



**WESTERN**

# RECORDER

MARCH 4, 1965

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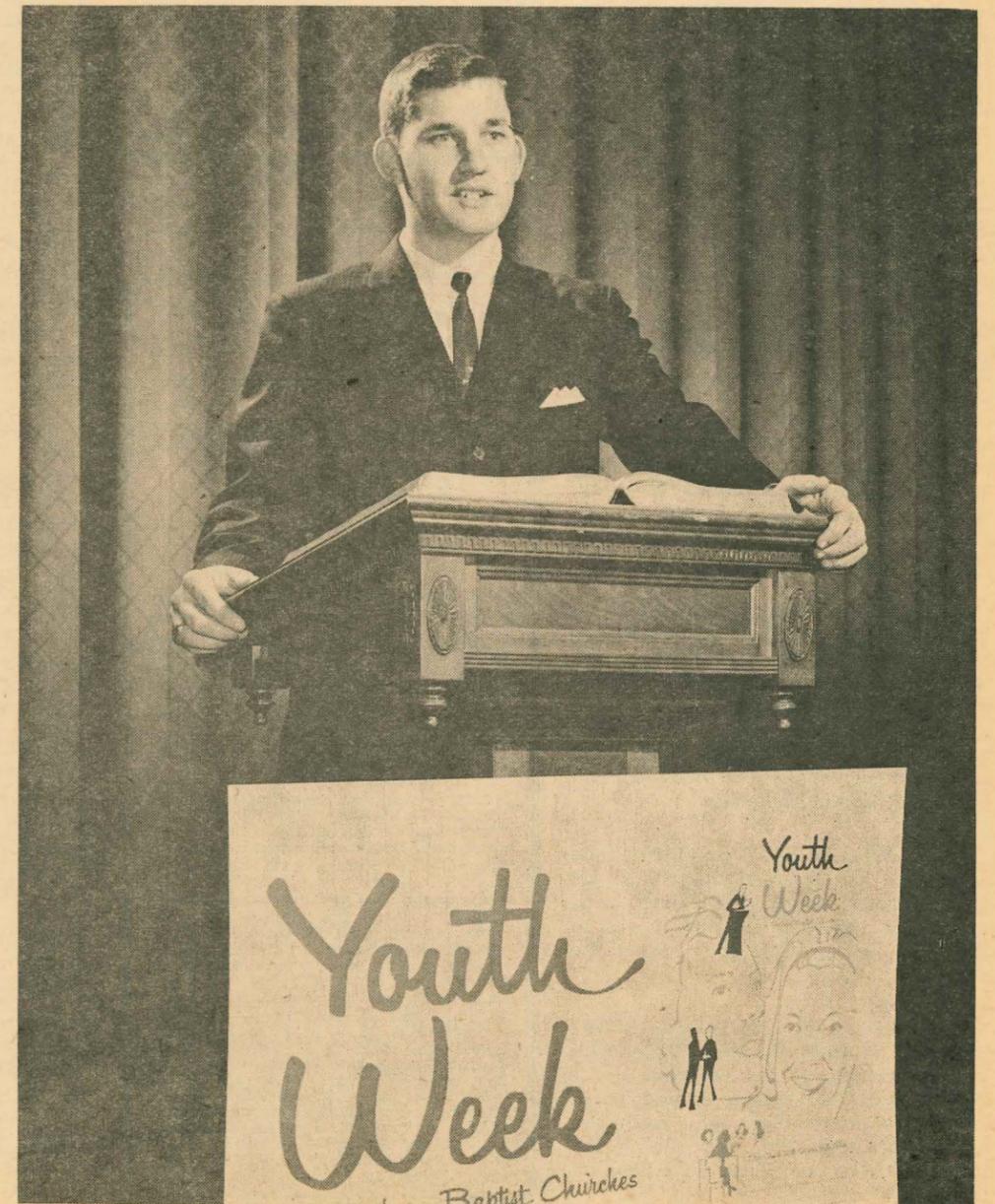
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## GLEANINGS FROM THE FIELD

**AN EDUCATIONAL TOUR** of the Holy Land and Europe, beginning on June 3 and lasting for 22 days is being planned by Wayman W. Hayes, pastor, Mt. Olivet Baptist Church, Mt. Olivet, Kentucky. The \$1,195 price tour will include France, England, Egypt, Lebanon, Syria, Jordan, Israel, Greece and Italy.

**EDMON BURGHER, JR.**, Los Angeles, reports an expanded ministry to Russians in the Los Angeles area. Burgher, former Salem Associational missionary in Kentucky, reports with appreciation the opportunity to spend last summer studying the Russian language.

**JACK STEPHENS** has been licensed by the First Baptist Church, Jackson, Kentucky. His ordination is scheduled in the near future. Stephens is serving as missionary in Breathitt County.

**MARY C. JOHNSON**, a graduate of Georgetown College and Southern Baptist Theological Seminary, will become director of Children's Work at Putnam City Baptist Church in Oklahoma. She has served in a similar position at Emmanuel Baptist Church, Tulsa, since 1957. First Baptist, Ashland, Kentucky, is Miss Johnson's home church, and she served as church secretary at Grace Baptist in Lexington.

**E. T. WRIGHT**, pastor of the Sand Run Baptist Church in North Bend Association for six years, has begun his work at Mount Pleasant Baptist Church at Smith Mills, Kentucky. While he was at Sand Run there were 103 baptisms and 117 additions by letter. The church retired the debt on a new sanctuary and purchased *Baptist Hymnals*.

**T. E. WILLIAMS**, former full-time evangelist, has accepted the call of the Bethel Baptist Church, Willisburg, Kentucky. He and Mrs. Williams moved to the field shortly after the first of the year.

**MELVIN AND SHIRLEY TORSTRICK**, Southern Baptist missionaries to Chile, left the States February 11 for their post at the Chilean Baptist Theological Seminary, Santiago. Both are natives of Louisville, Ky; she is the former Shirley Lee. They have been on furlough.

**ALL MEMBERS** of the New Orleans Baptist Theological Seminary School of Religious Education faculty with professor status now have earned doctor's degrees, according to Dean John M. Price, Jr.

**BOBBY BROOKS** has been called as pastor of Northside Baptist Church, Science Hill, Ky. Brooks, due to graduate in May from Clear Creek Baptist School, Pineville, has been pastor of the Friendship Baptist Church, Jonesville, Virginia.

**TWO PROFESSORS** at Midwestern Baptist Theological Seminary, Kansas City, have been awarded fellowships by the American Association of Theological Schools. They are J. Morris Ashcraft, professor of theology, and G. Hugh Wamble, professor of church history.

**W. FRED KENDALL**, executive secretary of the Tennessee Baptist Convention, was elected president of the association of executive secretaries of state Baptist conventions at their February meeting in Gulfport, Miss. Roy D. Gresham, Maryland, will serve as vice-president of the group that includes 29 state executive secretaries. Fred Hubbs, Michigan, continues as secretary of the association.

**WITH THE APPOINTMENT** of four new missionaries, the total number of missionaries serving under the Home Mission Board of the SBC is 2,409. Most of the missionaries work in cooperation with state mission boards.

**FIRST BAPTIST**, Ft. Thomas, will celebrate its fiftieth anniversary this August. Fifty-two interested people met in the City Building in August, 1915, to form the church. George Munro is pastor.

**LOUIS WARD STANGER**, pastor emeritus of the Greensburg Baptist Church, has returned to his home, 211 W. Columbia Ave., in Greensburg, after 19 days in the Jane Todd Crawford Hospital. Following surgery, Brother Stanger is recovering rapidly and has already resumed his work as Training Union Director of Russell Creek Association. He will be available for supply work after April 1.

**GRAVES COUNTY BAPTIST ASSOCIATION** will have schools of missions in the cooperating churches on March 14-19. Orman Stegall is associational missionary.

**ROBERT L. JACKSON**, supervisor of the Sunday School Board's photography section and Board Photographer Judson C. Wood took the photos which illustrate the article, "Music City, USA" in the March issue of *Ford Times*. The two color photos were made by Jackson and the two black and white by Wood. The article was written by Mrs. Jackson, an employee of the Executive Committee of the Southern Baptist Convention.

**VOLUNTEER WORKERS** reported 95 per cent of their assignments completed in a citywide interdenominational religious census conducted January 23-25 by 45 cooperating churches in Abilene, Texas. The Abilene campaign was one of more than 50 scheduled through 1970 in large metropolitan areas.

### CONVICTIONS:

## Solitary Protests: Symbols Or Cymbals?

by W. Clyde Tilley

A Buddhist girl turns herself into a flaming torch in protest against oppressive governmental policy. A young folksinger refuses to pay her income tax in protest against armament spending. A business executive moves to a "clearing in the wilderness" in protest against the depersonalized character of urban life. A seminary professor resigns his position in protest against censorship and "deterioration of faculty morale" in his institution. What strange ways to protest!

By what logic can these protests be explained? By what dynamic can they be understood? They stand in lonely contrast to the more effective means of social protest: demonstrations, pickets, boycotts, petition-signing. The sheer scantiness of this minority protest—usually limited to a lone individual—very nearly precludes the immediate forthcoming of any great change. What chance has a self-styled hermit of shaming society into simplicity? What chance has a rebel citizen of prompting a revision of the nation's budget? With generous allowances being made for the proportionate size of the group against which protest is made and the degree of radicality in the rebellion, the odds are quite decisively stacked against such protests.

Yet—the odds notwithstanding—such widespread, if isolated, protests continue to occur. Many of these protests are staged within the ranks of religion; not a few are within Christianity. A voter may apparently "pour his vote down the drain" by voting for the candidate of a tiny puritanical party during a national election that is closely and hotly contested between the major parties. A missionary hero may decide to die a martyr's death in a day rather than to live an accommodated but useful life for a generation. An able young pastor may protest against the materialism of the ministry or the disproportionate character of church spending by refusing a handsome raise in salary or by accepting a considerably smaller church. A government under marked Christian influence may have reputed diplomats who advocate modified pacifism or unilateral disarmament. These occurrences are rare but not extinct.

When one reflects conscientiously upon such protests, there would seem to be something within our Christian heritage to commend it. Our Lord Himself chose a seemingly doomed course of Messianic fulfillment which not even his closest associates understood. His followers across the centuries have often resorted

*W. Clyde Tilley is pastor of the Ballardsville Baptist Church, Crestwood, Kentucky.*

to the radical witness of martyrdom. The Biblical doctrine of the remnant or "the Master's minority" flourishes with imaginative suggestion of this style of solitary protest. It would seem that this might well constitute a ministry among the Christian ministries and that there are individuals and sects who may have well received divine calls to it.

Reinhold Niebuhr speaks of such a witness as a "symbol". History, with its neatly ordered systems of justice, cannot contain such radical protests, and it thrusts them outside itself in utter rejection (which has its ultimate expression in martyrdom). Yet because history is transcended by eternity, the value of the protest is not lost. From the realm of this transcendence, the value reasserts itself in a surprising and unexpected manner. With faith in the exercise of this divine providence, the rebel sacrificially casts himself into the face of history as a living symbol. When history has done its worst, eternity may be expected to preserve and to reassert whatever value is present. The classic example of this is the Cross itself—the symbol of the world's rejection—the value of which is preserved in eternity and projected again into history through the power of the Resurrection.

Such protest is thus not without per-

### COMMONWEALTH:

## The Challenge Of The Highlands

by J. V. Case, Jr.

The "Highlands" or "Hills" or "Mountains" of Eastern Kentucky cover a large portion of the State. The area being considered here is limited more specifically to the Pike Association. Even this one Association covers a tremendous area. Pike County is the largest county in Kentucky. A few of the churches in the Association are across the county line. Roughly speaking, it is about seventy miles across our Association, both east and west, and north and south.

In this area there is tremendous potential, as well as tremendous need. We have a great deal of physical need, but this is true anywhere else in the State, or the Nation when this much area is covered and this many people are involved. But the spiritual need is much greater. There are approximately 70,000 people in Pike County and the best information we have is that eighty percent of these are lost. This means that four out of five people are lost and doomed to eternal separation from God. This is about the opposite of the situation in many other counties in the state, ex-

sonal and social value. Its value for the rebel himself must not be overlooked. It is usually perhaps a necessary requisite for the keeping of his own integrity. Although he will not realistically expect to transform society overwhelmingly, he makes it clear that he does not intend for society to change him where matters of conscience are involved. He retains his individuality rather than succumbing to depersonalization. His greater joy must not be that "the demons are subject to (him), but rather . . . that (his name is) written in heaven." (Luke 10:20)

And we cannot rule out the fact that here and there a demon is subject to him. The rebel will need to be aware of the odds and count the cost in the face of such meagre dividends. But protest will be made in the faith that one over- sees history who does not let a sparrow fall to the ground without his consent. The leaven period may seem to be only a year short of eternity. Nevertheless the law of the Kingdom is "as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." (Mark 4:26-27) With such a mysterious "spirit" which defies "might and power", who can deny that if "the blood of the martyrs is the seed of the church" that even the ashes of a nation may be the fertilizer of the Kingdom.

It is, however, with caution as well as commendation that the solitary protest

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cept where the larger cities are included.

The question is quickly asked, "Why is the need so great?" The answer is not as quickly given. But some of the contributing factors are evident. Isolation has played a part. Until quite recently there were few good roads, and even now this is the situation in comparison with other parts of the state. One of the big factors is the fact that Kentucky Baptists were about 100 years later starting work here than in some other sections. The oldest Missionary Baptist Church in Pike County is Mouthcard which was organized in 1893. The church in Pikeville was organized in 1904. Eleven churches have been organized in the last twenty years. So it is a fact that while Baptist work was growing in other parts of the State there was none being started here. This helps to account for the fact that in Kentucky, as a whole, there is one Missionary Baptist to every five people, whereas in Pike County there is approximately one

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### The Best Remains

Much that has been regarded as traditional Southern culture is passing in this generation, but the old South charm still remains. This was never more evident than when Mississippi Baptist editor, Joe Odle, and Mississippi Baptist executive secretary, Chester Quarles, were hosts for the annual February get-together of Southern Baptist editors and executive secretaries.

The Edgewater Gulf Hotel on the oceanside highway between Gulfport and Biloxi was the scene. A full moon over the Gulf greeted the late arrivers Monday evening for the first session, a joint banquet for the secretaries and editors and the wives who were fortunate enough to make the trip.

The banquet was a plantation style feast. The banqueteers passed down two long tables laden with salads galore, seafood, fried chicken, roast beef, barbecued ribs and other southern delicacies. At every individual table was at least one Mississippian to greet the visitors and later to introduce them to the entire group.

The speaker of the evening surpassed even the hospitality and the rare quality of food. He was Owen Cooper, by true standards a giant among Southern Baptist laymen of this generation. This layman refuses to ignore the issues of the day or to sweep them under the rug. For a Southerner he has an unusual ability to look at the race problem objectively. As a Christian he applies the principles of Christ in meeting this issue. His influence for good in finding the solution for the problems of this generation in Mississippi is very evident.

Mr. Cooper is a master churchman and has high regard and appreciation for the Baptist ministers. He knows rightly, however, that we will never get our task done leaving it to the preachers. The hope lies in dedicated laymen who are missionaries in their professions wherever they find themselves, according to Mr. Cooper. His words are backed up with his example. He has gone himself to a number of pioneer mission fields in America to witness and to help start Baptist churches. His financial resources as well as his personal labors are especially felt at this time in the state of Montana.

The bright sun and glowing moon of Monday gave way to the rains which came on Tuesday. Still stood tall the stately pines, and between showers the squirrels frolicked in the overarching boughs of the everlasting live oaks. Underneath the trees the green

grass glistened in the rain while the camelias and daffodils, already in bloom, drooped under their liquid load.

But brighter and more glowing than sun and moon in Mississippi is the quiet determination of God's people to find God's solution to the universal problems of man's inhumanity to man. And no one sensing the spirit of fellow Baptists in Mississippi doubts the ultimate outcome there.

Part of the traditional South is passing. The death of prejudice, white supremacy and the attendant injustices is long overdue. The best will remain. Long live the charm, hospitality, and Christian warmth of the southland.

### A Rare Word of Gratitude

An old Vermonter late one afternoon sat on his porch smoking his pipe. Next to him in a rocking chair with her knitting sat Sarah, his mate of many years. In an especially reflective mood he turned after a long spell of silence and said, "You know, Sarah, you've meant so much to me for so many years, sometimes it's almost more than I can do to keep from telling you."

It's too much that way in marriage and in other relationships. We feel real gratitude but express it too seldom. In our common endeavors as Baptists this is a frequent failing.

Recent days have provided an impressive opportunity for this editor to feel gratitude for a most noble group in every Baptist fellowship. This is the group of ladies comprising the Woman's Missionary Society.

Honored with an invitation to present to the Louisville Woman's Missionary Union ladies this year's Annie Armstrong study book, "Winds of Change", I was unprepared for the large attendance and warm response. Immanuel Baptist Church was filled with more than 350 ladies for the two and one-half hour evening presentation and over 400 came the next day for a repeat presentation.

Most thorough preparation had been made by those in charge and not one detail overlooked in providing the most ideal atmosphere for this study activity. It was a picture of efficiency too rarely seen in Baptist activities.

Overwhelmed and downright amazed by the interest of the women, I could not help but wonder what it would take to get a crowd of men equal to this for a two and a half hour study of our mission challenge in America with language groups. Herein

largely lies the explanation of the success and the failure of Southern Baptists in responding to special mission needs of our day. Our success in this area of mission commitment is mostly due to the study, prayer and sacrificial giving of our Baptist women. Through the years, they have done the task of missionary education themselves and through the youth organizations. Only eternity will reveal the full benefits of their labors.

Ladies, we really do appreciate you. With your missionary educational efforts, it's like your endless labors at home. We usually manage to keep from thanking you, but on rare occasions it is more than we can do to keep from telling you how much you really mean to us.

### Hazard Baptists Join the Family

Deep in the beautiful and challenging Appalachian area of Kentucky is Hazard. With all the problems characteristic of this area, Hazard has a progressive spirit and a determination to maintain the fine life enjoyed through the years by its citizens.

Important in the life of the community is Haz-

ard's First Baptist Church. Together with Petrey Memorial Baptist and other churches, this fellowship is contributing to the wining efforts to present Christ and the abundant life to many who are more spiritually than economically depressed in this area.

Beginning with this issue all the Hazard First Baptist families will be receiving the *Western Recorder* each week. This is the result of the excellent leadership of Pastor T. H. Harding and his co-laborers.

We would like to welcome these new readers to the *Western Recorder* family and pledge maximum efforts to make the paper a useful tool for Hazard Baptists in performing an even more effective ministry in the community and in the world mission program.

The circulation of the *Western Recorder* has always been high in this section of the state, especially considering the financial strain experienced by Baptist churches in the area. Would that many churches in more prosperous areas were as concerned to inform and inspire their members by using the *Western Recorder*.

## BAPTIST FORUM



### Unfair and Unjust

Dear Editor:

Just received our *Western Recorder* for February 18, 1965, and read your article, "A House Or a Housing Allowance." In my opinion this is an unfair and unjust article. As a pastor's wife I would like to say the following in reply.

To begin, you stated that years ago it showed generosity on the church's part to provide a home for its pastor and his family. Agreed, but I feel it was and still should be the responsibility of churches to provide housing. Speaking from my standpoint, if we had to provide our housing and utilities (which you indicate pastors should do) we could not do it. My husband is neither a student pastor nor a pastor just out of school.

Your observations of pastors and their families, and their care of the church pastorium, were both dis-heartening and untrue, as far as most pastors we know.

If a church owns a pastorium it is, of course, their duty to keep it in proper repair and to make it a livable place for their pastor. Some churches seem to forget the pastor and family are human and would like a nice home as well as they.

"Letting the preacher own his own home is more suitable for all concerned." This is a quote of yours. To me this seems unwise because from the

statistics I have at previous times read, the average Kentucky pastor is at a church two to three years. How could a pastor possibly purchase a home in that length of time? What happens when he moves? When he goes to another field does he start all over again? We have preacher friends who did purchase a house and then in a little while they went to another field, leaving their home to be sold or rented. There are not many "average" Kentucky pastors I doubt, who would be able to purchase their homes on a plan such as this.

I can't agree with you more that the pastor and his family need a sense of responsibility and pride in their home. I think if a church owns a pastorium they should see to it that some redecorating is done each year. After all, how often do most of them let a year go by without fresh paint on at least one room? Your statement that the pastor's family doesn't know the cost of redecorating is absurd! Why wouldn't they? I believe most things such as redecorating the pastorium would be presented to the church in business session and how many pastors skip business meetings? As a pastor's wife I feel I am made well aware of the cost of living and operating a home, as any wife is. For this reason I am always hesitant to ask for paint or other things to keep the pastorium in presentable shape. This I

know, if you don't ask for it, you aren't likely to get it. Any home, especially with two small children, needs some attention given to it yearly. Because we know we are living in someone's home, we try to take extra care with it, even though it is an old pastorium and in a poor state of repair. Fortunately, our people realize this fact and have established a new parsonage fund.

As for your statement about utilities, let me say this. We pay part of our utilities. We know full well what each month's bills are because they are sent to our home, and I know most pastors and their families realize the cost of operating a pastorium and try to keep it to a minimum and are certainly not wasteful. If you consider pastors and their families wasteful of churches' utilities, and can say they misuse and mistreat the pastoriums, I really would like to read an article by you giving your opinion of how churches are treated concerning wastefulness of lights, water, supplies, books and other materials.

Another quote of yours, "There's nothing like the feeling of living in your own home." How true! This is a feeling that a lot of people know, however, this is a feeling that many more people will never experience. I include our family in the latter. We dream of the time when perhaps someday we can own our home. However, as I said at the beginning I feel this to be unwise, even if a pastor and his family could financially afford a home.

This only partly explains my feelings about your article. I would certainly like to hear from other pastors' wives and get their opinions.

Wilmore, Ky. Mrs. Richard Snell

## Southeastern Trustees Review 'Problem' There

WAKE FOREST, N. C. (BP)—Trustees of Southeastern Baptist Theological Seminary here have adopted a lengthy statement "in an effort to give a true version of a complex issue which has troubled" Southeastern.

It traces the events at the seminary since "a problem" emerged in 1960. It tells about a conference in the fall of 1964 at which, according to the trustees, Professor R. C. Briggs informed Seminary President Olin T. Binkley he (Briggs) "had decided to resign provided satisfactory adjustments could be made."

The statement also discusses "the decision of the trustees to pay Dr. Briggs' salary through 1966" and the basis for this decision.

The full text of the seminary trustee statement follows:

In its annual meeting the board of trustees unanimously adopted the following statement:

In an effort to give a true version of a complex issue which has troubled the Southeastern Baptist Theological Seminary, the trustees in their annual meeting on February 18, 1965 approved the following statement for release by the administration.

In 1960 a problem emerged in the life of the school. The theological dimension of the difficulty was related to the interpretation of the New Testament. Disavowing any desire to interfere with the freedom and tenure of colleagues, some members of the faculty strongly opposed the predominance of one point of view in the interpretation of the New Testament, a point of view associated with the exegetical method and conclusions of Rudolf Bultmann concerning the nature and message of the New Testament. The faculty was divided and theological communication broke down between the groups. After attempts to resolve the problem had failed, and after he had informed the faculty of his intention, President S. L. Stealey appealed to the trustees for help.

The committee on instruction of the board of trustees spent May 15-17, 1961 on the campus and interviewed members of the faculty. These interviews revealed that interpersonal relations within the faculty had been damaged by earlier conversations regarding trends in New Testament studies and fractured by the decision of a few professors not to discuss theology with their colleagues.

The committee made no formal charge against any member of the faculty but it reported concern about faculty morale and the doctrinal presuppositions of certain members of the in-

structional staff to the board of trustees.

Upon the recommendation of the committee on instruction, the board of trustees in its annual meeting on February 15, 1962 authorized procedures aimed at clarification of issues through inquiry and counsel with some members of the faculty. It was agreed that the committee on instruction should complete this assignment by February 18, 1965.

In the search for a constructive solution of the exceptionally complicated problem, the trustees and administration have exercised restraint, forbearance, and fairness. They have made no formal charge of deviation from the abstract of principles against any member of the instructional staff and no professor has been requested to resign, nor has any member of the faculty been pressured to do so.

As an alternative to a continuation of his participation in the process of inquiry and counsel authorized by the board of trustees, Dr. R. C. Briggs preferred to resign. On October 19, 1964 he arranged a conference with the president and informed him that he had decided to resign provided satisfactory adjustments could be made. He stated that he preferred to terminate his service at the end of the 1964 fall semester.

After a series of consultations with trustees, including the president of the board and the chairman of the committee on instruction, and after allowing ample time for Dr. Briggs to rethink his decision, the president drafted a statement which included Dr. Briggs' stipulations and which was approved by him on December 15, 1964.

The proposal set forth in this statement provided (1) that Dr. R. C. Briggs be permitted to terminate his membership on the faculty by resignation effective January 2, 1965; (2) that the

provision in the policy regarding sabbatical leave that a professor must return to the service of the seminary for at least one year after the completion of a leave or return one-third of the salary paid him during his leave be waived in this instance; and (3) that his salary plus a sum equivalent to what the seminary would have expended during the period involved for his fringe benefits be paid through December 31, 1966.

The proposal was recommended unanimously by the committee on instruction and approved unanimously by the executive committee of the board of trustees, meeting in executive session, on December 17, 1964.

This action of the committees was reported by telephone to the other members of the board and in the conversations by telephone the trustees expressed approval of the proposal adopted by the executive committee.

The decision of the trustees to pay Dr. Briggs' salary through 1966 was based upon several considerations: (1) Dr. Briggs' resignation was conditioned upon the payment of salary through December 31, 1966; (2) he was a full professor with tenure and had no plans for immediate employment, and (3) the trustees and the administration desired to be just and generous.

In harmony with the instruction of the trustees, the administration announced on December 29, 1964 that the resignation of Dr. R. C. Briggs as professor of New Testament had been accepted with regret by the executive committee.

The trustees are profoundly grateful for the devotion and faithful work of the able and dedicated teachers who comprise the faculty and regret the excessive and unwarranted criticisms which have been made of them.

Throughout his career Dr. Olin T. Binkley has placed high value upon academic excellence in the education of ministers. The trustees have unqualified confidence in his personal integrity and professional competence. They will support him and the teachers and students who cooperate with him in the advancement of theological studies at the Southeastern Baptist Theological Seminary.

The administration and trustees from the beginning have observed with utmost care the principle of responsible regarding the theological covenant outlined in the abstract of principles and signed by each member of the faculty is fully compatible with the document on academic freedom and tenure which was adopted as an advisory norm by the American Association of Theological Schools in 1960 and which explicitly states that a theological institution

may expect its faculty to subscribe to a confessional or doctrinal standard.

This is a Southern Baptist seminary, established and maintained by the Southern Baptist Convention, and it is the responsibility of the trustees to formulate policies in harmony with the nature and purpose of the school. The faculty and students are encouraged to participate in creative theological inquiry and to make effective use of the resources of this school which is thorough in scholarship, sound in Christian theology, and vitally related to the churches.

Approved and adopted unanimously by the board of trustees of the Southeastern Baptist Theological Seminary, February 18, 1965.

## Burlington Baptist Is Viet Nam Casualty

Pfc. John Malapelli, a radio operator with the United States forces in Viet Nam, was killed in action on February 9, when the Viet Cong overran his jungle outpost. John was a native of Jellico, Tennessee, but moved with other members of his family to Burlington in 1957. He became a Christian several years ago and was baptized into the Burlington Baptist Church. The Malapelli family requested that remembrances be made in the form of a gift to the Burlington Baptist Church for a memorial in John's honor.

Funeral services were held in the Burlington Baptist Church on February 19 with burial in the Burlington Cemetery.

## Cedarmore Manager's Father Dies

D. A. Byrdwell, father of Cedarmore Baptist Assembly Manager Marvin Byrdwell, died in Chattanooga, Tennessee, on February 10. Death was due to a heart attack.

Mr. Byrdwell was 81 years old and was an extremely active Baptist layman up to the last days of his life. He attended church on Sunday before his death and led in prayer during the morning worship service. He had served as deacon, Sunday school teacher, Sunday school superintendent, Brotherhood president and had held practically every other office in a Baptist church.

Besides Marvin, who has served for many years at Cedarmore, Mr. Byrdwell is survived by two other sons and five daughters. Memorial services were conducted by his pastor, Glenn Patton, on Saturday, February 13. Brotherhood Secretary for Kentucky, Forrest Sawyer, attended the funeral as a representative of the Kentucky Baptist Executive Board.



THESE PASTORS attended the second Hospital Orientation Day Program at Kentucky Baptist Hospital Thursday, February 4, 1965. From left to right, second row, Walter C. Jackson, Hospital Chaplain, Wallace DeLoach, Donald Randolph, Carman Sharp, George Bausum, Robert Zbinden, Douglas Bennett, and George Smith. Seated, Robert W. Parkin, Director of Nursing, Wendell Romans, Robert Williams, Nancy Howard, Director of Student Activities, James Lewis, Alford Sparkman, and Manley Towles. The Pastors' Orientation Day Program was begun at Kentucky Baptist Hospital in order to familiarize pastors intimately with the hospital program. This is the beginning of a series of programs designed to make the hospital and its facilities available to Kentucky Baptist pastors.

## FOREIGN MISSIONS:

### Vietnam Missionaries Remaining At Posts

Southern Baptist missionaries in Vietnam are continuing their work in spite of heightened tensions in that country, Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, reported in the Board's February meeting.

Dr. Cauthen read a cable received February 10 from Missionary Samuel F. Longbottom, Jr., in Saigon, stating that at that time the order for American dependents to leave Vietnam did not apply to missionaries.

"We trust the work of the missionaries in Vietnam will not be disturbed," Dr. Cauthen continued. "They have gone ahead in a dedicated way in the service throughout the turbulent times in that country. They are now meeting situations comparable to those faced by other missionaries under other circumstances."

The reply to Mr. Longbottom's cable, he said, assured missionaries in Vietnam of the Board's "complete support and confidence in meeting whatever emergencies may arise."

Sixteen Southern Baptist missionaries and 26 missionary children are currently stationed in three Vietnamese cities, Saigon, Nhatrang, and Dalat. Two other missionary families assigned to Vietnam are now in the States on furlough.

### Cauthen Reports On Brazil Trip

"God is doing a remarkable work in Brazil," Dr. Cauthen declared, telling of the trip which he took in late January with Dr. Frank K. Means, the Board's secretary for Latin America.

"We saw 10,000 people attending the sessions of the Brazilian Baptist Con-

vention night after night. A great parade through the main streets of Rio de Janeiro assembled 100,000 people in a great plaza to hear an address by Dr. Rubens Lopes, the president of the Convention, who challenged his fellow Baptists to undertake the evangelistic effort.

"On Sunday afternoon (January 31), 150,000 people assembled in the Maracana Stadium for the official launching of the campaign, with Dr. Joao F. Soren as the main speaker. The concern of the great audience was demonstrated remarkably by their attention even during a heavy downpour of rain.

"The service came to a climax as Dr. Lopes called upon the audience to endorse a Latin American-wide evangelistic crusade in 1970. The vast audience three times indicated their approval by calling, 'Sim, sim, sim' ('Yes, yes, yes')."

Dr. Cauthen said that late in February he and other representatives of the Foreign Mission Board will meet with the Executive Committee of the Southern Baptist Convention to discuss finances for 1966. Reminding that "advance in foreign missions calls for growth both in personnel and in financial strength," he expressed gratitude "to all who labor in the work of stewardship in Southern Baptist life."

"It is necessary for the operating budget of the Foreign Mission Board to be increased at least \$1,500,000 annually, and the amount needed for land and buildings grows each year," he said.

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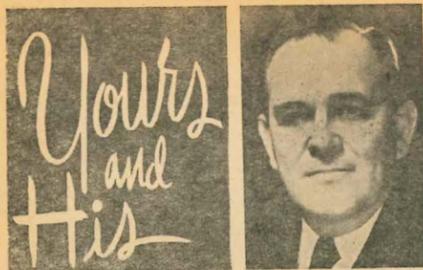
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### Consecrated Consistency

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and teaching in those schools—then, in all fairness, we should arrange a plan to finance our schools. This would be consecrated consistency in this case. This we need.

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With this demand on the part of Baptists to finance the construction of necessary-yesterday buildings and other equipment, Christian Education Advance (CEA) campaign was launched at the Convention meeting in Lexington, November 1963, for \$9-million to meet the immediate capital needs of our schools, our BSU centers, and our RA-GA camps for missionary education. Of course the school needs call for a major part of this amount. "Phase One" led by Rev. Cecil V. Cooke succeeded in subscribing about \$2.5 million. "Phase Two" is now upon us, with Dr. Joseph R. Estes leading us to sign pledges during the period of February 21-March 7. How much will we subscribe this time?

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*Harold G. Sanders*

### Asheville Church Turns Down Negro Applicant

ASHEVILLE, N. C. (BP)—Although the First Baptist Church here voted 2 to 1 in favor of admitting Miss Carol Chaney, a young Negro high school music teacher, into membership, her application was rejected since unanimous votes are required on acceptance.

Miss Chaney and four white people presented themselves at a Sunday morning worship service, all requesting membership by transfer of letters.

Under church procedure, all five applications were referred to a church fellowship committee. Each applicant was interviewed. In the case of Miss Chaney, the fellowship committee recommended approval of her application by an 8 to 2 vote with one committee member not voting.

All five applications were presented to the Wednesday night prayer service

three days after their applications. The four white applicants were received by unanimous vote.

Pastor Cecil E. Sherman, who had made a personal plea that no one vote against Miss Chaney, said the issue was not debated at the Wednesday evening service. The five names were read one by one and votes taken on each one separately. About 225 people were present at the service.

Miss Chaney did not attend the meeting at which her application was rejected. She told Sherman and the fellowship committee she would continue to attend the church even if her membership request were turned down, Sherman said.

### Missionary Child Drowns

Douglas Clark, 13-month-old son of Dr. and Mrs. Bill Clark Thomas, Southern Baptist missionaries to Malaysia, drowned in a bathtub Wednesday, February 17. A funeral service was to be held February 18.

Douglas Clark was born a few months after the Thomases arrived in Malaysia for their first term of missionary service. In addition to his parents, he is survived by a sister, Dorothy Lorene, three and a half.

Dr. and Mrs. Thomas may be addressed at 5 Jalan Peiangi, Singapore 10, Malaysia. Both are natives of Kentucky: born in Hopkinsville, he grew up in Cadiz; she, the former Ruth Douglas, was born in Calloway County and grew up in Lone Oak.

### Growing Opposition to Bus Bill Noted In Ohio

CINCINNATI (POAU)—A groundswell of opposition to a proposed "Fair Bus Bill" in Ohio is becoming evident all over the state, according to a Baptist pastor here.

Norman H. Wells, pastor of the Central Baptist Church has indicated to Protestants and Other Americans United for Separation of Church and State that some 300 churches in Ohio have passed resolutions opposing any such bill.

The Greater Cincinnati Council of Churches also has passed a resolution opposing "proposed legislation . . . calling for the use of public funds to transport elementary school pupils to private and parochial schools.

The resolution for the Council's Board of Directors further reads: "The Board would affirm its conviction that under the supervision of the state, religious institutions and other private agencies have the right to establish private and parochial schools. Parents choosing to send their children to such private and parochial schools make a free choice which, in turn, involves the responsibility of these parents to pay for such specialized education."

The Jewish Community Relations Committee has passed a similar resolution.

### Press Association Takes Stand On Race

BILOXI, Miss. (BP)—Editors of Southern Baptist periodicals adopted a resolution here urging "each Southern Baptist to take immediate steps to assist all citizens to attain full privileges of U.S. citizenship."

The resolution on race relations also asks Baptists "to accept personally their responsibility for a Christian witness to every man regardless of race."

The race issue was mentioned several times during the annual session of the Southern Baptist Press Association. The association includes the editors of 29 weekly Baptist state papers and the editors of mission journals and several other publications.

Speaking at a joint meeting of the editors with the executive secretaries of state Baptist bodies, Owen Cooper of Yazoo City, Miss., declared that the host state "is making progress in the problem of race."

Cooper, a layman who is president of two chemical companies, said the turning point has come in Mississippi on race. The Mississippi Baptist Convention statement on race at its 1964 session last November helped bring this about.

Joe T. Odle, Jackson, editor of the *Baptist Record*, told fellow editors communications continue to exist between whites and Negroes in Mississippi.

He pleaded with people outside Mississippi to be more understanding of Mississippi's race problems.

Odle also described the work of an interdenominational Committee of Concern which is collecting funds to assist Negro churches whose buildings have been burned during the race crisis. Baptists have played a major role in the committee's work, he said.

The Southern Baptist Press Association acknowledged its awareness of the committee's work with Negro churches as a sign of "progress in race relations commended Mississippi for "recent progress" in racial matters.

The resolution also said the editors "recognized the right of every citizen to the full privileges of U. S. citizenship." This was an apparent reference to registration of Negroes to vote.

In a church-state resolution, the press association voted to "support the policy that public funds be spent by public agencies, for publically approved projects and materials." It said "ownership and administrative controls must also be retained in public hands."

### LONG RUN:

## Ministers' Retreat At Cedarmore Assembly

by R. G. Puckett

THE SUN was bright but the day was cold. Patches of snow lingered in the shade on the hillsides. Dragon Lake had ice around the edges, but inside Boone Lodge at Cedarmore the warmth of Christian fellowship prevailed.

It was George Washington's birthday and the first Ministers' Retreat of Long Run Association. About 40 pastors and denominational servants had gathered for the two-day meet.

The program included local pastors, evangelists and one seminary professor, Dr. Wayne Ward. Each of the four sessions consisted of congregational and special music, devotional period, prayer by the group, a study of the Bible and a sermon.

THEME for the 30-hour retreat was "Dimension-Depth". Lewis A. Drummond, pastor of Ninth and O Baptist Church, served as chairman of the program committee. All messages and the Bible studies dealt with the Holy Spirit. This writer attended about half of the retreat, thus making it difficult to accurately assess the meeting. Also, only in time will the full value be revealed but the following observations are given here.

An informal, personal atmosphere prevailed which seems so needful for men that constantly give themselves to others and often receive so little for their own strength. Whether it was a theological debate or a ping pong game, the personal prevailed. For men whose lives are crowded with meetings, concern and responsibilities, it is good that they can relax a little in such a context.

This personal atmosphere had another value, more subtle in its implication and whose full value is yet to be discovered. Names and places seemed less important and individual personality was more appreciated. Though the men may differ greatly in their theological viewpoints and personal interests, the retreat gave opportunity for them to be real Christian brothers. As one pastor

The press association elected Erwin L. McDonald of Little Rock, Ark., president and Lynn M. Davis of Columbus, Ohio, vice-president. It re-elected Gainer E. Bryan, Jr. of Baltimore secretary-treasurer.

McDonald edits the *Arkansas Baptist Newsmagazine*, Davis the *Ohio Baptist Messenger*, and Bryan the *Maryland Baptist*.

The 1966 press association will convene at Athens, Ga. Journalism professors at the University of Georgia will conduct an editorial workshop for the Baptist editors.

there expressed it, quoting a Baptist pastor and writer, ". . . though he agrees with me in nothing, he is my friend in everything."

THE DEPTH of the exegetical and expository Bible study was stimulating. With some advantages the seminary classroom does not offer, a spiritual and intellectual curiosity existed as Dr. Ward led the group. Both Old Testament and New Testament passages were explored and differing interpretations were stoutly defended. Ward is superb in this kind of setting. With a vast resource of material at his disposal and a sharp, quick mind, he often became so engrossed in the discussion he would leave the speaker's stand and walk out into the midst of the group as men spoke from every corner of the room.

Though some schedule and structure is essential for any such retreat, it seems unwise to cut off such debate and exchange in which the men are vitally interested to go on to the next item on the program just because the time has arrived. Men who are "slaves of a schedule" everyday need to have these shackles removed in a retreat.

ONE FINAL impression. The personal testimonies and prayer time were high moments. There were no "canned" illustrations but struggles and victories in the faith and work were shared without apology. Heaven seemed near when the men got down on their knees to pray. Vance Havner has said, "You can't be holy in a hurry" and the Long Run men seemed well aware of this.

Kentucky Baptists are fortunate to have a facility like Boone Lodge that lends itself so well to this type of retreat anytime of the year. With bedrooms, conference rooms and dining room all under one roof in the midst of God's natural beauty, nothing more is needed.

The cost is reasonable and other groups can schedule their meetings by contacting Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky.

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**Brother of L. C. Ray  
Passes In Georgia**

S. C. Ray, brother of Lewis C. Ray, recording secretary of the Kentucky Baptist Convention, died in Atlanta, Georgia, at the home of his daughter, Mrs. Hadley Stancil. He was a native of the Mammoth Cave region in Edmonson County, but after his marriage to Miss Verda Watson of Leitchfield he had lived in Grayson County, where he taught school, pastored country churches, and served in the House and Senate from his district in the Kentucky General Assembly. He was eighty-four. At the time of his death his body was brought to Leitchfield where the funeral was conducted in the First Baptist Church by his pastor, Ted Boland.

Burial was in the Little Clifty Baptist Church yard where he was pastor for many years. In addition to those already mentioned, he is survived by another brother, W. D. Ray of Brownsville; a sister, Mrs. Joe Moody of Park City; another daughter, Mrs. Dr. Robert Tanner of Ft. Thomas; two sons, James W. of Fair Lawn, New Jersey, and John A. of Clarksville, Indiana.

**Solitary Protests**

(Continued from Page 3)

must be viewed. The Apostle Paul is not without caution (I Cor. 13:1-3). Of even a martyr it may be said: "If I deliver my body to be burned but have not love I am nothing." Of such a dearth of love, he says: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal." If a twentieth century prophet says that solitary protests may be symbols, a first century apostle says that they may also be cymbals.

What distinguishes a symbol from a cymbal? In the obvious context of the above caution, the distinguishing in-

redient is love. Solitary protest that is a clanging cymbal will arise from an embittered cynicism occasioned by a bruised ego which has forgotten that there are seven thousand others who have not yet bowed the knee to Baal. Solitary protest that is a *Christian symbol* will be an expression of sacrificial love. The structures of the present world cannot contain it, but the same world can be redemptively snatched from total moral forgetfulness to a balanced position which takes into account the truth so radically expressed in the sacrifice. The value for society may be no more than simply a slowing down effect on the corrosive evil against which protest is made, but then we who are the salt of the earth must not forget that even salt does not keep its full strength when sparsely scattered over a plate of food.

**Foreign Mission Report**

(Continued from Page 7)

Dr. John D. Hughey, secretary for Europe and the Middle East, reported on developments in Italy, where at the end of 1964 there were 4,655 Baptist church members.

Discussions between representatives of the Foreign Mission Board and Italian Baptist leaders, begun many months ago, recently resulted in agreement that the relationship between the Board and the Italian Baptist Union is one of simple "fraternal cooperation," Dr. Hughey said.

Relating a bit of historical background, he told that Baptist work in Italy was begun more than a century ago by British missionaries. Southern Baptists began their efforts in Italy in 1870, the same year in which that country achieved national unification.

Greater autonomy and self-support on the part of Italian Baptists have long been goals of both missionaries and nationals, he explained. With the withdrawal of missionaries during World War II the transfer of leadership to nationals was completed, but progress toward self-support was more limited.

With the new agreement to "fraternal cooperation," the 26 Southern Baptist missionaries now under appointment to Italy will continue to work with Italian Baptists. The Foreign Mission Board will continue to give financial assistance to Italian Baptist enterprises, but with no legal responsibility implied.

Noting that in 1964 Italian Baptist church membership showed a slight decline, the first such instance since the war years, Dr. Hughey stated that a "concerted effort in evangelism and church development" is urgently needed. Now, he continued, the Italian Baptist Union and the Italian Baptist Mission (organization of Southern Baptist missionaries) will be able to devote their energies to wholehearted cooperation "in the purposes for which both were created."

**Lowell Seeks "Equal  
Space" In New York  
Times Magazine**

WASHINGTON, D. C. (POAU) — C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State, has written the *New York Times* asking for space to refute an article which appeared in their January 31 issue.

In the *Sunday Magazine* section of the paper a three and one-half page article appeared entitled "Aid for Parochial Schools—A question of Education Not Religion." The author is Carl N. Degler, a member of the history department at Vassar.

Mr. Degler asserts in the article that "Constitutional restrictions are less rigid than some opponents of Federal aid to parochial schools would have us believe."

He also says, "Although the question of Federal aid to private schools affects secular as well as religious schools, the issue centers upon the Roman Catholic parochial schools." Then he adds "To achieve the social harmony necessary for any healthy society some recognition of Catholic problems in education needs to be made by the rest of Americans."

In his letter to the *Times*, Mr. Lowell pointed out that Americans United is perhaps the largest and most determined group opposing public aid to parochial schools.

**The Highlands Challenge**

(Continued from Page 3)

Missionary Baptist to every nineteen people.

Another factor is the scarcity of preachers and missionaries. This is strange country to many preachers, even those who have lived for years in Kentucky. There are yet many areas of our County where there is no Missionary Baptist work in reach of some of the people. In some instances Vacation Bible Schools are held and at the close of the school it is "goodbye" until next year! Another year without Bible teaching and spiritual help.

In proportion to what has actually been put into the work in concern, time, effort and money, it will be hard to find any greater growth anywhere in the state. Our Associational Mission Program is a great help. A good associational missionary is a necessity in such a large area with scattered churches. While some associations may not need a missionary, our association has more work than one can do. And the missionary must be a man with talent and training, the high calibre of a man that could lead in any situation where exacting qualifications are expected. Our

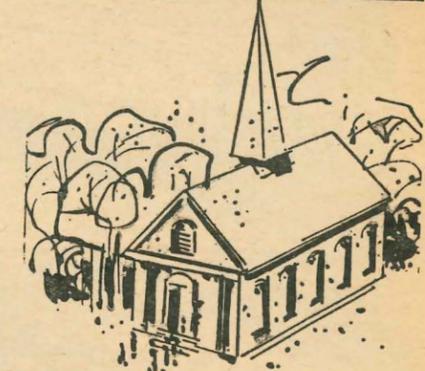
pastors are some of the finest to be found anywhere. They are mission minded and cooperative. Every church in our association gives through the Cooperative Program. This is a better record than some other associations that are more accessible.

What can be done to help? One of the best things is to get a right conception of the area. Much of the publicity is one-sided. This is not a poverty stricken area and a place where ignorant, uneducated and backward people live. We have all of this, but so does Louisville and New York. There are also fine, capable and talented people. There are those who witness, serve in missions and are good stewards in every phase of life. A right attitude will help so much. Try to visit this part of the state and see first-hand some of the churches, missions, pastors and some of the fine laymen.

Another way to help is to undergird and strengthen the State Mission Program. The Mountain Mission Program has been a marvelous help. The trouble is that it has been too little and, oh, so late. We are way behind with our efforts. While it is true that in some areas there should be a diminishing amount provided by State Missions, in our area there should be an increased amount. There is a need for more missionaries, more pastors, more mission points and greater support. In the next ten years many and varied groups will be sending missionaries to this area as they are already. This will be accelerated. The Baptist name is a good name here and respected. Likewise the people in this area have a great respect for the Bible and Bible preaching. The door is open to Baptists and now is the time to go through. Our program must always be adapted to the needs and must magnify Christ and the leadership of the Holy Spirit.

The "Hill" country is rough and the work is difficult, but it is also needy and challenging.

J. V. Case, Jr., has been pastor of the First Baptist Church, Pikeville, for about one year. Franklin was his previous pastorate.



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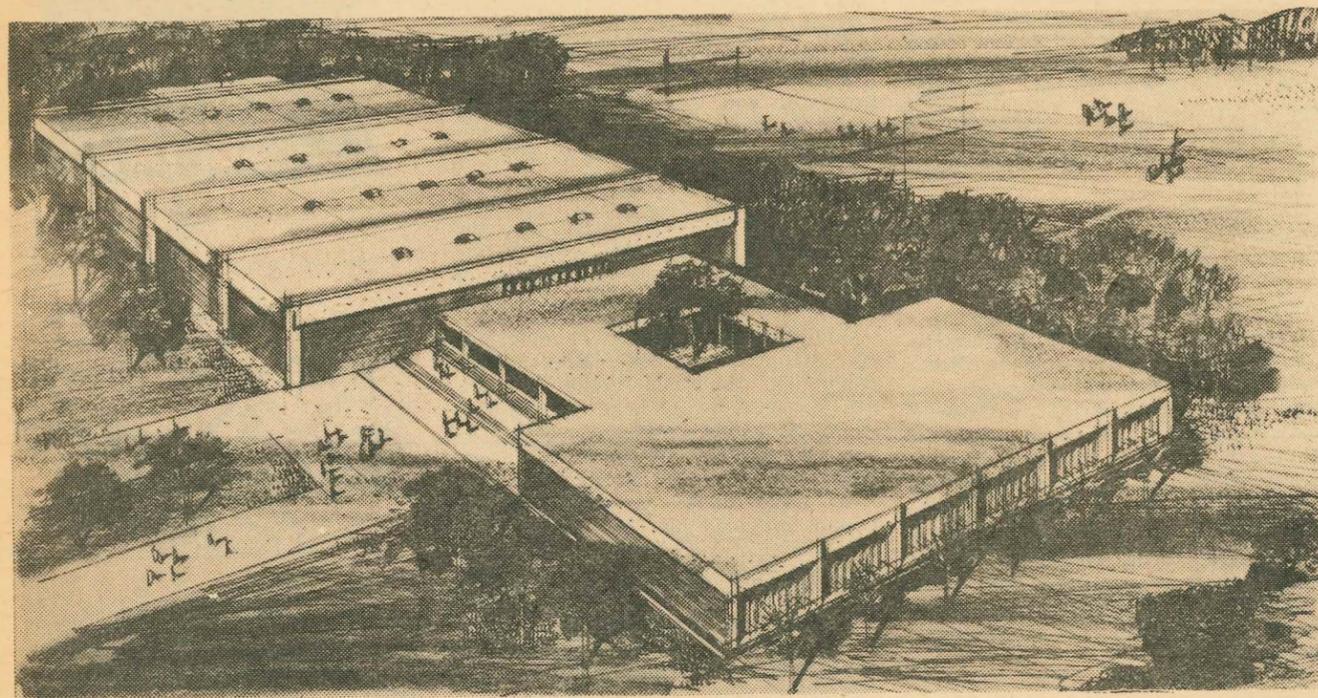
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The chapel will also serve as the teaching facility of the Interrelation of the Disciplines program which brings the Christian faith into a direct encounter with the knowledge of the ages. Kentucky Southern is one of three institutions in the entire United States which uses this type of program to involve the total curriculum in relating the Christian faith to all knowledge. This is truly *Christian education*.

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## SUNDAY SCHOOL LESSON

By H. C. Chiles



### FITNESS FOR THE KINGDOM

(This Lesson For Sunday, March 14, 1965)

**Matthew 21:28-31, 22:1-14**

The chief priests and elders sought to ensnare Christ by asking Him from whence He got His authority for cleaning the temple, from God or from men. Christ escaped the snare which they laid for Him, not by replying directly to their question, but by asking them another question, namely, whether John the Baptist received his authority to baptize from God or from men. Rather than answer truthfully, they decided to tell a falsehood and thereby incur the reproach of ignorance, so they declared that they did not know from whom John the Baptist received his commission and authority to baptize. Consequently, Christ did not consider that He was under obligation to inform them from whence He received the authority to do what He was doing.

In order to expose the hypocrisy of those fault-finders who had challenged Christ's authority, to reprove them for their rejection of the ministry and message of John the Baptist, and to tell them that those whom they considered to be the very worst of sinners, and therefore far beneath themselves, were actually far superior to them, Christ spoke the parable which follows.

#### I. The Parable Of The Two Sons.

**Matthew 21:28-31.**

To the first of these two sons the father said, "Son, go work today in my vineyard." Being rebellious in his attitude, he impolitely, bluntly and impudently refused to do what his father commanded. However, on further reflection, he later changed his mind, truly became sorry for what he had said to his father, repented, went into the vineyard and began to carry out the expressed desire of his loved one by doing the work which had been assigned to him.

To the second of his sons the father gave the same command. Without objection or hesitation this son politely and dutifully expressed his intention of obeying promptly. He was quick to make a promise and assure his father that he would go, but for some unexpected reason he changed his mind and did not carry out his promise.

The first son represents those who were rebellious toward God, but afterwards repented, believed on Christ and were saved, and then produced much

fruit in conformity to the will of their heavenly Father. The second son is a type of all those whose practices do not confirm and substantiate their professions. It is a source of genuine regret that quite frequently those who make the greatest pretensions are the ones who actually produce the least.

For the purpose of confirming His authority, Christ asked His challengers which of these two sons, in their judgment, actually did the will of his father, whereupon they replied, "The first." Obviously the unbelieving and self-righteous religious leaders, who, even though there had not been any repentance on their part, thought they were already within the kingdom of God, were not aware that this parable which Christ had spoken had any personal application to them. Even though John the Baptist had received a commission from God to proclaim the message of God to them, they had refused to believe his teachings and to yield their stubborn and rebellious wills to God's perfect will.

Their unfavorable response caused Christ to inform them that even "the publicans and the harlots," whom they considered the very scum of society, had repented of their sins and since their repentance had been living consistent Christian lives. Christ's commendation and appreciation of those whom they considered unworthy of notice was interpreted by His self-appointed critics as being an unpardonable insult.

Christ is able and willing to save all who will repent of sin and trust Him for salvation. For anybody to reject Christ is to spurn a provision for every need, a solution for every problem, strength for every weakness and comfort in every trial. It is perilous for anybody to reject Him.

#### II. The Parable Of The Marriage Feast.

**Matthew 22:1-14.**

In this parable Christ told about a certain king preparing a feast in connection with the marriage of his own son. The king extended invitations to a large number of people, but they did not take them seriously enough to accept them. After the invitations were extended, it was customary to send servants again to remind the would-be guests of the invitation and to urge their acceptance. Then, when the elaborate

preparations had been completed, the host dispatched his servants to tell the invited guests that they were to come at that time. The ones who had been invited deliberately refused to come to the feast. How strange that people would refuse to accept the invitation of a king! They not only offered excuses for not attending, but "they made light of" the feast, and a "remnant" shamefully mistreated the servants of the king whom he had sent to them, and actually murdered some of them. Such reprehensible conduct was entirely inexcusable. It is not too surprising that the king whom they had insulted thusly commanded his soldiers to kill them and burn their city. Messengers were then commanded to go into the highways and extend a general invitation to the marriage feast. To this invitation there was a great and favorable response.

In those days guests who attended a marriage feast, such as the one given by the king, were expected to wear appropriate garments. At the feast someone stood at the door and distributed the wedding garments to the guests as they arrived and entered the house. These garments, which were provided by the host, were festive robes put on over the other garments a guest might be wearing. Should any guest not be attired in a wedding garment under such circumstances, it was readily interpreted as being due to a lack of respect for the host, for the couple who were being married and for the other guests, and also as a positive proof that said non-conformist simply did not care.

When the king entered the banqueting room and moved among the guests, he soon came upon one fellow who had intentionally and brazenly walked in without meeting what was then considered a decent and appropriate requirement for such an occasion. His refusal to wear the garment which had been provided for him constituted a spirit of rebellion and an insult to the host. When he was asked to give a reason for his dereliction, he did not have anything to say. So, the king had no recourse except to order his eviction from the room.

The wedding garment represents the righteousness of the Christ, Who has provided salvation for sinners and has offered it freely to all who will accept it. Some receive it and enjoy it. Unfortunately many reject it, but for doing so cannot justify their action.

# KENTUCKY BAPTISTS AT WORK

## Kentucky Baptist Foundation

### Will-Making Emphasis Results In Wills, Annuities, Life Income Contracts

by James C. Austin

These past several days have been some of the most spiritually rewarding and thrilling days of my ministry. They have been busy days of day and night travel and counseling sessions, and fruitful in behalf of endowment for Kentucky Baptist Institutions and Agencies. The many years of faithful seed-

sowing and cultivation on the part of Dr. Vollmer, the good promotion in the local churches by informed pastors, and the total state-wide and Convention-wide emphasis on will-making, each January, is bearing fruit increasingly.

During the past seven days I have traveled to Paducah, Franklin, Princeton, Berea and Middlesboro to make personal calls. Here are some of the results of this unusually fine week:

Princeton—Gift Annuity \$1,000.00  
Hopkinsville—Gift Annuity \$5,000.00  
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Paducah—Life Income Contract \$3,000.00

Paducah—Bequest in Will  
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On Sunday, February 21, I had the high privilege of speaking on Stewardship of Estate in the morning service at Campbellsville Baptist Church. On Sunday, February 28, I will be in Latonia Church, Covington, and on Sunday, March 7, in Burgin, Kentucky.

There is a real awakening among Baptists in Kentucky in this work.

One Christian friend acted immediately when she learned she could transfer \$5,000.00 in church bonds to the Foundation and continue to receive the income and obtain a \$2,000.00 contribution deduction on her income tax return for 1965. She had planned to will these bonds to one of our institutions. Upon her death the gift will become a memorial fund to benefit this institution for all time to come.

**Please Note: If appreciated securities had been used to obtain this life income contract, the donor would not have been liable for capital gains tax.** Next week we will list all the advantages of a Life Income Contract.

## Sunday School

### State Library Conference Successful

by Roy Boatwright

The State Library Conference which was held at Cedarmore, February 8, 9 and 10 was very successful. Churches were represented from various sections of our state. The faculty consisted of personnel from the Library Division of the Sunday School Board, the Baptist Book Store and the Sunday School Department.

We are anticipating a greater conference next year February 10-12, 1966. If your church would like to start a library and you need help, please contact the Sunday School Department. You will receive literature that will assist you in starting and using a church library.

### Cedarmore Sunday School Week August 16-20, 1965

Now is the time to make reservations for Sunday School Week at Cedarmore. Please send your reservations to Mr. Marvin Byrdwell, Cedarmore Assembly, Bagdad, Kentucky, and enclose \$1.00 reservation fee.

It would be a gesture of appreciation

for a Sunday school class to pay the cost of its teacher to attend Cedarmore. Why not make a Christmas gift in the middle of the year? The Sunday school superintendent and pastor, likewise, would appreciate such a worthy token.

## Church Music

### Three Regional Music Festivals Meet March 26-27

by Eugene Quinn

Churches near Georgetown, Ashland, Prestonsburg, and Owensboro will be sending their choirs and other musicians to their regional music festivals on March 26-27.

The First Baptist Church of Ashland and Irene Cole Memorial Baptist Church of Prestonsburg will host the festivals at 7:30 p.m. on March 26 for youth and adult and again at 9:30 a.m. on March 27 for choirs under age 13.

Meanwhile, the Third Baptist Church of Owensboro will entertain Western Region's music festival for adult and youth choirs at 7:00 p.m. on March 26. Then at 10:00 a.m. on March 27, the First Baptist Church of Henderson will be host to the junior choirs and other children's choirs younger than juniors.

At Georgetown the adult choirs of churches in that area ranging from Covington to Lexington and from Winchester to Frankfort are invited to meet in the college chapel for their festival at 7:30 p.m. on March 26.

### If You Missed Your Festival . . .

Churches who missed taking their choirs to their own regional festivals scheduled in February will find Georgetown close enough to take their choirs. Adult choirs may enrol for the March 26 date; youth choirs are invited to enrol for the April 2 festival at 7:30 p.m.; and children's choirs below 13 years of age will meet at Georgetown College Chapel on April 3 at 9:30 a.m. Registration should be sent to W. Voris Howard, Latonia Baptist Church, Covington, for the Georgetown festivals.

Registration for the festivals at Ashland and Prestonsburg should be sent to James L. Clark, First Baptist Church, Ashland; and registrations for the Owensboro and Henderson festivals should go to Dewey Kyle, Third Baptist Church, Owensboro.

### Wayne County Has Outstanding Music School

Baptists in Wayne County enrolled 99 persons in a music school recently held

at the First Baptist Church of Monticello. The enrolment represented 13 churches in Wayne County and one church in South Concord Association.

The school was advertised as a series of free singing lessons taught by State Music Secretary E. F. Quinn and entitled *Know Your Hymns*. The church study course textbook by that name was used in the class.

The response was so enthusiastic that at least one high school student skipped a home basketball game to attend the final night of the music school and another student who marched in the band at the ball game came directly from that responsibility to conclude the last hour of the music class, still wearing her band uniform.

A total of 19 awards were earned by those who met all of the requirements.

## Missions

### A Church Survey Keeps On Paying Off

by G. R. Pendergraph

Someone said recently that any special effort soon lost its potency and the church would lapse back into a state of apathy that would be worse than before. Such a statement should have a proviso with it and certainly this is true if that person was talking about a church survey. If the survey is thought of as a perpetual motion gimmick, then within a reasonable length of time the effectiveness of such an effort will have lost its potency. However, if the church utilizes their findings and are motivated to keep working at the job, the effort will continue to pay off.

Brother James E. Jones led the Valley View Baptist Church in Long Run Association to take a church survey in September, 1964. Because of the many prospects that were revealed, the people began visiting more intensively. They are now in the process of securing a visitation secretary who will be able to help them in their visitation program to make their efforts even more effective. Five months have passed now and the pastor said that he counted 10 lost people in the services just recently who were there as a result of the survey that was made. Many have been won to Christ as a result of the new enthusiasm on the part of pastor and the folk as they have been meeting with the new-found prospects on their field. A survey can be effective for months to come.

## Chartered Flight Planned

A chartered flight to and from Dallas and the SBC—leaving Louisville Monday, May 31, at 11:00 A.M.—departing Dallas Saturday, June 5, at 8:30 A.M.—is being planned.

If "YOU" are interested in being one of 80, contact your Brotherhood Department, Baptist Building, Middletown, Kentucky.



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## ANNUAL MEETING - KENTUCKY W.M.U.

### Tentative Abridged Program

April 13 - 15

Mrs. J. S. Woodward, Presiding

Tuesday Evening—7:30 O'clock

Theme: "Let Us Exalt His Name Together"

Tuesday Evening

7:00 Musical Prelude  
7:30 "Exalt His Name" Harrodsburg Baptist Church  
7:35 Women at Worship Miss Virginia Ely  
7:55 Special Music  
Greetings Mrs. Davis Fallis  
Rev. Wallace Carrier  
Mrs. T. A. Thacker  
Response  
"We Get Letters"  
Offering  
Message Miss Alma Hunt, Executive Secretary  
Woman's Missionary Union SBC

Wednesday Morning

9:15 "Exalt His Name" Harrodsburg Church  
Women at Worship Miss Virginia Ely  
Special Music  
Sunbeam Band Presentation Miss Rosa Fiechter  
Business session  
Message Miss Alma Hunt

Wednesday Afternoon

1:15 Hymn  
Report of the Executive Board Mrs. George R. Ferguson  
Special Music  
Message Mrs. Allegra LePrairie  
Sellers Home and Adoption Center  
New Orleans, Louisiana

Wednesday Night

7:15 "Exalt His Name" Harrodsburg Church  
Women at Worship Miss Virginia Ely  
Special Music  
YWA Presentation Miss Sydney Portis  
GA Presentation Miss Rosa Fiechter  
Message Dr. Baker James Cauthen, Executive Secretary,  
Foreign Mission Board, Richmond, Va.

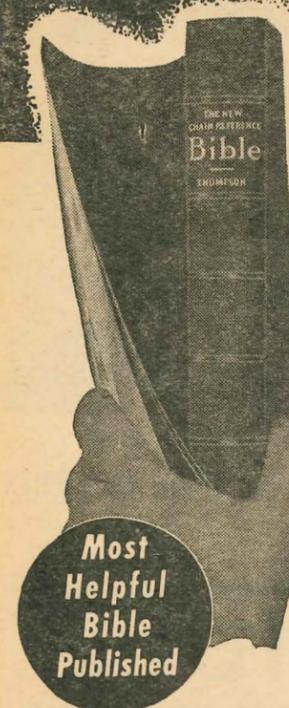
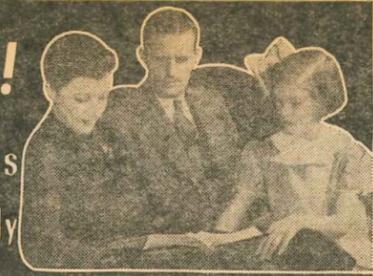
Thursday Morning

9:30 "Exalt His Name" Harrodsburg Church  
Women at Worship Miss Virginia Ely  
Special Music  
Week of Prayer Presentation Mrs. James M. Keightley  
Missionary Message Mrs. H. Eldon Sturgeon, Mexico  
Business  
Message Dr. A. B. Rutledge, Executive Secretary,  
Home Mission Board, Atlanta, Ga.

IMPORTANT—Music for the Convention will be in the charge of Mrs. Wallace Carrier, wife of the pastor of the Harrodsburg Church and Mr. Richard Dwyer and Mr. Lane Easterly, organists. There will be thirty minutes of special music preceding each evening session. CONFERENCES—There will be conferences on the work of each WMU organization Tuesday afternoon—2:00 to 4:00 o'clock as follows: WMS, Mrs. Hugo Culpepper; Community Missions, Miss Nina Jett; Mission Study, Mrs. Paul Steward; Prayer, Mrs. Encil Deen; Stewardship, Mrs. Z. Z. Fulcher; YWA, Miss Sydney Portis; GA, Miss Rosa Fiechter; Sunbeam Band, Mrs. Arthur Carpenter. Plan to come in time for these important conferences.

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