



**WESTERN**

# RECORDER

MARCH 18, 1965



**THE CAMPBELLAIRES**, male musical group of Campbellsville College, have made a long-playing record titled, "Ask What You Can Do." Inspired by the words of the late President John F. Kennedy, a Georgian wrote the words and music and sent it to the Campbellaires. Dee Wayne White, director of the group and professor of music, asked two music students, Stuart Sigman and David Hedrick, to revise the tune, add melody and make minor changes. The album includes 12 songs by the Campbellaires and will be released late in 1965.



## GLEANINGS FROM THE FIELD

NINE major addresses, including the convention sermon and the president's address, will be delivered at the 1965 session of the Southern Baptist Convention in Dallas June 1-4. Except for one address, by Glen L. Archer on church-state affairs, the nine will be delivered by Southern Baptist pastors or denominational officers. When the program of the convention and all auxiliary organizations are finalized, they will appear in one issue of the *Western Recorder*.

THE WMU of Elkhorn Association will hold a prayer retreat at the Parkway Baptist Church, Lexington, March 29 at 7:30 p.m. Mrs. Luther Hundley, music chairman, will arrange the music and guest speaker will be Mrs. Wayne Immanuel, the former Mary Lou Mas-sengill, missionary to Japan who is home on furlough. Anna Mae Smith is the prayer chairman of the Night WMU of Elkhorn Association.

KENTUCKY BAPTISTS sent \$106,384 in February to the office of Porter Routh, executive secretary-treasurer of the SBC for world-wide missions. This is about the same amount sent in February, 1964.

CLIFF BARROWS, director of the music for the Billy Graham Evangelistic Crusades for the past 21 years, was named president of World Wide Pictures, a Hollywood company which is the largest producer and distributor of religious motion pictures in the world. He will continue with the Graham organization as music director and vice-president.

THE GUY P. HALLS, 706 West Seventh Street, Russellville, will observe their 50th wedding anniversary March 28 with an open house from 2-5 p.m.

W. G. POTTS, retired pastor and state missionary, observed his fifty-fifth anniversary in the ministry March 7 by preaching for Pastor L. C. Stratton at the Wakefield Baptist Church.

"BASIC CHRISTIAN BELIEFS," an undated unit of 13 lessons, has been prepared for use by new extension Bible classes and new classes in pioneer areas. It will be available April 1 from the Sunday School Board. The lessons, prepared by the Sunday school department, will provide Bible studies on the fundamental beliefs of the Christian faith from a distinctly Baptist viewpoint.

NEW CONVENTION PRESS texts for Church Membership Study Week, suggested for April 19-23, are now available in Baptist Book Stores. Theme of the week is "A Study in Worshiping," which relates to the 1965 Southern Baptist Convention emphasis on worshiping. Adults will study *The Christian Worshiping* by V. L. Stanfield, professor of preaching at New Orleans Baptist Theological Seminary.

ROBERT L. MILLS, president of Georgetown College, was one of the 105 alumni honored by the University of Kentucky in February. A medallion and special citation was given Mills by U.K. President John Oswald. President Lyndon Johnson delivered the main address for the centennial program. Mills holds the B.A., M.A. and Ph.D. from the Lexington school.

CUMBERLAND COLLEGE is one of the six newly accredited smaller colleges to receive financial aid in the form of matching grants of \$5,000 each according to an announcement made by the C.I.T. Foundation.

FIRST BAPTIST CHURCH, Benton, Ky., has passed a resolution of appreciation for the late Chester Powell. The resolution described him as "a brother beloved and a workman unashamed."

SOUTHERN BAPTIST hospitals in New Orleans and Jacksonville plan "extensive" expansion programs in 1965, according to a report to the Southern Baptist Hospital agency. T. Sloane Guy, Jr., New Orleans, executive director of the agency, said the directors in annual session termed the occupancy rate in both hospitals "dangerously high from the standpoint of utilization."

THE CONFERENCE OF MINISTERS' WIVES of the Southern Baptist Convention will celebrate its 10th anniversary at a luncheon meeting at Park Cities Baptist Church in Dallas June 3. Mrs. L. D. Johnson of Greenville, S. C., is president of the conference. The program begins at 10 a.m. and will emphasize the role of the minister's wife.

EVANGELISM LEADERS of the SBC have set a goal of 424,000 new converts in 1965. The goal is an increase of 34,000 over the projected number of baptisms anticipated for 1964 (figures are not yet complete). The goals set also include reducing the ratio of converts and church members to one baptism for every 25 church members, and enlisting a million Baptists who will pledge to be soul-winners during the year. Another goal for 1965 is to reduce by 500 the total number of churches which baptized no new converts in a year's time.

JAMES H. ROSE, former Kentucky pastor and now consultant in the Baptist Sunday School Board's church library department, worked with Roy E. Boatwright, secretary of the KBC Sunday School Department in meetings in Kentucky on church library work March 1-8.

MT. GILEAD BAPTIST CHURCH, Bethel Association, has called Grover Gambreal as pastor. He and his family will move to Allensville when school is finished. Coming from Clarksville, he succeeds James Rennell as pastor.

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### CHURCH BULLETINS:

## Pastors Preach With The Pen

by The Editor

The Pastor's Paragraphs in weekly church bulletins afford the pastor the opportunity to speak through the pen as well as from the pulpit. The following articles are some selected from the many church bulletins that come each week to the *Western Recorder*. If you are not presently sending your church bulletin to the Kentucky Baptist state paper, we urge you to do so.

### Conway, Arkansas

#### Christian Beliefs Are Vitally Imperative

A French philosopher, Jean-Paul Sartre, once wrote a novel called *The Age of Reason*. It deals with the behavior and reactions of traditional faith and conventional morality. Following what they considered to be the dictates of pure reason, they prided themselves on their release from the restraints imposed by a so-called civilized society.

Others have regarded faith as belonging to an out-moded mediaeval legacy. Like Matthew Arnold they feel that as the tide of knowledge rises the sea of faith recedes—like a mathematical formula, a simple case of inverse ratio.

Ours is an age of belief *par excellence*, perhaps the most gullible in all history. While it is everywhere called a scientific age, evidence abounds for it to be named a superstitious age. Implicit faith is put in pagan ideologies and popular philosophies that demand more blind credulity than the traditional, time-honored dogmas ever did. One example, out of dozens that could be given, is gambling. It has developed into a major industry because so many "decent" folks believe that if a man perseveres long enough his luck is bound to turn.

"The Church is confronted with the task not of preaching to an age which believes in nothing, but of proclaiming the gospel to a generation which has an insatiable appetite for believing the wrong things," said Murdo MacDonald in his little paper back book, *The Need To Believe*. One difficulty we confront in our proclamation of the Gospel is that so many within the ranks of Christendom are religious atheists. They have a church-mindedness but not a God-consciousness. They consider themselves Christians without accepting the doctrines of the Christian faith. The harvest of this religious atheism is being reaped in the fields of present day immorality. Behavior and beliefs cannot be separated.

Christian beliefs are vitally imperative. They serve as an anchor when we

are tossed to and fro by the changing winds of doctrine and the clash of conflicting opinions. But however strong, right, and orthodox our beliefs or doctrines, they must not be allowed to obscure for us the vital fact that the essence of religion is a direct encounter between two persons—ourselves and the Living God.

In our age of collectivism—Communism in the East and Socialism in the West—so many of our human relationships have become depersonalized. We who are Christians must be careful not to make God impersonal. Such talk of a Just Cause, an Absolute Principle, a Realm of Values or other abstractions can never satisfy the hunger of the human soul. The God revealed to us in the Bible is intensely personal. Jesus said, "When you pray, say, 'Our Father'." Paul did not say, "I am prepared to subscribe to a number of abstract propositions defining the nature of Ultimate Reality." He cried from his mind and heart—"For I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." The essence of Christian faith is trust in a Personal God Who became incarnate in Jesus Christ.

Our church, any church, misses the mark if we do not make this emphasis. The kingdom of our Lord upon the earth would make tremendous advance if individual Christians and churches would cultivate as we ought this "I-Thou relationship."

First Baptist Church W. T. Flynt

### Nicholasville, Ky.

#### A Baptist College For My Sons

I want my sons to go to a Baptist college. I want their advanced education to strengthen their Christian faith and convictions. Education is a great thing, but I have seen it do spiritual harm. I have seen a good many seemingly convinced Christians enter college and return to their homes as indifferent nominal Church members. The influence of teachers is tremendous, and a skeptical professor can sow serious seeds of doubt in the mind of a student.

But even if I had no sons, I would want to support our independent denominational colleges. I believe that the trend toward all education coming under the "public" canopy leads to a potentially dangerous state in which the thoughts of a whole generation can be conditioned and almost controlled. We have seen how the philosophy of John

Dewey has spread throughout the nation. The theology of Bultmann in Germany has dominated the seminaries of the world. When all of the schools are controlled by the state, it is possible to control the thinking of a whole generation. And with the increased methods of thought control (such as brain-washing, motivation research mass psychology, etc.) this danger becomes ever more real.

A little leaven leavens the whole lump. And the independent Christian college can be that leaven. They can stand for independent thought in a world of conformity. But it takes money to run them, and we have not supported our schools adequately. We have given them much more criticism than support. Let's atone for this failure by doing the big thing for Christian Education. If you have not pledged, give prayerful consideration to what God would have you to do this month as we focus on the needs of our Baptist colleges.

First Baptist Church Earl Hohman

### London, Ky.

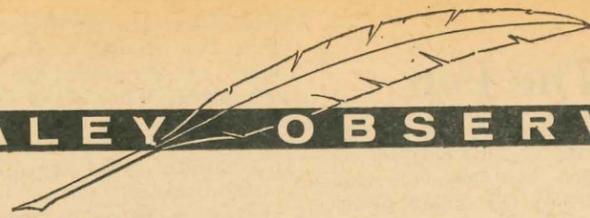
#### Shall We Stop Studying Ourselves?

President Wayne Dehoney said that we have gotten side-tracked on secondary issues, one of which is theological controversy among ourselves. "We have studied ourselves until we have a paralysis of analysis." It is true that we must make proclamation and witness our main task, but surely he did not mean that we should cease self-study and theological discussion. It would be harmful just to smooth this over, for it needs to be continued in some areas until we come to a prevailing majority view that is Biblical.

The area, in my opinion, where Southern Baptists have the greatest need of continued study is our doctrine of fellowship. Our view of ourselves necessarily reflects our view of others, and vice versa. We need to keep studying ourselves till we establish the right relation to others. Our attitude toward others affects our stance in the world, our distinctiveness, our grip on the world. It has a tremendous practical bearing on our challenge to the minds of men who can read the Bible. We are in danger of destroying ourselves in unionism on one hand, or isolationism on the other; or splitting into two factions, one unionistic and the other isolationistic.

Whatever distinctiveness and aloofness Southern Baptists maintain should be based on simple obedience to Christ, rather than on a supposed monopoly of church-hood or of the Great Commission. Isolationism and unionism are wrong, but fraternalism is our duty.

(Continued on Page 14)



**We Should Not Fear Fellowship**

The proposal for a North American Committee of the Baptist World Alliance should be and most likely will be approved by Southern Baptists at the 1965 Convention. The recommendation is carried in full on page 12 of this issue for the benefit of all readers and especially for Kentucky Baptists who will go as messengers to Dallas in June.

The same proposal produced unexpected opposition last year in Atlantic City. It was first killed and then revived for a year's study. On the committee which studied the matter were some of the most trusted leaders among Southern Baptists. W. A. Criswell, one of the committee members, has agreed to present the report and recommendation. His great stature among many who opposed the move last year will go a long way to assure its approval this year. Another opposition voice last year was Alabama editor, Leon Macon, who has recently editorialized in support of the proposal.

The recommendation will not be without opposition, however. How strong and vocal it will be remains to be seen. The objection will come mainly from pioneer states where Southern Baptists have closest relations with other Baptist groups, especially American Baptists. Unfortunately, in some instances Southern Baptist preachers going into the territory where American Baptists are established have plainly stated or inferred that other Baptists do not preach the true gospel. To become associated in any way with other Baptists would, to these, be considered a compromise.

Fortunately this is not the case in all Southern Baptist pioneer situations as Howard Hovde of New Jersey demonstrated at last year's Convention in his courageously Christian words on the North American Fellowship idea. And it can be hoped less and less of this isolation spirit and more and more like that advocated in Winn Barr's article on page 3 of this issue will prevail. As Mr. Barr well says we should avoid both weakening compromise and blind isolationism.

The one interesting change in this year's recommendation from that of last year has to do with suggesting changing the word "fellowship" to "committee." It is said that this would be a more accurate designation, but one wonders if the change was not more motivated by the desire to satisfy those who actually fear fellowship with other Baptists.

It is indeed pathetic if any Baptist is afraid of fellowship. This is one of the great New Testament con-

cepts and a distinguishing mark of a Christian. To have fellowship does not mean to agree in every detail else there could be no fellowship in any Baptist church.

Let it be the North American Committee if this will satisfy the fearful. Those who are inclined can make it a true fellowship experience by whatever name it is called.

**When Silence Is Not Golden**

Silence is not always golden. This is especially so when silence is taken for consent to denial of human rights, violence and brutality. The silence of Southern Baptists in the present struggle of Negroes for equal and just treatment may be recorded as the darkest day in our long history.

There is an irony about it all. In earlier days Baptists were found on the side of the oppressed and deprived. We stood for those struggling for equality and freedom against entrenched power structures. We expected Episcopalians and Roman Catholics to be identified with the power structure against the struggling masses.

Now when the national conscience is aroused against inhumane brutality in Alabama, ministers of these and other faiths lay their lives on the line but Baptists are noticeably absent. Somehow it just doesn't make sense.

There are answers given for our silence and endorsement of present conditions. On more than one occasion Baptist spokesmen defending their position have warned that to do otherwise would wreck the denomination and greatly reduce Baptist income through the Cooperative Program. And so we turn our backs on struggling blacks in America to have money to send missionaries to blacks in Africa. How blind can we be? We can but expect to have our money and the missionaries flung back into our faces by the people who refuse a gospel we preach but don't practice. In the name of saving our denomination we are losing our witness to the power of the gospel.

Still many Baptist leaders join with other voices finding justification for a political and social structure doomed to die because it is wrong. They blame outside agitators, refusing to admit that outsiders could never have found a following if insiders had shown proper concern for justice and rights. They cry "Communist inspired" while ignoring the truth that dignity and equal treatment find their grandest expression in the Bible they preach from every Sunday.

The problem of outside agitators has been produced by inside apathy. The truths behind the struggles of the Negro are not Communist but Christian.

Many of us have stood off because we disapprove the methods of the civil rights advocates. Truly many of the methods have been questionable. But if we take sides only with those who are perfect, we will never join any struggle on this earth.

In Mississippi a Committee of Concern was begun

by Baptists to rebuild the Negro churches burned by roughnecks. And there are signs a new day dawned in Mississippi when the Mississippi Baptist Convention went on record last year against lawlessness and oppression.

With more than 10 million Southern Baptists and 750,000 of these in Alabama, there ought to be more signs of concern for the present sad state of affairs. Our silence is not to our honor, but to our dishonor.

**BAPTIST FORUM**



**Another Message From Miss Dodson**

Dear Friends:

My heart goes up in gratitude to our Lord for you individually and for your prayers, your letters, gifts, cards, and kindnesses of many kinds. My thoughts and prayers have been with and for you often. On many nights when sleep fails, I have sweet visits with you and sweet fellowship with the Lord as I bring relatives and friends around the world and present you and your needs to our Father above.

The years have been eventful ones. It has been more than two years now since the last serious flareup of my hip infection, for which I am most thankful. Of course, I'm still using two crutches, and must always do so. I can "swing along" on them quite well.

Other ailments have developed, and since last May I've been on an experiment. After surgery at that time, I've been taking "anti-tumor" pills for a malignancy, and using pain medicine to try to keep down the pain as much as possible. The pain has gradually increased since November, 63, and the doctors do not know the cause of it, nor the cure.

But being on a "diet of pills" so to speak, I can be up and about and do things and go places. Last summer after my usual good visit in Kentucky to see my brother and other relatives and friends—a most marvelous thing happened—an opportunity to go to Glorieta for Foreign Mission Week (I had never been). A gift plane trip back from a friend and friends enabled me to go, together with Mrs. Grace Truesdell (my very dear friend in this Home, who does so much for me). We had a wonderful week at Glorieta, New Mexico, Los Angeles, San Francisco-Berkeley-Oakland, Phoenix, Austin, New Orleans, Mobile and back to Ridgecrest for a week in October when the foliage was at its glorious best. We got back home

to Winston-Salem on October 15. We ate delicious Chinese food in lovely homes and restaurants and attended to some business affairs, and had just a grand trip. How I do praise the Lord for enabling me to have that wonderful trip and I'm so grateful to the friends who made it possible with their prayers as well as their gifts. Oh no, it wasn't too much for me. Really the pain in my side was much less while up on that Glorieta mountain and the high dry deserts of California. Since returning home the pain has gradually increased, and it is more difficult to get relief.

Will you put China—the most populous nation on the earth back on your prayer list? The Christians behind the bamboo curtain are having very difficult times. Many have given their lives for their faith in Christ, many have been imprisoned, many are still working with great difficulty.

There are 25 million Chinese outside of Communist China, and 650 million inside. God could reopen the doors to that great land of China if Christians would shoulder the burden of prayer. Will you be one to do so?

Flora E. Dodson

N. C. Baptist Home,  
Reynolds Park Road  
Winston Salem, N. C. 27107

**Lottie Moon's Birthday**

Dear Editor:

During the recent Season of Prayer for Foreign Missions I read a statement in several publications that Miss Moon was born on Christmas Eve and died on Christmas Eve.

Because there was a question in my mind about the reported day of her birth, I wrote to Dr. Blanche Sydnor White, retired executive secretary of Woman's Missionary Union of Virginia and an authority on Virginia Baptist history. The reply of Miss White may be of interest to all those who love the memory

of Miss Lottie Moon. In part her letter follows:

"Miss Charlotte Diggs Moon, called Lottie, was born (near Charlottesville, Ga.) December 12, 1840, and died on Christmas Eve, 1912.

"Her body was cremated in Japan. The ashes were brought to the Pacific coast of America by Miss Cynthia Miller, turned over to Dr. R. T. Bryan, who brought the box to Chicago. From that city, he shipped the box containing her ashes by express to Richmond. Stranger than fiction, I signed for the package when it was delivered to the Board's offices.

"A funeral was held at Second Church, Richmond, the box having been placed in a casket. The brethren then took the casket to Crewe, Va., and buried it beside the grave of her brother.

"On the stone erected at the grave by Virginia W.M.U., the following inscription was carved: Her name, date of birth and death, 'missionary to China' and dates of her service. Then the words, 'Faithful Unto Death'."

Newport News, Va. Bruce H. Price

**What Makes a Church New Testament?**

Dear Editor:

I am writing concerning the letter which appeared in the Recorder's Forum on February 18, in regard to the Scriptural foundation of the Baptist Church.

Baptists have never claimed it was New Testament because of its name, but for its earnestly contending for the faith once delivered unto the saints. This makes a church New Testament.

The first Church in Jerusalem had no earthly founder or head. Christ was its head and authority. Its pastors were placed by the Holy Spirit.

Baptism was a church ordinance, having nothing to do with salvation, and only born again people could receive it, and only one way to administer it. Christ gave the authority to only one Church, His Church.

The first Church preached all outside of Christ lost, regardless of their affiliation with religious organizations.

The first Church preached all salvation in Christ, without the help of man.

The first Church was a local, democratic body, independent of each other.

(Continued on Page 15)



**EXECUTIVE SECRETARIES**—W. Fred Kendall, Nashville, center, has been elected president of the association of executive secretaries of state Baptist conventions which cooperate with the Southern Baptist Convention. Roy D. Gresham, Baltimore, at right, is vice-president, and Fred D. Hubbs, Detroit, is secretary. Kendall is with the Tennessee Baptist Convention, Gresham with the Baptist Convention of Maryland and Hubbs with the Baptist State Convention of Michigan. (BP Photo)

**Utah-Idaho Witness Serves New Convention**

**SALT LAKE CITY (BP)**—The Utah-Idaho Southern Baptist Witness will serve the new Utah-Idaho Southern Baptist Convention as a twice monthly periodical.

The Witness, published here, originated as the paper of Salt Lake Baptist Association in the Utah capital. It was put out by Charles Ray, area missionary, for seven years. During this time, Utah and Idaho were a part of the Arizona Southern Baptist Convention which publishes the Baptist Beacon weekly.

On January 1 Utah and Idaho convention became an independent body.

Charles Ashcraft, Utah-Idaho convention executive secretary with offices here, will edit the Witness. It will print 3,000 copies and make subscriptions available through the churches at \$1 per family per year.

During its early years, the paper was called Southern Baptist Witness in Mormon, Utah. Later the scope was widened to include Idaho, and the Mormon reference was dropped from the title.

**1966 SBC Budget Goal Hits Peak \$21.8 Million**

**NASHVILLE (BP)**—The proposed 1966 Cooperative Program goal for the Southern Baptist Convention is a record \$21.8 million.

The goal was approved here by the Executive Committee of the SBC. It will be recommended to the 1965 Convention session at Dallas for passage. It includes \$19,016,000 for operating budgets of SBC agencies; \$2,244,750 for their capital needs, and an estimated advance for missions of \$539,250.

The advance would be divided two-thirds for foreign missions and one-third for home missions. Very likely the advance will go over \$539,250 according to Porter Routh, executive secretary of the Executive Committee.

The Convention's 1965 Cooperative Program goal is \$20,335,600. Of this \$17,590,850 is operating funds for agencies, another \$2,244,750 is for capital needs, and the expected advance is at least \$500,000.

During 1964, however, receipts from state Baptist groups for national and worldwide work supported through the Cooperative Program reached \$20,891,636. This included \$14,626,500 for operating needs; \$3,372,000 for capital needs of 1964, and \$1,188,855 to make up unpaid 1963 capital needs—for a total operating and capital needs budget of \$19,187,355.

Though no advance goal was set, the advance receipts amounted to \$1,704,281 last year, which added to the previous total makes \$20,891,636.

The 1966 budget, which coincides with the calendar year, marks the first time \$10 million has been allocated to the Foreign Mission Board from Cooperative Program funds for operations. The allocation recommended is an even \$10 million, up \$700,000 over 1965.

**Duke McCall Plans Semester Of Study**

**LOUISVILLE (BP)**—The president of Southern Baptist Theological Seminary here is planning to take a semester off for study.

Two years ago, Southern Seminary trustees extended the study leave policy to cover administrative personnel who have academic responsibilities. The administrative personnel get a half year for study every seven years, called a half sabbatical. Teaching staff get a year.

The announcement that President Duke K. McCall would take a half year running from September, 1965, through January, 1966, follows the use of the half sabbatical leave by the deans of the three seminary schools—theology, religious education and church music.

McCall, who teaches a preaching course as well as administering the seminary's affairs, has been with Southern for 14 years. He said he plans to study educational administration and theology at post-graduate level.

The school or schools he would attend during the study leave have not been announced. Arrangements for administering the seminary during McCall's absence will also be announced later.

**Baptist TV Film Team At Work in Africa**

The continent of Africa is the site for two documentary films on the general subject of missions and missionaries during February and March. A Southern Baptist Radio-TV Commission production team is currently at work in Egypt and Nigeria on the films slated for television showing in 1966.

John Stevens, Commission tv writer, is writer-producer for the films, and Marshall R. Young, Dallas, free lance photographer, is camera man. They will first focus their attention—and lenses—on the life and work of Seddik Girgis, native-born Egyptian who for some years has been the leader of Baptist work in Egypt.

W. Truett Myers, head of the Commission's television department, will provide technical direction to the early stages of this film, moving on to Jordan, Turkey and Greece for additional stock film to be used in another documentary on the New Testament the Commission is producing.

"We will explore the African's response to and interpretation of Christianity as presented by Southern Baptists," Stevens said. "Although Miss Scaggs will serve as the Southern Baptist example in this film, less emphasis will be placed on her as an individual missionary than what she represents: a white, non-African Christian witnessing in a newly awakened and still amorphous African culture."

By contrast, the Egyptian film will portray the seemingly impossible task of a man seeking, almost single-handed to develop a gospel ministry to an entire nation. The camera will follow Seddik Girgis in his busy schedule of conducting services in the streets of Fayum and in Cairo, of leading his own family's devotions, and of relaxing with his family like fathers everywhere.

Background of this documentary film will be the historic land of the pyramids and the mysterious Sphinx. The Valley of the Kings, Aswan, the Red Sea, Alexandria—all will be pictured as settings for the preaching of the Gospel in the 20th Century.

**Mission Agency Studies Help For Ex-Prisoners**

**ATLANTA (BP)**—The Home Mission Board of the Southern Baptist Convention approved a 10-month, \$10,000 study to determine needs and guidelines for a national ministry to ex-prisoners.

"More than 100,000 prisoners are released from state and federal prisons annually," L. W. Crews of Atlanta told the mission agency in asking for the study.

"More than a third of them return to prison. These prisoners and their families receive little assistance from the churches, and in a preliminary survey we found no national ministry by a religious group," he said.

Crews, director of juvenile rehabilitation for the mission agency, served as chairman of a committee which studied the attitude and role of the church in helping the released offender. It recommended the detailed study.

Prison officials have asked for more church-relatedness in prisoner rehabilitation. One said 75 per cent of those in his state's penal system have had a church connection.

According to James V. Bennett of Washington, director of the Federal Bureau of Prisons, "One of the places where the rehabilitation processes break down is at the point of relating the offender to the church when he returns to the community."

Interviews, questionnaires and group conferences will be used in making the study. Objectives of the study will be to discover the needs of the offender and his family, his attitude and relationships to the church, and the most effective ways the church and association of churches can assist in rehabilitating the offender.

**Dehoney Says Pioneer States Hold Destiny**

**NASHVILLE (BP)**—"Our destiny as a denomination lies in the states outside the territory of the Southern Baptist Convention of yesterday," SBC President Wayne Dehoney told the semi-annual meeting of the Convention Executive Committee here.

He said six key states in the United States can elect a president of the country. "Not one of these states is within the old SBC territorial lines," according to Dehoney.

Dehoney, the pastor of Jackson, Tenn., First Baptist Church, said an action of the Executive Committee during its session would permit the SBC Home Mission Board to multiply the usefulness of its loan funds five times. The loans help chiefly churches in states in which

Southern Baptist work is new or still in early development.

Although critics outside the denomination continue to oppose the SBC, and other people feel the Convention will split, Dehoney said he is convinced the Convention is "on the threshold of the greatest era we have ever known."

He cited "evidence all around us of the tremendous potentiality of this hour and the brightness of the future." Dehoney added, "God is preparing us for the greatest evangelistic, missionary thrust any group has ever had in history."

He mentioned as evidence a worldwide evangelistic conference to be convened by Evangelist Billy Graham. An other evidence he referred to was the call of Brazilian Baptists for an evangelistic crusade in the entire western hemisphere.

Dehoney said thousands of letters have come to him since he was elected SBC president last May in Atlantic City, N. J. "Only two letters in all this time were asking me 'What are you going to do about some theological situation?' The theological controversy is behind us. It is past. We must get to the main question of proclaiming the gospel and quit fighting an issue that is settled," he declared.

There are diversities in the Convention, Dehoney acknowledged. His 100,000 miles of travel since June 1 of last year have given him an impression of unity, however.

"I sense more unity and harmony in our Convention now than at any time in recent years," he stated.



**PRESS ASSOCIATION**—New officers elected by the Southern Baptist Press Association include from left Erwin L. McDonald, Little Rock, president; Lynn M. Davis, Jr., Columbus, Ohio, vice-president; James O. Duncan, Washington, representative to Southern Baptist Interagency Council, and Richard N. Owen, Nashville, representative to Advisory Council of Southern Baptists for Work with Negroes. Each edits the weekly Baptist paper serving the state from which he comes. Not pictured is Gainer E. Bryan, Jr., Baltimore, secretary-treasurer. (BP Photo)

**Cooperative Program Has 40th Birthday**

**NASHVILLE (BP)**—Southern Baptist leaders attending a series of denominational meetings here commemorated the founding of the Cooperative Program 40 years ago.

The Cooperative Program is the unified budget plan for supporting Baptist work in the states as well as nationally and worldwide.

W. L. Howse, Nashville, director of the education division of the Southern Baptist Convention Sunday School Board, said the first book defining and explaining the Cooperative Program will be issued in August by the Sunday School Board.

The book is "Our Cooperative Program." William E. Grindstaff, director of Cooperative Program promotion for the SBC Stewardship Commission here, wrote it.

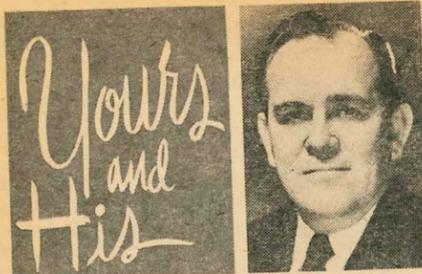
Howse said the book will be used in the fall in Southern Baptist associational meetings.

Joe L. Ingram, Oklahoma City, assistant executive secretary of the Baptist General Convention of Oklahoma, described the role of tithing in supporting Baptist work through the Cooperative Program.

He said 86 per cent of Southern Baptists do not tithe, that is, give at least 10 per cent of their incomes to Christian causes.

"The plan for financing the giving of the gospel to a lost world is through the tithes of God's people," Ingram said. "Every state and every SBC agency has a common need and that's more money."

(Continued on Page 14)



**Far East Crusade**

A special evangelistic-missionary thrust is planned by the Foreign Mission Board in April and May for Thailand (ancient Siam) and Malaysia. It is a cooperative effort by the Board, our missionaries, and native workers of the two countries. Several leaders from America are going: H. Leo Eddleman, Gov. Raymond Gary, Gregory Walcott as preachers; Claude H. Rhea and Carlos Gruber will give concerts and assist in local meetings.

I would like to ask your daily prayers for these choice servants of God by name: **Dr. Eddleman**, former president of Georgetown; Gov. Gary, formerly chief executive of Oklahoma; **Gregory Walcott** was our Youth Night speaker at Owensboro 1962; **Claude Rhea** was my minister of music in Tallahassee, and will direct our music for Youth Night November 12 in Lexington; **Carlos Gruber** is from Middletown, a violinist and soloist, whose wife teaches Spanish and French at Kentucky Southern College.

(NOTE: Any church desiring Carlos Gruber to give a musical program like he will give in Malaysia and speak on this Crusade March 29, 30, or 31—please contact him at once: Box 237, Middletown, Ky.)

**Baptist College Crisis Study**

Southern Baptists will conduct a two-year depth study of the crisis facing our Baptist Colleges this year and next. Leaders realize that the day of decision is upon us—we must decide to support or not to support our Baptist Schools. We appear opposed to government loans or grants; we appear convinced that Baptist higher education is a must for the future of our denomination and churches. These twin-convictions mean just one thing: BAPTIST SUPPORT for our schools. Any other alternative is the diminishing of our Baptist witness, and possibly the decrease of our number of schools by financial death.

Every Baptist, whatever his financial ability, should pray about this. Most Baptists could make some monthly pledge to the **Christian Education Advance** program of the Kentucky Baptist Convention; and many Baptists of means could make substantial gifts of property, securities, and cash to strengthen our schools now. What do you think?

*Harold G. Sanders*

**Kentucky Baptists**

**Twelfth Street, Paducah Gets New Pastor**

Harold Wayne Allen began his work as pastor of the Twelfth Street Baptist Church, Paducah, in February. The church welcomed the Allens on February 28 with a reception in the church basement from 2:00 to 4:00 p.m.

Allen is a native of Humboldt, Tennessee, and holds degrees from Southern Illinois University and the Southern Baptist Seminary.

Mrs. Allen is the former Nancy Ann Clark. They have one son, David Wayne.

Allen has served churches in Illinois and was pastor of the mission of the West Broadway Baptist Church, Louisville, before going to Paducah.

**Immanuel, Paducah Calls Minister of Music-Youth**

Verne Taylor, a native of Loyalton, California, began his work as minister of music and youth at the Immanuel Baptist Church, Paducah, on March 15.

The new staff member began his musical training at Florida Military Academy, St. Petersburg, Fla. He attended Carson-Newman College and received a degree in sacred music from Bob Jones University. He received the

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M.R.E. degree from Southwestern Theological Seminary, Ft. Worth, Texas.

Mrs. Taylor is a native of Birmingham, Alabama, and she attended Howard College and Southwestern Seminary. She is a soloist, pianist and organist. They have five children.

Taylor comes to Immanuel from a similar position at the First Baptist Church, Pritchard, Alabama, after serving previously in Oklahoma, Texas and Georgia.

**Second Church, Madisonville Calls Bill Tucker**

Bill Tucker, former pastor of the Oak Hill Baptist Church, Evansville, Indiana, has assumed his duties as pastor of the Second Baptist Church, Madisonville, Ky.



A native of Kentucky, he was ordained to the ministry by the Calhoun Baptist Church. Other Kentucky pastorates include Grace Baptist, Owensboro; Ephesus Baptist, Winchester; Union City Baptist, Richmond; Bethlehem Baptist, Bremen; and the First Baptist Church, Masonville.

While serving the Evansville church, Tucker was moderator of the Southwestern Indiana Southern Baptist Association and was a member of the executive board of the State Convention of Baptists in Indiana.

Mrs. Tucker is the former Alma Story, Calhoun, Ky. The Tuckers have two children: Edwin Tucker of Calhoun and Veatrice Tucker Baker of Owensboro. They have two grandchildren also.

**'Genuine Revival' Breaks Out At Thornhill, Frankfort**

At a recent weekend retreat for the young people of the Thorn Hill Baptist Church in Frankfort, fifteen made professions of faith and one person surrendered for Christian service. The retreat was held at Cedarmore Assembly under the leadership of Van McQueen and Tom Courts.

On the Sunday following the retreat, there were 51 decisions in the morning-worship service at Thorn Hill Church, Roy Lyons, pastor, including those who had made earlier professions at Cedarmore. Pastor Lyons said that "a genuine revival broke out, largely due to the inspiration and decisions made at Cedarmore." Although Thorn Hill had a revival scheduled for a month later, the pastor immediately contacted the guest evangelist, Charles Holland of the Porter Memorial Church in Lexington,

and asked him to begin the revival immediately.

Holland was able to come, and the special revival services began the following Monday night.

**Bailey Sadler Moves From Ashland to Marion as Missionary**

H. Bailey Sadler, pastor of the Fairview Baptist Church, Ashland, has assumed his duties as superintendent of missions in the district of Ohio Valley and the Ohio River Associations in Western Kentucky. He had served the Fairview Baptist Church for seven years, coming in January of 1958.

While in Ashland, he served as moderator of the Greenup Association and witnessed 364 additions to the church while financial income rose 250%.

Mrs. Sadler is the former Hazel Lewis of Harlan County. Sadler is a native of Trigg County. The Sadlers have two sons, Bill and Ronnie.

**W. R. Bradshaw Begins Work at Calvary, Somerset**

The new pastor of the Calvary Baptist Church, Somerset, moved into the pastorium the last week of February.

**W. R. Bradshaw**

He is W. R. Bradshaw, former pastor of the Cannonsburg Baptist Church, Ashland. Other Kentucky pastorates include Friendship Baptist Church, Russell County and Hustonville Baptist Church. He has served in Clinton, Lincoln, Boyd, Wayne and Russell counties.

A graduate of Campbellsville College,

Bradshaw attended Clear Creek Baptist School, Pineville, and Southern Baptist Theological Seminary, Louisville.

The Bradshaws have two daughters, Mrs. Lucille Coe, Jamestown, and Mrs. Eva Raye Bogie, Hustonville.

**Baptist World Congress Plans Choirs and Band June 25-30**

by Eugene Quinn

Two choirs and a band will lead the music, directed by W. Hines Sims, for the eleventh Baptist World Congress

June 25-30, 1965. Several thousand are expected to participate in these groups.

Dr. Sims invites individuals interested in participating in the music to write the music chairman, Mr. Kenneth L. Osbrink, Central Baptist Church, Miami, Florida, immediately. A large choir will lead the conferences in congregational singing and special music. An oratorio choir of select voices will sing the new oratorio *What Is Man?*, on June 29.

The band will be organized especially to accompany the singing and provide meditation music. Daytime meetings

(Continued on Page 12)

**Resolution Honoring Miss Inez Hillenbrand**

**Whereas:**

Miss Inez Hillenbrand has served faithfully and efficiently on the stenographic staff in the Kentucky Baptist Building for 42 years, 27 years in the Woman's Missionary Union office and 15 years in the Kentucky Baptist Foundation office, and

**Whereas:**

Miss Hillenbrand has manifested an exemplary devotion and dedication to her work, always approaching it as an opportunity for service and as a Christian calling, and

**Whereas:**

She has been a true friend to all her co-laborers, assisting any in the building who felt the press of a heavy burden of work and a deadline, often working on Saturdays and holidays and overtime hours, and always with a cheerful and buoyant spirit, and

**Whereas:**

Her name has never appeared on any of the Kentucky Baptist Foundation promotional materials or reports, these have breathed her spirit and much of it was the fruit of her hands and thoughts, and

**Whereas:**

Her retirement becomes effective on February 28, 1965,

**Be It Therefore Resolved:**

That the Board of Directors of the Kentucky Baptist Foundation and the Executive Secretary-Treasurer do hereby commend Miss Inez Hillenbrand for her long years of trustworthiness and efficient service, and wish her many happy healthful years of retirement.

"Miss Inez" may be appraised along with those of whom the writer of Proverbs spoke, "Her price is far above rubies".



Attested: *E. Wells Burr*  
PRESIDENT

*Thomas E. Flou*  
VICE-PRESIDENT

*W. A. Baker*  
RECORDING SECRETARY

*James C. Austin*  
EXECUTIVE SECRETARY-TREASURER

# KENTUCKY BAPTISTS AT WORK

## Kentucky Baptist Foundation

### 'Baptists Will Decide Within The Next Quarter Century'

by James C. Austin

A World-Wide Mission Program, carried on by Southern Baptists, necessitates a strong agency and institutional program. This includes institutions in the United States and in many foreign countries.



James C. Austin

In the face of changing circumstances and pressing problems of our day, these agencies and institutions cannot long endure without adequate endowment support.

Baptists are financially able to provide this endowment. To do this adequately we must enlist the support of the small as well as the large donor. Our endowment promotion programs must be Christ-centered and church-centered.

The message of Stewardship of Estate is a part of total stewardship and should be communicated to all Baptist members.

Baptists will respond to the challenge to adequately endow their institutions and agencies if they are properly informed and inspired. This will require the cooperation of the institution and agency leaders, the associational lead-

ers, and the state leaders with the Kentucky Baptist Foundation, together with pastors and lay leadership of our churches.

Dr. Augie Henry, Executive Secretary-Treasurer of the Oklahoma Baptist Foundation, stated the problems forcefully in the recent meeting of the Association of Baptist Foundation Executives in Phoenix, Arizona. Dr. Henry said there were four avenues open to Baptists in maintaining their institutions:

"Endow them adequately; accept Government grants; charge prohibitive tuition; or get out." He said he had predicted earlier that in fifty years there would be no private institutions unless they were sufficiently endowed or else the tuition became exorbitant. He has since lowered his estimate by twenty-five years, he declared.

It appears to me that this points up our problem in Kentucky.

The main sources of support and reinforcement of our institutions and agencies are the Cooperative Program of the Kentucky Baptist Convention individual capital gifts and gifts through wills and trusts.

All these income sources combined are inadequate to meet the pressing needs of our institutions and agencies, in the face of constantly rising costs and expanding ministries. These beloved Baptist causes deserve our support.

We can assure their continuing existence and perhaps an extension of their ministry in all the years to come, by putting some of our dollars to work on a perpetual basis for our God through bequests and trusts.

A Testamentary Trust or a Living Trust will be administered by the Kentucky Baptist Foundation to benefit the Baptist cause specified by the donor.

Here is a suggested clause for your will:

"I hereby give, devise and bequeath the sum of \$ \_\_\_\_\_ to the **Kentucky Baptist Foundation** a corporation, located at Middletown, Kentucky, to be held in trust, and the income from said trust to be given to \_\_\_\_\_ (Baptist cause of your choice)."

The Foundation offers facilities to interested persons to protect the causes they love, when they no longer in life can do so.

## Woman's Missionary Union

### New Priced Items

by Mrs. Geo. R. Ferguson

*GA Focus Week Bulletin Insert* is now available—price 1¢ each. This insert is to be used for Sunday Worship Services during GA Focus Week. It will also be attractive for use at GA coronation services, GA associational meetings, GA banquets, etc.

*We Would Worship* is the title of a dramatic worship service for GA's, now available, price 15¢.

*YWA Windy Doll Pattern*, price 50¢, will be available by April 15, 1965. This pattern gives every detail for making this stuffed doll, including a pattern for her dress.

*Windy* is the YWA organizational mascot. She appears in *The Window* very often. Last summer when *Windy* appeared in doll-size form at the YWA Conference as a gift to the North Carolina YWA member who named her, many girls "fell for her." Now she is available to YWA members who are willing to follow the do-it-yourself plan and have a YWA *Windy Doll* 15 inches tall.

All of these items are available at Baptist Book Stores and WMU headquarters in Birmingham.

### Correction Please!

Our attention has just been called to an error in *Royal Service* in listing the price of the Teacher's Guide for *Winds of Change* as 25¢. The price is 40¢. Please note this correction before ordering from your Baptist Book Store.

### Last Minute Reminders

Have you —  
1. Requested credential cards for the State Meeting—April 13-15 at Harrodsburg?

- Made your room reservation for the State Meeting?
- Kept in mind that April is the time for mid-year Progress Reports for all organizations?
- Planned for your study of Miss Bertha Smith's book—*Go Home and Tell*—during this quarter?
- Made advance plans and reservations for summer camps and conferences?

Now is the time!

## Training Union

### Regional Training Union Events March 22 to 26

by James Whaley

The Regional Training Union Events will be the heart of the coming Regional Meetings. All participants are to be at the church by 6:15 p.m. local time. Beginning at 6:45 the Junior Memory Work and Bible Drill, Young People's Speakers' Tournaments and Intermediate Sword Drill will be held. Those placing first, in turn will participate at the State Convention meeting in Lexington on April 7, 8 and 9.

The Regional Meetings will be held:

March 22—**Northeastern Region**

First Baptist Church  
Salysersville

**Central Region**

First Baptist Church  
Taylorsville

March 23—**North Central Region**

First Baptist Church  
Walton

**Southern Region**

Morgantown Baptist Ch.  
Morgantown

March 25—**Southeastern Region**

First Baptist Church  
Hazard

**Southwestern Region**

Hillcrest Baptist Church  
Hopkinsville

March 26—**South Central Region**

Duke Memorial Baptist Ch.  
Somerset

**Western Region**

Second Baptist Church  
Madisonville

## Baptist Student Union

### Cumberland Focus Week

by J. Chester Durham

The Baptist Student Union sponsored Christian Focus Week on the Cumberland College campus February 8-12 was highly successful. The administration, faculty and students of this Baptist college located at Williamsburg, Kentucky, gave the Focus Week team of nine members every cooperation possible.

The team members participated in worship, classroom discussions, seminars, informal discussions, personal conferences and hootenannies.

In the final service of the week four students made their first public profession of faith in Jesus Christ, nineteen rededicated their lives to Jesus Christ, and ten indicated their Christian commitment to the vocation which God directs for their life.

President James Boswell, Coordinator of Religious Activities Willard Reeves, Chairman of the Focus Week Committee Floyd Price, and Baptist Student Union President Don Mantooth are to be commended for excellent preparation and planning for the Focus Week.

The Focus Week team was composed of: Dr. Jack D. Amis, specialist in general surgery, Hopkinsville; Dr. Doyle Baird, Student Department, Nashville, Tennessee; Dr. Paul Brewer, associate professor of philosophy, Carson-Newman College, Jefferson City, Tennessee; James W. Buckingham, pastor, South Main Street Baptist Church, Greenwood, South Carolina; Dr. J. Chester Durham, director of Student Work, Kentucky Baptist Convention, Middletown; Miss Mary Ann Faris, director of Student Nurse Activities, Baptist Memorial Hospital, Memphis, Tennessee; Robert G. Hines, president of Hines Contact Lens, Inc., Knoxville, Tennessee; Howard Hovde, pastor Madison Baptist Church, Madison, New Jersey; and Hubert B. Smothers, Sunday School Board, Nashville, Tennessee.

## Church Music

### First Two Regional Festivals Exceed 1964 Attendance

by Eugene F. Quinn

Two of the eight regional festivals to be held this spring met on February 26-27 with an attendance totaling 2,014, exceeding last year.

Central Region meeting in Louisville and Elizabethtown had 1,311. The 42 choirs participating involved 9 adult choirs with 179 singers, 9 youth choirs with 258, 20 junior choirs with 476, and 4 primary choirs with 120 singers. Other events involved 9 pianists, 5 soloists, 2 song leaders, and 4 ensembles. The participants represented 19 churches in 4 associations.

Southern Region meeting in Russellville and Bowling Green had 703 present. Their 26 participating choirs comprised 6 adult with 114; 8 youth with 143; 9 junior with 178; and 3 primary with 63 singers. In addition, thirteen hymn players and one ensemble participated. Ten churches in four associations were represented.

### Campbellsville Festivals

Postponed To March 26-27

The South Central Region's festivals scheduled for February 26-27 were reset, due to the weather, to meet March 26-27 at 7:00 p.m. and 10:00 a.m. respectively at Campbellsville Baptist Church. New choirs are invited by host J. P. Jardine

to register with him, as well as the choirs which had registered continuing to plan to participate.

### Stony Point Church Initiates New Type of Worship Service

Pastor Wilbert Taylor of Stony Point Baptist Church in Freedom association reports a new type of Sunday evening service. "On each third Sunday evening we are having a service we call 'Praises in Song'. In this month," he writes, "I read from Deborah's song in Judges 5. I also used the song in the *Know Your Hymns text*, 'Come, Thou Fount'. The history of the hymn and author are inspirational. After the story of the hymn, we sang it from the Broadman Hymnal.

"This plan has just been instituted and will prove itself in time, but it seems well received by our church."

## Sunday School

### New Leaflets . . . For You

by Gordon H. Sather

The Sunday School Department is happy to announce the availability of new leaflets prepared to aid you in performing a better work in your Sunday school. These leaflets are:

*Duties of the Nursery Sunday School Officers:*

Now wrapped up in one leaflet are the responsibilities of the Nursery Sunday school workers. You and your church Nursery workers will profit much from securing this tract for your use.

*Conducting the Church Study Course in a Church:*

Is a new leaflet prepared by the Baptist Sunday School Board to aid the local church in the promotion of Church Training. Trained workers are better workers. The reading of this tract by the pastor and Sunday school superintendent will provide an insight into a co-ordinated plan of training. The tract is yours for the asking.

*The Sunday Worker and The Sunday School:*

Is your Sunday school . . . really . . . ministering to the Sunday worker? Packed with ideas for use in your local church program is this simple, but effectively written tract. The reading of this tract by the Sunday school superintendent, and your Extension Department superintendent, could result in a re-vitalized ministry to the Sunday worker. Why not read it today?

*The Homebound Person and The Sunday School:*

Is a tract designed to assist the local church in establishing a class related ministry to persons confined to their homes. How well does your church minister to this group? Written by Louie L. Wilkinson, consultant of Adult and Extension Sunday school work, the ministry of the homebound member becomes a challenge. You are here-with "challenged" to perform a better ministry to this group. . . . Will you?

## Request For "Tithe Now" Kit

Yes, please send me one of the free "Tithe Now" kits including the filmstrip and recording. I will recommend to our church that we adopt a tithers' goal of \_\_\_\_\_ (suggested: 25% of membership).

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**BWA Congress**

(Continued from Page 9)

will meet in the Miami Beach Auditorium, while night sessions will be held

in the Orange Bowl.

Information folders concerning the Ridgecrest Music Conference program and housing are available free upon request at Church Music Department, Kentucky Baptist Building, Middletown.

**Report of the Committee on the North American Baptist Fellowship**

**RESOLUTION**

WHEREAS, we are living in a day when materialism, secularism, and paganism challenge every spiritual ideal for which we stand, and

WHEREAS, as the continent's largest evangelical denomination, Southern Baptists should exert every initiative and influence to win the North American continent for Christ, and

WHEREAS, we have a moral obligation to share our strength, our witness and our vision with sister continental Baptist bodies, who in turn will share their strength and insights with us, and

WHEREAS, Southern Baptists have a genuine desire to conserve the values and continue the gains that grew out of the Baptist Jubilee Advance program, and

WHEREAS, Southern Baptists have been an integral part of the Baptist World Alliance since its beginning and have found in it a profitable and useful channel of communication and cooperation with other Baptist bodies that has not hindered or compromised our autonomy or witness as a Convention or as individual churches, and

WHEREAS, the Baptist World Alliance through its Executive Committee has established a subcommittee to provide a continuing channel of communication and cooperation for the member Baptist bodies of the North American continent, and

WHEREAS, the Bylaws of the Baptist World Alliance specifically limit this subcommittee as follows:

- (a) It shall have no authority over any Baptist church or over any Baptist body or undertake any work for which the member bodies are responsible, and
- (b) The work of this subcommittee shall be financed within the framework of the Baptist World Alliance budget by funds contributed by the North American member bodies, organizations and individuals, and

WHEREAS, Southern Baptists are already associated with the Baptist World Alliance, and welcome further opportunities to share mutual concerns with other Baptist bodies, we therefore recommend:

**RECOMMENDATIONS**

- 1. That the Southern Baptist Convention accept the invitation of the Baptist World Alliance Executive Committee to have representation on its North American Committee, and
- 2. That our representation on this committee be elected by the Convention, and
- 3. That the Committee on Boards nominate these representatives.

**SUGGESTIONS**

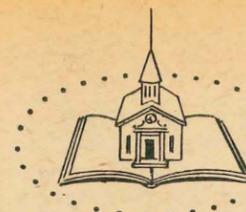
Your Committee respectfully suggests:

1. To the Executive Committee of the Baptist World Alliance that the name of this subcommittee be changed from the North American Fellowship of the Baptist World Alliance, to the North American Committee of the Baptist World Alliance in order to describe more accurately its nature and relationship, and

2. To the Convention's Committee on Boards, that, as far as practical to facilitate meeting and limit expense, representation on the said North American Committee be selected from among the Southern Baptists who represent us on the Baptist World Alliance Executive Committee.

Wayne Dehoney, Chairman  
Porter Routh  
Arthur Rutledge  
W. A. Criswell  
L. D. Johnson  
Jack Stuart

Joe Holliday  
Forrest Siler  
Theodore Adams  
Floyd Harris  
Joe Jack Hurst  
Phillip Card  
Brooks Hays



**SUNDAY SCHOOL LESSON**

By H. C. Chiles



**PARABLES OF JUDGMENT**

(This Lesson For Sunday, March 28, 1965)

Matthew 25:1-13

After concluding His ministry in the Temple, Christ and His disciples withdrew to the Mount of Olives. As He sat there, overlooking Jerusalem, the disciples questioned Him about His prediction of the destruction of the Temple, and about the signs of His return and of the end of the age. In reply thereto, He delivered a marvelous discourse on "Last Things," and gave His disciples some very helpful exhortations.

As the Lord Jesus Christ continued His teaching from that vantage point, He spoke "The Parable of the Ten Virgins," which has made an indelible impression upon the imagination and lives of multitudes of Christians. This remarkable parable has many sides and aspects. It is both prophetic and practical. It applies to all ages, but especially to the last days. It was spoken for the purpose of alerting the disciples, as well as all future Christians, to the return of Christ to the earth.

In connection with His second coming Christ sought to impress His hearers with at least the following facts: the certainty of His return, the uncertainty as to the time of it, the necessity of preparation for it, the blessedness of those who are prepared for it, and the wretchedness of those who are not prepared for it. While the parable clearly recognizes the fact of Christ's return, it also accentuates and emphasizes the uncertainty as to the time of this great future event. Since the time of His coming again cannot be known, it is perfectly ridiculous for anyone to attempt to set a date for it. With reference to this greatest future events our blessed Lord enjoined preparedness and watchfulness on the part of all of us.

In this parable Christ has given us a picture of an oriental marriage festival in the light of prevailing customs at that time. It was an occasion of tremendous importance. He portrayed ten lovely joyous and charming maidens who were expecting to participate in the festivities. One is led to believe that to all of the virgins the groom was known; by all of them he was highly regarded; and on the part of all of them there was a sincere desire to do him honor. During the interval of waiting for his arrival, all of the ten virgins became drowsy, began to nod, and fell into a deep sleep. The fact that they went to sleep is not

indicative of any special fault. It was only natural that they should go to sleep, and, as no injunction had been given to the contrary, no sin was attached to their sleeping.

Christ clearly indicated a great and fundamental contrast between the two classes of virgins. He said that "five of them were wise, and five were foolish." The term "wise" indicates that those five were thoughtful, sensible and prudent. The foolish ones were easy-going, trifling and lacking in forethought. The essential difference between the virgins consisted in the fact that five of them took extra oil along with their lamps and the other five failed to do so. The wise virgins took additional oil in vessels because they anticipated the possibility that the bridegroom might tarry long enough for their lamps to consume all of the oil which they contained. With extra oil in reserve, they were ready to replenish the supply in the event of an emergency. Lacking in forethought, the foolish virgins had not made the necessary preparation by having an additional supply of oil. They had provided up to a certain point, but not for the unexpected. Their folly was in the fact that they had gone to sleep without first having secured oil to replenish their lamps in the event such a need should arise.

At midnight, when the bridegroom was approaching, all of the virgins were startled and awakened by a crier who said, "Behold, the bridegroom cometh; go ye out to meet him." They arose, and doubtless trimmed the wicks of their lamps that had become charred as they had burned low. The wise virgins quickly replenished their lamps with oil, and then went forth to meet the bridegroom. The foolish virgins realized that their lights were going out, and that they had failed to bring enough additional oil to keep them burning a sufficient length of time. Embarrassed by their lack of oil, the foolish virgins went and attempted to beg or to borrow some oil from the wise virgins, but they were not able to do so. Their request was denied because the others were afraid that they did not have sufficient oil for both groups. The unwillingness of the wise virgins to share their limited supply of oil was justifiable inasmuch as their first obligation was to be ready

when the bridegroom arrived on the scene. Unable to beg or borrow oil from the wise virgins, the foolish ones went forth to attempt to buy some for themselves, but they were unsuccessful. In their absence the bridegroom made his appearance and the bridal party entered the house and the door was closed. Upon their return the foolish virgins found that they were shut out by the fastened door. They knocked and begged for admittance, but due to their neglect of preparation it had to be said to them, "Verily I say unto you, I know you not." For the wise virgins the shut door meant safety, enjoyment and intimate fellowship, but for the foolish ones it meant neglected privileges and forfeited opportunities. Of course, the foolish virgins were fearfully disappointed, but they could not blame anyone except themselves for the predicament in which they found themselves. They had simply neglected to make the necessary preparation, so they were simply reaping the natural harvest of their neglect.

In the light of this parable, it is evident that we cannot prepare for the emergencies and the great testing times after they have come upon us. So many today are like those foolish virgins in that they neglect to make the proper preparation for life, death, and the judgment while they have the opportunity. And lost opportunities can never be recalled. There is an end to innumerable opportunities.

Those of us who are God's children need to remember that nobody on this earth knows when Christ is coming again. For this reason we should daily try to discover His will for us and then do that will. It is our privilege to strive to glorify our Lord in what we say and do. Let us wait patiently, watch expectantly and work faithfully for our Lord until He returns.

"When Jesus comes to reward His servants,

Whether it be noon or night,  
Faithful to Him, will He find us  
watching,  
With our lamps all trimmed and  
bright?"

The certainty of Christ's return should be a challenge to those who are not saved to repent and to believe without delay. Only those will be saved who receive Christ as their Saviour. This is something that no one else can do for you. Your opportunity to receive eternal life is not going to be held out to you forever. Don't wait until the door is shut.

## Pastors Preach With The Pen

(Continued from Page 3)

Fraternalism is cooperation on common ground and should be controlled purely by the level of obedience to Christ our majority wants to maintain.

Isolationism is really a sinful denial of fellowship of the Kingdom or Family of God. We must consider non-Baptist Christians as brothers. Sometimes it is a denial of the broad application of the word "church" made possible by its simple essence as mentioned by Christ (Matt. 18:20). Unionism, however, is really a sinful compromise of our obligation to obey the "all things" of the Great Commission.

Fraternalism is composed of three policies:

1. Each church directly obeying Christ as fully as it understands and can.
2. Each church cooperating with like churches on ground of majority rule of convention and sufficient sympathy.
3. Each church cooperating with unlike churches only on matters held in common. Fraternalism avoids both bigotry and compromise. It has standards, but grounds them on obedience rather than authority.

It could be that our reluctance as Kentucky Baptists to define ourselves in our Constitution is based on the presence of these errors in our thinking. Isolationism is the brash assumption that we are the only churches anyway, so why trouble to define ourselves? Unionism is

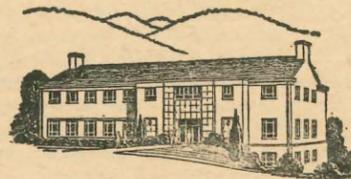
a melting-down of convictions, so why trouble to stand for anything? If we come to see that there are other churches besides ours, and yet if we want to obey Christ, we will have to define ourselves. We have a duty to the world in which we live to take a position. The world and the courts have a right to know which of our beliefs are fixed and which are not fixed. And in view of plain instructions in the Bible not to tolerate certain infidels and heretics, it becomes ridiculous for us to have no clearly understood norm on the basis of which to judge and reject them. We have to have a recognized norm for fellowship in order to obey scripture injunctions against false prophets and anti-Christians. But even this is not enough. We need to study until we can distinguish between unbelievers and erring Christians, and between active and passive infidel, or an active heretic and a passive heretic. I notice that most of the brethren want to lump all these categories together under one policy of isolation. This is not scriptural.

First Baptist Church Winn T. Barr

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### C.P. 40th Anniversary

(Continued from Page 7)

There is one source of that income—the members of the local churches."

The executive secretary of the SBC Home Mission Board, Arthur B. Rutledge of Atlanta, explained that for 80 years Southern Baptists did not have any organized financial plan, despite the pleadings of several denominational officials of that time.

Four persons among 250 present for the banquet commemorating the 40th birthday indicated they were present in Memphis in 1925 when the Southern Baptist Convention adopted the Co-operative Program.

They included Hugh R. Bumpas, Oklahoma City pastor and member of the SBC Executive Committee; J. W. Storer, Nashville, executive secretary of the Southern Baptist Foundation and former SBC president; Richard N. Owen, Nashville, editor of the *Baptist and Reflector*, and Lucius M. Polhill, Richmond, executive secretary, Baptist General Association of Virginia.

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## BAPTIST FORUM



(Continued from Page 5)

Most places the Scripture refers to the church in a given city or community. Other references refer to the body assembled in heaven, which is the only universal church mentioned in the Scripture.

The first church preached eternal security to blood bought saints.

Men who will turn away from tradition, and walk after the Holy Spirit will become members of the church that was instituted by the Lord Jesus Christ, in Jerusalem over two thousand years ago.

The Baptist church of today is the only one on earth that contends for all these teachings found in the first New Testament church.

I realize that history cannot be found through every century to affirm that the name Baptist was present. But we cannot deny the promise of God because of the lack of history, or the knowledge of it. Jesus said, "Upon this rock I will build my Church; and the gates of hell will not prevail against it". Matt. 16:18 To believe differently is to accuse Jesus of fraud. I'm not quoting Dr. Geo. W. Truett nor Dr. B. H. Carrol, but I am quoting God.

Kuttawa, Ky.

David Brasher

### Recommends Book on Communism

Dear Editor:

Two good Baptists have written, I believe, the best book yet published on Russian Communism. Mr. O. K. Armstrong and his wife, the former Marjorie Moore, are co-authors of the book, "Religion Can Conquer Communism". This book gives the facts, well organized and superbly expressed. It overtops all other books particularly in showing the way to meet and master Communism.

Here is a book that exposes the shocking truth about Communist religious persecution, and gives a ringing appeal for all believers of all faiths everywhere, to unite in a program of spiritual and moral force against freedom's greatest enemy.

The authors began their investigation intending to help to alleviate the sufferings of believers now under Communist domination. They found that they could do more. They could reveal the three good reasons why Communism has not been able to exterminate religion, and they could point out how, if all believers will unite, religion can conquer Communism.

The Armstrongs conclude that, since all the Communist persecutions of religion have not been able to eradicate spiritual beliefs and practices of the faithful, religion itself will someday be the force to conquer Communism. The book is a blazing indictment not only of Communism, but also of the apathy and indifference of so many in the free world with respect to the menace of this worldwide conspiracy.

O. K. Armstrong is a former Congressman from Missouri, and is on the editorial staff of the *Reader's Digest*. His wife, Marjorie, is a former Baptist editor. William W. Adams

New Orleans Baptist Theological Seminary  
3939 Gentilly Boulevard  
New Orleans, La.

### Another Vote For Home For Aged

Dear Editor:

Thank you for printing the letter of Fred M. Menefee expressing a desire for a home for the aged Baptists in Kentucky.

It would certainly be a marvelous thing if in a few years, when I become a senior citizen, to know that the door would be open for me to enter and spend my time with other Baptist senior citizens. Through Christian faith, surely something could be worked out. There are two that I have visited, Parrs Rest and a Lutheran home, that seem to have taken care of just such a situation. Let's see what can be done for the Baptist senior citizens.

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Mrs. Evelyn Seaton

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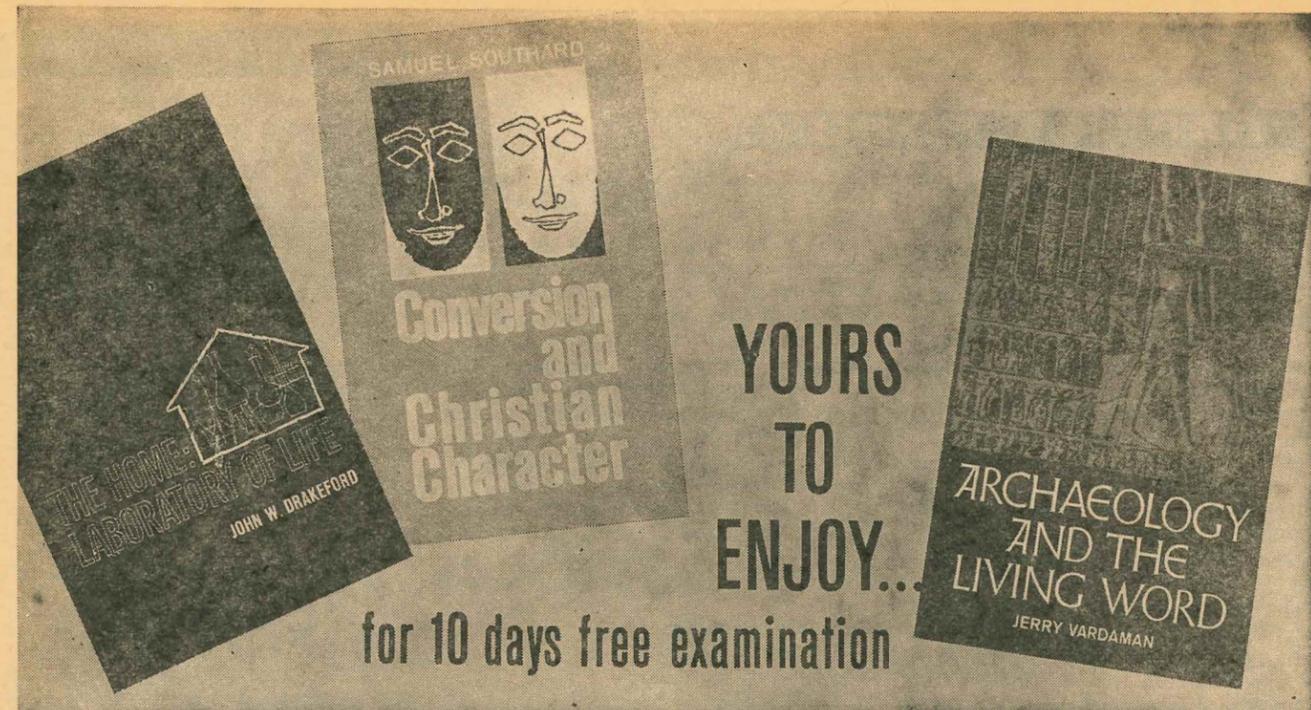
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