel.

How the form is processed

When the Housing Request Forms are received by the Dallas Convention and Visitors Bureau, they will be held until October 15, 1984, to be sure that all the housing requests postmarked October 1 have had time to arrive. The forms will then be opened by postmark date. **The time of day the forms are mailed is not important.**

NOTE: Housing requests postmarked prior to October 1, 1984, will be processed after those postmarked October 1, 2, or 3.

Detach and mail form to:

SBC HOUSING
Dallas Convention and Visitors Bureau
1507 Pacific Avenue
Dallas, Texas 75201

Further information:

All housing forms are processed by the Dallas Convention and Visitors Bureau (who will mail you an acknowledgement of your assignment with room deposit requirement information). However, if you have a special problem, or if you have need for further information, contact HOUSING INFORMATION, SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tennessee 37219, telephone (615) 244-2355.

Additional forms are available from the KBC business office.

baptist forum



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

homes for children

The Baptist association

The first unit of Baptist life is a body of scripturally baptized believers in the Lord Jesus Christ, banded together in fellowship and service for the carrying out of the Great Commission. We call this unit a church. Local churches found it good to cooperate with each other in the common task committed to them. So the Baptist association was formed. It was the first unit of our Baptist denominational life. The first Baptist association in America was formed at Philadelphia, Pa. in 1707. The earliest Baptist association in the Southern Baptist denomination was formed at Charleston, S. C. in 1751.

Today there are more than 1000 Southern Baptist associations and each one remains the most important denominational unit we have. It is the only denominational unit in which every church is represented by messengers. It is organized to encourage the work of all of our educational and missionary organizations. It is designed to bring the work of the denomination to the individual church and teach methods for carrying out these programs.

The annual meeting of the association provides an opportunity to hear reports on the progress and trials of sister churches. It further offers information on programs and help available. The denominational workers are presented to the people to give reports on the larger world task. Finally the associational meeting provides inspiration for each church to enter into the whole program and our common world task.

I personally enjoy associational meetings. It is in these meetings that I have contact with and speak to some of the most active people from the local churches. This is the season of the year when all 79 Baptist associations in Kentucky meet. Each year from August til October, I attend about 25 of these meetings. Not only do I enjoy the fellowship, the warm hospitality and the delicious dinners, but I have fun telling the messengers about their ministry to children through their Baptist Homes for Children.

In earlier days messengers came to the associations by train, horseback, wagon, buggy and on foot. They packed fried chicken and other goodies in boxes and baskets and had a great time. Today they come in cars, with fried chicken and other goodies in boxes and have a great time of fellowship, information sharing and inspiration. I love the associations and am thankful for their gracious provision for me to speak about Baptist Homes for Children.

Louisvillian questions Patterson

Who paid the bills?

The above is my question concerning an excerpt from the news article, "Conservative Baptist replies to 'holy war'," in the Courier-Journal, Thursday, Aug. 30, 1984.

The quotation reads as follows: " 'For the past 25 years,' Paige Patterson said, others—people at the Louisville seminary, for example—have 'imposed their beliefs on those of us who paid the bills, and they used the resolution process to do whatever they wanted to with it.' "

My specific question concerns the phrase, "those of us who paid the bills." Who in fact is meant by those of us who paid the bills? Does Patterson imply that non-bill payers "for the past 25 years . . . imposed their beliefs" on those of us who paid the bills?

I believe the undisputable facts are that all cooperating Southern Baptists have paid the bills, including persons associated with "the Louisville seminary." I consider myself one of those who paid the bills, along with all other contributing members of all Southern Baptist churches I have pastored during the last 24 years. To my knowledge no one individual, no one group of individuals, nor any one church in the Southern Baptist Convention has any monopoly on paying the bills.

Glenn H. Byrd, Louisville

Bible contains answer to division

Having worked with the Kentucky Baptist Convention for over 30 years as associational missionary, I find it very confusing to read that many Southern Baptists are more active in defending their beliefs than promoting the cause of Christ. Two years ago I wrote Western Recorder that any person has a right to their belief, but likewise I have a right and responsibility to vote my convictions. It is encouraging to note that many people are praying for a worldwide revival. We have many people who understand the times and are offering good answers to the problem of division in our convention.

I heartily agree with those who write that the Lord has the answer in his word. The Bible says that people who turn a deaf ear to the word of God, even his prayers are an abomination. The prophet Hosea wrote, "The ways of Jehovah are right, and the just shall walk in them."

Orman Stegall, Mayfield

Missionary opposes SBC action

I'm a missionary in Japan. I live and work in a country where less than one percent of the population is Christian. Southern Baptists sent me to Japan to proclaim person to person the gospel of Jesus Christ. Or so I had thought until I heard about the resolution at the Southern Baptist Convention this year which said "women should not be placed in a position of authority because, according to the Bible, women are responsible for bringing sin into the world." Now I wonder . . . just what do Southern Baptists, or at least those who passed this resolution, think women missionaries do?

More than half of the missionaries sent by the Foreign Mission Board are women. Women are finding places of service overseas because they have opened themselves to God's leadership, and God has sent them to places of need. I cannot believe that Southern Baptists who hold missions so dear are

now willing to cut the mission force by more than half by excluding women. Let's face it. All missionaries are leaders, ministers, if you will, simply by virtue of commitment, dedication to a task, training and position. If we are now willing to exclude women from leadership positions on the mission field, we are, in effect, assuring that 60 percent of those who might have heard the gospel will not hear. Can we be so exclusive, so arrogant as to choose from among those whom God has called out?

I was nurtured in the faith in a Georgia Baptist church, called into the ministry and attended a Southern Baptist seminary. I was ordained by that same Georgia Baptist church and sent by the Foreign Mission Board to Japan. I am a Southern Baptist Christian. I currently serve in Chiba, Japan, near Tokyo, as pastor of a Baptist congregation.

Let me assure you that Chiba Baptist Church does not mind that I am a woman. They sought me out; they welcomed me; they accept my leadership now. God is blessing, and the church is growing both numerically and spiritually. The congregation was desperate for any help.

The implications of the resolution that was passed are astounding. Southern Baptists have pulled the rug, so to speak, from under over half the missionaries on the field. We have said to those we are nurturing in our churches now, "If you are a woman, even if God calls you, we as Southern Baptists will not recognize that call. We will not allow you to minister within Southern Baptist life. Our standard is higher than God's."

Let us seek God's forgiveness for a moment of arrogance and get on with proclaiming this Good News.

Lydia Barrow Hankins, Chiba, Japan

Sharing concern for poor and oppressed

Perhaps every church in the state could add something to your list of common characteristics of Baptist churches (Sanford's Perspective, Sept. 4). One concern, however, which I would hope all Southern Baptist churches share is a concern for the poor and oppressed. God's concern for these is a theme which runs throughout the Old Testament and it is reinforced in the New Testament with Christ's proclamation of his own mission (Luke 4:16-21). We must follow his example by living the whole gospel, which addresses the physical, social and spiritual needs of persons. This attitude should set the direction for our ministry, inform our political choices and inspire us in our daily activities. Though some may deny or disguise the facts, it is clear that in the last few years poverty and oppression have increased. It is my personal prayer that Southern Baptists, in obedience to the word and

example of Christ, will lead the way in "setting at liberty" the poor and oppressed in our nation and the world.

Bruce Day, Louisville

Calls for defunding of committee

I am appalled and ashamed of the Baptist Joint Committee on Public Affairs, operating in Washington, D. C. I heard and saw James Dunn of that committee on television denouncing President Reagan because the President said that religion is inseparable from government.

That committee is the same one that opposed prayer being allowed in the public schools by a prayer amendment to our Constitution of the United States. Does God want to be honored by people in public office, whether they are Presidents, senators or other government officials? Those of us who know the true God find the question even foolish. I am glad the Southern Baptist Convention leadership is trying to strip the Committee on Public Affairs of its funding. It should have been done long ago. That committee is not speaking for Southern Baptists. It is speaking for the evil one, Satan himself.

Charles Stanley and the leaders of the Southern Baptist Convention should continue their efforts to defund that committee as soon as possible.

As Southern Baptists, but as followers of Jesus first and foremost, we need to renew our efforts to obtain a prayer amendment so that children can pray in the public schools. We need to renew our efforts to get legislation halting abortions. It is sad when our pulpits are used to approve abortions and to oppose the mention of our Lord in the public schools.

Richard C. Porter Jr., Louisville

Supports 'prophetic courage'

I am writing to express my support for the prophetic courage of presidents Dilday and Honeycutt. Their decision to speak out against the political machine of the radical Baptist right is galvanizing mainstream Southern Baptists to action.

Dilday and Honeycutt deserve our deepest gratitude for proclaiming from the rooftops what many have been afraid to admit—that we are embroiled in a life threatening struggle with unholy and devious forces. The crisis demands that those on the fence, who've been plaintively hoping this storm would blow over, clearly take a stand for truth and freedom now, while it is yet day.

I thank God for men and women in high places who are finally sounding the alarms. And I pray that thousands of us will go to Dallas June 12-14 and cry, and vote, "Enough!"

John H. Hewett, St. Louis, Mo.



Give Boldly

Through the
COOPERATIVE PROGRAM
and to Associational Missions

Cable television abounds in eastern Kentucky

Baptists catch ACTS vision for mountain areas

by Glenn Mollette, State Correspondent

Elkhorn City is a beautiful little town close to the Virginia border, snuggled among some of the highest mountains in eastern Kentucky. From its vantage point it has some very tall television and radio antennas due to the mountain elevation.

Southern Baptists in this community are joyfully anticipating one of these antennas receiving a signal from a satellite 22,000 miles out in space. This signal, from a Radio and Television Commission satellite, will bring to this town of 1500 one of Southern Baptists' greatest ventures, the American Christian Television System, or ACTS.

Cable television with all the premium channels is already a modern commodity in most of eastern Kentucky. Another channel local Southern Baptists hope to see among all the others that blanket the airwaves is ACTS.

Bill Elswick, cable operator for Elkhorn City, is optimistic about ACTS becoming part of his system. "I have seen the promotional video from the Radio and Television Commission. I'm very pleased with what Southern Baptists are offering viewers."

Gene Crowder is pastor of Elkhorn City Baptist Church. He realizes what ACTS could mean to his community. "It will be a great asset to our local church. Southern Baptists have always had an identity problem in this area. There are scores of other Baptists such as Primitive, United, Freewill and Hardshell Baptists. A network produced by Southern Baptists placed in every home with cable will be a significant thrust for Southern Baptists in our town."

Crowder further noted ACTS will serve as a part of their caring ministry. "Because we care, we will be in every home in the community with our worship services, Sunday school lessons and televised forms of ministry that will benefit local viewers."

John Pate, director of missions for Pike Association, agrees with Crowder. "This network will enhance the awareness of Southern Baptists in eastern Kentucky. It will provide an excellent option for the television viewer."

Folks who view much television in the mountains are on cable systems

which abound everywhere. In Pike County alone it is estimated there are 30 cable systems. In and around Pikeville there are three cable companies. On one side this is extremely positive. Every person who is on a cable system will get ACTS.

If every cable company carried it, it would be available to about 90 percent of the area's population. This is a vast audience.

On the other hand there are some problems. In many areas there is only one Southern Baptist church in the cable viewing area. This puts the entire load of ACTS on one local church. In northern Kentucky Storer cable covers Boone, Campbell and Kenton counties. Thus, an entire association can easily undergird such a project.

Mark Snowden is media director for Kentucky Baptists. He recently noted, "Sitting down with the cable operators is essential. If the operator is interested your chances are great of getting ACTS. If the operator is negative then it becomes more difficult."

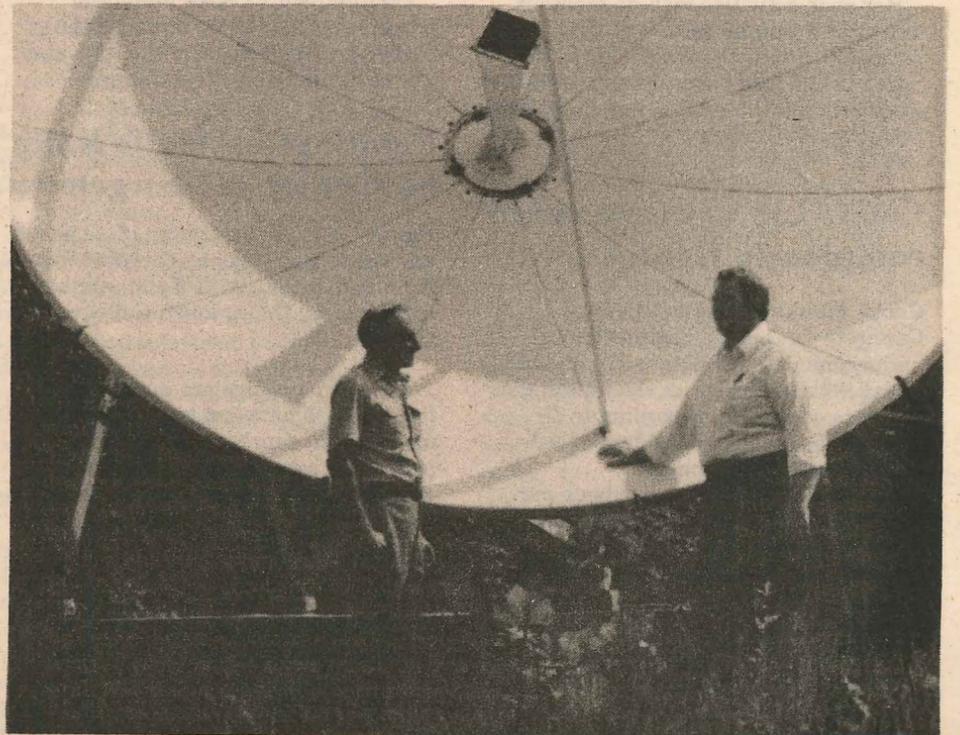
Elswick is a member of First Baptist Church, Pikeville. He is interested in having ACTS on his system in Elkhorn City. Recently he took Crowder, Wally Miller from the state Sunday School Department and this writer about five miles up to the top of a mountain where his giant receivers are set. With a simple point of his finger he showed the group the ease with which he could get ACTS by merely adjusting a large receiver. "I could do this now. But I don't want to take CBN away from the community. As soon as I can install another receiver I already have, then I can pro-

vide both networks to our community."

At a recent ACTS meeting in Pres-tonsburg one layman said, "This looks and sounds so good, I'll be disappointed if our community cannot get ACTS."

Providing ACTS to the local com-

munity is what many pastors and laymen in this area want to do. Yet, in every area the enthusiasm of seeing it become a reality must be caught by the local congregation with a vision of what it can mean to their field.



Bill Elswick (left), cable operator for Elkhorn City, and Gene Crowder, pastor of Elkhorn City Baptist Church, view the satellite dish which will receive the ACTS signal for cable systems in eastern Kentucky. Baptists are on the verge of making ACTS a reality in the mountain communities of the area.

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Cindy Cooke appointed to Clear Creek position

Cindy Cooke has been named assistant to the president at Clear Creek Baptist School.

Miss Cooke was executive director of the Middlesboro Chamber of Commerce before accepting the Clear Creek position.

She is a graduate of Bell County High School and Lincoln Memorial University.

Her civic activities include membership on the Cumberland Gap Arts Council Board of Directors and participation in the Red Cross disaster relief program. She is a member of Binghamtown Baptist Church.

Cooke Library renovation complete at Georgetown

Cooke Memorial Library on the Georgetown College campus has undergone its most extensive physical changes this summer in the building's 31 years of service, according to Dr. Tom Benberg, Vice President of Administration at the school.

The entire main floor has been carpeted and repainted. New levelor blinds have been installed at the windows. Several re-arrangements of furniture have provided new reader interest centers.

Benbert noted that the major change in appearance was made to the

principle study area located on the north half of the main floor. A new drop ceiling was installed giving a brighter and more comfortable environment for reading.

Benberg indicated that the Cooke Library changes, costing \$50,000, are the first in a series of physical plant improvements scheduled for the academic commons at the College in the next year or two. Georgetown businessman/interior decorator Chuck Johnson was Color Coordinator for the interior development.

Georgetown's Cooke Memorial Library, built in 1953, replaced the earlier facility located in the Arts and Crafts building on West Campus.

Paintings by Wolfe Kahn on display at Georgetown

Pastel Light, an exhibition of 30 pastel landscape paintings by contemporary American artist, Wolf Kahn, are being exhibited by Georgetown College until Oct. 14, 1984.

Kahn's paintings are noted for "a fine balance between tradition and modernism, representation and expression." He returns often to the New England landscape where his unconventional use of color creates a unique sense of place.

Born in Germany, Kahn came to the United States as a youth in 1940. He graduated from the New York High School of Music and Art and studied at

the Hans Hofmann School. He received his BA from the University of Chicago.

He was awarded both the Guggenheim and Fulbright grants and most recently was elected a member of the American Institute of Arts and Letters.

The work of Wolf Kahn is represented in numerous public collections including: Brooklyn Museum, New York; Los Angeles County Museum, California; Metropolitan Museum of Art, New York; Museum of Fine Arts, Springfield, Massachusetts; Museum of Modern Art, New York; University of California, Berkeley; Whitney Museum of American Art, New York and The Ashland Oil, Inc. Collection, Russell, Kentucky.

Georgetown hosts sixth annual youth choirs event

Georgetown College will host Baptist youth choirs from churches throughout Kentucky, Ohio and Indiana for the sixth consecutive year on Saturday, Sept. 29. The choirs will form a chorus of up to 1,000 voices under the direction of Tony Whitfield and present a concert of at 3:00 p.m. in the John L. Hill Chapel.

The College Chorale, recently returned from a concert tour in Europe, will sing a mini-concert during the mid-afternoon program. Whitfield, director of the 50 voice college group for three years, will direct the Chorale's first concert of the new season.

The annual youth choirs event has attracted more than 3,000 youth to the Georgetown campus during its five earlier performances. On each of these occasions the choirs have performed at the half-time break of a football game. This is the first choral concert to be presented indoors.

Asbury exhibit features Georgetown art professor

Jim McCormick, chairman of the Georgetown College art department, will open Asbury College's fall exhibition program with a show of his paintings scheduled to run from September 3rd until 25th at Asbury's gallery in the student center.

McCormick will display 16 small and four large paintings on paper along with six canvases. Major influences on his work are the atmospheric and poetic works by Chinese painters and the romantic approach to nature by Constable's, Turner's and Hans Hoffman's spatial tension and spontaneous look.

In 1983 McCormick's works appeared in the Rolex Three Day Trials and Capital Plaza art competitions. This year he has shown at The Headley-Whitney Museums "Viewpoints" invitational and the Kentucky Revisited competition.

McCormick, a 1958 alumnus of Georgetown College, has been chairman of the School's art department since 1965.

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Reagan, Mondale speak out on religion, politics

[Editor's Note: Religion in politics has surfaced as a key issue in the presidential campaign. Baptist Press Washington bureau chief Stan Haste covered speeches by the two major candidates recently in which they addressed the issue.]

Reagan says he is 'tolerant' regarding pluralism in religion

President Reagan, in an effort to define his views on religion and politics, told a Jewish audience he favors separation of church and state and religious pluralism.

Speaking Sept. 6 to the International Convention of B'nai B'rith, a Jewish laymen's organization, Reagan declared: "The United States of America is, and must remain, a nation of openness to people of all beliefs. Our very unity has been strengthened by this pluralism. . . . The unique thing about America is a wall in our Constitution separating church and state."

Such separation of church and state, he elaborated, "guarantees there will never be a state religion in this land but at the same time it makes sure that every single American is free to choose and practice his or her religious beliefs or to choose no religion at all."

Reagan's comments came during a time in which the issue of religion and its place in politics suddenly caught fire and dominated the campaign. Fueling the debate were remarks Reagan made in Dallas last month at a prayer breakfast held in his honor the day he accepted the nomination for reelection. On that occasion, he said: "Politics and morality are inseparable, and as morality's foundation is religion, religion and politics are necessarily related. . . .

Without God, democracy will not and cannot endure."

He told the Dallas audience that on one of the campaign's most emotional issues, prayer in public schools, those who oppose his school prayer amendment are "intolerant of religion."

In his B'nai B'rith speech, Reagan sought to reassure Jews, many of whom openly criticized the Dallas statement, that he respects the religious persuasions of all citizens.

While affirming once more what he called "the return that millions of Americans are making to faith," Reagan added: "As we welcome this rebirth of faith, we must even more fervently attack ugly intolerance. We have no place for haters in America. . . . The ideals of our country leave no room whatsoever for intolerance, anti-Semitism or bigotry of any kind—none."

The President did not mention the furor over his Dallas address. His speech appeared to represent an effort by his campaign advisors to play down the issue, as he devoted only nine paragraphs of a 50-paragraph speech to religion. The rest of the address presented an overall defense of Reagan's domestic and international policies, with special attention to the administration's close ties to the State of Israel.

Mondale warns Reagan is merging politics, religion

Denouncing what he called "moral McCarthyism" and "partisan zealotry," Democratic presidential candidate Walter F. Mondale attacked President Reagan's alliance with Religious Right figures, declaring, "Most Americans would be surprised (to learn) that God is a Republican."

Speaking to the international convention of the Jewish organization B'nai B'rith, Mondale cited Jerry Falwell, founder and president of Moral Majority, Inc., and television evangelist Jimmy Swaggart as examples of those "reaching for government power to impose their own beliefs on other people."

He added: "And the Reagan Administration has opened its arms to them."

The B'nai B'rith speech was seen as the climax to a two-week blitz in which Mondale has attacked Reagan repeatedly for remarks the President made at a Dallas prayer breakfast last month that "religion and politics are necessarily related," and that those who oppose his school prayer amendment are "intolerant of religion."

Mondale sought to exploit Reagan's four-year association with the Religious Right before a friendly audience. Jews have been among those expressing concerns about the President's Dallas statement.

The former vice-president, trailing badly in every public opinion poll, took Falwell to task for including in a benediction delivered at the Republican National Convention that Reagan and vice-president George Bush are "God's instruments for rebuilding America," and for declaring on another occasion that if Reagan is reelected, "We will get at least two more appointments to the Supreme Court."

Mondale said Swaggart, who has a television audience larger than Falwell's, "insists that Catholicism is a 'false religion,' and that Jews are damned to go to hell." Nevertheless, he added the Baton Rouge, La. evangelist "is a welcome policy advisor in the White House."

Mondale said he was not calling "for the suppression of these voices," adding: "The same freedom that permits me to worship and speak my mind also protects them. There can be no rationing of the First Amendment in America. To protect anyone, it must protect everyone."

"I believe in an America that honors what Thomas Jefferson first called the 'wall of separation between church and state.' That freedom has made our faith unadulterated and un intimidated. It has made Americans the most religious people on earth."

Jimmy Carter says missions spirit "damaged by capture of control"

Former President Jimmy Carter said the spirit of Bold Mission Thrust within the Southern Baptist Convention has been seriously damaged by capture of control of the convention by "conservative leaders."

Carter made the comment in an interview with Baptist Press while in New York as a volunteer working with Habitat for Humanity, an interdenominational Christian organization concerned about providing low cost housing for the poor.

It was Carter who as President called together Southern Baptist Convention executives and leaders for a meeting in the White House on June 7, 1977, in which the ideas of Mission Service Corps and Bold Mission Thrust emerged as a major Southern Baptist emphases. Bold Mission Thrust is the overall denominational plan for Southern Baptists to proclaim the gospel to every person in the world by the year 2000. Mission Service Corps, the brainchild of Jimmy Carter, is the volunteer project in which Southern Baptists spend one to two years at their own expense or with the support of a sponsoring church or individual(s) to undergird and reinforce Southern Baptist mission efforts.

Asked to evaluate the effectiveness of Bold Mission Thrust and Mission Service Corps during the seven years of their existence, Carter noted they got off to a good start but have since floundered.

"A lot of people who were interested in the Cooperative Program and the home and foreign mission programs pledged to give their support," he said.

Carter said he and his wife, Rosalynn made a pledge to support a Mission Service Corps volunteer for three years. "A lot of people did that. But in the last few years, that sort of spirit has been seriously damaged in the Southern Baptist Convention."

The spirit has been damaged, he said, "by the intrusion, or dominance, which is a better word, of the 'conservative' leaders who have pretty well captured control of the convention." He said conservatives are tied to a philosophy exemplified by Moral Majority, and to some extent, by super church television ministries. "The emphasis on foreign missions, Bold Mission Thrust, and the Cooperative Program is much less than it was in 1977," he said.

He admitted he had intentionally stayed "aloof" from the struggle between Baptists on the "right" and "moderates." Asked why, he responded: "I was quite active in the SBC when I went to the White House . . . but I've never been particularly interested in the political workings of the convention."

"One of the reasons I am a Southern Baptist is because of the autonomy of the individual churches. As long as Marantha Baptist Church (in Plains, Ga.) suits Rosalynn and me, that's where we will stay and we will be happy as Christians and the right rela-

tionship with God through Jesus Christ will not be adversely affected," he continued.

"I don't feel compatible with what has happened lately in the Southern Baptist Convention, but I also don't have any inclination to withdraw as a Southern Baptist."

Carter said he did not feel it was appropriate for him, as a former President with a high profile, "to try to organize or lead a movement of moderates to recapture the Southern Baptist Convention."

"I've got more important things to do," he said. He listed his involvement in Marantha Baptist Church as a deacon and Sunday school teacher; writing two new books; teaching at Emory University in Atlanta; building the Presidential library; working with the Carter Center at Emory on human rights, peace, nuclear arms control and the Middle East, plus his work with Habitat for Humanity.

Carter led and organized a team of 48 volunteers, many of them from his church in Plains, to work for five days rebuilding a six-floor apartment building in drug-infested, poverty-stricken lower east side Manhattan.

Carter, a new member of the board of directors for Habitat for Humanity based in Americus, Ga., expressed strong support for Habitat's efforts to provide low-cost housing for the poor in 11 countries and 51 project sites in the United States.

Georgia group supports missions, religious liberty

Georgia Baptists have formed a statewide network to encourage ministers and laypersons to involve themselves in support of Georgia and Southern Baptist Convention causes and procedures, especially religious liberty and mission support.

About 150 persons met at Wieuca Road Baptist Church in Atlanta for the organizational meeting. They did not adopt a formal aim for the group, but elected two statewide coordinators, eight regional coordinators and eight state consultants. James C. Strickland, pastor of First Baptist Church of Cartersville, and Norman Cavendar, a layman in First Baptist Church of Claxton, are statewide coordinators.

Strickland told the Christian Index, the Georgia state Baptist newspaper: "Purpose of our organization is to keep a strong emphasis on two specific aspects of denominational life, religious liberty and cooperation in missions. We see both of these vital Baptist distinctives being threatened by current trends in Southern Baptist life. We want to maintain a positive and supportive spirit in all that we do."

Three former Georgia Baptist convention presidents are included in the new network, William L. Self of Atlanta, W. Ches Smith III of Tifton and J. Thornton Williams of LaGrange. Self is a former president of the Foreign Mission Board and Smith is a former chairman of the Southern Baptist Convention Executive Committee.

baptist forum

Rebaptism has historical roots

Terry Lester in his letter to the Baptist Forum seeks to discredit the issue of "alien immersion" by labeling and mislabeling. In some quarters it is customary to put the tag "Landmarker" on anything with which one disagrees. The mislabeling is over the matter of rebaptism. The issue is not rebaptism but "baptism" of believers.

The Somerset Confession (1656), the Second London Confession (1677) and the Orthodox Creed (1679), some of the oldest Baptist confessions of faith, make it very clear that only those who profess repentance towards God, and faith in, and obedience to our Lord Jesus Christ are proper subjects of baptism. Baptism is the means of publicly confessing Christ and identifying oneself with the church or community of believers. It seems to be the case in the New Testament that it is a community affair. It is not a purely individual act. Therefore, when the community of Christians is concerned the community has responsibility with reference to the administration of the ordinance.

The late W. T. Conner of Southwestern Baptist Seminary (certainly no Landmarker) wrote in one of his books, *Christian Doctrine*, "We do not favor the reception of alien immersion." He bases his objection not on "church succession" but rather on the question of whether the alien baptism was for the purpose for which it was intended. This cannot be done by recognizing the baptism of people who do not themselves submit to the ordinance as set forth in the New Testament—many of these bodies practice sprinkling or pouring for baptism, many of them do not require a profession of faith in Christ as a requirement for baptism, and some of them baptize as a condition of receiving the remission of sins. What concerns the whole church, the whole church has a right to regulate. Such a matter should not be left indiscriminately to any individual.

Harold Greenfield, Princeton

Alien immersion is scriptural

In regard to Terry Lester's discussion of "alien immersion" in Baptist Forum (8-21-84), I understand and respect what he said, even though I cannot agree on what constitutes scriptural baptism. He considers the baptism of persons who have been immersed as believers as valid. I believe that more is involved in scriptural baptism than this. I do not think my position is "wrong and unscriptural."

When John came baptizing, he did so by God's authorization (John 1:6; 1:32-33; Matt. 21:25). His preaching of repentance took priority over his baptizing because he stopped baptizing and told those around him to behold the lamb of God who takes away the sin of the world. John practiced believer's baptism under God's authority. Some of these very ones John baptized became Jesus' first disciples. As they followed Jesus and won more disciples, these disciples baptized new disciples (John 4:1-2). Even Jesus himself had been baptized by John.

This band of baptized believers grew and Jesus gave them the great commission (Matt. 28:18-20). Our resurrected Lord, who had all authority in heaven and earth, delegated authority to these disciples, who had been baptized by John the Baptist and the rest who had been baptized by other baptized disciples. Not since John can we find where a minister (pastor) in and of himself is authorized to baptize dis-

ciples. This authority is delegated to and resides in baptized believers. I find in Matt. 28:18-20 a simple but succinct definition of a New Testament church, a body of baptized believers marching under Jesus' authority and direction.

According to Rom. 6, baptism is a likeness of death, burial and resurrection. Baptism symbolically pictures what Christ did for us to procure salvation. When churches do not teach salvation by grace through faith, when they sprinkle some and then immerse others who request it, then their baptisms are not scriptural.

I believe I stand on scripture when I present a believer from another denomination to our church for them to receive as a candidate for baptism. I don't think of it as "rebaptism" but as scriptural baptism: a baptism of a believer by an authorized New Testament church to show publicly that the candidate believes on a resurrected savior and, of course, this baptism is by immersion in water and emersion from water.

Ray Gillilan, Graham

'The Way' cult gaining members

I am writing you about a counterfeit Christian cult that is fast becoming the largest cult in the United States. The reason for this is because it is so close to the real thing. This group reaches the young people who have become disillusioned or disenchanted with the institutional church. They especially reach the ones who have a discontentment with their own spiritual life or who have a poor knowledge of the Bible or an emptiness and lack of purpose in their life. Our college and military students are very vulnerable.

I am writing this letter in order to ask every pastor, every Sunday school teacher, in fact every Christian to learn the name, "The Way International." Its founder was Victor Paul Wierwille and its headquarters is at New Knoxville, Oh. Wierwille came from a good evangelical background but somehow lost his way and now teaches a patchwork theology of Calvinism, Unitarianism, Dispensationalism and Pentecostalism. Wierwille has convinced his followers that he is in a "biblical research and teaching ministry." His followers call him "doctor" but his degree was not earned but came from a degree mill in Pikes Peak, Colo. Their members use the same terms that Christians do but their words have a different meaning. He salts and peppers his statements with the Greek language so who knows if it is the truth or not.

The list of mind-control and propaganda devices employed by The Way International goes on and on: peer pressure to conform to the actions and beliefs of the group, the constant use of slogans and repetition in the classes and the use of new lingo which gives new meanings to words. All churches are criticized and if anyone talks against The Way ministry they are of the devil. This leads young people to turn against their parents.

The Way International has colleges in Emporia, Kan., and Rome City, Ind. Its new leader is Craig Martindale who helped establish a Baptist Student Union while a student at Kansas University. This should make all Baptists realize anew that cults can and do attract active Baptist youth. In fact, my son attended a Southern Baptist church actively taking part in all groups for 18 years before joining the Marines. He was invited to a Bible study in a home and thus became "hooked" in this group. Their Bible studies are called

"twig" meetings, because the organization is in the form of a tree.

This cult is truly a rip-off because of the high prices charged for the classes (actually it is donations—so the money does not have to be given back) and because all monies go back to the headquarters for The Way propaganda.

Solomon wrote an observation in the Proverbs which has proven true so often, "There is a way which seems right to a man, but its end is the way of death." In less than 25 years, this describes The Way International.

Doris E. Estes, Radcliff

Ordination is local church decision

In our August business meeting Calhoun Baptist Church passed a counter-resolution to the one passed in Kansas City. We took this action to affirm our intention to set our ordination policy as we feel led by God.

We have no ordained women in our church. Nor do we anticipate ordaining a woman. However, we praise God for the contribution women have had and continue to have in the total work of God's church. We believe the issue of whether or not to ordain a woman is for this church to settle, not the SBC.

Let us thank God for his glorious blessings in the past. Let us build for the future on the foundation he has laid in Jesus and on the heritage he has blessed for us.

Thomas Stokes, Calhoun

Reader favors SBC resolution

I was disappointed in the tone of your remarks in "Sanford's Perspective" in the Aug. 21 issue of Western Recorder. It seems quite clear to me which side you are on. You said most of the letters to the editors were against the stand taken at the Southern Baptist Convention. It seems like you may be hearing from some ERA militants. Here is one letter from the other side of the fence.

You made the remark, "The question of women in ministry is an issue which all of us must face in prayerful concern for the will of God." The Bible is the will of God. If the Bible says, "Thou shalt not kill," I don't have to pray for God's will about killing somebody. It is already revealed in his word. The same is true with this matter. Jesus chose 12 disciples. Let me ask you how many were women? The church selected seven deacons. Let me ask you, how many were women? The third chapter of 1st Timothy makes such statements as, "If a man," "He desireth," "Husband of one wife," "His own house," "His children," "How shall he take care of the church?" etc. There are no women bishops or deacons in that chapter or any other chapter.

I know some of you say, "Paul was a child of his time and he was prejudiced against women." You say that the modern day is different from Paul's day and that is why Paul wrote like that. I can take liquor, adultery, gambling or most any other vice and make the same argument. If the time makes the difference, then all of us can keep beer in the refrigerator because that is the modern way. That just doesn't hold water for me.

You made reference to Gal. 3:28 concerning the equality of the male and female. I agree with that concerning the recipients of salvation. Salvation is made free to men and women and bond or free. I believe that if you read your Bible it does not teach that the bond and free are equal in every other way nor does it teach that men and women are equal concerning the work that is

assigned to them.

I believe Western Recorder has a tradition of being a little more conservative. It has been coming into my home for 46 years. I am disturbed by the gradual change I have seen in it.

I also disagree with you concerning resolutions at the convention. If the convention doesn't take a stand and set the tone for the churches in our convention, who will? Nobody will and it won't be done. You seem to be so concerned about being separated. It seems that separation is sometimes good. How can light and darkness dwell together? How can evil and good dwell together? How can people who believe and follow the Bible be in harmony with those who do not? Let's stick to the Bible and if it gets too hot for somebody, let them get out of the kitchen.

Jim Lyon, Hopkinsville

Western Recorder + Kentucky Baptists

Western Recorder is the newsletter of Kentucky Baptists to Kentucky Baptists and to many others scattered across the U. S. and in many other countries of the world. It is the best informer of all Southern Baptist work we have. From the editorial page and other articles one may keep abreast of important state and national affairs.

One can hear many false reports about the Supreme Court and other actions of our political, economic and religious concerns from the street, pulpit, written page or the news media in general, but if one reads Western Recorder regularly the truth can be learned about what really takes place.

The church budget subscription rate is \$4.50 annually and this means 50 copies mailed to each person. This is unbelievable! Western Recorder for nine cents a copy! This is less than half the cost of one first class letter. What's even more amazing is what you can also get for \$10 per week: one whole page with your own church or associational news printed on it. The back page and the inside back page are available for your special use in this way. They can be used monthly, bi-monthly or every week, and you pay only when you use the page. The church and association are not related in this; one may use the special page and the other may not.

Contained on the other pages of

comments, Baptist News in Brief, Baptist Forum, Sunday School Lessons, information about our institutions, the whereabouts of Kentucky Baptist pastors and much more! If our people knew the stewardship education, missionary outreach, theological insight and other facets contained in Western Recorder, its circulation would increase many-fold.

Good reading is most profitable and we need to take a new look at what we read. If we could change our reading habits, we could change the world. Since Christianity is a way of life we may need to check our priorities.

Henry T. Parrott, Marion

Brother Henry Parrott, retired director of missions for Central Baptist Association, wrote the above to the churches in his association. All of us at Western Recorder pray that Brother Parrott's tribute increases and that each Baptist in Kentucky takes seriously what we consider to be his words of wisdom.

You are a
Missionary



mountains to the mississippi

personnel

G. Richard Mitchell resigned his position as minister of Christian recreation and education at First Baptist Church, Hopkinsville, Christian County Association.

Ben Render, former pastor of Lewisburg Baptist Church, Maysville, Bracken Association, is available for pastorate, supply, interim or revivals. He may be contacted at 1710-43 Flaughner Hill Rd., Aberdeen, OH 45101, telephone (513) 795-2474.

Miss Patti Faesy accepted the call of Ravensworth Baptist Church, Annandale, VA as associate for pastoral and outreach ministries. She is a native of Lexington and a graduate of Southern Baptist Theological Seminary, Louisville.

Richard B. Stokes began his duties as associate minister of youth and education at First Baptist Church, Princeton, WV, Sept. 2.

The Henderson, KY native is a former minister of education and youth at First Baptist Church, Pineville. The past four years he has been special consultant and area coordinator for the Kentucky Baptist Convention Sunday School Department.

He is a graduate of Cumberland College, Williamsburg, and Southern Baptist Theological Seminary, Louisville.

Miss Charlene Blake became minister of music at Moreland First Baptist Church, Hustonville, Lincoln Association.

Billy Cantrell resigned August 22 as pastor of Zion Baptist Church, Reynolds Station, Ohio County Association.

Duncan Smith accepted the call as pastor of Walton's Creek Baptist Church, Centertown, Ohio County Association.

Willis McCracken began his ministry as pastor of Pond Run Baptist Church, Echols, Ohio County Association. He is from Central City.

Former pastor of the church, Paul James, resigned that position July 29.

Marvin Freeman has accepted the pastorate of Park Avenue Baptist Church, Little Bethel Association, effective October 1.

ordinations

Louis R. Hill, pastor of West Providence Baptist Church, McHenry, Ohio County Association, was ordained to the ministry July 18 at Parkland Baptist Church, Louisville.

deaths

Mrs. Mallie Murray, long-time member of Woodburn Baptist Church, Warren Association, died July 26 in Woodburn. Miss Mallie, as she was known, was preschool teacher at the church for 62 years. She was 90 years old.

congregations

Pleasant Ridge Baptist Church, Northern Kentucky Association, will conduct a dedication service for its new educational wing, Sept. 23. The afternoon program will include special music, speakers and an open house.

Planning for the new building began in 1981, construction in April, 1984.

Rob Hedrick is pastor of Pleasant Ridge.

Erlanger Baptist Church, Northern Kentucky Association, began a fund-raising campaign earlier this summer to enlarge its sanctuary. Plans have been made to add 200 seats, expand the sound and lighting systems, and install new carpet and pews.

Bill Crosby is pastor of Erlanger.

Berea Baptist Church, Tates Creek Association, will host an all-day Christian Workshop on Creative Children's Programs, Sept. 22, at the church. All children's workers are invited to attend. Also included is a puppet ministry seminar for all interested youth directors and workers.

Airline Baptist Church, Green Valley Association, is experiencing a time of exceptional growth. Pastor Lester Nash began his ministry at Airline in May, 1983. At that time the church had a Sunday school enrolment of 202. On Labor Day weekend, 1983, Sunday school attendance was 124.

Today the church's Sunday school enrolment is 356. On Labor Day weekend, 1984, Sunday school attendance was 218. They also began conducting two Sunday school sessions and one worship service to increase the use of their available educational space.

Airline Baptist Church supports their local association and the Cooperative Program on a percentage giving plan. Their gifts have increased proportionately to their numerical growth.

Leslie M. Huff, director of missions for Green Valley Association believes this growth and response are a result of the freshness of new leadership, the vision of what could be and the willingness of the church body to try a strong visitation program.

missions

A work team from Berean Baptist Church, Union Association, sponsored a missions team to First Baptist Church, Antwerp, OH, as part of the Kentucky-Ohio partnership.

Eight youth from the church, along

Shepherdsville continues long tradition, celebrates early retirement of double debt

Continuing a long, historical tradition, First Baptist Church, Shepherdsville, Nelson Association, celebrated the early retirement of two debts with a double note-burning ceremony Sept. 9.

The celebration was held in the sanctuary for which a \$190,000 debt was accrued in 1967. A fellowship hall/gymnasium was added to the church property in 1976, along with the burden of a \$65,000 debt.

But church members continued to be faithful in their giving, despite the overwhelming debts. Not only did they pay off the debts, but they paid them off three years early.

The church has a history of such faithful giving. Organized in 1837, First Baptist Church has occupied four different buildings in its life. With each purchase of property and construction of a building, the church either paid cash in full at the time of purchase or paid off its debts early.

Pastor Stephen B. McSwain, who only began his ministry with the church in February, 1984, is excited about this significant time in the church's history. "It is a real treat for me to get in on the climax of the church's life," he related. It has given me an opportunity to get



Ed and Sue Gardner have recently entered full time evangelism after almost 20 years pastoring Southern Baptist churches. They are available for revivals, Bible conferences and family life conferences. They may be reached at Missions Alive, Rt. 1, Box 217, Magnolia, KY 42757.

with Miss Debbye Blair, youth minister, and Earl Shepard, a layman, conducted a week of backyard Vacation Bible School in the area. The day VBS in Paulding, OH averaged 22 in attendance each day, while the evening VBS in Antwerp averaged 63.

Mr. and Mrs. J. Kenneth Park, missionaries to Chile, have completed furlough and returned to the field (address: Casilla 345, Santiago, Chile). He is a native of Paducah. The former Divina Key, Mrs. Park was born in Nortonville and moved to Paducah as a teenager. They were appointed by the Foreign Mission Board in 1964.

Mary Sue Meuth, missionary to Indonesia, has completed furlough and returned to the field (address: Tromolpos 77, Jakarta 10002, Indonesia). A native of Henderson County, she was appointed by the Foreign Mission Board in 1955.

closer to the people."

That sense of excitement carried through the afternoon note-burning service. Bruce Hartsell, pastor of the church from 1945 to 1973, gave a history of the church and the construction of the sanctuary.

Guest speaker for the occasion was C. R. Daley, recently retired editor of Western Recorder. He recalled his presence as dedication speaker for the sanctuary in 1967 and urged church members to celebrate the day as one of remembrance of past history, thankfulness to God and recommitment to the purpose of the church and the Southern Baptist Convention.

"If to remember and to be thankful are our experiences, then recommitment is a responsibility. We must add our lives to the thousands of lives of service in this place," Daley concluded.

The climax of the service came as members applauded the burning of first the note on the sanctuary and then the note on the fellowship hall/gymnasium. Along with the pastor, those participating in the ceremony were the four laymen still living whose names appeared on the original notes.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Recently it was necessary to discipline our nine year old daughter. Discipline can take many forms, negative or positive, but this particular episode had culminated in a spanking. Later, as we talked over the experience, Noelle stated, "Dad, you don't know how it feels. You don't get spankings."

I thought about using the old cliché, "Your spankings hurt Daddy more than they hurt you," but then I remembered how I had responded to that logic as a child. So I simply said, "When Daddy does wrong, God gives him a spanking." Faced with her incredulity and disbelief, I tried to explain at length. I must have done a good job, for she concluded, "The next time I want God to spank me!"

Children may not understand but adults certainly do when I say God spans his children. "What son is he whom the Father chasteneth not?" (Heb. 17:7). There are times when we are not "in subjection unto the Father of spirits" (verse nine) and when this occurs, God chastens his children.

Some truths come to mind concerning the chastening of a Christian. First, no one enjoys being spanked. "No chastening for the present seemeth joyous, but grievous" (Heb. 12:11). No one enjoys the experience of being told one is wrong. It is very difficult to view with delight being rebuked, corrected and disciplined.

But our passage also tells us that God loves us even as he disciplines us (verse six), and more importantly that it is because he loves us that he disciplines us. When a Christian is passing through trials and difficulties, even through the "valley of the shadow of death" itself, we should never feel we are outside the circle of God's love even for a moment.

The goal of God's discipline is "that we might be partakers of his holiness" (verse 10). After chastening, "the peaceable fruit of righteousness" is seen in "them which are exercised thereby" (verse 11).

Friendly Obstacles

For every hill I've had to climb,
For every stone that bruised my feet,
For all the blood and sweat and grime,
For blinding storms and burning heat,
My heart sings but a grateful song—
These were the things that made me strong!

For all the heartaches and the tears,
For all the anguish and the pain,
For gloomy days and fruitless years,
And for the hopes that lived in vain,
I do give thanks, for now I know
These were the things that helped me grow!

Author unknown



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Stored in heaven

Reading old diary entries brings back many long forgotten events and emotions. They, like pictures, capture and preserve a moment in time.

An elderly former teacher, who first heard our founder speak as a 15-year-old girl in Ottawa, Kan., was back for homecoming and gave me her diaries covering her Oneida years. She first came here by horse and wagon.

Also, I was allowed to xerox a copy of the diary entries of a former teacher and president of Oneida extending 15 years of Oneida history, extending back more than 50 years ago. Fascinating!

I was blessed with the opportunity to read diary entries of a former Oneida teacher who has served with me. They give some real insights, some names are changed:

"8-27-75: Busy as we are here, our days are so full one has no time for boredom. Am praying for Johnny as only our Lord knows how someone feels who grew up feeling rejected and unloved. Please, Lord, help him to find the importance of himself. Help us as Christians to be more understanding and more loving. Many of us having grown up with love find it difficult to comprehend the world of unloveables. Classes were pretty good today. Lord, help me to do my best with these young people. Help them learn to apply themselves to their work and help me not to fail someone I'm thankful for."

"8-28-75: 'I'm so thankful God has given me the opportunity to be here at Oneida. Please Lord, help Mrs. — —

to be more understanding and loving. Kids don't really mind being corrected, but rejection hurts! Today Susie is on my heart. Help her, Lord, to get over her homesickness. Thank you for allowing me the privilege of the devotion in homeroom this morning. Bless what I said."

8-29-75: "I took Joe's bus route this morning and it's truly beautiful seeing the sun rise over the white clouded hills. It is a joy being around the kids up Rid Bird Creek. Father, bless that boy that had to be sent home last night. Help him to know we mean the best for everyone, and we can't let them go on breaking our rules. Help me to do better with my fifth period class. Above all help me to love each one even when I must discipline them. Bless Mr. Moore and Mr. Halcomb as they lead us here. Keep our school filled with thy spirit."

"9-3-75: Thank you Lord. Fifth period was more orderly. Please give me more love and patience."

"9-4-75: It was a day without any great troubles. I wish I could get to know each one more personally. Oh, Lord, to have more wisdom . . ."

"9-5-75: Today Nancy is on my heart for prayer. Help her to accept Christ as her personal savior, to lead her in all areas of life, fill her with peace. I enjoyed Mrs. DeJarnette's devotion this morning."

"9-6-75: Thank you, Lord, that you love us, imperfect as we are. I pray for Joey. If he could accept Christ as Lord of his life, he could not be so filled with self, but could think of others. I've failed him so badly. I pray for guidance."

"9-9-75: I'm thankful, Lord, that you hear our little prayers and you answer. I have found our prayers are stored in heaven and last forever. It is so important for us to pray. Rev. 5:8; Rev. 8:3-4. I pray for our school and our leaders, also for my husband as the head of my house. I pray for our President and the leaders of our nation, that they may be filled with God's spirit, and that others may know how great is God."

Reprinted from 1-6-82



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

sunday school lessons

LESSONS FOR SEPT. 23, 1984

International Series

The struggle to do right

Instead of thinking the struggle with evil ends when one is saved by grace through faith, all should know that when one becomes a Christian he is ushered into an experience of conflict that hitherto he has not known, and thereafter his struggle will be intensified immensely. The old nature wants to do what is wrong and the new nature received from God desires to do what is right. The result is a constant and intense struggle in the life of the Christian. The Christian who has a sincere desire to do what is right repeatedly finds himself in a terrific struggle with temptations to sin.

Romans 7:4-6 As a Jew, Paul had maintained a high regard for the law and had sought diligently to keep it in every detail with a view to obtaining righteousness thereby. But like all others who have tried the same, he had not succeeded in his attempt. In due time, after learning the law could not bring salvation to him or anyone else, Paul learned the law is a means whereby one is brought to the realization of his need of the savior. It is an absolute impossibility for any man to attain righteousness through obedience to the law no matter how hard he might try. Righteousness is imputed only to those who are in vital union with Christ. Furthermore, Paul learned after his marvelous experience of salvation that he could not overcome temptation and sin by keeping the law. He was

brought to an awareness of the fact that victory over the temptation of Satan is possible through submission to God and through yielding to the Holy Spirit. **Romans 7:13-25** It is truly wonderful when and if the law brings one to an actual awareness that there is something within him preventing him from being what he should be and really longs to be, and from doing what he knows he should do, or that causes him to do what he knows he should not do and actually does not want to do.

Life and Work Series

Serving and love

Matthew 26:6-13 Having been cleansed of the terrible disease of leprosy by Christ, Simon gave a feast in his house in Bethany in honor of the great physician and as an expression of appreciation for what he had done for him. Among those present on that occasion were Christ, the apostles, Mary, Martha, Lazarus and others who were convinced that the storm, which had been gathering about the master, could not be delayed much longer.

Thinking this might be her last chance to express her love for Christ while he was yet alive, and disregarding what others might think or say, Mary approached her Lord, who was reclining at the table while the feast was progressing, and anointed him with the contents of an alabaster box of expensive ointment of spikenard. From her timely action of love we learn we should not withhold our expressions of love until our loved ones and friends have passed away.

Matthew 26:31-35 To prepare his disciples for the tremendous shock which they would experience upon his crucifixion, Christ warned them that in fear they would be scattered, but he graciously told them he would rise from the dead and meet them again in Galilee, and they would eventually become dependable and useful leaders in the church. Of course, Christ kept that great promise, as was his practice on all occasions.

Impulsively and bluntly Peter declared that, even if all the others should desert Christ in the crisis, he would never do so. After making that boast, Peter denied Christ three times before the cock crew at dawn, just as Christ had predicted. However, Peter regretted his great sin, grieved deeply over it and repented, whereupon he was forgiven and restored to fellowship with his Lord.



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

on mission together

Welcome aboard: Bill Jagers

When Bill Jagers, Benton Williams and I sat across the table from each other following up on Bob Jones' invitation to Bill to consider coming to work with us, Bill was not aware of some of the things we shared with him.

Among them was his own special acceptance by pastors across our state. In my early months here, one of the questions I asked many persons was: "Who do you think are the three most respected, active pastors in our state?" Bill Jagers was named as one of the three almost without exception.

Another thing of which Bill was not fully aware is the present development of a comprehensive Kentucky Strategy 1985-1990, which will include an emphasis on "developing new churches and mission points." His 19 years as a missionary-pastor in eastern Kentucky,

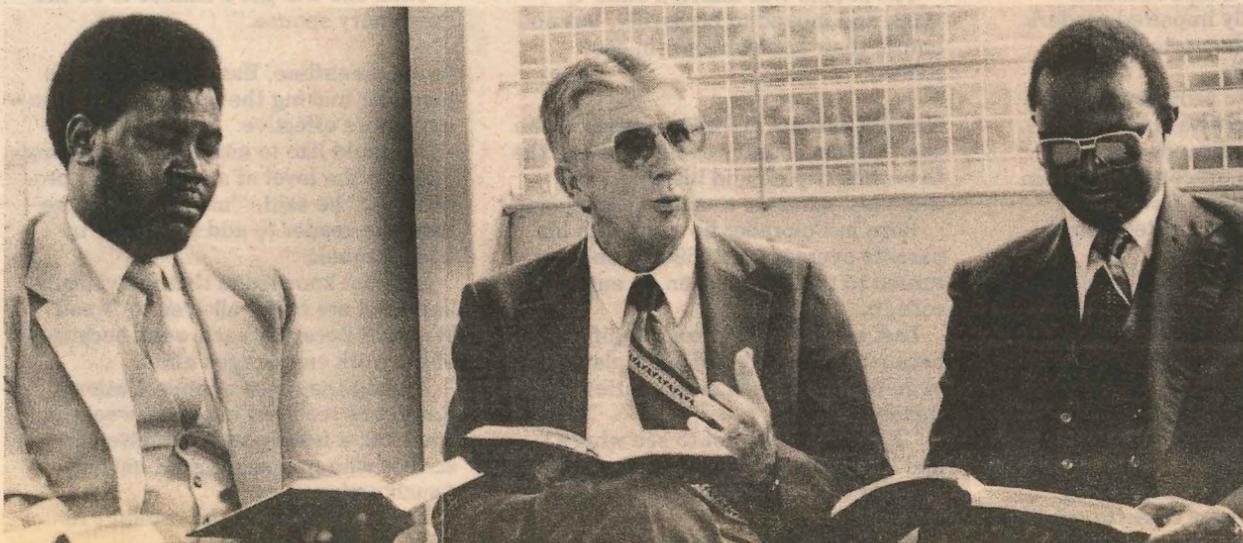
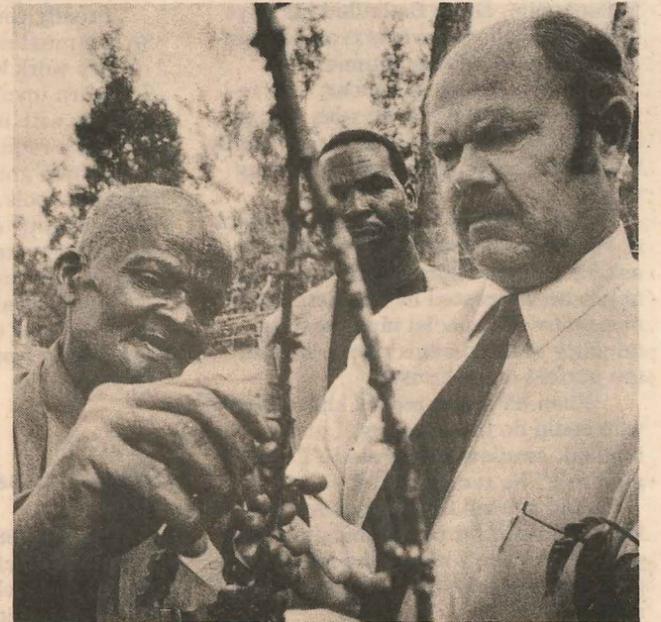
the most opportune area of our state for new-church development, and his own personal commitment to the mission of the church, adds to the confirmation of this "match-up" at such a time.

With the energies and time required of Bob Jones in guiding the new Kenya-Kentucky partnership and the extension of the time in our partnership with Ohio, the coming of Bill Jagers will compliment the Direct Missions team.

As Bob Jones, Ross Figart, and Jagers team up with division director Benton Williams and all of the staff of the Missions and Church-Services Division, the pastors and directors of missions throughout the state can be assured of strong support in the developing of new and the strengthening of existing churches.



The fields truly are white but the laborers in Kenya are few

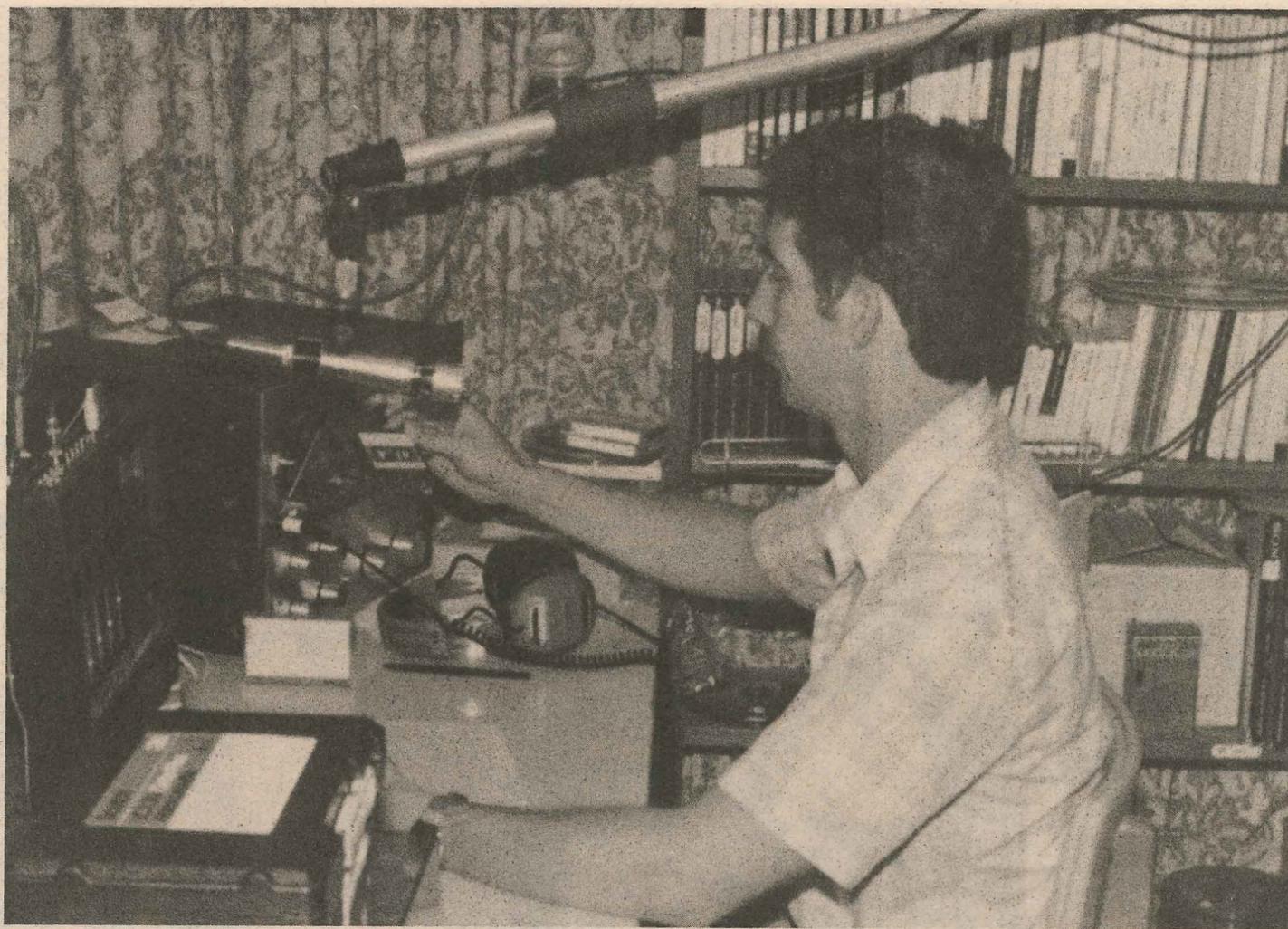


Our special opportunity

Humanity is everywhere in Kenya. Typical of the marketplaces is the one at Kario Bangi [shown at the top of the page] in the nation's capitol of Nairobi. A few Southern Baptists are in the country spreading the good news of Jesus Christ. Among them, above, l-r: long term volunteer Dwight Jones, in charge of Baptist publications, talks with a graphic artist; Marchia Richardson, missionary, instructs a crafts and sewing class; missionary Tom Jones inspects the coffee crop of a Kimiri Baptist Church member; left: Dale Hooper, missionary, conducts a Sunday school class at Parklands Baptist Church, Nairobi. The needs here are so much greater than a handful of Southern Baptists can provide. Kenya is Kentucky Baptists' special opportunity for volunteer service in calendar years 1985, 1986 and 1987. Won't you pray for God to lead you to make the appropriate response in your life?

From cassette recorder to mail box:

Doug Eaton reaches the visually impaired with Western Recorder's tape cassette ministry



Doug Eaton prepares the weekly recorded version of Western Recorder for distribution to visually impaired.

by Kim Whitehead, Staff Writer

As director of Royal Ambassadors, grades 1-6, at Highland Baptist Church in Louisville, Doug Eaton led his boys in learning about various types of ministry to the blind this summer.

That "put a bug in my ear," he remembered, and it stayed with him as he came in contact with several visually impaired people during the following weeks.

So when James Cox, associate editor of Western Recorder, called Eaton to ask for a suggestion of someone who might be interested in conducting the newsjournal's special tape cassette ministry to blind subscribers, he had the perfect one—himself.

"When he asked me if I knew anyone who could do the ministry, I just blinked, swallowed and said, 'I'd be glad to!'" he remembered.

"I had started thinking about the fantastic need for communication with people who can't read," he said. "It seemed an ideal chance to get involved myself."

With college experience in audio-visuals and a current job as equipment room manager for the Audiovisual Department at Southern Baptist Theological Seminary, Louisville, Eaton has the necessary qualifications for recording readings of each week's paper and making and mailing copies to the visually impaired taking part in the special service.

On Monday afternoons, after the layout of the week's paper is finished and sent to press, a copy is delivered to Eaton by the courier intern. She has just arrived back in Louisville after picking up church pages along a circuitous route through central Kentucky and dropping them off at the printer.

Eaton then goes to the Audiovisual Department at Southern, where he records the entire paper.

The following night, he travels to the

Kentucky Baptist Convention building in Middletown, where he duplicates the tapes and boxes them in time to get them in the mail that night.

"I really consider this a ministry," he commented.

"My work with audiovisuals at Southern involves so much working directly with machines and that is ministry in a round about way because I keep them going so they can be used as ministry tools," he continued. "But with the tape cassette program, I can take the printed copy and get it all the way to their mail boxes."

"I get a real sense of satisfaction knowing that each of these people gets something from my work each week," he said.

Tape cassette ministry

In October 1982 members of Clifton Baptist Church and St. Matthews Baptist Church, both in Louisville, teamed up with Western Recorder personnel to plan a tape cassette ministry so visually impaired readers could receive all the news about Kentucky Baptists.

Arrangements to provide the tapes weekly were made with Anchorage Studio for the Handicapped, a non profit agency with offices not far from the Kentucky Baptist Convention building where Western Recorder is located.

With the help of donated funds the ministry was begun. Today the visually impaired are fully entitled to the weekly service and can qualify with nothing more than written approval of their pastor. There is no charge to the participant for the tapes or postage to and from the studio.

Forty-three people are currently subscribers to the tape cassette ministry, which was previously handled by

Anchorage Studio for the Handicapped, Anchorage.

Eaton's handling of the program means keeping the whole operation within the immediate supervision of Western Recorder staff.

Just as Eaton's experience of beginning the tape cassette ministry is unusual, so is the sequence of his going to Southern Seminary.

One of the institution's only male "seminary spouses," Eaton is working full time while wife Libby studies for her MRE degree.

The two of them had gone to Baptist College at Charleston (S. C.) together and began to make plans for marriage during their senior year.

But nothing was definite and when Libby was accepted at Southern Seminary, she made application for both single and married housing.

By a mixup, however, only one of the two applications was accepted. When Eaton proposed to her, Libby was able to tell him they already had married housing on campus.

The couple was married June 4, 1983, and moved to Louisville, but not before their honeymoon—in east Africa.

Eaton's parents are missionaries in the east African country of Uganda and the five-week trip he and his wife took there last summer was like going home.

Born in Colorado, he went with his parents overseas in 1969 and only returned to the states when he entered college.

Last summer's trip was significant because Doug and Libby are planning to go on the field as missionaries themselves.

"I was glad she got to see where I had lived so long," he commented, "and to learn about the work in general."

Eaton said he would like to be in-

involved in some area of media ministry on the field.

"I enjoy the nitty-gritty nuts and bolts kind of work behind the scenes," he said, "but I am really interested in learning about scripting, writing and production, too."

Referring to many media missionaries as "one-man bands," Eaton remarked that they "have to do everything."

"I hope to be gaining experience for that kind of position," he observed of his jobs at Southern Seminary and Western Recorder, but added that more advanced, well staffed media missions are being developed in countries like Zambia, Kenya and Italy.

At present, he and his wife are concentrating on juggling a schedule of full time school for her, full time work for him, part time jobs for both and making plans for the future.

When Libby's degree is complete next year, her husband plans to enrol in the School of Christian Education and receive a master's with an emphasis in communications.

Then she will get a chance to be the "seminary spouse."

In the meantime, Eaton continues his plans for making the tape cassette ministry more effective.

"I would like to make each recording more on the level of a professional production," he said, "maybe with more than one reader to add variety or by adding music."

And the knowledge that the visually impaired are being allowed to "read" Western Recorder each week because of his work encourages him.

Among the notes of appreciation Eaton has received in recent weeks is one from a female tape cassette subscriber who praised him for having "such a nice voice."

In such a ministry, he couldn't receive a nicer compliment.