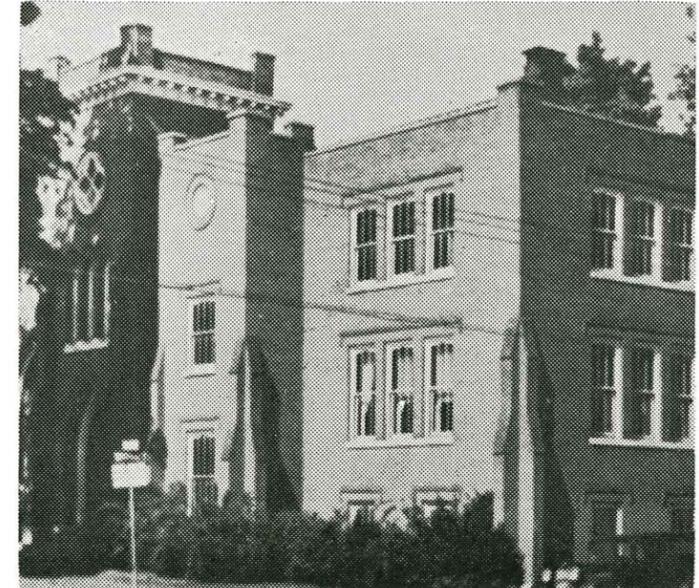



WESTERN RECORDER
NOVEMBER 14, 1968

The Glasgow Baptist Church will celebrate its Sesquicentennial anniversary November 17-24. Below is a brief pictorial account of part of the church's history. The church met in rented quarters until 1852 when the present property was donated to the church by Richard Garnett. A church building was erected in 1854 and has stood on that site since then. This and much more will be recalled as the church holds special services during the 150th anniversary celebration. H. Curtis Erwin is pastor.



1854 - 1893



Added, 1917



1894 - 1917



1965 - 1968



GLEANINGS FROM THE FIELD

VERNER LEE HOPKINS, 64, father of three Baptist ministers, died September 28 in Fort Thomas, Kentucky. Sons in the ministry are Lee Hopkins, pastor of the First Baptist Church of Bellevue, Kentucky; Robert D. Hopkins, pastor of the First Baptist Church of Brookville, Ohio; and Ralph N. Hopkins, a graduate student at Baylor University in Waco, Texas. Mr. Hopkins was a deacon at Trinity Baptist Church in Newport.

BURTON CALLICO, pastor of the First Baptist Church of Martin, has resigned to accept the pastorate of the Clay City Baptist Church, Clay City. He began his new duties November 10.

MOUTH CARD BAPTIST CHURCH, Mouth Card, has just completed a revival led by Irving Childress, secretary of evangelism for the Arizona Baptist Convention. Pastor Frank J. Kuriger reports that 23 professions of faith were made and six made rededications. Childress is a native of Mouth Card.

TOM CAMP, assistant pastor of Farmdale Baptist Church, Louisville, has resigned to become pastor of the First Baptist Church of Barlow. He will begin his new duties November 17.

CENTRAL BAPTIST CHURCH, Winchester, honored 33 of its members during the morning worship hour November 3. The 33 had compiled perfect attendance records in Sunday School for the previous year.

PAUL HATFIELD has accepted the pastorate of the Bethlehem Baptist Church of Bremen. He resigned the pastorate of New Friendship Baptist Church near Auburn to accept the new post. He began his work November 4.

FIRST BAPTIST CHURCH, Madisonville, is in revival services led by evangelist Mel Dibble. The services will continue through November 17. In the early 1950's, Dibble became a TV star appearing on NBC network programs under the name of Mel Martin.

BETHABARA BAPTIST CHURCH, Daviess County, recently completed a revival led by Wesley O. Hanson, pastor of Hartford Baptist Church, Hartford. Carson Bevil is pastor of the church.

DALE MOODY, professor of theology at Southern Seminary, led a four-day Bible Conference for Woodland Avenue Baptist Church of Lexington. Topic for the Conference was "The Holy Spirit: Who He Is And What He Does."

KYLE HASELDON, editor of "The Christian Century" died October 2 after an extended illness. A native of South Carolina, he was a graduate of Furman University.

E. M. ELMORE, pastor of Bates Memorial Baptist Church in Louisville, was honored recently by his church for his 24 years as president of the State Body of the National Baptist Convention of America. He has retired from that post. Elmore is currently serving as moderator of the General Association of Baptists in Kentucky. On assuming this position in August, he pledged closer relationships with the Kentucky Baptist and Southern Baptist Conventions.



Elmore

MRS. GEORGE N. SMITH, active church library worker among Kentucky Baptists, died in September of a heart attack. A native of Mercer County, she was a graduate of Georgetown College, WMU Training School and Southern Seminary. Her husband, George N. Smith, recently underwent surgery in Orange, California, where he is living with his son. He is now home recuperating and may be addressed at 1015 E. Van Bibber, Orange.

H. CORNELL GOERNER, secretary for Africa for the Foreign Mission Board, led a delegation of six missionaries to an audience with Ethiopian Emperor Haile Selassie. It was the first time Southern Baptist missionaries had been granted an audience. Goerner expressed appreciation for permission for Southern Baptists to begin work in that country.

MISS MATTIE A. BAKER, 77, Southern Baptists emeritus missionary, died October 21 in Nichols, South Carolina. A graduate of Woman's Missionary Union Training School, now merged with Southern Seminary, she worked in South Brazil for 36 years prior to her retirement in 1959. Funeral services and burial were held in Nichols.

FIRST BAPTIST CHURCH, Pineville, ordained Donald Rober's to the gospel ministry Sunday, October 27. Participating in the services were pastors and laymen from the Pineville church and the Union City Baptist Church. Rober's is pastor of Ferndale Baptist Mission, a mission of the Pineville church.

CAVE CITY BAPTIST CHURCH, Cave City, recently completed a revival led by Allen Steelman of Memphis, Tennessee. Music was under the direction of Dewayne White. Pastor Freddie Steelman reports four professions of faith and one addition by letter from the services.

WILBUR LINDSEY became pastor of the Greenwood Baptist Church, Warren Association, on October 1, 1968. Prior to that time he was pastor of the First Baptist Church of Albany, Kentucky.

Ever Heard Of Billy Graham?

by James Britt

One spring day in 1948, "The Kentuckian" of the Pennsylvania line rattled out of the station in Chicago. I settled down to read my Bible and a text book of my college religion course.

A seedy looking old man whom I overheard talking to a man behind me passed by my seat on his way to get a drink of water. As he returned I noticed him from the corner of my eye. I was not interested at the time in conversation, but his look was not to be ignored so upon my speaking to him, he sat down next to me.

I learned of his being a Bible teacher at a school in Minneapolis, which as far as I was concerned might as well have been in a foreign country.

We chatted, then in the midst of our conversation, he broke in with a question, "Ever heard of Billy Graham?" I confessed my ignorance and felt from his look I had destroyed all hope he might have had for my ability of making it through life. He said, "You will someday. He's preaching the Easter Sunrise Service in Soldiers' Field."

We discussed the Bible and current events. Suddenly the conductor called out, "Logansport." The little, old man grabbed his valise from the rack above our heads. As he left he called back, "Remember what I said about Billy Graham."

A year later the world heard of Billy Graham. He was the young man used in the Los Angeles Crusade to bring Stuart Hamblen, Louis Zamperini, Jim Vaus and hundreds of others to the point of committing their lives to Christ.

As I write these words, I am aboard flight 819 of Allegheny Air Lines, just

minutes out of Pittsburgh on my way to Louisville. I was one of the recipients of a scholarship to the Billy Graham School of Evangelism held in connection with the Pittsburgh Crusade.

In reflecting upon what I have heard over the past five days in the school and witnessed at Pitt Stadium each evening, I drew some of the following conclusions.

First, the church's mission remains evangelism. The task which is primary is as Paul Harvey has stated, "getting the slums out of a man and not just getting a man out of the slums."

I believe in far too many instances we have become a nation of religious renegades derelict in duty. We have been busy with buildings but negligent in building up the Body of Christ. Some of us have gone off in all directions and have forgotten in our going that our mission is that of "making disciples of all nations."

As I sat in Pitt Stadium watching people responding to the challenge of committing their lives to Christ, I saw a Negro in shocking pink trousers with a Kelly green shirt move forward. There were people of Asian descent who moved toward the platform. A man and his wife, who appeared in their fifties in dress which told of their affluence, got up from their chairs behind me and in a matter of fact way moved with the masses to make their commitments.

Sartre says life has no meaning until you have committed yourself to something worth dying for. We have gained response but much has been lacking in commitment.



PITTSBURGH—In spite of a heavy rain more than 16,000 persons turned out for the final service of the Billy Graham Pittsburgh Campaign.

My second conclusion is the church's message is the gospel. Dr. Witherspoon told us in the introductory course of homiletics to preach the obvious. Billy Graham has a way of preaching the gospel as if he were doing it for the first time and the congregation has yet to hear it.

I never sat in the rain before to hear a sermon. I not only sat in the rain but like thousands of others walked in a downpour to the stadium. I sat huddled under an umbrella with 16,000 others and their umbrellas waiting for the call to commitment.

Just as the call went out the rain came down even harder but young and old moved out from the protection of umbrellas and plastic sheets to stand in the rain as a sign of commitment. I believed I was seeing an experience such as that from the days of Wesley and Whitfield.

Finally, the church's power is not a self contained authority but in the Holy Spirit. It is not as the church becomes popular that she becomes powerful. It is as she identifies with the times that she loses her identity with eternity. In our feverish struggle to be relevant we have lost the fact that "the earth passeth away and the lust thereof."

The late J. B. Lawrence wrote, "Take the Holy Spirit out of the average Southern Baptist Church and 98% of the work will continue."

The church's voice is not social or political phraseology but God's voice and that just about covers everything when the pulpit rings with "Thus saith the Lord."

I came away from Pittsburgh in this day of despair with deeper determination to declare Good News!

(James Britt is pastor of Eastwood Baptist Church in Bowling Green.)



INVITATION—In the midst of the downpour hundreds responded to the invitation.

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—JUDE 3

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Baptist Unexpendables Are Few

The graveyard of religions is filled with religious systems which resisted change and refused to adapt to a changing world. They held on to old structures and practices long after they were effective and these old structures plus new ones added to bolster sagging statistics became so burdensome that their bearers fell under the load. Baptists today should study history and beware of the cumulative effect that is fatal to religious systems.

As a denomination or church we tend to be too much like Peter at the Lord's transfiguration. We have one glorious hour and figure we can extend it indefinitely if we hold everything just like it is. Not so!

The deification of the status quo and the making permanent what is only transitory are always a temptation. Programs and institutions which served one era successfully may not only be unsuccessful in another generation but may be an actual liability.

For the sincere disciples of Christ a few things are unexpendable; all the rest are expendable. Among those things which are eternal are the gospel itself, the church Jesus is building and the assignment to make, baptize and teach disciples.

There is but one gospel. This is the one revealed by God in Jesus Christ. We don't tamper with this and we had better not twist it to serve man made creeds. Neither can we mutilate it as some do today by separating the salvation it gives from the service it demands.

The church of Jesus Christ is eternal. The denominational programs and institutions which have grown out of the church are not the church and therefore are not eternal. They serve to help the churches realize their objectives in any given era. In another era the same programs and institutions may have to be replaced.

The task of the church in making disciples leads to certain approaches and strategy. That the same strategy and methods suitable for one generation will work in every generation is not necessarily so. For example, there must always be the proclamation of the gospel but not necessarily in a ministerial mono-

logue in a Baptist church pulpit on Sunday morning at 11 a.m.

We will always be teaching the Bible and training church members but not necessarily like we are trying to do these now. Our witness to our conviction that all truth begins in God and our concern to prepare young people to serve the Lord in or out of church related vocations might not always be best expressed in Baptist institutions. Neither is the expression of our compassion for the sick and homeless necessarily restricted for all times to institutional ministries.

We must be constantly examining our present efforts and searching for more effective means to do our tasks. If a modern farmer used the same tools and methods employed by his grandfather, he would be left far behind. If Ford Motor Company put their cars together today like Henry Ford did when he started, the company wouldn't last two years. Yet the farmer and the automobile company are in the same business they always were and are making the same product. Now they have abandoned old methods for new and more effective ones.

As Baptists in our churches and our denomination we have great difficulty giving up any program or method. Rather we find ways to justify and continue them. Most of our self studies end up in congratulating ourselves for already having the best approach. We perpetuate programs long after they are useful because we don't want to hurt people who are connected with them. In short, we resist change because it is painful and because it requires learning new techniques. We are secure in our status quo and we resist being disturbed.

Every program, institution and office in the local church, the district association, the state convention and the Southern Baptist Convention should be under constant examination and reevaluation. All of human origin is expendable and we dare not make such things untouchable by claiming for them divine origin.

This doesn't mean we throw everything away and start over in every generation. It means, however, that we let die or replace anything that no longer gets the job done. Baptist unexpendables are few!

Let's Hear From Both Sides

Everyone has his occupational hazards. Among this editor's problems is to let the paper be what it ought to be and at the same time to be kind and helpful to all Baptist causes and institutions. This is understandable if the readers are to be free to express themselves and, in this editor's opinion, they must be. The paper belongs to all Baptists in Kentucky and, while it promotes every Kentucky Baptist cause, it is not an instrument to silence criticism nor to protect any particular institution or program from responsible criticism.

Baptists are quicker to criticize than to compliment and to attack than to defend. And so more negative mail is always received and an editor who allows readers to respond can use only what he has in the way of response. This editor longs for opinions on both sides of every issue but alas they don't come always.

The tendency is for those who take actions subject to criticism to sit tight and remain silent. Sometimes there seems almost to be a smugness which invites criticism. At the same time some of these seem to expect the editor to protect them from criticism or at least to print letters on both sides. But how can letters on both sides be printed if only letters on one side are received.

The case in point is the Georgetown College trustee action in 1968 on government loans and their recent action on social dancing. The mail for months clobbered them on the government loan matter. Only

a fraction of it was used but the almost total absence of any mail in defense of the trustee action was a concern to this editor. I am sure government loans for Georgetown had more support than a reader would guess from reading the *Western Recorder* but even overt efforts to get letters in support of this trustee action were mostly fruitless.

The same thing is true now on the dancing issue. Critical letters are flooding the editor's desk and even to use a few of the calmer ones without any expressions of defense for the administration and trustees sounds like the trustees have no supporters. This surely is not so but so far not even one letter for publication has come from the college administration, the trustees, the students or anyone else defending the dancing action. (Mr. Marr's letter of irony in the Baptist Forum might be regarded as approval of the trustee action.)

It is not that students don't write. More than a dozen strong letters have come from Georgetown girls in the last few days defending Rucker Hall which was described editorially as "ancient and long worn out" but not one defending trustee action on dancing.

Help the editor, brethren, by defending your actions or don't criticize him for using mail on only one side. The only other alternative would be not to print Baptist reaction and nothing could be more undemocratic and more non-Baptistic.



GEORGETOWN COLLEGE

Dear Editor:

We Southern Baptists are once more concerned about the great and important religious and social problems of our day. This is evidenced by the deluge of letters to the editor supporting your editorial concerning the dancing ban at Georgetown College.

People have been criticizing us Baptists for sitting by and saying and doing nothing about the evils in our world today. But let the world take note how we Baptists in Kentucky are reacting against the legalization of perhaps the greatest of all moral evils in society today—dancing.

I am glad that we are able to discern which of today's ethical and spiritual values should claim our attention. We need not take a stand on insignificant

matters such as whether we should practice unconditional love (*agape*) for another human being, even though his skin is not white like ours.

We have left such matters as granting freedom and equal rights to all persons to the "proper" institutions in our society, for the churches should not meddle in politics.

And we have neither become incensed nor have we written any letters to the editor about the unfair and unethical business practices carried on today even by our own church members, because everyone knows that business and religion do not mix.

Yes, it blesses my soul to see that our Baptist social concern is centered around the truly important issues today, such as whether or not to dance.

Louisville, Ky.

William R. Marr

Dear Editor:

First, let me say thank you for the editorial on, "Baptist Schools and Student Demands." I am in full agreement with you that rules are for the good of all, and no student (or group of students) should be allowed to dictate to the school.

The first news I received of dancing at Georgetown came some time ago, and I said, "I don't believe it." Now that it is official; I, with thousands of other Kentucky Baptists, feel that we should hide our faces in shame, for letting this evil happen. Where have we failed that the devil should get such hold on our oldest college.

It seems that Georgetown has outgrown the need to abide by Baptist principles and Christian living. It also seems that the time has come for Kentucky Baptists to tell our schools to shape up or move out. Especially this is true of Georgetown where last year it was a government loan in direct opposition to a vote of the convention, and now an open door to the devil by permitting dancing on the campus. Who knows what evil next year may bring?

(Continued on page 8)

First Church, Stearns Sends Aid To Bombed Negro Baptist Church

The First Baptist Church of Stearns has sent a contribution to the Mount Gilboa Baptist Church in Hart County following the bombing of this Negro church. A letter from Stearns pastor, Lee Mason, to Mt. Gilboa pastor, Bo Edwards, assures the Negro congregation of sincere sympathy and Christian concern for the work of the Negro church.

The small rural Negro Baptist church was heavily damaged by an explosion in the night. No one was injured. This was the fourth Negro church in Kentucky to be the target of bombs in recent months. Bo Edwards, who lives at Sulphur Wells, Kentucky, is the Mt. Gilboa pastor. Pastor Mason of Stearns suggests that other congregations might desire to express themselves to these fellow Baptists.

Ex-Louisville Pastor Welcomed By Principal Of Spurgeon's College As Evangelism Lecturer

Lewis A. Drummond, former pastor of Ninth and O Baptist Church, Louisville, was welcomed by Spurgeon's Baptist College as the first lecturer in evangelism and pastoral instruction.

George Beasley-Murray, principal of the college, said that through the years biblical and doctrinal studies, and the practical work of the ministry had received necessary priority in the college curriculum, but it had been felt that greater emphasis should be given to equipping students for more effective evangelism. For this reason it had been decided to add to the faculty a lectureship in evangelism.

In a special word about Drummond, Dr. Beasley-Murray said that the Southern Baptist had conducted evangelistic tours in Britain and had fruitful contact with students in European countries.

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NEW MISSION—First Baptist Church of Raceland has purchased the property of the former Christ Presbyterian Church of Kenwood. According to the pastor Lee A. Gore, the Baptist church is planning to start a new mission in the Presbyterian building. Located on a three-acre plot, the church will seat approximately 200 persons and has parking facilities for 150 cars. Price of the property was \$35,000.

Southern Seminary Foundation Names Bobby Richardson "Churchman of Year"

Bobby Richardson, retired second baseman of the New York Yankees baseball team received the sixth annual Churchman of the Year award in ceremonies Friday, November 1, in Louisville.

The award is given each year by laymen associated with The Southern Baptist Theological Seminary and Southern Seminary Foundation. The Churchman of the Year must be one who has exhibited leadership in both the church and the secular world.

Previous recipients include astronaut John Glenn, industrialist Maxey Jarman, concert pianist Van Cliburn, food-chain executive Howard Butt, and Physics Nobel Prize winner Charles H. Townes.

Richardson, who makes his home in Sumter, South Carolina, with his wife, Betsy, and three sons and two daughters, is now a public relations officer with Liberty Life Insurance Company and field representative for the Fellowship of Christian Athletes.

He has participated in the Youth for Christ rally in Washington, D. C. stadium with football stars Bill Glass and Don Shinnick before 10,000 young people; made a 26,000-mile tour of Japan with the Christian New Life campaign; and participated in Billy Graham's Crusades in Hawaii, Houston, and Tokyo.

His biography, "The Bobby Richardson Story," has been produced as a documentary movie. A few years ago he made the film "Play for Keeps" with other Christian athletes such as Alvin Dark, Ray Berry, Bill Glass, and Felipe Alou.

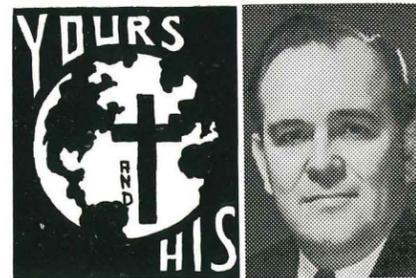
As a Yankee, the second baseman played in more than 1,400 games and collected 1,450 hits up to his retirement on "Bobby Richardson Day" in Yankee Stadium at the close of the 1966 season. He also received the Rawlings Sporting Goods Gold Glove award five consecutive seasons in recognition of being the top fielding second baseman in the major leagues. He was also named to the American League All-Star team seven years.

The award banquet was held in the Roof Garden of the Brown Hotel in downtown Louisville. Richardson addressed the audience, including several hundred business, industrial, educational, and religious leaders, and local college athletes and friends of Richardson, after receiving the award.

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AT ANNUAL CONVENTION

As this issue is released, most of the messengers planning to attend the 131st Annual Meeting of the Kentucky Baptist Convention will be in Florence for the meeting. Extra copies of this issue will be available at the Convention which opens Tuesday, November 12 and ends at noon on Thursday, November 14th. The Executive Board and pre-convention meetings are on Monday prior to the official opening.

MAJOR ON MAJORS

The program is really called an Order of Business, which specifically and primarily means the business of Baptists in the work of the Lord. All agencies, commissions and the Executive Board bring reports of the work done and the plans for kingdom advance during the coming year. Miscellaneous business periods are set aside for special reports, election of officers, and other items.

The theme of the new year is: "A Church Fulfilling Its Mission Through Evangelism and World Missions." The main thrust for evangelism is the Crusade of the Americas which will run through all reports. The Cooperative Program, Foreign and Home Mission Nights, and other reports will focus the second half of the theme: "World Missions." These are the majors.

Each year some controversial issues are injected into Baptist thinking and the Convention, and this year is no exception, e.g. dancing at Georgetown. Responsible Baptist will seek to look at all issues, but will keep them in proper perspective.

It is very easy to major on the minors. The major task is to carry out the Great Commission through personal witness, institutional witness, and collective mission work. Let us keep our eyes on the main things. The Word says, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." A skeptical and lost world, our own youth watching those outside the churches, are watching.

THANKSGIVING OFFERING SOON

The Annual Thanksgiving Offering for our Children's Homes is just around the corner. It is time to join ranks and make worthy individual offerings through our churches for the Baptist Children's Homes in Kentucky. The annual goal is \$330,000. Last year we gave \$315,000.

Harold G. Sanders

Youth Led Revivals Offer Georgetown Students Chance For Ministry, Growth

Fifteen professions of faith, three additions by letter and nine rededications.

These visible results of a revival would be considered good in most Kentucky Baptist churches today but when one realizes that these are the results of a three day Youth Led revival, the results seem almost phenomenal.

Many Kentucky Baptists view a Youth Led revival as a waste of time or as a necessary evil at best but the students at Georgetown College have a different opinion.

For the last ten years Georgetown students have been conducting approximately 30 Youth Led revivals per year. Last year 29 were held in Kentucky, Ohio, Indiana and Illinois.

Approximately 70 different students donate their weekends to proclaiming the "Good News" in this way. The results are not always as visible as those of the October meeting at Olive Hill Baptist Church but lives are changed through this program.

Revival teams are organized each year by the evangelism chairman of the Baptist Student Union. This year it is Howard Roberts, a senior from Monticello.

A team is normally composed of a preacher, song leader, pianist, and a fourth person who may be an organist,

soloist, recreation leader, discussion leader or any number of other things. The exact composition of the team is according to the needs of the church where the young people will serve.

Glen Yarbrough, Director of Religious Activities at Georgetown College, said that students were anxious to participate in these meetings. "They appreciate the opportunity to use their talents for the Lord."

"We see this program as a ministry to the churches," said Yarbrough, "especially to the young people. We don't go there to show-off or for public relations value."

In addition to the good done in local Baptist churches, Yarbrough said the revival teams have provided direction for many students as well.

"We have seen students find their direction for life through this program. Some have moved into specialized Christian vocations. Others have strengthened their relationships with the church and have become leading laymen," he said.

"Our revival teams have become an important part of Georgetown because we are committed as Baptists to the principle of proclaiming Christ's love," Yarbrough concluded.

Cambellsville College Breaks Ground For New Physical Education Building



FIRST SHOVEL—Campbellsville President J. K. Powell and Trustee Chairman Leon Larimore turn the first shovel of dirt for the college's new building.

Campbellsville College broke ground October 21 for the new \$700,000 health and physical education building which

will house a new gymnasium and junior olympic size swimming pool, it has been announced by J. K. Powell, president of the college.

The structure, which is to be 120 feet wide and 243 feet, 6 inches long will seat approximately 2,000 persons.

Seven sections of telescoping bleachers, each 16 feet long and 14 rows high, will be situated on the north wall, and six sections of the same type bleachers, each 16 feet long and 6 rows high, will be mounted against permanent concrete and steel bleachers.

The swimming pool will be 42 feet wide, and 82 feet, 6 inches long (approximately 25 meters). It will have six racing lanes, one meter and three meter diving stands with boards, and will be equipped with underwater lighting.

A tartan all-purpose playing floor will be used in the gymnasium. This type of floor has the advantage of being able to hold assemblies and other activities on it without fear of scratching or marring the finish.

Also enclosed in the structure will be numerous office, classroom, and storage space.

(Continued from page 5)

In each church I have pastored I have worked to get the church to increase its gifts to the whole program of Southern Baptists. Now I cannot ask our people to take the Lord's money and give any part of it to a school which openly upholds sin against God and Kentucky Baptists.

South Shore, Ky. Elmer A. Wiley

MORE FOR SOCIAL MINISTRIES

Dear Editor:

A Baptist church budget included an item for local benevolence, but the same budget provided more for paper plates than for the poor.

Although the "War on Poverty" hasn't been won, it has made us all conscious of the poor in our midst. They live in squalor in our cities, in the mountains, and on the farms. They are hungry, filthy, sick, and depressed. Children are bitten by rats in Lexington, they go hungry in Harlan, and they die in Paducah. There aren't as many as the Government people say—but there are enough to break our hearts.

Jesus was keenly aware of those who were poor, outcast, and despondent. Christians seeking to follow His incomparable example of love and ministry are looking for ways to help.

The church can minister to the poor. And we can do a better job than Government agencies! We have the motive and we have the resources within our local churches and through the cooperative program to minister to the needy. Of course we could increase our giving for these new purposes, but we could also be better stewards of our existing income.

In Elkhorn Association the 55 reporting churches gave 2½ million, building debt is about four million and debt payments are one-half million. There are no statistics listed for local benevolence.

The KBC budget salary items exceed \$600,000. I believe that the workers should be well paid. The scale is not too high. But do we need so many?

Louis Cassels hits home about the cost of conferences, conventions, councils and meetings. Sending church and denominational workers to these endless meetings is costing us a staggering amount. It is estimated that the U.S. churches last year spent 30 million dollars sending people to meetings to talk.

Our KBC staff is allocated more than \$50,000 for travel and more than \$38,000 for conferences and meetings. Our local churches easily spend \$200,000 for these meetings.

We have more than \$600,000 allocated to repay loans on buildings in our KBC budget. This does not include the payments being made by the individual institutions.

If our local church and our Baptist denominational budgets were cut in buildings, personnel, meetings, and institutions we would already have enough money to minister to the poor.

I strongly suggest that the Baptist churches of Kentucky budget substantial funds this year for a spectacular program of benevolence in their local community.

Further, I plan to propose to the Kentucky Baptist Convention at Florence that the new budget of the Kentucky Baptist Convention include a substantial appropriation for benevolence. This amount to be divided for charity work in our Baptist hospitals, provide food and clothing for the poor through our State Mission program, to provide scholarships in our Baptist Colleges for needy young people, and to provide vocational training for needy young people.

As long as hungry, depressed people live in Kentucky we have the command of Christ to give at least a cup of water in His name. And we do have the resources.

Lexington, Ky. Bob Brown

Georgia Paper Names New Promotion Manager

R. L. (Bill) Duke of Washington, Georgia, missionary for the Georgia Baptist Association for the past six years, has been named promotion manager of the *Christian Index*, weekly publication of the Georgia Baptist Convention, effective January 1.

Duke will succeed Hugh King who retires January 1 after 18 years on the convention staff, and will be responsible for advertising solicitation, and promotion of circulation for the *Christian Index*.

Duke was for several years pastor of churches in the Georgia Baptist Association, first association established in the state. The association covers portions of four counties about 100 miles southeast of Atlanta.

One book. One full year of teaching helps.

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Student Newspaper Editor Attacks Daley

"The *Western Recorder* should be more mindful of its responsibilities . . ." said an editorial in the November 4 issue of *The Georgetownian*, the campus newspaper of Georgetown College.

The student editorial was in response to editorials appearing in recent issues of the *Western Recorder* entitled "Baptist Schools and Student Demands" and "To Dance or Not to Dance."

Bill Farmer, spokesman for the student committee which presented the dancing issue to the college's Board of Trustees and editor of *The Georgetownian*, indicted *Western Recorder* editor C. R. Daley "on the following grounds:

- (1) No serious effort was made to check facts;
- (2) the major purpose of the editorials was simply to stir up trouble;
- (3) the editorials reflect no mature logical approach to the question at hand but are the work of a 'prophet of fear';
- and (4) the editorials rely on a philosophy of 'guilt by association' to make most of their points.

"Had Editor C. R. Daley and/or his staff made a serious attempt to check their facts they would not have made statements like, 'There was little expressed opposition among the Trustees to the action. But only 20 of the 36 trustees voted. This means several abstained feeling they couldn't approve this action but didn't want to vote against it,'" the student editorial said.

Farmer explained that only one trustee abstained in the vote. The other fifteen trustees were absent.

The student editor also accused Daley of making false statements regarding Georgetown's application for government loans, and took issue with the implication that students had an easy time getting dancing approved.

"The rest of his editorial," said Farmer, "is a wild barrage of unsupported assertion. The only three facts he tried to use were wrong and misleading.."

Purpose of editorial

"Rather than using a responsible form of criticism, Daley has once again attempted to straddle the fence and has done little else than to stir up trouble," continued the editorial.

The student editor said Daley was making a sly attempt to transfer bad feelings about government loans to the dancing issue. "We are disappointed that the *Western Recorder* is not interested in seeing that debate on a problem is only to the issues relevant to the situation," said the editorial.

Attempt to arouse fear

A third indictment of the *Western Recorder's* recent editorials center on the fact that they have attempted to arouse fear of situations that might exist at Georgetown without any reasonable semblance of logic or evidence to support them.

Farmer said that Daley was assuming that Georgetown College was headed toward becoming another Berkeley or Columbia; that the Georgetown administration was going to allow student demands or requests regardless of the justification; and that student demands were necessarily evil.

Continuing, the editorial said, "With their increasing maturity and with their growing financial responsibilities to the college, students most assuredly have a right to make some demands on any college administration."

Guilt by association

Pointing out that drinking is illegal in "dry" Scott County, the student editorial said Daley's mentioning the sub-

ject showed his lack of facts and was not appropriate.

"So comparing the two is certainly not justifiable and once again reflects Daley's primary appeal to emotions about what is already an emotional issue. We are disappointed the *Western Recorder* did not choose to take a reasoned and logical approach to the question."

Of Daley's condemnation of hippie type students in Baptist colleges, the editorial said, "This is the worst kind of journalism. Daley has become a philosopher of the 'hippie syndrome'."

Apology owed to students

"Serious wrongs have been committed by this Baptist paper and it is our firm conviction that Editor Daley and his staff owe retractions and an apology to the school, its students, its faculty, its administration and its trustees," the editorial concluded.

Bowling Green Church Begins TV Ministry

The Forest Park Baptist Church, Bowling Green, will begin televising its regular Sunday morning worship services November 17, according to an announcement from Pastor Wallace Morris.

The services will be broadcast over WLTV, channel 13, VHF. The decision to televise the regular services grew out of an experiment in which the church televised a regular service for 26 weeks. The experimental telecast was made from the studio but the telecast beginning November 17 will be from the Forest Park sanctuary.

Morris says the church has not made a great investment in equipment since the television station would provide most of the needed equipment. The contract for the telecast runs for the next year and will cost the church \$250 a week or \$13,000 for the entire year.

The pastor said he was excited about the possibilities of the outreach of the telecast. "If we reach one percent of the potential audience of the television station we will have over 7,000 additional people involved in each service," he said.

Local hospitals, nursing homes and other institutions indicate they will encourage patients to use the telecast for their worship experience, Morris pointed out.

This brings to three the Baptist churches in Kentucky with regular Sunday morning worship telecast. The Walnut Street Baptist Church in Louisville and the Immanuel Baptist Church in Lexington began televising regular Sunday morning services last year.

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Furloughing

Miss Emma Watts, Nigeria, arrived in the States September 27 on leave. She may now be addressed at 464 Beaumont Avenue, Harrodsburg, Kentucky 40330. Miss Watts is a native of Harrodsburg. Mr. and Mrs. J. Boyd Sutton, South Brazil, may now be addressed at Box 209, Hendersonville, North Carolina 28739. She is the former Joan Riffey of Louisville.

Mr. and Mrs. Daniel R. Cobb, Thailand, now live in Georgetown, Kentucky. They may be addressed at Rt. 3, Georgetown 40324. She is the former Fannie Morris of Versailles.

Mr. and Mrs. Roy B. Wyatt, Jr. Colombia, now live in Louisville where he is serving as visiting professor of Hebrew at Southern Seminary. They may be addressed at 640 Upland Road, Louisville 40206. At the time of his appointment in 1953, he was pastor of the Ballardsville Baptist Church near Crestwood.

New arrival

Mr. and Mrs. John P. Griggs, Rhodesia, are the parents of their fifth child, Phillip Joseph, born October 21. She is the former Florence Sanders of Blue Diamond, Kentucky. At the time of their appointment in 1962, he was pastor of Casky Baptist Church, Hopkinsville. The Griggs may be addressed at Box 446, Fort Victoria, Rhodesia.

Doctrinal Controversy Flares In Two States; Churches Excluded Over Baptismal Practices

Baptist churches in Charlotte, North Carolina, and Houston, Texas, have been excluded from membership in district Baptist associations because of their baptismal practices.

In North Carolina

In Charlotte, Myers Park Baptist Church and St. John's Baptist Church were excluded from membership in the Mecklenburg Baptist Association.

Both churches, though practicing baptism by immersion themselves, will accept members from other denominations who previously have received baptism by some means other than immersion.

Last fall, the Mecklenburg Association passed an amendment to the bylaws which renders it mandatory for churches belonging to the Association to require that all of their members be immersed.

The amendment took effect the day before the association met for its annual session, in effect, making the two churches ineligible for membership.

When the association convened it passed a motion seating only those messengers who represented churches abiding by the constitution.

The amendment, approved by the association last year by a vote of 214-130, states: "All churches affiliated with this association shall be churches who use the New Testament as the statement of their faith and church policy and require that all candidates, who are

physically able, be immersed in water, on the basis of belief in Jesus Christ as Saviour and Lord, to qualify for membership."

St. John's Church insists that such candidates for membership must have been sprinkled or affused after belief in Christ as Saviour. Myers Park Church makes no such distinction and has had a virtual open membership policy since 1949.

Both churches are continuing to cooperate with the Southern Baptist Convention.

In Texas

In Houston, the petition of Covenant Baptist Church for affiliation with the Union Baptist Association was rejected because the church did not meet "legal requirements" in the bylaws over baptism and the "literal truth of the Bible."

The church failed to meet bylaw requirements in its acceptance of members from other faiths without rebaptism, and in its acceptance of the Bible as complete authority for practices and beliefs, said Roy Ladd, pastor of Baptist Temple Church in Houston who served on the association credentials committee.

Ladd pointed out that the association bylaws state that "the pastors of member churches shall preach, and their members endorse, such doctrines generally believed by Southern Baptists to be taught in the Bible."

Ladd said that while those who unite with the church by profession of faith

are immersed, the church does not insist that those from other faiths be rebaptized. He also said the church has documents stating that the Bible is not literally true and that Christians sometimes have to go to some other authority.

The pastor of the church, William C. Kerley, explained that those from other faiths who indicate that they feel they have experienced believer's baptism are not rebaptized. The statement about belief in the Bible as literal truth is not an official church position, he added, but had been read into the church records by an interim pastor.

Kerley labeled the baptism of five-year-olds as pseudo-infant baptism and said that Covenant Baptist Church does not practice such. Those desiring membership by profession of faith have a two-month period of inquiry before acceptance.

"Covenant is going to keep on being Baptist and is going to keep on cooperating with the Southern Baptist Convention," Kerley said. Messengers from the church were seated for the 1968 meeting of the Southern Baptist Convention in Houston.

The church does not have its own building but meets in rented quarters in the River Oaks section of Houston. The majority of the members are highly educated with upper-bracket incomes, and decided to use the church's building fund to establish a day care center in a Houston ghetto instead of building a plush sanctuary. (Adapted from BP)



AIR FORCE ACADEMY—Robert C. Jones, right, director of the Mountain Mission Project of the Kentucky Baptist Convention, recently visited the Air Force Academy at Colorado Springs, Colorado. While there he talked with Middlesboro native Gary Hoe, center, Cadet 1st Class, and Chaplain Robert Browning about the Academy's Baptist Student Union program. Jones made the visit as part of an Educators' Tour sponsored by the United States Air Force.

Crisis Statement's Bible Base Called Inadequate, 'Christian Stance' Added

A special committee to implement the "Crisis in the Nation" statement adopted by Southern Baptists in Houston this year has issued a brief position paper to present the "Christian Stance from which we face the crisis."

The committee is composed of staff and board members of the Southern Baptist Home Mission Board, the agency assigned the lead in implementation of the statement.

Chairman Harper Shannon of Dothan, Alabama, in releasing the paper said the committee felt the crisis statement had not dealt adequately with the biblical basis for the action. To supplement the convention statement, the committee asked Executive Secretary Arthur B. Rutledge of the mission agency to prepare the brief document.

The paper prepared by Rutledge says that the Bible speaks of every person's need of a right relationship with God and a right relationship with man.

"We have an exceptional record in evangelistic activity, but in troubled times like these we must show greater concern than ever before.

"We must be concerned about our fellow men in both their spiritual and their physical needs.

"Jesus taught his disciples that they are to be the 'salt of the earth' and 'the

light of the world'. The Apostle James pointed out that it is not enough to say to a naked or hungry person, 'depart in peace, be ye warmed and filled,' without providing help.

"We cannot, therefore, sit by unmoved in the face of wide-spread human suffering and death, hunger and discrimination, frustration and alienation, anger and hostility."

"We can demonstrate love by action. We can demonstrate faith by works."

Shannon said, "We are committed to individual personal redemption in Christ, and we cannot neglect the other side, for the second commandment is to love our neighbor. (BP)

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Orientation Site Changed For New Missionaries, Now Set For Georgia

The Southern Baptist Foreign Mission Board will hold the 1969-70 sessions of its orientation conference for new missionaries at Callaway Gardens, in Georgia, according to Jesse C. Fletcher, director of the division of mission support.

The Board voted the change of location from Ridgecrest (North Carolina) Baptist Assembly, operated by the Sunday School Board, to the Georgia facilities during its annual meeting in October, pending final negotiations. These were completed October 31.

Fletcher said the decision to move was made after careful study of bids from Ridgecrest, Callaway Gardens, and several other potential hosts. The study was made by the Board's administrative staff and appropriate committees.

"Several things led the Board to feel that it should accept the offer of Callaway Gardens," Fletcher explained. "The

new site features individual cottages for the missionary families rather than the dormitory-type rooms they now have at Ridgecrest.

"An equally important consideration was a large financial saving to the Foreign Mission Board. Climate was still another factor. Families who move from warm climates in the States to the mountains of North Carolina and then go to tropical areas for their mission service have a large expenditure for clothing which they use only 16 weeks."

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Membership For Negro Churches Recommended

Five Negro Baptist churches have been approved by the Credentials Committee of the Kentucky Baptist Convention for membership in the Convention.

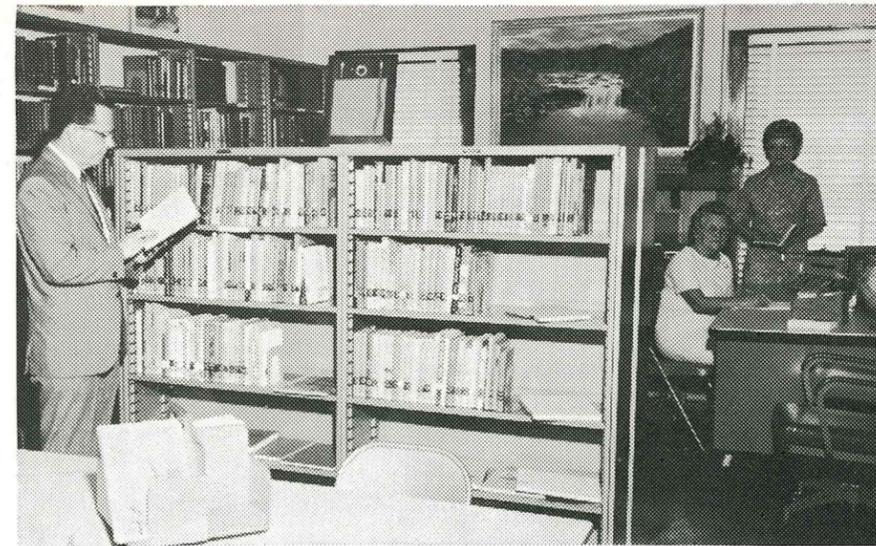
They are: Ebenezer Baptist Church, Louisville; Mt. Zion Baptist Church, Bowling Green; Friendship Baptist Church, Wheelwright; Mt. Olive Baptist Church, Jenkins; and New Hope Baptist Church, Louisville.

At the meeting of the Credentials Committee October 25, William H. Rogers, pastor of Melbourne Heights Baptist Church, Louisville, moved that the committee "recommend to the Kentucky Baptist Convention the acceptance of the churches making application and that their messengers be recognized and seated as full messengers to this Convention."

The motion was adopted.

These five churches are from the General Association of Baptists in Kentucky and will be dually aligned.

Last year three churches from the General Convention united with the Kentucky Baptist Convention. They were: New Hope Baptist Church, Ashland; Corinthian Baptist Church, Frankfort; and Washington Street Baptist Church, Paducah.



NEW LIBRARY—Unity Baptist Church, Ashland, opened its new library with ribbon cutting ceremonies recently. At left, Ira McMillen, Jr., pastor of the church, examines one of the new books. Mrs. Ralph Walters, head librarian, standing at right, talks with Mrs. Herbert Jenkins, assistant librarian, about other new equipment. Funds for the new quarters was made possible by a gift from Miss Mabel Williams, Miss Kathleen Williams, and Mrs. Maxine Gillem, in memory of their mother, Mrs. Grace Williams, and their brothers Chester and Paul Williams.

Ruschlikon Seminary Choir Sings Spirituals At Roman Catholic Mass

A Baptist seminary choir sang six Negro spirituals during a Sunday morning mass in a Roman Catholic church in Switzerland.

The 19-voice choir of the Baptist seminary in Ruschlikon, Switzerland, accepted an invitation to furnish music during one of the regular masses at the Catholic church in a neighboring community called Adliswil. Mrs. Kay Wheeler, choir director, said the performance, to a filled church, was well received.

The spirituals replaced the usual music heard at intervals during the mass. During the opening procession, the seminary choir sang, "Lord, I Want to Be a Christian." Instead of the normal "Gloria," the Catholic congregation heard, "I'm a-Rollin'."

Substituting for the "Sanctus," came "Nobody Knows the Trouble I've Seen." And the service was closed with "Soon Ah Will Be Done." Two other spirituals, "The Old Ark's a-Moverin'" and "There is a Balm in Gilead," were also presented.

The spirituals were sung in English, while the remainder of the mass was held in German rather than Latin.

Officers' Briefing Draws 400, 68 Of 81 Associations Present

Associational Officers from 68 of the 81 associations in Kentucky met at Cedarmore Baptist Assembly the weekend of November 1-2 for what Executive Secretary Harold G. Sanders called "One of the best leadership meetings ever held in our state."

Nearly 400 attended the Conference, the second of its kind. Advance reservations mounted to 431 as twelve associational leaders were invited to outline the work of their responsibilities for the coming year.

Outstanding speakers to the entire conference included Albert McClellan, Executive Committee, Nashville; Earl Waldrop, associational consultant Sunday School Board, Nashville; Kerner Pharr, coordinator, Inter-Agency Council, Nashville; and Loyd Corder, associate director, division of missions, Home Mission Board, Atlanta.

Next year the Third Annual Associational Officers' Briefing will be held October 31-November 1, 1969 at Cedarmore.

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Love One Another

John dwelt upon the subject of love more than any other writer in the New Testament. Repeatedly he called the attention of his readers to the unparalleled, unmerited, unsolicited, unchanging and unending love of God. John taught that God is love, that those who abide in God will exemplify love, and that believers prove their Christian sonship by their love for others.

I John 2:7-11

John's use of the word "brethren" indicated the fact that Christians are bound together in a family relationship and that they should be characterized by love for each other. "A new commandment I give unto you, that you love one another; as I have loved you, that ye also love one another" (John 13:34).

Primacy of love

In stressing the primacy of love in their lives, Christ told His disciples that they were to love one another as He loved them. His love for them was simply a pattern of their love for others. In talking about the early Christians their enemies said, "See how they love one another." Love for the brethren is the badge of discipleship or a trademark of the followers of Christ. Without real love for one another, we can never prove to the unsaved that we belong to Christ and are truly following Him.

Love is a test of fellowship with God. The commandment to love one another was old in the sense that John's readers had heard it previously, and doubtless had read it in the Old Testament, but it was new in the sense that in Christ love had reached a standard hitherto unseen, and it was by that standard that they were to be governed. Christ refused to allow hatred to enter His heart and life.

Walking in darkness

If love for one's brother, whether a brother by creation only or by regeneration, is lacking, such a person is disobedient to God and walking in darkness. If one has hatred in his heart rather than love, one cannot prove to others that he is a child of God. When hatred dominates anyone, his energies will be directed in the wrong channels.

I John 3:11-18

Here again the test of love is applied to the Christian life. The case of Cain was a striking example of the lack of love for a brother, which was entirely unjustifiable. Abel did not wrong Cain. Abel's righteousness simply stood out in contrast to Cain's wickedness. Whereas the offering which Abel brought to God was acceptable to Him, Cain's offering was not pleasing or acceptable. "Because his own works were evil, and his brother's righteous," Cain gave way to the

jealousy and hatred in his own heart, and slew his brother.

Hostility provoked

Right living provokes hostility on the part of those who are basically evil. Debauched Alcibiades said, "Socrates, I hate you, because every time I meet you, you show me what I am." It should not be surprising to learn that unregenerate men hate genuine Christians. Recall how they hated Christ when He was here on earth. They refused to tolerate His presence and put Him to death.

Love for God's children is divinely implanted in us when we are saved. It is an inevitable result of salvation. It is just as natural for born-again souls to love those who are in God's family as it is for us to have a human affection for those who are related to us by ties of blood. When one is saved he passes from death to life and from hate to love. Love characterizes God's children, and hatred is a characteristic of the followers of Satan.

Love, our assurance

John did not say that by loving others we can pass from death to life, but rather that by our love for the brethren we may know that we have passed from death to life. Not only is love for our fellow-Christians an assurance to our own hearts that we have become new creatures, but it is also a means whereby others may know that we belong to Christ.

Love demonstrated

Love for our brethren is expressed by thoughtfulness, sympathy, helpfulness and service.

We must, as we have opportunity and ability, seek to minister to the needs of others. To see the need of a fellow-Christian and refuse to assist him would be an indisputable proof of the lack of Christian love.

The test of love is not in saying, but in doing. We help others by our deeds and not by pious good wishes. If one truly loves, he will extend his compassion toward those in need. If he closes his heart to the appeal of the needy, the love of God does not dwell in him. As certainly as giving is an evidence of love, hoarding is an indication of a lack of love.

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Trophies Among The Pagans

Ac's 14:8-18

On their first missionary journey through a pagan world, Paul and Barnabas encountered a well-organized opposition which would have dampened the ardor of less dedicated and devoted men, but these soldiers of the cross persisted in witnessing for Christ in spite of adversity, hostility and moral corruption.

When the opposition grew unbearable, and fruitful service was no longer possible it became known that the enemies of the gospel were plotting to stone the missionaries, Paul and Barnabas left Iconium and journeyed to Lystra. These men were the first to preach the gospel there. A pious Jewess, Eunice, had her residence in Lystra. Her husband, who was a Greek, had died, and she and their son, Timothy, lived with her mother, Lois. Both women were Christians, and there is a probability that the missionaries lodged in the home of this family.

A face in the throng

One day Paul was preaching in a public place, but not in a synagogue for Lystra did not have one, when he observed one eager listener among the throng. He was a cripple, who had never walked. Unable to use his feet, he had never had much of a chance in life. All of his life he had been a pitiful object of charity.

This cripple was there by divine appointment. He may have asked to be carried there, and his friends may have been the agents in taking him, but the primary force behind it all was the will of God. It was not an accident that he was carried there. God needed him there that day in order that He might use him. The man did not know that he was responding to a divine impulse when he was being carried to this place.

Evidently there was something about the way in which this cripple listened to Paul's preaching, which made a profound impression on him, which attracted Paul's attention and convinced him that the man was believing his message, and that he had sufficient faith to be healed. Compassionate Paul felt led of the Holy Spirit to perform a miracle, so, perceiving the faith of the man who was listening so intently, he commanded him to stand. In response to Paul's authoritative command, the man leaped to his feet and walked without going through any learning process. The statement of Paul and the faith of the lame man grew out of the recognized presence of the Lord and His power to heal.

Gods among men

This sudden, complete and public cure of a congenital disease caused the people to be filled with astonishment. The impact of this miracle upon their super-

stitious minds was so great that they concluded that Paul and Barnabas were more than mere men. This miracle of healing amazed the multitude and they exclaimed that the gods had again visited them in the likeness of men. They thought that Barnabas was Jupiter, and that Paul was Mercury. They identified Paul with Mercury because his persuasive eloquence corresponded with that outstanding attribute of the Roman god.

Believing that Paul and Barnabas were gods, the people wanted to worship them with appropriate sacrifices. When the priest of Jupiter brought oxen and garlands, and the people were about to worship these servants of God, Paul and Barnabas were horrified and did not lose any time in restraining them and explaining the true facts to them.

Only one true God

They tried to persuade the people that there was only one true God, that He was none other than Jehovah, the Creator of heaven and earth, and that He was the only One Who was entitled to be worshipped. One is impressed deeply by the promptness with which the servants of the Lord stopped the demonstration, and by the skill with which they bore their Christian testimony, assuring their hearers that their mission was to rescue them from the vanity of idolatry and to influence them to consider the claims of, trust in, and serve the living God.

Cumberland College Hosts First Annual Ministers' Conference

John McBride, associate secretary of the Department of Rural-Urban Missions of the Southern Baptist Home Mission Board, keynoted the first annual Cumberland Ministers' Conference held October 28.

The day-long conference at the First Baptist Church of Williamsburg attracted ministers, associational missionaries, church workers and ministerial students from several Baptist Associations in Kentucky and Tennessee and from the college.

McBride, a native of Jackson, Mississippi, became associate secretary of the department in the Division of Missions in June, 1966. He spoke on "The Living Gospel for a Dying World."

The conference was sponsored by the Ministerial Training Program at Cumberland, and 24 young ministerial students took part in the program.

Other speakers at the conference included Fred Roth, associate professor of religion at Cumberland; Elwyn N. Wilkinson, director of religious activities at Cumberland; Louis W. Shepherd, associational missionary of the Pulaski County Association, and G. W. Reeves, chairman of the Department of Religion at Cumberland.

Leon Simpson, director of Ministerial Training at Cumberland, said he was pleased with the success of the conference, which the Ministerial Training Program hopes to make an annual affair.

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DAYDREAMING... A Part Of Growing Up!

WESTERN RECORDER

We accept this, and strive to create such a climate in our Program that the dreams of the youth we serve shall be healthy, happy, and even holy.

Your part is to show interest, pray for us, and provide the necessary means.

Thanksgiving is almost here.

Our goal is \$330,000.

Let's make their dreams come true!

GLEN DALE ● SPRING MEADOWS ● PINE CREST
Your Kentucky Baptist Child Care Program

