

WTR
WESTERN RECORDER
OCTOBER 10, 1968



Pierce Hall,
Georgetown College



GLEANINGS FROM THE FIELD

SABBATICAL LEAVES have been granted to seven Southern Seminary professors for the current year. They are James Leo Garrett, Clyde T. Francisco, Joseph A. Callaway, Eric C. Rust, Wayne E. Oates, G. Maurice Hinson, and Sabin P. Landry, Jr.

FIRST BAPTIST CHURCH, Sebree, recently dedicated a new church steeple. It was dedicated in memory of Weldon Stull, a former deacon in the church who died two years ago.

YELLOW CREEK BAPTIST CHURCH, Owensboro, is currently in revival services led by Dr. Gray Allison, full time evangelist. Allison is a former seminary professor and associate director of evangelism for the Home Mission Board.

MR. AND MRS. FRANK RHODUS, Ashland, recently returned from a 22-day tour of the Holy Land and Europe. The tour was made possible by the Polard Baptist Church where Rhodus has pastored for three years.

HARTFORD BAPTIST CHURCH, Hartford, has just completed a revival led by T. Hicks Shelton, chairman of the department of evangelism for the Kentucky Baptist Convention.

EVERGREEN BAPTIST CHURCH, Frankfort, recently passed a resolution of respect to the memory of C. T. Jordan, a long time deacon in that church. Jordan died on August 6, 1968.

FIRST BAPTIST CHURCH of Owensboro has passed resolutions in appreciation for the 28 years ministry of Dr. Robert E. Humphreys who died on July 6 of this year. The resolutions speak of the abounding and abiding gratitude of the congregation for the unparalleled contributions of Dr. Humphreys.

THE HOME MISSION BOARD has appointed Sidney Smith, Jr., of Corpus Christi, Texas, and a graduate of Golden Gate Seminary, San Francisco, California, as director of special missions emphasis in the Watts area of Los Angeles.

RUSCHLIKON BAPTIST SEMINARY, Zurich, Switzerland, reports that more students from more countries have enrolled for the current term than any time during the school's 20-year history. Twenty-one countries are represented in the seminary family, President John D. W. Watts reports.

GENEVA BAPTIST CHURCH, Henderson, reports a successful revival led by William Tucker, pastor of Second Baptist Church, Madisonville. David Bratcher, superintendent of missions for Green Valley Association led the music. Pastor George R. Cartwright reports that six persons made professions of faith and one joined the church by letter.

SOUTHSIDE BAPTIST CHURCH, Louisville, has just completed a week's revival led by William Turner, pastor of Latonia Baptist Church, Covington. William Weedman is pastor of the church.

FRIENDSHIP BAPTIST CHURCH in the Blackford Association, recently completed its fall revival. Four decisions were reported by Pastor Arnold Moxley.

GREEN VALLEY ASSOCIATION, recently celebrated its tenth birthday at its meeting at Immanuel Baptist Church. In honor of this occasion, the association had Franklin Owen, pastor of Calvary Baptist Church, Lexington, bring a special address.

LOCUST GROVE BAPTIST CHURCH, Murray, recently held a two-day church wide retreat at Jonathan Creek. Jack Jones is pastor of the church.

PARK AVENUE BAPTIST CHURCH, Paducah, recently completed a revival led by A. B. Colvin, chairman of the direct missions department of the Kentucky Baptist Convention. There were four professions of faith and baptisms, twelve rededications and one commitment to full-time Christian service according to Philip Yancy, pastor of the church.

MARYLAND BAPTIST CONVENTION, meeting in its first special session in history voted to adopt the report of a special committee and sell land slated for use as a Baptist college in that state.

J. COBURN HILL, for forty years a physician in Louisville and a well known Baptist lay leader died of a heart attack in late August. He was a former trustee of Kentucky Southern College and a deacon in Victory Memorial Baptist Church, Louisville.

JAMES E. CASEY, JR., mountain missionary in Wheelwright, Kentucky, is the author of a new evangelistic tract, "What Must I Do To Be Saved?" The tract is available free by writing to Clear Creek Baptist School, Pineville, Kentucky 40977.

FERN CREEK BAPTIST CHURCH'S minister of education and youth, Rodney Van Dyke, was ordained September 1. Performing the service was the Bernay Points Baptist Church in Birmingham, Alabama, his home church. Currently, Van Dyke is a student at the Southern Baptist Seminary doing work toward a doctor of education degree.

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY, Ft. Worth, Texas, reports that its enrollment is up for the second consecutive year. This year's enrollment of 1,735 is the largest since 1960 for the seminary.

BAPTIST TABERNACLE, Paducah, recently sponsored a Deacons' Retreat at Kentucky Dam State Park Lodge. John Huffman, pastor of First Baptist Church of Mayfield and immediate past president of the Kentucky Baptist Convention led the retreat.

WESTERN RECORDER

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

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

Black Power's Many Faces

What should be the attitude of the Christian toward the new term, "black power?" Although the mention of black power immediately calls forth an image of violence and the burning down of cities, it is important to consider the term more calmly and objectively.

Any meaningful answer to the question requires recognition that there is

by Daniel R. Grant
Professor of Political Science,
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no single accepted definition of black power. Here are just a few of them:

1. Black Power As the Quest for Self Respect. For 300 years the American Negro, directly and indirectly, was taught that he was racially inferior to the white man. Much of what has come to be called black power is simply a natural reaction against this long history of being taught that blackness means inferiority. Few can fault the Negro for this quest for self respect for his "black being." Many contend that this new self image must precede any integration of blacks and whites in American society on a genuinely equal basis.

2. Black Power As the Legitimate Strength of Negroes in a Democracy. Negroes have perfectly proper political interests as Negroes in working for elimination of the last vestiges of racial discrimination. But only since they have begun to vote in large numbers have we seen them flex their political muscles and demonstrate what might be called black power.

This was the dominant force in electing Negro mayors of the cities of Cleveland, Ohio, and Gary, Ind. It has led increasingly to the election of Negro members of state legislatures and city councils as well as other Negro officeholders throughout the South.

Although this could lead to an undesirable racist dead-end, it is difficult to criticize organized Negro political activity so long as they continue to have legitimate interests as Negroes to pursue. Certainly bloc voting is nothing new after decades of white bloc voting.

3. Black Power As Negro Violence, Organized and Unorganized. Stokely Carmichael has been quoted as saying that "black power cannot mean the power of the ballot box because the vote has never been and never will be beneficial to the survival of black men in this country." He added that he agreed with Mae Tse-tung that "the vote means nothing unless you've got the gun behind it."

Many Negroes are convinced that this is the only language white people understand. They cite the sudden attention Watts began to receive after its riot, when previous efforts to secure a convenient hospital and a transportation system were repeatedly rebuffed. Yet most Negro leaders still speak of violence as misdirected use of black power "leading our people down a suicidal road."

4. Black Power As Separatism and a Black National State. Many black power leaders claim to have given up all hope that the American society, after 300 years of failing to do so, could bring justice to the Negro. It is said that the only alternative is to establish all-black communities and ultimately an all-black nation somewhere within the present

boundaries of the United States. This, too, has received sharp criticism from other Negro leaders who call instead for a sense of black togetherness without the "myth of black separatism."

Other variations on the black power theme could be mentioned, including the idea of racial superiority for Negroes. It is sad but true that Negroes have developed some leaders whose demagoguery in racial matters approaches that of some of the classic white supremacists who used to preach white superiority. Fortunately, most of these are no longer a part of the mainstream of southern life. The development of their Negro counterparts is natural and understandable in a historical sense, but still must be branded as just as evil in Negroes as it has been in whites.

Negro Baptists Reject Separatism, Integrated Society Is Still Goal

Two of the nation's leading Negro Baptist Conventions recently adopted statements rejecting militancy on the part of its members.

The National Baptist Convention, USA, meeting in Atlanta, Georgia, and the Progressive National Baptist Convention, Inc., meeting in Washington, D. C., both urged their members not to abandon the idea of an integrated society for which they had struggled.

National Baptist Convention

The world's largest Negro Baptist group meeting in Atlanta overcame strong efforts to move it toward a more militant position on civil rights and social action.

Instead the 15,000 delegates heard President J. H. Jackson of Chicago denounce civil disobedience, urge Negroes to put the nation first, and praise President Lyndon Johnson.

The occasion was the 88th annual session of the National Baptist Convention, U.S.A., Inc., whose 6½ million members make it the largest of the three National (Negro) Baptists groups.

Jackson did not let the fact that the convention was meeting in the hometown of Martin Luther King, Jr., deter him from again emphasizing his opposition to civil disobedience and his support of the U.S. Constitution.

Jackson, who was re-elected for his 16th term, said the civil rights fight as originally planned had been lost.

"Originally the fight was to achieve integration, was to be carried out within the Constitution and was to provide first-class citizenship."

"We have lost the fight psychologically,

for many have lost faith and believe civil disobedience is a more powerful weapon. We have lost the non-violent aspect of the struggle," he said, and the Negro has earned the title of the leader of riots.

Jackson was pushed hard, especially in a pre-convention meeting of the board of directors, for a program of social action.

A small, descending group calling themselves "Concerned Clergy of the National Baptist Convention, U.S.A., Inc." asked for a social action commission, help for the hungry people in Mississippi, aid to starving children in Biafra, support for the poor people's movement, and a denouncing of Georgia Gov. Lester Maddox and former Gov. George Wallace of Alabama.

Progressive Baptist Convention

Leaders of the Progressive National Baptist Convention, Inc., urged their members not to abandon the dream of an integrated society while they find their stance in the rapidly emerging black separatist movement.

Gardner C. Taylor of Brooklyn, New York, outgoing president of the seven-year-old convention, told the 5,700 registered delegates and messengers at the annual session in Washington, D. C., that they "cannot live apart from the heady ferment" now occurring among black people in the land.

"Those of us who came forward during an integrationist generation . . . are startled and sometimes angered by the strange new talk of separatism by young blacks," he said. Taylor described much of their talk as "angry, petulant, pointless."



On Becoming 50 Years Old

I had often wondered how it felt to be 50 years old. Now I know what it is like for at least one person since today I am 50. All the impressions of this 50-year old would not go on this page and it is just as well since many of them wouldn't be worth sharing if space allowed.

It's remarkable how quickly I arrived at this stage of life which even a few years ago seemed a very long way off. Yesterday it seems I was a farm boy in the cotton fields of Georgia, today I am an old man to my four sons, one of whom is also a father. To my one grandchild no doubt I go back to Noah's day, though to me life seems to have just begun.

To be fifty is a disturbing experience. One realizes with distress the truth of what his teachers said years ago and was accepted but somehow was not quite believed. For example, Dr. J. B. Weatherspoon told us in the seminary that study habits developed as a student would most likely persist throughout life. I didn't believe him because I planned when the strain of seminary was over to start an ideal study plan and stick to it the rest of life. Today I still do it much like I did it 25 years ago by waiting to the last minute to meet study and writing deadlines.

It's the same with intentions to give up sins and shortcomings. At 25 one is certain admitted weaknesses then will have long been gone by the time of the maturity of 50. On the contrary they prevail through the fleeting years and it's harder to change

A Responsible And Commendable Action

The pastor and congregation of Lake Hill Baptist Church in Orlo Vista, Florida, are to be commended for taking responsible action toward a ministerial imposter. (See page 13.) They revoked his license to preach which was issued by the church earlier and withdrew fellowship from him. Furthermore they have gone to the trouble and expense to inform all Southern Baptists concerning this imposter through an announcement in all state Baptist papers.

Principleless men don't hesitate to use churches and church people for their dishonesty and Baptist churches are especially susceptible to such gospel hucksters. Baptist congregations are happy hunting

at 50 than at 25, though one has to be 50 before he really believes it.

Most disturbing of all probably is the realization at 50 that the future is now and what one always planned in the way of accomplishment in life won't get done if it is not already done or far along by now. In other words, one realizes he can't go on thinking that he will do it sometime in the future. The future is the present all of a sudden and it is frightening to realize how far short one is of his ambitions.

To be 50 is not altogether frightening. In many ways it is tremendously encouraging. As far as this 50-year old is concerned, I could never have dreamed of all the goodness of God that could come to one person in 50 years. And much of this goodness is channeled through God's people, the *Western Recorder* readers, with whom I share this happy editorial ministry.

At 50 then my testimony can only be that of the Psalmist, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:1, 2). Robert Browning surely was right, "Grow old with me, the best is yet to be, the last for which the first was made."

If the next 15 years are as happy as the last fifteen, I could hope they won't pass as fast though I know they will if they are as happy.

grounds for wolves in shepherds' clothing. We have usually been so proud God has called another Baptist to preach that we forget Paul's warning to Timothy to lay hands suddenly on no man but rather let him prove himself before approving him for the ministry.

Furthermore when a church makes a mistake in ordaining one unfit for the ministry, seldom is it ever acknowledged and the ordination revoked. And so there are too many Baptist preachers who by their conduct have forfeited any real standing as a minister of God but who are as officially ordained as the most respected and faithful preacher among Southern Baptists. Think how this cheapens the very holy act of

ordination. Think also how it permits a charlatan to go from one congregation to another to practice his vices over and over.

And so the Orlo Vista congregation is to be commended and their approach recommended to all Baptist churches.

How Gracious Can A Church Be?

Occasionally a report makes the rounds of shabby treatment of a pastor by a church. These stories don't generally get in print, but they do get around and hurt the name of the church, the image of Baptists and the cause of the Lord.

Mistreatment of a pastor by a Baptist congregation is rather rare, but even one such occurrence is too many.

On the other hand there are many stories of churches coming through in a magnificent manner when the occasion affords. One such story I want to tell without identifying the church or pastor.

This is the story of how a church responded to the unfortunate sickness of the pastor. The pastor had hardly arrived on the field earlier this year before he experienced the reoccurrence of a throat ailment. The church was aware of his earlier ailment before extending the call.

The ailment prompted surgery which took the pastor out of the pulpit for six weeks. Shortly after he returned to the pulpit the trouble appeared again and this called for another trip to the hospital for surgery and a long period of recovery. He thought he was ready to return to the pulpit when the trouble reoccurred and a third operation removed any chance of his preaching for the foreseeable future.

The trouble was a growth on the vocal chords which fortunately has proven not to be malignant, but which keeps coming back without any reason known to the doctors.

What has the church done during these trying days for the pastor? The entire membership has surrounded him and his family with love and constant concern. His full salary has been paid and supply preachers have been provided by the church. All together the pastor has been out of the pulpit for 22 weeks. On top of all this the members started a little fund to help take care of the hospital and doctor's bills and the result was more than enough to take care of all the bills.

Could a congregation do anything else while looking after their pastor in such a wonderful way? This one could. A remodeling program has been started and the lay leadership has gone right ahead with plans more ambitious than the pastor would have recommended. A spirit of unity and cooperation is present which goes beyond anything seen in the church in a long time.

In the meantime the evangelistic outreach of the church has not lagged. Conversions have taken place regularly in spite of the incapacity of the pastor and a revival was successful without the generally expected work and the words of the pastor.

Sometimes a crisis is required in the life of an individual or a church to bring out the best. Our impact as Christians upon the modern world would be greatly enhanced if all Baptist churches responded with the love and devotion which this one did in the time of its crisis.

BAPTIST FORUM



Ministry in the ghetto

Dear Editor:

After several weeks of being intimately involved in attempting to mediate a racial disorder in our city and presently preparing to recommend through the Human Relations Committee some steps toward meeting some real problems in the minority community and easing the hostility which exists, I have come to what I think are several valid conclusions regarding the ministry of the church toward the Ghetto.

1. The church cannot ignore the problems existing there, and must encourage its people to fight the social evils which are creating hostility, and even engage in programs such as non-

profit housing program.

2. The white church, at least in our city, cannot minister to the ghetto because of the basic suspicion of the resident regarding the motive of the white man, and suppressed hostility toward him.

3. While I believe in a policy of open church membership the integrated church is not the answer to the ghetto. I say this because the Negro has a great sense of pride in his own race and a strong sense of loyalty to his people including the Negro church. Therefore, I believe, the Negro will not to any sizeable degree come to the white church.

4. The answer, it seems to me, is for the white church to assist the Negro

church to minister to the ghetto which it alone can do. There are areas in which our churches can provide assistance: One, is by providing leadership training and assistance in organization, stewardship, educational and evangelism programs. This can best be done through local associations. Two, provide some assistance financially toward their building programs. Three, encourage dual alignment of the churches. Four, provide some financial supplement to their pastor's salaries. Five, continue in each congregation to preach on the great principles of the Christian faith which through the application of the Holy Spirit can cause the practice of love. Only through patience and Christian love can progress be made in bridging the gap between the two races.

I do not say that the above suggestions are the complete answer to reaching the Ghetto, but from my own limited experience and study I believe them to be more realistic than some I have either read or heard.

Owensboro, Ky. John Dunaway

Recommendations of the Executive Board to the Convention

Meeting November 12-14, 1968 — Florence

Article VIII of the Constitution of the Kentucky Baptist Convention states that "thirty days prior to the annual meeting of the Convention, the Executive Board shall publish in the *Western Recorder* its recommendations, except in an emergency that may arise thereafter."

The following recommendations will be presented to the Convention on Tuesday afternoon, November 12, at the Florence Baptist Church, Florence, Kentucky. The last one, however, pertaining to the proposed change in the constitution of the Baptist Hospital Commission, will be presented after review of the Executive Board and/or its appropriate committee meeting prior to the Convention.

I. Cooperative Program-budget Goals, 1969-70

| | Budget 1968-69* | Budget Goal 1969-70 |
|--|-----------------|---------------------|
| A. Cooperative Program Goal | | |
| 1. Distributable Operating Budget | \$3,950,000.00 | \$4,150,000.00 |
| 2. Capital Funds Phase | over goal | over goal |
| B. Other Budget Income (est.) | **260,032.00 | 175,000.00 |
| Total Budget Goal | \$4,210,032.00 | \$4,325,000.00 |
| C. Kentucky Baptist Causes | 2,725,500.00 | 2,859,350.00 |
| Distribution of this item established by vote of the Executive Board at its regular meeting for consideration of the detail Budget | (69%) | (68.9%) |
| Other Budget Income (est.) | 260,032.00 | 175,000.00 |
| Total Kentucky Causes | \$2,985,532.00 | \$3,034,350.00 |
| D. Convention-Wide Causes | 1,224,500.00 | 1,290,650.00 |
| The distribution of this item as voted by | | |
| Southern Baptist Convention | (31%) | (31.1%) |

* The 1968-69 General Budget approved at the annual meeting of the Convention at Louisville, Kentucky, November 8, 1967.

** Other estimated income includes Annuity Board participation, RA and GA % of CEA receipts, Home Mission Board participation, W.M.U., Interest, Sunday School Board participation, Miscellaneous Sources, and Special Missions. (Does not include designations for Schools, Colleges, Hospitals, Church Buildings, Woman's Missionary Union, Western Recorder, Cedarmore, Children's Homes, Christian Education Advance, and Refund on Budget Expenditures.)

II. General Recommendations for the 1969-70 Budget

1. If the Cooperative Program receipts exceed the total budget goals, the overage shall be for Capital Needs for Baptist Student Centers. If the Cooperative Program receipts from the churches fall below the goal, the Schools and Student Centers Reserve which was established by the Administrative Committee on April 1, 1966, will be called upon to complete the goal.

2. We heartily recommend that all our churches continue to support the Cooperative Program, and to increase their contributions at least three per cent of the total New Budget, and four or five per cent if possible.

3. That Cooperative Program Day be observed on April 19, 1970, or the nearest convenient Sunday. Churches who seldom give or give below their worthy level are invited to take an offering on this day.

4. We further recommend that the Vacation Bible School offerings be given to World-Wide Missions through the Cooperative Program.

5. That we approve the annual Thanksgiving offering for our Children's Homes.

6. That we approve the Mother's Day offering for charity work in our three hospitals.

7. That we give approval to the annual offerings of W.M.U.—Lottie Moon Offering for Foreign Missions; Annie Armstrong Offering for Home Missions; and the State Missions Offering.

8. That we again ask the Sunday Schools to observe State Missions Day for Educational purposes only.

9. That we urge all persons who made pledges to the Christian Education Advance Program for capital funds honor these pledges on schedule through the campaign period (December 31, 1969); and that others be invited to begin participation in this program. That we observe Baptist College and Seminary Day, February 15, 1970.

10. That the Kentucky Baptist Convention does not recognize or approve any other special offerings aside from these mentioned above, and that we heartily disapprove of any other appeals through our churches, organizations in the

churches, or list of members in the churches when such appeals are made by institutions or agencies sharing in the Cooperative Program receipts. We recognize the right of our institutions to approach individuals for gifts, of \$100.00 or more, but these gifts must be considered an integral part of the Christian Education Advance capital needs program.

11. That we instruct all our institutions and agencies sharing in Cooperative Program receipts to furnish before January 1 of each year, a summary of their receipts and disbursements for the past year for publication in our ANNUAL; and a copy of their latest annual audit, made by a Certified Public Accountant, to the office of our Treasurer on or before November 1 of each year. The Treasurer is instructed to withhold Cooperative Program appropriations from any institution or agency which does not send in these reports by the dates indicated. Furthermore, in accordance with the CEA Ground Rules, each participating institution will give a monthly report and remittance of all capital funds to the Convention Treasurer. Designated Funds will be returned by check to each participant.

III. Formula Allocating Christian Education Funds For 1969-70

The Christian Education Committee recommends that the present formula for the distribution of Cooperative Program Funds to our educational institutions be continued for the year 1968-69; and that the formula be studied for any necessary changes for the year 1969-70 and presented to the Convention.

Formula Allocating Christian Education Funds

| | |
|---|-----------|
| I.—Program of Higher Education (3 colleges) | \$510,714 |
| 1. Basic Allocation 25% | \$127,677 |
| 2. Student Allocation 75% | 383,037 |
| Georgetown | \$177,040 |
| Other Colleges | 205,633 |
| II.—Program of Adult Ministerial Training (Clear Creek) | 60,000 |
| III.—Program of High School Baptist Education (Oneida) | 38,000 |
| IV.—IBM Operation for Christian Education Advance (Promotion for CEA from CEA Receipts) | 12,000 |
| V.—Capital Loan Allowance | \$618,714 |
| | 222,990 |
| | \$841,704 |

IV. To Release Kentucky Southern Capital Funds Frozen Last Convention

Last annual convention messengers voted to "freeze" the Kentucky Southern portion of the \$300,000 capital funds because of an imminent merger with the University of Louisville. This merger did not take place. The Executive Board therefore recommends:

"That we further recommend to the Convention that the Kentucky Southern portion of the \$300,000 (\$77,010 annually) be released since the college did not merge with the University of Louisville."

V. Youth Night 1969 be Cancelled Because of Crusades

Preface:

A. Youth Night programs should be retained as a part of Kentucky Baptist life, under general Convention control, and not a part of Sunday School, Training Union, etc.

B. A Youth Night program should be kept separate from the annual State Convention.

C. The Youth Night program should vary from year to year as to time of meeting.

In the light of these observations, and because of a serious church conflict next year, we urge the Executive Board the following:

Recommendation to the Annual Convention, November 12-14: "That the Youth Night proposed for next year be cancelled because our churches will be engaged in the Crusade of the Americas revival effort (during the scheduled time)."

Motion was made and seconded that these recommendations be approved. Carried.

VI. To Abolish the Standing Committee on Historical Society

"Inasmuch as the Kentucky Baptist Convention established the Kentucky Baptist Historical Commission in 1965, we therefore recommend to the Executive Board and the Kentucky Baptist Convention that the Convention's standing committee on the (Kentucky Baptist) Historical Society be abolished."

VII. Hospital Commission of Kentucky Baptists

The following recommendations could be presented directly to the Convention by the Hospital Commission, however their Executive Director, H. L. Dobbs, has presented them to the Executive Board through the Executive Secretary-treasurer, and these will be given study the Executive Board and/or its appropriate committee prior to the Annual Convention, and if approved by them, will become a part of their report.

The Hospital Commission's recommendations are designed to implement the basic instructions of the 1959 Convention to this agency, and comes in three parts: (1) Proposed amendment to the Resolution passed by the Kentucky Baptist Convention, November 1959; (2) Proposed Amendment to the Articles of Incorporation of Kentucky Baptist Hospital, and (3) proposed resolution concerning the St. Matthews Hospital Complex. They are listed below for your consideration.

1. Proposed Amendment to the Resolution passed by the Kentucky Baptist Convention, November 1959.

BE IT RESOLVED

1. That Baptist Hospitals, Inc., be the governing body for all hospitals affiliated with the Kentucky Baptist Convention. Said Corporation to be managed by a Board of Directors consisting of twenty-four (24) members.

(1) It shall have authority to establish, operate and maintain hospitals anywhere in the State subject to approval of the Kentucky Baptist Convention.

(2) All property, funds, and obligations shall be vested in the name of Baptist Hospitals, Inc.

(3) The Board of Directors of the Baptist Hospitals, Inc., shall establish an Administrative Board for each hospital in the system for the purpose of assisting in the operation and management of the local hospital. Each Administrative Board to consist of twelve (12) members (eight members of the Board of Directors of Baptist Hospitals, Inc., and four members at large from the general area of each hospital) all of whom shall be appointed by the Board of Directors of Baptist Hospitals, Inc., and all of whom shall be subject to the tenure rules and regulations of the Kentucky Baptist Convention. They shall be members of Baptist churches cooperating with the Kentucky Baptist Convention and each such Administrative Board shall be responsible to the Baptist Hospitals, Inc., in all of its affairs.

(4) The initial membership of the newly organized Board of Directors of the Baptist Hospitals, Inc., shall be the same as membership of the present Commission plus four additional members from the present Board of Directors of Central Baptist Hospital, Lexington and four additional members of the Board of Directors of Western Baptist Hospital, Paducah. The Board of Directors of Baptist Hospitals, Inc., shall divide themselves into four groups of six members each to serve for one, two, three and four-year terms respectively. As the terms of members of the Board of Directors of the Baptist Hospitals, Inc., expires the vacancies shall be filled in the usual manner by the Kentucky Baptist Convention upon nomination by the Nominating Committee. The term of office of members of the Board of Directors of Baptist Hospitals, Inc., that are appointed to the Administrative Boards shall run concurrently with the term of office as a member of the Board of Directors but no member shall serve on any hospital Administrative Board after his term of office as a member of the Board of Baptist Hospitals, Inc., has expired, until after the lapse of one year.

(5) The Board of Directors of Baptist Hospitals, Inc., shall have authority to employ a chief Executive Officer, with the title of President, and such other personnel as in its opinion may be necessary and proper in the operation and maintenance of the Hospitals.

The President of Baptist Hospitals, Inc., shall act as Chief Executive Officer of all the Hospitals with authority to make recommendations to the Administrative Board of the several hospitals or directly to the Executive Vice President or Administrative Officer concerned. Such recommendation as may pertain to finances shall be approved by the Board of Directors of the Baptist Hospitals, Inc., and all recommendations shall be considered as final and be acted upon by the hospital concerned.

2. That a new hospital be admitted to the Kentucky Baptist Hospital system upon recommendation of the Baptist Hospitals, Inc., and upon approval of the Kentucky Baptist Convention in annual session, in accordance with the action of the Kentucky Baptist Convention regarding hospitals as recorded in the 1951 ANNUAL, Part III, pages 83 and 84.

"(1) Baptist Hospitals, Inc., shall, in addition to the duties and authority hereinabove set forth, be authorized:

"(a) To evaluate the need for any proposed additional hospital facilities and for the continued operation of hospital facilities already existing and the adequacy of financial support for proposed or existing hospitals, and the availability of physicians and professional personnel

to render necessary hospital and medical care. (Former action of Convention in 1947.)

"(b) To consider every application of any group or community for acceptance as hospital or school of nursing affiliate of the Kentucky Baptist Convention, each application to be made in form prescribed by the Baptist Hospitals, Inc., so as to supply such information as the Board of Directors may deem necessary and proper. The Board of Directors shall thereupon make a thorough investigation, and shall give thirty days' notice to the applicant, who may at his option, be heard in person, or by counsel, and may present such evidence as he desires to show cause for the granting of such approval. The Board of Directors shall thereupon determine whether the application should be accepted or denied. If acceptable, the Board of Directors shall recommend to the Kentucky Baptist Convention that the application be approved. If the application is denied the applicant may appeal to the Kentucky Baptist Convention or its Executive Board. No hospital shall be accepted as an affiliate of the Convention without its application having been first presented to and reported upon by the Baptist Hospitals, Inc.

"(2) No hospital affiliated with the Kentucky Baptist Convention shall campaign for funds nor ask for special offerings or contributions without first obtaining the approval of Baptist Hospitals, Inc., and of this Convention or its Executive Board. No such hospital will accept grants in aid, direct gifts or contributions from local, state or federal government or their agencies. Payments for service rendered are permissible. (Former action of Convention in 1947)"

3. That Baptist Hospitals, Inc., develop and recommend to the Kentucky Baptist Convention financial policies whereby capital and operating funds be raised within the service area of each hospital.

4. That direct financial support for the hospitals from the Kentucky Baptist Convention be limited to charity work and liquidation of debts.

5. That Baptist Hospitals, Inc., be hereby authorized and directed to take such steps as may be necessary, including employment of legal counsel, to carry out the foregoing plan.

2. Proposed Amendment to the Article of Incorporation of Kentucky Baptist Hospital.

KNOW ALL MEN BY THESE PRESENTS: That the undersigned, constituting not less than two-thirds of the Directors of Kentucky Baptist Hospital, a Kentucky corporation organized for charitable purposes, do by these Articles of Amendment change the Articles of Incorporation of said Corporation so that said Articles of Incorporation, as changed and on the whole, shall be as follows:

1—The name of the Corporation shall be Baptist Hospitals, Inc.

2—The principal object and purpose for which the Corporation is organized is to found and maintain in Kentucky hospitals and related structures and facilities with which to care for, and provide for the care of, the sick and afflicted in body and to administer to their bodily needs and to provide loving attention and nursing and the services of intelligent physicians and surgeons for the restoration of such persons to health and strength; and therein and thereby to do deeds of benevolence and Christian charity to the sick and afflicted, and, in connection with, and as incident to, the care and treatment of the sick and afflicted, to administer, in the name of Christ, to their spiritual needs and to advance their welfare and under appropriate rules and regulations prescribed by the Board of Directors, persons of any creed may be admitted as free or pay patients, but the Corporation shall not be operated, managed or used for private gain.

3—The incorporators, their associates and successors, shall be a body corporate and politic, and the Corporation under and in the name herein selected shall have the right to sue and be sued, contract and be contracted with, have and use a common seal and alter the same at pleasure and to receive and hold such property, real and personal, whether obtained by purchase, gift or devise, as may be necessary to carry on or promote the objects of the Corporation, and may sell or dispose of such property at pleasure unless the property has been received as a gift or devise for some specific purpose, and if so received, it shall be used and applied only for such purpose. The Corporation shall have power, without limit, to borrow such sums as may be considered advisable for promoting its objects and purposes, and it shall have authority to secure the repayment of sums of money borrowed by giving mortgages upon and otherwise pledging its property. The Corporation shall have the right to establish, maintain and conduct a Training School for nurses and a free dispensary, the same to be regulated by the rules and regulations adopted by the Board of Directors.

4—The Corporation shall have no capital stock and no member of the Board of Directors shall have any pecuniary interest in any of its property; nor shall any Director therein derive any pecuniary profit or benefit whatever from the Corporation. All of the property and income arising from any and all sources whatever shall only be used to carry out the objects of the Corporation as expressed in paragraph 2 of these Articles of Incorporation.

5—The Corporation, subsequent to the election provided for in the next succeeding sentence, shall be managed by a Board of Directors consisting of twenty-four (24) members, all of whom shall be members in good standing of churches of the Baptist denomination of Kentucky and reside in the Commonwealth of Kentucky. The present members of the Board of Directors shall hold office until the next regular meeting of the Kentucky Baptist Convention, at which meeting a Board of Directors of twenty-four (24) members shall be elected by the Convention; and the Directors then shall meet the first Tuesday in December and divide themselves by lot equally into four (4) classes. The term of office of the first class shall expire in one (1) year; the term of office of the second class shall expire in two (2) years; the term of office of the third class shall expire in

(Continued to Page 8)

Resolutions

(Continued from page 7)

three (3) years, and the term of office of the fourth class shall expire in four (4) years. Thereafter, at each annual meeting of the Kentucky Baptist Convention six (6) Directors shall be elected for a term of four (4) years who shall take office on the first Tuesday in December after their election, and shall hold office for a period of four (4) years and until their successors are elected and have accepted their trust. Any vacancy in the Board shall be filled by the Board of Directors, and the person so elected shall hold office for the whole unexpired term. The Board of Directors shall have the general control and management of the property and the affairs of the Corporation and may make by-laws, rules and regulations for their own government and for the government and regulation of the affairs of the Corporation. The Corporation shall have all the corporate and other powers authorized by applicable laws of the Commonwealth of Kentucky, and nothing herein shall be construed as setting any limitation upon any such powers.

6—The Board of Directors shall elect a Chairman, Vice Chairman, Secretary and Treasurer, and such other officers as may be considered advisable, each of whom shall hold office one (1) year from and after his election and until his successor is elected.

7—Thirteen (13) members of the Board of Directors shall constitute a quorum for the transaction of business. The Directors shall prescribe the duties of each of the officers of the Corporation and the terms and conditions upon which persons may enter the hospital; provide what persons shall pay for the care and treatment they receive from the Corporation and how much; provide what persons shall receive the benefits of the Corporation free of charges; provide for the appointment and compensation of agents and servants necessary for the carrying on of the business of the Corporation and fix their compensation; provide for procuring the assistance, upon such terms as may be necessary, of intelligent physicians and surgeons in the work of the Corporation; provide, if the Board thinks proper, for the organization of such committee of Christian ladies as the Board may deem advisable to assist in prosecuting and extending the work of the hospital; enlist the sympathies and assistance of charitably disposed persons toward the work of the hospital; constitute from their own number an Executive Committee of such number and with such powers and duties as the Board of Directors may fix; delegate such of the powers of the Board of Directors to such Executive Committee and to officers of the Corporation, and to any of them, touching the management and control of the business of the Corporation as the Board of Directors may think wise. Such delegated powers to be exercised by the Executive Committee and officers of the Corporation, subject to the approval of the Board of Directors; and generally prescribe and enact all regulations and by-laws which, in the opinion of the Board of Directors, may be proper for successfully prosecuting the objects of the Corporation.

8—The Corporation shall make full report of its work and condition to the annual meeting of the Kentucky Baptist Convention.

9—The address of the registered office of the Corporation, and the address of H. L. Dobbs, the resident agent of the Corporation, is 810 Barret Avenue, Louisville, Kentucky.

3. Proposed Resolution concerning the St. Matthews Baptist Hospital Complex.

WHEREAS, the Hospital Commission of Kentucky Baptists (Board of Directors of Baptist Hospitals, Inc.) has investigated the need for a community hospital complex in the area of St. Matthews, Kentucky, and has discussed the matter with community leaders and area officials, and

WHEREAS, said Commission has thereby determined the need for a community hospital complex in the St. Matthews area, and

WHEREAS, there is an abundant evidence that such a hospital complex will be adequately supported by patients and medical doctors from the community and other areas, and

WHEREAS, in view of the need and evidence of support the Commission has previously purchased fifty-two acres of land in the St. Matthews, Kentucky, area for the development and construction of a hospital and other related facilities, and

WHEREAS, the financing of the first phase of such a project is now in sight through private loans, private gifts or contributions and earnings, and

WHEREAS, the Hospital Commission of Kentucky Baptists (Board of Directors of Baptist Hospitals, Inc.) is desirous of commencing partial construction of the complex in the not too distant future it therefore recommends adoption of the following:

BE IT RESOLVED: that the Kentucky Baptist Convention does hereby approve the proposal of the Hospital Commission of Kentucky Baptists (Board of Directors of Baptist Hospitals, Inc.) to take such steps as is deemed necessary or advisable to build a hospital complex in the St. Matthews, Kentucky area, such complex to consist of a hospital, professional building, and extended care unit and such other facilities as may be deemed wise, appropriate and of practical benefit to said complex, and

BE IT FURTHER RESOLVED: that the Kentucky Baptist Convention does hereby approve all action including the acceptance of private gifts or contributions and the right to negotiate loans from private sources which the Hospital Commission of Kentucky Baptists (Board of Directors of Baptist Hospitals, Inc.) deems necessary or advisable in order to effect the terms, provisions and/or spirit of this resolution.

Respectfully submitted by

ELDRED M. TAYLOR,
Chairman of Board

HAROLD G. SANDERS,
Executive Secretary-Treasurer



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LAST MESSAGE—L. B. Cantrill, left, 91-year-old retired Baptist minister of Hodgenville, records message for Hodgenville's First Baptist pastor, Kenneth Hayes. The message was heard by the First Baptist congregation on Sunday morning, September 8. Brother Cantrill died in a local nursing home on the following Friday, September 13. He was well known in the area and had served several pastorates before his retirement. Memorial services were conducted on Sunday, September 15, at Friendship Baptist Church No. 2, and burial with Delmer Rice and Harvey Pepper officiating.

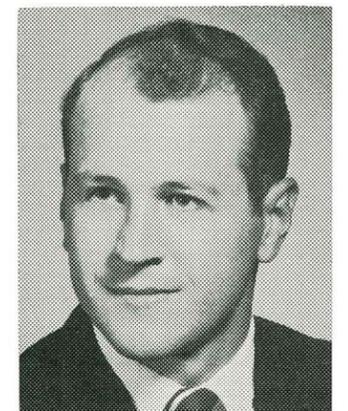
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Operation Partnership Helps Keep Summer Cool For Ghetto Residents

by Gene Jester

For many poverty-stricken youngsters in Louisville it was another long, hot summer. But for some, it was the best summer ever.

Several thousand young people in Louisville's West End became involved in a program aimed at improving human conditions in the inner city. Sponsored and directed by 22 Christian laymen and ministers, the unique approach to Christian service—called Operation Partnership—was the idea of V. V. Cooke, prominent Louisville Baptist businessman. He provided from \$15,000 to \$20,000 for the administration of the program.

The activities were supervised by G. Willis Bennett, associate professor of Christian ethics at the Southern Baptist Theological Seminary here. Bennett said that Operation Partnership was designed to provide the youngsters with "cultural exposure, citizenship development, character building, general enjoyment, job opportunities and training, and personal acquaintance with Christians whose influence may be felt."

Workers concentrated their efforts in five Louisville neighborhoods designated by the Community Action Commission as poverty areas. Approximately 250 to 700 youngsters responded to the pro-

gram every week from June to the beginning of school.

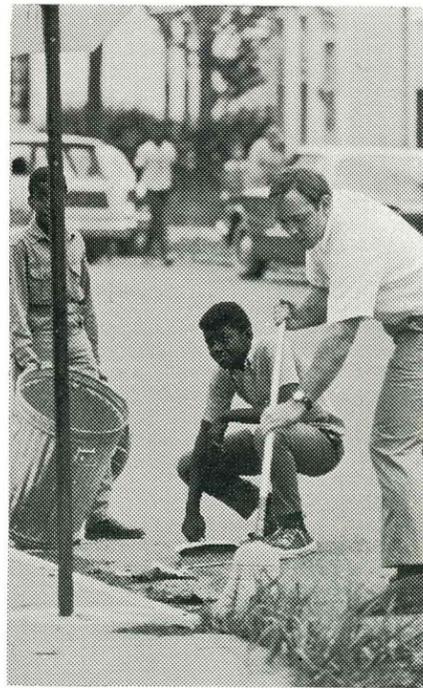
Under the guidance of the program's 14 paid employees, which included 10 Southern Seminary students and four community Negroes, the youngsters saw baseball games, visited state and city parks and rode the Belle of Louisville river boat down the Ohio River—things most of them had never done before.

For cultural exposure there were trips to the State Capitol at Frankfort, a visit to the famed Bernheim Forest and tours of industrial and manufacturing complexes.

Operation Partnership was designed to work in cooperation with other programs. Attempts were made to recruit qualified men, particularly Negroes, for possible employment with the Louisville Fire and Police Departments, for example.

The recruits were tutored to help prepare them for the Civil Service tests required for employment. This was done with the knowledge and encouragement of the Police Department, where good jobs often go unfilled for lack of qualified applicants.

Bennett emphasized that the program was not meant to replace existing services. He stated, "Every effort was made



CLEANING UP—Monty Knight, right, Southern Seminary student, supervises a clean-up campaign for Boy Scouts from the Portland area of Louisville during Operation Partnership. The boys were earning money through the clean-up project for Boy Scout camp.

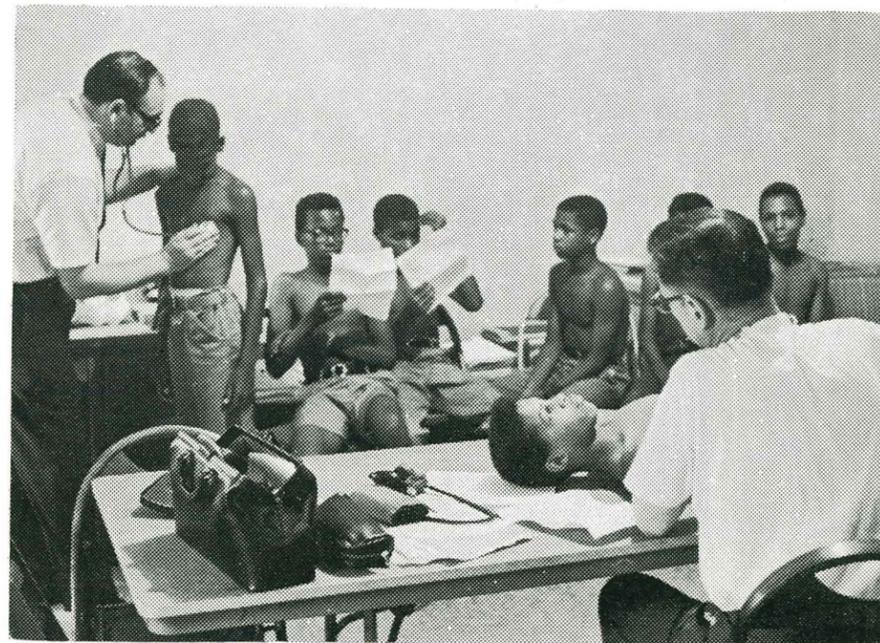
not to duplicate or compete with them. Whenever assistance of a supplementary nature could be provided to an agency or church which would in turn enlarge or improve the quality of its work, this was done."

Forty-two different agencies or churches had specific projects involving Operation Partnership workers. Neighborhood recreational groups, Bible schools, teen clubs, a "black festival," day camps, and young adult clubs were either organized or aided by the program's workers and enlisted volunteers.

During one week workers held 57 group meetings; with almost 700 persons in attendance, made visits into more than 100 homes, contacted 70 agencies, assisted more than 30 unemployed persons, and found jobs for nine. This was in addition to the trips in a special Operation Partnership bus, which involved 250 persons.

Bennett, who has worked on extensive inner-city studies for the Southern Baptist Home Mission Board, says Operation Partnership's potential is unlimited.

"Through cooperation which frees itself of jealousy, envy, and insecurity, a community can be established which is committed to fostering human dignity and the improvement of the quality of life for all," he said.



PHYSICALS—Dr. Jorge Brodsky, seated, and Dr. William Gaventa, staff physicians at the Louisville Veterans' Hospital, donated their time to physical examinations for Boy Scouts of the Portland area. Physicals were given at the Portland Area Boy Scout Council Office in preparation for Boy Scout camp.



DEDICATION—First Baptist Church of West Liberty will dedicate its new building October 27. The structure will accommodate 200 persons in Sunday School and will seat 250 in the sanctuary. The auditorium is air-conditioned and the entire building is equipped with electric heat. Approximate cost of the building and furnishings is \$50,000. Among those speaking at the dedication services will be C. R. Daley, editor of the WESTERN RECORDER, and A. B. Colvin, chairman of the direct missions department of the Kentucky Baptist Convention. James E. Casey, Jr., is pastor of the church.

Baptist Churches In Russia Accused Of Illegal Activity By Soviet Press

Underground Baptist churches in the Soviet Union were criticized by Lenin's Banner, a Moscow newspaper, for "illegal" activities which included praying in unauthorized places and giving religious instruction to children.

The newspaper said that a number of secret congregations in the Moscow area are affiliated with the "Initiative Baptists," a group that broke away in 1961 from the officially recognized Union of Evangelical Christian Baptists in the USSR.

It revealed that one Baptist had recently been imprisoned on a variety of charges which included violation of Soviet laws on Church-state separation, organizational work, distribution of illegal, reactionary literature and resistance to local authorities. The sentence for these activities was not made public.

Lenin's Banner charged that, besides refusing to cooperate with officials, the Initiative Baptists undermine the state

by encouraging people to devote themselves to God rather than secular concerns.

The newspaper also complained that these Christians slander the state by complaining of religious persecution.

Final Choir Seminar Led By Mrs. Boyter

The final seminar of the series of four offered during October to aid and enrich Kentucky Baptist graded choir



Mrs. Boyter

leaders will be led by nationally-known Mabel S. Boyter, who is director of the Children's School of Music in Atlanta, Georgia.

This free seminar, open to all choir leaders, is financed by the Kentucky Baptist music department, Long Run Association, Southern Baptist Seminary, and the music department of the Baptist Sunday School Board. Kentucky music leaders everywhere are urged to take advantage of this opportunity.

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Chicago Seminar Considers Crisis, Solutions Sought

Solutions, rather than problems, related to the national crisis will be explored in depth in a special seminar sponsored by the Christian Life Commission of the Southern Baptist Convention in Chicago early in 1969.

The seminar, which will seek to give Baptist businessmen a first-hand look at problems of the inner city and emphasize solutions, is slated for March 24-26, 1969.

In an effort to get more laymen involved, the committee decided that any pastor attending the seminar would be asked to bring one or two laymen to participate.

Foy Valentine, executive secretary-treasurer of the commission, explained that scheduling of the seminar broke a long-standing commission practice of conducting a conference on national issues every other year, saying "the seriousness of the hour and the need for practical solutions made it necessary" to have seminars two years in a row.

Emphasizing the seminar significance Valentine said, "This is not a meeting to talk about sociological problems, it is rather a conference designed to help Southern Baptists find Christian answers to such critical problems affecting human lives as violence, unemployment, underemployment, poor housing, and substandard education." (BP)

Cumberland Names Two New Faculty Members

Two new faculty members have been employed by Cumberland College according to announcements made recently by president J. K. Powell.

Don H. Bishop, a Campbellsville graduate, has been named assistant professor in the physical education department. Thomas V. Jeffries has been employed as instructor in physical science.

Bishop holds degrees from Union University in Jackson, Tennessee, and Eastern Kentucky University. He taught two years in the Campbellsville school system before going to Union University as a teacher and coach. From this position he returns to Campbellsville.

Jeffries holds the bachelor of science and master of arts degrees from Western Kentucky University. In addition he has done graduate work at Wake Forest University and attended special seminars at the University of North Carolina. Before coming to Campbellsville, Jeffries taught at Hiseville High School, Hiseville, for six years.

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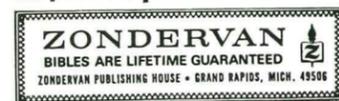


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EVANGELISM PREPARATION—More than one-third of the 9,500 Baptists in the Netherlands attended a day-long tent rally at Epe, in central Holland, to officially launch their nationwide evangelism project. Six months of intensive preparation will precede services in the 69 churches in March, 1969. At left is the campaign slogan. In English it would say, "Acts 69—Go then forth." (EPBS)

Louis D. Newton Presented E. Y. Mullins Award For Outstanding Baptist Work

Louis D. Newton was presented the E. Y. Mullins Denominational Service Award of Southern Baptist Theological Seminary as he retired after almost 40 years as pastor of the Druid Hills Baptist Church in Atlanta, Georgia.

The award was presented as a surprise climax of a huge dinner at Atlanta's Biltmore Hotel, honoring the well-known pastor and his wife. Almost 1,000 people from across the state and nation attended the testimonial dinner.

Duke K. McCall, president of the seminary, presented the Mullins Award to Newton. It was given for "outstanding Christian statesmanship and major leadership contributions to the Christian faith in contemporary society."

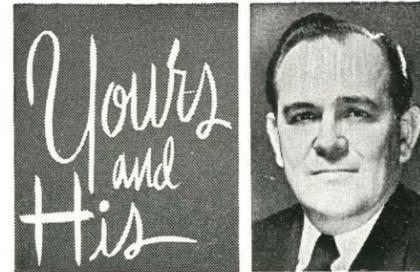
Previous winners of the award were Sydnon Stealey of Wake Forest, North Carolina; Herschel H. Hobbs of Oklahoma City, Okla.; C. Oscar Johnson of St. Louis, Mo.; Gaines S. Dobbins of

Birmingham, Ala.; Theodore F. Adams of Richmond, Va.; and McCall himself.

Newton officially retired October 1 from the Druid Hills Baptist Church, which earlier gave him a special plaque as it paid its own tribute to him and Mrs. Newton.

He has been moderator of the Atlanta Baptist Association; president of the Georgia and Southern Baptist Conventions; co-founder and current president of Americans United for Separation of Church and State; co-founder and current executive vice president of the Georgia Council on Alcohol Problems; and has held numerous other denominational posts.

He received a special award from the SBC in 1955 for 25 years service on the SBC Executive Committee, and a special citation from the Georgia Baptist Convention in 1964 for sustained distinguished service.



Seven Years Together

On October 6th, we completed seven years together in the work of the Lord in Kentucky. In 1961 Kentucky Baptists and the Lord called me to become your General Secretary-treasurer and that very month at Danville you changed the name of the Convention and my title to Executive Secretary-treasurer. These seven years have been good years for Kentucky Baptists and for me.

I thank God for the privilege of serving you and Him—for, as my heading indicates, I am "Yours and His."

Seven Presidents

Pastor Verlin C. Kruschwitz of historic Severns Valley Church in Elizabethtown was the last "Moderator," and he was also elected as the first "President," serving two terms before the Convention by constitutional change limited terms to one year only.

He was followed by E. Keevil Judy, pastor of First Church, Henderson (1962-63); J. Chester Badgett, pastor of the Campbellsville Church (1963-64); Franklin P. Owen, pastor of Calvary Church, Lexington (1964-65); David A. Nelson, pastor of First Church, Owensboro (1965-66); John C. Huffman, pastor of First Church, Mayfield (1966-67); and the present Eldred M. Taylor, pastor of First Church, Somerset (1967-68).

Each of these men has served with you and me in a unique way, each was an able leader. To each I express sincere appreciation for their contribution to my life and to the work of the Convention.

Excellent Board Members

The 148-member Executive Board is the heart of the on-going work of the Convention. They are messengers chosen from within the associational boundaries of the 82 associations—preachers and laymen—from small and large churches—all enriching our understanding of the work of our state and the denomination.

In seven years, the Board has a complete change, yet some on in 1961 are again on now since they can become eligible after serving a 3-year term and remaining off for one or more years. About one-third rotate each year or are replaced because of moving or death.

Great People

Kentucky Baptists are a great people. To the 680,000 I express deep thanks. To the Boards of the agencies and institutions, we are greatly indebted. For the blessings of God upon our work, I pause now to give God the glory.

Georgetown College Sets Homecoming Features Science Center Dedication

Homecoming weekend at Georgetown College has been scheduled for Friday and Saturday, October 11 and 12.

The College will mark the event with the dedication of its largest and newest academic facility, the \$1.8 million Science Center, completed this summer. A special convocation has been set for 11:00 in the morning of Saturday October 12, in the John L. Hill Chapel.

The new center will claim attention on both days of Homecoming. It will be open for inspection Friday evening, October 11 from 7:00 until 9:00 for the benefit of those in the community who cannot see it on Saturday afternoon. The school's science faculty will be in charge of the open house hospitality.

Pierce Hall

Pierce Hall is the name of the new science center. It is named for three brothers, all alumni of Georgetown College, who have distinguished themselves in the field of science. They are Conway, Stanton, and Vinson Pierce.

A special feature of the 52,000 square foot structure is a planetarium. A 24-foot hemispheric screen is located in the center of the building offering special showings of the heavens. During Homecoming weekend several special showings have been arranged.

A significant proportion of the funds for this air-conditioned center were made available through Kentucky Baptists' recent Christian Education Advance.

Other activities

Homecoming weekend opens with the Fall meeting of the school's Board of Trustees and the Alumni Advisory Board at 4:00 p.m. Friday. The two Boards have dinner together after their respective business sessions.

The eleventh annual Homecoming parade will make the circuit through town at 9:30 Saturday morning. There will be fifteen floats entered in the house competition. Five bands will add color and tempo to the mile-long parade route. The schemes for this year's floats will be derived from movie themes. More than 6,000 visitors and local citizens witnessed last year's parade.

In the afternoon Georgetown College will entertain the Carson-Newman Eagles from Tennessee in a football game on Hinton Field. At halftime during the game, a Homecoming Queen will be crowned. The game ordinarily is scheduled for 2:00, but because of the dedication program, the game will be delayed a half hour.

Following the game, President and Mrs. Robert Mills will hold an open house at the President's residence on East Main in Georgetown.

The School's science faculty will conduct tours through the Science Center all afternoon. The new building will be closed all morning Homecoming day.

Florida Baptist Church Cautions Baptists About Former Church Member

The Lake Hill Baptist Church, Orlo Vista, Florida, wishes to advise Southern Baptists everywhere about the character of Fred Opalenski who is also known by aliases Fred Opal and Fred Adams. According to Pastor Leonard Branton, this man married a widow of the congregation under the alias of Fred Adams and embezzled money from church members by disappearing with money they had invested in stock in a corporation which he had started.

He was also licensed to preach by the church in February of this year. The church has revoked his license to preach and has removed his name from the church roll. The church voted to provide a picture and information to all Southern Baptist State papers to protect churches and individuals from such an imposter.

The man was last heard of in Fort Worth, Texas, and Las Vegas, Nevada.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for October 20, 1968)

INTERNATIONAL SERIES

Loyal In The Faith

After calling the roll of the heroes of faith in the previous chapter, the writer here sought to encourage the Jewish believers in Christ who had discovered that the Christian life was more difficult than they had expected, and who were beginning to wonder if they should abandon their high aims and great hopes.

Hebrews 12:1-4

These verses picture Christians as runners competing for a prize. Since the Christian life is portrayed as a race, everything that would hinder the Christian in running it must be laid aside. There must be a divestment of all encumbrances, such as laziness, pride, doubt, indecision, fear and anything that would hinder fellowship with Christ.

"Weight," as used here, denotes whatever would put one to a disadvantage in running. Things which prove to be weights to the Christian runner need not necessarily be sins. A weight may be entirely legitimate, but, if it is a hindrance in the Christian race, it should be laid aside. Some Christians avoid the things that are obviously sinful, but they carry a lot of excess baggage in the form of questionable habits, trifling interests or second-best activities.

Moreover, if one is going to run the Christian race successfully, he must free

himself of his besetting sin or sins. Sin saps the strength of the runner who is trying to win the crown. A child of God should lay aside everything that would hinder his progress.

Requires exertion

Running the Christian race requires exertion, progression and perseverance. In running it, we need always to maintain a proper sense of direction, to understand that the course is not easy, and to remember that we are part of a glorious company.

If we would please the Lord and run successfully, we must make Christ central in our thoughts, affections and purposes. We must look away from all examples of faith, whether they be past or present, and look to Him Who is the originator, pioneer, completer and perfecter of our faith. He is the object of supreme interest, the answer to the deepest needs of our souls, and the dearest object of our love.

Hebrews 12:7-15

Part of our trouble is the idea that life was meant to be easy and pleasant. There is not any basis for this idea in the New Testament, or any evidence of it in life. Since life is a place of discipline, we should not be surprised if we are called upon to go through the mill of hardship, adversity, suffering, and struggle. We cannot develop prop-

erly without discipline, regardless of whether it is imposed from within or from without.

Rather than spoil His children, God disciplines and chastens them for their welfare, and we should be grateful that He does. All human parents, who obey God and do their duty by their children, discipline them. There is a distinction between punishment and chastisement. Punishment is retributive, and chastisement is corrective or remedial. Instead of whining when we are disciplined, we should walk straight and live right. The Christian life is to be positive, progressive and helpful.

Fighting discouragement

Christians are repeatedly subjected to the temptation to become discouraged and disloyal to Christ and their Christian duties. It is far more difficult for a Christian to walk courageously and victoriously in the straight path of daily duty than it is for him to run a glamorous race amid the cheers of the onlookers. The figurative expressions, "the hands which hang down" and "the feeble knees," denote the tendency, which is quite common, to abandon the discharge of daily Christian duties because of the opposition or the discouraging circumstances encountered.

The best way for a believer to strengthen and help a fellow-Christian is to set a worthy example of faith, courage and steadfastness. When a Christian truly prays for his fellow-believer, speaks to him words of encouragement, reminds him of God's promises, and informs him of how God has so graciously dealt with and delivered him, he certainly puts fresh vigor into his listless hands and wobbly knees.

Since the course of the Christian is exemplary, in that it impresses and influences others, he should be exceedingly careful about his conduct. He is admonished to "make straight paths," which means to regulate his walk and actions by the revealed will of God, to obey the divine precepts, and to refuse to travel in the ways of the world. Christ has preceded us and has called us to follow Him in the straight and narrow way. This path is the best one for us, but we should also follow it for the sake of those whom we shall influence.



LIFE AND WORK SERIES

The Gift Of New Life

John 3:4-18

Heart of the gospel

Nicodemus, a Pharisee, was a man of culture, refinement and zeal for the law. He had an inquiring mind and a passion for the truth. Even though he had position, power, prestige and prosperity, there was a real void in his heart. He knew he had not learned the real secret of the best way of life, but he was convinced that Christ knew that secret, so he sought a personal interview with Him.

Under the cover of darkness, Nicodemus made his way to the house where the Saviour was stopping and discovered that Christ was easily accessible. He acknowledged that Christ was commissioned by and sent from God, and that His miracles constituted valid evidence of the approval of God upon His ministry. Christ ignored his reference to the miracles and talked to him about the meaning, necessity and manner of the new birth.

Spiritual birth necessary

Christ taught Nicodemus that just as it is impossible to have physical life without a physical birth, so it is impossible to have a spiritual life without a birth from above. He told him that unless one is born anew or from above he can never receive the benefits of the kingdom of God. He made it plain to him that he needed a Saviour instead of a teacher.

This birth is not synonymous with the natural birth; in fact, one cannot be born of the Spirit by any natural means. The education of the natural man is not equivalent to the new birth or a substitute for it. Neither is the new birth the reformation of the outward man. An individual can work out his reformation, but God alone can bring about the new birth. Honesty, decency, morality, generosity and upright citizenship are laudable, but they can never produce the birth from above.

A change of feeling is not equivalent to the new birth, even though one cannot experience the latter without it resulting in the former. The new birth is the impartation of the divine nature to human beings (II Peter 1:2-4). It is both a divine and a conscious change, for which there is no substitute. It is something which God does for us.

In response to the inquiry of Nicodemus Christ gave a marvelous presentation of the heart of the gospel. He set forth the message of grace and love fully and beautifully. He declared that His future death on the cross was necessary for the salvation of sinners, and that all who will trust Him as their Saviour will become the recipients of eternal life.

Nowhere in all divine revelation is the message of grace and love more fully revealed than in verses sixteen to eighteen. As far as language can express it, the height, depth, length and breadth of the love of God are here unfolded. No words are needed to enhance the wonder of the glory of His love, which is universal, unchanging, unending, and unfailing.

God's matchless gift

God expressed His love in the matchless and the most gracious gift that was ever made—His only begotten Son. The purpose of this gift was "that whosoever believeth in him should not perish, but have everlasting life." Salvation originated in God's love and was wrought out by His Son. His love has been manifested to the end that all who will may have eternal life.

Christ was sent into the world, not for condemnation, but for the salvation of those who were already condemned. In salvation there is deliverance from sin—its guilt, condemnation, power and effects. People are not saved by their own deeds, but by Christ Jesus (Ephesians 2:8-10).

If one has not believed on Christ, the verdict is rendered and he is condemned already. The Judge gives the reason for His judgment of the unbeliever, namely, "because he hath not believed in the name of the only begotten Son of God." One who hears the gospel and will not believe on Christ commits spiritual or soul suicide. Nobody has any right to commit suicide, either physical or spiritual.

One who refuses the salvation which has been provided for him and offered to him by Christ, upon the condition of repentance and faith, simply confirms himself in his own prior state of condemnation. By believing on Christ one accepts the remedy offered him by the Saviour.

Nobody is ever justified in putting off the most important matter in life, namely, believing on Christ. Life is too short and too uncertain for one to be saying, "Tomorrow." "He that believeth on the Son hath everlasting life." This word "believeth" denies salvation by works, contradicts salvation by culture, disproves salvation by feeling and declares salvation by trusting.

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