



WESTERN

RECORDER

MARCH 21, 1963

THIS WEEK

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THE *Cooperative Program*
is the GREAT COMMISSION
IN ACTION. 



"And other sheep I have, which are not of this fold." John 10:16. Those outside the fold in our land can hear his voice through prayer, study, and gifts for home missions.



GLEANINGS FROM THE FIELD

Maxcy White Suffers Broken Hip

Maxcy G. White, emeritus missionary to North Brazil, who broke his hip while visiting his son in Pakistan on December 7, has now been released from the hospital. He is walking with the aid of crutches. He and his wife left Pakistan on March 16 for the U. S. where they will go to Lakewood, Calif., to visit another son before returning to their home in Miami, Fla. Mail now may be addressed to them Care Dr. Leta J. White, 228 College Drive, Gaffney, S. C. Brother White was pastor at West Point, Ky., back in 1913-14, while he was in Southern Seminary. Mrs. White, the former Kate Cox of Bonaparte, Iowa, was in the W.M.U. Training School at the same time, and they were appointed in 1914.

Elect Lady of Campbellsburg Dies

Mrs. Maude Wyatt Norvelle for many years organist of the old Campbellsburg Baptist Church, and later for twenty years its choir director, passed away Sunday, March 3. Her funeral was held in the Campbellsburg Baptist Church, with her pastor, Russell Bennett, conducting. She had worked all her life teaching the children. She was the wife of Deacon Norvelle, who preceded her in death; the mother of Dr. C. W. Norvelle, physician, of New Castle; and the sister of Mrs. E. L. Averitt, 1654 Cowling, Louisville. Many months ago she suffered a broken hip, and was moved to New Castle where she could be near her physician son. Other complications set in, and ultimately she suffered a stroke, before passing away.

Marvin L. Garretts Change Address

Mr. and Mrs. Marvin L. Garrett, missionaries to Central Africa, have moved to P.O. Box 3092, Sakubva, Umtali, Southern Rhodesia, Central Africa, from Gatooma, Southern Rhodesia. A native of Union City, Tenn., Mr. Garrett is treasurer of the Baptist Mission of Central Africa. Mrs. Garrett is the former Mary-Ellen Wooten, of Northern Kentucky and Cincinnati, Ohio.

Miss Killip's Mother Dies

Mrs. Herbert Killip of Rochester, New York, passed away on Monday, February 25. Mrs. Killip was the mother of Miss Edith Killip who is the secretary to A. B. Colvin of the Department of Missions and Evangelism for the Kentucky Baptist Convention.

Payne and Reynieron Revival

Campbellsville College has experienced a fruitful campus revival, according to Baptist Student Union Secretary Carolyn Hawkins. The theme for the revival was "To God Be the Glory" which the choir sang at each service. Preacher for the services was Paul Payne, mission superintendent of the Greater Dayton Baptist Association, Dayton, Ohio; and in charge of the music was Harold Reynieron, Calvary Baptist Church, Lexington. Visible results included several professions of faith, rededications, and commitments to full-time Christian service.

53rd Anniversary for W. G. Potts

W. G. Potts observed his 53rd anniversary in the ministry on Sunday night, March 3, by preaching in the Pleasant Grove Baptist Church, in Bullitt County, where he was pastor during his Seminary days, 1915-17. Owen Risk is pastor there now.

Waters Ordained at Mt. Carmel

Garland Waters was ordained on February 24 as a deacon of the Mt. Carmel Baptist Church, Lebanon Junction. Participating in the ordination service were Mt. Carmel Pastor Sam W. C. Bell; William Piercy, pastor of Belmont Baptist Church; J. Paul Banks, pastor of Mill Creek Baptist Church; and Deacon Grady Bloyd of the Oak Grove Baptist Church. Nelson Association Missionary Charles Daniels also assisted and led in the closing prayer.

Radio Program on Hospitals

Southern Baptist teamwork in the denomination's hospitals will be the subject of a four-program series on NBC's weekly "Faith in Action" radio program which began Sunday, March 10, and will be continued March 17, 24 and 31. The series was produced by the Radio and TV Commission. It deals with the work of the chaplain, psychiatrist and physician, and takes up the training program being conducted for chaplain interns. Participating in the program will be Chaplain B. F. Bennet, head of the Department of Religion; Dr. Marion Nelson, psychiatrist, and Dr. James Krafft, physician—all of Baylor Medical Center, Dallas. The intern program discussed is conducted at Baptist Memorial Hospital, Houston. Check your local newspaper for correct time and station.

New Russellville Pastor

James O. Green, pastor of the Salem Baptist Church, Hopkinsville, has resigned to accept the pastorate of the Second Baptist Church at Russellville. Green, a native of Mayfield, Kentucky, is a junior at Austin Peay State College in Clarksville, Tennessee. He came to Hopkinsville two years ago and is a 1962 graduate of Bethel College. He is married to the former Carlene Davidson of Cairo, Ill. The four children are Neil, 8; Rita, 7; David, 4; and Ronald, 8 months.

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WESTERN RECORDER

REPORT OF COMMITTEE ON

BAPTIST FAITH AND MESSAGE

The 1962 session of the Southern Baptist Convention, meeting in San Francisco, California, adopted the following motion.

"Since the report of the Committee on Statement of Baptist Faith and Message was adopted in 1925, there have been various statements from time to time which have been made, but no overall statement which might be helpful at this time as suggested in Section 2 of that report, or introductory statement which might be used as an interpretation of the 1925 Statement.

"We recommend, therefore, that the president of this Convention be requested to call a meeting of the men now serving as presidents of the various state Conventions that would qualify as a member of the Southern Baptist Convention committee under Bylaw 18 to present to the Convention in Kansas City some similar statement which shall serve as information to the churches, and which may serve as guidelines to the various agencies of the Southern Baptist Convention. It is understood that any group or individuals may approach this committee to be of service. The expenses of this committee shall be borne by the Convention Operating Budget."

Your committee thus constituted begs leave to present its report as follows:

Throughout its work your committee has been conscious of the contribution made by the statement of "The Baptist Faith And Message" adopted by the Southern Baptist Convention in 1925. It quotes with approval its affirmation that "Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements in our faith."

Furthermore, it concurs in the introductory "statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life. . . ." It is, therefore, quoted in full as part of this report to the Convention.

"(1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance towards God and faith in Jesus Christ as Saviour and Lord.

"(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future Baptists

should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

"(3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

"(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

"(5) That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life."

The 1925 Statement recommended "the New Hampshire Confession of Faith, revised at certain points, and with some additional articles growing out of certain needs. . ." Your present committee has adopted the same pattern. It has sought to build upon the structure of the 1925 Statement, keeping in mind the "certain needs" of our generation. At times it has reproduced sections of the Statement without change. In other instances it has substituted words for clarity or added sentences for emphasis. At certain points it has combined articles, with minor changes in wording, to endeavor to relate certain doctrines to each other. In still others—e.g., "God" and "Salvation"—it has sought to bring together certain truths contained throughout the 1925 Statement in order to relate them more clearly and concisely. In no case has it sought to delete from or to add to the basic contents of the 1925 Statement.

Baptists are a people who profess a living faith. This faith is rooted and grounded in Jesus Christ who is "the same yesterday, and today, and forever." Therefore, the sole authority for faith and practice among Baptists is Jesus Christ whose will is revealed in the Holy Scriptures.

A living faith must experience a growing understanding of truth and must be continually interpreted and related to the needs of each new generation. Throughout their history Baptist bodies, both large and small, have issued statements of faith which comprise a consensus of their beliefs. Such statements have never been regarded as complete, infallible statements of faith, nor as official creeds carrying mandatory authority. Thus this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us.

Baptists emphasize the soul's competency before God, freedom in religion, and the priesthood of the believer. However, this emphasis should not be interpreted to mean that there is an absence of certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified.

It is the purpose of this statement of faith and message to set forth certain teachings which we believe.

THE BAPTIST FAITH AND MESSAGE

I—The Scriptures

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

Ex. 24:4; Deut. 4:1-2; 17:19; Josh. 8:34; Ps. 19:7-10; 119:11, 89, 105, 140; Isa. 34:16; 40:8; Jer. 15:16; 36; Matt. 5:17-18; 22:29; Lk. 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Rom. 15:4; 16:25-26; II Tim. 3:15-17; Heb. 1:1-2; 4:12; I Pet. 1:25; II Pet. 1:19-21.

II—God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe the highest love, reverence, and obedience. The eternal God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Gen. 1:1; 2:7; Ex. 3:14; 6:2-3; 15:11ff.; 20:1ff.; Lev. 22:2; Deut. 6:4; 32:6; I Chron. 29:10; Ps. 19:1-3; Isa. 43:3, 15; 64:8; Jer. 10:10; 17:13; Matt. 6:9ff.; 7:11; 23:9; 28:19; Mk. 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Rom. 8:14-15; I Cor. 8:6; Gal. 4:6; Eph. 4:6; Col. 1:15; I Tim. 1:17; Heb. 11:6; 12:9; I Pet. 1:17; I John 5:7.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ he was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessi-

ties of human nature and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, partaking of the nature of God and of man, and in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Gen. 18:1ff.; Ps. 2:7ff.; 110:1ff.; Isa. 7:14; 53; Matt. 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16, 27; 17:5; 27; 28:1-6, 19; Mk. 1:1; 3:11; Lk. 1:35; 4:41; 22:70; 24:46; John 1:1-18, 29; 10:30, 38; 11:25-27; 12:44-50; 14:7-11, 16:15-16, 28; 17:1-5, 21-22; 20:1-20, 28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5, 20; Rom. 1:3-4; 3:23-26; 5:6-21; 8:1-3, 34; 10:4; I Cor. 1:30; 2:2; 8:6; 15:1-8, 24-28; II Cor. 5:19-21; Gal. 4:4-5; Eph. 1:20; 3:11; 4:7-10; Phil. 2:5-11; Col. 1:13-22; 2:9; I Thess. 4:14-18; I Tim. 2:5-6; 3:16; Titus 2:13-14; Heb. 1:1-3; 4:14-15; 7:14-28; 9:12-15, 24-28; 12:2; 13:8; I Pet. 2:21-25; 3:22; I John 1:7-9; 3:2; 4:14-15; 5:9; II John 7-9; Rev. 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts of sin, of righteousness and of judgment. He calls men to the Saviour, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the assurance of God to bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Gen. 1:2; Judg. 14:6; Job 26:13; Ps. 51:11; 139:7ff.; Isa. 61:1-3; Joel 2:28-32; Matt. 1:18; 3:16; 4:1; 12:28-32; 28:19; Mk. 1:10; 12; Lk. 1:35; 4:1, 18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17, 26; 15:26; 16:7-14; Acts 1:8; 2:1-4, 38; 4:31; 5:3; 6:3; 7:55; 8:17, 39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Rom. 8:9-11, 14-16, 26-27; I Cor. 2:10-14; 3:16; 12:3-11; Gal. 4:6; Eph. 1:13-14; 4:30; 5:18; I Thess. 5:19; I Tim. 3:16; 4:1; II Tim. 1:14; 3:16; Heb. 9:8, 14; II Pet. 1-21; I John 4:13; 5:6-7; Rev. 1:10; 22:17.

III—Man

Man was created by the special act of God, in His own image, and is the crowning work of His creation. In the beginning man was innocent of sin and was endowed by His Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence; whereby his posterity inherit a nature and an environment inclined

toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love.

Gen. 1:26-30; 2:5, 7, 18-22; 3; 9:6; Ps. 1:8-3:6; 32:1-5; 51:5; Isa. 6:5; Jer. 17:5; Matt. 16:26; Acts 17:26-31; Rom. 1:19-32; 3:10-18, 23; 5:6, 12, 19; 6:6; 7:14-25; 8:14-18, 29; I Cor. 1:21-31; 15:19, 21-22; Eph. 2:1-22; Col. 1:21-22; 3:9-11.

IV—Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, sanctification, and glorification.

A.—Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ.

Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.

B.—Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

C.—Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

NO EDITORIALS THIS WEEK

This space on pages 4 and 5, usually reserved for editorials, is given this week to this important document. The editor's comments will appear next week. The observations of Verlin C. Kruschwitz, Kentucky's member of the committee making the report, appear on page 12.—Editor.

Gen. 3:15; Ex. 3:14-17; 6:2-8; Matt. 1:21; 4:17; 16:21-26; 27:22-28:6; Lk. 1:68-69; 2:28-32; John 1:11-14, 29; 3:3-21, 36; 5:24; 10:9, 28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Rom. 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18, 29-39; 10:9-10, 13; 13:11-14; I Cor. 1:18, 30; 6:19-29; 15:10; II Cor. 5:17-20; Gal. 2:20; 3:13; 5:22-25; 6:15; Eph. 1:7; 2:8-22; 4:11-16; Phil. 2:12-13; Col. 1:9-22; 3:1ff.; I Thess. 5:23-24; II Tim. 1:12; Titus 2:11-14; Heb. 2:1-3; 5:8-9; 9:24-28; 11:1-12, 14; James 2:14-26; I Pet. 2:2-23; I John 1:6-2:11; Rev. 3:20; 21:1-22:5.

V—God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is a glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation.

Gen. 12:1-3; Ex. 19:5-8; I Sam. 8:4-7, 19-22; Isa. 5:1-7; Jer. 31:31ff.; Matt. 16:18-19; 21:28-45; 24:22, 31; 25:34; Lk. 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45, 65; 10:27-29; 15:16; 17:6, 12, 17-18; Acts 20:32; Rom. 5:9-10; 8:28-39; 10:12-15; 11:5-7, 26-36; I Cor. 1:1-2; 15:24-28; Eph. 1:4-23; 2:1-10; 3:1-11; Col. 1:12-14; II Thess. 2:13-14; II Tim. 1:12; 2:10, 19; Heb. 11:39-12:2; I Pet. 1:2-5, 13; 2:4-10; I John 1:7-9; 2:19; 3:2.

VI—The Church

A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth.

This church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ. In such a congregation members are equally responsible. Its Scriptural officers are pastors and deacons.

The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages.

Matt. 16:15-19; 18:15-20; Acts 2:41-42, 47; 5:11-14; 6:3-6; 13:1-3; 14:23, 27; 15:1-30; 16:5; 20:28; Rom. 1:7; I Cor. 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Eph. 1:22-23; 2:19-22; 3:8-11, 21; 5:22-32; Phil. 1:1; Col. 1:18; I Tim. 3:1-15; 4:14; I Pet. 5:1-4; Rev. 2-3; 21:2-3.

VII—Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death

to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matt. 3:13-17; 26:26-30; 28:19-20; Mk. 1:9-11; 14:22-26; Lk. 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; Acts 20:7; Rom. 6:3-5; I Cor. 10:16, 21; 11:23-29; Col. 2:12.

VIII—The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, work of necessity and mercy only being excepted.

Ex. 20:8-11; Matt. 12:1-12; 28:1ff.; Mk. 2:27-28; 16:1-7; Lk. 24:1-3, 33-36; John 4:21-24; 20:1, 19-28; Acts 20:7; I Cor. 16:1-2; Col. 2:16; 3:16; Rev. 1:10.

IX—The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10, 23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mk. 1:14-15; 9:1; Lk. 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Rom. 5:17; 8:19; I Cor. 15:24-28; Col. 1:13; Heb. 11:10, 16; 12:28; I Pet. 2:4-10; 4:13; Rev. 1:6, 9; 5:10; 11:15; 21:22.

X—Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isa. 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64; Mk. 8:38; 9:43-48; Lk. 12:40, 48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Rom. 14:10; I Cor. 4:5; 15:24-28, 35-58; II Cor. 5:10; Phil. 3:20-21; Col. 1:5; 3:4; I Thess. 4:14-18; 5:1ff.; II Thess. 1:7ff.; 2; I Tim. 6:14; II Tim. 4:1, 8; Titus 2:13; Heb. 9:27-28; James 5:8; II Pet. 3:7ff.; I John 2:28; 3:2; Jude 14; Rev. 1:18; 3:11; 20:1-22:13.

XI—Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ.

Gen. 12:1-3; Ex. 19:5-6; Isa. 6:1-8; Matt. 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Lk. 10:1-18; 24:46-53; John 4:11-12; 15:7-8, 16; 7:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42, 48; 13:2-3; Rom. 10:13-15; Eph. 3:1-11; I Thess. 1:8; II Tim. 4:5; Heb. 2:1-3; 11:39-12:2; I Pet. 2:4-10; Rev. 22:17.

XII—Education

The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deut. 4:1, 5, 9, 14; 6:1-10; 31:12-13; Neh. 8:1-8; Job 28:28; Ps. 19:7ff.; 119:1; Prov. 3:13ff.; 4:1-10; 8:1-7, 11; 15:14; Eccl. 7:19; Matt. 5:2; 7:24ff.; 28:19-20; Lk. 2:40; I Cor. 1:18-31; Eph. 4:11-16; Phil. 4:8; Col. 2:3, 8-9; I Tim. 1:3-7; II Tim. 2:15; 3:14-17; Heb. 5:12-6:3; James 1:5; 3:17.

XIII—Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Gen. 14:20; Lev. 27:30-32; Deut. 8:18; Mal. 3:8-12; Matt. 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Lk. 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Rom. 6:6-22; 2:1-2; I Cor. 4:1-2; 6:19-20; 12; 16:1-4; II Cor. 8-9; 12:15; Phil. 4:10-19; I Pet. 1:18-19.

XIV—Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Ex. 17:12; 18:17ff.; Judg. 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4; 8:1-5; Matt. 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mk. 2:3; Lk. 10:1ff.; Acts 1:13-14; 2:ff.; 4:31-37; 13:2-3; 15:1-35; I Cor. 1:10-17; 3:5-15; 12; II Cor. 8-9; Gal. 1:6-10; Eph. 4:1-16; Phil. 1:15-18.

XV—The Christian and the Social Order

Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Christ Jesus. The Christian should oppose in the spirit of Christ every form of greed, selfishness, and vice. He should work to provide for the orphaned, the needy, the aged, the helpless, and the sick. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Ex. 20:3-17; Lev. 6:2-5; Deut. 10:12; 27:17; Ps. 101:5; Micah 6:8; Zech. 8:16; Matt. 5:13-16, 43-48; 22:36-40; 25:35; Mk. 1:29-34; 2:3ff.; 10:21; Lk. 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Rom. 12-14; I Cor. 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Gal. 3:26-28; Eph. 6:5-9; Col. 3:12-17; I Thess. 3:12; Philemon; James 1:27; 2:8.

XVI—Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

(Continued on Page 12)

NEW



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Convention Reservations Available in Lexington

Those wanting accommodations for the Kentucky Baptist Convention in Lexington on November 12-14, will write directly to the hotels and motels, according to host Pastor Franklin Owen. Reservations last year in Owensboro were handled by the Chamber of Commerce but this will not be the case in Lexington. The convention will meet at Calvary Baptist Church and will have use of the new Calvary sanctuary. Pastor Owen is anxious to be helpful to all Kentucky Baptists planning to attend the convention. He points out that Calvary is a downtown church and daytime street parking is very limited. He suggests that downtown hotel accommodations and a walk-to-and-from the church plan will make for the most enjoyable arrangement. The suburban motels are delightful but automobiles will definitely be a problem.

The Kentuckian Motor Inn, The Phoenix Hotel and the Downtowner Motel are in immediate walking distance of Calvary. The Lexington Chamber of Commerce provides the following lists of available accommodations.

Hotel, Motor Court, Tourist Accommodation Rates Lexington, Kentucky

	Single Rate and Up	Double Rate and Up
Airport Motel, US 60, Versailles Rd.	\$ 8.00	\$12.00
Bon Air Motel, US 25, Georgetown, Ky.	4.00	5.00
By-Pass Motel, By-Pass, US 25	6.00	7.00
Campbell House, US 68, Harrodsburg Rd.	8.00	12.00
Catalina Motel, US 27, 68, By-Pass 25	7.00	10.00
Day's Motel, US 60, Versailles Rd.	5.00	6.00
Flora's Motel, US 60, Winchester Rd.	5.00	7.00
Green Meadows Motel, US 421, Leestown Rd.	7.00	9.00
Hayden's Motel, US 25, Sadieville, Ky.	5.00	6.00
Holiday Inn, By-Pass, US 25	7.50	12.50
Kentuckian Motor Motel, Union Station Viaduct	6.80	8.75
Lakeview Motel, By-Pass & US 25, 421 South	5.00	7.00
Lexington Motor Inn, By-Pass, US 25	7.00	9.00
Welch's Motel, US 27, South Limestone	5.00	6.00
Phoenix Hotel, 102 E. Main St.	7.00	10.00
Ranch Motel, US 60, Winchester Rd.	5.00	7.00
Shady Lane Motel, US 25, South, Richmond Rd.	5.00	6.00
Sportsman Motel, 1107 Winchester Rd.	6.00	8.00
Spring's Motel, US 68, Harrodsburg Rd.	6.50	8.50
Center Motel, 900 S. Limestone	8.00	12.00
Downtowner Motel, 347 E. Main	7.50	10.50
Town House Motel, 912 S. Limestone	7.00	9.00
Yocum's Lodge, US 27, S. Limestone	4.00	6.00

Pleasant Grove to Dedicate New Sanctuary

The Pleasant Grove Baptist Church, Jefferson County, will dedicate a new sanctuary in services on March 24 at 2:30 p.m. The new sanctuary is the completion of a building program begun seven years ago. The church constructed the basement at that time and this has served as a temporary sanctuary.

Erection of the new sanctuary was under the supervision of Mr. Monroe Cox, a building contractor who is a member of Pleasant Grove. The services of Mr. Cox along with the labors of many members of the church and consideration in building material cost have resulted in a building valued at \$90,000 but which was erected for \$45,000. Actually most of the construction work was done by the men and women of the church.

Pastor Malcolm Lambert says the actual dedication service will be the first service held in the new sanctuary. Several former pastors will return for the special dedication services. Dan C. Moore, pastor of Georgetown Baptist Church, will preach the dedicatory sermon. The morning worship message will be brought by former Pastor W. C. Pitt, now serving as Stewardship Secretary for Tennessee Baptists. Others on the program will include Chaplain David E. Weaver, former pastor now residing in Louisville, and Sonny H. Hayes, former associate pastor and presently pastor of the First Baptist Church, Madison, Ind.

Arrangements for the day are under the direction of Pastor Malcolm Lambert, James Zaring, chairman of the Building Committee, and Murrell Probus, chairman of Dedication Day. The church is anxious for all former members and friends to attend the services.

Cumberland Baptists Erect Pastorium

Led by Pastor Edward French, members of the Cumberland Baptist Church have recently built a new home for the pastor and his family. An open house has been planned at an early date.

The Cumberland Church has also recently voted to erect more facilities and to remodel the present auditorium.

French has been pastor of the Cumberland Church since November. A native of Corbin, Kentucky, he is a graduate of Furman University, Greenville, South Carolina, and Southern Baptist Theological Seminary in Louisville. While in Louisville, he served as associate pastor and choir director at the Victory Memorial Baptist Church. Before coming to Cumberland, he also served as pastor of the First Baptist Church at New Tazewell, Tennessee. Mrs. French is the former Sally Monroe of Louisville. Two daughters and two sons complete the French family.

Proposal For 1964 Southern Baptist Convention Budget

Operating Budget:	1963	1964
Convention Operating	\$ 200,000	\$ 200,000
Foreign Mission Board	7,450,000	7,550,000
Home Mission Board	2,100,000	2,150,000
Annuity Board	250,000	(1) 250,000
Carver School of Missions	(2) 40,000	
Six Seminaries	3,100,000	3,250,000
Southern Baptist Foundation	45,500	(3) 52,000
Southern Baptist Hospital	35,000	35,000
American Seminary Commission	88,000	88,000
Brotherhood Commission	179,500	185,000
Christian Life Commission	49,000	(3) 56,500
Education Commission	67,000	(3) 74,500
Historical Commission	46,500	(3) 50,500
Radio and TV Commission	502,000	550,000
Stewardship Commission		(3) 65,000
Public Affairs Committee	65,000	70,000

Total Operating\$14,217,500 \$14,626,500

Capital Needs Budget:	1963	1964
Golden Gate Seminary	\$ 100,000	
Southeastern Seminary	300,000	\$ 75,000
Southern Seminary	500,000	
Southwestern Seminary	500,000	81,000
New Orleans Seminary	320,000	136,000
Midwestern Seminary	700,000	
American Seminary Commission	25,000	
HMB Church Extension Loan Funds	850,000	750,000
HMB Capital Funds	305,000	405,000
Foreign Mission Board	1,725,000	1,725,000
Radio and TV Commission	200,000	200,000
Southern Baptist Hospital	50,000	

Total Capital\$ 5,575,000 \$ 3,372,000

Summary:	1963	1964
Operating Budget	\$14,217,500	\$14,626,500
Capital Needs Budget	5,575,000	3,372,000

Total\$19,792,500 \$17,998,500
Estimated Needed to Complete 1963 Capital Needs Budget \$ 1,250,000

Total(4) \$19,248,500

(1) Designated for relief except that at the end of the year any unused portion will be transferred to the Old Annuity Fund, and that any balance remaining in the Old Annuity Fund after the death of the last annuitant shall be transferred to the Operating Funds of the convention.

(2) Balance to be transferred to Convention Operating Budget as of February 18, 1963.

(3) Including office space adjustment.

(4) Any money received in 1964 above whatever it takes to complete the 1963 Capital Needs Program and meet full 1964 Budget will be distributed for Advance, 75 per cent to Foreign Missions and 25 per cent to Home Missions.

Siler Objects to Government Rental of Baptist Building

Congressman Eugene Siler of Kentucky has spoken out against government funds being spent for rental of a Baptist church in New York City. The rental is part of an allotment of \$250,000 to Congressman Adam Clayton Powell for aid in solving the problem of juvenile delinquency in New York City. Powell is pastor of a large Baptist church in Harlem, New York, and the government will pay rent for the basement of this church building as a site for this work.

In his speech to congress, Siler pointed out that such an allocation of tax money indirectly for sectarian purposes would be strongly opposed by Baptists if it were going to a Roman Catholic Church. The congressman feels that such allocations are equally out of place to a Baptist church and that it is only fair to condemn in our own circle that which we would readily condemn if it were in a church down the street from us.

The congressman said that there are a thousand suitable places in New York City that are neither sectarian nor of any religious relationship whatever, which might have been used for the money and the purpose involved in this instance.

F. E. Borich Begins Louisville Pastorate

Frank E. Borich began his ministry as pastor of the Harmony Baptist Church, 1414 Algonquin Parkway, Louisville,



F. E. Borich

January 20. Borich comes to the Louisville pastorate from Campbellsville College where he served both as a teacher and publicity director.

The new Harmony Baptist pastor is a graduate of Campbellsville College, Kentucky Wesleyan College and the Southern Baptist Seminary. He formerly served as pastor of the Beech Grove Baptist Church, Campbellsville.

The Borichs live at 1420 Algonquin Parkway with one son, Ballard, and a daughter, Barbara. Their other son, Melvin, is in the United States Navy. The Borichs also have two married daughters: Mrs. Ruth Ann Chandler and Mrs. Corinne Rogers.

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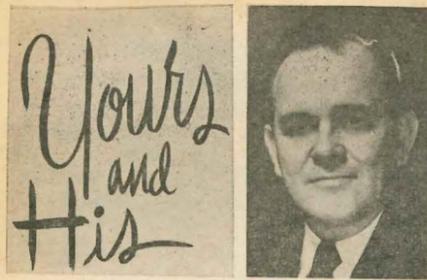
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World Missions Week

April 21-26 (just a month away) is World Mission Week for 10 million Southern Baptists.

Every church is encouraged to PLAN for this special emphasis as a vital part of the Baptist Jubilee Advance. We expect more than a million Baptists will learn more of the vast spiritual needs of the world through mission study.

Pastors, plan for it—even now! Set a date, order the books for study, select teachers, and inspire your flock to observe World Missions Week.

For adults only? Oh, no! It is for all the family—books for adults, young people, intermediates, juniors, primaries, beginners—even the nursery children! Write your Baptist Book Store in Louisville or Owensboro for samples of the books.

Each night besides the graded mission studies, your pastor or a selected speaker will speak on the Cooperative Program—our Baptist way to spread the Gospel in our association, state, nation and world!

On the closing Sunday the pastor may lead the church to a new dedication to Christian missions—"Kentucky Baptists Sharing Christ with the Whole World."

I will be helping at the Campbells-ville Baptist Church that week and in revival the week following. Where will you be during World Missions Week?

Harold G. Sanders

P.S.: Thanks for your prayers and get-well-soon cards.

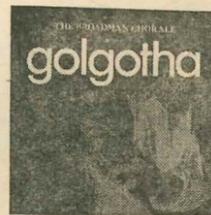
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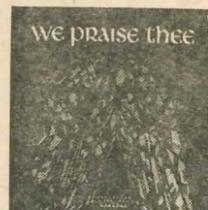
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Religious News In Review

Among Kentucky Baptists

►Five new libraries were begun by Kentucky Baptist churches in January. They were: **Greenwood Church**, Bowling Green; **Lexington Avenue Church**, Danville; **Gano Avenue Church**, Georgetown; **Mount Zion Church**, Rineville; and **First Church**, Wooton.

►A "Get Acquainted Days" Program is scheduled by **Campbellsville College** for April 5-6. High School seniors from the area surrounding Campbellsville will be the guests of the college.

►**Miss Dottie Boles**, Louisville, a senior at Blue Mountain College in Mississippi, has been accepted for study by the University of Louisville Medical School. At Blue Mountain Miss Boles has been active in the Baptist Student Union.

►The **Fifth Annual Mathematics Contest**, sponsored by Georgetown College, is scheduled for April 27. Invitations to Kentucky's finest high school mathematicians have been extended.

►**Beechmont Baptist Church**, Louisville, will be in revival March 24-31 with **Tom Haggai** serving as the evangelist and **Beechmont Music Director Gus Kalos** in charge of the music.

►**Evangelist Padgett Cope**, Baltimore, Maryland and **Singer Ronald Wilburn** are leading the **Farmdale Baptist Church** of Louisville in a revival with services scheduled to conclude on March 24.

►**John W. Kurtz**, pastor of the **Fairview Baptist Church**, Dayton, Ohio, announces that **James Binkley** has joined the church staff as director of music. Binkley formerly served in Kentucky.

►**Franklin Owen**, pastor, **Calvary Baptist Church**, Lexington, has been elected chairman of the **Southern Seminary** trustees. Also elected by the trustees were five Kentuckians as directors of the **Southern Baptist Theological Seminary** Foundation. The five directors are **J. T. Wilson**, of Somerset, **Ralph Logan**, **Homer D. Parker**, **Gorman J. Roberts** and **Damon M. Surgener**, all of Louisville.

Among Southern Baptists

►**Roy O. McClain**, pastor of the **First Baptist Church**, Atlanta, has been chosen to preach three sermons at the 1963 sessions of the **American Baptist Convention** in Detroit.

►**Baylor University** has received source material on church-state relationships from **Dr. J. M. Dawson**. Dawson, recognized world authority on church-state relationships is an alumnus of Baylor.

►**Miss Margaret M. Hutchinson**, executive secretary-treasurer of **Woman's Missionary Union**, has announced her retirement after 34 years with **Arkansas**

Baptists, the **Southern Baptist Home Mission Board**, and **Oklahoma Baptists**.

►**Dr. Loyce N. Nelson**, **Southern Baptist Missionary** to Japan, died March 11, in the **Baylor University Medical Center**, Dallas, Texas. Nelson, a native of **Arkansas**, is survived by his wife and two sons.

►The May, 1963, issue of the **Royal Service** is the 75th anniversary number of the official monthly magazine of **Woman's Missionary Union**. The order for this issue is the largest in the history of the publication; already 516,000 copies have been ordered.

►**Wayne E. Todd**, **Southern Baptist church library secretary**, says any **Southern Baptist church or mission** beginning a church library in April will receive a special package of free library materials. The free offer includes 13 books and three filmstrips.

►**Bennie Blocker**, 17, of **Lancaster, S. C.**, a **Negro athlete**, has indicated he will apply for admission to **Wake Forest College** next year. Blocker, his coach, and all his team mates recently visited the **Wake Forest Campus**.

►**Evangelist Billy Graham**, suffering from "an acute undetermined infection," has cancelled plans to participate in the **Japan New Life Movement**.

►The **United States Supreme Court** has sent back to a federal district court in **Arizona** an appeal by members of **Jehovah's Witnesses** that their children be re-admitted to a public school from which they were barred for refusing to stand when the class sings the **National Anthem**. The court ruled that the constitutional issue in the case is not of sufficient consequence.

►**M. Wendell Belew** of **Atlanta**, staff member of the **Home Mission Board**, has accepted appointment to the **Department of Agriculture Public Advisory Committee** on **Rural Areas Development**. Belew's appointment came upon the request of **Agriculture Secretary Orville L. Freeman**. Belew is a former **Kentucky pastor**.

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Eastern Kentucky Flood Damages Churches

The disastrous flood in eastern Kentucky did not spare a number of Baptist churches along the flood routes. **J. Edward Cunningham**, associate secretary of missions for the **Kentucky Baptist Convention**, attempted to make a survey of the churches in the flooded areas, but was only partially successful because of telephone lines which were out in many places.

Hardest hit appears to be the **First Baptist Church of Pikeville**. Water came up to the window sills of the auditorium and halfway up to the ceiling in the offices and educational space. **Mrs. Harold Wainscott**, the pastor's wife, also reported that at least one organ and one piano were lost.

In **Hazard**—one of the hardest hit communities—the basement of the **First Baptist Church** was full of water. Educational equipment was lost along with other damage. At **Lothair** there was approximately eight inches of water in the lower building, but only slight damage. Most of the equipment had been

(Continued on Page 13)

CLASSIFIED ADS

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My Unforgettable Experience

By Verlin C. Kruschwitz
Severns Valley Baptist Church, Elizabethtown, Ky.

"Caught up to the third heaven . . . and heard unspeakable words, which it is not lawful (possible) for a man to utter" (2 Cor. 12:2-4)—thus Paul speaks of an experience he could never forget.

My unforgettable experience has come in the months that have passed since the Southern Baptist Convention met in San Francisco in 1962. Because Kentucky Baptists had honored me with the privilege of being the first president of the Kentucky Baptist Convention it fell my lot to serve on the special committee made up of the presidents of the various state conventions and the president of the Southern Baptist Convention which was instructed "to present to the convention in Kansas City some similar statement (reference to this 1925 Statement of Baptist Faith and Message) which shall serve as information to the churches, and which may serve as guidelines to the various agencies of the Southern Baptist Convention."

Never have I served on a committee which took its work more seriously. Every meeting was literally bathed in prayer. So concerned were all the members that it was most unusual if any member was absent.

At the very first meeting of this committee, it was determined that three courses of action were open to us. We could (1) simply reaffirm the 1925 Statement of Baptist Faith and Message, (2) rework the Statement, or, (3) completely rewrite it. Turning to the One who promised "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not" (James 1:5), we found Him more than adequate for our task.

Intellectual honesty demanded that the place of statements of faith in Baptist life, previous Baptist Statements and confessions, the Abstract of Principles, etc., under which our institutions are now operating and have operated for years be carefully studied. From many areas of our Convention, helpful suggestions have come. From many other sources in Baptist life we sought help.

Though your committee was made up of twenty-four men from California to Maryland, Florida to Kansas, it was soon apparent that we were one. If there was ever any distrust of one another, it soon vanished and we found ourselves united on those great fundamentals of Baptist faith. There was never an intention implied or spoken that would bind, instruct, or legislate thought or expression. In every instance we remembered that "confessions are only guides in interpretation, having no authority over the conscience . . . and are not to be

used to hamper freedom of thought or investigation in other realms of life." No effort has been made to promote any particular type of theology or orthodoxy, or to satisfy the conscience or theological fancies of any group or movement. We have sought to build upon the structure of the 1925 Statement in a manner that "might be helpful at this time." Sometimes whole sections of that Statement were reaffirmed without change. At other times, words have been added for the purpose of clarity. At other points articles have been combined in an effort to relate certain doctrines more closely. In no case has your committee sought to add to or delete from the basic contents of the 1925 Statement.

To have represented Kentucky Baptists on this committee has been a most wonderful experience. Of this I am confident—on our basic beliefs, we Southern Baptists are not divided. Let me urge you to study our report carefully as it appears in the *Western Recorder* on Pages 3, 4 and 5 this week. Keep in mind, it was prepared only "as information to the churches, and which may serve as guidelines to the various agencies of the Southern Baptist Convention." Let us pray that as we meet in Kansas City we shall see how much unites us, and as "a mighty army" will move forward "together" for Christ.

Baylor Drama Faculty Resigns In Protest

WACO, Tex. (BP)—The entire Baylor University Drama Department faculty, including Chairman Paul Baker, resigned from the staff of the Baptist school, charging that the administration "has a lack of confidence in us and our work."

Their protest came as a result of the administration's decision to close last December productions of Eugene O'Neill's prize-winning play, "Long Day's Journey Into Night," because the play's profane language "is not in keeping with the university's ideals."

The twelve Drama Department faculty members, in a five-page resignation statement, said that to continue their work at Baylor would be "unfair to the school as well as intolerable to us."

Professor Baker, who has been on the Baylor staff for 28 years, immediately announced he would join the faculty of Trinity University (Presbyterian) in San Antonio, Tex. His wife, Kathryn, who was on the Baylor mathematics faculty, also resigned.

The Baylor teachers said in the statement they were led "by conscience and earnest conviction" to resign, effective

at the end of the 1963 summer session. None of them except Baker announced plans for the future.

They called the decision "heart-wrenching" and said it was not a hasty one. "It was evolved from many hours of soul searching, conferences and prayer on the part of each faculty member," the statement said.

Baylor President Abner McCall, who ordered Baker to close the play because of its objectionable profanity, said he regrets that Baker and his staff feel that his policy represents such an intolerable restriction on their freedom.

McCall said he had assured the Trustees that plays containing vulgar, profane or blasphemous language should not be produced by the Department without deletion of the offensive language.

Baylor faculty members who resigned from the staff included Baker and his wife, Gene McKinney, Virgil Beavers, Mrs. Mary Sue Fridge, Robert Flynn, Jeannine Wagner, Robert Stecker, Dugald MacArthur, Mary Raines, Gene Diskey, Leonard Seldman, and Peri Wilson.

BAPTIST FAITH AND MESSAGE (Continued from Page 5)

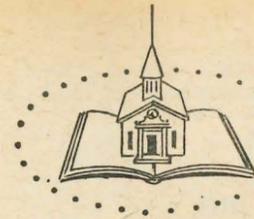
The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love.

Isa. 2:4; Matt. 5:9, 38-48; 6:33; 26:52; Lk. 22:36, 38; Rom. 12:18-19; 13:1-7; 14:19; Heb. 12:14; James 4:1-2.

XVII—Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Gen. 1:27; 2:7; Matt. 6:6-7, 24; 16:26; 22:21; John 8:36; Acts 4:19-20; Rom. 6:1-2; 13:1-7; Gal. 5:1, 13; Phil. 3:20; I Tim. 2:1-2; James 4:12; I Pet. 2:12-17; 3:11-17; 4:12-19.



SUNDAY SCHOOL LESSON

By H. C. Chiles

PREPARATION FOR CHRIST'S COMING March 31

Mark 13:24-37

After spending a busy day in the precincts of the temple in teaching the teachable, rebuking the selfish, denouncing the hypocrites and healing the afflicted, our Lord and His disciples left the temple to go to the Mount of Olives. As they were leaving, one of the disciples proudly called the Master's attention to the grandeur and beauty of the magnificent structure, but He merely repeated His shocking prediction that it would not be long until the temple would be leveled to the ground by the Roman armies.

Christ and His disciples descended the mountain, crossed the Kedron and ascended the slope to the summit of the Mount of Olives. There He delivered His wonderful Olivet discourse, in which He dealt with the approaching destruction of Jerusalem, which took place in 70 A.D., with the end of the age and with the conditions which will prevail upon the earth during the interval between His departure and His return, such as increasing lawlessness, wars and rumors of wars, increasing knowledge, craze for pleasure, confusion in the industrial realm, financial insolvency, famines and pestilences, false teaching, apostasy from the faith, religious indifference and unconcern, disobedience to parents and degeneracy of life.

I. A Prediction. Mark 13:24-27.

Our Lord did not gratify the wishes of the disciples by lifting the veil of the future, but He did go far enough to predict that His final manifestation would be heralded by various supernatural events, such as the falling of the stars, the darkening of the sun, the failure of the moon to shine and the shaking of the heavenly powers.

II. A Parable. Mark 13:28-31.

This parable centered around a fig tree. He pictured the fig tree as having withstood the ravages of winter and as being ready to put forth the buds, blossoms and leaves of a regenerated life. When it budded, blossomed and put forth its leaves everybody recognized the fact that summer was approaching. Christ explained that such a scene was symbolic of Israel. In other words, the fig tree stands for Israel and the revival of her national life.

Christ pointed out that when winter passes, the sap rises in the fig tree, it

takes on new life, and puts forth its buds, blossoms and leaves; then all should know that these things constitute a sure sign that the summer is coming and that it will soon arrive. As the budding of the fig tree was the sign of approaching summer, so, when certain things should come to pass it should be quite obvious that, so far as the kingdom affairs are concerned, the summer is approaching and the return of the Redeemer is drawing nigh.

Unhesitatingly and emphatically Christ asserted the absolute certainty that His predictions would be fulfilled.

III. A Plea. Mark 13:32-37.

Christ declared that the exact time of His return was unknown then to all except the Father. However, He was careful to let His followers know that He will come personally, bodily, visibly, suddenly, unexpectedly and gloriously. This glorious fact constitutes a great challenge to all Christians. It is an incentive to preparedness, it urges spiritual alertness, it is conducive to purity of life, it produces patience in trial, it inspires sacrificial service and it is a great comfort to those who mourn.

In this paragraph Christ implied that His disciples were lax in the important matter of taking heed to themselves. Moreover, they were not given to watchfulness and prayer as they should have been, and as He desired. The same is true of the majority of Christians today. Living for the satisfaction of the fleshly appetites and for pleasure seems to be the outstanding characteristic of this materialistic age in which we live. Nevertheless, Christ admonished every Christian to be on guard against the choking cares of life, which prevent or destroy the usefulness of so many of God's children.

Watchfulness and prayer will greatly increase our spirituality, usefulness and effectiveness as Christians. Prayer is the crowning protection against the evils of this age. It is the fountain of blessing, but in many of our lives there issue from it only trickling rills whereas there might and should be flowing rivers. When we are beset with evil on every hand, persistent praying will bring the strength which we shall need to live the victorious and useful Christian life. Watchfulness and prayerfulness on the part of Christians are preferable to try-

ing to figure out the time of Christ's return.

During Christ's absence we must separate ourselves from sinful activities and yield ourselves to the Holy Spirit for service as ambassadors of Christ to those who sorely need reconciliation with God. Every Christian is God's authorized ambassador, clothed with divine authority and power to announce His reconciling message in Christ to the unsaved with whom they converse. Like Paul, Christians have been "put in trust with the gospel," and God "requires in stewards that a man be found faithful." To deliver effectively to the unsaved the message which we have received from Christ requires intelligence, tact, diligence, zeal, earnestness and faithfulness. No Christian is exempt from this responsibility.

In view of the sure return of Christ, which is the greatest future event, all of us who are Christians should wait in patience, walk in purity of life, weep in hopefulness, witness in faithfulness, work in diligence and watch in readiness. This glorious hope of His coming is a great stimulus to victorious living and to effective Christian service. Those who are unsaved should repent of their sins, receive Christ as their Saviour and rejoice that He is coming to take His own to be with Him.

EASTERN KENTUCKY FLOODS (Continued from Page 9)

moved to safety before the water reached the building.

Ronald Sholar, music minister at Harlan, gave the report from Harlan. There was no damage to the church but the disastrous losses of the community will be felt severely. In nearby Loyall all of the lower floor of the church was under water. The sloping auditorium was also damaged in the lower section and five or six pianos were lost.

Unconfirmed reports also list Baxter and Wallins churches as being severely damaged.

Cunningham, who is very familiar with most of the eastern Kentucky communities, feels that the greatest damages will not be to the buildings themselves but to the church programs because of extensive loss by the numbers. He also fears that many Baptists, discouraged by the frequent floods of eastern Kentucky, will decide to move away, thus weakening many of the Baptist churches already hard put to meet the challenge of their communities.

LIFE COMMITMENT SUNDAY

MARCH 24, 1963

When has your church sent a young person into a church-related vocation?



Baylor University Gets Copy of Rare Old Bible Manuscript

WACO, Texas (BP)—Baylor University here has been given a rare copy of one of the world's most valuable Biblical manuscripts, the *Codex Sinaiticus*.

The full-scale colotype of the Old Testament portion of the rare manuscript was the gift of Raymond E. Hankamer, a Houston businessman.

The *Codex Sinaiticus* is a fourth century Greek manuscript of the Bible, and was discovered by Konstantin Von Tischendorf in the monastery of St. Catherine at the foot of Mount Sinai in 1859.

Kyle M. Yates, professor in Baylor's Department of Religion, said that the *Sinaiticus* is second in value only to the *Codex Vaticanus*.

The original of the *Sinaiticus* is now owned by the British Museum, which purchased it in 1933 for 100,000 pounds from the U.S.S.R. Government.

The rare copy, a full-scale photographic reproduction of the original, was acquired through the combined efforts of Hankamer, Yates and Joseph Kelly, a Houston dealer in rare books.

Kelly said that the 245 facsimile pages of the *Codex* were probably published in 1922 from plates secured in 1913 while the originals were in three separate locations in Russia. The thick, heavy pages of the copy are about 15 inches wide and 12 inches long, held together by thin thread.

Baylor Librarian Roscoe Rouse said he believed not more than a dozen libraries in the entire United States have copies of the *Codex Sinaiticus*.

Rouse said that Baylor teachers were anxious to get their hands on the manuscripts and to show their students what a Bible in an original manuscript looks like.

Howard Williams Moves to Florida

Howard Williams, who has been minister of education at Buechel Park Baptist Church, Louisville, Kentucky, has accepted a similar position at the First Baptist Church of Melbourne, Florida. Williams came to Louisville in 1960 and worked on his Master of Religious Education degree at Southern Baptist Seminary while serving at Buechel Park.



Williams is a native of North Carolina. He has the Bachelor of Arts degree from Wake Forest College. He has the Bachelor of Divinity, Master of Theology, and Master of Religious Education degrees from Southern Seminary. Williams has served in the Swan Quarter Baptist Church in North Carolina and in the Clio Baptist Church in South Carolina as pastor. He has also served as minister of education in the Colonial Heights Baptist Church in Columbia, South Carolina, before returning to the Seminary to work on the Master of Religious Education degree. Williams began his ministry in Melbourne on March 1.

While working on his Master of Theology degree, Mr. Williams was fellow for Dr. Charles A. McGlon in the Speech Department at Southern Seminary.

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Pastor Charles R. Riggs (left) presents an award of recognition to Homer Remington (right), retiring treasurer of Lewisport Baptist Church.

Quarter of a Century Treasurer at Lewisport

Homer Remington served the Lewisport Baptist Church in the capacity of treasurer for the last twenty-five years.

The records show that Remington has kept track of the church's money amounting to thousands of dollars annually, and has not made one error in depositing the money in that quarter of a century.

When Mr. Remington started keeping the books the total per year was approximately what is now handled in one month. He is still very active in the church as he continues in his service as chairman of the deacons and chairman of the counting committee.

Pastor Charles R. Riggs presented him an award of recognition for his 25 years as treasurer at the Sunday morning worship service. The citation is an inscribed plaque given him in memory of the occasion.

A Progress Report on the Church and State Resolution

By Henry Buchanan, Lexington, Ky.

Kentucky Baptists at the 1962 Convention adopted a strong resolution on Church and State separation. The reso-

lution called for active involvement in political affairs for the purpose of preserving our own integrity and religious liberty, with special emphasis on the threats that are now being posed in the field of public education.

In January 1963, the authors of the Resolution suggested some definite guidelines for implementing the purpose of the Resolution. The key to the whole thing is the formation of political action committees composed of persons who are concerned enough to stir up debate on the Church and State issues and to require all candidates for public office to declare themselves on basic questions. We have encouraged the formation of P.O.A.U. Chapters for the purpose of keeping people informed on all the issues, and of providing the channels through which appropriate legal action may be taken when it is required.

The response has been encouraging. Throughout the Commonwealth, Baptist pastors have risen to the challenge, and the banner of liberty is being raised over a growing army of volunteers who are willing to pay the price of preserving their heritage of religious freedom and political self-determination.

In forty-six of the most populous counties of Kentucky we now have some organizational framework within which our witness can be effectively proclaimed. In most of the larger cities we have P.O.A.U. Chapters in which the strength of Baptists is increased by being joined in a common cause with various other elements of the religious community. In some places the ministerial associations have been the nucleus of the work. In still others, the activity has been centered in a Baptist Church where the pastor and people have become concerned.

This movement may have a profound effect on the elections this year. It may produce some far-reaching effects in the legislative activity of the General Assembly in 1964. It may well be one of the most decisive and determinative steps that Kentucky Baptists have taken in many years.

But the task is not finished; we have only begun. We will not rest until there is a determined and effective witness in every county seat town in Kentucky. Our labors will not slacken until the voice of liberty is so strong in the land that every man who offers himself for public office will pledge himself to uphold the principles by which freedom is engendered.

If eternal vigilance be the price of our liberty, then are we sworn to watch and pray and labor without ceasing upon the ramparts of our commonwealth.

Who Should Attend the Evangelistic Conference—And Why?

By C. E. Autrey

The Convention-Wide Evangelistic Conference, July 2-4, in Dallas, is for every person, among Southern Baptists, who should be a witness. Who should witness? It is every Christian's job. The conference, therefore, is for the benefit of every one of us.



C. E. Autrey

Every pastor, deacon, Brotherhood member, Sunday school superintendent, officer and teacher, who possibly can, should be there for this conference. Every Training Union and Woman's Missionary Union officer should attend. The program of the conference was designed to meet the specific evangelistic needs of these wonderful people. Evangelism is not merely the work of the preachers, it is a task of every child of God. In the program of the conference, this has been taken into consideration. The conference will be inspirational and instructive. We shall have entire sessions when the meeting will be broken up into small conferences for women, men, Sunday school teachers, Sunday school superintendents, deacons, pastors, etc. The best trained people in these areas will have charge of the discussion periods, which will consist of involvement, and not merely of lectures.

Four sessions will be, altogether, for inspiration when Drs. Baker James Cauthen, W. A. Criswell, Warren Hultgren, Ramsey Pollard, Billy Graham, and others, will lead us in high and holy hours of inspiration.

Why this first Convention-Wide Evangelistic Conference? It is primarily to launch our plans for the great crusade in the year 1964.

More than a hundred leading personalities in evangelism, and in other phases of our great work, will seek to help each person present to see that God needs him in this great effort and that he can be used of God to win souls in 1964.

The meeting is designed to create a longing to see a revival now. It should lead all present to want to have part in the great Jubilee year. It should deepen our spiritual lives and cause us once again to depend on the Holy Spirit for Divine Power and spiritual conquest. It could and must be a veritable Pentecost.

SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, MARCH 10, 1963

	S.S.	Add.	T.U.
Louisville, Walnut Street	1339	2	322
Missions (3)	317		147
Louisville, 9th and O	1177	22	479
Madisonville, First	1069	3	237
Mission	11		
Covington, Calvary	1015		198
Hopkinsville, Second	990		195
Louisville, Crescent Hill	965	1	57
Missions (2)	126		231
Elizabethtown, Severns Valley	926		32
Missions (2)	897	1	273
Louisville, Carlisle Ave.	897		43
Missions (2)	111		264
Owensboro, Third	859		57
Missions	77	3	148
Owensboro, First	851		188
Harrodsburg	832		35
Mission	50		161
Bowling Green, First	800	1	107
Mission	57		150
Murray, First	799		
Lexington, Grace	773		
Mission	12		214
Lexington, Calvary	740	1	170
Louisville, Beechmont	727	1	123
Missions	299	2	148
Glasgow	722	2	
Mission	28		207
Louisville, Buechel Park	707	1	
Mission	117		140
Louisville, Valley Station	694	4	151
Erlanger	656		196
Somerset, First	653		31
Mission	127		125
Newport, First	652		234
Louisville, Bethlehem	639	2	268
Louisville, Beth Haven	634	17	212
Campbellsville	578		91
Missions (3)	108	2	130
Florence	555	1	223
Ashland, First	545		49
Missions (2)	158	1	120
Shelbyville, First	525		150
Louisville, Rockford Lane	524		156
Louisville, Baptist Tabernacle	521		121
Louisville, Beechland	518	5	136
Ashland, Unity	507	4	108
Jeffersontown, First	502	3	101
Henderson, Immanuel Temple	499		
Mission	145	1	109
Corbin, Central	478		76
Mission	39		92
Russellville, First	479		
Louisville, Southside	488		
Owensboro, Hall Street	477	5	124
Louisville, High Street	471		102
Louisville, Porter Memorial	469	3	148
Georgetown	559		90
Middlesboro, First	457	1	136
Louisville, Fairdale	456		25
Mission	50		106
Louisville, Hazelwood	447	2	122
Louisville, Fairdale	446	1	127
Winchester, Central	445		100
Ludlow, First	445	3	125
Hodgenville, First	441		128
Lexington, Central	440	2	79
Nicholasville	435	5	156
Louisville, Ralph Avenue	429		
Mission	31	2	114
Louisville, Third Ave.	423		117
Franklin, First	422		24
Missions (2)	110		167
Central City, First	422		172
Bowling Green, Glendale	420	4	26
Mission	36		173
Walton, First	418		97
Bellevue, First	414		102
Harlan	398		120
Missions (2)	72		78
Greenville, First	395		60
Mt. Washington, First	392	2	85
Covington, South Side	386		134
Corbin, First	386		88
Frankfort, Thorn Hill	383		117
LaGrange, DeHaven Memorial	381	3	28
Louisville 18th Street	378		109
Mission	43		111
Louisville, Ridgewood	375	1	139
Lebanon, First	373		117
Owensboro, Eaton Memorial	370		54
Ashland, Pollard	365	2	63
Mission	53		100
Bardstown	362		102
Lancaster	355		129
Louisville, Shawnee	351		125
Hazard, First	351		74
Missions (2)	56		127
Louisville, Chapel Park	350	1	93
Campbellsville, South	344	3	32
Louisville, Immanuel	342		35
Owensboro, Crabtree Ave.	341		38
Louisville, Clifton	340		
Mission	79	1	
Lawrenceburg, First	336		
Mission	71		

Louisville, West Broadway	330		93
Barbourville, First	330		110
Missions (2)	87		
Radcliff, Stithton	316	1	81
Louisville			
Highland Park, First	311		65
Henderson, Audubon	306	1	74
Mission	63		
Louisville, Fern Creek	303		112
Owensboro, Lewis Lane	296		108
Lexington, South Elkhorn	295	3	123
Middletown, First	293	3	141
Falmouth	287		37
Mission	26		
Frankfort, Memorial	273		103
Independence, Hickory Grove	271	1	47
Mission	12		
Dry Ridge	269	1	57
Mission	47		
Cold Spring, First	266	2	102
Glendale, Gilead	265		188
Louisville, East Audubon	262	2	73
Hopkinsville, Edgewood	262	1	70
Frankfort, Crestwood	249	1	72
Stanford	246		103
Mission	28		
Taylorsville, Kings	243	1	153
Owensboro, Yellow Creek	226		43
Shelbyville, Highland	222	2	82
Owensboro, Seven Hills	200	2	52
Marion	198		57
Taylorsville, First	189		76
Louisville, Fourth Ave.	181		59
Florence, Greenview	170		57
Albany, Stony Point	124		62
Ft. Thomas, Highland Hills	116		60
Mission	16		
Frankfort, East	99	7	52

Wake Forest on College Bowl

Friends in Kentucky were proud to see the brilliant record made by the four young students of Wake Forest College, where **Dr. Harold W. Tribble** is president, as they appeared on the College Bowl on the CBS Television Quiz Network, on Sunday afternoon, March 3. At that time they defeated a likewise brilliant team from the University of Kansas City. By far the most of the answers given were by **Miss Diana Gilliland**, of Africa, now a senior in Wake Forest. Miss Diana's parents, Mr. and Mrs. W. McKinley Gilliland, are missionaries of the Southern Baptist Convention's Foreign Mission Board, and are now on furlough at Southern Baptist Theological Seminary in Louisville. Miss Diana is also a niece of **Miss Irene Jordan**, opera singer who appeared at the Columbia Auditorium as soloist with the Louisville Orchestra two years ago, and as soloist at most of the sessions of the Woman's Missionary Union Convention at San Francisco last year. Since the above was written, the Wake Forest Team also defeated the Emory University Team on March 10.

Kentucky Baptist School Directory

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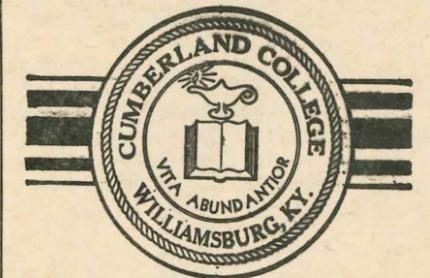
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