



WESTERN

RECORDER

JANUARY 28, 1965

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NEGRO girls and boys are given spiritual training in mission centers that Southern Baptists help support. February 14 will be a day designated to recognize the work with Negro Baptists. See story on page 6 of this issue.



GLEANINGS FROM THE FIELD

WILL E. WADE has served as pastor of the Northside Baptist Church, Morganfield, for the past five months. Mrs. Joe Farris writes the church "... has experienced a spiritual revival, an increase in membership and financial strength under his leadership ..."

GREENSBURG BAPTIST MISSION received the attendance banner at Russell Creek Association M Night. This was the second consecutive year for this mission to receive the attendance banner. Gilbert Larimore is pastor and Kinny Pruitt is Training Union director. In 1963, there was 100% of the T.U. members present and in 1964, 96% present at the M Night service. Greensburg Baptist Church, Elvin Clark, pastor, sponsors the mission.

THE KENTUCKY BAPTIST Board of Child Care has passed a resolution of appreciation for R. L. Duncan. Duncan died November 20 at his home in La-Grange. He had been a member of the Child Care Board since it was created in 1953. He had served as chairman of the Farm Committee, vice-president and as treasurer. The resolution stated he served "... in each of these services with marked devotion, ability and fidelity."

TWO KLESIS for non-college youth ages 15-18 will be held at Glorieta (N.M.) Baptist Assembly July 1-7 and July 8-14. Klesis (pronounced Clay-sis) is a week of small group conferences for Southern Baptist youth exploring church-related vocations. Klesis, the Greek word for "calling", provides opportunity for study and laboratory experiences, rest and recreation.

REBEKAH J. MARTIN, daughter of Dr. and Mrs. Lewis W. Martin of the Home Mission Board, Atlanta, received the master of religious education degree from the Southwestern Baptist Theological Seminary January 21.

ROBERT L. BAUSUM, retired missionary with 38 years' service, has joined the faculty of Clear Creek Baptist School for the second semester. The Pineville school brings a missionary each second semester to the school as visiting professor. Bausum served in China and Formosa before his retirement in 1958. He will teach three classes, two in history of missions and one in major non-Christian religions.

THE MARYLAND BAPTIST state paper has topped a circulation goal of 17,500 by 1. The paper has a ratio of subscriptions to members in churches of 1 paper for every 3.8 Baptists in the state. The paper is making plans for a centennial issue early in 1965. Gainer E. Bryan, Jr., formerly of Kentucky, is editor.

A LAYMAN shared certain truths and personal convictions about teaching a Sunday school class in the new Broadman Press book, *How to Make Your Teaching Count*. The author, Joe L. McMillin, director of the Estate Planning Bureau of Memphis and New York City, has been a Baptist Sunday school teacher for nearly 50 years. The book is available at the Baptist Book Stores.

Earnestly Contend for the Faith Which was Once for All Delivered to the Saints—Jude 3

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GEORGETOWN COLLEGE has been awarded a grant from the Association of College and Research Libraries, a division of the American Library Association. The grant was one of 162 selected from among 547 applicants.

BUFFALO LICK BAPTIST CHURCH, Shelby County Association, lost one of their deacons with the death of Curtis A. Brooks who died in November. He had been a member for many years, having joined the church when he was young. He served as deacon, treasurer and Sunday school superintendent.

NON-RESIDENT Southern Baptist church members in the convention that have been discovered through the Sunday School Board's Sunday school department number 3,621. These names were received from 249 churches by the department's Non-resident Exchange Desk and forwarded to the Non-resident Assignment Desks in state convention offices for distribution in communities where the members are now living. Florida received the greatest number of names.

"CALLED TO PROCLAIM" will be the theme used in state student conventions during 1965-66 school year. The theme was adopted by state directors of student work meeting in the annual conference at the Sunday School Board. The emphasis on proclamation represented by the theme is in keeping with the Southern Baptist emphasis during 1966, "The Church Fulfilling Its Mission Through Proclamation and Witness."

THE NEW BAPTIST BOOK STORE in Columbus, Ohio, was dedicated in January. The modern three-story structure was built for the store's use by the State Convention of Baptists in Ohio. The book store serves, in addition to Baptist churches in Ohio, those in Michigan, West Virginia, New York and Pennsylvania. Miss Myrtle Anderson has been manager of the store since January, 1954.

VELMER ANTLE, choir director of the First Baptist Church, Russell Springs, for about 25 years, died at his home in Russell Springs January 3. Death was attributed to a heart attack. He was 78 years of age. Funeral services were held in the church and burial was at Russell Springs.

OUR CHOICE:

The Burial Or Support Of Our Schools

(EDITOR'S NOTE: Following are excerpts from an address by Dr. Ralph A. Phelps, Jr., president of Ouachita College, given recently before the Louisiana State Convention.)

"The three major problems of our school are money, money, and money," a Baptist college president said with a tinge of bitterness recently. "If we could solve these three, the rest we could unravel easily."

While his words may have been an oversimplification, the veteran president was voicing the sense of frustration which virtually every Baptist college administrator feels as he tries to keep his school's head above the turbulent waters of higher education in the twentieth century. Whatever other problems exist in Christian education circles, the money problem must be solved if the church school is to survive as more than a lonely grave-keeper in a historically rich cemetery.

The possibility that any Southern Baptist college or university might not live indefinitely may to some be shocking, but outside this denomination's ranks the prediction is being freely made that the next twenty-five years will see the demise of the majority of church-related schools.

Financial problems are not new among Baptist schools, but developments within the past five years have intensified and multiplied the perennial difficulties. Among these factors are the following:

Mushrooming enrollments. Between 1960 and 1970, the college population in the United States will double. This means that as this "tidal wave of the future" graduates from high school, Baptist colleges must double their faculties, classrooms, dormitories, eating facilities, laboratories and library resources in order to hold their present proportion of Baptist young people attending their denomination's schools. Since 1960, that percentage has already dropped six percentage points below the one-in-five ratio that had been obtained when the decade opened. The reason? It is not that the schools shun larger student bodies but is simply that money has not been available to provide the capital additions and other things needed for expanding enrollments.

Increased tax appropriations. While church-related colleges have been receiving token increases or less, state-supported schools have doubled and tripled their available funds for operations. Most legislatures have been keenly aware of the need for increased tax support for schools and have increased sharply the allocations for higher education.

Steady inflation. Since World War II the cost of everything has gone up steadily, and this inflationary spiral has been extremely difficult to cope with on fixed incomes. One Baptist college with a modest endowment fund once paid its teachers' salaries through the lean summer months with the earnings from the fund. The endowment return has remained about the same, but because of rising costs the total endowment earnings are now required to pay the school's utility bills.

Competition for teachers. Because enrollments have jumped more rapidly than graduate schools have produced college teachers, the shortage has caused the "going rate" for professors to climb like an Atlas missile off a launch pad. To illustrate, one of the critical teaching fields is mathematics. The reason for the shortage of teachers in this discipline is apparent when one learns that all of the graduate schools in the country produce only 300 Ph.D.'s in mathematics a year. This total is less than the number dying or retiring and does not begin to fill the need for mathematicians in the space program.

One sometimes hears the fallacious argument, "Our Baptist college is paying salaries as high as our sister Baptist schools, so we must be doing all right."

DECISION:

To What Church Should You Belong?

by Robert S. Scales

Pastor, Trinity Church, Oklahoma City

The increase of churches in given areas, especially the cities, has given many a multiple choice in regard to the place of their membership. Where once it was simply a choice among denominations, now it is a choice among several churches of the same denomination.

In an effort to influence persons having to make a choice to decide in favor of a particular church, a number of catchy slogans have been born. One group proposes, "Join the church *nearest you*," while another group, obviously seeking to counteract that appeal, pleads that you "Join the church *dearest to you*."

Some make their pitch with the slogan, "The church that offers you more," while others seek to attract you with "The church that needs you most."

While each of these, and all of these, and other factors may be involved, none of them is the final answer to the problem. Let us analyze each of these slogans.

The appeal for membership in the church nearest you is based strictly on convenience. It puts church member-

That's roughly the equivalent of a baseball team's arguing that it has a good team because its record equals that of the New York Mets. Baptist schools are not competing with other Baptist colleges for personnel; they are bidding against tax-supported schools, heavily endowed private institutions, industry, and the United States government.

Federal aid to education. A relatively new factor is that of U. S. government grants to higher education. Federal money is made available, in one form or another, for buildings, laboratory equipment, teachers' salaries, research paraphernalia, scholarships, student loans, special institutes, and a myriad of other uses. Some of this nation's best known and richest universities are deriving as much as one-half of their budgets from government grants, and large sums for research projects are used to attract scholars from schools with fewer resources for original scholarship.

As long as Baptists insist that their church-owned institutions must not accept federal grants and/or loans, the financial plight of their schools will be intensified. Accreditation standards are set by the level of achievements of all schools, not just Baptist. In the years immediately ahead, schools which now have inadequate facilities and faculties are going to look even worse in comparison unless (1) federal money is accepted or (2) other money is made available in its place.

(Continued on Page 10)

ship on the same basis as trading at the corner grocery or service station. Mainly it is hypocritical, because it applies only to those a church is seeking to win and not to the members already within the fold. You can believe in a church's sincerity in this philosophy when it begins encouraging its own members who live nearer some other church to move their membership. This is a slogan popular with newer and smaller churches striving to grow. When they become a little older, and their own membership begins to scatter over the city, and they want to hold on to them, then the matter of convenience becomes less and less vital.

This is when the slogan to attend the church dearest you begins to take precedence over the one nearest you. In fact most churches would like to make both appeals, the one to gain those nearby, and the other to hold those who move farther away. The motivation of the church dearest to you is based largely on sentiment.

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The Southeastern Seminary Story

The announcement of the recent resignations of three Southeastern Seminary professors raises further questions about theological education among Southern Baptists. This is the third of our six Southern Baptist seminaries in which there have been serious controversies since 1958.

The story of the Southeastern resignations by Baptist Press (see January 14 issue, *Western Recorder*) was well done considering the facts in hand. The resigning professors gave their interpretation of the affair while the seminary administration declined to discuss the details. This was commendable restraint by President Olin T. Binkley and was in the best interests of everyone concerned.

As a Southeastern Seminary trustee for the 12 years ending in May, 1964, this writer has been the possessor of privileged information. It would not have been ethical nor helpful to report this information while sincere efforts to resolve the difficulties were going on. Now that the affair has come to a head it would appear that for the sake of fairness to the seminary administration, trustees and faculty and in keeping with responsibility for reporting the facts, something further should be said. The following review of the Southeastern story is an attempt to report the facts fairly along with some interpretation of these facts. No claim is made for the infallibility of this interpretation.

The Beginning of the Difficulties

For the first ten years of the life of Southeastern Seminary the spirit and atmosphere among the faculty members and students were all that could be asked. Attending trustee meetings was a most delightful experience. The relations between President S. L. Stealey and his faculty were well nigh perfect.

Then it happened. About 1960 a real difference of opinion developed among the faculty members as to teaching methods and New Testament interpretation. This difference became evident in faculty club discussions and elsewhere. Reports from classroom teaching in some instances were disturbing. Some faculty members thought there was evidence that far too liberal views were being advanced by some New Testament teachers. When approached to state further their views to fellow faculty members, the professors under question resisted saying it was not proper to be examined by fellow faculty members but only by the administration and trustees.

What was the doctrinal issue involved? As earlier indicated it had to do with New Testament interpretation and especially recent New Testament critical scholarship in Germany and elsewhere on the Continent. The name of a German New Testament scholar, Rudolph Bultmann, has been heard frequently in connection with Southeastern Seminary. It ought to be said that there was no evidence found by the trustees or the administration that any Southeastern Seminary teacher accepted all of the conclusions of Bultmann. It was considered that some might have embraced too much that sounded like Bultmann.

The Bultmann era has been replaced by post-Bultmann thought, but he still stands for an approach to the New Testament which caused strong division among New Testament scholars. Some of the contributions of Bultmann are considered very worthy by many conservative scholars. Other Bultmann positions especially those casting doubt upon the historical authenticity of the gospel accounts, are completely out of line with the historic New Testament interpretation embraced by most Baptists.

Faculty Divides

The faculty became almost evenly divided so far as sympathy for and against the professors in question though personal relations for the most part remained on a high level. Communication, however, between the two groups broke down completely so far as theological conversation was concerned. This lack of communication became and remained to the end a very serious problem in any effort for solution.

The two groups held two opinions as to the basic problem. The professors under question and their supporters felt that it was basically personal resentment toward them due to such things as the amount of time spent by the president with some of these faculty members. The other group stoutly denied this. They considered the attitude of some teachers as intellectual arrogance and expressed concern for the growing image of the seminary for a brand of liberalism with which they did not want to be identified.

President Stealey tried valiantly to resolve the differences, but made little progress. In the spring of 1961, after warning the faculty he would do so, he called for help from the trustees.

The Instruction Committee of the trustees, of which this writer was a member, spent two days and a night on the campus hearing every faculty member's in-

terpretation of the affair. This committee found no reason to charge any teacher with heresy but heard enough to be gravely concerned for overall faculty morale and the theological presuppositions apparently used by some teachers.

Trustees Called In

The concern of the Instruction Committee was communicated to the faculty and to the full board of trustees. A plea was made for the faculty to get together and resolve their own differences or trustees' action could be expected. This plea had little effect.

Upon further careful deliberation and consultation with the administration, the trustees in February 1962 warned and instructed three New Testament professors to re-examine their teaching methods and theological presuppositions in light of the Abstract of Principles, the doctrinal statement of the seminary. Provision was also made for a special committee of trustees and the administration to confer periodically for three years with these professors and report quarterly to the full board. This plan has been meticulously followed. The rest of the faculty was instructed to use officially approved channels to register any complaints against fellow teachers. Incidentally, all the faculty members said, on more than one occasion, they believed their teaching was in accordance with the Abstract of Principles.

Conditions apparently did not deteriorate further but improved little if any. In the meantime President Stealey retired and Dr. Olin T. Binkley, serving as dean at the time, became president. He was elected by unanimous vote of the trustees and with one-hundred per cent approval of the faculty so far as could be ascertained.

Binkley Takes Over

The trustees were still quite concerned for the difficulties and instructed President Binkley to take appropriate steps to correct any situation that would prevent the seminary from fulfilling her intended destiny. Dr. Binkley was the best informed person in the world on the situation and was qualified academically and otherwise to lead the seminary out of its difficulties. From the moment of his acceptance President Binkley has worked faithfully, fairly and forthrightly to resolve the difficulties. He has constantly kept in mind the welfare of the seminary, individual faculty members and Southern Baptists.

The recent resignations can mean but one thing. This appeared to be the only way out for all concerned. That such an end came to pass is indeed unfortunate but it could hardly be more unfortunate than what has existed for more than three years at Southeastern. Other resignations may come, but it is hoped not. There is good reason to believe Southeastern can recover any ground lost and can continue to offer theological education of the highest caliber for Southern Baptists.

Conclusions

Here are some conclusions of this writer for what they are worth.

1. The Southeastern difficulty was not basically more personal than doctrinal as claimed by some. The basic problem was disagreement over the proper interpretation of the New Testament. Personal problems were present but subordinate to doctrinal disagreements.

2. Objection to the teaching of certain professors by fellow professors was not a protest against the historical-critical method of New Testament study as claimed by Dr. Denton Coker, one of the professors who resigned. Some of those who objected have been through the same academic disciplines as those professors who were under question and made full use of the historical-critical method as a valid tool in New Testament study. It was not the methods but the conclusions that were questioned.

3. Some structure other than that presently in use for examining Southern Baptist teachers under question should be devised. Many trustees have never been through the academic discipline basic for the theological conversation involved in such a doctrinal examination. Other trustees having once been through such discipline have not kept abreast of current theological scholarship. For the average seminary trustee to engage a razor-sharp seminary professor in doctrinal discussion is unfair to the trustee and to the teacher.

4. The Southeastern Seminary episode has been handled with unusual discretion and patience. The difficulties were not sensationally aired, and the battles fortunately were not fought in the secular nor denominational press.

5. The Southeastern seminary administration deserves the respect and gratitude of Southern Baptists for fair and forthright handling of a most difficult and delicate matter. Any charges of unfair use of authority or suppression of responsible academic freedom are unfounded. No one suffered more soul-agony through the whole affair than Presidents Stealey and Binkley.

6. Southeastern trustees acted in keeping with the responsibility entrusted them by Southern Baptists. They kept faith with Southern Baptists without use of hurried judgment and premature discipline of seminary teachers. They acted promptly according to facts in hand and looked to the administration for guidance where trustees could not be expected to have the facts. In light of the Southeastern episode, some qualified Southern Baptist writer should give us a fair analysis of Bultmann suited for popular understanding.

7. The present outcome, however tragic, could be the least painful eventually. To have continued under the existing conditions to have resorted to dismissals would have been more tragic. Southeastern Seminary needs and deserves continued and increased support and prayers of all Southern Baptists.

(See Page 12 for Baptist Forum)

Test Cases Predicted In Poverty War Projects

WASHINGTON, D.C. (POAU)—Some observers here have predicted that test cases might result from what they term "parochial school support" through the Administration's war on poverty.

Under the provisions of the Economic Opportunity Act of 1964 (the anti-poverty bill) some parochial school children will receive aid since the "community action" provision says Federal funds can be channeled through any agency that offers on a public basis special remedial aid to low income individuals or families.

The Economic Opportunity Act of 1964, passed by Congress to implement the war against poverty, bans use of funds for general educational purposes, religious instruction, proselytization, or worship services. However, the law permits use of funds for instruction in "remedial and other non-curricular subjects," and the use of parochial school facilities to carry out this provision. Such instructions are not limited to after-school hours but may be given during the regular school day.

A New Haven, Conn., parochial school involved is receiving \$29,810 in Federal grants to assist in fighting poverty through "community action" efforts.

In Detroit, Mich., seven parochial schools will receive a total of \$191,572.

The Pittsburgh, Pa., project under the auspices of the Mayor's Committee on

Human Resources followed the Catholic school board's offer to use its schools and staff "to help overcome impediments to learning among all needy children and residents" in areas served by five parochial schools.

"The word 'remedial' in front of reading, writing, or arithmetic will not make legal what is expressly forbidden in the law," one Washington observer commented. "Most Americans will regard such aid as an infringement of religious liberty and church-state separation."

Southern Baptists And National Baptists

A Negro church has a large membership. There are over two hundred young people in this church. Souls are being won. A high per cent of the church members are active. A well balanced church program operates in a beautiful and adequate building.

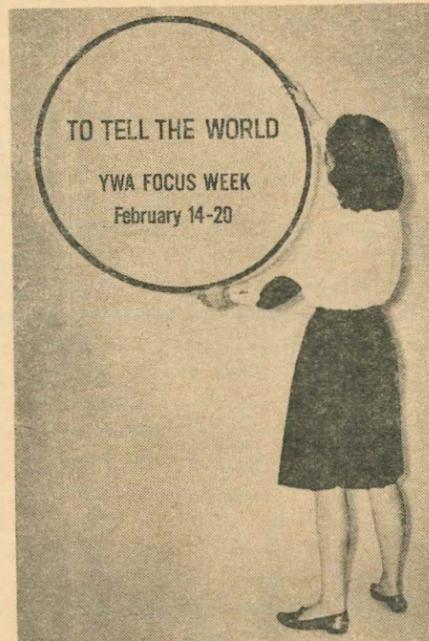
A few years ago, the opposite was true. The change in this and scores of other Negro churches came when the pastor and some lay members started studying in institutes conducted in cooperation with Southern Baptists.

The second ministry of Southern Baptists after the organization of the Convention was to the souls of Negroes.

The service continues in joint efforts of the Home Mission Board, state boards, and National Baptists. Scholarships are granted Negro young people. ESU work

is reaching several thousand college students. Institutes are attended by pastors and lay people who use the training to aid in building up their churches. Teacher missionaries direct students in practical mission work as well as teach. State Directors for National Baptist work guide in the total work.

Southern Baptist churches through the Home Mission Board in 1965 will provide \$332,000.00 for work with National Baptists. State mission boards join in supporting state directors' work and the total program with National Baptists.



YWA Focus Week February 14 - 20

Centering on a world missions theme, "To Tell the World," YWA Focus Week, February 14-20, offers every member of Young Woman's Auxiliary opportunities to sharpen her missionary concern. Theme development this year will focus on the world-wide mission of Southern Baptist churches. YWA members will give personal expression to this concept through enlistment efforts, mission study, and special mission projects in the community.

YWA Focus Week offers each church a unique opportunity to look at and evaluate the distinctive purpose and the activities of this organization.

Kentucky YWA's will end Focus Week with the state YWA Convention at First Baptist Church, Bowling Green, February 19-20, 1965. Make plans now to attend.

QUOTED: "Those who go against the grain of God's laws shouldn't complain when they get splinters."

FOREIGN MISSIONS:

FMB Receives \$1,278,211 Advance Funds

by Ione Gray

Director of Press Relations

"With great joy," Dr. Baker J. Cauthen, executive secretary, reported in the January meeting of the Southern Baptist Foreign Mission Board that the Board received \$1,278,211.07 of Advance Program funds from the Executive Committee of the Southern Baptist Convention at the close of 1964.

This sum represents 75 percent of all Cooperative Program funds reaching the Executive Committee after the Convention's operating and capital needs budgets for 1964 were met. (Money received after that time is called Advance Program funds and in 1964 was divided between the Foreign Home Mission Boards on a 75-25 basis).

This was the first Advance Program funds received since 1960, and it exceeded the amount the Board had anticipated from this source by about a quarter of a million dollars.

During 1964, Dr. Cauthen continued, the Foreign Mission Board received 52.27 percent of the \$20,891,636 received through the Cooperative Program of the Southern Baptist Convention. This was the first time the Board had received more than half the total. He pointed out, however, that this percentage applies only to funds received by the Convention. Approximately two-thirds of funds contributed through the Cooperative Program of the Southern Baptist Convention. This was the first time the Board had received more than half the total. He pointed out, however, that this percentage applies only to funds received by the Convention. Approximately two-thirds of funds contributed through the Cooperative Program is retained in the several states.

"It is encouraging to receive this reinforcement through the Cooperative Program, because the continued advance in foreign mission calls for growing financial reinforcement," Dr. Cauthen said. "The Foreign Mission Board wishes to express its appreciation to all Southern Baptists who have shared in strengthening the task of worldwide missionary labor."

He noted that while it is still too early to give any general report on the 1964 Lottie Moon Christmas Offering for foreign missions, reports have been received from individual churches "of great victories which have been experienced and remarkable blessings which have come about."

Then he cautioned lest anyone think the Board's financial resources have caught up with its needs. "We must keep in mind at all times that the growing funds for foreign missions still leave us far short of the needs with

which we are confronted," he said. "The operating budget for 1965 had to be increased \$1,548,016 over the 1964 budget, and it was impossible to include in this budget many items which had been recommended by the Missions overseas.

"In addition, the amount needed for capital funds is far in excess of the amount of funds which can be made available. For many years our resources have annually fallen at least \$3,000,000 short of the recommendations set before us.

"Sustained advance depends upon continued growth both in personnel and in finances. We are grateful that God continues to raise up people who volunteer their lives for missionary service, and we believe that God will continue to lead Southern Baptists to provide the necessary resources."

Area Secretaries Summarize 1964

In their monthly reports, the Board's four area secretaries summarized developments overseas during 1964.

Dr. H. Cornell Goerner, secretary for Africa, while mentioning "new tensions and threats" of 1964, asked that

recognition be given to the "remarkable progress" being made by newly independent African nations. He called for "a new resolution to step up the processes whereby peace, goodwill, brotherhood, and human redemption are spread throughout Africa through the teaching, preaching, and practical application of the gospel of Jesus Christ."

Dr. Goerner reported that the 447 Southern Baptist missionaries and missionary associates assigned to Africa as of December 31, 1964, are stationed in 83 cities and towns of 10 nations, including Lome, Togo, where the first missionaries took up residence in October.

During 1964, he continued, in these nations 10,564 new Christians were baptized, 112 new churches organized, and 265 new missions or preaching points started, making a total of 669 organized churches and 1,373 mission points related to Southern Baptist mission work in Africa.

He urged that the missionary staff in Africa be raised to 750 as soon as possible and listed a number of countries to be considered as mission fields.

In conclusion, he called for prayer for "open doors," missionary recruits, financial support, and "courage and faith" adequate to bring to the people of Africa

(Continued on Page 12)

POAU WRITES PRESIDENT JOHNSON

In explanation of his organization's stand regarding the Administration's aid-to-education proposals, Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, sent the following letter to President Lyndon B. Johnson:

January 14, 1965

The President
The White House
Washington, D.C.

Mr. President:

Since statements of this organization regarding the Administration's proposals for Federal school aid have been widely quoted in the press and mass media, we should like to make directly known to you our position. We are certainly in favor of the conquest of poverty and, as our long history of concern for education attests, we earnestly desire the best possible training for every child.

Our apprehension in regard to the Administration's proposals centers exclusively on the matter of aid to church institutions. We would not want an otherwise commendable program of Federal aid to be abused by having included in it provisions for such aid. Whether this aid for church schools be called "poverty relief" or "national defense" or "categorical aid" its effect, as we foresee, would be the use of Federal funds to enhance the operations of church parishes.

We believe that such a program violates the spirit if not the letter of our laws separating state and church. Also, that it would be credally divisive and bad social policy for our nation.

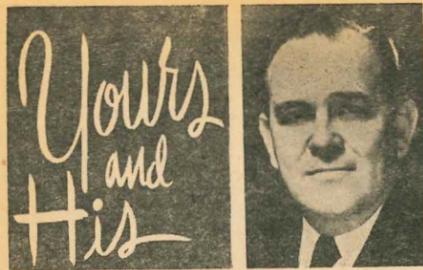
We sincerely hope that when the time arrives for your own intervention in this legislative effort, your influence will be exerted on behalf of this country's long and honorable tradition in church and state.

Respectfully submitted,
GLENN L. ARCHER
Executive Director

Distribution of SBC Funds 1965 Cooperative Program Receipts

	Operating Budget	Capital Needs Budget	Total	Per Cent
Foreign Mission Board	\$ 9,300,000		\$ 9,300,000	46.88%
Home Mission Board	2,847,350	\$ 606,250	3,453,600	17.41
Annuity Board	250,000		250,000	1.26
Southern Seminary	648,387	160,000	808,387	4.07
Southwestern Seminary	900,099	289,250	1,189,349	6.00
New Orleans Seminary	638,173	800,000	1,438,173	7.25
Golden Gate Seminary	386,085		386,085	1.95
Southeastern Seminary	527,603		527,603	2.66
Midwestern Seminary	357,653	189,250	546,903	2.76
Radio & TV Commission	800,000	200,000	1,000,000	5.04
American Seminary Com.	88,000		88,000	.44
Southern Baptist Hospital	35,000		35,000	.18
Brotherhood Commission	185,000		185,000	.93
Southern Baptist Foundation	54,000		54,000	.27
Education Commission	76,500		76,500	.39
Historical Commission	78,000		78,000	.39
Christian Life Commission	71,500		71,500	.36
Stewardship Commission	65,000		65,000	.33
Public Affairs Committee	82,500		82,500	.42
Convention Operating Budget	200,000		200,000	1.01
	\$17,590,850	\$2,244,750	\$19,835,600	100.00%

All funds above \$19,835,600 are advance funds and shall be divided two-thirds to the Foreign Mission Board and one-third to the Home Mission Board.



Thanks To You

As Paul said, I never cease to thank God for you—for we have fellowship together in the "furtherance of the Gospel" through the Kentucky Baptist Convention and the Cooperative Program of Southern Baptists.

Our churches do their work beyond their doors by their own Baptist denominational agencies—and the state convention is the agency through which you send your mission gifts. If you want to share in all the Baptist mission work done—in Kentucky and round the world—you send gifts to my office marked for "The Cooperative Program". Of course you send gifts to us for special mission offerings, for children's homes, for Christian Education Advance, etc. We handle these exactly as you direct.

IN LIEU OF THE CARD-O-GRAM

We usually send out the monthly yellow Card-O-Gram to church leaders, giving the receipts for the Cooperative Program and (lately) CEA. Since we did not send one after the month ending December 23, here is the record: December Cooperative Program

Receipts	\$ 253,841
To date this Convention Year..	826,775
Goal to Date this Convention	
Year	1,000,000
Under goal for this period	73,224
To date this time last year	877,001
Increase over last year	49,773
Percent increase over last year	3.98%

Will we catch up with the \$73,224 "under goal"? Only your church's response will tell. We are always behind during the last of each calendar year, because we change budgets September 1, while many churches do not change until January 1st (4 months later). We increased our state budget \$150,000—did you increase your church budget? We "watch and pray" for the checks from your church each month—and wonder how much more will come in your new budgetary year? We use only what you send us—we are your servants, the Cooperative Program is your channel of blessing to the world.

CEA GIFTS COMING

We share with you the CEA (Christian Education Advance) gifts coming in December, too: We received a total of \$33,169.70. From whom? \$19,528.28 on old personal pledges; \$12,899.59 from

churches; \$514.50 cash from individuals; \$83.33 paid on new pledges totaling \$2,081.06. Keep paying your pledges!

Is your church in the CEA Campaign? Have you made a personal pledge for four years? If not, ask your pastor about it—about the CEA Revival, February 21-March 7. Let's do it—that \$9-million for schools, BSU's, RA-GA camps!

Yours and His,

Harold G. Sanders

Dr. Clifton J. Allen Featured In "The Beam"

NASHVILLE—Dr. Clifton J. Allen, editorial secretary of the Sunday School Board, is featured in an article in the January issue of *The Beam*, publication of the Radio and Television Commission of the Southern Baptist Convention.

At the February meeting of its Central Committee at Belmont College, Nashville, the Commission will honor Dr. Allen for six years of service as teacher of the International Sunday School Lessons radio series. The Commission pro-



Business Manager Garnett B. Morton looks on as Executive Secretary Harold G. Sanders signs the December check for the Conventionwide share of Cooperative Program gifts. This check brought to \$1,022,154 the amount shared with Conventionwide causes during 1964. It is the first year in their history that Kentucky churches passed the \$1 million mark in the proportion of their Cooperative Program gifts going for work outside Kentucky. In announcing the achievement, Executive Secretary Sanders said, "In the face of unprecedented world need, it is very encouraging to see our churches giving more to missions through the Cooperative Program. We are concerned with the work within our own state, but at the same time we are aware of pressing needs elsewhere and we are glad to share what we have so that all may benefit."

duces the series which is broadcast nationally.

In *The Beam* article Dr. Paul M. Stevens, Commission director, praised Dr. Allen as an "unsung hero in a rather thankless radio ministry."

Dr. Stevens said, "There is no way to measure what this program means to the thousands of faithful listeners each week."

In addition to the broadcasts distributed by the Commission, Dr. Allen has conducted a similar series on the International Sunday School Lessons on station WSM, Nashville, since 1945.

Seminary Professors Write For "Church Administration"

NASHVILLE—Dr. Frank Stagg of Southern Baptist Theological Seminary, Louisville, and Dr. V. L. Stanfield of New Orleans Baptist Theological Seminary have written articles in the February issue of *Church Administration*.

In "1965: The Church Proclaiming", Dr. Stagg, professor of New Testament interpretation, answers the question, is the church really getting its message across to those who should hear it?

He also discusses such questions as, What is to be proclaimed? Whose responsibility is it to proclaim? How is it to be done?

Dr. Stanfield, professor of preaching, offers help to preachers who use the "hunt-and-pick" system in preparing their preaching programs.

In "How to Plan an Annual Preaching Program," he gives five methods that can be used as a basis for planning. He then relates these methods to the projection of an annual preaching plan.

Church Administration is a monthly publication of the Sunday School Board's church administration department.

Two Kentucky Baptists Attend Baptist Sunday School Board Meeting

NASHVILLE—Two Kentucky Baptists attended a semiannual session of the Baptist Sunday School Board in Nashville, Tennessee, January 26.

The Kentuckians are: David McClure, M.D., of Louisville, and J. V. Case, pastor of First Baptist Church, Pikeville.

The Board consists of 58 pastors and laymen from 26 states elected to serve a three year term. Dr. McClure is a member of the Board's plans and policies committee and Case is secretary of the building committee. The Board's eight committees met January 25-26 preceding the full Board meeting.

The Board is subject to the Southern Baptist Convention's constitution, control, and instruction, and operates under powers delegated by the Convention. It determines major objectives and poli-

cies, adopts budgets, and elects administrative and executive personnel.

Dr. John E. Barnes, pastor of Main Street Baptist Church, Hattiesburg, Mississippi, is president of the Board.

Chairman of the Board's 18-member executive committee is Theodore C. Chitwood, an Internal Revenue Service employe in Nashville. Vern Powers, pastor of Glendale Baptist Church, Nashville, is recording secretary.

The executive committee, composed of members from the Nashville area, meets monthly.

Problems of Unwed Mothers Discussed In "Home Life"

NASHVILLE—What are the circumstances and problems of the 200,000 mothers who bear illegitimate children in our country each year?

This question is discussed in an article in the February issue of *Home Life* magazine, a publication of the Sunday School Board's family life department.

The writer of the article is an authority in the field of helping mothers of illegitimate children. She is Mrs. Allegra LaPrairie, director of Sellers Baptist Home and Adoption Center, New Orleans.

"Although there is no way to be certain of the number of children born out of wedlock, we are certain that the number tops 200,000 each year," writes Mrs. LaPrairie. "The greatest increase in recent years has been in the under-seventeen age group."

Mrs. LaPrairie points out that the problems caused by this condition is not just a problem of the girl and her family, but also one of the community.

"Unmarried mothers come from all social, educational, and economic strata of living," she writes. "They are all ages and come from all types of religious backgrounds."

Mrs. LaPrairie is a native of Cypress, La., and is a graduate of Tulane University, New Orleans. She has been associated with Sellers Baptist Home and Adoption Center since 1948.

Home Life has a circulation of almost 900,000 copies each month.



Thirty-one students from Kentucky are listed among the 102 students who graduated from Southern Baptist Theological Seminary at mid-session commencement exercises January 22. Dr. Wayne Dehoney, president of the Southern Baptist Convention and pastor of First Baptist Church, Jackson, Tennessee, delivered the commencement address. Listed by home-towns and degrees they will receive, the Kentucky students are (Row 1) James C. Alcock, Jr., Melber, master of church music; Carlos B. Anderson, Louisville, master of religious education; S. Wesley Bratcher, Louisville, bachelor of divinity; Robert B. Burnette, Louisville, B.D.; Douglas E. Bennett, Fort Thomas, B.D. (Row 2) Ernest A. Carpenter, Shelbyville, M.R.E.; Pusey C. Carter, Leitchfield, B.D.; William A. Curl, Louisville, B.D.; Donald L. Cutter, Lexington, B.D.; Thomas D. Davidson, Sr., Williamsburg, B.D. (Row 3) Nelson L. Dawson, Louisville, B.D.; Robert L. Doty, Ravenna, B.D.; W. Robert Elliott, Russell, B.D.; John W. Farmer, Campbellsville, B.D.; Charles H. Fletcher, Covington, M.R.E. (Row 4) Joseph G. Floyd, Hustonville, B.D.; David M. Gardner, Covington, B.D.; John A. Hack, Leitchfield, M.R.E.; George M. Hall, Louisville, B.D.; John M. Harris, Madisonville, master of theology; (Row 5) William A. Hartung, Louisville, B.D.; William G. Henderson, Hopkinsville, M.R.E.; Patricia Ann Higgs, London, bachelor of church music; Colburn E. Hooten, Louisville, B.D.; William R. Hornbuckle, Louisville, B.C.M. (Row 6) Thomas L. Lee, Louisville, B.D.; Sloan E. Lister, Jr., Danville, B.D.; Ernest L. Martin, Stanford, B.D.; Harold S. Mauney, Corbin, B.D.; James K. Park, Paducah, graduate specialist in religious education; Howard H. Willen, Burkesville, B.D.



The Burial Or Support Of Our Schools

(Continued from Page 3)

Growth of knowledge. If a college had in its library today every book in the world and in its laboratories every piece of equipment currently produced, by this time next year its library would need supplementing, and its laboratories would be jumping up and down for the school business office to expedite a requisition for a new piece of research equipment. The field of human knowledge is expanding so rapidly that much of it is becoming as obsolete as buggies and bustles as new discoveries are made each day.

If it is decided that Baptist schools are worthy of continued existence and are to be made first-rate schools so that those who attend them will not be given half an educational loaf for a double price, a great deal more money must be put into these institutions immediately. Whence will this money come? It can come only from one or a combination of the following:

Increased support from the Cooperative Program in the various states. If a child cannot look to a parent for support, to whom can he turn? But increased

help from this source is impossible unless stewardship programs put more money into the Cooperative Program for state causes. (No college or university receives money from the funds given to southwide causes.) There is just so much pie to slice each year, and unless the pie grows bigger, the college slice cannot grow without some other cause's being hurt.

Increased tuition charges. This device would produce more income, but it would also price the church school beyond the reach of many now enrolled. Should Christian education be the privilege of rich Baptists only?

Increased support from business and industry. Private business has realized in recent years that gifts to colleges are a sound investment in futures, and this source is producing more money for Baptist schools each year. However, high tax bills and increasing production costs in a highly competitive world market have left less money to be given away. Too, business and industry rightly feel that the church school is not their primary responsibility.

Acceptance of Federal funds. Direct government aid to church schools is about the only available source not currently being utilized extensively. Since taking Federal money goes against the grain of everything Southern Baptists have been taught and have declaimed for a number of generations, there is going to be strong resistance on theological and philosophical grounds. The opinion is not unanimously against accepting such funds, however.

Christian higher education stands at the crossroads, and a decision must be made soon about which alternative it is to take. One road marker points toward "Increased Usefulness," the other toward "Oblivion." The choice will be made by all Southern Baptists, not by the schools themselves. If the decision is made to let the Baptist college die, let's at least have the decency to execute it cleanly and give it a decent burial. Let's not let it die slowly of malnutrition, for when we urge our finest Baptist young people to attend a starving school that is headed for oblivion we are committing a pious fraud and are guilty of ecclesiastical cheating, unworthy of a cause bearing the name of Jesus Christ.

To What Church Should You Belong?

(Continued from Page 3)

Carried to its ultimate conclusion, this sentiment results in people keeping their membership back in the home church in which they were reared. The church may be hundreds, or thousands of miles away, but it is still the dearest, hence we have an out-of-the-city Baptist living within the range of several active churches because sentiment requires him to keep his membership somewhere else.

It is very valid for each church to strive to offer the best in facilities, trained workers, program music, preaching and activities. Some of our churches have been able to maintain a strong membership over a wide range of distances because they have so much to offer. As a single motive for determining church membership, however, this would be purely selfish. It would be like so many other decisions made strictly on the basis of "what will I get out of it?" or "what's in it for me?"

On the other hand to appeal to a person or family to make a decision strictly on the basis of the need of that church for that family is selfish on the church's part. What church does not need you? I don't know of a one. Some persons think some of the larger churches are over-supplied with workers, and have need of nothing, but I don't know of a one but that is constantly searching for personnel. Practically every person who unites with some church to fulfill a

need has created a need by leaving some position in the church which he left. I know of no church but that needs your prayers and abilities, your tithes and offerings, your attendance and your love. Some say, "Join our church because it is small enough to know you." Others say, "come with us for we are large enough to serve you." The small church is asking you to accept that with which it is not satisfied itself. It is constantly striving to grow, ever larger and larger, even to the size of the largest in the land. If it is such an advantage to the membership to be in a small congregation why do not more churches work to stay small?

We all know that regardless of the size, the church has a ministry to offer.

Since there are advantages and disadvantages in all cases, and none of these can be the total answer to anyone, what is the ultimate issue in determining to which church you should belong?

I believe it is to be found in the simple statement, "join the church which the Lord wills." I believe God has a will for us in all things. He has a will as to your vocation, your marriage partner and every phase of your life. Certainly he has a will as to the church of which you should be a member.

God's will takes precedence over all other issues. The foreign missionary is not serving in the field nearest and most convenient, because God has led him to

the uttermost parts. On the other hand the home missionary is here because God calls him here. Many who follow the leading of God are not where it is the easiest but the most difficult.

Convenience, personal profit, sentiment, size, none of these is the vital issue. What is God's will? This is the matter that must be determined. Although none of these other factors are favorable, if it is God's will for you to be in a certain congregation, there, and only there, will your life be most blessed and be the greatest blessing. The reverse is also true. If it is not God's will, no other factor can bring you satisfaction. There is only one issue that matters, "What is God's will?"

Sometimes I'm Speechless

by Theo Sommerkamp

Not that I have nothing to say, I do, and it's important. And I don't have laryngitis or stage fright. My courage is bold, my vocal chords in fine shape; but I can't be heard over the tumult of other voices which drown me out.

Once in a while I do get a chance to say something, uninterrupted; but the result is worse even than not getting a chance to speak. I'm told afterward—when I overhear the whispers in the hallways—"He's about the finest fellow we know. We don't question a second what he says is true, but we're too busy to bother with what he has in mind."

An invitation to "come back next year" is always courteous and seems to be cordial, but you can detect the insincerity, that it's just being diplomatic, tactful.

Yet people, who need me, are depending on me to tell their story for them. And if I'm denied an attentive hearing or rebuffed, what do I go back and tell—

▶that young fellow whose home life has been disrupted and is counting on me to give him a Christian atmosphere at a children's home to grow up in?

▶the mother of that teen-age girl who is desperately ill and requires extensive hospital care, but who hasn't the means to pay for more than a fraction of its cost?

▶to the high school graduate who's been called to preach and needs help for college and seminary training?

▶to the person who's never heard about Jesus, but who has a strange hungering in his heart which (though he doesn't know it) can be satisfied only by the Master? And only if some preacher or missionary has the chance to tell him?

At other times, and other places, I come back happy and excited. I have won the imagination of my listeners. More than that, their support. I have great ideas, big plans . . .

I can free a pastor from the burden of a job in a department store that he

must have in order to support his family. Now he can use that valuable time to visit prospects, unchurched.

I can fill up some of the slack in a growing foreign mission program where money is always scarcer than opportunities to proclaim the Word.

I can cut down the growing gap between population and converts caused by the population explosion. As I help more preachers and missionaries go forth, they will win more converts to Christ.

I can insure that Baptist colleges and schools can keep up quality Christian education despite the pressures of growing enrolment and skyrocketing operating costs.

Because of me, a Cuban refugee family can be aided and can find life in a new country, as well as new life in Christ.

Who am I? It's not hard to guess that I am the Cooperative Program. And though I'm pretty lively, and what I do has very much to do with people, I'm not a person at all.

Your voice is my voice. My very life and health depend on you. If you support me with your gifts and prayers, tell others about me, and encourage them to do the same. If sometimes I'm not heard, could it be that you haven't helped me out?

If you look at it this way, it's not just the child in the Baptist children's home, the sick girl in the Baptist hospital, the ministerial student in the Baptist college, the man out there longing for the gospel who need me.

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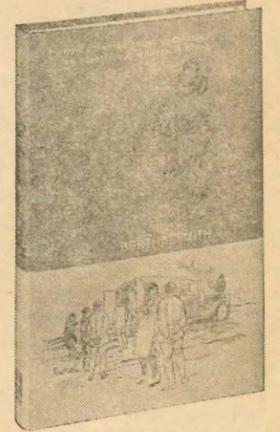
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Deplores President's Recommendation
Dear Editor:

In spite of promises given to E. S. James, editor of the *Baptist Standard*, and subsequently widely published among Southern Baptists, President Johnson has asked the Congress to give aid to parochial schools. His billion dollar education bill is an effective compromise with the Roman Catholic hierarchy. It is in keeping with the action of Vatican II last October, when the Council asserted that tax support for parochial schools was right and to be desired. After a decade of successfully blocking any Federal Aid to education, the hierarchy has now been able to force the President into asking for aid for their schools. This will be devastating to the public school system, it will further threaten our religious liberty, it undermines the Constitution, it shows favoritism to one religion, it encourages religious tensions, and it is wrong. Our only hope now is to write to our Congressmen and Senators and register our strong disapproval of this proposed "compromise".
Lexington, Ky.

Bob W. Brown

It Works At Calvary

Dear Editor:
I want to compliment you on the article, "A Workable Plan of Church Discipline" in the January 7 *Western Recorder*.

This plan is workable—in fact, it has been working for more than 35 years here at Calvary Baptist Church.

The author is right when he says that the problems are to be solved at "the front door" and not the back door. Calvary Church has been misunderstood by many—and, unfortunately, criticized by some—for what a few have called "an unscriptural policy" for having prospective members meet with the pastor before being presented to the church. I've been conducting these new member meetings for several years now, and each meeting is a tremendous spiritual blessing to all of us. We are able to get better acquainted with each other, and the people are able to get acquainted with the church. As your writer says, "the private meeting is the place to ask the questions and to settle the misunderstandings."

We give to each person who comes to the new-member meeting a copy of the history of the church (so they can better understand our past and the principles

by which we operate), and also a copy of our church constitution.

We make it very clear to the applicants that they are not merely joining a church; they are uniting with a fellowship. I disagree with the writer when he says that we should not have a rule concerning absence for six months or a year. We have a ruling that any member who wilfully absents himself from the services for six months may be put on the Inactive List; however, we take each case individually. Our board of deacons handles all matters relative to the membership; and if a deacon feels that a careless member might be brought back, we postpone moving him onto the Inactive List.

I think that when new members understand the principles by which the church operates and the privileges and responsibilities that they have, they are better able to make a contribution to the church, both spiritually and materially.

It should be clearly pointed out that the meeting with the new members is not to see if they are "good enough" to join our church! The purpose of this meeting is to get acquainted—so that the church budget might better know the applicant and that the applicant might better understand the church. We have had cases where folks have come to unite with Calvary and have discovered that we have certain policies with which they disagree. Far better to discover this in the privacy of the meeting than after they have been received into the fellowship! This gives to them the gracious privilege of moving over to some other church.

It is my conviction that all matters relative to membership should be in the hands of the deacons. They are the discipline committee of the church; and if you have too many people in the church dealing with these personal mat-

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ters, it gives greater opportunity for future problems.

I feel that you have done our churches a great service in publishing this article. It would be well if each local association took time to examine these facts and to discuss them. No one knows the faults of his church like the pastor does; but I can honestly say that here at Calvary our policy in meeting with the new members and clearly explaining the position of the church has saved us a great deal of difficulty. I heartily commend it to each of my brethren in the ministry.

May the Lord continue to bless you in your strategic ministry.
Covington, Ky. Warren W. Wiersbe



MR. EARL MURPHY, manager of the Baptist Film Center, Louisville, will lead the Audio-Visual Conference, February 8-10 at Cedarmore Baptist Assembly.

Foreign Missions

(Continued from Page 7)

the one new thing which can indeed make all things new and make all of us a part of that one new humanity which is to be achieved by the redemptive power of Christ."

Dr. Winston Crawley characterized 1964 as a year of "escalated tensions" in the Orient, the area for which he is secretary. The major Southern Baptist missionary development, he said, was the expansion of work to Sabah (formerly North Borneo), a part of Malaysia. Also, for the first time in seven years there are permanent resident missionaries in Macao (Portuguese colony near Hong Kong).



By H. C. Chiles



PARABLES OF THE KINGDOM

(This Lesson for Sunday, February 4, 1965)

Matthew 13:24-30; 36-43

When the opposition of the religious leaders reached a certain degree of intensity and bitterness and they accused Him of being in league with Satan, Christ began a new and entirely different method of teaching. Prior to this, His teachings had been direct and explicit. By His new method of teaching in parables Christ related interesting stories about scenes or incidents from life, with which His hearers were familiar, and placed them alongside truths which were unknown to them with a view to illustrating and explaining these great truths.

Christ spoke the parables for the purpose of securing the attention of the people who composed His audiences, of stimulating their thinking faculties, and of enabling His listeners who were responsive to the truth to understand and to remember what He was saying. His parables proved to be the most effective instrument which He used in conveying the truth to His true followers in such a way that they could never forget it, but, at the same time, His enemies were not able to comprehend what He was saying. In most of His parables Christ sought to convey one central idea or truth.

I. The Parable. Matthew 13:24-30.

Whereas the purpose of the parable of the sower and the seed, which immediately precedes this parable, was to show the different kinds of hearers which attend upon the ministry of God's Word, this one is designed to point out the difference between the members in the churches, some of whom are compared to good seed and others to tares.

A man sowed wheat in his field. Then, while this man and others slept, one of his enemies who did not have the manhood or courage to face him openly, stealthily crept into the man's field under the cover of darkness and sowed bad seed on the newly-plowed soil, perhaps before the good seed had been covered. This cowardly and malicious deed was performed for the purpose of ruining the anticipated crop of grain. This sort of thing was done frequently in that

part of the world for the sole purpose of doing another an injury.

Both the good and the bad seed germinated and grew alongside each other in the field. When the crop reached the stage that the discerning servants of the man recognized the presence of the obnoxious weed in the wheat field, they reported their discovery to their master. Immediately the man knew that an enemy had inflicted this injury upon him. Thinking that the situation demanded immediate action, these slaves asked their master if he wanted them to remove the tares from his field of wheat. They were ready and willing to pull up the tares and destroy them. Knowing that the roots of the wheat and tares were intertwined, thus making it impossible to pull up the tares without uprooting some of the wheat also, the owner commanded his servants to let the tares remain in the midst of the wheat until the harvest, at which time the reapers would gather and burn the tares and place the wheat in the barn. Unless the tares were removed from the wheat, the flour made from the latter would prove to be poisonous and unhealthy for those who consumed it.

II. The Explanation. Matthew 13:36-43.

When it pleased Him to do so, our Lord left the boat from which He had been preaching, sent the multitude away and returned to the house from which He had previously departed. Desiring to know the full meaning of the par-

able which He had just spoken, the disciples followed Him into the house and requested Him to interpret it for them. As was always the case, when any of His followers sought and requested instruction in spiritual matters, Christ took great delight in imparting it to them.

Christ explained to His disciples that the man who sowed the good seed in the field represented the Son of man, or Himself, Who went about Judea and Galilee preaching, teaching and healing. Those who believed on Him as their Saviour He had saved, and then He used them as His messengers in preaching the gospel to others. As a result of their labors, the seed of the Word of God which they scattered produced fruitage in the form of other Christians, all of whom were included in Christ's words, "the children of the kingdom." The enemy who sowed the tares represented Satan. The tares which he sowed were none other than those who made a mere profession of religion, but by their principles and practices proved their close relationship to the devil whom they represented and imitated.

In these days when so many church members are unconcerned about their sins of omission and commission, are careless about the performance of their Christian duties, or are asleep and therefore lacking in discernment, Satan seizes his opportunity to capitalize on the situation by using some, who appeared to be genuine Christians when they first became members of a church, but in time they have proved that in reality they were only hypocrites or counterfeits, to hinder the progress of the Lord's work. When and where the will of the Lord is being done, Satan, the persistent adversary of Christ, does his best to interfere with its accomplishment. This struggle will continue throughout this age.

Frequently we wonder why the wicked prosper and the righteous suffer, but our Lord makes it clear that such will not always be the case. This parable teaches that at the consummation of the age the difference between the righteous and the wicked will be clear, and every person will give an account to Him Who alone has the right to judge. The righteous will be rewarded and the wicked will be punished.

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KENTUCKY BAPTISTS AT WORK

Sunday School

Vacation Bible School Clinics

by Roy Boatwright

February 25—First Baptist Church, Madisonville

February 26—Immanuel Baptist Church, Lexington

It is with pleasure that we announce an outstanding faculty for our Vacation Bible School Clinics.

Rev. Arthur Hicks, State Sunday School Secretary for Missouri, will be our guest speaker and will also lead the conference for pastors, principals, associational V. B. S. superintendents and missionaries. Dr. Harold Sanders, Executive Secretary-Treasurer for Kentucky will bring an inspirational message at each clinic and Dr. Eugene Quinn, Kentucky Music Secretary, will be in charge of the music.

Double conferences are being planned for this year. Listed below are the conferences and faculty for the team leaders from the associations:

Nursery Mrs. R. B. Hooks
 Beginner Mrs. Lyman Austin
 Primary Mrs. R. B. White
 Junior Mrs. Roy Boatwright
 Intermediate Rev. Gordon Sather
 General Rev. Arthur Hicks
 Assoc. V.B.S. Supts. and

Missionaries Roy Boatwright
 The conferences and faculty for workers in local churches are:

Nursery Mrs. Aubrey Hearn
 Beginner Miss Florence Dewey
 Primary Mrs. James Coats
 Junior Mrs. Paul Fox
 Intermediate Mrs. Francis R. Tallant

We are asking all workers to bring sack lunches. Coffee will be served by the host church.

During the time the V.B.S. Clinics will be in session, there will be a clinic on visitation directed by Rev. Joe Tackett, Walton, Ky. It is our hope that every association will be represented by at least one person interested in visitation who will be ready and willing to conduct a Visitation Clinic within his respective association sometime in the Spring. The Visitation Clinic has no

connection with the Vacation Bible School Clinic as it is a part of the Adult Thrust program.

Those attending the Visitation Clinic (one from each association) will be entitled to the same reimbursement of their expenses as those attending the Vacation Bible School Clinic.

Church Music

Now Is the Time For Ridgecrest Reservations

by Eugene Quinn

Best accommodations are obtained by those who write now for reservations to Music Conference at either Ridgecrest or Glorieta.

The oratorio to be presented is *The Resurrection Story*, directed by Warren M. Angell.

A Kentucky choir has been invited to sing on the Ridgecrest program. It is the Youth Choir of the First Baptist Church of Bowling Green directed by Minister of Music Jack C. Duvall.

Dates for Ridgecrest are July 1-7, and for Glorieta, July 15-21.

Need a Ride to Dallas May 31?

A 1965 Fairlane station wagon is going to Dallas for the Southern Baptist Church Music Conference, and Convention to follow. The round-trip cost for transportation for one passenger is \$60.00; for two passengers, \$40.00 each; and for three passengers, \$25.00 each.

The car can leave at noon on May 30 and arrive back by midnight, the following Saturday. For further details, contact the Church Music Department.

Training Union

Audio-Visual Education Conference

by Mickey Martin

The Audio-Visual Conference, February 8-10, at Cedarmore Assembly will begin at 12:30 p.m. on Monday and close with lunch on Wednesday. Mr. Earl Murphy, manager of the Baptist Film Center, will be in charge of the Conference. This is an excellent opportunity for training in Audio-Visual Education.

Monday:

A Scriptural Basis; Our Philosophy of Audio-Visual Education; Problems We Face; Meeting These Four Basic Problems; Better Audio-Visual Education Through Adequate Utilization; Organ-

izing for an Effective Ministry; Your Questions, Please.

Tuesday:

Equipment—"An Ally"; Its Use; Its Care; Let's Do It; Introduction, Showing and Follow-up; Audio-Visuals and Your State Training Union Department; Tools To Help Us; The Baptist Film Center; Ironing Out the Wrinkles; Training Church Leaders; The Open-End Film Utilized; What Is Programming?; What Is Your Pleasure?

Wednesday:

Let's Program; These Help Us; Making It Work.

This conference is sponsored by the State Training Union Department and Broadman Films of the Baptist Sunday School Board. There is room available. Send \$1.00 registration fee to Mr. Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky. Plan to attend.

Foundation

No Wiser Use Of Our Money

by James C. Austin

Mrs. Burnie Tichenor, Bowling Green, Kentucky, recently gave the Foundation a substantial gift to establish **The Burnie Tichenor Memorial Scholarship Fund.**

The great joy of this work is coming to know wonderful Christian friends who wish to perpetuate their Christian witness through all the generations to come.

Mrs. Tichenor made some beautiful and meaningful statements in her letter containing the check. "Burnie loved students . . . I feel that there is no wiser use than to invest in Christian Education where God will get the glory, youth be benefited, and Burnie remembered for the kind, considerate and friendly person that he was."

The principal amount used to establish this Memorial Fund will never be disbursed and will be maintained forever as a separate account. The income will go to deserving ministerial students at Campbellsville College and/or Southern Baptist Theological Seminary.

It was my happy privilege to counsel

with another gracious Christian lady in Eastern Kentucky last week, who is leaving her entire estate to the Kentucky Baptist Foundation to benefit deserving ministerial students.

Many churches in Kentucky have observed a "MAKE YOUR WILL" Emphasis in January. Many others will do so in February. The Foundation Office is still mailing out free literature to churches requesting bulletin inserts, tracts, posters, mats, etc.

If your church was unsuccessful in booking one of our will-making films in January, please try again for a February or March showing. Many pastors have expressed sincere appreciation for "God's Will Through Yours" and "Treasures in Heaven." Both films are available without cost.

The follow-up work with those who have requested assistance and counsel in the preparation of Christian wills is tremendously important. Please pray for us. Call on us if we can serve you or your fellow church members.

Stewardship

Kenneth R. Cole Tells Of Morehead Victory

by Robert J. Hastings

The following letter from Rev. Kenneth R. Cole tells of the first concerted effort of the First Baptist Church at

Morehead to pledge a budget. He reports an increase of about \$190 a week. Here is his letter:

"As you know we have never had such an effort in stewardship before—this gave me some concern, but we have received thus far 189 covenant cards. Of that number 141 pledged to tithe.

This total figure represents 48% of our resident church membership. What a thrill it was to see a constant stream of people "making their covenant with God." Of this figure, our church pledged \$550.00 per week. Of those not pledging, plus the Sunday School offering, we feel that another \$75.00 will be received. This total figure—approximately \$625 represents an increase of \$190.00 per week. It now looks as if 40% of our people will be supporting 80% of the work, while last year the figure read 9% supported 65 percent. "To God be the Glory."

(If you have not sent for your sample kit of "Tithe Now" materials, one is waiting for you. The kit—easily worth \$4.00—has a color filmstrip and recording, yours to keep, free. Write for it today).



Tithe Now
That All May Know Him

Christian Education

Christian Education Revival February 21 - March 7

by Joseph R. Estes

Some of the most concerned people in our state have conceived a program of intensive study, inspiration, and we trust, action, on behalf of Christian Education. It is recommended to all of our Baptist churches in Kentucky that the two weeks between the SBC "Baptist College Sunday," February 21, and the State Convention "CEA Sunday," March 7, be used as special weeks of emphasis on Christian Education. For the three Sundays, that is, February 21, February 28, and March 7, both the Sunday School and the Training Union Departments are recommending lesson and program material on Christian Education for use in the churches. The WMU and Brotherhood Departments are urging their organizations to have special programs on Christian Education at the regular meeting times in February. The program materials will be sent to the churches in sufficient time for their use.



J. R. Estes

We are especially grateful that the following people have contributed to this two weeks of "revival": Dr. George Redding, Dr. H. C. Chiles, and Dr. Sabin Landry, Jr., contributed Sunday School lesson materials; Dr. Robert Hastings, Dr. Chester Durham, and Dr. James Whaley are contributing Training Union materials; Mrs. George Ferguson has provided the WMU program material and Mr. Forrest Sawyer the Brotherhood material. In addition, all of the departmental secretaries have entered into the planning and promotion of this CHRISTIAN EDUCATION REVIVAL.

The CEA Campaign, as originally devised, was to have been a one-time promotion for funds to be paid off over a four year period. Since that time, the Convention has revised its concept and approved an extended promotion and solicitation campaign for the four year period. It is only reasonable, though, that an intensive solicitation campaign cannot be perennially sustained in the churches over the whole four years. But special seasonal campaigns may be had at intervals during the CEA Campaign period. Therefore, this two week period is recommended as the big push in every church for 1965. Churches which do not use this CHRISTIAN EDUCATION REVIVAL as the time of solicitation may want to have their CEA solicitation at another season more suitable to their

church calendar. However, it is hoped that most of our churches will find this occasion for united action to be the best time for their own campaign. Pray for success for the sake of our young people.

Woman's Missionary Union

YWA Convention To Feature Missionaries

by Sydney Portis

The Kentucky YWA Convention, February 19-20 at First Baptist Church, Bowling Green, will feature foreign missionaries from each mission area, Home Mission Board and BSU Summer Missionaries.

The Convention will begin at 7:00 p.m. Central Standard Time, Friday, February 19 and will close at 4:00 p.m. C.S.T., Saturday, February 20.

For further information see the December 17, *Western Recorder*; the January, February, March quarterly WMU bulletin, *Kentucky Notes* or write to the state YWA Director.

YWA Focus Week February 14-20

YWA Focus Week is an opportunity for introspection and evaluation. The observance of this week should motivate growth in YWA and undergird personal commitment to Christ and to world missions.

Some suggestions for Focus Week Observance are: (1) Special program to acquaint the church and community with the purpose, work and value of YWA; (2) Help to organize a new YWA; (3) Recognize those who have attained Citation or Honor Citation; (4) Have a mission study or a manual study, if you have not had one; (5) Publicize and promote attendance for State YWA Convention at Bowling Green.

For other help and suggestions check *The Window* for February and the Idea Notebook in *The Window*.

GA NOTES

by Rosa Fiechter

The worship drama for GA's—"We Would Worship" is now available; price 15¢. Order from Birmingham or your Baptist Book Store.

LAST MINUTE REMINDERS

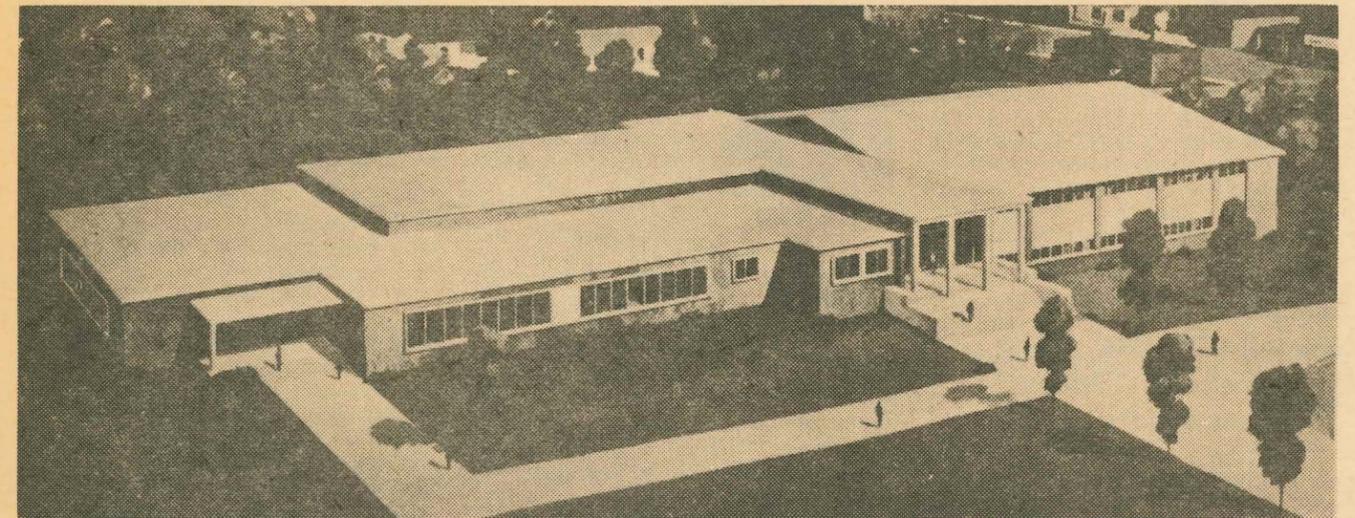
We have been asked to tell you that there is nothing in the Tract Room at Kentucky Baptist Building on Alaska which is the study for the February WMS Programs.

Also, we have been asked to remind all program chairmen to ask your WMU and WMS presidents about special program material on Christian Education Advance which has been mailed to them for use in the February WMS Program. Let us urge you to use all of this valuable information or at least as much of it as possible.



INVESTMENT IN OUR YOUTH

C. E. A. Serves...



...Campbellsville College

With its highest enrollment in its history, Campbellsville College finds its facilities filled to overflowing. More than 800 students are in need of not only dormitory space but also additional classroom and student activities facilities. CEA will provide some of the most needed facilities such as the physical education building pictured above. One of the distinctive ministries of Campbellsville is the teacher training program providing hundreds of qualified teachers for the public school system.

GIVE TODAY THROUGH CEA . . .

For information: write Joseph R. Estes
P.O. Box 217
Middletown, Kentucky

*An Investment In Our Youth Pays Big Dividends
Now, and For All Eternity*