


WESTERN RECORDER
OCTOBER 31, 1968

Rembrandt's "Storm on the Sea of Galilee," one of 75 paintings by the 17th Century Dutch genius used in Radio-Television Commission TV Production, "Rembrandt and the Bible," released by the American Broadcasting Company November 10 on the network's "Directions" program.





GLEANINGS FROM THE FIELD

HILLVUE HEIGHTS BAPTIST CHURCH, Bowling Green, is currently in revival and will run through November 7. Leading the meeting is Freddie Steelman, pastor of Cave City Baptist Church. Pastor of the church is C. Wyman Copass.

CENTRAL BAPTIST CHURCH, Winchester, has just completed a revival meeting led by John Grant, an associate in the Hour of Revival, an evangelistic association with headquarters in Eastbourne, England. H. C. Zachry is pastor of the church.

SPRINGDALE BAPTIST CHURCH, Lexington, will be in revival from November 4-10. Donald White will be preaching with Eddie Hanks leading the music. J. C. Offutt is pastor of the church.

NORTHERN KENTUCKY ASSOCIATION has passed a resolution of appreciation for the work done by Gene Livingood during his pastorate at Grants Lick Baptist Church in that association. Livingood has now moved from the Grants Lick Church, which he pastored since August, 1963, to the Pleasant Ridge Baptist Church in the Crittenden Association.

DOMINICAN REPUBLIC Baptists have organized a national Convention. This was done at the October 7-8 meeting of the group which is composed of four churches and three missions. Rubens Lopes of Sao Paulo, Brazil, leader of the Crusade of the Americas, gave the keynote address for the meeting.

FIRST BAPTIST CHURCH, Newport, held a church-wide fellowship meeting October 23. A covered dish supper was served. This Annual Meeting of the church featured a brief devotional period, special music and a business session.

ORMSBY HEIGHTS BAPTIST CHURCH, Louisville, has just completed its fall revival with Harold D. Tallant of Daytona Beach, Florida, as evangelist. The pastor of the church, Dallas Vincent, reports that 126 decisions were made during the week. Forty-seven were professions of faith, 11 additions by letter, and one called in the gospel ministry.

CLARENCE WALTERS, pastor of Pike View Baptist Church, Lynn Association, has resigned after 2½ years of service. His resignation is effective November 24.

CHESTER R. YOUNG, professor of history at Cumberland College, has been selected for inclusion in the History Volume of the 1969 *Directory of American Scholars*, published by the American Council of Learned Societies.

FIRST BAPTIST CHURCH, Olive Hill, youth choir presented the Christian folk musical "Good News" at the Olive Hill High School on October 10. The following Sunday, the choir presented the musical in the evening worship service.

NOTICE: The name of the 1968 Kentucky Baptist Convention Headquarters Motel has been changed again. It is now called Presidents Motor Inn. It was formerly known as Lamplighter, Statler-Hilton, and White House Motor Inn.

WARREN COUNTY Crusade for Christ, under the direction of evangelist E. J. Daniels, ended September 22. Warren Association Superintendent of Missions O. G. Lawless called the crusade "The greatest spiritual force ever to come to Warren County." Among the decisions made public were 147 professions of faith, 57 rededications, and 79 commitments to full-time Christian service.

SWALLOWFIELD BAPTIST CHURCH, near Frankfort, has lost its pastor. Marion S. Reynolds, Jr., pastor of the church since 1965, has resigned in order to accept a commission as a chaplain in the United States Air Force. He has been assigned to Grand Forks AFB, North Dakota, effective November 6, 1968.

LOYED R. SIMMONS, president of California Baptist College, Riverside, has written a book entitled *Southern Baptists And Federal Aid*. The book is being published by Americans United for Separation of Church and State.

BAPTIST HOSPITAL in Gaza recently capped its largest class of student nurses. Of the 19, nine men and 10 women, all were Palestinians from Gaza with the exception of one student from Nazareth. In previous years the classes have been composed of Egyptians and Lebanese young people.

JERRY D. OAKLEY, pastor of the Magnolia Baptist Church, Magnolia, is extending an invitation to all former members and friends of the church for the 75th Anniversary celebration on Sunday, November 3. The anniversary speaker will be David L. Druen, pastor of the Meadowview Baptist Church, Campbellsville. The special anniversary service will begin at 1:30 p.m. (EST).

RICKS INSTITUTE, a Baptist School near Monrovia, Liberia, recently observed Spiritual Renewal services on its campus. Of the 540 students enrolled there, 193 made public Christian commitments. Among those were 60 professions of faith in Christ.

BARDSTOWN High School has started a released time program for religious instructions. Students are free to attend religious instruction classes of their choice if parents agree. Kit Yeaste, pastor of Bardstown Baptist Church, is teaching one course entitled "The History of the Christian Religion."

J. L. CANAFAX, Sunday School secretary for the Arizona Southern Baptist Convention for the past two years, has been elected as associate in the state missions department of that convention. He will work closely with superintendents of missions and will be largely responsible for language missions and promotion of stewardship.

WESTERN RECORDER	
<i>"Earnestly contend for the Faith which was once for all delivered to the saints"—JUDE 3</i>	
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Spirit Of Christ: An Impossibility In Politics?

Is it impossible to be at the same time a genuine Christian and a successful politician? Are Christian love and the drive for political power incompatible?

One of the greatest difficulties in applying Christianity to politics is the considerable segment of the population that believes an unbridgeable gulf separates the demands of Christian ethics from the demands of political behavior.

Politics, Christianity incompatible

Political scientist Hans Morgenthau makes this assertion, saying that Christianity demands love and self-denial, whereas the requirements of politics

by Daniel R. Grant

Professor of Political Science,
Vanderbilt University

are self-aggrandizement and the use of one's neighbors as a means to power. He contends that to the extent that one tries to be the good politician, he must cease to be the good Christian.

When astronaut John Glenn announced a few years ago that he was planning to run for the U. S. Senate, Morgenthau's contention seemed to be confirmed by many a housewife who commented sadly, "He's such a good person that he should not get involved in politics."

If one contends that the spirit of Christ is inherently incompatible with the world of practical politics, what he really is saying is that the spirit of Christ is inherently incompatible with the world. The quest for power in politics is no more intrinsically evil or debasing than the corresponding struggle for power in the world of business, labor, education, the arts, or even the institutional church.

Struggle for power

All human endeavor involves a kind of struggle for power, prestige, or status, and to accept Morgenthau's thesis would seem to require one to say that being a Christian is incompatible with living in the world. Competition in the business world is an especially cut-throat game, and Morgenthau might just as well have said that no compromise is possible between the great commandment of Christian ethics (love thy neighbor) and the great commandment of business (defeat thy neighbor).

Since I cannot accept any definition of Christianity which requires withdrawal from the world of reality, I suggest a more reasonable statement: It is difficult to live the Christian life—and impossible to live a perfect one—

whether in the world of practical politics, practical business, or practical church administration. But we can pursue and exercise power because we love God and our neighbor and want to use that power to ease the burdens of our fellow man at home and around the world. Christian ethics will make both our means and ends different from those of the non-Christian.

One of the better known textbooks on city government asserts that "a candidate who declines to dodge or evade and who refuses to appeal to prejudice or class cannot go far in American city politics." Many would agree with this statement and would readily enlarge it to be one who believes that the honest and straight-shooting candidate can win, although it is sometimes like trying to pierce the sound barrier.

Reflection on voters

If it seems as if only those win who

shrewdly pose as all things to all people and who play fast and loose with the facts, this is far more a reflection on the voter than on the candidate. In reality the problems faced by Christian politicians may be more the result of the political ineptness of his Christian supporters than anything of his own doing.

To state the problem a little differently, the real problem may be not so much that politicians aren't Christian enough, but that Christians aren't political enough. In order to have Christian statesmanship, it is essential for those citizens interested in Christian statesmanship to learn how to be more politically effective. The so-called "unbridgeable gulf" between the spirit of Christ and the spirit of politics will disappear in a democracy if even an active minority of Christian citizens will become masters of the fine art of politics.

Survey Of Negro-White Cooperation Reveals Change In Actual Practice

A recent survey of Southern Baptist churches concerning the admission of Negroes has revealed some "significant figures in terms of actual practice," according to one missions leader in Atlanta, Georgia.

For example, nearly 3,800 Southern Baptist churches (about 11 percent of the approximate 34,000 churches in the Southern Baptist Convention) representing 70 percent of the states in this nation said they would be willing to receive Negroes as members.

In actuality more than 500 churches report already having one or more Negro members.

"From the standpoint of actual numbers, these reports may seem insignificant," said W. R. Grigg of the Southern Baptist Home Mission Board.

"But these figures represent a significant development in actual practice among our churches that has come about as recently as the last five years."

The survey was conducted by the Department of Work with National Baptists of the Home Mission Board.

Response was solicited from all superintendents of missions (director of work in counties or comparable district areas) within the Southern Baptist Convention (with the exception of Alaska and Hawaii). Of about 750 contacted, more than half responded, representing at least 80 percent of the states.

Of at least 39 states responding, nearly all reported at least some churches with

either a willingness to admit Negroes or that already had Negro members (with the exception of Alabama and Louisiana).

Grigg said the survey was not designed to reveal how many churches actively were aiming evangelistic outreach to Negroes as well as other races, but was conducted mainly as a source for frequently-requested information. No follow-up is planned, he added.

In the so-called deep South, Florida reported the largest number of churches willing to receive Negroes, 131, while 14 Florida churches reported actually having Negro members. Georgia reported 17 churches willing to receive Negroes and two with Negro members; Mississippi, six willing and three with Negro members.

More than 60 churches with entirely Negro congregations were reported as members of Southern Baptist Associations of Churches. These integrated groups cooperating in denominational work are reported in California, Colorado, the District of Columbia, Florida, Maryland, Michigan, Missouri, Nevada, New York, North Carolina, Oregon, New Mexico, Pennsylvania, Tennessee and Texas.

"We also feel this information will be helpful in implementing the statement on the (racial) crisis in our nation adopted this year by our convention," Grigg said. (BP)



To Dance Or Not To Dance

Whatever else can be said about Kentucky Baptists, they always manage to have something exciting and controversial going. The latest thing to evoke interest and debate is the Georgetown College trustees' action in approving on-campus dancing. The long standing ban on dancing has been lifted and many Kentucky Baptists won't like it a little bit.

The action is in keeping with the trends of the day. Young people are more and more giving the orders instead of following them and the gradual liberalization and relaxation of traditional standards continue without any end in sight.

Whatever else comes from the action, one effect can be expected. More and more of what the students want will have to come. The presentation of the students to the trustees was in the form of a request, but editorials in the student newspaper have been in the spirit of demand. Getting their way on dancing as easily as they did can but encourage students to go after and expect to get whatever they want. This will be interesting to watch.

Kentucky Baptists will be sharply divided on the action with many defending it and many condemning it. What effect it will have on the relation between the denomination and the school remains to be seen. At least it is an honorable action in light of what actually goes on. Everyone knows off-campus dancing has been going on for years and actually has been sponsored by on-campus organizations. And it won't hurt the school so far as recruiting is concerned. Very, very few Baptist parents forbid their children to dance these days and more students will be attracted to Georgetown than repelled by lifting the dancing ban.

There was little expressed opposition among the trustees to the action. But only 20 of the 36 trustees voted. This means several abstained feeling they couldn't approve this action but didn't want to vote against it.

The most oft heard reason for approving on-campus dancing is that the students are going to dance somewhere irrespective of any rule and it is better to have supervised dancing on campus than to let the students go to the rough places off campus to dance.

This sounds good. If I had a daughter at Georgetown who was going to dance one place or another, I would rather for her to dance on campus under supervision. But the logic of this argument is dangerous. By the same argument we could put a supervised bar on campus since some students are determined to drink, and it would be better to have supervised drinking on campus than to let them go to unsupervised taverns.

In considering approval or disapproval of dancing there is a more basic consideration. Is dancing wrong in itself? If so, it's out for Christians and for a Baptist school. If not, and there is no other good reason for not approving it, why not permit it on a Baptist campus?

One is hard put to find explicit prohibition against dancing in the scriptures. Like many other activities, it is right or wrong according to its use. In the Old Testament dancing was used as a form of worship though this was surely not ballroom dancing. In Physical Education classes today dancing is wholesome physical exercise and recreation. Doubtlessly many young folks dance without any evil thoughts. But dancing also has always been a favorite activity to excite unholy sexual passion. And so it is the use made of it and not the activity itself which makes it right or wrong.

But if dancing is not wrong in itself, is there not another consideration about its approval for a Baptist campus? Is it expedient? An important Christian principle recommended by the Apostle Paul is that everything that is lawful is not expedient. And so Paul forewent some liberties for the sake of what others thought.

Does this apply to Georgetown College and dancing? There is little doubt but that dancing is a moral issue with many Kentucky Baptists whose gifts support Georgetown College. Is it right to deny their wishes and grant the requests of the students?

The Georgetown trustee action proves once again what is obvious. This school has decided to go its own way with or without the approval of the majority of

Baptists in Kentucky. Government loans were applied for when the convention was on record against them. And now on-campus dancing has been approved with-

out any serious effort to discern the will of Kentucky Baptists. It's an interesting development and we shall see what we shall see.

Pastors' Conference Makes Comeback

The Kentucky Baptist Pastors' Conference which precedes the Annual Convention sessions has had a much smaller role in the last several years than it once enjoyed. The program was reduced from three to two sessions and less emphasis all around has been placed on this meeting which was once number one in popularity for many Kentucky Baptist pastors.

This year the trend has been reversed. President John Wood has come up with an outstanding program on Monday afternoon and night prior to the opening convention session on Tuesday morning. Pastors and laymen who for several years haven't made extra effort to get to this meeting will not want to miss it this year.

Outstanding program personalities have been lined up. The most noted is Elton Trueblood, one of the outstanding Christian philosophers and theologians of this

generation. Many Baptists have read this beloved Quaker with profit and will want to hear and meet him in person. Regrettably he can be present only for the afternoon session.

Fred Wood, an able Old Testament scholar and pastor, will climax the evening session. Two newcomers to the Kentucky Baptist pastors' ranks, Al McEachern of St. Matthews and Peter McLeod of Central in Lexington will be heard for the first time by many of their colleagues. Eddie Nicholson, evangelistic musician, and James Jeffrey, executive director, Fellowship of Christian Athletes, will give a fine layman flavor to the session.

This year's program will give occasion for re-evaluation of this annual meeting. If we continue to have it, it ought to be one of the top annual attractions. If not, we ought to give it an honorable burial and forget it.



SOME QUESTIONS ASKED

Dear Editor:

In the October 3 edition you had an article entitled "Kentucky Baptists Hope the Best for Kentucky Southern." In this was the sentence, "The bank, however, to which Convention's payments had been assigned thought otherwise." I have been unable to find where the Convention or the Executive Board has assigned any money to any bank. The \$77,010.00 for five years was promised to Kentucky Southern by the Executive Board in direct violation of the expressed will of the convention when it voted that money should go to our schools only so long as they remain in the convention fold. Now we find ourselves entangled with the banks and I would like to know on whose authority was this assignment made and is it binding on the convention. If such a binding commitment can be made without the vote of the Convention or the Executive Board then we need to make some changes in our procedure. Can you shed any light on this subject?

Russellville, Ky. C. Glenn Sullivan

ANSWER TO SULLIVAN LETTER

After re-reading the minutes of the 1967 Kentucky Baptist Convention discussion on this matter and conferring with Executive Secretary Harold Sanders, here are the best answers I can give to your questions. When Dr. Sanders and business manager Garnett Morton proceeded to pay Kentucky Southern College the \$500,000 in cash and the \$77,010 per year for five years as voted by the Executive Board, they learned that Kentucky Southern had assigned \$200,000 of the \$500,000 along with the five \$77,010 annual payments to Liberty National Bank on a note. The bank asked for an agreement from the college that the payments from the Kentucky Baptist Convention be made to the bank. Dr. Sanders agreed to make the checks payable to Kentucky Southern College and the Liberty National Bank. While such agreement was not specifically authorized by the Executive Board or the Kentucky Baptist Convention, Dr. Sanders considers it proper action as the responsible disbursing officer of the Executive Board.

Such an arrangement came into question only when the proposed merger of Kentucky Southern with University of Louisville was announced. Many Baptists assumed the convention would not be obligated and the payments to Kentucky Southern would not be continued

if the school ceased to exist as a separate institution. This is when the bank stepped in to say it was due, the payments, whether or not the school continued.

And so it is a matter of interpretation and legal responsibility. Dr. Sanders says it was understood that the agreement to make the checks payable to the bank and the school was probably contingent in the future upon the continued operation of the college. The bank officials apparently feel otherwise and the agreement with the bank does not include this reservation. The Executive Board, with his encouragement, voted May 6-7 to advise Kentucky Southern College trustees that in event of any merger with a secular college or cessation as a separate Christian college the remaining allocations would cease automatically.

Dr. Sanders has retained legal counsel in this matter in the interest of the Convention. This legal counsel recommends that the matter not be pursued since the merger idea was dropped. The Executive Board will recommend that frozen funds for the college be released.

As to what change, if any, may be needed to avoid such a recurrence, this is a matter for the Executive Board and/or the Kentucky Baptist Convention.

Continental Congress Says Good News, Social Action Go Together

A concern for evangelizing North America, with a proper balance between witness of word and deed, permeated the Continental Congress on Evangelism in Washington, D. C.

Throughout the four-day meeting at the Shoreham Hotel, the threads of evangelism and social action seemed to be woven together into a solid fabric.

Baptist ecumenicity

The leader of the Continental Congress on Evangelism, Wayne Dehoney of Louisville, told representatives of 13 Baptist bodies in the United States and Canada that "one basis for unity and ecumenicity can be and must be evangelism."

The North American coordinator told the group that he was not calling for structural union but a unity of purpose which would make possible wider cooperation in the central mission of the churches.

"I see emerging something even broader than our evangelistic thrust," he said. "I see a new and vital kind of biblical ecumenicity," which he explained as a cooperative effort to win people to faith in Jesus Christ and to a kind of faith that is geared to action."

Six manifestoes

Six manifestoes, four of them proclaiming in essence that no problem in today's world can be solved without the reconciling power of the gospel, were presented.

Subjects for the six manifestoes were, "The Gospel and the Human Situation," "World Crisis and Social Revolution," "The Biblical Revolution," "The Church and Its Mission," "Human Freedom and Dignity," and "The Cosmic Christ and the Space Age."

Conservative Baptists

Rufus Jones, general director of the Home Mission Society for Conservative Baptists, said that at one time in his ministry, he was so afraid of the "social gospel" that he did not dare to preach on loving one's neighbor for fear someone would brand him as a "liberal."

Jones said he believes now that Christ is either Lord of all "in social and political relationships," or he is not Lord at all.

Reach lost in homes

A British Bible scholar suggested that churches be adventurous and replace traditional revival meetings with a series of endeavors, perhaps in homes, to confront men and women alienated from the church.

George Beasley-Murray, principal of Spurgeon's College in London, said that if those confrontations took place in homes instead of in the sanctuaries of churches, "the number of unchurched people facing the claims of Christ would



CONGRESS LEADERS—Four of the leaders of the Continental Congress paused during their busy schedule to pose for a picture. From left to right they are Rubens Lopes, Brazil, President of the Crusade of the Americas Executive Committee, Wayne Dehoney of Louisville, North American coordinator for the Crusade, Owen Cooper, Mississippi, President of the Crusade's laymen's organization, and William Cumbie, superintendent of missions for the Washington, D. C., area.

be far greater than those who could be persuaded to visit a church building."

He added that Christian people would also be faced with the necessity of participating themselves instead of leaving the proclamation of the gospel to the hired evangelist.

Gut-level witnessing

Sunset Strip Evangelist Arthur Blessitt of Hollywood, California, urged Christians to be concerned about youth in trouble.

Blessitt said young people "are bored to death. Young people are searching for the truth, a deep spiritual experience," he said, "not a new mustang or a bigger bank account."

Blessitt, wearing bright-colored beads, had several recommendations for church ministries. He recommended 24-hour ministries, with pastors working in shifts and advertisements announcing where someone can get help.

"Specifically, young people need to know where they can go for help and they need to know where there is a place to go.

"We ought to at least have a place that stays open as long as the bars."

Blessitt said: "Probably two-thirds of the topless dancers on the strip are from a Baptist or a Pentecostal background. I don't know what it is—when we backslide, we go all the way to the bottom."

He urged the Baptist leaders to think about the "prodigals who want to come back but can't."

"The church—that place of warmth and comfort—is so often not open to them. They are not received back. If a girl is pregnant and sent away and then comes back, she probably will be isolated by you.

Christ and race

Top leaders of two Baptist conventions, white and black, agreed in major speeches that the use of police power to quell violence in the streets will never solve America's racial problems.

The similar comments came in speeches at a Friday night rally by W. A. Criswell of Dallas, president of the SBC, and by Gardner W. Taylor, immediate past president of the Progressive National Baptist Convention, Inc.

Both Criswell and Taylor said that there must be a change in the hearts of the American people, something only Christianity can accomplish, not military or police force.

Personal renewal

Personal renewal before mass evangelism could trigger a second reformation "more radical than the first," a seminar panelist declared.

"If only half our church members and pastors would commit themselves to what Christ taught through his life, we could change the course of history," retired Southern Seminary professor W. W. Adams said in a seminar on renewal.

"But too many people are like me," he observed. "I would like to follow Christ's mission closely but I'm afraid it would be terribly hard work. I find it easier to remain a satisfied and satisfying Baptist leader."

Crusade President

The president of the Crusade of the Americas, Rubens Lopes of Salo Paulo, Brazil, called the evangelistic crusade he is leading "an integration" movement during a major address.

He explained that the Crusade of the Americas is an integration of people and churches of races, of languages, of nationalities, and of Baptist conventions, for the crusade is seeking to unite and mobilize all Baptists in North, Central and South America.

Speaking of the integration of races, Lopes asked: "What is the color of the soul?" Then he replied, "I don't know, but the color of the heart is red like the blood of Jesus Christ. It is the same in the black, white, red, brown, man, woman, young and old." (BP)



DEACONS ALL—When the Beth Haven Baptist Church of Louisville, ordained Earl Day, center, it made three generations of that family which have served as ordained deacons. Day's father, Faurest Day, left, and grandfather, Barney Day, right, were ordained by the Mount Zion Baptist Church of Elizabethtown in 1944 and 1953 respectively.

First Baptist, Bowling Green, Celebrates 150th Anniversary

The First Baptist congregation of Bowling Green celebrated the 150th anniversary of the church on October 5 and 6, with a reception on Saturday evening and three special services on Sunday. Large crowds were present for all the sesquicentennial services planned by the observance committee headed by Dr. Charles Bryant.

On Saturday evening all the living former pastors along with the present pastor and staff members were honored. A historical room with many memoirs of the 150 years was visited by many members and visitors.

On Sunday morning former pastors Dr. R. T. Skinner and Dr. Joseph Estes were the worship leaders. Dr. Skinner, who left the Bowling Green pastorate to serve as editor of the *Western Recorder*, is retired and now lives in Florida. He led the congregation in a responsive reading and had the morning prayer.

Dr. Estes, who left Bowling Green to become a foreign missionary, is now with the Southern Baptist Home Mission Board leading Southern Baptists in a ministry to non-evangelicals. He brought the morning message.

In an afternoon service Mrs. J. O. Williams, wife of the beloved deceased former pastor, gave a chalk talk and Dr. Franklin Paschall delivered the message. Dr. Paschall, the immediate past president of the Southern Baptist Convention, left Bowling Green to become pastor of the First Baptist Church in Nashville where he now serves.

In the evening service former pastor Harold J. Purdy was the main speaker.

Dr. Purdy is pastor of the First Baptist Church in Madisonville. Dr. Othar O. Smith, present pastor of the congregation led all the services.

A special sesquicentennial choir under the direction of music minister Jack Duvall sang in all the services.

The First Baptist Church was established in 1818 under the leadership of the itinerant Baptist pastor, William Warder. The second pastor was the famous J. M. Pendleton who served from 1837 to 1853.

The church in 150 years has been housed in three buildings at three locations. The first location was affectionately known as the "Meeting House" at the Northwest corner of Main and Center Streets. The second home for the congregation was known as the "Brick Church" located on Main Street. It lasted from 1854 to 1915.

The third and present location is at 12th and Chestnut where stands the "White Temple." This beautiful edifice has been since 1915 one of the largest auditoriums in this area of Kentucky.

A detailed history of the congregation is being written by three members and is scheduled for release later this year.

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Negro Leader Advocates SBC Name Change

by Gainer E. Bryan, Jr.

A Negro Baptist minister from San Diego, California, advocates changing the name of the Southern Baptist Convention after returning from a Foreign Mission Board-sponsored tour of Rhodesia.

"It would be far better on the mission field if the word 'Southern' were dropped from the name because of the stigma attached to that word in the thinking of black people," he said.

The minister is the Rev. Dr. S. M. Lockridge, 55, pastor of the 1,900-member Calvary Baptist Church, 719 Crosby Street, San Diego. A native of Texas who attended Southwestern Baptist Theological Seminary, he was one of seven ministers from the United States who spoke at evangelistic rallies throughout Rhodesia. The other six were Southern Baptist pastors.



IN RODESIA—Southern Baptist Missionary Carroll Wayne Shaw, right, of Vernon, Texas, looks on as S. M. Lockridge, pastor of Calvary Baptist Church, San Diego, California, greets Pastor and Mrs. Saul Chikoo and their children outside Mabvuku Baptist Church in Salisbury, Rhodesia. Lockridge was one of seven ministers who participated in a Rhodesian evangelistic campaign sponsored by the Foreign Mission Board of the Southern Baptist Convention.

All seven went at the invitation of the Foreign Mission Board of the Southern Baptist Convention and the Rhodesian Baptist Mission.

Lockridge has been asked to preach the closing sermon of the Southern Baptist Convention in New Orleans next year. He was pastor for the week at Home Mission Week at Glorieta in 1967. He has spoken at the Texas Baptist Evangelistic Conference, served as Bible teacher at the California Southern Baptist Pastors' Retreat and is scheduled to speak at the Florida and the Texas Baptist Evangelistic Conferences next year. His church is affiliated with the National Baptist Convention of America.

The Negro minister said a different name is needed from the standpoint of relations with blacks in this country as well as abroad. "Here among Negroes, when you say **Southern Baptist**, they throw up a wall," he said. "I'm criticized severely from among Negroes from all over for working with Southern Baptists. You see, that's the section that was for slavery. That's hard to overcome."

What is so unfortunate about this reaction, he said, is that for Negroes it tends to obscure the "really great job" that the Southern Baptist Convention is doing. "I believe that it is the strongest of the Baptist groups," he said. "I

believe that it is truer to the Bible. But they let the word 'Southern' that rubs the average Negro wrong stand in the way."

Chicago Baptist Drop "Southern" From Name

The Chicago Southern Baptist Association has changed its name to "Metropolitan Chicago Baptist Association, SBC," dropping the word "Southern" from its name.

The name was changed, according to association officials, because (1) "Southern" is a problem for some churches in reaching natives of the area, and (2) the former name was not considered descriptive of its geographic location.

"Metropolitan Chicago" actually includes 62 cities with populations from 5,000 to 83,000 with no Southern Baptist Church.

The association claims to have the largest population of any in the Southern Baptist Convention. It covers two counties — Cook and DuPage — with population of 6,269,000.

The association is made up of 70 churches and 24 missions. Preston M. Denton is superintendent of missions. (BP)



MISSION EXECUTIVES—Baker James Cau'hen, left, executive-secretary of the Foreign Mission Board, talks with members of his staff who have been moved into new or enlarged responsibilities. They are, left to right, Louis R. Cobbs, secretary for missionary personnel; Jesse C. Fletcher, director of the mission support division; James D. Belote, secretary for East Asia; and Winston Crawley, director of the overseas division.

Restructuring Continues At FMB, Fletcher, Cobbs, Belote Promoted

The Southern Baptist Foreign Mission Board, in its three-day annual meeting in Richmond, Virginia, October 7-9, continued the restructuring of its administrative organization, moved two of its home office staff members into larger responsibilities, elected one of its missionaries secretary for East Asia, adopted a budget of \$32,102,119 for 1969, increased its overseas mission staff by 30 to a total of 2,347, and heard an impassioned address by Dr. W. A. Criswell, of Dallas, Tex., president of the Southern Baptist Convention, just before adjournment.

To strengthen its internal structure the Board created two new divisions, mission support and management services. (An overseas division was created in April with Dr. Winston Crawley as director.)

Dr. Jesse C. Fletcher, who has been on the Board's administrative staff since April, 1960, and its secretary for missionary personnel since October, 1963, was elected director of the mission support division. The director of the management services division will be named soon.

Rev. Louis R. Cobbs, an associate secretary in the department for missionary personnel since June, 1964, was elected

to succeed Dr. Fletcher as secretary of the department for missionary personnel.

Dr. Fletcher and Mr. Cobbs will take up their new positions November 1.

The mission support division will bring under the leadership of its director the departments of missionary education and promotion and personnel.

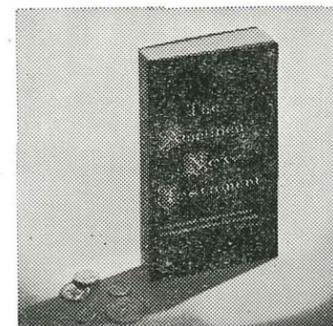
The management services division will bring under one unit of direction the treasurer's department, the work of the business manager, the data processing systems, and matter related to non-administrative headquarters personnel. The director will have the responsibility of financial and systems analyses.

Dr. James D. Belote, missionary to China and Hong Kong since April, 1940, was elected secretary for East Asia, one of the Board's six areas of overseas administration.

The 1969 budget is an increase of \$1,846,119 over the 1968 budget.

Board to meet in Dallas

In keeping with a decision made by the Board in June to hold two meetings, including appointment services, annually in Southern Baptist Convention areas outside of Richmond, the Board voted to hold a full meeting in Dallas, May 6-8, 1969.



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CORRECTION

The Jefferson County district No. 1 school board candidate referred to in our October 17th editorial is Gerald McGee instead of Gerald McKee. We regret the error.

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Midwestern Professor To Lead Preview Study

Dr. Roy Honeycutt, Professor of Old Testament and Hebrew, Midwestern Baptist Theological Seminary, will guide our Bible Study Preview entitled *The Gospel in Isaiah*, November 25-26 at Cedarmore Assembly.



Honeycutt

The program will begin at 2:00 P.M. on Monday and will conclude at 9:30 P.M. on Tuesday.

We anticipate great spiritual blessings resulting from the study of the book of Isaiah which will aid in preparing the way for The Crusade of the Americas. January 6-10 has been designated as the January Bible Study Week, however, another date may be more suitable for some churches.

For the past several years the Preview Study held at Cedarmore has been well accepted and a good number of preachers and ministers of education from every section of Kentucky have attended. We suggest that you send your reservations to Marvin Byrdwell as soon as possible.

In addition to the instruction we shall receive from Dr. Honeycutt, Kentucky pastors will bring messages in sermons and devotionals.

In making preparation for January Bible Study Week in your church, it would be well to plan for age groups. Here is the list of suggested books to be taught to various age groups in your church.

ADULT AND YOUNG PEOPLE—*The Gospel in Isaiah* by Gilbert L. Griffin.

INTERMEDIATE—*The New You—A Study of Salvation* by James R. Flaming.

JUNIOR—*Before Jesus Came* by Margaret Williams.

PRIMARY—*The Story of Joseph* by Betty Mason.

BEGINNER—*Helping Others Learn About Jesus* by Marjorie M. Stith.

NURSERY—*My Family* by Elsie Rives and Hazel Rowe Luck.



GEORGETOWN COLLEGE—The Chemistry Section of the new \$1.8 million dollar Science Center at Georgetown College has been named for the three Pierce brothers who have had distinguished careers in the sciences. All three brothers, left to right, W. Vinson Pierce, 1925; J. Stanton Pierce, 1920; W. Conway Pierce, 1920; were present for the dedication of the building which was part of the Homecoming experience at Georgetown, Saturday, October 12th. W. Conway Pierce is a professor of chemistry at the University of California; Vinson Pierce is a noted urologist practicing in Ft. Thomas, Kentucky; and Stanton Pierce is a professor of chemistry at the University of Richmond. The brothers are natives of Catlettsburg, Kentucky.

Orthodox Jewish Professor Confirms Research Of Missionary Robert Lindsey

An orthodox Jewish professor of the Hebrew University of Jerusalem has recently published a book on Jesus in which he expresses indebtedness to the work of Robert L. Lindsey, veteran Southern Baptist missionary in Israel.

During years of research on a translation of the New Testament into Hebrew, Lindsey came to the conviction that the sources of the Greek Gospels include a long story about Jesus written in Hebrew, perhaps by Matthew, as early Christian tradition indicates.

The Orthodox writer is Professor David Flusser, an expert on the Dead Sea Scrolls and Christian origins. In his new book, Professor Flusser insists

that Lindsey's theory of a Hebrew origin for the basic Gospel materials is correct.

The writer also gives credit to Lindsey for having provided him with the first "really useful" clue to the interdependence of the Gospels.

Lindsey holds that Mark's Gospel is an abridged paraphrase of the work of an author who knew the writings of Luke and the early letters of Paul. Professor Flusser claims he has confirmed this theory through philological methods similar to those used by Lindsey.

"Lindsey's discoveries," say Flusser, "open roads to a far more positive portrayal of the figure of Jesus than most students and theologians hold today."

1968 A Year Of 'Firsts' For Child Care Program

"This has been a year of 'firsts' in the Kentucky Baptist Child Care Program," according to its general superintendent, C. Ford Deusner, who has been sounding this note during the summer and fall in the district association meetings.

"We are now preparing to celebrate our first centennial. Established in 1869, and known until 1947 as the Louisville

Baptist Orphans' Home, the institution we know and love as Spring Meadows has had a continuous operation and a distinguished record of service to dependent children for one hundred years," Deusner said.

Already a Centennial Commission has been designated. Committees have been appointed and are at work. Commemorative services will culminate in a three-

day celebration planned for next June 20-22 in Louisville.

First Negro

"Spring Meadows again made history this year," the general superintendent said, "by receiving for care its first Negro children."

Several years ago the Board of Child Care removed from the charters of the children's homes and from its own by-laws all references to race and since that time several Mongolian-Caucasian and Negro-Caucasian children have been cared for at Spring Meadows and Glen Dale. Six boys presently living at Spring Meadows are from two black families, three from each.

This year also marks the first time a Negro couple has asked for and received the Board's adoption services."

First death

"In January, Glen Dale sadly experienced the first death among its children in twenty-four years. Debbie was eleven years old when she was stricken with a rare blood disease," Deusner recalled.

Although every effort was put forth to save her life, she died before the week that she became ill was ended. The shock and pain of her passing was eased by the remembrance of God's gracious providence, the realization that our homes really care for His children, and the assurance that Debbie had heard and received the Gospel at Glen Dale," he stated.

Finally, in March it became apparent that Kentucky Baptists for the first time in their history had reached and gone beyond \$300,000 in their gifts to child care through the Thanksgiving Offering, Deusner pointed out. The final figure was \$315,000.

The goal this fall has been set at \$330,000. This sum is the equivalent of fifty percent of the current operating budget for Child Care.

"We are prayerfully confident that, come Thanksgiving, Kentucky Baptists will do it again. And God be thanked—for what Kentucky Baptists will do," he said.

Top 50 Churches In Giving Listed

The following is a list of the top 50 churches in Cooperative Program giving in the State of Kentucky for this year. A complete list of church giving will be published in the issues of November 28 and December 5.

Association	Church	Pastor	67-68
Severns Valley	Severns Valley	Verlin C. Kruschwitz	\$83,272
Long Run	Walnut Street	Wayne Dehoney	65,412
Little Bethel	First, Madisonville	Harold J. Purdy	45,230
Pulaski	First, Somerset	Eldred M. Taylor	44,461
Daviess-McLean	First, Owensboro	David A. Nelson	41,712
Long Run	Crescent Hill	John R. Claypool	34,054
Daviess-McLean	Third	Harold Wainscott	33,910
Elkhorn	Calvary	Franklin Owen	33,110
Elkhorn	Immanuel	H. B. Kuhnle	31,662
Warren	First, Bowling Green	Othar O. Smith	29,272
Mercer	Harrodsburg	Wallace H. Carrier	28,319
Long Run	Beechwood	James B. Sawyer	27,599
Northern Kentucky	Latonia	Wm. Lewis Turner	25,649
Franklin	First, Frankfort	Herman M. Bowers	24,493
Greenup	Unity, Ashland	Ira McMillen, Jr.	24,202
Long Run	Beechmont	M. D. Morton	23,999
Blood River	First, Murray	H. C. Chiles	23,912
Greenup	First, Ashland	John M. Sykes	22,672
Elkhorn	Georgetown	Dan C. Moore	20,211
Taylor	Campbellsville	J. Chester Badgett	20,117
Severns Valley	First, Hodgenville	Chas. K. Hayes	19,601
Long Run	Broadway	Edwin F. Perry	19,353
Long Run	Deer Park	C. Carman Sharp	18,916
Bethel	First, Russellville	Glenn Sullivan	18,854
Elkhorn	Versailles	John Kruschwitz	18,723
Long Run	St. Matthews	Alton H. McEachern	18,241
Long Run	Victory Memorial	H. W. Schafer	17,826
Shelby	First, Shelbyville	Fred T. Moffatt, Jr.	17,342
Elkhorn	Rosemont	Wm. B. Craig, Jr.	17,228
Muhlenberg	First, Central City	W. R. Cook	17,226
Christian	First, Hopkinsville	Sidney M. Maddox	16,825
Northern Kentucky	Erlanger	Keith LaGeese	16,281
Simpson	First, Franklin		15,563
Christian	Second, Hopkinsville	Marion T. Duncan	15,563
Long Run	Buechel Park		15,361
Muhlenberg	First, Greenville	W. C. Campbell	15,060
Liberty	Glasgow	H. Curtis Erwin	14,833
Daviess-McLean	Eaton Memorial	John Dunaway	14,377
Elkhorn	Porter Memorial	Chas. W. Holland, Jr.	14,211
Long Run	Audubon	James C. Jones	14,045
Long Run	Highland	Robert N. Wallace	13,723
Boones Creek	Central	H. C. Zachry	13,641
Elkhorn	Grace	J. R. Tackett	13,377
Long Run	Valley Station	Wm. L. Kaufman	13,249
Nelson	First, Mt. Washington	Wendell Romans	13,236
Central	First, Lebanon	Herman Rowlett	12,868
Bell	First, Pineville	Charles F. Jones	12,717
Warren	Glendale	Richard P. Oldham	12,561
Long Run	Ninth and O		12,427
Long Run	Rockford Lane	James P. Lewis	12,299

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for November 10, 1968)

INTERNATIONAL SERIES

Living Expectantly

Peter challenged the believers in Christ to cultivate the Christian virtues, to strive for purity of life and to be prepared for and live in expectation of the return of Christ.

II Peter 1:3-11

Peter informed his readers that Christ's power had given unto them all things that pertain to life and godliness, and that through the great, precious, numerous, life-giving and liberating promises of God they had come into the possession of the divine nature and of freedom from corruption of the world.

Through repentance and faith salvation comes to us from the Lord. This faith is brought into operation by the power of God upon the willingness of a soul to believe. In referring to this faith Peter used a striking and favorite word—"precious." This very word implies that it is of great value. According to its usage here, it means a worth on which no price can be placed.

Through this precious faith the children of God also lay hold of the great and precious promises of God, which are given to us. The scope of His promises is as wide as the needs of men. They cover every need of the body, the mind and the spirit, and they stretch through time and eternity.

Seven graces

Recognizing the great importance of spiritual growth, Peter exhorted the children of God, as they dig into His Word for the strong meat that will build healthy spiritual lives, to add to their firmly established foundation of personal faith in Christ a superstructure of seven marvelous graces.

1. Virtue involves the moral excellence, noble character, manly courage and strong determination which are required in the living out of the truth which has been received.

2. Knowledge is that intelligent understanding and discernment which enable one to distinguish the things that differ, and to discover the mind and the will of God. Such knowledge is gained through a prayerful and diligent study of the Word of God.

3. Self-control (sometimes referred to as temperance) includes the proper mastery of one's desires, impulses and ambitions, and this is possible through

the power of the indwelling Holy Spirit. Surely this quality is needed in the lives of Christians in these days when the attitude of the masses seems to be, "I want what I want when I want it, and I intend to get it if at all possible."

4. Next is patience, which means that steadfast and persevering endurance of disappointment, trial, hardship and suffering.

5. Godliness is simply God-likeness. This noble quality is the result of communion with and devotion to God.

6. Brotherly kindness is the manifestation of love to the brethren in spite of what they are and sometimes do.

7. Charity includes love for and to all men.

If these marvelous virtues or graces are added to and abound in the life of any Christian, his life will show it. He will be engaged in doing the Lord's word, and his life will be exceedingly fruitful. Godliness of life always leads to fruitfulness in His service.

II Peter 3:9-11

God earnestly desires the salvation of

sinner. Because of His love for lost sinners Christ came into this world of sin, went all the way to Calvary and there gave His life's blood in order that they might be saved. The Holy Spirit not only convicts sinners of their sins, but He also woos them to accept Christ as their Saviour.

After reassuring his readers of the certainty of the sudden return of Christ at a time when people are not expecting it, Peter described in vivid language what some of the immediate effects of it will be. After informing his readers about the dissolution of things, Peter gave some instructions about the manner of persons Christians ought to be and how they ought to live.

In view of the certain return of Christ, all Christians should be deeply grateful for the Scriptures, the Saviour and the assurance of a home in heaven. They should wait in patience, walk in purity, witness in faithfulness, work in diligence, watch in readiness and weep in hopefulness.

Having been set apart from the world, they should walk circumspectly, giving God His rightful place in their lives. Righteous living and wholehearted evangelism will cause others to repent of their sins and receive Christ as their Saviour.

LIFE AND WORK SERIES

The Gospel For The Jews

Acts 3:13-15, 19-26

After disavowing all personal merit in connection with the miracle of healing the cripple "at the gate of the temple which is called Beautiful" in Jerusalem, Peter gave the Lord all the credit for it, which was the proper thing for him to do.

Where credit is due

When the people ran to Peter and John, wondering at what had been done in enabling the cripple to walk, Peter suggested that they ought to look to God, whose divine power had wrought a miracle and to the Lord Jesus Christ by Whose name and power they had performed this miracle. Peter was very careful to place the credit to the right account.

Peter wanted them to know that he had a high regard for the God of Israel, the only true and living God, and that, though he and the other apostles were preaches of Christ, they were not pro-

claiming another or a strange God. They firmly believed in the same God in Whom their forefathers believed and to Him they ascribed all of the glory for this miracle of healing.

Lord of life and death

Peter pointed out that this God had glorified His Son Jesus by raising Him from the dead, thereby proving that Christ was literally indestructible, and Lord of both life and death, setting Him in the place of honor at His right, and giving Him the gifts of the Spirit for distribution to His children.

Treatment of Christ

In order to awaken their minds and effect their conviction of sin, Peter then charged his hearers with the murder or crucifixion of Christ. In sketching their treatment of Christ, Peter reminded them that they had rejected Him, delivered Him to His enemies, denied that He was the Messiah in the presence of Pilate, preferred to release the mur-

derer Barabbas rather than liberate Christ, and finally killed Christ.

Peter was determined to let the people and their leaders know that they had committed a great sin in crucifying the Messiah, even though they had done it in ignorance. He let them know that Christ Jesus was the author of a spiritual resurrection from a death of sin to a life of grace, and that He had procured eternal life for believers in Him, and that such a life was offered to them.

Concern for the Jews

Peter was greatly concerned about the salvation of the Jews. Because of their terrible guilt, even though they had acted in ignorance, they needed to repent and to come into right relationship with God. Ignorance does not justify a wrong or a mistake. A person may take poison by mistake, but his ignorance does not make the results less disastrous. All of the prophets had foretold the coming of Christ, and the Jews could have known Him, but they willfully closed their minds against the truth and refused to believe on Him, and their ignorance intensified their guilt.

Peter admonished them to repent and be converted. He told them that they were wrong in their relationship with God, and that they could never have and enjoy peace until they repented. This repentance, which he emphasized, was expected to result in the erasure or wiping out of their past sins. The conversion to which he referred included a change of mind, of desire, of will, or

purpose, of spirit and of conduct.

Conversion is not the same as regeneration, although it does accompany it, and is evidence of it. Regeneration is the work of God in the heart, or the impartation of the divine nature to a human being, but conversion is the turning of one's life. There may be a conversion without regeneration, but regeneration can never be experienced without a conversion.

Not without witness

From the closing paragraph in this lesson we learn that God has never left Himself without a witness in the world. A gracious and encouraging fact about His witness is that they have been in agreement in their testimonies about God. They have spoken audibly, and God has used them to call men back to Him. These messengers have unfolded God's will, and have been in accord in their testimonies about God. Christ is the subject of prophecy and salvation is the theme. "God, having raised up his Son Jesus, sent him to bless you." The blessing consists of being turned from our sins and to the Saviour.

Peter reminded the Jews of the fact that they were God's chosen people. In reminding them of their privilege, he emphasized the inescapable truth that special privileges are always accompanied by tremendous responsibilities. If our privileges are high and holy, our responsibilities are correspondingly great. How thankful we should be for the privilege of serving the Lord!

BSU Convention Draws 1,000 Students, "To Every Man And Nation" Was Theme

More than 1,000 college and university students attended the 41st Annual Kentucky Baptist Student Convention on October 18, 19 and 20 held at Calvary Baptist Church, Lexington, Kentucky.

Bill Sherman, Pastor of Woodmont Baptist Church, Nashville, Tennessee, gave the keynote message Friday night. In his message he emphasized the theme of the convention "To Every Man and Nation."

A high moment of the convention came Saturday morning when Miss Dorothy Brown, medical doctor, professor and congresswoman, from Nashville, Tennessee, challenged the convention to face the realities of racial prejudices and involve themselves in the elimination of these prejudices.

Miss Brown was a guest at a luncheon held for BSU Presidents and Campus Ministers. At the luncheon she discussed some practical ways Christian students can work toward the elimination of racial prejudice on the college campus.

The climax of Saturday night's service was the performance of the Christian musical "Purpose". This musical guide to meaningful living in the language of youth was written by Phillip Landgrave, assistant professor in the School of Church Music, Southern Seminary, and was presented by the combined choirs of Baptist Tabernacle and Broadway Baptist Church of Louisville, Kentucky.

Several students came forward during this service to register their decision for Christ.

The convention approved on Sunday morning a record Summer Mission program which would send 20 Kentucky Baptist students to various mission opportunities here at home and overseas.

Host pastor Franklin Owen, spoke on Sunday morning. Don Blaylock, Campus Minister from Morehead State University, served as music director. The convention was under the direction of J. Chester Durham, State Secretary of Student Work for Kentucky Baptists.

Assemblies Report 3,097 Decisions

Guests and staffers at Ridgecrest (North Carolina) and Glorieta (New Mexico) Baptist assemblies registered 3,097 decisions concerning their lives during 84 conferences this summer, according to David K. Alexander, vocational guidance counselor in the church training department, Sunday School Board of the Southern Baptist Convention.

The greatest number of decisions—1,559—were reaffirmations to make Christ Savior and Lord of each one's life.

Those who said they feel God leading them toward a church vocation numbered 655. Another 647 expressed a desire to explore opportunities in church vocations and recorded their intention to follow God's leading.

Acceptance of Christ as Savior and Lord was publicly professed by 236 persons.

An estimated 626 adults and 360 young people received information concerning Christian vocational guidance, while 357 guests and 209 staffers participated in counseling sessions. (BP)



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by Paul Tournier. In a world which compels a person to adapt himself to ever-changing surroundings, one must find a place of his own in the midst of a whirlwind. How he can find calmness, inner security, a place, is shown by Dr. Tournier. (9h) \$4.95

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by Robert L. Short. For the buyers of *The Gospel According to Peanuts*, a new book dealing with the positive aspects of Christian living. All the Peanuts characters are back: Lucy, Linus, Schroeder, Snoopy, and Charlie Brown. (9h)

November, 1968.

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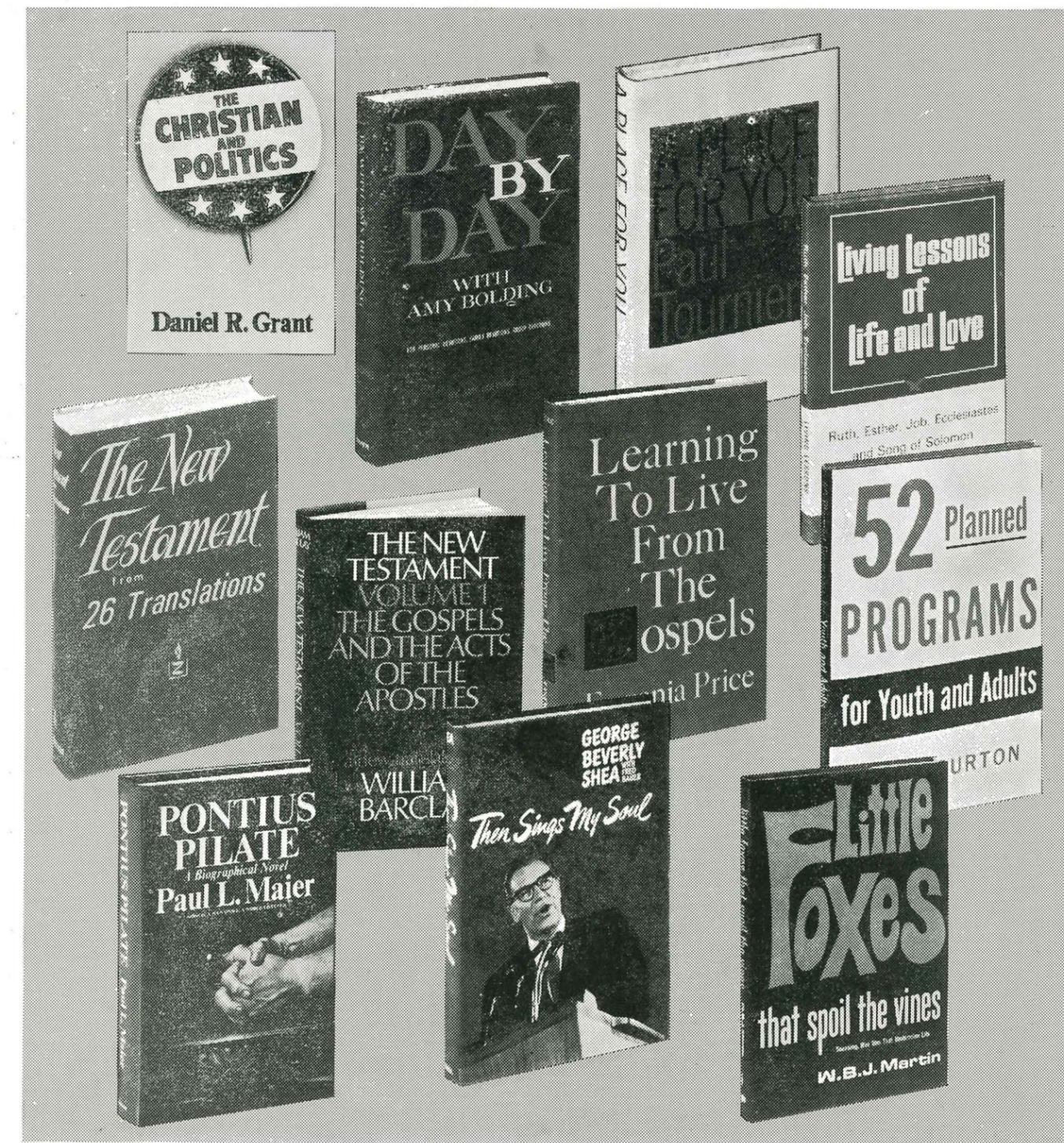
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