



WESTERN

RECORDER

NOVEMBER 21, 1968

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A PASTOR-LAYMAN RETREAT, for all pastors and laymen in the Boone's Creek Association, is scheduled at the associational camp grounds December 6-7. The primary emphasis will be upon the responsibility of men in the matter of witnessing. The Crusade of Americas will also be explained.

HIGH STREET BAPTIST CHURCH, Somerset, heard Roy Wyatt, missionary to Colombia, South America, at both services Sunday, November 10. Wyatt also spoke to a youth group during the Training Union hour and was guest at a luncheon following the morning worship hour.

PULITZER PRIZE winning war correspondent, Jim Lucas, writer for Scripps-Howard Newspapers will speak at Cumberland College November 25. Lucas was decorated for bravery during World War II as a Marine correspondent. For his coverage of the Vietnam War he won both the Pulitzer Prize and the Ernie Pyle Award. Cumberland is one of five Mid-Appalachia colleges Lucas is visiting.

JIM G. HENRY has returned to the pastorate of the Kerby Knob Baptist Church, Kerby Knob, in Jackson County. He is also assistant professor of education at Eastern Kentucky University. O. B. Mylum, Berea, served as the interim pastor for the past 17 months.

CUMBERLAND COLLEGE'S cross-country team captured their second successive win in the NAIA district cross-country meet held in Williamsburg November 2. Cumberland now goes to the national meet to be held in Oklahoma City, Oklahoma.

CATHERINE BATES, dean of women at Georgetown College has been elected president of the Kentucky Association of Women Deans and Counselors. The election occurred at the annual meeting of the group at Berea College November 1-2. Ann Marshall, dean of women at Berea College was chosen president-elect.

MISSIONARY Robert C. Davis, Jr., and his family were eating dinner at their home in Saigon when a 122mm Soviet-built rocket exploded in the laundry room about 25 feet from the table. Journeyman Miss Diane Hall was also present. The only casualty of the flying shrapnel was the family cat whose tail was cut.

432 DECISIONS were registered during the "Christian Emphasis Week" at Southern Baptist College in M'lang, on the island of Mindanao, in the Philippines. Included were 298 professions of faith and 14 decisions for Christian vocations.

ILLINOIS BAPTIST STATE ASSOCIATION voted to move its state offices from Carbondale to Springfield during its state convention. No date was set for the move but the summer of 1971 has been suggested as a possible target date. The offices have been located in Carbondale since 1930.

SWEDEN'S free churches are considering a plan to merge the eight largest denominations of their number. Included in the group would be three Baptist bodies, The Swedish Baptist Union with 27,000 members, the Orebro Mission with 19,000 members, and the Union of Free Baptists with 4,000 members.

SBC PASTORS' CONFERENCE will consider the theme "The Living Lord Confronting Today's World" according to an announcement made by Harper Shannon, president and pastor of First Baptist Church, Dothan, Alabama. Shannon also announced that music for the conference will be under the direction of Larry S. Andrews, minister of music at his church. Andrews also directed the music for the 1963 Pastors' Conference meeting in Kansas City.

FIRST BAPTIST CHURCH, Covington, recently held a Billy Graham Film Crusade conducted by Pres Galloway of Louisville. Pastor W. Robert Shetler reports that attendance was "much better than average" and 28 professions of faith were made. A total of 41 decisions were recorded during the week.

GORDON H. SATHER, pastor of Calvary Baptist Church, Framingham, Massachusetts, writes of the beginning of construction of the church in suburban Boston. The church serves ten towns near the greater Boston area. Sather requests names and addresses of any Southern Baptist families moving into that area. These may be addressed to the church at 6 Upton Road, Framingham 01701.

FIRST BAPTIST CHURCH, Henderson, recently had Indonesian missionary Sue Meuth to teach the Foreign Mission study book "Columbia, Land of Conflict and Promise."

CLEAR CREEK Baptist School has elected a new alumni president. He is Earl Clark of London. Outgoing president is John Wilson of Somerset.

IMMANUEL BAPTIST CHURCH, Lexington, observed Missionary Day Sunday, November 10. A. L. Gillespie, Southern Baptist evangelistic worker in Osaka, Japan, was the featured speaker in both the morning and evening worship hours.

NICHOLASVILLE BAPTIST CHURCH, Nicholasville, held a Youth Revival November 15-17. The services were sponsored by the youth of the church and were led by Altus Newell, a third year student at Southern Seminary, Louisville. Music was under the direction of Leroy Kettinger.

PARAGUAIAN BAPTISTS recently held four Sunday School rallies in different parts of that country. In all, more than 3,600 persons attended the rallies. Billed as a "rehearsal" for a Crusade of the Americas rally to be held in 1969, the groups staged parades carrying signs with the slogan "Christ, The Only Hope."

WESTERN RECORDER

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

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On The Launching Pad

Eldred M. Taylor, President
Ken'ucky Bap'ist Convention

On the morning of October 11, 1968, a giant Saturn B-1 rocket towered toward the sky at Cape Kennedy, Florida. The Apollo seven was a dramatic breathtaking product of the greatest technological effort in history.

Before Apollo seven carried the three astronauts into space, orbited the earth eleven days, and returned them safely, many things took place. Millions of parts were planned, produced, and placed together. Systems were checked and rechecked. After much labor, many days, and millions of dollars in expense, the space craft was moved to the launching pad. All previous work was beamed toward the launching pad itself, for it was from here that the real purpose was to become a reality. It was from the launching pad that the space craft was to launch into her mission, and accomplish her task as one further step toward landing man on the moon.

Kentucky Baptists are now on the launching pad! The statement, "The past is prologue" must be true for Kentucky Baptists. The mountain peaks of Kentucky Baptist History, made possible by the valleys of hardship and sacrificial service on the part of our Baptist forefathers, have moved us onto the launching pad.

I. Looking At Our Grand History

Let us reflect for a moment upon our grand history which has placed us on the launching pad, ready for what ought to be our greatest thrust into our world with the "Good News—Now."

We had our beginnings when Baptist pioneers conquered the Allegheny Mountains and moved westward with the Good News of our Lord. Southern Baptists may go to South Carolina for the sacred sources of their early life, but they must come to Kentucky to find the source and strength of the westward expansion. In April 1776, the first Baptist preaching in this western wilderness was by Thomas Tinsley and William Hickman at Harrodsburg.

From the day that first Baptist sermon was preached in Kentucky, to this day, there have been many "firsts" for God's people called Baptists in Kentucky.

The first evangelical church constituted west of the Alleghenies, was Severns Valley Baptist Church at Elizabethtown, June 18, 1781.

The first district association west of the Alleghenies was Elkhorn, organized September 30, 1785.

The idea for the plan of the American Baptist Home Mission Society was developed in Kentucky, by John Mason Peck and Jonathan Going, at Shelbyville in 1831.

The first seminary in the west was the Western Baptist Theological Institute, at Covington in 1845.

Russellville was the first city in the south to entertain the Southern Baptist Convention after the Civil War, in 1866.

Spring Meadows, established in 1869, as the Louisville Baptist Orphans' Home, is the oldest Baptist Children's Home in the south.

The birthplace for the idea of the Baptist World Alliance is Kentucky.

The idea which gave birth to the Co-operative Program originated in Kentucky in 1915. Known as the Unified Budget, it was ten years old when Southern Baptists adopted a similar plan and called it the Co-operative Program.

II. Considering Our Great Resources

Consider our resources now assembled on the launching pad, making possible a thrust which can carry the "Good News—Now", into our sick world.

We have the people, over 650,000 Baptists, and the churches, over 2,200. These are our most valuable tangible resources. Many of these Baptists are trained, dedicated, and concerned.

We have the organization—the vehicle—in which to make the thrust. In our churches, we are organized for Bible study, training, and service. In our state convention, we have the Executive Board with its missionaries on the fields, and the various departments, all designed to help the churches and associations use the organizations to accomplish their tasks.

Our state paper, with a circulation of 63,000, is a marvelous vehicle through which to disseminate information to the people. Then as extra arms there are our colleges and schools helping to educate young people. Also, our hospitals and children's homes helping minister to the needs of the people.

We have the finances! Baptist people have more money, drive more cars, worship in better church buildings, and oversubscribe bigger budgets than ever before. Though they are not nearly all tithers, there are more tithers, and more people are giving more each year than Christianity has ever known.

We have the command—the command center is the great heart of God. The instructions for our task are in the Bible. The thing most often lacking is the energizing of the motors. The giant Apollo rockets stand motionless until their F-1 engines are ignited.

Kentucky Baptists are on the launching pad. All the parts have come together to make ready for a new thrust. But we will remain motionless on the pad until we Baptist people, our churches, boards, and agencies are energized and ignited by the power of the Holy Spirit.

III. Obeying Our God-given Mission

God's mission for us is to evangelize the world. The theme for this convention is well chosen, "GOOD NEWS—NOW!" With time running out, and the condition of our world growing more tense, the "Now" has never been more significant. And how could the meeting of this convention come at a more strategic or challenging time, than in this period of preparation for the Crusade of the Americas? In seeking to fulfill our God-given mission, Baptists are facing their greatest opportunity to evangelize the western hemisphere. All of our resources—plans, prayers, programs,—must focus on the Crusade of the Americas.

Our mission is one of urgency. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh when no man can work". (John 9:4) Paul said, "Behold now is the day of salvation". (2 Corinthians 6:2b) Our world's condition demands urgency! Man's lost condition and the brevity of life cries for urgency in sharing the Good News.

Our mission is one of power. Jesus promised the power of His Holy Spirit to be with us and guide us. But the extent of that limitless power is dependent upon two things: First, an attitude of genuine repentance both from the pulpit and the pew. Second, an attitude of surrender, making possible the infilling of the Holy Spirit in our lives, that He may guide us.

Our mission is one of love. Jesus came to us on a mission of love. Now He sends us forth in love. Love for a lost world far and near. Love for one another. I believe this means that even when we are unlovely, and when we do not agree, we are still to love one another.

To successfully launch our God-given mission there must be in our midst a genuine trust. If we get off the launching pad, we must come to trust each other, and leave enough latitude for Christian brothers to disagree, and still not doubt the sincerity of either.

Finally, let us determine that we will leave the launching pad on God's mission to penetrate the world with the "Good News—Now"! As we seek to ignite the booster engines at this convention, we will ask God's Holy Spirit to fire them. Let us resolve that our deliberations and plans will be motivated and moved by love. Let us agree to seek to trust one another. Then we can move through this convention to a mutual understanding, and out on our mission "Endeavoring to keep the unity of the Spirit in the bond of peace".



The Year Of The Dance

Take the two scheduled miscellaneous business periods and the one unscheduled business period from the 1968 Kentucky Baptist Convention and it would have to be remembered as one of the all time highs in program quality. Leave these periods in and hardly anything except the debate on dancing at Georgetown College will be remembered. And since the whole unfortunate dancing controversy was actual and not a dream, 1968 will always be known as the "year of the dance" for Kentucky Baptists.

For the record, however, it ought to be said that there were some truly high moments for the messengers who were not only given a top quality program but were treated to Northern Kentucky hospitality which left nothing to be desired.

Florence Pastor Jack Sanford and a whole army of his friendly church members literally spent themselves doing everything they could think of for their visiting fellow Baptists. They helped everyone with every need including registering convention messengers, parking the hundreds of cars day and night and keeping their new and beautiful building open and comfortable almost 24 hours a day for the entire convention.

Others in Florence and Northern Kentucky were just as hospitable as Baptists. The Christian church parking lot across the street from the Baptist church was a life saver and even parking rules of the city were suspended for the Baptist visitors. Those from far away places in Kentucky who might have come to Florence with some reservation about Northern Kentucky warmth and hospitality surely left without any such reservations.

Probably the most delightful worship moment of the convention was the music worship service Tuesday night led by Florence Music Minister Bob Hickman and the four First Baptist Florence choirs. The sweet, sincere intensity of the little singing children was a welcome relief from the not so sweet intensity of adult's debating heated issues though most of the debaters exercised proper restraint and respect for one another.

A high moment for the convention was the welcoming of five more National Baptist churches for membership in the Kentucky Baptist Convention. This brings to a total of eight Negro congregations which now are dually aligned with the General

Association and the Kentucky Baptist Convention. As a symbol of their comradeship in the world mission outreach of Kentucky Baptists, the pastors of these Negro congregations presented Cooperative Program gifts from their churches to Kentucky Baptist Convention Executive Secretary Harold Sanders.

It was a touching moment when one beloved elderly Negro pastor said to his white brothers, "I've been coming this way 79 years and have just got here." The next thrilling moment of this nature will be when a white church applies and is accepted as a member of the General Association of Baptists. Such a step was one of the recommendations approved by the messengers in Florence.

In speaking of the superiors of the 1968 Convention, the presiding of President Eldred Taylor would have to rank at the top. The handling of this kind of a convention is more difficult than anyone except the presiding officer can ever know. No one can ever say he was not unusually efficient and fair. He went the second mile in the interest of freedom of discussion. That's the kind of man and the kind of Baptist he is.

Possibly no state convention in the Southern Baptist Convention this year offered messengers as many top Baptist program personalities as the Committee on Order gave us. Baker James Cauthen, Miss Alma Hunt, Owen Cooper, Arthur Rutledge, Emanuel Carlson, Emmanuel L. McCall and Duke K. McCall made an all-star lineup and all their contribution were so outstanding that one dare not try to rate one over another.

President Robert Mills of Georgetown gave a unique and impressive address on Christian Education. Haskell Bolding, pastor of Corbin's First Baptist Church, was at his best on evangelism and that's mighty good. President Taylor's presidential address was so outstanding that it will be printed in the convention annual and J. T. Miller's convention sermon was so impressive it led to his selection as convention president.

But it remained for three laymen almost to steal the show. At the pastors' conference, which was one of the most outstanding in years, James Jeffrey talked so helpfully to pastors that they will never forget him. In a convention address business man Donald Adcox in a moving testimony left no doubt but that he

has found and experienced the kind of relationship to Jesus Christ every one of his hearers needed and wanted. Southern Baptist Convention Vice President Owen Cooper proved this writer's estimate months ago that he is top presidential timber for Southern Baptist Convention.

The most impressive example of selfless service to the convention was Leo Crismon, Southern Baptist Seminary librarian and assistant secretary for the

Kentucky Baptist Convention. He spent the entire convention sitting in front of electronic equipment in a narrow hall outside the auditorium recording every word of the proceeding.

There is no doubt about it. It was one of the all-time top convention programs. It was also an unforgettable convention though many of us would like to forget part of it. There will be more of this unforgettable convention treated in coming editorials.

Our Children Are Counting On Us

Parents know what it is for their children to count on them for their physical and spiritual needs. Thanksgiving each year reminds us as Kentucky Baptists that we have more children than those who sleep in our private homes each night. We have hundreds of children whom we have chosen for our own and who are cared for physically and spiritually in three wonderful Kentucky Baptist Homes.

The care of our children in these homes depends upon our generosity in the annual Thanksgiving special offering. Those who look after our children in these homes have planned on faith. The payment for

the things necessary for their care literally depends upon our response. The Thanksgiving offering has to be a record one every year or we have to care for fewer children or take poorer care of them.

Surely we won't let any disagreement over any other Baptist institutions effect our love for and support of children we have invited to be ours. It will be a shame if our children are not helped by every Baptist church in Kentucky. The fact is more churches will express themselves in this offering than in any other offering Baptists in Kentucky give. That's the way it has been and that's the way it will be this Thanksgiving.

That's The Way It Is

Many non-Baptists as well as many Baptists are bewildered upon hearing that a discussion of dancing dominated the entire 1968 Kentucky Baptist Convention. They wonder why such an insignificant thing should monopolize Baptists in a time of so many more important and decisive issues.

The answer is that dancing is not really the issue. It is but a symbol of the worldliness against which many Baptists have always been strongly set. They do not all regard dancing as the grossest sin but they associate it with drinking, sexual laxity and other immorality. They are sharply opposed to the sanctioning of such in Baptist schools even though some of their own children dance at high school functions. Right or wrong, that's the way it is.

Many wonder how the trustees of Georgetown College who are sincere Kentucky Baptists overwhelmingly approved on-campus dancing and a majority of Baptist convention messengers came along and disapproved it. Part of the answer is that trustees felt student pressure while the convention messengers did not. The rest of the answer is that a considerable number of Georgetown trustees is professional and business men the social side of whose professions often includes dancing in which they see no wrong. On the other hand the Kentucky Baptist Convention sessions are dominated by preachers whose social life does not

include dancing because it has always been regarded by many of them and their church members as wrong. Laymen, whose views are not as strict as those of preachers, could be at the convention if they wanted to be there. However, such men are often so busy that they cannot even come to trustee meetings to say nothing of taking three days to attend a Kentucky Baptist Convention. Right or wrong, that's the way it is.

What we actually saw at Florence on the dancing issue was another test of the strength of two viewpoints represented in Kentucky Baptist life throughout its history. These are the more conservative and the less conservative attitudes toward theological and social issues. It was unfortunate, in the opinion of this observer, that dancing became the battlefield for this test of strength of the two positions but that's the way it was. The Georgetown administration and trustees, wittingly or unwittingly, choose the battlefield and the fight was on. The outcome proved once again, as most tests in the past have shown, that the more conservative position prevails among Kentucky Baptists, at least among those who attended Kentucky Baptist Conventions. Whether or not this position will prevail always remains to be seen. The margin of victory for the winning side this time was closer than it usually has been. Right or wrong, that's the way it is.

Pikeville Pastor, Indiana Workers Appointed By Home Mission Board

A Pikeville, Kentucky, pastor was among six persons appointed career missionaries by the Home Mission Board at their recent meeting in Atlanta.

Floyd Titsworth, Jr., pastor of Grace Baptist Church, Pikeville, was appointed as pastoral missionary to Fairlawn Baptist Chapel in Washington, West Virginia.

A native of Arkansas, Titsworth is a graduate of Southern Baptist Theological Seminary and has pastored several churches in Arkansas and Kentucky.

New Albany area

The New Albany area of Indiana received a new worker as a result of the recent appointments.

Presley Andrew Morris of South Carolina, was appointed superintendent of missions for Southeastern area of Indiana, residing in New Albany.

Morris is a graduate of Luther Rice Seminary, of Butler University in Indianapolis, Indiana. He is a former pastor of Trinity Baptist Church in Peru, Indiana.

Other appointments

Other appointments included Mr. and Mrs. Rollin Edward Spencer of Marin County, California, as directors of the Baptist center in Coronado, California; John Hayworth of Birmingham, Alabama, as teacher-missionary for work with National Baptist in Montgomery, Alabama; and Charles Edwin Hancock, consultant in Christian social ministries in the San Francisco Bay area was elevated from an associate to career status.

In addition, the board of directors approved Home Mission Board cooperative support in the appointments of J. L. Canafax as associate director of missions for Indiana Baptists, and Margaret Gillaspie, as state Woman's Missionary Union secretary for Indiana.

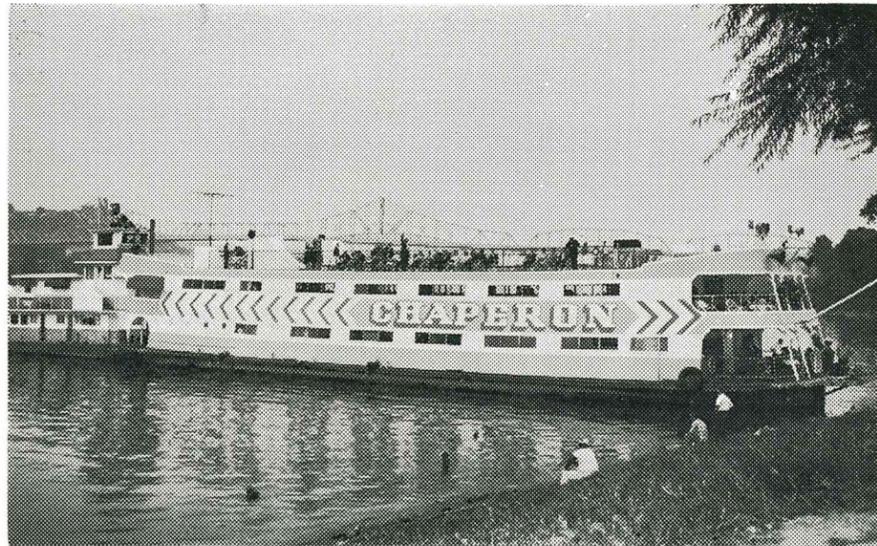
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CRUSADE CRUISE—321 persons from 30 member churches of the Northern Kentucky Baptist Association boarded the Johnston Chaperon for a fall crusade on the Ohio River and preparation meeting for The Crusade of the Americas. Harold E. Lindsey of the Home Mission Board was the featured speaker. James Taulman, pastor of Ft. Mitchell Baptist Church was responsible for the arrangements.

Cumberland College Sets Homecoming

Hundreds of faithful alumni are expected to return to the Cumberland College campus here Thanksgiving weekend for the annual homecoming festivities.

This year's Homecoming will be highlighted by a Saturday afternoon parade, the two-day Southern States Basketball Tournament, and the crowning of the Homecoming Queen.

Thanksgiving night concert by the Town Criers, a nationally known singing group, and a Friday afternoon Alumni Buffet Dinner are also on the Homecoming ticket.

Although classes will not be held at Cumberland on Thursday, November 28, because of Thanksgiving, they will resume on Friday, and most of the students are expected to remain on campus for the Homecoming Celebration.

The festivities will get under way Thursday, November 28, at 2:00 p.m. with the Women's Powder Puff Football Game, followed at 8:00 p.m. by the Town Criers' concert.

Scheduled tours of the campus will be held during the day Friday with Elon going against Lincoln Memorial University at 7:00 p.m. in the opening game of the Southern States Tournament. The second game of the night pits Berry against the Cumberland College Indians.

Saturday is the big day of the weekend, chocked full of homecoming events.

The Classes of 1918, 1923, 1933, 1938, 1943, 1948, 1953, 1958 and 1963 will hold reunions, and there will be a joint re-

union of the classes of 1928, 1929, and 1930. All these will take place at 12:30 p.m.

The Homecoming Parade with the judging of floats will get under way at 2:00 p.m. through downtown Williamsburg.

At 3:30 p.m. an alumni speaker will address old grads and the student body on the lawn in front of the Gatliff Building.

A tea is scheduled at Roburn Hall at 3:00 p.m., and from 3:00 to 4:00 p.m. open house will be held at all the dormitories.

The Alumni Buffet Dinner at the cafeteria will come at 4:45 p.m., and the consolation tilt and final match of the Southern States Tournament will windup the weekend events, beginning at 7:00 p.m. at the gymnasium.

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Founder's Room Dedicated by SS Board

A reproduction of the room in which the Sunday School Board of the Southern Baptist Convention was founded in 1891 was described as "a link to the glorious past" during dedication services held in Nashville.

The Founder's Room, located now in the first floor lobby of the Sunday School Board's administrative tower building, was originally the pastor's study in Nashville's historic First Baptist Church, located about four blocks away from the board at Seventh and Broadway.

Built in 1884, the study was torn down in the fall of 1967 when First Baptist Church voted to demolish the old auditorium to make way for a new building. The Sunday School Board requested, and was granted, permission to preserve the room by building a replica at the board.

Original brick, doors, door frames, windows, window frames and stained glass were used in the reconstruction. The room is furnished after the manner of the 1890 period.

Julius C. Thompson, pastor of Nashville's Dalewood Baptist Church and chairman of the executive committee of the elected Sunday School Board, was speaker at the dedication services. (BP)



FOUNDERS' ROOM—James L. Sullivan, executive secretary-treasurer, Sunday School Board of the Southern Baptist Convention, is seated in the Founder's Room, where the Sunday School Board was begun in 1891. Dedicated October 24, the room is furnished after the manner of the 1890 period.

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PERFECT ATTENDANCE—Miss Christine Blevins receives her 32-year pin for perfect attendance from Sunday School Superintendent Hannon Graves, at First Baptist Church, Olive Hill, Kentucky. Miss Blevins has not missed Sunday School at her church in 32 years.

Evangelism Congress Committee Appointed, Kentuckians Members

Forty-five of America's top leaders have been named to the National Committee which is sponsoring the United States Congress on Evangelism in Minneapolis, Minnesota, next September 8-14.

Oswald C. J. Hoffmann, St. Louis, Missouri, speaker on The Lutheran Hour, National Chairman, presided. Evangelist Billy Graham, Honorary Chairman, addressed the committee in the morning and was on hand all day as details were developed.

"Such a national congress is needed," Graham said "to bring together like-minded people in the fellowship of the Gospel. One of our hopes and prayers at the World Congress on Evangelism in Berlin in 1966 was that such congresses would be held in regional areas of the world. One has been held in Africa, another is planned for South America and yet another in Singapore in November, 1968.

"America needs a new enthusiasm for the furtherance of the Gospel to cut its way to an unbelieving and pagan world. Lay people particularly are interested and want to become involved in evangelism. Such a congress can be of tremendous blessing to the entire church."

The National Committee approved a plan whereby the 8,000 participants would come in the following proportions:

- (1) One-third lay members of congregations.
- (2) One-third parish pastors of congregations.
- (3) One-third evangelists, executives, educators and seminary students.

Two Kentuckians

Two Kentucky Baptists were named to the 45 member committee. They are Duke K. McCall, president of Southern Baptist Theological Seminary in Louisville, and Wayne Dehoney, pastor of Walnut Street Baptist Church in Louisville.

Other Southern Baptists on the committee are W. Maxey Jarman, leading Baptist laymen from Nashville, Tennessee, and C. E. Autrey, director of Evangelism for the Home Mission Board.

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GEORGETOWN SUPPORTED

Dear Editor:

Not usually a critic of the "Baptist Forum", I reluctantly change my views. It could be that the one-sidedness on the Georgetown dancing issue was not the fault of the editor. For interest, I'd like to add my opposition to the letters from the fine ministers who wrote in expressing their nausea over dancing in a fine Christian school. I don't see what is wrong with Christian youth dancing out some of their anxieties at a school function. Dances are often very much fun and refreshing. They are good ways to get people together for a time for talking and fun. They are also useful vehicles for fund-raising. I'd venture to say that those so nauseated with dancing have been to very few dances.

Why deny students the right to have clean fun at a Christian institution? Why make them seek out less worthy places? I'm not saying let them bring all kinds of filth on campus to keep them from running off. I am saying that dancing is very much a part of being young and serves a useful purpose.

Butler, Ky. Roberta Webster

Dear Editor:

The wicked attacks upon Georgetown College, which were made because of the trustees' decision upon dancing, have been both unjustified and unscriptural. One reason that they are hateful and unscriptural is that Baptists have refused to allow kindred Baptists the same amount of freedom and autonomy that they want for themselves, as an accepted matter of Baptist policy in faith and action.

Another reason is that these Baptists have iniquitously and most hatefully attached strings to their gifts that were not attached before. They have forgotten their gifts of love, and they have remembered their desire to dominate others; this is neither Baptist nor Christian.

A third reason is that they want to impose a restriction that is not found in Scripture. But they pretend it is found in Scripture, and they manipulate the Scriptures to make it look like it is found in them, to convince the more meek members in the congregation, who do not read the Bible for themselves. Therefore on the authority of the Word

of God, I say that these attacks on the college and its trustees are heretical and unchristian. The Bible says, "Stand fast therefore in the liberty wherewith Christ hath made us free," (Galatians 5:1). The Bible says, "Why is my liberty judged of another man's conscience?" (I Corinthians 10:29). Jesus said, "Ye have made the commandment of God of none effect by your tradition," (Matthew 15:6). We see that the commandment of God in the New Testament is that of liberty (Galatians 5:1).

But the folly of these people will go no further. I have already witnessed the action of the Word of God, fighting against traditional and cultural demagoguery that conflicts with the Word of God, and mishandles the Word, "teaching for doctrines the commandments of men," (Matthew 15:9). And this is exactly what the tradition against dancing does.

Louisville, Ky. Kirk A. Gay

BAPTIST COLLEGE POLICIES

Dear Editor:

Concerning recent information given in the *Western Recorder*, we can only respond with the following questions:

1. What are the reasons for providing Baptist colleges?
2. How are Baptist colleges different from state colleges?
3. What standards are used in setting up policies in our Baptist colleges?
4. Can state colleges provide the necessary training for our future Baptist leaders, pastors, missionaries, etc., as well as Baptist colleges?

The cost of maintaining Baptist colleges seems to be tremendous, and it is very expensive for the student to attend a Baptist college. Some have continued to pay the additional cost in order to attend a Baptist college. If, in answering the above questions, we come to the conclusion that the Baptist college offers the same type of program that the state colleges and universities provide, then why do Baptists continue to burden themselves with the higher education program?

Frankfort, Ky.

Mr. and Mrs. Adrian Turner

GEORGETOWN OPPOSED

Dear Editor:

Our church is small but the leadership and faithful members are strongly opposed to the action taken by Georgetown College.

I am sure that our church along with many others will be taking action against this unreasonable action if it is not repealed.

I hope the trustees of Georgetown will be willing to admit they are wrong. If not, I do not believe Baptists will be weak enough to sit idly by and do nothing. (Petition with 25 signers included with letter. Ed.)

Buckner, Ky. Willie C. Flack
Buckner Baptist Church

CHURCH COMMENDED

Dear Editor:

The executive board of the Little River Baptist Association wishes to commend those persons who were members of the Golden Pond Baptist Church at the time of its disbanding for the very generous and careful disposition of equipment and monies.

As a result of much deliberation, the church demonstrated in its action the very best of Christian stewardship, sharing with individual sister churches, with the association, and with state and convention causes and agencies, as well as with nondenominational benevolent causes.

The Golden Pond Baptist Church by its action has erected a monument to its memory and created a memorial to its spirit.

By order of the executive board November 4, 1968.
Cadiz, Ky. Little River Baptist Association

The Cover

In top photo, evangelistic musician Eddie Nicholson of Lubbock, Texas, leads singing at the Pastors' Conference. In bottom photo, James Lewis, left, pastor of Rockford Lane Baptist Church, Louisville, registers as a convention messenger as Jack Sanford, center, host pastor, and Louis Walters, pastor of Ralph Avenue Baptist Church, Louisville, look on.

Baptist Convention Adopts Two Resolutions Aimed At On-Campus Dancing Decision Of Georgetown College

Because of the confusion that has arisen over the "on-campus" dancing at Georgetown College and the action of the Kentucky Baptist Convention concerning this matter, the following is a chronological account of the convention action.

At the first miscellaneous business session Tuesday afternoon, Wendell Rone was the first person to be recognized by Convention President Eldred Taylor.

Rone came to the platform and read the following motion:

"In view of the fact that our Baptist ministers, churches and associations from time immemorial have gone on record as being opposed to mixed dancing between the sexes because it nourishes lustful passions and sensual desires, promotes vulgarity, immodesty and indecency, leads to forgetfulness of God and a loss of personal Christian influence, and is an enemy of a total dedication and consecration of Christians to God, I move that this convention declare it to be its firm conviction that individual Baptist Christians, Baptist churches and Baptist institutions should never approve or condone or participate in mixed dancing by both sexes."

During the ensuing debate, *Western Recorder* editor C. R. Daley offered a substitute motion.

It read: **"In light of the moral convictions of many Baptists in Kentucky, we regret the recent action of Georgetown College trustees in approving "on-campus" dancing and respectively urge that henceforth trustees of our Kentucky Baptist institutions do not take action which is contrary to stated convention position or violates the known moral conviction of a large segment of Kentucky Baptists."**

Lengthy debate followed. When the vote finally came, the substitute motion carried by 11 votes, 231-220.

The passage of this motion was viewed as a compromise between the forces desiring to severely reprimand Georgetown College and those wishing to let the matter stand.

At the next miscellaneous business session, Wednesday afternoon, Ross L. Range, pastor of Ashland Avenue Baptist Church, Lexington, attempted to be recognized by the chairman. However, Taylor preceded with the election of new convention officers as recommended by the committee on order of business and agreed to by the Convention.

The election of officers ran the convention past the set time of adjournment due to several secret ballot votes. This

prevented Range from presenting his resolution.

After the business session was dismissed, many delegates went home thinking the Georgetown matter was settled. No other business session was scheduled during the convention.

However, immediately after the business session was recessed, Range approached President Taylor and objected to not being allowed to present his resolution. Taylor agreed to allow the Convention to decide whether or not the matter should be considered in a special session.

The question was put to the body in the evening session, and the Convention voted to hear the resolution. Frank Owen, pastor of Calvary Baptist Church, Lexington, chairman of the committee on order of business, announced that the resolution would be considered at the close of the regularly scheduled program of that evening.

Accordingly a business session was opened after Arthur Rutledge had addressed the convention.

Range read the following resolution:

"Whereas Georgetown College is a Kentucky Baptist institution whose major purpose is Christian education, and Whereas, the trustees of that institution for the first 129 years of its history were opposed to dancing on the campus of the Christian college, and Whereas, we desire that our Baptist institutions remain definitely Christian and definitely Baptist without apology or compromise, I offer the following three-part motion:

1. That (his body, messengers of the Kentucky Baptist Convention, go on record as being strongly opposed to the recent action of the trustees of Georgetown College in sanctioning dancing on campus, and
2. That we urgently request them to reconsider this matter and rescind the action in order to maintain unity and harmony among the Baptists of Kentucky and thus enhance a stronger support for Christian education, and
3. That if this motion is passed, that a copy of it be printed in the *Western Recorder* to let our Baptist people know that now the responsibility lies upon the trustees as to whether they want the popularity of the world or the continued support of Baptist churches."

President Taylor ruled that each speaker would be limited to three minutes of debate, that each speaker must identify himself and his church, and that debate must alternate between those opposing the resolution and those supporting it.

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A point of order was immediately raised by a messenger who said the matter of Georgetown College dancing had already been considered by the body and a motion to reconsider would have to be passed before Range's resolution could be debated. The convention parliamentary ruled that according to Kerfoot, the convention parliamentary authority, that since Range's motion was not in the exact wording of the original motion, it was a new motion and could be considered.

The first speaker recognized in debate objected to consideration of the motion. His objection failed when put to the vote.

Later, Frank Owen introduced a substitute motion. His motion read:

"Because we realize the abiding importance of our Christian schools which, despite having some faults, do reverence (he name and message of our Lord Jesus Christ, and because our convention is blessed with unsurpassed leadership in our Christian educational institutions, and because some recent tensions may have left administrative personnel less mindful of our continuing gratitude, love and support, I move that we here declare again our great faith and confidence in their moral competence to deal wisely and adequately with campus matters, counseling with their duly elected trustees as circumstances indicate."

Debate followed on this motion. When the vote came the motion lost 154-172 in a secret ballot vote.

Range's motion received further debate. A secret ballot vote taken as midnight approached passed the motion 184-164.

CORRECTION

The *Western Recorder* editor wishes to correct one error in the lead editorial of the October 31, 1968 issue. In referring to the Georgetown College trustee vote on dancing, it was said, "This means several (trustees) abstained...". According to Georgetown College President Robert Mills only one trustee present for the trustee meeting abstained.

The editor regrets this error and wishes to apologize to President Mills and the trustees. The record on the issue of on-campus dancing at Georgetown should read 17 for, 3 against, 1 abstention and 15 absent.

Russian Baptist Gains Reported To Federation

The associate general secretary of the All-Union Council of Evangelical Christians-Baptists in Russia reported here that 5,047 Baptist converts were made in the USSR last year.

Arthur Mitzekevitch of Moscow also told the European Baptist Federation's council that every church has a chief pastor and a number of assistants. There are 100 students now receiving seminary instruction by mail, he said.

Russian Baptists reportedly make up the largest group of Baptists in any European nation, with 550,000 members in more than 5,500 churches.

Mr. Mitzekevitch said a new Baptist hymnal is being prepared in Russian and will be published in an edition of 26,000 copies. (ABNS)

Japanese Government Decorates Missionaries Dozier, Miss Graves

Edwin B. Dozier and Miss Alma Graves, Southern Baptist missionaries, have been decorated by the Japanese government for their contributions to Japan in the cultural, educational, and social welfare fields, reports Missionary Worth C. Grant, following an account in the October 23 edition of the *Asahi Evening News*, published in Tokyo.

Dozier, chancellor of Seinan Gakuin, Baptist university in Fukuoka, received the Fourth Class Order of the Rising Sun. He was the only missionary to receive this decoration.

Miss Graves, a faculty member at Seinan Gakuin, received the Fourth Class Order of the Sacred Treasure. She was one of nine Christian missionaries given this award.

In all, more than 20 missionaries and mission school teachers of several denominations were decorated. "This seems to indicate an appreciation by the Japanese government for the work of these Christians," Mr. Grant says.

Miss Cecile Lancaster, now an emeritus Southern Baptist missionary, was awarded the Fifth Class Order of the Sacred Treasure in 1952. She was a member of the original faculty of Seinan Jo Gakuin, Baptist girls' school at Kitakyushu (formerly Kokura).

The decorations this year commemorated the 100th anniversary of the beginning of the reign of Emperor Meiji, under whom government in Japan was transferred from a feudal hierarchy to the throne.



SCHOLARSHIPS AWARDED—David L. Smith, left, district manager of Western Kentucky Gas, presents checks in the amount of \$250 each to Mike Crain, son of Mr. and Mrs. Raymond Crain of Texas, Kentucky, and Mrs. Nancy Clark, who is married to James T. Clark and is formerly of Lebanon, Kentucky. Mrs. Clark has been a four-year recipient of the annual scholarship award. J. K. Powell, right, president of Campbellsville College looks on as the presentation is being made.

Construction Begins On Walsh Medical Center At Southwestern Seminary

Groundbreaking ceremonies for the Walsh Medical Center were conducted Wednesday, November 6, on the campus of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Gordon Maddox, seminary physician, and President Robert E. Naylor discussed the design and purpose of the building. James E. Coggin, chairman of the board of trustees; L. B. Reavis, director of development; Charles Lloyd, student council president; F. Howard Walsh, chairman of the trustee building committee; and Herman Smith, advisory council member and contractor, participated on the program.

Maddox came out of retirement in 1963 to become the first resident physician for the seminary. "I came to stay one year, but enjoyed my work with students so much I'm now in my sixth," he reminisced, "it's a personally rewarding experience." He reported over 6,000 patient calls and 2,947 injections during the past year in the present clinic located on the ground floor of the seminary Memorial Building. Present facilities have been inadequate and overloaded for several years according to Maddox.

President Naylor described the design

of the building as "functional." "In theological terms that word makes it 'relevant,'" he quipped.

The building will be named for the F. Howard Walsh family. A Fort Worth independent oil producer and rancher, Mr. Walsh has been a member of the seminary board of trustees since 1963. He and his family have provided major funds for construction. A graduate of Texas Christian University, Mr. Walsh was recently elected to TCU board of trustees. He was given the distinguished alumnus award by that institution last year. He is a past member of the seminary advisory council and is a director of the Southern Baptist Foundation.

The \$185,000 building's 6,000 square feet will provide for the medical and dental needs of the seminary students, faculty and staff members and their families. Included will be offices for a medical doctor and a dentist, examining and treatment rooms, a dispensary, complete X-ray laboratory, reception area and a two-bedroom apartment for nurses.

Before Maddox joined the staff several local physicians provided several afternoons each week for consultation in the clinic.

Irresponsible Charges

By
J. Terry Young

Occasionally a speaker at a Baptist meeting seems to get carried away with himself and makes some sweeping statements that he does not or cannot substantiate. These are usually broad charges that are better at getting a chorus of amens than they are at communicating essential truth to a responsible audience. One can always castigate the "liberals" in "high places" and get a warm response—whether he knows what he is talking about or not. It may make good "preaching" to some who listen but it is less than Christian.

Two notable recent instances of sweeping, unsubstantiated charges made by important Baptist leaders deserve notice. At the recent Continental Congress on Evangelism C. E. Autrey charged that the Baptist Press (which he described as "many of our publications, state papers, and magazines") "is doing all in its power to spread this country with socialism." Dr. Autrey is director of the division of evangelism of the Southern Baptist Home Mission Board.

The dictionary defines socialism as "a state of society based on public or collective ownership of the main instruments of wealth production (land, means of transportation and communication, mines, mills, factories and modern machinery) and on democratic management of the industries by the community for the benefit of its members." We would like to know just which Baptist magazine or paper Autrey thinks is advocating the overthrow of the free enterprise system and the establishment of socialism. Dr. Autrey should either substantiate his charges or offer his apology to the Baptist publications which he impugned en masse.

It may be that Dr. Autrey was trying to speak against those Baptists who advocate a concern for the suffering, problems, and sins of society. If so, he should choose his words more carefully, or, think through his own position before making his sweeping statements on a national conference platform. On other occasions Dr. Autrey has called for a greater social awareness and for social action on the part of Baptists. He has said, "It is inconsistent to go out for the redemption of the souls of men and not care about what happens to them after they have been saved. We must be concerned about the total." He has also said, in reference to the convention's statements on the crisis in the nation, that Baptists should "influence

(Editorial appearing in the October 31, 1968 issue of *The California Southern Baptist*.)

November 21, 1968

every pastor we can to instruct the people in his church who are already Christians to become immediately involved in the solution of these crises and these major problems." He has also asked that we work with other denominations "to bring about justice and to eradicate the pockets of poverty and to bring to people an opportunity at human dignity." His own statements of social concern are much stronger than those put forth in many of the Baptist publications he blasted.

The other instance of unsubstantiated charges to which we wish to call attention is the charge of liberalism in our Baptist seminaries and colleges made by Clark C. Pinnock, at the Southern Baptist Convention pastors' conference in Houston this year. Dr. Pinnock, who is a professor at the New Orleans Baptist Theological Seminary, delivered three messages which are now being circulated in booklet form along with another essay. Dr. Pinnock charges that in many of our schools the doctrine of biblical infallibility is either completely ignored or held up to scorn. He said that "... if the percentage of our pastors who hold



M NIGHT PLANNED—Claude Rea, music consultant of the Foreign Mission Board discusses plans for M Night with William G. Reeder, Training Union director of Lynn Association. Rea will speak to a joint meeting of Lynn and Severns Valley Associations November 29 at the Severns Valley Baptist Church, Elizabethtown. Reeder is pastor of South Fork Baptist Church, Hodgenville.

"One can always castigate the 'liberals' in 'high places' and get a warm response—whether he knows what he is talking about or not. It may make good "preaching" to some who listen but it is less than Christian."

the absolute authority of scripture is encouragingly high, the percentage of our professors who do so is very low." The impression he leaves, from this and a number of similar statements, is that the whole denomination is shot through with liberalism. He issues a call for action, for radical surgery, for a new reformation.

We think that Dr. Pinnock ought to give some specific substantiation to his charges. He has cast a shadow over most, if not all, our schools and denominational agencies, without citing a shred of evidence. If he is possessed of incriminating evidence which he feels he cannot or should not make public, let him as a responsible Baptist present his case to the particular board of trustees elected by the convention to deal with just such matters. It is entirely possible that in a denomination which operates six seminaries and more than 50 colleges and universities there may be a professor—or even several—whose views would be unacceptable to most of us Baptists. However, this is no justification whatever for an attempt to tar and feather all professors.

Our convention needs all the watchmen that it can muster. But we also think that when a cry of alarm is sounded it should be done carefully and with accuracy. There should be no place given to sweeping, sawed-off shotgun style charges. Even though there may be an offending professor, editor, or pastor somewhere, there can be no justification for maligning all of them in a crude attempt to deal with one man or even a group of men. Surgery may be called for occasionally in the Baptist body but we would like to remind both Dr. Autrey and Dr. Pinnock that the patient does not have much chance to survive when surgery is performed with a hatchet.

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"Greatest Time In History Of Church Can Be Now," Trueblood Tells Baptist Pastors

"This can be one of the greatest times in the history of the church," said Elton Trueblood to the Baptist Pastor's Conference meeting in Florence prior to the Kentucky Baptist Convention. "The church can emerge with the greatest vitality in its 1,800 years if pastors set the right conditions."

Addressing more than 600 Kentucky pastors, Trueblood reminded his audience that every renewal of the church had come from the inside.

"Men who rightly understood the concept of the church as servant, such as Francis of Assisi, had led the renewals," the Quaker scholar said.

Trueblood, author of such books as "Company of the Committed," told the pastors that the idea of ministry was unique when Jesus introduced it the night he stooped to wash the feet of his disciple. Nothing like it existed in Greek or Roman religions and nothing exactly like it existed in Judaism the speaker told his audience.

The founder of the Yokefellow Society then began outlining his concept of the church by pointing out what the church is not.

"It is not a self-regarding society" he said. "Some people see the pastor as one who serves them, there only for their convenience. These are the people who complain that the pastor never comes to see them.

"They see nothing of the church and its thrust into the world, of its evangelistic message," Trueblood lamented.

The Earlham College professor told the pastors their task was not to bring comfort but discomfort. "You are not a pacifier or tranquilizer. Your task is to stir up, to arouse.

"Jesus said he came to cast fire upon the earth and you are part of that fire," Trueblood emphasized.

Pointing out that one could drive five miles as easily as one mile, the speaker challenged the pastors to drop any concept of the church as a geographical unit and minister to human needs where ever they were found.

Trueblood also noted that Baptists view their churches as meeting houses and not religious shrines. "You are on your way to realizing that the most holy places are where you spend the most

time. It may be a factory or a school room or a home," he said.

Turning to the positive side, the Quaker cited Christian unity as a need of today's church. Trueblood explained that he did not mean union but rather an openness to sharing as depicted by the Baptist pastor's willingness to listen to a Quaker and his willingness to learn from them.

Trueblood also chided those who would have the church purely secular.

"Unless there is a gatheredness to the church, we have no strength or purification to offer the world to which we minister," he said.

However, he warned, those who would have the church exist only as a gathered group are denying the main function of the church.

"The church is like the blood in our bodies," Trueblood said. "The blood must return to the heart for purification and strength giving oxygen. Then it goes out to all the body. Whenever the process stops the body dies."

New Officers Elected Miller Is President

J. T. Miller, pastor of the Chestnut Grove Baptist Church in Daviess County was elected president of the Kentucky Baptist Convention by the messengers attending the annual meeting in Florence.

Miller was elected in a run-off vote with Sidney M. Maddox, pastor of First Baptist Church, Hopkinsville. Others nominated for president were James Lewis, pastor of Rockford Lane Baptist Church, Louisville, and John Wood, pastor of First Baptist Church, Paducah.

Other officers chosen were Jack Sanford, pastor of Florence Baptist Church, Florence, first vice-president; John Wood, second vice-president; Lewis C. Ray, secretary; and Leo T. Crismon, assistant secretary. Ray is a retired minister living in Louisville while Crismon is librarian at Southern Seminary.

Ira McMillen, Jr., pastor of Unity Baptist Church, Ashland, placed Miller's name in nomination. Lewis Ray also nominated Miller. Ray said the election of Miller would be the first time a country pastor had been president of the convention in the more than 40 years he had been attending the convention.

Miller is a resident of Whitesville, where he has a 700-acre cattle farm and is a member of the county school board. He has been a member of the state executive board for four years and served as chairman of the board's finance committee.



DRAMATIC SERMON—Alton McEachern, pastor of St. Matthews Baptist Church presented a dramatic sermon entitled "Why Did Judas Do It?" McEachern was one of two Kentucky pastors who addressed the more than 600 preachers attending the Pastors' Conference Monday, November 11. Peter McLeod, pastor of Central Baptist Church, Lexington, addressed the group Monday afternoon. Other Kentuckians read scripture and led in prayer. John Wood, pastor of First Baptist Church, Paducah, served as president of the Pastors' Conference.

Convention Messengers Approve Construction Of Hospital Complex

Messengers to the Kentucky Baptist Convention at Florence approved construction of a new hospital for the St. Matthews area of Louisville.

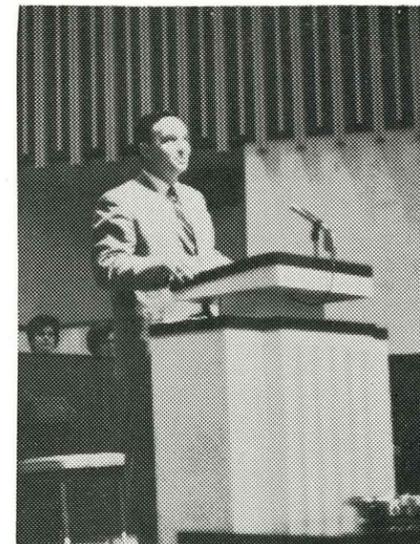
The new facility will be a 175-200-bed general hospital depending on the cost of construction. It will also contain extended care facilities, a doctor's building and "other facilities deemed wise" according to hospital administrator H. L. Dobbs.

Total cost of the hospital is estimated at \$8 million.

Dobbs said he had considered the new hospital for five or six years. "When I finally decided to push the project, I expected a cool reception but I was surprised. The doctors and directors were really enthusiastic about it," he said.

Construction of a new hospital in the St. Matthews area was recommended by the Kentucky Advisory Council for Health Facilities in 1966.

The new hospital will bring to four the number of hospitals operated by Kentucky Baptists. Currently operated hospitals are in Louisville, Lexington and Paducah.



PASTORS' CONFERENCE—Among the more than 600 persons in the audience addressed by Jim Jeffrey Monday was the entire basketball team of the Florence high school.

Pastors Provide Inspiration, Power, Laymen Do Ministry, Jeffrey Says

"Laymen sometimes know more about what is going on than pastors do," said Jim Jeffrey, executive director of Fellowship of Christian Athletes.

Speaking to more than 800 Kentucky Baptist pastors attending the annual Kentucky Baptist Pastors' Conference at Florence, Jeffrey said, "There are more laymen than there are pastors and laymen are closer to where Christ is exalted or crucified each day."

The former All-Southwestern Conference halfback told the pastors that what the layman needs is the inspiration and power to do his own ministry as a Christian.

Some pastors forfeit their influence because they appear to have all the answers Jeffrey told the group. "Laymen know their pastor is a human being and has his own hang-ups just like everybody else," he said.

"But there is still a double standard no matter what anybody says. Laymen expect their pastor to be more than just another guy," he warned.

Another reason pastors lose their influence, Jeffrey said, was because they tried so hard to be "one of the fellows" that they ended up as everybody's buddy and nothing else.

"When a man has trouble he doesn't go to his buddy. He goes to a man who has contact with God," the former insurance executive pointed out.

"What the layman wants to hear is what God has to say," Jeffrey commented. "You are trained in that field. You are supposed to be specialist so be a specialist."

Observing that behind every outstanding Christian there had been a pastor to provide the inspiration and power for that life, Jeffrey told the pastors that they had the greatest opportunity to do good of anybody in the world.

He then related the story of Don Shinnick, Baltimore Colts All-Pro linebacker. A pastor had been the dominant spiritual force in Shinnick's life. When he joined the Colts, Shinnick's Christian influence made itself felt on the other players. As a result, the Colts now hold worship services every Sunday morning and carry 35 Bibles as part of their regular equipment. The Colt players in turn touch the lives of thousands of young people throughout the United States.

"The faithfulness of one pastor is responsible for all of this," Jeffrey concluded.

"If pulpit leadership is what it should be, we ought to make converters out of every convert," he concluded.

State Funds Not To Repay Government Says Convention Adopted Resolution

A resolution stating that "no cooperative program funds kept within the state may be used to repay government loans which may have been made or may be made in the future" by any Baptist institution was adopted by messengers to the Kentucky Baptist Convention meeting in Florence.

A. J. Smith, who presented the resolution said Baptists have always stood for separation of church and state but today there is a growing tendency on the part of Baptist institutions and agencies to negotiate federal loans.

"My people don't want their mission money used to pay government loans," Smith said. "If the colleges are going to make government loans and can pay them back with other funds we aren't going to gripe but we don't want our

money used to pay the government."

The motion was not debated and carried with little opposition.

Smith is pastor of the Mexico Baptist Church, Mexico, Kentucky, moderator of the Ohio River Baptist Association and member of the state executive board.

The situation grew out of a federal loan made by Georgetown College for the construction of a new science building.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for December 1, 1968)

INTERNATIONAL SERIES

Truly God, Truly Man

John wrote this epistle with a great sense of urgency because certain false teachers were continuing to disseminate their teachings among the church members and to undermine the faith of the Christians. These Gnostics acknowledged the deity of Christ, but they denied His incarnation and His humanity, and declared that He just appeared

to be human. They did not believe that God could suffer.

The Gnostics looked with disgust, contempt and hatred on Christians whom they considered to be far inferior to themselves. Believing that the human body is inherently evil, they taught that one was justified in gratifying the appetites and lusts of the flesh. Contrary to these false teachings, John taught both the deity and the humanity of Christ, and emphasized the fact that His true followers are responsible for discerning between truth and error.

I John 4:1-6

Referring to his readers as "beloved", which implied an intimacy between them and him, John earnestly appealed to them not to believe these false teachers who were spreading their false doctrines about Christ even though they claimed to be divinely inspired.

Supreme heresy

John considered the denial of the incarnation of Christ, which strikes at the very person of Christ, as the supreme heresy of his day. He traced this heresy directly to the lord of fallen spirits, and told God's children to beware of it. John wanted his readers to understand that the preachers and teachers who were circulating these false doctrines had not received their teachings as revelations from God.

Satan never fails to use his seductive spirits to beguile and to lead astray those who will give heed to him. Christians should be careful about whom they hear and what they believe. Our Lord said: "Beware of false prophets, which come to you in sheep's clothing" (Matthew 7:15). He does not want us to give credence to every teaching that is presented to us. He does want us to test it by the Word of God before we accept it. The conscientious and earnest Christian must be alert and ever on guard against the false doctrines of those who know not God.

Heresy, spirit of anti-Christ

John opposed those who doubted and denied the incarnation of Christ, knowing that they had been brought to that position by an evil spirit. True Christians should always recognize and acknowledge that Jesus of Nazareth is the

incarnate Son of God and their personal Saviour. He is truly God and truly man. John branded the denial of the humanity of Christ Jesus as the spirit of anti-christ.

In our day, as well as in the lifetime of John, there are numerous false teachers. We are admonished not to accept their utterances simply because they claim to be spiritual instructors. With the knowledge of God's Word and the leadership of the Holy Spirit, which are available to us, there is no excuse for our being led astray by false teachers.

II John 7-9

The very heart of the message of John was his warning to his readers of the prevalence of false teachers who majored in subtracting from God's Word and on adding their pet theories to what they had left, thereby endangering the faith of believers. He branded all such teachers as deceivers. As certainly as Christ sent forth the apostles to preach and teach the truth, Satan sent forth his emissaries to teach untruths.

Guard against heresy

John pled with all of his readers to be on guard against those who would make a mockery of the Christian faith by their denial of its essentials. He pointed out the fact that false teaching always leads to wrong living. Belief is basic. Belief and behavior are inseparable. What one believes determines what he does.

Since we are living in a day when it is popular to belittle, despise and ridicule doctrine, special watchfulness is greatly needed in this area of thought because false teachers are never hesitant to pose as being highly intelligent, progressive and up-to-date. Instead of being beguiled by the enemies of Christ, Christians should always depend on the Holy Spirit to guide them into the truth.

HERBERT C. CRALLE

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LIFE AND WORK SERIES

Liberty Or Legalism?

Acts 15:22-31

When the gospel of Christ was first preached in Antioch the people were assured that if they would believe on Christ they would be saved. Many believed this truth, accepted Christ as their Saviour, received salvation and went on their way rejoicing.

In the meantime certain teachers had come from Judea and bluntly denied the sufficiency of faith in Christ for salvation. They declared emphatically that believers in Christ could not be saved unless they were circumcised. Their agitation caused a great controversy over the question, Can Christ alone save or does salvation come through Him plus something else?

Paul and Barnabas refuted this false teaching, but were unable to persuade these men to give up their pernicious and erroneous doctrine.

Counsel of apostles

It was decided to go to Jerusalem, consult with the apostles and elders about this important matter, and get a ruling which would settle his question once for all.

When the apostles and elders had formally convened the Council, the problem at Antioch was presented with the hope of obtaining a ruling on the question of whether salvation was all of grace or partly of grace and partly of works. After a full discussion, James the half-brother of our Lord and the president of the Council, summarized what had been said and proposed a definite decision. He concluded his address with a statement that the Jews and Gentiles are saved on exactly the same terms, namely, by grace through faith in the Lord Jesus Christ.

Man's proud heart

It is not surprising that some of the Jews had difficulty in understanding this message of salvation by grace through faith in Christ, because the proud heart of man does not like the idea it cannot do something to save itself. Somehow man feels that there is something he ought to do to assist the Lord in saving him. He has been slow to realize that there is absolutely nothing that he can add to the redeeming work of Christ as the ground of his salvation.

James appealed to all of his Jewish listeners not to lay burdens on the Gentile converts, who needed help rather than hindrances. They were the trophies of God's grace, and James contended that they should be prized as such. James appealed for sympathetic fellowship between the Jews and Gentiles since they were one in the sight of God.

He recognized that the Jews and the Gentiles had their distinct claims, and it would not be fair to give everything to either the one or the other; therefore, James proposed the middle course. He did not want the Gentiles to be troubled with Mosaic ceremonialism, or the Gentiles to conduct themselves in such a manner as to outrage Jewish sensitiveness on certain matters of observance. James suggested that a letter should be written setting forth instructions for the proper guidance of both the Jewish and the Gentile elements in the church.

Representatives of council

The Council wisely arranged to send their own representatives down to Antioch bearing the written instructions, in order that there might not be any question as to the convictions and decisions of the apostles and elders. Forthwith, the Council sent letters, which were drafted under the immediate direction of James, by Judas (surnamed Barnabas) and Silas, who were leaders in the church, stating the conclusion to which they had come.

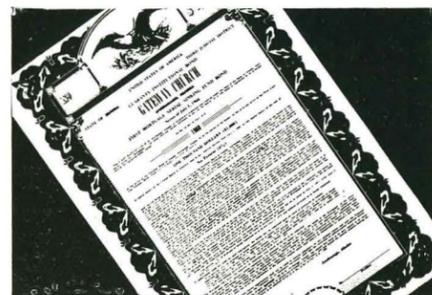
Having proved himself to be trust-

worthy in the affairs of his own church, Silas was trusted to deliver the message to others who needed it. A man who can be trusted at home will be trustworthy elsewhere. When the Christians there were informed again that justification is by grace through faith plus nothing, they rejoiced because of the consolation which that message brought to them. Quite naturally, they were interested in publishing the correct conclusion for the consolation of all others who might be concerned.

Paul and Barnabas commended

This notable letter contained an explicit disavowal of all responsibility for the false teaching of the Judaizers, whose mission and teaching the apostles had not authorized. It also contained a very hearty and warm commendation of Barnabas and Paul, who had taken great personal risks on account of their love for Christ and the souls of men. They had risked all, even life itself, for Christ's sake. Christian leaders who have changed the course of civilization through the centuries have staked their all on the will and word of God.

Four abstentions were enjoined upon the Gentiles. The first three were concerned with ceremonial purity and the fourth had to do with moral purity.



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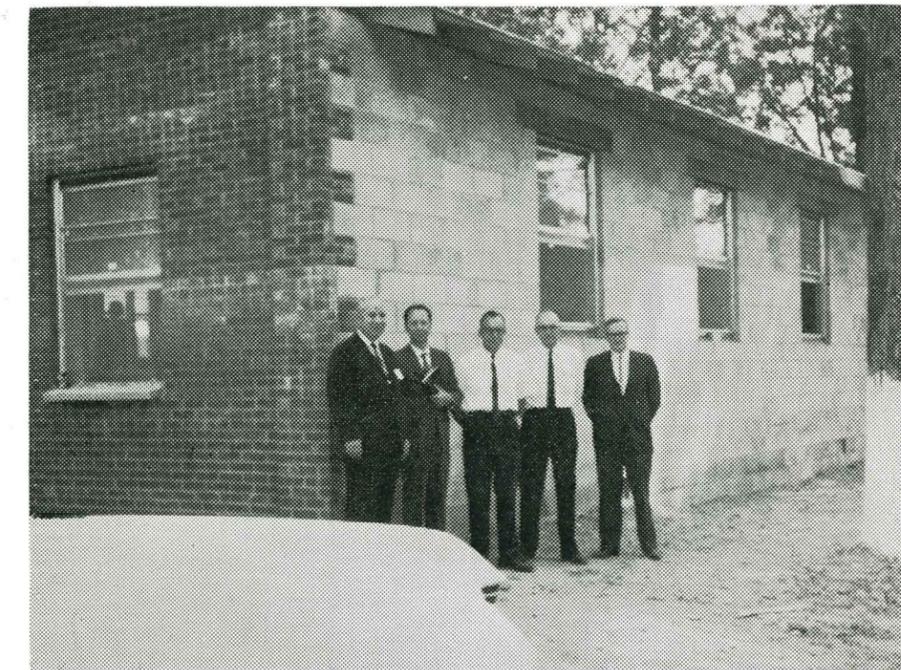
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UP FROM THE GRAVE—Liberty Baptist Church near Corbin was dead but rose again. The church became inactive for several months in 1966. The building was in much need of repair. In June, 1967, Earl J. Hopkins visited the community with Joe Sams and services began again. Last year nine persons were baptized and \$127 given through the Cooperative Program. Total gifts amounted to \$7,780. The one-room building was refinished, mainly by the pastor and members, with funds pledged by the members and the rest through a loan. Although incomplete, the building and its six classrooms are being used. In October the church hosted the annual meeting of Lynn Camp Association. Pictured from left to right are: district missionary Lynn P. Robbins; associational moderator Fred Roth; Liberty pastor Earl Hopkins; Joe Sams, Sunday School superintendent; and James Storie, student at Clear Creek Baptist School.

Thanksgiving in Kentucky 1968

For

Bountiful harvests,
Continued prosperity,
Improving racial relationships,
Brighter prospects of peace,
The church and its witness to

Divine truth,
The Baptist Child Care Program
and the will of our people
to support it, and for
The Thanksgiving Offering,

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