


WESTERN RECORDER
SEPTEMBER 21, 1967

Ruins of Old Long Run Baptist Church, Jefferson County, Kentucky

WESTERN RECORDER PHOTO



GLEANINGS FROM THE FIELD

THE NEW ADDRESS for Mr. and Mrs. Gerald A. McNeely, Kentucky missionaries to Spain, is Box 412, Southern Baptist Seminary, at 2825 Lexington Road in Louisville. The McNeelys will study here this next year while on furlough from their missionary assignment.

TWO SOUTHERN BAPTIST MISSIONARY WIVES have returned to Jordan, following the removal of the state department's travel ban to that country. They are Mrs. William O. Hern and Mrs. L. August Lovegren and their children. They were evacuated when war broke out between Israel and the Arab nations.

2,681 PERSONS professed faith in Christ during an eight-week Baptist evangelistic campaign in Indonesia. The converts were from central Java, east Java, west Java and the Island of Sumatra.

TWO PROFESSORS at Southern Seminary in Louisville will be on sabbatical leaves this year—Frank Stagg, professor of New Testament and Lucien E. Coleman, Jr., assistant professor of religious education. Stagg will study at the University of Tubingen, Germany, and Coleman will spend one semester at the University of Kentucky, working for the master of communications degree. Nine professors at Southern are returning to the classroom this month after spending the past year on sabbatical leaves.

GEORGETOWN COLLEGE officially opened its 138th school year September 5, when the faculty met for its annual Faculty Workshop. Classes at the Baptist school began September 11.

THE FIRST BAPTIST CHURCH of Shelbyville has let a contract for the construction of a new sanctuary. The new colonial design building will seat 800 persons. It will be built beside the present educational building and will have office space in the rear.

THOMAS E. TURNER, director of a Dallas newspaper news bureau at Waco, has been named assistant to the president of Baylor University in Waco. Turner has written extensively about Baylor University and Texas Baptists during his newspaper career. President Abner V. McCall of Baylor said Turner will help him in handling many of the details of the president's office.

CECIL MARTIN, missionary for Kaskaskia Baptist Association, Salem, Illinois, was the revival preacher for the Salem Baptist Church near Brandenburg. Visible results included 20 professions of faith, and four other additions. The Salem pastor is Charles W. Owen, a second year Southern Baptist Theological Seminary student.

THE FIRST BAPTIST CHURCH of Walton, Kentucky, will be breaking ground soon for a new sanctuary. Estimated to cost \$200,000, the building should seat more than 700 persons. It will be completely air conditioned. Charles T. Saylor is the pastor at Walton.

CHARLES G. SMITH, 76, a member of the faculty of Baylor University, Waco, Texas, since 1922, died August 30 after a long illness. He started teaching English at the Baptist school in 1922. Baylor president Abner V. McCall said "his contribution to Baylor was tremendous and unique."

BAPTIST WOMEN from 13 Baptist conventions and unions in three countries will gather at the Sheraton Park Hotel in Washington, D.C., November 16-18 for the fourth Continental Assembly of the North American Baptist Women's Union. Kenneth Chafin, professor of evangelism at Southern Seminary in Louisville, will be among the speakers who will address the group. The North American Baptist Women's Union is one of six unions which make up the women's department of the Baptist World Alliance. It meets every five years.

MERWYN AND LINDA BORDERS of Northboro, Massachusetts, native Kentuckians, announce the birth of a daughter, Paula Lynn, on August 26. They formerly served Main Street Baptist Church in Alexandria, Kentucky, and are presently at the Rice Memorial Baptist Church in Northboro.

DR. JOSEPH A. ADEGBITE, principal of the Baptist Academy in Lagos, Nigeria, will serve during this academic year on the faculty of Georgetown College and as a special consultant in education. A member of the Executive Committee of the Baptist World Alliance, he has earned degrees from Virginia Union University in Richmond and Columbia University, New York City.

SWISS COLONY BAPTIST CHURCH, London, Kentucky, recently concluded a revival, with Leroy Peterson, professor at Clear Creek Baptist School, Pineville, as evangelist. Following this revival the church's Bald Rock Mission began its fall revival with local superintendent of missions R. D. Baker serving as evangelist. Maynard Head is pastor of the Swiss Colony congregation.

A PROFESSOR of historical theology at Northern Baptist Theological Seminary in Chicago, John J. Kiwiet, has been named professor of theology at Southwestern Baptist Seminary in Fort Worth, Texas. Born in the Netherlands, he earned the Th.D. degree from the University of Zurich, Switzerland. He attended Southern Seminary at Louisville for one year.

JOSEPH Z. POWELL of Charleston, South Carolina, has been named vice-president for business affairs at Hardin-Simmons University, Abilene, Texas. Before going to Hardin-Simmons, he was business manager for the Baptist college at Charleston.

NINE NEGRO BAPTIST PASTORS from Mississippi will participate in an evangelistic crusade in Brazil during this month, marking the first time that a group of Negro Baptist pastors from Mississippi has participated in an overseas preaching mission. The invitation came from Brazilian Baptists through the SBC Foreign Mission Board.

Baptists and the Issue of "Alien Immersion"

by W. MORGAN PATTERSON

FEW SUBJECTS in the history of Christian theology and practice have provoked such vigorous and continuing discussion as the ordinance of baptism. Its many-sided nature (meaning, mode, subject, authority, administrator, liturgy, etc.) has offered a broad basis for unending disputation and disagreement within Christendom. This has resulted in wide differences of opinion and practice among denominational groups.

Even among Baptists, who long ago settled the issues of the proper candidate for baptism (a believer) and proper mode (immersion), the topic of baptism can still generate heat in discussion and open up differences among us. Perhaps no aspect of baptismal practice has been debated more by Baptists than so-called "alien immersion." In the last 120 years it has agitated Baptists in the South in particular.

What is "alien immersion?" In an article in the *Encyclopedia of Southern Baptists*, W. W. Barnes defines it as "a baptism, regularly performed in the name of the Trinity, on confession of faith in Jesus Christ as Saviour, by an

administrator who belongs to a different ecclesiastical fellowship or church order" (vol. I, p. 32). The question that such a baptism raises for many is whether an immersion of a believer by a non-Baptist administrator can be considered a valid baptism.

Back in 1848 a Baptist pastor in Alabama wrote to the editor of the *Western Baptist Review* in Kentucky asking:

Will you give your views on the following question, viz: Is the immersion of a person in water into the name of the Trinity, upon a credible profession of faith in Christ, by a Pedo-baptist minister who has not been immersed, a valid baptism? This question is agitating the Muscle Shoal Association very much, and unless some judicious plan can be devised to settle the difficulties amicably, no one can divine what will be the consequences.

Editor J. L. Waller replied by saying that the matter "should be left to the decision of the individual church, to be determined whenever a person, baptized

W. Morgan Patterson is Associate Professor of Church History at Southern Baptist Theological Seminary, Louisville.

as supposed above, presents himself for membership."

Noting that Baptists agree on the points of subject and mode, he then isolated a part of the issue: "Is the administrator necessary to the validity of baptism?" He thereupon argued for the negative by pointing out the insurmountable difficulties resulting from the affirmative. Logically he suggested (1) "that if the administrator be necessary to the validity of baptism **now** he was **always** necessary;" (2) "that no person, in these days, can possibly **know** that he has been baptized at all;" and (3) "that the affirmative of this question makes baptism an anomaly among divine institutions;—it makes it a duty which no one can know he has performed!"

This incident emphasizes the fact that historically Baptists have always been divided among themselves on the validity of "alien immersion." However, their belief in maximum freedom and church autonomy has convinced them that the decision ought to be left to each church.

Although the validity of non-Baptist (CONTINUED ON PAGE 15)

Once Converted, Can A Person Be "Lost" Again?

by WAYNE E. WARD

BAPTISTS HAVE long been known for their "once saved, always saved" doctrine. It has been a source of contention and conflict with other Christians, and it has therefore hardened into a defensive and rigid interpretation which is very dangerous. It is a rare Baptist who has not at some time tried to defend this teaching, but it is also a rare Baptist who really understands it.

To many people, the phrase "once saved" means — once you have walked down the aisle and made a profession of faith in Jesus Christ. The whole process of salvation is mistakenly concentrated on that one point, and the heaven-bound Christian presumably coasts the rest of the way.

Nothing could be a more serious distortion of the biblical teaching about salvation. Salvation, in biblical thought, is a journey. It has a beginning, a process, and an end. It is often described in the language of the exodus, the wilderness wanderings (where most fell by the wayside), and the entry into the promised land. Salvation is described as past, present, and future: "For by grace you have been saved . . ." (Eph. 2:8); "Keep on working out your own salvation with fear and trembling, for God is working in you . . ." (Philipp 2:12, 13 literal translation); "Who by God's power are guarded through faith for a

salvation ready to be revealed in the last time" (I Peter 1:5) and "Now is salvation nearer to us than when we first believed" (Rom. 13:11).

Obviously, from one point of view, salvation can be described as a finished work—the debt has been paid, the new birth has taken place, one has become a new creature, the believer has passed out of death into life, and he shall never perish. All this is plainly taught in the Bible, and it is the glorious doctrine of assurance. It emphasizes the great truth that salvation is a miracle of God's grace and not the result of human works, however good and noble they may be.

On the other hand, genuine salvation will always express itself in good works: "For we are his workmanship, created in Christ Jesus for good works . . ." (Eph. 2:10). Jesus plainly taught that not everyone who called him "Lord, Lord" was really his disciple, but rather by their fruits would you know them. In other words, you may confess Jesus as Lord without being one of his; and, unless your life is bearing Christian fruit you do not belong to him no matter how many times you have walked down the aisle!

In biblical thought, salvation is completed only when the Lord comes and the believer is given his resurrection body (Romans 8:22, 23). Thus, the words "once saved" cannot be limited to the

moment of the confession of faith—they must include the fruit-bearing and the final glorious victory of the resurrection. How then can anyone speak of being saved already? How can anyone have assurance of eternal salvation? How can one know that he has truly passed out of death into eternal life?

The answer is — only by faith in God! This is the only way one can be "born again" in the first place, by faith in the redeeming power of God through Jesus Christ. How can one be sure that he will go on bearing fruit as a Christian? Again, the answer is — only by faith in the power of God who is working within us to will and to do his good pleasure (Philipp. 2:13). How can one know that he will complete the journey and "receive the end of his faith" even the "salvation of his soul" (I Pet. 1:9)? Again, the answer is only by faith in God "who began a good work in you" and "will bring it to completion at the day of Jesus Christ" (Philipp. 1:6).

So, once saved-always saved really means in New Testament language—we are saved by grace through faith all the way from the beginning to the end. It is not my "holding out" but God's power working in me through faith which is the ground of my assurance. Praise his holy name!

WESTERN RECORDER		
<small>"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" — Jude 3</small>		
KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40243		
Vol. 141	September 21, 1967	No. 37
C. B. DALEY, JR. G. A. PRICE, JR. GEORGE W. KNIGHT C. HENRY REED	Editor Business and Circulation Manager Assistant Editor Superintendent of Printing	
<small>Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown. Second class postage paid at Middletown, Kentucky.</small>		

BOARD OF DIRECTORS	
<small>J. BILL JONES, Princeton, Chairman; C. CARMAN SHARP, Louisville, Vice-Chairman; JACK SANFORD, Florence, Secretary; NORMAN ALLEN, Prestonsburg; W. LLOYD BIRCH, Lexington; EARL HOHMAN, Nicholasville; JOHN C. HUFFMAN, Mayfield; KENNETH KELLY, Covington; RAYMOND LAWRENCE, Corbin; DAN MOORE, Georgetown; BILL VAUGHT, Danville, and HAROLD WAINSCOTT, Owensboro.</small>	
SUBSCRIPTION RATES	
<small>INDIVIDUAL, \$2.50; plus 3% Kentucky sales tax, total \$2.58. FOREIGN, \$2.75. CHURCH BUDGET RATE, \$1.50 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 3% sales tax.</small>	
SUBMITTING PHOTOGRAPHS	
<small>Cost of making cuts must be assumed by those sending pictures for publication. When making change of address, please send a recent label from your paper and the new address, including ZIP Code.</small>	



A Historic Day for Baptists in Kentucky

The date of November 10, 1967, will be history-making for Baptists in Kentucky. On this date the Kentucky Baptist Convention and the General Association of Baptists in Kentucky will have two joint convention sessions in Louisville. The afternoon joint session will be at Walnut Street Baptist Church, and the evening session will be a youth rally at Freedom Hall.

The finest preparation and planning are being made for these meetings. The afternoon session will feature two of the outstanding Baptist preachers in Kentucky. One of these is Garland Offutt, a Louisville Negro pastor and teacher, a Southern Baptist Theological Seminary graduate, and one of the ablest pulpiteers and gentlest spirits Kentucky Baptists will ever hear and know. The other is Keevil Judy, Henderson's First Baptist pastor, former Kentucky Baptist Convention president and dean of Kentucky Baptist preachers.

The youth rally at Freedom Hall will feature a 5,000-voice choir of Negro and white youth, and two addresses by speakers from New York City. One of the speakers will be a brilliant New York Negro pastor, who is the son of a General Association pastor in Lexington. The other will be Jim Vaus, who electrified Kentucky Baptist Convention messengers in the 1965 convention in Lexington.

The joint sessions will be a fitting climax to Kentucky Baptist interracial cooperation over the years. For many years the two conventions have exchanged fraternal greetings, with representatives from each convention attending the other. In more recent years each of the conventions have put Kentucky speakers from the other convention on annual programs. Now it seems altogether appropriate that the two conventions meet for joint sessions.

The atmosphere for such a wholesome expression of our common faith has been helped by other expressions of interracial fellowship and cooperation. The Louisville Baptist Pastors' Conference for several years has been a vital fellowship of white and Negro preachers. Similar groups in Lexington and other Kentucky communities have also been meaningful. The newly-created Kentucky Baptist Convention department of interracial cooperation, headed by Herman Ihley, has made remarkable progress in a few months in building more bridges of understanding and strengthening fellowship ties between the two conventions.

November 10, 1967, will surely be a day to antici-

pate and a day to remember. Ordinarily many messengers skip out on the last afternoon convention session, but this will not be the case this year. It stands to be the most inspiring and rewarding session of the convention, and messengers will doubtlessly overflow the beautiful Walnut Street sanctuary, where so many other historic moments of Kentucky Baptist history have taken place.

When Pastor and People Cooperate

There is no set rule or formula to determine how long a pastor should stay at one church. In some instances one year appears to be too long; in other instances 30 or more years seem to be appropriate.

One thing is certain. As long or as short as it is, a pastor's stay with a congregation should be characterized by harmony, cooperation and mutual respect. This is the happy situation in many churches, though we are more likely to hear about the other kind.

Pastorates of considerable duration ordinarily accomplish more than short pastorates. Here are two examples which are found in recent news reports in the *Western Recorder*. The first is Pastor Verlin Kruschwitz and the Severns Valley Baptist Church in Elizabethtown. Severns Valley, the first Baptist church to be constituted in Kentucky, has always held the reputation of being a good and a strong church. A number of exceptionally effective pastors have served this congregation, but the golden era has come in the last 15 years under the guidance of Kruschwitz.

In the early forties, Elizabethtown was just another sleepy county seat town which was beginning to feel some of the influx of Fort Knox. On one of the main city corners, West Dixie and Mulberry, stood the Baptist Church. It was a beautiful old building, but was hemmed in without room for major expansion. The strong temptation must have been to stay put and not venture to buy a new site and enter costly construction.

But the new pastor was the man of the hour. Fresh from leading the St. Matthews congregation in Louisville to buy a new site and build a magnificent structure, Kruschwitz had the vision and faith needed to build a church to meet the needs of a community which was to experience rapid growth in future years. Severns Valley Baptists readily followed his leadership, and the result 15 years later is gratifying. An article on page 13 in this issue reports the noteburning service at Severns Valley on September 5.

Kruschwitz has an amazing ability to lead a congregation to great heights. In a way his appearance and manner conceal this ability. He is really a mild and a meek person, and does not display the aggressive, overpowering personality usually considered characteristic of a successful leader. Rather there is strength in his humility, and this—added to his profound love for people, his evangelistic fervor and missionary zeal—makes him the effective pastor he is.

Another outstanding example of an ideal pastor-church relationship is that of the First Baptist Church of Shepherdsville and Pastor Bruce V. Hartsell. Bruce went to Shepherdsville straight from his seminary training about 20 years ago, and has remained there.

Bruce is a warm-hearted, friendly person with a

lot of insight and courage. Some of the years have not been easy, but Bruce never gave up to look for greener pastures, though he had many opportunities to leave. The climax to his dedicated efforts came on August the 20th of this year with the dedication of the lovely new Shepherdsville sanctuary.

In the meantime Bruce has also provided responsible denominational leadership beyond the local congregation. He has been one of the leaders in the recent phenomenal developments at Campbellsville College.

These two examples of devotion and success could be multiplied many times among Kentucky Baptists. They serve to show what the Lord can do when pastor and people stay together and work together.

BAPTIST FORUM



Let's Do Something for India

Dear Editor:

Having read the plight of those poor starving people of India, I am moved to write this letter.

One thing these people need desperately, according to the write-up in the local paper, is farming equipment; something to replace wooden plows and starving cows that pull them.

We Kentucky Baptists can do something about this great need if we so desire. What better way to carry a Christian witness to those people and to the world than to start a drive in Christ's name for this farming equipment?

I don't say we can furnish all they need, but let's get the move started and trust our Lord for the amount.

It is my prayer that the Holy Spirit will lay this need and this opportunity upon some capable Christian's heart, and we all join in this worthy cause.

I suggest a goal of 50 tractors, or other suitable farming equipment, with the expectation of more. We have a Great God.

Let's remember the words of Jesus as he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Louisville, Ky. Mrs. Gerard Zeiss

Respect for God's Call

Dear Editor:

It is my privilege to commend you for the excellent editorial "Pastors are Front Line Troops" (August 24). With all the criticism of the ministry and the far-out theology of some theologians, it is refreshing to see this truth in print

and to know that some of our denominational workers still care.

Could it be that an article like this might encourage a young man to stop and consider the value and worth of the Gospel Ministry? Would words spoken and written with less criticism and more praise (not to be overdone, of course) help elevate respect for the minister and the ministry in the minds of people both young and old? It is a

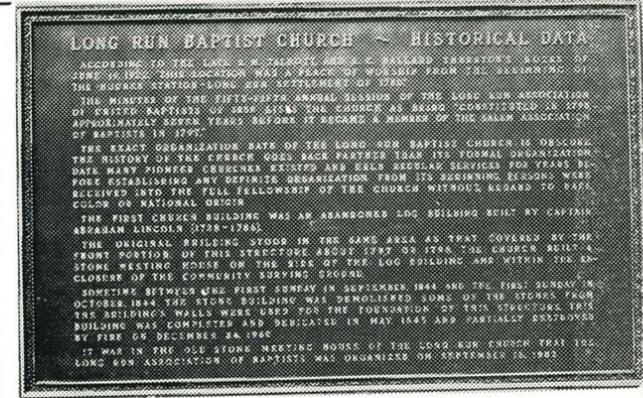
known fact that a few ministers have brought disrespect upon themselves and the ministry, but not the vast majority who are giving their life in service to God.

The decision of Nolan P. Howington gives emphasis to the truth that God still calls men to the pastoral ministry. Disrespect is brought to the ministry when men enter into it that are not called of God, disrespect that is emphasized by a lack of Christian and ministerial ethics.

It is my prayer and hope that in the future the call of God will be treated with more respect and that the called of God will add dignity and worth to the Gospel Ministry. Ashland, Kentucky Charles Mitchell

The Cover

The ruins of old Long Run Baptist Church and its adjoining cemetery in eastern Jefferson County combine to form one of the most unique Baptist historical sites in the Louisville area. This plaque, mounted on one of the sagging walls of the old "meeting house," explains that Long Run Baptist Church was constituted in the 1780's or the 1790's, but pioneers probably met here for several years before formally organizing a church. The Long Run Association of Baptists was organized on this site on September 16, 1803. Captain Abraham Lincoln, grandfather of the 16th president of the United States, was instrumental in the formation of this church and was a member of the congregation for several years before being killed by the Indians in 1786. He is buried in an unmarked grave in the church cemetery. The congregation of Long Run Baptist Church built a new house of worship in 1960. This old building and the original church site are now maintained as a historical shrine by the Jefferson County park system.



93 Alaskan Volunteers Race Against Winter Freeze-up

by DALLAS M. LEE
BAPTIST PRESS STAFF WRITER

Ninety-three Baptist men with strong calloused hands and innovative minds are racing against time at Fairbanks, Alaska, fighting muck and mud that flooded seven Baptist churches, in their efforts to repair them before the hard winter immobilizes Alaska.

Time is running out. They have only until about October 1 before the long winter freeze sets in.

After the rampaging waters of the Chena River flooded Fairbanks on August 14, Baptists in Alaska appealed for volunteers to help them pump the water out of homes, repair furnaces and plumbing equipment, and re-wire electrical equipment.

No Time for Churches

Few people in the community had time to give much attention to the churches. Many had lost their homes or businesses, or saw them badly damaged by the flood waters.

Adding to the tragedy, an estimated 98% of the damage was not covered by insurance.

The result of the appeal was a flood of skilled craftsmen from throughout the "lower 48" states—electricians, carpenters, plumbers, furnace workers and masons.

The first impression was: too many chiefs.

When the vanguard of the volunteer workers took their first look at the basements full of muck and water, minds thinking out loud challenged and contradicted each other. They settled on one innovation, then jumped to another. Yet the exchange obviously represented the instant comradeship among working men and fellow Christians.

When work began, however, assembly lines formed to take apart water-soaked furnace equipment, workers grabbed shovels to throw out the thick, sticky mud and reached for hammers to slam out sheetrock walls so that studs could dry out.

First Arrive Labor Day

The first plane-loads of men began arriving in Fairbanks on Labor Day weekend. For the first few, it truly was a weekend of labor.

Two furnace workers stayed up all night on Saturday, and before Sunday School began at 9:40 a.m. they had the furnace operating at the First Baptist Church of Fairbanks.

The rest were up before 5:00 a.m. to examine other buildings, and after the services at First Baptist Church that morning, they tackled the muddy, still slightly flooded basement of nearby Calvary Baptist Church.

Temperatures that weekend were already dropping below freezing at night. Snow had been reported in outlying areas.

The threat of the freezing weather had local men, who normally could spend time on the churches, working mandatory 12-hour shifts, seven days a week.

At nearby Fort Wainwright, the floods had wiped out all heating, electrical and communications equipment at the U.S. Army base. If the freeze hits before heating and communications equipment can be restored, hundreds of military families may be evacuated before winter.

Perhaps 50% or more of the Fairbanks residents are military people, mostly from Fort Wainwright.

Most of the voluntary work crew is staying dormitory-style at the First Baptist Church. Others are staying in the homes of Baptist people.

One of the first volunteers to arrive was Don Myers of St. Louis, a 25-year-old plumber who had been working since May without pay on the construction of a small church building in a small village south of Fairbanks. Myers, a Christian Service Corps volunteer of the Southern Baptist Home Mission Board, went immediately to Fairbanks and had been working for three weeks when the first volunteers from the "lower 48" states began arriving.

University Baptist Church and Ham-

ilton Acres Baptist Church were hit hardest by the flood.

University Baptist Church had been partially completed with the assistance of summer missionaries. The basement was completely flooded and ten inches of water covered the new floor upstairs. Efforts to pump out the basement were constantly thwarted. Water kept rising in the basement as fast as it could be pumped out during the first week.

Hamilton Acres Church was totally wrecked on the lower level. Walls were sagging and leaning precariously, washed out of line by flood waters.

Baby cribs, chairs and tables were scattered and covered with mud. Crayons and hymnals were found in the ceilings of basements. Many pianos and organs had to be smashed and hauled out as trash.

In the basement of First Baptist Church, pictures and maps taped to the walls in children's classrooms were washed away, except for one—a picture showing Noah and the rainbow after the flood.

After three days on the job, the volunteer workers had furnaces roaring in three of the seven stricken Baptist churches. Three of the six buildings had been cleared of wall material and trash and were drying out quickly. Carpenters and electricians would be able to start the rebuilding job soon.

Most of the men were planning to stay two weeks. Some would stay as many as six weeks.

Cooperative Program Gifts Up \$1,700,000

Contributions to Southern Baptist Convention world missions causes passed the \$35,000,000 mark at the end of August, surpassing mission gifts for the same period last year by more than \$1,700,000.

A monthly financial report from the SBC Executive Committee listed total Cooperative Program contributions benefiting 20 different agencies and organizations of the convention so far this year at \$16,644,642, an increase of \$1,000,000 or nearly 7% over last year's gifts for the same period.

An additional \$18,919,444 was contributed to designated, specific Southern Baptist causes, bringing the total to \$35,564,086 for the year. Designations were up 3.72% or \$678,921, for overall grand total increase of 5.21%.

During the month of August alone, contributions totaled \$2,200,000, including \$1,985,115 through the Cooperative Program unified budget plan.

Most of the \$35,500,000 has gone to support Southern Baptist foreign mission efforts, which has received \$22,800,000 so far this year. SBC home mis-

sions efforts have received \$7,500,000.

The total contributions reported by the SBC Executive Committee includes amounts given to SBC causes, but does not include contributions to support local or state-wide missions programs. (BP)

Edward Handkins Called To Goshen Baptist Church

Edward Handkins, a first-year student at Southern Seminary, Louisville, has been called as pastor of Goshen Baptist Church near Lawrenceburg in Anderson Association.

A native of Marion, Illinois, he is a graduate of Southern Illinois University, Carbondale, and has served Baptist churches near Marion and Anna, Illinois. He was a BSU summer missionary to Alaska in 1962.

Handkins is married to the former Donna Childers, also of Marion, who is presently employed as a secretary at the **Western Recorder**. They have a son, David, 21 months old.

Bill Aimed at Federal Invasion of Privacy Introduced

Does the federal government have the right to question future employes on matters of religion?

Is it any business of the government whether or not an employe attends church regularly, believes in God, the devil, heaven or hell and the Second Coming of Christ?

There are at least 55 senators on capitol hill who could sound a thunderous "no, the federal government has no right to pry into such things."

They maintain that a person's religious beliefs and practices are private matters, and government employes are entitled to silence on these and other personal attitudes and habits.

Led by Sen. Sam J. Ervin, Jr. (D., N.C.), this bi-partisan group is calling for the enactment of what they describe as a "bill of rights for federal employes."

The purpose of the measure is "to

protect civilian employes in the enjoyment of their constitutional rights and to prevent unwarranted governmental invasions of their privacy."

In addition to forbidding both oral and written questions on religious beliefs, the bill would prohibit government agencies from asking questions about race, national origin, finances, sex, family relationships and off-duty activities.

The bill would also prohibit pressure tactics aimed at coercing federal workers to donate time and money to projects and fund drives and to support political candidates.

The concern for such legislation has gained momentum during the last few years because of complaints from government employes and job applicants regarding personnel procedures.

During the 89th Congress, the subcommittee on constitutional rights held extensive hearings on the complaints

and investigated personnel practices within the various government agencies.

The 966-page record of these hearings, Ervin told the senate, "shows the necessity for the bill."

"I venture the assertion," the North Carolina senator said, "that if each senator read this voluminous record there would not be a single dissenting vote on the final passage of the bill."

The judiciary committee has reported the bill unanimously to the Senate where debate is scheduled for September 19. A staff member of the committee said that "without a doubt the bill would pass the Senate by an overwhelming vote."

The report issued by the committee states that each section of the bill is based on evidence from hundreds of cases and complaints. Ervin said the committee had received "literally thousands of letters" containing evidence that validates the bill's provisions.

In a strong speech on the Senate floor, Ervin said that the idea that any government agency is entitled to the "total man" and to knowledge and control of all the details of his personal and community life unrelated to his employment or to law enforcement "is more appropriate for totalitarian countries than for a society of free men."

The basic premise of this bill before Congress, Ervin declared, "is that a man who works for the federal government sells his services, not his soul." (BP)

Dry Ridge Church to Celebrate 150 Years

The Dry Ridge, Kentucky, Baptist Church in Crittenden Association will observe its sesquicentennial (150th) anniversary during special services on Sunday, September 24.

The congregation was established in 1817. One of its most famous pastors was John W. Black, who later became executive secretary of the General Association of Baptists in Kentucky. He served as the Kentucky Baptist leader from 1938 to 1945.

Denzil Probus, the current pastor at

Dry Ridge, said former pastor I. N. Enlow would preach at the morning service on September 24. This will be followed by several special activities scheduled for that afternoon.

Wendell H. Rone, Sr., pastor of Bellevue Baptist Church, Owensboro, has written a history of the Dry Ridge Church for the special occasion.

Probus said all former members and friends of the church are invited to participate in the anniversary celebration.



Dry Ridge Baptist Church

Crusade of Americas Gets Emphasis at County Fair

The Baptist-planned Crusade of the Americas broke out of denominational lines when a Michigan pastor was invited to speak on the 1969 evangelistic effort during the Lenawee County Fair at Adrian.

Talmadge R. Amberson, pastor of Friendship Baptist Church of Lincoln Park, Michigan, was the speaker for a special worship service at the fair attended by people of all faiths. The committee in charge of arrangements for the fair had requested him to speak on the crusade.

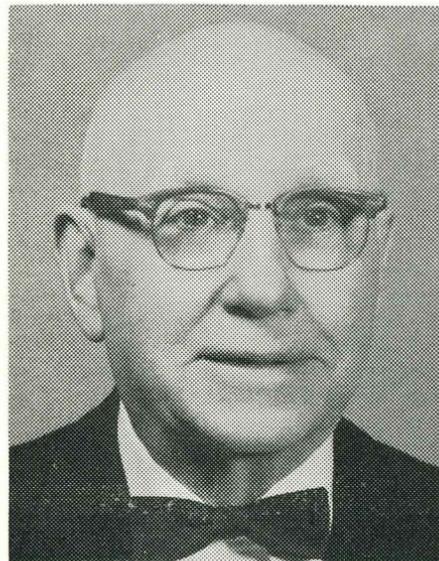
Amberson challenged all who are Christians, no matter what their denomination, to emphasize the crusade's theme, "Christ the Only Hope," and to make that theme a reality.

He said the recent upheaval in his city of Detroit proved to him that the answer to the world's problems of today is not government power or black power, but in "Christ, the Only Hope." (BP)

Clarence Walker Retires after Long Crusading Career

One of Kentucky's most unusual and effective Baptist pastors now sits peacefully in his home in Lexington, recalling his long ministry and watching with admiration the continuation of the work he gave himself to do so zealously for half a century.

He is Clarence O'Neil Walker, pastor-emeritus of Lexington's Ashland Avenue Baptist Church. His chief activity each day is an hour's visit with his beloved wife, Glo, who is now in a Lexington nursing home. The Walkers live in a simple, one-story brick home at 808 Arroyo Avenue near the church, which is a gift of the congregation. They have lived in the same home for nearly



Clarence Walker

45 years and expect to remain there until they move to their home in heaven.

Now 77 years old, Clarence Walker began life in Trimble County, Tennessee, but at the age of 15 months his parents moved to Louisville, where they were among the organizers of the Ormsby Avenue Baptist Church.

This church played a major role in the life of Clarence Walker. Even now he vividly recalls his conversion at the age of 11. He was something of a Baptist prodigy, since he started teaching Sunday School shortly after his conversion. At 13 he became clerk of the church, and was ordained a deacon at the age of 14.

About this time he announced his call to the ministry, and at the age of 17 he left home for William Jewell College to prepare for the ministry. After one year, he transferred to Georgetown College, where he spent four years without earning a degree. To this day he has no earned or honorary degrees,

though he was the founder and president of Lexington Bible College.

Walker's entire ministry has been in a small area of central Kentucky. After three student pastorates, he began his first full-time ministry as pastor of Mt. Freedom Baptist Church at Wilmore. After 4½ years, he came to Ashland Avenue, where he spent the rest of his ministry.

He recalls the first visit in 1916 to Ashland Avenue, which began as a mission of the First Baptist Church. He walked from the train station to the church, preached morning and evening, and was called as pastor following the evening service. The church then had only 44 members, and an annual budget of around \$2,000.

The life and ministry of Clarence Walker cannot be explained apart from the place of his beloved wife. Her name is Glo, and she is the glow of his life. They met at Wilmore, where she was the red head widow who played the organ. The courtship began with his walking her home after church. A year or so later, they began walking through life as husband and wife. Glo has been more than a right hand to Clarence; she has been his heart and soul, and those who know the couple can never think of one without the other.

The Ashland Avenue ministry of Clarence Walker covers over half a century. His 50th anniversary as pastor was celebrated in November of 1966.

Evangelism and indoctrination have been the main emphases at Ashland Avenue for this half century. Pastor Walker's expository preaching, marked by doctrinal strictness and evangelistic fervor, resulted in 150 to 200 baptisms a year for many years. This required one building expansion after another.

Ashland Avenue's appeal has been more than community-wide. Many of its members have come from all over Lexington and the surrounding area. A rural atmosphere has continued to prevail at Ashland Avenue with simple, informal and oftentimes spontaneous worship services.

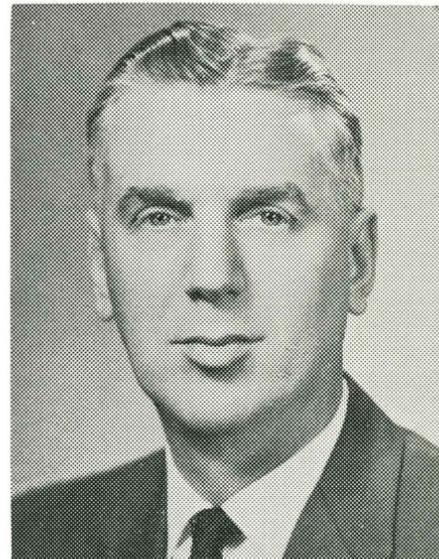
Church buses have been used extensively through the years by Ashland Avenue to bring many to all of its services. The buses also bring hundreds of children to Ashland Avenue's annual vacation Bible schools, where the attendance has at times been nearly 1,000,

CHURCH FURNITURE
For information write
WOLFE BROS. & CO.
Piney Flats, Tennessee
Manufacturers Since 1888

and for which special literature was developed by Bro. Walker.

Pastor Walker has been somewhat semi-independent in relation to the Southern Baptist Convention and had led his congregation this way. He says he believes the soundest group of Christians in the world today are Southern Baptists. However, he regards some things supported through the Cooperative Program as not scriptural, and so has selected those things he regards as scriptural for designated support while refusing to contribute to others.

He has been a long-time critic of what he regards as modernism and liberalism in Baptist seminaries, and especially



Ross Range

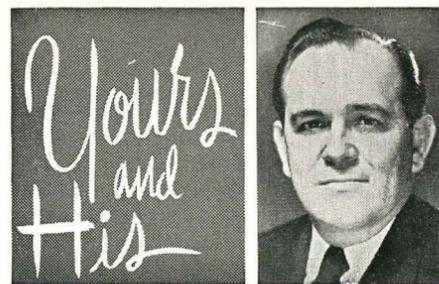
Southern Baptist Theological Seminary in Louisville. The seminary, and some of its programs, have been strongly criticized in his weekly publication.

His conviction about heresy in some Baptist schools is part of the explanation for the beginning of a school in his own church. The other reason was the large number of young people in Ashland Avenue responding to the call of the ministry who needed training. Some of these were not qualified for regular college work.

The school grew out of a Monday night preacher's class. Requests from these students to expand the offerings brought about the Lexington Bible Baptist Institute in 1950. In 1952 the name was changed to Lexington Bible College with degrees being offered. The school has never sought to be an accredited college.

Probably the most far reaching ministry of Pastor Walker has been through his weekly church publication, the *Ash-*

(CONTINUED ON PAGE 13)



Beautiful October

Mark Twain, the humorist from Hannibal, said that the most beautiful place on earth was Missouri in October—the frost on the pumpkin, the fodder in the shock, the riot of color resulting from the first frosts on the leaves and flora.

We are with him on this, except we would not limit it to my home state, but include even more beautiful Kentucky on the east of the Mississippi. I can hardly wait the Hand of God to pick up His brush to paint the green with red and yellow and brown in the early frosty mornings of October.

October Hope

Nature's changes from summer to fall have parallels in the spirit of man and beast. Animals begin to put on a new and heavier fur coat in anticipation of the chilling winds of December. Man seems to forget "the long hot summer" and finds new invigoration as the frost bites and the winds chill.

The lethargy of the heat of August gives way to the change of pace in the Indian Summer and paves the way for the new strength of the fall months. We get a fresh start. We forget the ennui of eighty degree weather and tackle new tasks with renewed vigor and interest. We are ready to "ring out the old" summer, and "ring in the new" brisk and challenging days of fall.

October Is C.P. Month

As we face the brisk, challenging tasks of God's kingdom this fall, we have a new freshness and power for the total evangelization of the world through our personal and proxy witnessing in Christ's Name!

So, October—the most beautiful month—is Cooperative Program Month in the churches of the Southern Baptist Convention! All month long? Yes!

With pastors leading, observance in sermons each Sunday, in Sunday School and Training Union assemblies, in mid-week services, a well-planned schedule is offered to assist them in leading the entire church in "informing every member about the basic channel of mission support—the Cooperative Program."

A month of study and prayer will generate increased support for world missions through the Cooperative Program. Are you ready for God's fall challenge?

Founding Pastor Speaks at Church Dedication

G. C. Sandusky, retired Baptist minister now living in Owensboro, was the main speaker for the dedication services of the new building of the Sandusky Chapel Baptist Church in Wayne County. Sandusky had led in organizing the church many years ago and had helped to raise the money for the first building, which lasted 50 years.

Ancin Perkins is pastor of the Sandusky congregation, which was named for the family of the dedication service speaker.

While in the area, Sandusky preached in the evening services at the First Baptist Church in Monticello, and conducted a radio program on Monday, September 4.

For any mood... ...any moment

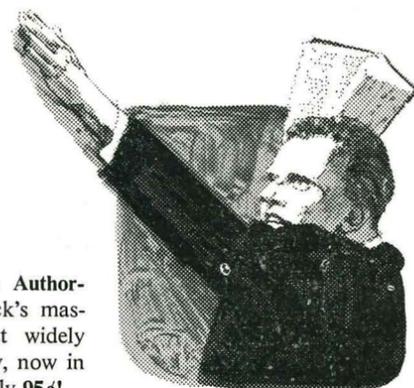


MAKE LOVE YOUR AIM... new from Eugenia Price. Writing with the deft, Scriptural approach that has made her a best-selling author for more than a decade, Eugenia Price holds up "modern" concepts of Christian love, examines them against the love that motivated Jesus Christ, and throws out a challenge you *cannot* ignore! Cloth, \$3.95

THEN CAME JESUS by Clyde Kirby. A warm, compassionate book that places Christ in life situations that reveal Him as a real Person — the true Savior of man. Cloth, \$3.95

SETTING MEN FREE by Bruce Larson. A heartening appraisal of person-to-person ministry and its role in God's plan for every man's life. Cloth, \$2.95

THE AMPLIFIED BIBLE... the Bible that supplies *additional* words and phrases to provide new understanding of the Scriptures without distorting the original text. From \$9.95



BILLY GRAHAM — The Authorized Biography. John Pollock's masterful portrait of the most widely known evangelist of our day, now in economical paperback for only 95¢!

at your Baptist Book Store

ZONDERVAN
PUBLISHING HOUSE
317 Guthrie Street
204 West Third Street
Louisville, Kentucky 42302
Owensboro, Kentucky 42302

Pastor's Wife Develops Model "Head Start" Program

by BERT O. TUCKER

ASSOCIATE EDITOR, CHRISTIAN INDEX

A creative Georgia Baptist pastor's wife has fashioned a county Head Start program into "one of the best operated child development centers in the state," according to an official in the regional Office of Economic Opportunity in Atlanta.

Betty Anne Hulsey Walker, wife of the pastor of the First Baptist Church of Jasper, Charles O. Walker, drew the

War on Poverty spokesman's commendation for her administration since 1965 of the outstanding Head Start project in Pickens County, Georgia.

She directs a mountain center which now has some 90 four-and five-year-old children in six full-time classes geared toward "total development" of the individual child, in such areas as nutrition, medical services, formative recreation, education, development of skills and personality growth.

Mrs. Walker gained much of her background for successful work with children from serving as youth and education director in two churches, from educational studies at Mercer University (Baptist) in Macon, Georgia, and Southern Baptist Theological Seminary, Louisville, and from six years management and teaching in the full-time Jasper Baptist Kindergarten.

Although she makes no effort to inject religious teaching into the creative classroom activities, Mrs. Walker's influence as a known Christian touches her acquaintances among children.

Her major efforts are directed toward bringing to the children activities and learning experiences which will provide opportunities for creativity and growth.

Even when criticism of Head Start programs and other phases of the War on Poverty confront her, Mrs. Walker states her pleasure in work at the center and continues to focus her attention on what should be done to further the development of the children.

Further than education in the classroom, the program includes comprehensive and continuing medical examination and treatment for all children, a planned menu by a professional dietitian providing two meals a day, structured recreation periods and time for rest.

Not content with building a strong program for children, Mrs. Walker is working to arrange successful "parents day" emphases through which the child's life at his home also may be more suitable for development.

She firmly believes that whatever can be used to contribute to the growth of a child is good, and is practicing this belief in her daily work with the children. (BP)

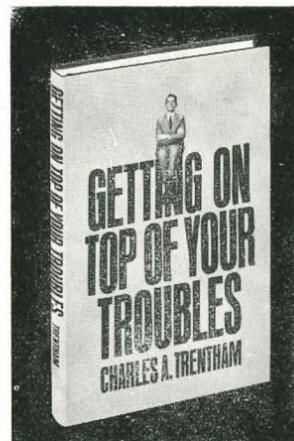
Manchester Calls Lanier; Honors F. R. Walters

The Manchester Baptist Church has called I. Houston Lanier as pastor. Lanier was formerly pastor of the Sturgis Baptist Church, Sturgis.

He succeeds F. R. Walters, who resigned from the Manchester pastorate May 1 after serving 50 year and six months.

The congregation passed resolutions of appreciation on July 11th for the ministry of Brother and Mrs. Walters. The resolutions described Pastor Walters as a man of deep and abiding faith, and one who has always been true to his convictions.

Walters was active in the ministry for 62 years, and missed being in the pulpit only two times in all this time. He came to the Manchester pastorate on November 1, 1916, and resigned due to declining health on May 1, 1967.



Here's what they say about...

GETTING ON TOP OF YOUR TROUBLES
by Charles A. Trentham \$2.95

"Here is a treasury of sermonic essays on the everyday problems of life. . . . The author's style is both lucid and beautiful. . . . Literary quotations and illustrations are used to produce both interest and inspiration. The book is written in the language of the common man but with the insight of the scholar."

—Southwestern Journal of Theology

THE MANY FACES OF ETHYL

by William S. Garmon

\$1.50

"... The style is simple, and the facts and issues clearly set forth. . . . The volume presents a biblical view as well as a realistic report on the problem. It will make an excellent contribution to a church or home library and gives a real testimony in favor of temperance."

—Provident Book Reviews

AFRICAN DIARY

by Wayne Dehoney

\$3.50

"This diary is readable, realistic, informative, and stimulating. Contemporary Africa comes to life with intimacy and warmth of heart—the kind that reflects the love of the Christ who cares. The book makes one want to go to Africa, to be friends and fellow workers with God and the African. . . ."

—Christianity Today

WHAT A LAYMAN BELIEVES

by Samuel J. Schreiner

\$1.50

"Questions for meditation after each devotional keep nipping at the thoughts even after this book is closed, helping clarify and strengthen faith and its application to the day-by-day Christian life. The devotions are succinct and informative and the concluding prayers brief but full of meaning."

—All Church Press

WHAT CAN YOU BELIEVE?

Edited by David K. Alexander and C. W. Junker

\$1.75

"... Brief answers to serious questions concerning religion and the meaning of life which are being raised by thinking young people. . . . While the answers are not intended to be final, they offer direction toward satisfying conclusions and are always constructive."

—Choice

... but don't take their word for it, read them for yourself!



Get these important
BROADMAN BOOKS
at your Baptist Book-Store

North Carolina White and Negro Conventions Hold Joint Sessions

The General Baptist Convention of North Carolina and the Baptist State Convention of North Carolina held a four-day bi-racial meeting at Murfreesboro "in the midst of Klan and John Birch Society activity."

The General Convention represents more than 1,700 Negro churches with over 300,000 members.

The first annual Chowan Week of Christian Study and Fellowship was attended by 138 persons from both conventions and featured worship, Bible study and recreation.

Corbin Cooper, secretary for the Baptist State Convention's department of

interracial cooperation, said the meeting "in the midst of Klan and John Birch Society activity demonstrates that other, more meaningful, Christian activity is taking place."

Featured speakers of the week were James Potter, O. L. Sherrill and Jimmy Morriss. Potter is pastor of Pritchard Memorial Church of Charlotte, Sherrill is executive secretary for the General Baptist Convention and Morriss is secretary for the program services department of the Baptist State Convention.

The second annual Chowan Week of Christian Study and Fellowship is scheduled July 22-25, 1968 at Chowan College (Baptist). (BP)

Church Music Institute Set At Southern Seminary Features Julius Herford

Julius Herford, professor of music at Indiana University, Bloomington, will headline a program of personalities including theologians, preachers, and musicians at the annual Church Music Institute at Southern Seminary in Louisville., October 23-26.

Herford has taught at Julliard School of Music, Columbia University and Union Theological Seminary School of Sacred Music, all in New York City. He has coached such conductors as Leonard Bernstein, Robert Shaw and Lucas Foss.

Southern Seminary professors Kenneth Chafin, associate professor of evangelism; Wayne Ward, professor of theology; and Don Hustad, professor of church music, along with former Southern Baptist Convention president Wayne Dehoney, will conduct a seminar on "Music and Evangelism."

Old Testament professor Clyde T. Francisco will assist music professor Hugh McElrath and others in the discussion of "Psalmody in Baptist Churches."



Presidential Welcome

Rollin S. Burhans, president of Kentucky Southern College, Louisville, welcomes Nigerian student Francis Ayandele to the KSC campus, where he will be enrolled as a student this year. Ayandele, a graduate of the Baptist College in Iwo, Nigeria, was accepted for entrance to the Louisville college last year but was unable to come for financial reasons. His study this year will be supported by individuals, churches and women's organizations of the Louisville area.

Kentucky Baptist **WESTERN RECORDER**

BAPTIST BANNER AND WESTERN PIONEER

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO September 19, 1957

Georgetown College received \$178,500 from the Ford Motor Company, an amount which brought the school's endowment fund close to the \$1,000,000 mark. The Kentucky Baptist school was one of many colleges and universities throughout the United States which shared in a total grant of \$50,000,000 from the Ford Foundation during 1957.

25 YEARS AGO September 17, 1942

Plans were announced for the second school of music to be held for the churches in Long Run Association. Sponsored by the Council of Baptist Choir Directors of Louisville, it was to

**HERBERT C. CRALLE
FUNERAL HOME**

Herbert C. Cralle, Jr.
Edwin R. Hillock Wallace C. Hatler

Phone 893-5223

Frankfort and Peterson Avenue
Louisville, Kentucky

50 YEARS AGO September 20, 1917

A. T. Robertson, professor of New Testament at Southern Seminary, Louisville, published an article entitled "Was the Reformation a Mistake?" in the *Western Recorder*. This was the 400th anniversary year of the posting of Martin Luther's 95 Theses at Wittenberg.

To the question of whether or not Baptists are Protestants, Robertson replied: "I hold that Baptists are the most logical and consistent of Protestants, the most Biblical defenders of spiritual liberty against ecclesiastical tyranny, the clearest exponents of the evangelical faith against all the advocates of sacramental salvation."

125 YEARS AGO September 22, 1842

W. C. Buck, one of the editors of the *Baptist Banner and Western Recorder*, expressed his belief that the American West eventually would become the "light house of the world." The farmers of the West, he said, would someday produce enough corn and hogs to take over the market for lamp oil now dominated by the whaling businesses of the eastern seaboard.



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for October 1, 1967)

INTERNATIONAL SERIES

THE TIMES OF THE PROPHETS

This is the introductory lesson to the unit entitled "Messages from the Prophets." The messages of these prophets — Amos, Hosea, Micah and Malachi — were spoken and recorded for the benefit of God's children of their eras, but they are certainly relevant for our day also.

II Kings 14:23-25

These verses contain a concise statement about the reign of Jeroboam II, the man who followed the example of Jeroboam I, the king "who made Israel to sin," and "did that which was evil in the sight of the Lord." Rebellious against God, Jeroboam II was a strong king who led his nation to territorial expansion, commercial prosperity, political power and economic success.

However, the accompaniments of their material prosperity — selfishness, injustice, corruption, luxury, drunkenness, immorality and debauchery — were a curse to the nation instead of a blessing. After being the recipients of a remarkable prosperity, Jeroboam II and his people plunged deeper into moral degeneracy and religious apostasy. They illustrate the truth that any nation whose leadership enjoys the loyal support of the populace and whose chief aim is the acquisition of material things is doomed to decline and eventual dissolution.

Amos 8:4-7

Without hesitation Amos, God's fearless prophet, here turned the fire of righteous indignation against those outwardly respectable and professedly religious, but greedy, proud, idolatrous, self-indulgent and dishonest schemers and hypocrites, and denounced them because of their injustice and wrong treatment of others. Amos emphasized the great truth that outwardly perfunctory religion is not sufficient. Any pretense of religion which is accompanied by unkind, unfair and dishonest dealings with others makes a complete mockery of one's faith.

In their desire for greater riches many of the rich actually and indignantly begrudged the new moon and the sabbath because it was necessary to suspend business transactions on those days, thus

depriving them of the privilege of exploiting, oppressing and robbing others.

Amos told the people that God would not ignore the evil works of the impenitent. He warned them that a day of judgment was awaiting all those who deceived the people for their own personal gain; also that God's woe would rest upon them. Both individuals and nations will receive their just deserts from God. Amos taught that God wants people to love Him supremely and to love others dearly.

Amos 8:11

The Israelites sorely needed God's

message which He was speaking through His prophets, urging them to be less concerned about material possessions and more concerned about moral and spiritual values. Instead of heeding the messages of these men of God, they ignored, persecuted or slew the messengers. Because of their attitude toward the prophets, God, through Amos, told them that in due time they would be searching for a message which they would never find.

He prophesied that the time would come when there would be a famine of hearing the Word of God. Such a famine is even worse than a shortage of food. Because psychology, sociology and other things have been substituted for scriptural preaching, there is a spiritual famine in numerous places today.

LIFE AND WORK SERIES

THE GOD WE WORSHIP

Worship is that attitude or act whereby we acknowledge the supreme worth of God, and out of gratitude for what He has done, and what He will do, we cheerfully offer ourselves to Him for the doing of His will. It is a great privilege, duty and blessing to wait in God's presence in reverence, to adore, praise and magnify His name, and to commune with Him.

Deuteronomy 4:32-40

Moses reminded the Israelites that God had proved Himself to be far superior to all other gods, none of which were worthy of worship. He reminded them of how God had spoken to them at Mount Sinai, delivered them from slavery in Egypt, performed great miracles before their eyes, driven the nations out of Canaan, given it to them as an inheritance, and chosen them to prove to the world that He was supreme. Their knowledge of God's will, and the possession of His commandments, statutes and judgments were granted that they might be obedient to Him, and magnify His name. As a result of their obedience, things would go well with

H. C. Chiles is pastor of the First Baptist Church, 203 South Fourth Street, Murray, Kentucky.

them and their children, and they would have great length of days.

Psalms 103:6-14

Since God is free from all defilement, He delights in righteousness, which He ever manifests in His dealings with men. God always does right. Through the centuries God has raised up deliverers for the oppressed. He has made known His ways to men in order that He might get them to walk therein.

Here is a transition in thought from God's countless blessings to His gracious and merciful nature. Mercy is the desire to spare and to save the wretched and undeserving. Reflection makes us increasingly grateful that we are in the hands of One whose mercy and love are so abundant. As we think of His dealings with us, there arises within us the sense of wondering awe that God has been and is so merciful to us.

God's relationship to us who are Christians is that of our Father. Even when we fail to do what He has commanded, because of His love for us He has a father's heart of compassion and pity toward us. He loved us before we were saved, but He has a special love and compassion for us since we have become His children. Knowing all our frailties, He continues to exercise pity toward us.

God pities us on account of our weak-

nesses and sins. He also pities us in our sufferings, many of which we might have avoided. His pity is enduring. He remains faithful in spite of our unfaithfulness.

Matthew 6:9

This verse from the incomparable

Clarence Walker Retires after Long Crusading Career

(CONTINUED FROM PAGE 8)

land Avenue Baptist. Starting in 1922, this paper has served as the far-reaching voice of Clarence Walker. Getting larger circulation by encouraging readers to provide names, the Ashland Avenue Baptist circulation is now about 90,000. Much of the work in preparing and mailing the paper has always been done by voluntary labor.

Pastor Walker has always been a crusader, and many movements considered harmful have come under the attack of his pen. The Ashland Avenue Baptist files provide a history of his crusading activities. They include attacks upon evolution at the University of Kentucky, bootlegging and other lawlessness in Lexington, the presidential campaigns of Al Smith and John F. Kennedy, liberalism at Southern Seminary, social fraternities at Georgetown College, and the ecumenical movement.

His views have been propagated also through books which he has endorsed and sold. He has distributed over 900,000 copies of J. M. Carroll's, *Trail of Blood*, which argues for direct Baptist succession all the way back to the New Testament. A little book of his own, *Walter Doesn't Live Here Anymore*, is a sermonic treatment of the life and death of his preacher brother, Walter. More than 2,000,000 copies of this little book has been distributed.

Extension of Pastor Walker's ministry has also been due to his revival activity, his 30 years of a regular weekly radio broadcast and his annual trips to Michigan due to a severe case of hay fever. For many years, he averaged 10 revivals a year away from his own church. While on these trips to Michigan for his health, he preached in this state and also cross-

model prayer sets forth two essential elements of all true prayer: a right relationship and a reverent attitude. The former is expressed in the words "Our Father." Only the children of God have a right to pray this prayer. The petition, "Hallowed be thy name," teaches

us that we should come before God with reverence and godly fear, because of His perfect holiness and our utter unworthiness. To hallow God's name means to set it apart from all abuses and to use it reverently. We hallow God's name by obeying Him and ascribing the honor of all we do to Him.

ed over into Canada for preaching engagements.

Not all have agreed with many of his views and his activities, but no one can know Clarence Walker without loving and respecting him. He loves the Lord and the Bible. He has a deep passion for the lost, and a helpful hand for young preachers. He possesses a sweet and gentle spirit that tempers his rigidity. His doctrinal positions have attracted some followers, who have taken his rigidity but not his sweetness and warmth.

His 50 years at Ashland Avenue naturally resulted in a church built around his personality and a congregation which reflected his teachings. Because of this, many wondered if a successor could be found who could carry on in an effec-

tive way. But the Lord provided, as Pastor Walker would say, "and the church turned to an attractive and able pastor, Ross Range."

Ross was one of Pastor Walker's preacher boys, and attended the Monday night preacher's class. Later he finished Georgetown College and had an effective ministry as pastor at Paint Lick near Richmond. From Paint Lick he went to Virginia, where he was also very successful and served in several leadership places in his district association.

Pastor Walker says he regards Ross as an answer to prayer. The new pastor admires his predecessor, is very considerate of him and generally agrees with his positions. He gives indication, however, that he will follow his own convictions in leading Ashland Avenue.

Kruschwitz Honored by Severns Valley Church

Severns Valley Baptist Church of Elizabethtown, celebrated the 15th anniversary of Pastor Verlin Kruschwitz, September 5, with a note burning ceremony, and with a love gift to the pastor.

The note burning left the church debt free. The congregation surprised the pastor with a love gift of \$1,500; one hundred dollars for each of the 15 years he has spent as pastor.

Kruschwitz has led the congregation in moving to a new location and in two major building programs for a total cost of \$1,250,000, including the price of the new site. The church voted to move from downtown to a residential section in 1952, soon after Kruschwitz became pastor. The new building was occupied in 1955, and in 1963 a new educational wing was added.

During the ministry of Pastor Kruschwitz, the church has received over 1,100 members by baptism and another 1,800 by transfer of letter and statement. Of the more than \$2,300,000 income of the church in this time, \$500,000 has gone to mission causes. Kruschwitz reports that the church is planning to increase mission gifts now that the building indebtedness is paid off.

Calvary, Lexington, Names Children's Work Director

Miss Penelope Crayton, a public school teacher in Asheville, North Carolina, has been named director of children's work at Calvary Baptist Church in Lexington.



Miss Crayton

A native of Asheville, she graduated from Mars Hill College in North Carolina with a major in elementary education. She has served as a Home Mission Board summer missionary and on the staff of Ridgecrest Baptist Assembly in North Carolina, where she was a nursery supervisor.

Her father, Lester Crayton, is pastor of Gashes Creek Baptist Church, Asheville.

Lee E. Cralle Co. Funeral Home

LEE E. CRALLE, JR., President

PHONE

634-3646 • 634-3647

1330 South Third Street

Louisville, Ky.

Schoppenhorst Bros. Funeral Home

1832 W. Market, Louisville
Phone 585-4394

A. R. McFarland President
MARTIN JACKSON Vice-President
MAY B. SCHOPPHORST Secretary
RUTH BUSHMAN Treasurer

Services Available
Highlands Funeral Home
3331 Taylorsville Rd. • 451-4420

KENTUCKY BAPTISTS AT WORK



Training Union

New Training Union Standard

by James Whaley

A new standard in the form of a Training Union Achievement Guide is available as a pilot project for the year, October 1, 1967 - September 30, 1968. The new Guide will be presented in all Training Union meetings during the fall and winter. Copies are available from the Kentucky Training Union Department. The Guide includes a feed-back form to be completed by the church using it.

The Guide is designed to help the Training Union plan, conduct, and improve its work. The pastor and Training Union Director should lead the Training Guide in accomplishing the church's Training program.

Eight areas are included in the Training Union's Achievement Guide. These are:

Program Foundations, Program Plans, Relationships, Organizations, Leaders, Members, Facilities and Records, and Reports. For each of these areas, there is a statement of purpose and a list of items for achievement.

Emphasis will be placed upon the three divisions of the church's Training program: new church member orientation, church member training, and church leader training. Short-term training projects will also be included. There are three levels of achievement:

CLASSIFIED ADVERTISING

RATE: 10 cents per word, figure or initial. Cash with order except on contract advertising. Minimum charge \$2.00. Copy deadline ten days before publication date.

PONTIACS AND CHEVROLETS, also all makes used cars and trucks. Call BILL WIGGINS, Cooke Pontiac, Fifth and York, Louisville, 869-9151. Residence, 895-5724.

ALUMINUM SIDING, ROOFING, storm windows and doors, gutters and awnings. All guaranteed. Call J. W. Colville, 368-1100, 4320 Crittenden Drive, Louisville, Kentucky 40209.

MEDICAL CENTER MOTEL—Floyd and Gray Streets, Louisville, Kentucky. V. V. Cooke, president.

IF YOU DON'T DRINK—Complete coverage by America's original non-drinkers' insurance company. Auto - Home - Church - Life. Contact your local agent for complete details. Preferred Risk Insurance Companies.

merit, advanced, and distinguished. These levels may be achieved any time throughout the year and recognition may be received any time after October 1, 1967.



Calvary Baptist Sunday School Leadership Attends Cedarmore Sunday School

Calvary Baptist Church—Cedarmore Sunday School Conference

Roy E. Boatwright

We are grateful to the many Sunday School people who attend the Sunday School Conference at Cedarmore. This year we give special recognition to the Calvary Baptist Church in Lexington which had the largest number in attendance. Calvary had representatives in every conference with a total attendance of 38 and eight children. There were five general officers, six department superintendents, two associate department superintendents, 12 teachers, two adult class officers and three potential leaders.

Mr. William K. Simmons states, "we account for this attendance by first of

all the good reports received from those who attended last summer, by personal commitment to attend the conference, by the fact that the conference is now 2 1/2 days instead of the full week and by the fact that the church contributed toward the expense of any leader or potential leader attending."

We express appreciation to Dr. Frank Owen, pastor of the church, W. K. Simmons, minister of education and other leaders who encouraged this excellent attendance.

The First Baptist Church of Central City, W. R. Cook, pastor, had next to the highest attendance. Sixteen from Central City Church attended.

We would like to suggest to other churches that they follow the example of these two in encouraging department leaders and teachers to attend next year.

The program is designed to give assistance to teachers and department leaders as well as general officers. It may be wise to have an item in the budget to assist those who will be able to attend.

Next year we will follow the same plan as this year by starting on Monday and closing on Wednesday noon, starting at noon on Thursday and closing on Saturday noon. The dates are August 12-17, 1968.

Kentuckians Visit Mexico

TWO KENTUCKY BAPTIST YOUTHS, Ann Coakley of Campbellsville and Wayne Lawrence of Simpsonville, were among the group that visited Mexico recently on a two-week combined mission tour and work project. The trip was sponsored by the SBC Brotherhood Commission, Memphis, in cooperation with the Foreign Mission Board.

Aluminum Siding

- Aluminum Trim Work
- Roofing and Stone Siding

Call for Free Estimate

COLVILLE COMPANY

368-1100 4320 Crittenden Dr.
368-1388 Louisville, Ky.



J. W. Colville



William McQuarry

Brotherhood State Brotherhood Officers Have Convention Roles

by Forrest Sawyer

Ira McMillen, pastor of Unity Baptist Church, Ashland, and Brotherhood director Kenley Dobyns have appointed committees and initiated all necessary preparations to be ideal hosts when men from over the state assemble for the State Convention October 5-6.

William McQuarry and J. B. Crawley, two state officers will have convention responsibilities. McQuarry is from Brandenburg, and Crawley is from Campbellsville.

Dr. Nat Tracy, professor of philosophy and religion, Howard Payne College, Brownwood, Texas, is returning for the purpose of continuing the "Quest for Spiritual Understanding" begun at the Owensboro Convention.



J. B. Crawley

Woman's Missionary Union

Kentucky YWAs

Encounter Missions

by Sylvia Morris

On July 22, 35 Kentucky YWA's left Louisville by chartered bus for an exciting adventure. The destination? YWA Conference, Glorieta, New Mexico. Combined with this conference was a sighting and mission tour en route.

The five-day conference at Glorieta was attended by more than 1,200 YWA's from all over the U.S. The theme, "Encounter . . . My Response" challenged each one to encounter her world and then make a personal response. Outstanding program personnel presented this challenge.

Sightseeing en route included the USAF Academy, Royal Gorge, Grand Canyon, Petrified Forest, Painted Desert and Santa Fe. Mission points included several Spanish churches and missions, a neighborhood house, and Indian missions. Each related the need and the work carried on through home missions. The highlight of the two weeks was

the visit to two Spanish churches. We visited the Primera Iglesia Bautista del Sur, strongest of the eight Spanish churches in Denver, Colorado. At this church a delicious Mexican meal was prepared for us by the members of the church. During the prayer service following, our group sang two selections in English and one selection in Spanish which Mr. Fierro, the minister of music had taught us.

We were invited to worship with a Spanish mission in Albuquerque, where Elias Alencio is the pastor and David Alencio is the associate pastor. As we worshipped with them we sang as a Kentucky group several selections, including the Spanish hymn we had learned. Rev. Cano, pastor of the church in Denver we had visited, was the evangelist for the service which was in both English and Spanish.

The weeks were filled with mountain top experiences as we shared with each other and with Christians we visited. This was our response to encounter: a keener sensitivity of the needs of others, and new and deeper insights into missions.

Baptists and The Issue of "Alien Immersion"

(CONTINUED FROM PAGE 3)

Baptisms was disputed long before the 1840's, among Southern Baptists the major influence on this issue has come from the nineteenth century movement known as Landmarkism. The Landmark position, formulated by J. R. Graves, preacher, editor, and debater, stressed the related ideas that only Baptist churches are valid churches and therefore only Baptist baptisms are valid baptisms. In fact, Landmarkism contended that the Kingdom of God was composed solely of Baptist churches.

But Landmarkism has distorted Baptist history by claiming erroneously that all Baptists once rejected so-called alien immersions. It has also violated the traditional flexibility and freedom of Baptists by trying to coerce a uniformity of practice at this point. Frankly, to be consistent with the heritage of Baptists, the judgment of the validity of non-Baptist baptism should be made by each congregation — and that without censure from fellow Baptists.

It is better for us to ask what Christian baptism is. When the basic characteristics of New Testament baptism are present, then we should be prepared to acknowledge that act as a valid baptism, regardless of the administrator. Christian baptism is the immersion of a person in water, preceded by his credible profession of faith in Christ, administered in the name of the Father, Son, and Holy Spirit, and designed to confess Christ publicly, to become identified with the ideals of His Kingdom, and to demonstrate obedience to His

will.

E. B. Pollard, prominent Baptist pastor in Virginia at the turn of the century, put it clearly when he said: "We have no lien on immersion. There is no peculiar Baptist baptism prerequisite to admission to our denomination—other than New Testament baptism; and a baptism having the vital elements of a New Testament baptism should be considered valid amongst Baptists."

And W. B. Johnson, one of the founding fathers of the Southern Baptist Convention in 1845, wrote: "The essence of true gospel baptism consists in the immersion in water of a spiritual believer, upon a profession of faith in Christ, by whomsoever the ordinance may be administered."

Such a position would bring us more into line with the New Testament and earlier Baptist practice, and would ease many tensions we find among us on the point of baptism.



Pews — Carpet — Baptistries
Laminated Beams — Lights
Spires — Steeples — Windows

LONDON CHURCH FURNITURE
London, Ky. Phone (606) 864-2230



The Whole State Is Talking About Attending the
Training Union
LEADERSHIP CONFERENCES



AFTERNOON
 4:00-5:15 P.M. LOCAL TIME

SEPTEMBER
 25-29

EVENING
 6:45-9:00 P.M. LOCAL TIME

"Interpreting the new Training Union Achievement Guide (Standard)"

"How to . . ." Activity Workshops for Nursery, Beginner, and Primary Leaders

"Junior Leaders and the Junior Memory Work and Bible Drill"

"Intermediate Leaders and the Intermediate Sword Drill"

"Activities for Teaching and Training the Mentally Retarded"

"Using October-November-December Curriculum Materials"

Conference for:

- Nursery Leadership
- Beginner Leadership
- Primary Leadership
- Junior Leadership
- Intermediate Leadership
- Young People Members and Leaders
- Adult Members and Leaders

"Expanding the Total Church Training Program"

Conference for Pastors, Training Union Directors, and other General Officers

"Associational Training Union Work on the Move"

Conference for Associational Training Union Officers

"Setting Up a Ministry for the Mentally Retarded"



Coordinator
 Mr. James Walshy
 Training Union Activity
 Kentucky



Coordinator
 Miss Mickey Martin
 Training Union Dept.
 Kentucky



Association Office
 Mr. Bill Mackey
 First Baptist Church
 Middletown, Kentucky



General Office
 Mr. Elson M. Boone
 Training Union Dept.
 Kentucky



Adult
 Mr. Charles England
 Training Union Dept.
 Florida



Young People Leadership
 Mr. Carlton Carter
 Training Union Dept.
 Sunday School Board



Intermediate Leadership
 Mrs. Orrin Stiles
 Approved Worker
 Florida



Intermediate Leadership
 Mr. Bob Taylor
 Training Union Dept.
 Sunday School Board



Junior Leadership
 Mrs. R. C. Esperson
 Approved Worker
 Florida



Primary Leadership
 Miss Laverne Ashby
 Training Union Dept.
 Sunday School Board



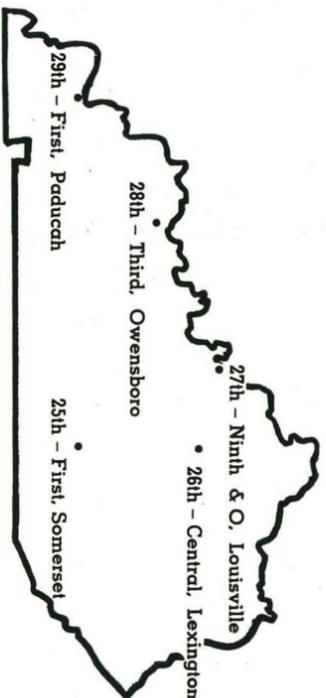
Beginner Leadership
 Mr. Dan Padgett
 Hendricks Avenue
 Baptist Church
 Louisville, Kentucky



Coordinator
 Mr. Bill Cable
 Special Ministries
 Kentucky



Nursery Leadership
 Miss Florie Anne Lawton
 Training Union Dept.
 Sunday School Board



--- Conference Leaders ---