

*O give thanks unto the Lord, for he is good:
for his mercy endureth for ever. Psalm 107:1*



GLEANINGS FROM THE FIELD

WALNUT STREET BAPTIST Church, Louisville, has added a new staff member. She is Miss Mary Johnson, director of children's work. Miss Johnson, a native of Ashland, comes to Walnut Street from a similar position with the Putnam City Baptist Church, Putnam City, Oklahoma. She is a graduate of Georgetown College and Southern Seminary.

DERWARD W. DEERE, professor of Old Testament interpretation at Golden Gate Baptist Theological Seminary, died November 11 of a coronary attack at his home in San Rafael, California. He was recovering from a heart attack which hit him on September 26. Funeral services were held on the campus. Burial was at Malvern, Arkansas. He was a graduate of Southern Seminary.

GEORGIA BAPTISTS have named R. Eugene Dailey to the post of associate in that state's Sunday School department. A graduate of Southern Seminary in Louisville, Dailey was pastor of the Beallwood Baptist Church in Columbus at the time of his appointment.

GUATEMALAN Baptist Theological Institute, Guatemala City, graduated nine students in October. This is the largest graduating class since the school's founding in 1947. Three of the graduates were from El Salvador, the others from Guatemala.

SOUTHERN SEMINARY has extended its degree updating program for alumni holding the bachelor of divinity degree. The program is now scheduled to run through the summer of 1970. Since the program requires two summers of study on the seminary campus, alumni wishing to exchange their present degree for a master of divinity degree must enroll for the summer courses, July, 1969. More than 140 alumni are expected to complete the program with the coming session.

CAMP CRESTRIDGE for Girls has received national accreditation by the American Camping Association. Owned and operated by the Sunday School Board of the SBC, the camp is adjacent to Ridgcrest Baptist Assembly in North Carolina.

FIRST BAPTIST CHURCH, LaCenter, held a note burning and dedication service November 10. The occasion celebrated the final payment on indebtedness incurred over the past 14 years. During that time the church has erected a \$90,000 educational building, purchased a \$14,000 parsonage, added \$5,000 worth of improvements to the old building and purchased \$9,500 worth of adjoining property for additional off-street parking. Orion H. Bell is the current pastor.

LARRY WEDEL has accepted the position of associate pastor - minister of education with the First Baptist Church of Hodgenville. A native of Oklahoma, Wedel resigned the pastorate of Canmer Baptist Church, Canmer, to accept his new position. In May, he received the master of divinity degree from Southern Seminary. Wedel is married and has two daughters.



Wedel

BRIENSBURG BAPTIST CHURCH, Benton, has adopted a resolution of respect to the memory of Miss Maria Houston, a long time member of that church who died recently.

FIRST BAPTIST CHURCH, Ashland, heard Claude Rhea at their annual Harvest Banquet November 20. Rhea, music consultant with the Foreign Mission Board, gave his testimony for Christ in both word and song.

CALVARY BAPTIST CHURCH, Lexington, sponsored a retreat for all college young people of the church. The retreat was held November 16-17 at Cedarmore Baptist Assembly. It was led by students from Southern Seminary.

WOODSTOCK BAPTIST CHURCH, Somerset, reports an unusual revival led by evangelist Clarence Wells of La-Follette, Tennessee. There were 70 public decisions including 21 professions of faith. Gene Hansford is pastor.

THE ASIA-SOUTH PACIFIC Congress on Evangelism opened in Singapore with 1,100 churchmen gathered from 25 countries. "Christ Seeks Asia" was the theme of the conference. Billy Graham, scheduled to bring the initial message to the group, was unable to attend after doctors ordered him to curtail his activity.

DUNMOR BAPTIST CHURCH, Muhlenberg Association, dedicated new facilities on September 29th. The new sanctuary will accommodate 250 persons and the entire building is equipped with central heating and air-conditioning. According to Euin E. Hall, Dunmor pastor, the approximate cost of the entire building is \$40,500.

GEORGETOWN COLLEGE will sponsor its third annual summer school program in Mexico June 2-July 4 at the University of Puebla. Courses in Spanish conversation and Mexican literature and Mexican art will be offered with college credit given for work completed.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243
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C. R. DALEY, JR. Editor
G. A. PRICE, JR. Business and Circulation Manager
BOB TERRY Assistant Editor
MARION O. REED Superintendent of Printing

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BOARD OF DIRECTORS

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INDIVIDUAL, \$2.50, plus 5% sales tax, total \$2.62. FOREIGN, \$2.75. CHURCH BUDGET RATE, \$1.50 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.

SUBMITTING PHOTOGRAPHS

Cost of making cuts must be assumed by those sending pictures for publication.

Ministers' Salaries And Inflation: A Few Facts; What A Church Should Consider When Adopting Budget

It is budget time for Southern Baptist churches. The big problem facing most churches is "how much is an adequate salary increase to meet inflation?"

Salaries and inflation continue to run in a dead heat. When you get a raise, you find that more money in your pay check does not mean more money to spend. The Consumer Price Index, which measures the average change in prices of all types of consumer goods and services, appears to stay ahead of salaries. In the Index, purchasing power of the dollar today is compared with the dollar of 1957-59. For example, in August, 1968, the CPI jumped .3 per cent, to 121.9. This means it costs you \$12.19 to purchase items that cost \$10.00 in 1959. By the time you read this, the CPI is expected to zoom higher yet!

Numerous budget committees have asked: "Is there a gauge we can use to determine what is an adequate salary raise? How do the salaries of ministers and church or denominational employees compare with those of business and industry?"

"The Years Ahead" has been researching this subject for several months. Thanks to the help of officials in the Bureau of Labor Statistics of the U. S. Labor Department, salary trends in business, industry and government through 1966 are available. Since 1966, however, there has been a 7.8 per cent rise in cost of living. Taxes, except property tax, are not included in the CPI but they have jumped too. Today, taxes take more than one dollar out of four of your total income.

In late 1966, BLS surveyed 39 metropolitan areas and nonmetropolitan areas by regions to determine annual costs of a family budget. For city dwellers, the average cost for a family of four was \$9,376 a year. Families who rent required a budget of \$8,739 a year, whereas homeowners needed \$9,588. Families in nonmetropolitan areas (places with populations ranging from 2,500 to 50,000) required \$8,366 a year. A family who rented had to have annually \$7,946 to live, whereas homeowners needed \$8,506.

A second report, "Manpower of the President," transmitted to Congress in April, 1968, estimated the annual cost of a moderate standard of living for a family of four in late 1966 was \$9,200 in urban areas—a 24 per cent rise from 1959.

Median earnings for all steadily employed males hit \$6,850 in 1966, up \$800 a year from 1961. In 1967, for the first time, the median family income exceeded \$8,000 a year, one report showed. Average earnings, not including overtime or premium pay for holidays, weekends or late shifts, of specific occupations were recorded for 1966: maintenance and toolroom employees received from \$3.36 an hour (\$6,989 a year) to \$3.79 an hour (\$7,883 a year); custodial and material movement employees made from \$2.10 an hour (\$4,368 a year) to \$3.05 an hour (\$6,344 a year).

AVERAGE SALARY OF FULL TIME PASTORS

Year	Average Total Salary	Sizes of Churches							
		1-399	400-749	750-999	1000-1499	1500-1999	2000-2999	3000-above	
1959	\$3,300	\$2,592	\$4,857	\$5,769	\$6,511	\$7,474	\$8,289	\$10,930	
1966	3,970	3,132	5,627	6,574	7,425	8,362	9,512	12,392	
1967	4,150	3,271	5,856	6,863	7,695	8,702	9,945	12,944	

The chart below shows the percentage increases of salaries by category. The first line shows increases from 1959 to 1967. The second line shows the percentage of raises in 1967 over 1966.

25.8%	26.2%	20.6%	19.0%	18.2%	16.4%	20.0%	18.4%
4.5	4.4	3.9	4.4	3.6	4.1	4.6	4.5

In 1967, BLS surveyed 51 professional, administrative, technical and clerical pay scales. The median increase in 1957 from the previous year was 5.5 per cent. Median salaries varied from \$3,327 a year for clerks engaged in routine filing to \$27,288 a year for the highest level pay—that of attorneys. A sample of that survey shows engineers just out of college made \$8,400 a year while directors of complex engineering programs received \$21,996. Salaries for secretaries ranged from \$5,298 to \$6,982 a year, depending on experience, whereas beginning typists earned \$3,899 a year. Salaries for office managers varied from a low of \$8,496 a year to \$14,940. No salaries included overtime pay, holiday pay, bonuses, etc.

The President's report called income of \$3,000 a year or less "substandard earnings." A new "substandard earnings" base of about \$3,800 a year is expected to be announced soon. Minimum wage standards, now \$1.60 an hour (\$3,328 a year base) but expected to go up in 1969 to \$1.80 an hour (\$3,744 a year), help establish a floor under workers' wages. Another report shows only 28 per cent of the working population earn less than \$5,000 a year.

Although we know the above salary statistics are not directly comparable, some data for Southern Baptist ministers is available in the *Southern Baptist Handbook*. Average basic salaries of full time ministers are listed by the size of the church. House allowance, retirement dues, insurance, etc., are not shown, although it is probable some churches may have included such items in the base salary figures when reporting them through the Uniform Church Letter to the Association. From the Handbook these average salaries paid to full time pastors in various size churches were taken. See graft below.

Even by adding a 30 per cent increase to the average salaries to allow for fringe benefits—20 per cent for housing, 10 per cent for protection and insurance dues—many ministers, especially those in churches of 750 members or less, are short of the national median.

This tends to verify a statement in the current issue of *The Quarterly Review*: "More than 9,000 Southern Baptist churches reported in 1967 that their pastors had some type of full time or part time secular employment. . ." THEY HAD TO MOONLIGHT TO EARN A LIVING WAGE.

Gains in real yearly earnings (money adjusted for price changes) have been sharp and unremitting in recent years. Southern Baptist churches are to be commended for trying to keep pace. Percentage wise churches seem to be boosting salaries close to the national average, but real earnings appear to be either static or losing ground. Only the local church can determine if its salary scale is in line with business, industry and government, and in keeping with the continuous rising costs of living.



The Establishment Is Challenged

Two well worked words on the contemporary American scene were not heard often at the recent Kentucky Baptist Convention, but the moods these words are used to communicate were very much in evidence. The words are "establishment" and "confrontation".

The word "establishment" stands for the power structure and the status quo. The word "confrontation" describes the challenge of the status quo by those who want change and who want more to say about how things are done.

In the Kentucky Baptist structure the "establishment" is represented by the Executive Board of the Convention and other leadership now making the decisions on the implementation of overall programs approved by the Convention messengers.

One example is how the \$3,950,000 of Cooperative Program income expected this year from Kentucky Baptist churches will be spent by the Kentucky Baptist Convention. The Convention messengers each year approve only the overall goal and the percentage division between Kentucky causes and world wide causes (all causes beyond Kentucky). The Executive Board upon the recommendation of its finance committee actually decides where each dollar goes.

The Executive Board is composed of about 140 members nominated by the district associations and elected by the convention. Every one of the 80 associations in Kentucky has at least one member on the board. What the executive Board agrees upon is not too often challenged but sometimes it is and this year

at the convention there was definitely a challenging mood.

One particular confrontation and challenge showed considerable strength. This was the motion by a messenger to direct the Executive Board to use \$140,000 of next year's budget for special projects designed to meet human needs in the area of health, poverty and education. The challenge failed but only after a plea to the messengers to understand the bind such a directive would put upon the Executive Board and after an alternative plan was offered calling for serious study of world needs for one year by a special committee and a recommendation to the convention.

Time after time the atmosphere of challenge was felt in this year's convention sessions. Even the action of the convention calling upon Georgetown College trustees to reconsider and rescind the recent lifting of the long standing ban on dancing was in a sense a challenge of the establishment. In this case the trustees represented the establishment and the messengers the confrontation. Come to think of it, the trustee action in the first place resulted from a confrontation on the part of the students of the establishment, the establishment being the administration, the trustees and the denomination.

What does all this mean? It means confrontation is the order of the day. How do we react to it? Wisdom dictates that the establishment hear carefully and sympathetically the challenge and be open to needed changes. Otherwise the existing establishment is replaced and another establishment is on its way toward becoming.

It's Worth The Cost

Reflection upon the debate on dancing at this year's Kentucky Baptist Convention offers some consolation. Baptists engaging in such open discussion at least have something that many who smile at our linen display don't have. At least we can talk about such things and make our own decisions. This is unknown by members of those churches who give up decision making themselves and delegate the authority to decide such matters to the church governing board or hierarchy.

A debate by church members on dancing or any other matter would be meaningless in most church groups because the members won't make the final decision anyway. For example, all the debate on artificial birth control among Roman Catholics today is in a sense futile. The decision has already been made in Rome and that's it. Even the American Catholic bishops, many of whom apparently don't agree with the pope on this matter and even challenge it, have to bow to the papal encyclical.

Roman Catholics are not the only church people denied the right to decide such issues. The Episcopalians, Methodists and Presbyterians don't have congregational government. Only Baptists and some of the sects presume to let the masses call the shots.

To leave it to the congregation is to risk mobocracy and even anarchy, but this is the price to pay for democracy. Any other way is to deny the complete priesthood of the believer and the access of every regenerated person to the mind of God through the Holy Spirit.

The great danger of free discussion and congregational control is the inclination to assert self and

self interest instead of seeking and obeying the will of the Lord. But this temptation is a characteristic of the hierarchy as of the masses and is a temptation for the pulpit as well as for the pew.

As a Baptist I regret the ludicrous spectacle we make of ourselves sometimes and I even fear the people's voice is not always God's voice, but I wouldn't trade our way for any other way. To do so would be to admit God and His way can be revealed only or best to the elite and the rest of us are merely expected to follow. This degrades personality and is foreign to the teaching of the Bible.

Free discussion is costly but it's worth it.

BAPTIST FORUM



GEORGETOWN SUPPORTED

Dear Editor:

How very difficult it is to write a meaningful and lucid letter about so complex an issue as the recent Trustee decisions at Georgetown College. But, in this case, I feel obliged to try.

First of all, I am a member of the Board of Trustees at Georgetown College. I have been on that Board for several years. Also, I was a student of Georgetown in the early fifties.

When I was a student we had not accepted government loans because they were not available. I lived in ancient Pawling Hall, and the last dormitory built on campus was Rucker Hall, and Rucker was built in the 1890's. We Kentucky Baptists had not been able or willing to support the College sufficiently for the school to afford new dormitories in over 50 years. While I still appreciate the picturesque qualities of Rucker, I must question the advisability of having young people live in it. I felt that this was rather a moral issue in itself. Which was better, to accept government subsidy in the form of low cost loans, or to permit the students coming to Georgetown to live in possibly hazardous housing?

As for the matter of on-campus dances, the objections seem to be on the basis that it is immoral and therefore has no place in a denominational school like Georgetown College. But is dancing as practiced by our students necessarily immoral?

The main considerations would seem to be what kind of atmosphere prevails at the dance and what is the attitude of the participant. Now in the case of on-campus dances, the administration can and will insure a wholesome atmosphere. As for the attitudes of the participants, that cannot be controlled and

is a product of their upbringing and perhaps even their heredity. But their behavior while at the dance can and will be controlled. Let's face the fact that you can never legislate morals. The government's effort to legislate love between the races and economic strata is a good example of this kind of futility. Let me give you a couple of concrete reasons why I feel that permitting supervised on-campus dances is a positive and constructive step. First, what alternatives are now offered on campus. They are quite limited. A boy asks a girl for a date. Where would you rather they go, to a supervised on-campus dance or the local Drive-In Theater? Where would profound moral questions more likely arise?

On-campus dancing offers the students an alternative to off-campus parties, drives in the country, or drive-in theaters. Now mind you I have no axe to grind against automobiles or drive-in theaters, but where do the greater dangers prevail; with two young people alone in an automobile or on the dance floor of a properly chaperoned dance?

The only real safe guard against student immorality is a proper Christian up-bringing at home. A school like Georgetown can and does provide for an education in a Christian context. BUT . . . the students will bring the morals that they learned at home to school with them. I do not feel that properly reared Christian young people can be easily led astray, nor do I believe that we could build fences high enough to stop those from immorality who are seeking it. All the decision on dances does in my opinion is offer another acceptable and wholesome alternative of entertainment to the students. It could promote a better social dialogue between students and should

help keep them on campus on more week-ends. And the students are going to ultimately make their own decision, concerning their moral behavior, regardless of what we decide.

My final comments are directed to the editor of the *Western Recorder*. Would you please state your own personal feelings on this matter? Are you really convinced that the dances that will be held at Georgetown College will be poorly supervised and chaperoned? Do you personally feel they will incite immorality?

I submit to you and the Baptist of Kentucky that I wonder if your interest is not really to the end that you would like to see Baptists discontinue supporting their colleges altogether in order to give that money to projects you consider more important. If that happens to be your motive, all I ask is that you deal with it in a more straightforward manner and stop using such issues as Government loans and on-campus dances as excuses to stir up the state association against Georgetown College. I, for one, think that the Christian influence on the Georgetown campus has never been stronger.

I am proud of Georgetown College, and Dr. Mills. He is considered by many of this nation's educators to be one of the outstanding college presidents in this country. We are fortunate to have him, and the fine Georgetown faculty. Let us drop all this legalistic nit-picking and get on to more important matters!

Lexington, Ky. John R. Cooke

Dear Editor:

I, for one Baptist in Kentucky, do not believe it is a sin to dance. To me it is recreation, no more than bowling, swimming, playing golf or any other sport.

I don't know who the trustees are but they have my support. I am sure these children are nice, decent kids and are worthy of our support, as are the trustees. So let's get off their backs. Paducah, Ky. Mrs. C. O. Mayo

(Continued on page 12)

Report Of Committee On Nominations

The following persons were approved at the Kentucky Baptist Convention in Florence to serve in the indicated positions. Laymen are indicated by *, new members are indicated by †, and members re-elected are indicated by ‡.

Executive Board

†Bill R. Tichenor, Scottsville; ‡Wyatt Shely, Lawrenceburg; †Bill Mackey, Middlesboro; †Joe Carrico, Russellville; Charles E. Smith, Hawesville; †Calvin C. Wilkins, Benton; Lloyd Mahanes, Lexington; John E. Douglas, Garfield.

Herman E. Rowlett, Lebanon; ‡J. Howard Sutton, Princeton; Paul Sullivan, Hopkinsville; †R. T. Daugherty, Williamstown; David A. Nelson, Owensboro; Pusey Clay Carter, Calhoun; Finley Ray, Lexington; Joe Tackett, Lexington.

*E. O. Coe, Burkesville; Chester P. Culver, Flatwoods; Frank Rhocus, Ashland; †Henry D. Johns, Catlettsburg; W. Gentry Farmer, Arvel; *Felix Murray, Glasgow; Norman Ellis, Cadiz; Alton McEachern, Louisville.

C. Carman Sharp, Louisville; Joe Priest Williams, Louisville; Donald S. Whitehouse, Louisville; *Joe D. Cross, Louisville; *H. Keith Powell, Louisville; †James E. Jones, Louisville; Richard Carlton, Louisville; Cosby Dobson, Buffalo.

William Goodan, Whitley City; James A. Hamblin, Buckhorn; Nobel Cottrell, Tompkinsville; *Elvy Brittain, Heidrick; M. A. Reese, Barbourville; James E. Howell, Ludlow; Colburn Hooten, Independence; Charles Alford, Union.

George Munro, Ft. Thomas; William Holladay, Centertown; Warner Bumgardner, Providence; *J. S. Moody, New Liberty; Frank J. Kuriger, Jr., Mouth Card; John S. Gaines, Ferguson; Jerry Oakley, Magnolia; Isadore Childers, Perryville.

Raymond Meadors, Williamsburg; Lester Caldwell, Waco; Everett Roundtree, Glencoe; S. E. Smothermon, Caneyville; †Robert W. Ivy, Clinton; W. O. Spencer, Paducah.

Board of Child Care

Terms Ending 1971:

*John Peterson, Louisville; J. V. Case, Jr., Owensboro.

Terms ending 1972:

†Charles Chandler, Paducah; Charles Brooking, Georgetown; †Harold Pike, Covington; †Ira McMillen, Jr., Ashland.

Western Recorder

Terms Ending 1971:

†Raymond Lawrence, Corbin; Miss Margaret Siler, Lexington; J. Wm. Jones, Princeton; *Wendell Arnett, Louisville.

Kentucky Baptist Foundation

Terms Ending 1971:

J. T. Miller, Whitesville; ‡Joseph K. Beasley, Harlan; *†W. D. (Bill) Edmiston, Danville.

Georgetown College

Terms Ending 1972:

†E. K. Judy, Henderson; †V. C. Kruschwitz, Elizabethtown; †Robert W. Hindman, Russellville; †George Hays, Jr., Louisville; †Wm. Austin Roberts, Danville; †W. D. Kelly, Paducah; †Edward S. Wilson, Pineville; †Paul McCandless, Louisville; †Wallace Carrier, Harrodsburg.

Campbellsville College

Terms Ending 1969:

Bruce Hartsell, Shepherdsville.

Terms Ending 1970:

*Cass Walden, Edmonton.

Terms Ending 1972:

†David McClellan, Bowling Green; †Irvin Ratcliffe, Campbellsville; †Claude Purvis, Louisville; †William Hancock, Elkton; †H. Curtis Erwin, Glasgow; †Marshall Lyon, Campbellsville; *Millard C. Loy, Columbia; †Max Stitts, Danville; †Curtis H. Warf, Sturgis.

Cumberland College

Terms Ending 1970:

*David Huff, Corbin

Terms Ending 1972:

*J. D. Johnson, Corbin; *Charles E. Freeman, Williamsburg; *Keith Smith, Corbin; †Charles Buhl, Sr., Williamsburg.

Oneida Baptist Institute

(Changing to four-year terms)

Terms Ending 1969:

*E. Gaines Davis, Jr., Frankfort; *Dona C. Anderson, Versailles; *Joe Tighe, Manchester; *Joe Bondurant, Corbin.

Terms Ending 1970:

*Benny Smith, Manchester; *Carl H. Stinson, Manchester; *Mrs. Lewis C. Ray, Louisville; *Gene Triplett, Danville.

Terms Ending 1971:

I. Houston Lanier, Manchester; *Encil Deen, Lexington; Billy J. Turner, Somerset; †Seymour Hopper, Barbourville.

Terms Ending 1972:

*†Squire Baker, Manchester; *†Mrs. H. B. Kuhnle, Lexington; †W. A. Curl, Mt. Sterling; †Preston Baker, Oneida.

Clear Creek Baptist School

Terms Ending 1971:

†Donald White, Lexington; †Harry Hoe, Middlesboro; †Winn T. Barr, London; †Crawford Y. Blakeman, Middlesboro; †Gene E. Parker, Hazard; †John Parker, Pikeville.

Historical Commission

Terms Ending 1970:

†John N. Sykes, Ashland; †Lynwood Montell, Campbellsville.

Terms Ending 1971:

†Wendell H. Rone, Owensboro; †William Tolman, Lexington; *Francis R. Walters, Jr., Manchester.

Baptist Hospitals, Inc.

(Formerly Hospital Commission)
(Directors increased to 24 members)

Terms Ending 1969:

†Daniel N. Brock, Lexington; †John Cook, Mayfield.

Terms Ending 1970:

†James McCreary, Lexington; †Robert Emerson, Paducah.

Terms Ending 1971:

†W. N. Jackson, Danville; †J. Frank Young, Benton.

Terms Ending 1972:

†Kelly G. Roberts, Lexington; †Roy Keith, Elizabethtown; †Isaac B. McDonald, Paducah; †Harold J. Purdy, Madisonville; †Robert H. Swope, Lexington; †Howard McConnell, Princeton.

Temperance League

Terms Ending 1971:

†Robert L. Mills, Georgetown; †Duke K. McCall, Louisville; †Jack Sanford, Florence; †George Greene, Lexington; †H. B. Kuhnle, Lexington.

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WESTERN RECORDER

Report Of Committee On Committees

Nominations

Terms Ending 1970:

Charles Saylor, Walton; D. E. Jones, Valley Station; Harold Wainscott, Owensboro; R. B. Hoods, Brownsville; J. S. Bell, Hindman.

Order of Business

Terms Ending 1970:

John W. Kruschwitz, Versailles; Robert N. Wallace, Louisville.

Credentials

Terms Ending 1970:

O. W. Yates, Lexington; J. Chester Badgett, Campbellsville.

Arrangements

Terms Ending 1970:

Grady Randolph, Lexington; H. Lloyd Stormont, Louisville.

Public Affairs

Terms Ending 1969:

Eldred M. Taylor, Somerset.

Terms Ending 1970:

Penrose St. Amant, Louisville; Carl Fields, Georgetown.

Obituaries

Terms Ending 1969:

A. M. Vollmer, Louisville.

Terms Ending 1970:

W. H. Curl, Gray; A. W. Walker, Middlesboro.

Resolutions

*William P. Mulloy, Louisville; A. L. Meacham, LaGrange.

Direct Missions

E. Keevil Judy, Henderson; Orion H. Bell, III, LaCenter; *Mrs. J. S. Woodward, Lexington.

Cooperative Program

M. A. Reese, Barbourville; Wayne Dehoney, Louisville; Albert Griffin, Georgetown.

Home Missions

Joseph Franklin, Paducah; *J. Brandon Price, Paducah; *Owen Gregory, Henderson.

Foreign Missions

D. E. Meade, Forest Hills; *Everett Lee, Campbellsville; William L. Hancock, Elkton.

Church Organizations

*Chester Igleheart, Elizabethtown; *Carlton Winters, Somerset; *Temp Sparkman, Louisville.

Benevolences

Guy M. Deane, Jr., Jenkins; Earl S. Bell, Harlan; *James M. Collier, Elizabethtown.

Radio and Television

George S. Munro, Ft. Thomas; Isaac McDonald, Paducah; *J. B. Crawley, Campbellsville.

Conventionwide Education

Kenneth M. Chafin, Louisville; Charles Burrell, Somerset; Kenneth Cole, Morehead.

Evangelism

Fred Roth, Williamsburg; John A. Turpin, Louisville; *Finley F. Baird, Valley Station.

Retirement Plans

Wilburn J. Abbott, Owensboro; *H. Earl Evans, Sturgis; *James D. Carnahan, Marion.

Kentucky Baptist Foundation

*C. H. Richardson, Jr., Louisville; *A. Joe Asher, Campbellsville; J. Norman Ellis, Cadiz.

Stewardship

*Ed Wetterer, Elizabethtown; Harold Pike, Covington; Othar O. Smith, Bowling Green.

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January-March Training Union Supplements Must Be Ordered Now

Now is the time to order Curriculum Supplements for January-March, 1969, according to State Training Union director James Whaley. If unions wish to use the following supplements, the person who orders the church literature should be requested to include these items with his January-March order, he said.

Adults—Life and Work Curriculum

"Religions in America Kit" is a useful collection of 30 posters which give comparative information on Christian Science, Mormonism, Unitarianism, Jehovah's Witnesses, Roman Catholicism, Lutheranism, Episcopalianism, Presbyterianism, Methodism, Disciples of Christ, Pentecostals, American Baptists, and Southern Baptists.

Each religious group is presented with a capsule historical sketch, a list of distinctive beliefs and practices, and a description or organization. "Religions in America Kit" may be used as a learning aid during the Adult Life and Work Curriculum unit in January, 1969, and again in July, 1969. Price: \$1.50.

Adult's—Christian Training Curriculum

"Separation of Church and State" is a record album of three flexible plastic records that may be played on any phonograph. This item was used previously as a curriculum supplement and is now offered a second time. Various denominational leaders give their views on the problems involved in the separation of church and state. The record album may be used as a learning aid to the unit during January-February entitled "Religious Liberty Today." Price: \$.95.

Young People—Life and Work Curriculum

"Good News Through the Fine Arts" is a new concept in curriculum supplements. It is a handbook of creative religious expression—44 pages, 8 3/8 by 11 inches, and fully illustrated. Designed to provide supplementary material for the Young People's March unit on the arts, this handbook has feature articles on the use of art, movies, literature, drama, and music in the church. Price: \$.75.

Intermediate and Juniors

"Earning Your Freedom to Choose" is a poster set to be used with Intermediate I and II during February and March, 1969. The poster set also has a section that may be used with Juniors during February, 1969. "Earning Your Freedom to Choose" deals with the problems of achieving independence, developing a Christian conscience, and learning to make personal decisions. 30 posters; 14 by 22 inches; Price: \$1.50.



Convention officers, from left to right, are Leo T. Crismon, Louisville, assis'ant secretary; L. C. Ray, Louisville, secretary; J. T. Miller, Whitesville, president; Jack Sanford, Florence, vice-president; and John Wood, Paducah, second vice-president.



Convention messengers enjoyed the coffee furnished by Western Recorder.



Wendell Rone of Owensboro reads his resolution condemning dancing to the Florence convention.



Outgoing president Eldred Taylor turned over the convention gavel to newly elected president J. T. Miller.



Pastors' Conference officers are, left to right, Ira McMillen, Jr., Ashland, vice-president; John Dunaway, Owensboro, president; and Eugene Reynolds, Auburn, secretary.



Campbellville does its promotion.



Georgetown College choir was well received by the convention attenders.



Sometimes it was difficult to tell if President Taylor was reading his Bible for inspiration or his parliamentary procedure manual to make sure proceedings were legal.

Executive secretary Harold Sanders presented Taylor with a plaque in commemoration of his year as president.



Arthur Rutledge of the Home Mission Board was one of several SBC personalities to address the convention. Others included Baker James Caution of the Foreign Mission Board, Miss Alma Hunt of Woman's Missionary Union, and Owen Cooper, SBC vice-president.



John Carter, right, was presented a plaque in recognition of his 20 years service to Campbellville College. Leon Larimore of Louisville, chairman of the college's trustees, made the presentation.



Duke McCall, president of Southern Seminary, said "thank you" to Kentucky Baptists for their support of the seminary.



Everybody has an opinion to share



Harold Sanders, left, and Herman Ihley, right, welcome two of the pastors of National Baptist churches who united with the Kentucky Baptist Convention. They are E. H. Terry, second from left, Wheelwright, and J. H. Taylor of Bowling Green.

\$25,000 Bequest Left To Georgetown College By Mary Ruth Martin

The late Miss Mary Ruth Martin, a native of Webster County, Kentucky, has bequeathed the bulk of her estate for the establishment of a scholarship fund to aid ministerial students attending Georgetown College.

The \$25,000 bequest is the fulfillment of a 35-year-old vow. Miss Martin, who died just over a year ago, made a pledge during her childhood that her estate would be used to support ministerial education.

Her decision as a child was confirmed by an article she read in a Baptist publication. The composition featured Georgetown's role in the preparation of young men for the gospel ministry.

Soon after finishing her high school education she took an assignment with the federal government in Washington, D. C. At the time of her death she was a secretary in the Pentagon.

Miss Martin was a member of the Rock Spring Baptist Church, located near Wheatcroft, Kentucky.



ANNIVERSARY PREPARATION—Miss Mary Essie Stephens, chairman of the Foreign Mission Board's 125th anniversary committee, discusses the history of Southern Baptist foreign missions which is being written by members of the Board's staff, with John D. Hughey, left, general editor; W. Morris Ford, president of the Board and Baker James Cauthen, standing, executive secretary of the Board and writer of the forward and last chapter of the book. Hughey is the Board's secretary for Europe and the Middle East. The book is part of the celebration of the Board's birthday next year.

Foreign Mission Board Appoints Couple To Egypt, Hears Reports From Asia, Africa At Monthly Meet

The Southern Baptist Foreign Mission Board, in its November meeting, transferred Rev. and Mrs. William O. Hern from Jordan to Egypt, thus bringing to 69 the number of countries to which Southern Baptist missionaries are under assignment.

The Board reappointed Rev. and Mrs. Vance O. Vernon for missionary service in Brazil, their specific assignment to be determined later. The Vernons resigned two years ago after 20 years in Equatorial Brazil.

Egypt called "Miracle"

The going of Mr. and Mrs. Hern, of Mountain Grove, Mo., to Egypt is the "culmination of their hopes and the Board's longtime interest in Egypt," John D. Hughey, the Board's secretary for Europe and the Middle East, said in his report.

A cable received from Hern a few days ago brought news that the family has permission to live and work in Egypt. The permit is for one year, subject to renewal annually. Dr. Hughey quoted Mr. Hern as saying, "We feel that no less than a miracle has taken place on our behalf, and we know that the Lord will help us in accordance with his will."

Africa

H. Cornell Goerner, secretary for Africa, reported on a recent 25-day trip to East and Central Africa. "On the whole, I can report that our work in East and Central Africa is moving forward at a very gratifying rate," he said, "and our principal need continues to be for additional personnel to enter the many doors of opportunity which stand open to us in these countries."

Southeast Asia

R. Keith Parks, secretary for Southeast Asia, told of efforts being made to obtain land needed to build a new hospital in Bukittinggi, Indonesia. This area of the island of Sumatra is the home of the Menangkabau people, one of the strongest ethnic groups of the land in terms of leadership and influence.

"No Christian group has penetrated these people," Parks said. "Only one person to our knowledge had ever entered any phase of Christianity before Southern Baptists went into the area in 1963. Several have now made professions of faith. We feel that the Lord has put us there at a critical time for a specific reason."

Administrative report

The report of Baker J. Cauthen, executive secretary of the Foreign Mission Board, dealt primarily with the restructuring of the administrative organization.

The administration has been placed under three divisions—overseas, mission support, and management services. Winston Crawley, formerly secretary for the Orient, was named in April to direct the overseas division, which is divided into six geographical areas, each having its own area secretary.

In October, Jesse C. Fletcher, who had been personnel secretary for the Board since 1963 and on the staff since 1960, was made director of the mission support division. A director of the management services division is expected to be named soon.

Board to meet in Dallas

Dr. Cauthen reviewed early plans for the full meeting of the Board in Dallas, Texas, May 5-7. "We are hopeful this meeting can be of major significance as it will provide opportunity for great numbers of people in that area to witness an appointment service, as well as to see the full Board in operation," he said.

Impressions Of The 1968 Kentucky Baptist Convention

by Bob Terry,
Assistant Editor

The 1968 Kentucky Baptist Convention in Florence was the first one I have attended during the four years I have been in Kentucky. During my student pastorate I considered class attendance at Southern Seminary more important than the annual convention. I was wrong. Kentucky Baptist business is important enough to warrant the attention of every pastor and messenger elected by our churches. But of course hind sight is better than foresight.

Leaving Florence Thursday afternoon, I took with me some impressions about the convention I wish to share with you. Because these are first impressions, they may reflect a lack of understanding, but remember, first impressions can also be more objective than those growing out of long standing ties.

These are not impressions of the fellowship of seeing former classmates, or friends from the area of one's former pastorate or old friends not seen since the last convention. The warmth of such moments is very dear to anyone who experiences them.

I wish to share my impressions of the convention business sessions.

First of all, I was amazed at the logic some of the brothers demonstrated. It is beyond me how one can wave the flag of Baptist heritage, separation of church and state, and then say, before finishing his speech, that if institutions can pay back government loans without cooperative program money, "well and good". It appears to me that if government loans violate Baptist principle, they are wrong no matter where funds come from to repay them. Yet this motion was adopted by the convention without debate and with little expressed opposition.

A vivid impression was left in my mind from the debate on the convention floor. Parliamentary "tricks" were pulled that would astound our long departed parliamentary authority, Dr. Kerfoot. Debate became so frazzled at one point that one messenger forgot which side of the question he wished to speak to when finally recognized by the chair.

Other messengers tried in vain to gain recognition. I could sympathize with the messenger who told the convention that twice he had voted to consider a particular matter, only to be prevented from speaking by a vote to close debate.

Mixed in with the confusion of debate was a rudeness unbecoming to any organization, especially one that calls itself Christian. Several messengers said privately that if congregations acted

the way their pastors were, the pastors wouldn't tolerate it.

Although many speakers talked about "loving one another" open hostility often seemed more in order. Biting comments, whispered just loudly enough to be heard in the immediate area seemed to be the order of the day. Once a whisperer goofed. His comment was a little too loud and the speaker heard it. The confrontation that followed added to the emotional tenseness of the night.

In addition to choruses of "amens" and outbreaks of applause, groans of disagreement and shouts of "How much do you give to the cooperative program" and "sit down" could be heard. Noise, private conversation and other distractions were continuous.

Only a splendid job by President Eldred Taylor of Somerset prevented this confusion from becoming pandemonium.

Yet, in this confusion, some positive notes were struck.

One Georgetown College trustee, a leading Kentucky pastor, stood to show the convention that he had voted for on-campus dancing at Georgetown. The strength and courage of this man appealed to me. Although his stance proved unpopular at the convention, he wanted to show everybody exactly where he stood.

On the other side of the fence was the sincerity of a messenger in a "peculiar situation." Although this man's position was unpopular with almost half of the messengers and, of a truth, he was and is in a "peculiar situation", this man impressed me as one who honestly believed in his cause and one who was attempting to work through his problems.

To me, it is in this type courage, strength and deep conviction that Kentucky Baptists can overcome confusion, rudeness, hostility, and all the rest.

Clifton J. Allen Retires From Sunday School Board After 31 Years Service

The retirement of Clifton J. Allen, editorial secretary of the Sunday School Board of the Southern Baptist Convention, effective December 31, 1968, has been announced by the board's executive secretary-treasurer, James L. Sullivan.



Allen

"Although Allen does not reach mandatory retirement age for several months, it is at his own request that he is retiring from the multiple duties of editorial secretary in order to devote his full time to the *Broadman Bible Commentary*," said Sullivan.

"He will continue by request the work as general editor of this twelve-volume commentary on a contractual basis."

Allen became associate editorial secretary of the board in 1937, and has been editorial secretary since 1945. He is a member of the Committee on the Uniform Series, International Sunday School Lessons, and has prepared a treatment of the lessons for the Southern Baptist Radio and Television Commission which is broadcast weekly by about 100 radio stations.

He has been recording secretary of the Southern Baptist Convention since his first election to the post in 1965. He is chairman of the Baptist World Alliance Commission on Bible Study and Membership Training.

Allen has written "Points for Emphasis" annually since 1953, and is the author of "The Gospel According to Paul."

"Southern Baptists owe Dr. Allen an expression of deep gratitude for the innumerable ways in which he has made significant contribution to the advancement of Bible study and church member training through the years," Sullivan said. (BP)

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Dear Editor:

I was pleased to read William R. Marr's letter (November 14, 1968) concerning the "important" problems facing Baptists in Kentucky. Certainly his spirit of attack of that supposedly dreadful sin of dancing has reduced it to its proper perspective.

It behooves Baptists throughout the state to consider Georgetown's relationship to themselves and to Kentucky. The criticism of dancing has turned our attention from Georgetown's main purpose—to give this generation a Christian education meaningful to them in 20th century terms. Consequently, the condemnation of dancing cannot be either argued or taken seriously.

Murray, Ky. W. E. Segall

Dear Editor:

Blessings on Mr. Marr (November 14) for his pertinent comments regarding dancing at Georgetown College and our otherwise limited perspective. I for one am delighted with the recent decision in favor of creating a healthy social atmosphere on campus where there was none before. I would have been even more delighted had the decision come ten years ago when I was a student...

Let me suggest to those who fear premarital sex and other such evils as a result of dancing that it would be more reasonable to ban the automobile! Its atmosphere is more conducive to such behavior than the really good time of a chaperoned dance, especially when there is nothing to do on campus...

Hopkinsville, Ky. Mrs. Charles R. Maddux

Dear Editor:

It is difficult for me to "defend" the dancing issue at our campus because I do not consider dancing to be a moral issue...

Several people have expressed great shock at such a breach of Baptist doctrine and tradition. Yet doctrine and tradition are not the best examples of what to follow. Slavery and its sanction was also a part of Baptist doctrine and tradition; that doesn't mean it was right or Christian. Many Baptist churches still preach segregation as gospel—still clinging to tradition?

Many Baptist colleges have "unofficial" on-campus dances. We at Georgetown were making an attempt to be open and honest with you instead of hiding behind the word "unofficial"...

Jesus criticized the Pharisees for being so wrapped up in their law that they had grown insensitive to the world around them. I feel we Baptists are so wrapped up in our law, that we, too, have grown insensitive. Many of their laws were irrelevant to Jesus, and I feel dancing falls in the same category of irrelevancy...

Georgetown, Ky. Esther Hargis

Dear Editor:

We have heard the cons on dancing at Georgetown—here is a pro.

All letters to the editor thus far have supported the idea that dancing should not be allowed at Georgetown College. The fact that it is condemned or condoned has little relevance to the fact that students are going to dance. Why not in a respectable place? It is no secret that many Georgetown students who dance must drive to Lexington to places I admit are undesirable...

Georgetown College is church related, but it is also a school with active young people who perhaps are not wishing to lower moral standards but rather to have good clean Christian fun...

Clay, Ky. Janet Hodge

Dear Editor:

Dancing can be good clean fun and does not necessarily lead to drinking and other immoral acts. Dances held on campus would certainly be well chaperoned and supervised by the high caliber men and women who make Georgetown's faculty.

Students must now leave the campus on week-ends to have any social life...

Contrary to other opinions stated in the Baptist Forum, I congratulate the Board of Trustees for their escape from archaic conformity. They have proven that they realize that Christians cannot serve God by isolating themselves from the world.

Upton, Ky. Jack C. Alexander

Dear Editor:

... Baptists have for many years had the label of "narrow" which alienates many of the youth of this nation from the message that we could potentially give them. In this day when almost as much is being taught in our high schools as used to be taught in college, we as Baptists need desperately to re-evaluate the message we are giving our youth whether it be of God or of man.

The underlying theme of most of the letters was that people want a college where they can send their children and have the college make the children do what their parents think is right. Parents, you are the ones that have formed the lives and thought patterns of your children since the day they entered this world. Are you now willing to let your child make his own decisions as to what is right and wrong, according to what you have taught him?...

Louisville, Ky. Phil H. Childers

Dear Editor:

... First, as a lay member of the Kentucky Baptist Christian Education Committee, I have the highest esteem

for Dr. Mills and the Georgetown College faculty. If this were not true, my daughter would be attending another school.

My wife tells me that 30 years ago, organizations from Georgetown College held dances in Lexington, Kentucky, which she attended on occasion, but did not dance because her parents objected and she honored her parents' wishes. That brings me to this point—surely, we must have instilled our Christian moral principles and beliefs by example and precept by the time we send our young adults to college.

As I understand it, dancing is optional—no dancing mandate has been handed down...

Shepherdsville, Ky. M. J. Cundiff

Dear Editor:

I was just thinking how nice to be a student at Georgetown College in 1968, rather than 1962. I did not enjoy the new dorms, Student Center, Science Building and dancing. It seems as if the trustees are truly helping to make progress. Congratulations to each...

Criticism seems to be coming when there is so much good in the worst of us and so much bad in the best of us, that it ill becomes any of us to find fault with the rest of us.

Burlington, Ky. Linda Jones Gritton

Dear Editor:

Hoorah! For the trustees and the administration of Georgetown College for having the foresight to lift this Victorian ban on dancing. I understand, too, smoking is now permitted in the girls' dormitories. Dancing and smoking have been going on under cover for many a year. I know because I have had a teenager there...

Montgomery County is represented by students from 11 Baptist families on Georgetown campus. I have talked with over half of these families and they approve 100% with the trustees' decision. In our church (First Baptist) with approximately 500 resident members I do not know of one family who forbid their children to dance. In fact most of these parents attend the school proms as chaperones or just for the pleasure of "looking on."

I was raised in a strict Baptist home where dancing, in the proper way and at the right place, was as much a part of our social life as going to church three times a day on Sunday...

So—trustees, let's keep the ban off of dancing and not be pressured by the vote of the Kentucky Convention.

Mt. Sterling, Ky. Susan F. Carrington

Dear Editor:

Quite articulate were the Florence attenders who wished to instruct others about the do's and don'ts of faith... I got the impression that we like for others to be governed by a code of do's and don'ts while we prefer the principle of God's grace for ourselves.

I am so glad that God is God and not

one of my fellow pastors because He assures me of a better shake! Lexington, Ky. William Craig

Dear Editor:

I disagree with the thought that all dancing, even under proper supervision, is wrong. Most people or their parents have danced. Most young people are going to dance sometime, somewhere. Wouldn't you prefer your daughter or son to dance where there are good chaperones, such as on the Georgetown campus, than in a joint somewhere?...

Where do some people get their idea that dancing is wrong?... I believe that if dancing was a sin God would have said so and not left it to us Baptists.

Trenton, Ky. Carolyn E. Haley

Dear Editor:

... As a parent of a daughter, in attendance at Georgetown, I am pleased that this has come about.

... As parents the training of our children should include living with our fellowman and determining what course is best in living a Christian life before the world around about us, and not just living in our narrow Baptist world of condemning dancing.

I have been more concerned with the indifference of the local Baptist churches of Georgetown in not offering more wholesome recreation for the students. If the local churches would do their part in ministering to these students the campus dancing would take care of itself...

Paducah, Ky. Mrs. Mary Sowell

Dear Editor:

We, as Baptists, should be concerned as to the impression which we make on other people. The news from our State Convention has been in the public press. If we are applauded for our stand against dancing, what will be the reaction to our unconcern for the needy?...

As for dancing, if a Christian college student is not able to resist the temptations that are present at dances (and anywhere else in this world) then Christ is not very real to him.

Louisville, Ky. Chas. Cooke

Dear Editor:

As I read this edition of the Baptist Forum, I am ashamed and let down... especially since most of them came from ministers...

I am a mother with two normal daughters brought up in the ways of the Lord. Neither of them went to college but if they had, I would not have been unhappy in the decision of the board at Georgetown. I believe that a lot of prayer and thought went into this decision on their part. Being heads of a Baptist college in the times we are living in has to be a very hard job...

If we expect our youth of today to seek Christ and follow after him in character, both moral and physical and

spiritual, there has to be an example before them based on truth and love.

Another statement regarding the students and faculty conforming to "our" ideals. Since when does anyone person or persons (minister) have the right to dictate how everyone should think or believe. Christianity does not teach that.

Elizabethtown, Ky. Mrs. Betty J. Mills

GEORGETOWN ATTACKED

Dear Editor:

"I have a teen-age daughter that I was hoping to send to Georgetown College. Since I have read of the decision to permit smoking and dancing, these hopes could be changed. No one should deny students' rights of choosing to dance or smoke, but must these things go on in a Christian college? If a student cannot follow rules of a college, they should go to a college which is more permissive. After all these students were aware that they were entering a Christian college. Our trustees should have the conviction and courage to stand firm on Baptist principles... How can we teach our children discipline in worldly things if our own Baptist colleges put their stamp of approval on them?"

Cynthiana, Ky. Mrs. Julian Harney

Dear Editor,

After reading the article concerning the dancing being accepted in Georgetown College... I must say this does not shock me. For in the first place, we have been getting away from the true Baptist belief altogether. We as Baptists believe in separation of church and state, yet the Southern Baptist Convention last year agreed to accept funds for Georgetown College from the government.

Now the trustees and teachers of this college have agreed to give the students permission for dancing on campus.

With the rumors of so many professors in different colleges teaching, there is no God, there wasn't a Virgin Birth, etc., this worries me...

Now I wonder what type of teachers, professors, etc., are in charge of this college...

I do hope and pray the trustees of the Georgetown College will rescind this and start acting like "True Baptists."

Dover, Ky. Sharon Deadmond

Dear Editor:

Sure glad we still have some old-time, not modern-day Christians, as I read the letters in your paper about this question, "Is it wrong to dance?"...

It's time Baptists wake up and see where their mission offerings go and support a college that teaches there is a hell to shun and a heaven to gain and that we can't live as the world does...

Lancaster, Ky. Mrs. George Storms

Dear Editor:

We were sadly disappointed to learn of the step Georgetown College Trustees have taken on the dance issue.

So many consecrated preachers and missionaries have come out from your college through the years, that this compromising with Satan is badly out of line. Actually you seem to have thrown discipline overboard and Baptist principle out the window...

If the students intend to keep pace with the modern dance as seen on TV it most certainly has no place in a Christian college...

Many churches are denouncing your action and this move will definitely hurt the college and the Cooperative Program of Southern Baptists. Please think again and rescind your action, for Jesus' sake.

Lancaster, Ky. Mrs. Mary Lee Rice

Dear Editor:

My former pastor used to say, "Dancing feet and a praying knee doesn't fit on the same person." If this is true, on what are our young people going to depend in the "Trials of Life?"

Mayfield, Ky. S. B. Wheeler

Dear Editor:

... We are parents of two fine children in which we would have been happy to attend college at Georgetown. Now, we're not so sure. Everything we stand for seems to be torn down by colleges and now this at Georgetown! A Baptist college accepting dancing on campus is strictly off-limits and undoc-trinal. It's against many years of what Baptists have built up and what we stand for... We certainly hope and pray that these trustees of the college will take to heart what they have done and rescind their action.

Dover, Ky. Otha L. Hampton Family

Dear Editor:

... Perhaps you may recall a radio program several years ago that Warden Lawes of Sing-Sing Penitentiary had and he said in one of his programs that on his files there the records show that more women had been destroyed through the dance floors than any other institution in the world. Believe me we are becoming a real laughing stock of the enemies of Baptists...

If Baptists are going to be worldly in sinful matters how can they hope to be soul winners...

Middlesboro, Ky. Mrs. Myrtle Marcum

The response to on-campus dancing at Georgetown College has been overwhelming. The amount of space donated to Baptist Forum in recent issues is evidence to this fact. However, a stopping point has been reached. All sides have had ample opportunity to present their views. Therefore, no additional material on this topic will be published until new developments transpire. Other pressing news demands this step. It is our hope that Kentucky Baptists will demonstrate a similar concern for other issues facing us. We invite your comments on all facets of Kentucky Baptist life.—Ed.



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for December 8, 1968)

INTERNATIONAL SERIES

Christ Speaks To His Churches

This is the first in a series of four lessons from "The Revelation of Jesus Christ," the last book of the Bible, and perhaps the most neglected and misunderstood of the entire sixty-six. It was written by the Apostle John, who was banished to the barren, desolate and rocky island of Patmos because of his refusal to worship the emperor, and because of his preaching of the Word of God and the gospel of Christ.

Revelation 1:9-11

While John was in exile on Patmos in the Aegean Sea off the coast of Asia Minor, he remained conscious of the Lord's presence with him. Listening to his Lord, John was directed by Him to write what he saw and to send it to the seven churches in Asia. His experience is another splendid illustration of the fact that God does not forsake His children when they suffer for Him.

Alpha and Omega

To John the Lord Jesus presented Himself as the glorified Christ in the midst of His churches. He declared His deity when He referred to Himself in these words, "I am Alpha and Omega, the first and the last."

Christ is the "Alpha and Omega" of creation. Out of nothing He created all that is. "All things were made by Him; and without Him was not any thing made that was made" (John 1:3).

He is the "Alpha and Omega" of the Bible. You will find Him all of the way through the Bible.

He is the "Alpha and Omega" of history. The years preceding His birth are designated "before Christ" and those following are dated "in the year of our Lord."

Called "the author and finisher of our faith," Christ is truly the "Alpha and Omega" of salvation. Moreover, He is the "Alpha and Omega" of worthy human aspirations as true believers can readily testify.

Revelation 3:7-13

Christ's letter to the church in Philadelphia is unique in that it does not contain a complaint or charge of dereliction of duty. His message challenges us to observe the following:

The Christ

Christ also mentioned His official position—"These things saith he that hath the key of David." As David had all authority in his kingdom, so Christ has all authority in His kingdom. He is the sole possessor of the key to the divine treasure house and all blessings from God are secured through Him. As the executor and administrator of the work, He opens and closes the doors of opportunity to His churches. All doors to dignity, happiness and usefulness are at the disposal of Christ.

The Church

The church in Philadelphia was a weak church in the judgment of men, but it pleased Christ. After all, the approval and praise of Christ are the things that really matter.

The Commendation

Let us note some of the things for which Christ praised this church

1. For works in weakness. "I know thy works; for thou hast a little strength." Without worldly standing, few in numbers and poor in worldly goods, the members of this church used what strength they had in the Lord's service.

2. For loyalty to God's Word.

"Thou hast kept my word." They studied the Word of God in order to learn His will for them, and they were faithful in their obedience to its teachings.

3. For loyalty to Christ's name.

"Thou hast not denied my name." Christ's name, person and work are inseparable. So far as we know, when the Christians in Philadelphia were brought before the heathen magistrates and required to deny the name of Christ and to disown Him publicly, not a single one did so. They were willing to die as martyrs, if necessary. The strength of any church does not consist in the numbers but in their fidelity to the Word and the Name of Christ.

The Challenge

The opportunities that come to churches and individual Christians are God-given. With faith and courage we must readily enter the doors of opportunities for service when He opens them. Faithfulness to duty in service for Him will result in greater opportunities for usefulness being given to us. May we have the faith, vision, perception and courage to respond to the great challenge of the opened door!

LIFE AND WORK SERIES

Power To Change Men

Acts 16:25-36

On the streets of Philippi, Paul and Silas encountered a slave girl who possessed an evil spirit with which she charmed and astounded people. She was owned by a syndicate which derived financial gain from her soothsaying. Her utterances became a great annoyance to these missionaries, whereupon Paul said to the evil spirit, "I command thee in the name of Jesus Christ to come out of her." After the evil spirit left her, she was not of any further use to the vicious men who had been exploiting her.

Paul and Silas arrested

This loss of revenue so exasperated her owners that they stirred the rulers

to action, a mob was organized and Paul and Silas were dragged before the magistrates. There they were accused falsely of causing disturbances, sowing discord and teaching unlawful religious customs. The prejudiced magistrates tore the clothes from them and ordered them to be beaten severely with many stripes.

With their backs raw and bleeding from the merciless beating they had received, and without any treatment of their painful wounds, Paul and Silas were quickly placed in the custody of the jailer for safekeeping. Entirely lacking in sympathy for them, the jailer thrust them into the foul and loathsome inner dungeon and fastened their feet

in the stocks as if they were dangerous desperadoes. Such conduct revealed the natural enmity of the human heart toward God.

Praying and singing

Instead of spending the hours of physical torture in bitter imprecations on their cruel enemies, the missionaries prayed and sang hymns of praise unto God. Prisoners under similar circumstances usually complained and cursed, these men prayed and sang hymns of comfort and courage.

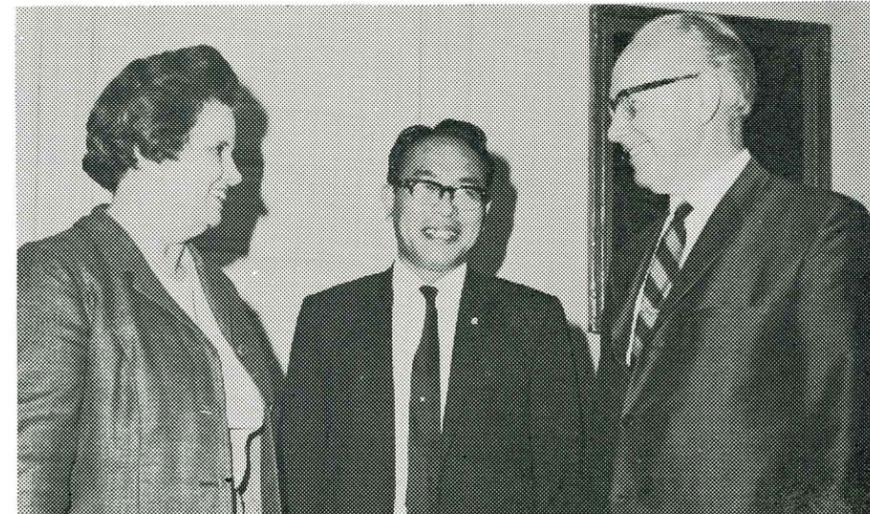
Their singing awakened the other prisoners who listened to them with wonder and amazement. No doubt they had frequently heard groans, profanity and threats echoing in the gloomy corridors of that unsanitary prison, but never before had they heard prisoners praying and singing God's praises. Not only did the other prisoners hear, but God heard and answered their prayers.

God's power suddenly came down and a violent earthquake startled all who were in the prison. The doors of the jail and its cells flew open and all of the prisoners were liberated.

Aroused from his midnight slumbers, the jailer was frantic with fear. When he dashed out he saw the prison doors wide open, and he concluded that all of his prisoners had escaped. Terror and despair gripped him because, according to Roman law, a jailer forfeited his life in the event that his prisoners escaped. Thinking that only a disgraceful execution awaited him, he quickly decided that to commit suicide was the easiest way out of his difficulty.

Jailer finds Christ

As the jailer seized his sword Paul cried from the shadows in a clear voice,



TOKYO PROGRAM PLANNERS—Mrs. R. L. Mathis, a Southern Baptist (USA) women's leader and a vice president of the Baptist World Alliance, has been named chairman of the program committee for the 12th Baptist World Congress at Tokyo. She is shown here (left) with Pastor Yoshikazu Nakajima, president of the Japan Baptist Convention, and Josef Nordenhaug, general secretary of the Alliance. The Congress will meet in Tokyo July 12-18, 1970, with an expected attendance of 10,000 Baptists from 80 countries.

"Do thyself no harm: for we are all here." The tenderness and love expressed in that cry touched the jailer deeply, causing him to rush in and cast himself at the feet of those itinerant preachers. Then, when he had brought these faithful servants of God outside the jail, the jailer cried out from the depths of his troubled but grateful heart and propounded what was perhaps life's greatest question, namely, "What must I do to be saved?"

His earnest inquiry was not left unanswered. He was told just what to do to be saved—nothing more nor less. No answer could have been plainer than the one which he received, "Believe on the Lord Jesus Christ, and thou shalt be saved." "Believe" means trust, committal and dependence. The only way to be saved is to trust Christ fully and to depend on Him solely. In Him alone is the only hope of salvation.

Christ saved the jailer when he believed on Him. As an evidence of his salvation, he promptly reversed his attitude toward Paul and Silas by tenderly washing their wounded backs and showing his love for them. As soon as he received instruction as to the meaning, significance and purpose of baptism, he was baptized, thereby publicly proclaiming that Christ was both his Saviour and his Lord. Moreover, he had a dinner in his home, at which Paul and Silas were the honored guests. Because his entire household had believed on Christ and followed Him in baptism, there was great rejoicing on the part of those who were present. The prisoners were then released and commanded to "go in peace."

Missionary To Italy, W. Dewey Moore, Dies

W. Dewey Moore, 70, pioneer Southern Baptist missionary to Italy, died November 5 in Thalwil, Switzerland, where he and his wife Alice were visiting a daughter prior to returning to the States. They had retired August 1 after 31 years of missionary service.

Dewey and Alice Moore came to Italy on April 10, 1937 under appointment of the Foreign Mission Board of the Southern Baptist Convention. For 29 years, Dewey Moore was treasurer of the American missionary group in Italy, and for the past 14 years he has been pastor of Centocelle Baptist Church in Rome.

Alice Moore began her Italian ministry by assisting in women's work. But the Moores' principal contribution to Italian Baptist life began 15 years ago. Mrs. Moore was asked to assume the post of director of the Italian Baptist Children's Home on a "temporary" basis, while a "permanent" director was sought.

Alice Moore turned out to be the "permanent" director. She and her husband occupied an apartment on the campus of the children's home, located in a suburb south of the city. Centocelle Baptist Church is situated on the same property.

Miss Marylu Moore, missionary in Rome, Italy, cabled news of her father's death to the Foreign Mission Board. The message contained no information on funeral or burial arrangements.

A native of North Carolina, Moore received the master of theology and the doctor of theology degrees from Southern Baptist Theological Seminary in Louisville.

In addition to his wife and two daughters living in Europe, Moore is survived by a third daughter, Mrs. George Freeland of Alexandria, Kentucky.

Third Seminar Slated

The third seminar on associational Training Union work will be held February 17-21, 1969, at the Sunday School Board of the Southern Baptist Convention.

Designed to aid the participants in 10 aspects of Training Union work, the seminar will include learning how to help churches prepare for the 70's.

Attending the seminar will be associational Training Union directors, superintendents of missions, associational Training Union officers, state Training Union leaders, and approved workers.

To attend this seminar, a registration fee of \$20, plus name, address and position should be sent to Church Program-Training Center, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Brotherhood Workshop Slated Dec. 6-7

A statewide Brotherhood Workshop is slated for December 6, 1968, according to Brotherhood Secretary Forrest Sawyer.

The meeting will be held at Camp Cedarmore beginning at 6:30 p.m., Friday, December 6, and continue through noon the following day.

Leading the program will be four representatives from the Southern Baptist Convention Brotherhood Commission in Memphis.

Ben Connell, former minister of education at 23rd and Broadway Baptist Church, Louisville, will lead a Mission Action workshop. Connell is a consultant in the Baptist Young Men's Department of the Commission. Prior to accepting that post, he was director of religious activities at Samford Univer-

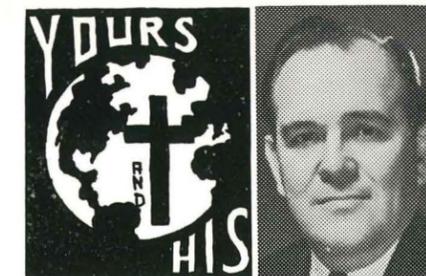
sity in Alabama.

Leading a Mission Study Workshop will be W. J. Isbell. A native of North Carolina, Isbell has served with the Commission since 1966. Before that he was state Brotherhood secretary for Alabama.

Royal Ambassador leaders will be under the direction of Frank Black, a former army officer and Boy Scout executive. Black has worked with Royal Ambassadors since 1955.

Larry Bryson will lead a conference for associational brotherhood directors. Bryson is an associational consultant with the Commission. He is a former pastor and superintendent of missions.

Reservations should be made immediately with Cedarmore manager Marvin Byrdwell.



You missed it

I did not know that so many of you regularly read this column until the last 2 or 3 issues when I did not have a column under YOURS AND HIS. Thanks for asking about it. Space has been at a premium in this paper, and the Annual Convention took so much of my time that I was too late with one piece of copy. But, I'm back and I will try to talk with you from week to week.

State convention lively

There's never a dull moment" in a State Baptist Convention, and Florence Convention, November 12-14, was no exception. In the first place, it was a splendid program. The Convention's main business was given interestingly and dramatically, with excellent outside and inside speakers. The Florence Church pastor and people were warm hosts. Then, as usual, two controversial issues inspired many to participate in the matter of dancing on Georgetown campus and a mild revolt against "the establishment" — meaning, the Convention versus its own Executive Board. However, the former got all the headlines. The latter was illustrated, it seems, by an attempt to direct the budget committee of the Executive Board to arbitrarily add \$140,000 to the 1969-70 budget for various social programs — most of which are shared by the institutions themselves in their budgets: for example, scholarships for Baptist students \$30,000 — but Georgetown alone gave \$210,000 in such scholarships last year. The matter was referred to a special committee to study and report next year.

Fellowship and disagreement

Baptists are a dynamic people. They are alive. They have their convictions and are not afraid to voice them. They develop heat, and often light, but they know that their fellowship in Christ is too strong to admit division. They will keep on the main track: carrying out the Great Commission through evangelism (personal) and missions (proxy). They will major on the Cooperative Program while trying to improve any portion thereof. Why? They know that their unity and fellowship is not based upon agreement, but, in Christ. As John says: "If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin" (I John 1:7).

Social Action Move Goes To Committee

A motion to appropriate \$140,000 for charity work in 1969-70 was referred to a special committee for additional study by the messengers attending the Kentucky Baptist Convention in Florence.

The original motion was made by Bob Brown, pastor of the Trinity Baptist Church in Lexington.

According to Brown's proposal, the special allotment would be broken down with \$35,000 designated for charity work done by Baptist hospitals, \$50,000 administered by the state missions department for food, clothing and shelter for the needy, \$30,000 in scholarships for underprivileged students to Baptist colleges, and \$25,000 for vocational training.

With the set time of adjournment approaching, the convention directed the committee on order of business to set a time when the matter could be thoroughly considered.

Wednesday afternoon the motion was brought back to the floor.

Verlin Kruschwitz, pastor of Severns Valley Baptist Church, Elizabethtown, told the convention that to maintain the approved distribution of cooperative program funds, 68.9% for state funds and 31.1% for all causes outside Kentucky, the special appropriation would mean no increase in any current program funds, no salary increases for state employees and no new work of any type could be started in the state.

"Even with all of this," Kruschwitz said, "the amount available would only be \$133,850."

The only alternative he told the convention was to change the percentage of appropriation to 72.3% for state causes and 27.7% for all other causes. "I am unwilling to do this," he said.

The Elizabethtown pastor then proposed that a special committee of seven persons be appointed to give "careful consideration to the responsibilities of the Kentucky Baptist Convention to meeting the human needs of the world and bring a report of its best judgment to the convention next year."

The motion carried.

President Eldred Taylor appointed the following men to the committee: David Nelson, Owensboro; Bob Brown, Lexington; Verlin Kruschwitz, Elizabethtown; G. Allen West, Louisville; D. M. Aldridge, Pineville; R. G. Shelton, Eddyville and William Jagers, Prestonsburg.

Indiana Declines Ties With Campbellsville

The Executive Board of the Indiana Baptist State Convention declined an invitation to establish a cooperative relationship with Campbellsville College in Campbellsville, Kentucky.

The Baptist school's trustees and president, J. K. Powell, had extended an invitation for the Indiana convention "to become affiliated with Campbellsville College through a cooperative relationship as your institute of higher learning until a time when Indiana has its own (Baptist) college."

The board, however, "respectfully" declined the invitation. Most of the discussion dealt with the implications of endorsing one Baptist college and not all Baptist colleges.