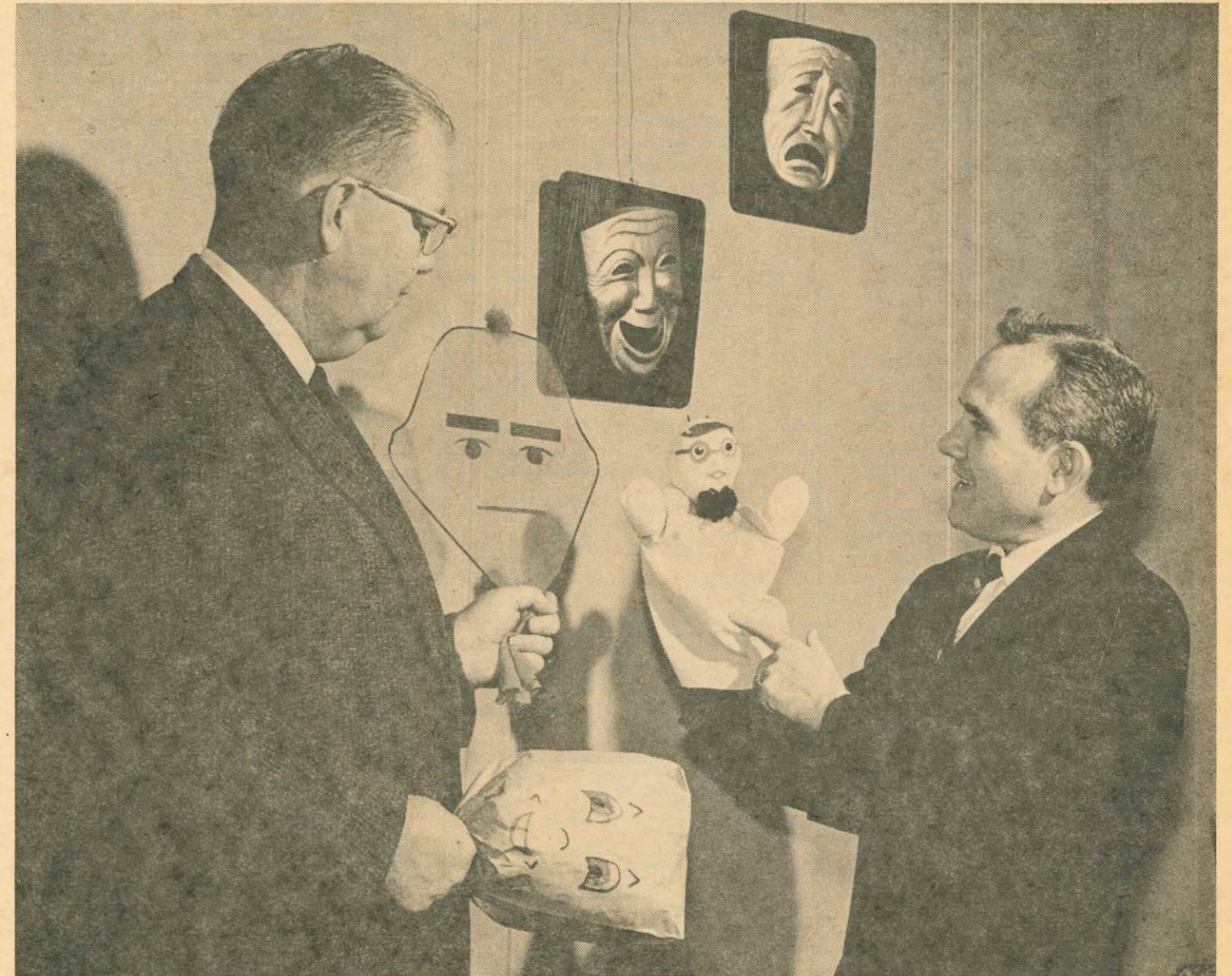




WESTERN

RECORDER

APRIL 1, 1965



JAMES WHALEY, Kentucky Baptist Training Union secretary, and **Cecil McGee**, drama consultant for the Church Recreation Department of the Sunday School Board, Nashville, examine puppets and discuss plans for their use at the Training Union Convention-Drama Festival to be held at the Immanuel Baptist Church, Lexington, April 7-9. McGee will lead in an emphasis that will show leaders how to use drama effectively.



GLEANINGS FROM THE FIELD

WEST KENTUCKY ASSOCIATION Missionary Baptists adopted a resolution on March 8 affirming belief in complete separation of church and state and opposing federal government involvement in our educational system at any level. The resolutions were passed unanimously and copies were sent to the congressmen and senators from Kentucky.

CARLOS GRUBER, musical evangelist, was with the First Baptist Church, Irvine Kentucky, for a revival March 21-28. Frank W. Rhodus is the pastor. Earlier in March, Gruber was with the Davis Memorial Baptist Church, Louisville, where Phillip B. Carpenter, Jr., is pastor.

WILLIAM E. BOYD, editor of the family life materials of the Education Division of the Baptist Sunday School Board, Nashville, is serving as interim pastor of the Tabernacle Baptist Church, Paducah. Boyd is a native of Mississippi and came to his present work in Nashville from Florida.

CAMPBELLSVILLE COLLEGE is planning again this year a program of "Get Acquainted Days" on two consecutive Saturdays, April 17 and 24. New and prospective students have been invited to be the guests of the college from 9:00 a.m. through lunch of either of the two days. Dr. John M. Carter, president of the college, has announced that for the first time in its history, Campbellsville College must limit its freshman enrollment this fall.

EUROPEAN ENGLISH language Baptist churches will conduct simultaneous revivals April 4-18. The thirty-three churches, located in England, France, Germany, Italy, Luxembourg and Spain comprise the European Baptist Convention and serve primarily American military personnel. Several have civilian members who are active.

A CENTER designed to train Christian laymen and women in theology and practical Christianity and prepare them for more effective leadership in their churches has been set up in Haifa, Israel. Started in late 1964, there were 11 students and 4 instructors at opening. Lectures are in three languages—Hebrew, Arabic, and English.

FLATWOODS First Baptist Church had a January revival with Lloyd Bar-

dowell as evangelist. Pastor Clel B. Rodgers reports a good revival with attendance the best in his pastorate at the church. Several decisions were made and many were baptized at the close of the revival.

AN UNDATED unit of study appearing in the April, May, June issue of *Baptist Adults Training Union* quarterly plots the course for union members to answer questions and personal responsibilities in Southern Baptist life. Leonard E. Hill, production editor of *The Baptist Program* is the author of these lessons.

THE EXECUTIVE BOARD of the Graves County Baptist Association has authorized a committee to promote the Christian Home Revival in the associa-

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

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tion October 17-22. Dr. Joe Burton, editor of *Home Life* will lead in the revival.

JERRY HOPKINS, pastor of the Eden Baptist Church, Pulaski Association, is engaged to be married to Miss Marcy Harris, Ft. Thomas, Kentucky. The marriage has been set for June, 1966. Hopkins is a freshman at Georgetown College.

THE FILMING OF "Bill Wallace of China," the first Broadman Press book to become the subject of a commercial motion picture in color, has been tentatively set to begin October 1965. Gregory Walcott will enact the title role of the Southern Baptist missionary doctor who died in 1951 in a Communist Chinese prison cell. *Bill Wallace of China* by Jesse Fletcher published in June 1963 and now in its eighth printing, was a Broadman best seller in 1964. To date 38,880 copies have been circulated.

THE LATEST number of church libraries that have been registered with the Library Department of the Sunday School Board, SBC, is 11,812.

MRS. JODIE NEWSOM, a member of the First Baptist Church, Princeton and former member of the Old Harmony Baptist Church, died March 5, 1965. She was nearly 86 years old. After her first husband, Bryant Lester, died she married Roy Newsom who died in 1945.

D. PERRY GINN, former Kentucky pastor, has resigned as pastor of the Sevier Heights Baptist Church in Knoxville, Tennessee, and will become pastor of the First Baptist Church, Gainesville, Georgia. He is a graduate of Southern Seminary, earning the Th.D. degree in 1958.

THE BAPTISTS of Thailand will hold a nationwide evangelistic crusade April 11-25. Guest musicians and speakers are coming from six countries. They include H. Leo Eddleman, former Kentucky pastor and president of Georgetown College, now the president of New Orleans Seminary; Gregory Walcott, second vice-president of the Southern Baptist Convention and film and television actor; and Carlos Gruber, musical evangelist, who makes his home in Middletown, Kentucky. Raymond Gary, former governor of Oklahoma will also be in the group.

A Professor Writes:

Phenomenon Of Speaking In Tongues

by J. W. MacGorman, Professor
New Testament Department
Southwestern Seminary

What is this phenomenon called "speaking in tongues" or *glossolalia*? It is having a renewed emphasis in some places at the present time, and thus calls for a precise definition and a word of admonition about its dangers. For both we are largely dependent upon I Cor. 12-14. In this passage it is obvious that *glossolalia* is a form of Spirit-given capacity of interpretation. It is a mode of ecstatic speech, a valid *charisma* or gift of the Holy Spirit. Indeed, its validity is attested by the fact that Paul claimed to have experienced it (I Cor. 14:18).

Note, however, that in ancient Corinth it produced much that was unwholesome and led to abuses which threatened the work of the gospel in the city. Three are mentioned in the passage.

First, the emphasis upon "speaking in tongues" led to a disunity and a distortion of spiritual understanding among God's people. For some reason or other, the Corinthians placed the greatest value upon this extreme and spectacular gift. It prompted pride and produced bickerings among them. It obscured the fact that the Holy Spirit is sovereign in the bestowal of all spiritual gifts and that all of them are related to each other in function. It led to the disregard of love as the essential medium for the expense of all spiritual gifts. In the eyes of the Corinthians it took precedence even over prophecy or preaching, namely, Spirit-inspired utterance which is intelligible.

Thus, in I Cor. 12 Paul reminds his readers that all of them together constitute one body, the congregation, whose various members have diverse capacities and assignments but the same life and goal of extending the work of the gospel. To lose sight of the fact that it is the Holy Spirit who bestows the spiritual gifts is to invite such pride as comes to look upon them as rewards for achievement or evidences of special favor. To lose sight of the fact that spiritual gifts are actually forms of endowment with power for a united effort in the extension of gospel witness is to render dissension inevitable. "Feet" become jealous of hands," "ears" become jealous of "eyes," and they submit resignations from the body which needs both but only two of each (I Cor. 12:15-16)! Furthermore, in Cor. 13 Paul elaborates upon the "more excellent way" of love, which is the essential medium for the expression of all spiritual gifts. Tongues without love are noisy gongs; prophetic powers, knowledge, and faith without love are entries on the debit side of the ledger; philanthropy and martyrdom

without love add up to zero (I Cor. 13:1-3). Finally, in I Cor. 14:1-19 Paul insists that preaching is vastly superior to *glossolalia*, because it edifies the whole congregation, being understood by all.

If you want to know the value that Paul placed upon "speaking in tongues," read I Cor. 14:18-19 several times:

I thank God that I speak in tongues more than you all; nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue. (RSV)

In other words, a five-word sermon is worth more than a ten thousand-word

A Pastor Writes:

Cursed Be Canaan! But Not Ham

by Maurice L. Bates

The book of Joshua tells of Joshua winning the Promised Land after Moses had to quit. The Promised Land was known then as the Land of Canaan. The people of the Land of Canaan were called Canaanites. These Canaanites were from the man Canaan, the son of Ham, the Son of Noah.

Moses had whipped top Kings of the Amorites east of the Jordan River and of the Dead Sea. These Amorites were from the man Canaan also.

Joshua first tells the Israelites that they will whip the tribes or families of Canaanites in the Promised Land.

Then Joshua names the seven families of Canaanites in the Land of Canaan as follows: the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites and the Jebusites.

All seven of these families were from the man Canaan as recorded in Genesis 10:15-18.

The sides of the lands of these families from the man Canaan are also told in Genesis 10:19. They are from Sidon south to Gaza to the Mediterranean Sea. Then from Gaza east over the Sini Peninsula. Then north beyond the Dead Sea and the Jordan River, and then west back to Sidon.

Noah Cursed Canaan

In Genesis 9:25-27 Noah had placed the curse of being servants upon Canaan and his children's children. They were to be servants of their own kindreds, the children of Canaan's uncle Shem. Shem, Ham, the father of Canaan, and Japheth were Noah's three sons.

The twelve tribes of Israel that Joshua was head of were of Shem. So Joshua leads the Israelites to fulfill the curse upon Canaan and his children's children.

Knowledge of the curse of servitude upon the Canaanites made it easier for

Maurice L. Bates is pastor of the Waco Baptist Church, Waco, Ky.

outburst of ecstatic speech! The spiritualists in Corinth had reversed this ratio, so that "speaking in tongues" took precedence over all else. This distortion of spiritual understanding generally characterizes the "tongues-speaking" movements whenever they occur in history.

The second abuse to which the emphasis upon *glossolalia* led in Corinth was a discrediting of the gospel among unbelievers. If this gift had no meaning for believers apart from its interpretation, think of its effect upon the unconverted. Paul describes it well in I Cor. 14:23-25:

If, therefore, the whole church assembles and all speak in tongues, and (Continued on Page 15)

the Israelites to understand, and obey God's orders to conquer them, and take their lands and make servants of those not killed.

A close study of the Bible shows that it was Canaan, not Ham, who did the very bad thing to his grandfather Noah. That is why Canaan was cursed and not his father Ham as some have thought.

According to Dr. A. Cohen's edited notes on Genesis 9:21, 22 in the Soncino Chumach (the five books of Moses with Hephtharoth), leading Jewish scholars of the Old Bible believe that Canaan was cursed because he did a very bad thing to Noah.

Ham and the Negro

Ham nor Noah's other children were not under this curse on Canaan as you have read above.

Nor does the Bible teach that the Negro came from Ham or any of his children. Even though Ham and some of his children lived in north-east Africa as well as south-west Asia.

Ham and his son Mizraim lived in Egypt. According to Smith's Dictionary of the Bible, Ham and Kem were the old names of Egypt. Ham and Kem both mean "warm" or "hot" and as adjectives, "black" rich dirt of the Nile River banks. Mizraim is the usual name for Egypt in the Old Bible.

Ham's son, Cush, lived in Ethiopia, Arabia and Babylonia. Cush or Kesh were the old names of Ethiopia.

Ham's other son Put lived in the western or Libyan part of Egypt.

The Bible does not tell us who were the fathers of the different colored races of men nor how or when they started. Of course they are all the children of Noah at some time and in some way.

When Joshua finished whipping and making servants of the Canaanites of the Promised Land, then the curse on Canaan was brought to pass. And that was the end of the curse on Canaan.



What Is Church Work?

About some Baptists we say, "They do a lot of church work". By this we generally mean that some members spend a lot of time attending church meetings and working in the various church organizations.

Now it takes a lot of work hours to keep the ordinary Baptist church functioning smoothly according to our current standards. And because not all the members share in the load, some have almost super-human loads, and it is actually amazing how many hours a few Baptists spend in their churches. Blessed are these whose rewards will surely be great.

A real danger, however, for Baptists today is the tendency to regard the time spent in the church and the church organizations as the total extent of church work. What really is church work? The work of the church must be understood in the light of what the church is. According to the New Testament, the church is the body of Christ upon earth. It's work, therefore, is exactly what Christ was busy doing when on earth in his physical body.

If Christ were on earth today, he would likely be a loyal church member. He was loyal to the synagogue and organized religion of his day so far as he was allowed to be. But most of his time was spent actually practicing his religion rather than talking about it and planning it. Everywhere and at all times he was preaching, teaching, healing, feeding and comforting.

Is it possible for us to spend so much time doing church work as we regard it as not to have time and energy left to do the work of the church as Jesus exemplified? Do we leave off where we actually should begin? Most of what we call church work should be regarded as preparation for the work of the church. The work of the church really takes place outside the walls of the church and so what we sometimes regard as church work is but a learning session for our ministry beyond the church.

Some churches are taking seriously this view of their work. One example is the recent project of a Louisville church which encouraged some of its men to take special training in ministering to elderly people. Now these church members do a vital part of their church work in a home for the elderly far from their own church building.

Another example is a church seeking genuine revival through a unique approach in a series of services this spring. Speakers for the services are invited to lead the church members in finding wider areas of expressing their religion. One speaker has been as-

signed the subject, "Renewal in Specific Ways to Serve the Community".

There will always be a lot of church work inside the church walls, but this is only the beginning. It is also true that those willing to spend most time within the walls will also most likely be those finding most time to do the work of the church beyond the walls. The danger to avoid is believing church work begins and ends inside the church.

How much time do you spend in church, and how much time do you spend doing the work of the church? They are really not the same.

An Atlas For Kentucky Baptists

The Kentucky Baptist Historical Society and the Executive Board of the Kentucky Baptist Convention have rendered a very valuable service to all Baptists in Kentucky. The Historical Society has prepared a **Kentucky Baptist Atlas** which is now being distributed by the Executive Board. The atlas is an extremely attractive color brochure. The material is expertly gathered and prepared by Leo T. Crismon and George Raleigh Jewell, two men eminently qualified for the job. The printing was done in the **Western Recorder** print shop.

The atlas gathers the highlights of Kentucky Baptist history around 46 geographical locations. Rare photographs and paintings of some early Kentucky Baptist leaders as well as modern Kentucky Baptist scenes are reproduced. A five color map pinpointing these historic spots of Kentucky is included.

The atlas was first designed to be sold, but the Executive Board decided to provide it free of charge. It should be in every Baptist church and home in Kentucky. Every adult Baptist would find greater appreciation for our Kentucky Baptist heritage by studying the atlas, and our Baptist youth should be strongly urged to use it for the sake of their inspiration.

It is brief enough to be read in a few minutes, but provocative enough to inspire hours or even years of study. This historical resume would be especially helpful to use in introducing non-Baptists in Kentucky and elsewhere to the beginning and development of Baptists in our state.

The names of Boone, Hickman, Craig, and Waller, pioneers of Baptist faith in early Kentucky, provide inspiration needed for our day. If we approach the challenge of modern Kentucky with 600,000 Baptists

with the same faith and devotion which brought these hardy souls over the mountains into Indian hunting grounds with the gospel, nothing is out of reach for us.

One could hardly but be a better Baptist by read-

ing this interesting document. Be certain to get the **Kentucky Baptist Atlas** through your pastor or send your request directly to Harold G. Sanders, Kentucky Baptist Building, Middletown, Kentucky.

BAPTIST FORUM



Guest Editorial

An Instrument of Service

Southern Baptists never stood in greater need of an open forum than they do today. Baptists have never been afraid for both sides of an issue to be aired because they are not afraid of democratic processes. They know from information and discussion comes public opinion and democratic action and that where there is no openness of mind, no air of freedom, there is stale conformity.

This does not mean that Baptist editors and the publications they represent are untouchables from the standpoint of criticism. Far from it. They are as infallible as the people they represent. Constructive criticism, they welcome. Some critics, however, are guilty of forcing the words they read—whether from the Bible, religious journals, etc.—to fit their preconceived ideas, mental patterns and prejudices.

Pressure groups were never better organized or more vocal. There is the demand by some that the editor play rightfield, while others seek to shove him into leftfield. However, the vast majority prefer that he play centerfield. They do not want his personal biases or prejudices but facts and thoughts to serve as a springboard whereby they may form their own opinions.

Baptists, as strong advocates and defenders of the First Amendment know that it not only guarantees freedom of religion but freedom of the press. To deny one is to deny the other. They cannot espouse freedom of the press for secular newspapers and magazines and restrict their own publications. Nor do they want to. A tame, harmless house organ they do not want.

Freedom of speech carries with it the right to do wrong. This only serves to add weight to the editor's responsibility. He must walk a tightrope of fairness and prudence. It is never enough for him to just react, instead he should offer constructive leadership and be a creator of understanding. His task is exacting because he speaks for himself.

A Baptist publication should be an instrument of service and the editor should always seek to speak the truth in love.

No one is more interested in the spiritual heartbeat of Southern Baptists

than are the editors of the state papers. To judge them otherwise, is to impugn their motives.

The late Robert Frost once said of his motivation for writing, "Mine is a lover's quarrel with the world." In essence, this is somewhat the attitude of Southern Baptist editors to their task.

Baptist Message

Box 311
Alexandria, La.

James Cole,
Editor

Request For Prayer

Dear Editor:

The time for "New Life for You" has arrived when Southern Baptist missionaries in Thailand will rejoice greatly in the Lord. This is the theme for the Simultaneous Revival Crusade in Thailand. The method is not new to you, but it is new to our Thailand Baptists on a large scale. We beseech each of you Kentucky Baptists to pray diligently and earnestly for these important days. The Crusade in Thailand is divided. April 11-25 are the dates for the meetings in Bangkok and the several surrounding provinces, and May 30 to June 13 are the dates for Southern Thailand at Haadyai and Songkhla. I know from experience the power of the dedicated and concentrated prayers of Kentucky Baptists. May God lead you to remember our efforts in Thailand in a special way in April and June.

Baptist Mission

Box 832
Bangkok, Thailand

Mrs. Paul C. Mosteller

Not So Proud

Dear Editor:

Sometimes I am proud that I am a Baptist. Today, however, after reading the article in the March 4 *Western Recorder* about the young Negro high school student being turned down when asking for membership in the First Baptist Church in Asheville, N. C., well I am not so proud.

Where do we get the right to judge someone because of the color of their skin? At first I felt pity for the young girl, but after thinking it over, those good members of that church; they are the ones to pity.

If that had happened in the church I attend, the Latonia Baptist Church would

have one less member, but I know it couldn't happen, as our pastor (one of the best) has taught his members the love of God and Brother Shelton has led us to do God's will.

How can we lead souls to Christ if we are going to sort the people out according to their color? It makes me sick. I wish just one person could give me one good reason why he thinks he is better than a Negro.

Isn't it wonderful that there is a just and true God?

Let us continue to pray, "Thy will be done", and mean it.

Mrs. James White, Jr.

241 N. Ashbrook Cr.
S. Fort Mitchell, Ky.

Questions Current Church Activities

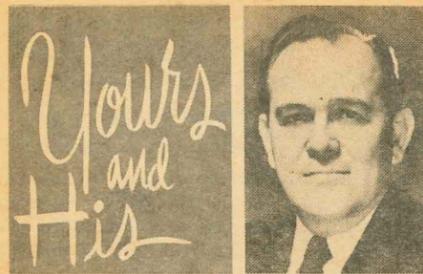
Dear Editor:

The church's frantic pursuit of secular institutions, as well as its ultimate embracing of them, is a disappointing, present-day phenomenon. It seems that church leaders, particularly those involved in working with youth (and, in many cases, the youngsters' parents), desperately search for "security"—or something—by making the church resemble the "world" as much as possible.

All one has to do to become aware of this interesting happening is simply examine current church newspapers and bulletins. What has been the most recent "world promotion?" Why, the Valentine Party or "Sweetheart Banquet," of course! Complete with their sickening sentimentality and perverted emphasis on the "romantic", these parties and banquets are promoted and carried out with fabulously greater intensity and devotion than are lukewarmly accorded to serious visitation of the unsaved, or even to the spiritual edification of the saved. And, the often quite expensive celebrations of cupid are financed with hard-earned dollars that could be spent in a thousand worthier ways.

While names of the events and methods for perpetrating them vary, there are usually the king and queen election (wouldn't it be interesting to hear what James would have to say about this crass popularity contest?); the "dress-up eatin' meetin'" (But try to find one-third of the darlings in Training Union on a Sunday night); the silly, eye-winking parental chaperones (Try to find one-fourth of them, too, at Prayer Meeting); and the harried minister of education

(Continued on Page 12)



Put Those Kids To Work!

You have dozens of boys and girls in your church and association who could earn all or part of their expense money for a State RA-GA-YWA camp experience this summer at CEDARMORE—and you can help them get started right now! Odd jobs, bottle collection, savings—it will add up, and it will be a fine thing for the children and youth.

Last year one fine mission-pastor, Roy Bennett, collected about every bottle in the Big Creek Church community in order to send several of his boys to a RA Camp.

Other pastors and associational missionaries have other projects; and many, many churches raise money (or have it in their budgets each year) to assist all youth who want to go, and in some cases to pay all for those who cannot pay but who can profit by such a wonderful opportunity.

How about your church? Your association?

Costs Are Low

The costs of our State RA-GA camps are just about costs of MEALS—only about \$1.50 for the dormitory. Average cost \$17 for the week. Spending money they determine. The best way for an association to have a good camping program is to aid boys and girls to go to the state camp each summer.

Time Is Near

Yes, siree! The present schedule is to start the RA Camps in June . . . for about 9 weeks this summer—new camps!

The GA Camps start June 28 for about 8 weeks—in both old and new quarters!

Reservations? For RA's—send to Brotherhood Department; for GA's—send to W.M.U. State Office—both in Baptist Building, Middletown. Same thing for those MUSIC SCHOOL CAMPS, too—send to Music Dept., Middletown. \$1 for reservation fee. Do it now!

New Camps Coming Up! You will be thrilled with the new Western Cedar Camps this summer—tell you about them next week!

Yours and His,

Harold G. Sanders

Kentucky Baptists

691 New Churches and Missions Started By Kentucky Baptists

A. B. Colvin, superintendent of missions for the Kentucky Baptist Convention, has announced that 208 new churches and 483 new missions were established by Baptists in Kentucky in the recent 30,000 Movement.

The 30,000 Movement, which began in 1956, was an effort to organize thirty thousand new Baptist churches and missions throughout the Southern Baptist Convention. Conventionwide, a total of 24,917 new missions and churches were organized out of the 30,000 goal.

The movement was headed by C. C. Warren, a former Kentucky pastor, who resigned the First Baptist Church in Charlotte, North Carolina in 1957 to give Conventionwide direction. Warren's Kentucky pastorate was the Lexington Avenue Baptist Church in Danville. He became interested in the need for new churches and missions and led the Lexington Avenue Church in the establishment of a number of new places of work.

The Kentucky phase of the 30,000 Movement was headed by A. B. Colvin of Middletown.

A Heritage of Missionary Enterprise

by Ellis Easterly

In the heritage of Robert L. Bausum, Clear Creek Baptist School professor of missions, the missionary enterprise is a constant thing.

His daughter, Mrs. Dorothy Lord Bausum Evans, is expected to sail in May for Malaysia—the fourth consecutive generation in her family that has produced a missionary.

Bausum retired in 1958 after 38 years' service with the Southern Baptist Convention Foreign Mission Board in China and Formosa.

His aunt, Mrs. Mary Bausum Barchet, died in 1927 after service in Shanghai, China.

Both his male grandparents served Chinese peoples with the Gospel. His mother's father was Dr. Edward Clemmons Lord, who served in Ningpo, China, and died in 1887 while under the auspices of the American Baptists.

His father's father, John George Bausum, was a German Congregational missionary in Penang, Malaysia, who died in the 1950's.

Bausum, who came to the Pineville

school under a special second semester program for visiting missionaries, has seen his daughter lead a consecrated Christian life from early childhood.

She made a decision to be a missionary at nine years of age in a Girls' Auxiliary camp in Maryland.

Mrs. Evans and her husband recently finished their orientation work in Richmond, Va. She is expected to receive her formal appointment soon, along with her husband, and leave in the spring for Malaysia.

They are currently living in Mitipas, Calif., where Evans is pastor of the Park Victoria Baptist Church.

There is plenty of opportunity for fifth-generation missionaries in the family. The Evans' have four children: girls aged five and three and twin boys, aged two.

Hillsdale Baptist Men Receive Unique Training

A select group of men from the Hillsdale Baptist Church, Louisville, has completed an interesting and unique course of study. The group received 10 weeks training at the Geriatrics Center in Louisville. Instructors for the men included Albert Bordonaro, Executive Director of the Geriatrics Center; Dr. Paul H. Packard, chaplain at the center, and other staff members.

The training sessions were evenly divided between lecture-discussions and visitation with the patients at the center. John Jamison, Hillsdale Baptist pastor, says the purpose of the training was to teach the men elementary principles and techniques of helping other people with difficulties, especially isolated senior citizens.

Associational Clerks Receive Outstanding Rating

Six associational clerks in Kentucky have received the highest possible rating in the annual better minutes contest. There were 17 associational clerks in Kentucky who entered this annual contest.

The winners of the outstanding rating recently announced by Martin B. Bradley, Nashville, Tennessee, include: Mrs. Kenneth Harrison, Crittenden Association; H. K. Woodward, Little Bethel Association; Ira P. Singleton, Pulaski County Association; Mrs. Garry L. Oliver, Salem Association; and Clyde Wilson Ray, South District Association.

Other clerks entering the contest were Richard E. Price, Bethel Association; John Meyer, Campbell County Association; James H. Cooley, Fulton County Association; Marvin E. Hines, Sr., Logan

Association; Leo T. Crismon, Long Run Association; Wallace Shockley, Monroe Association; Clarence R. Lassetter, North Bend Association; I. Houston Lanier, Ohio Valley Association; Arnold Kummer, Simpson Association; J. Howard Sutton, West Union Association; and Sherman Dunn, White's Run Association.

Columbia YWA Honored

The Columbia Baptist Church has presented a citation to Miss Mary Jane Dulin for her outstanding achievements and record as a member of the Young Women's Auxiliary.

Miss Dulin is not only active in the youth organizations of her own church but helped with the organization of a Young Women's Auxiliary unit in the Russell Heights Baptist Church. Mary Jane, a mission volunteer, is a senior honor student at Adair County High School and plans to attend Campbellsville College this fall. Her adult leaders are Mrs. Carl Sinclair and Mrs. Charles Young. Dr. A. H. Phillips is the Columbia Baptist pastor.

Mary Dulin

Adair County High School and plans to attend Campbellsville College this fall. Her adult leaders are Mrs. Carl Sinclair and Mrs. Charles Young. Dr. A. H. Phillips is the Columbia Baptist pastor.

Pettigrew Clear Creek Radio Speaker

PINEVILLE, KY.—W. R. Pettigrew, pastor of the Walnut Street Baptist Church, Louisville, will be the featured speaker on the "Clear Creek Chimes" radio program during the month of April.

The subjects for the messages are: April 4, What is Death?; April 11, What Happens to the Spirit After Death?; April 18, What Becomes of the Body After the Soul Moves Out?; April 25, The Kind of Bodies We Are to Have in the Resurrection.

"Clear Creek Chimes" is a fifteen-minute program produced weekly by the Clear Creek Baptist School, Pineville. It is aired by thirteen stations in Kentucky. Consult your local station for the time of the program in your area.

Kentucky Pastor Suggests Louisville For WMU Headquarters

Ira Singleton, pastor, Ferguson Baptist Church, and former Southern Baptist missionary to Africa has suggested the possibility of moving the Southern Baptist Woman's Missionary Union offices from Birmingham, Alabama, to another city. Singleton feels that the location of the WMU offices in Alabama with its tragic race problems is dam-

Kentucky Baptists



PROGRAM PERSONALITIES for the state Training Union Convention, April 7-9 at the Immanuel Baptist Church, Lexington, include (left to right) Lewis E. Rhodes, Cecil McGee, Carlton Carter, Margaret Sharp and Bob Taylor.

aging to the efforts of Baptist missionaries around the world. He points out that our missionaries know differently but many National Baptists are confused in their association with Southern Baptist Woman's Missionary Union with Birmingham, Alabama.

Singleton suggests Louisville, Kentucky, as an ideal location for the WMU offices. He points out the record of Louisville in finding workable solutions to race problems and also the location of Southern Baptist Seminary and the former Carver School of Missions and Social Work in Louisville.

Bethlehem, Louisville, Gets New Staff Member

Cecil G. Thrasher, Jr., is the new minister of education and youth for the Bethlehem Baptist Church. A native of Alabama, he is a graduate of Auburn University and Southern Seminary.

A helicopter pilot while he served in the Army, Thrasher now pilots the helicopter for radio station WKYW's traffic reports each morning and afternoon in Louisville. With him in the helicopter is a member of the Louisville police force which gives descriptions of the traffic conditions during the rush hours. The *Courier-Journal* recently carried a feature article on Thrasher's dual role.

Mrs. Thrasher is the former Ann Fish of Hopkinsville. They have two children, Melanie 6 and Larry 5.

Green River Baptist Plans New Building

One of the land-mark Baptist churches in Ohio County Association will soon give way to a new modern building. Members of the Green River Baptist Church voted in March to erect a new building to replace the present 110-year-old structure.

Marving J. Nafus, pastor, states the new building will be of brick veneer construction, 71 feet long and about 36 feet wide. The sanctuary will seat 200 and five classrooms will be added also. Estimated cost on the project is \$16,250.

Construction will begin as soon as the

present building is removed from the church site, ¾ mile east of Cromwell on Highway 231.

New Church Organized At Middletown, Kentucky

The Woodland Baptist Church is the youngest Baptist church in the Middletown area. It was organized March 14 after services had been conducted about a year under the direction of the First Baptist Church, Middletown.

The program consisted of greetings from the association by Ben F. Mitchell, superintendent of missions for Long Run Association; a message by Harold G. Sanders, executive secretary of the Kentucky Baptist Convention and an invitation by Gordon Sather, interim pastor. Sather is an associate in the Sunday School Department of the KBC and has served the young church since its beginning as a mission. Ferd Graves, pastor of the sponsoring church, presided over the services which also included the actions of the First Baptist Church, Middletown, authorizing organization and the requests of members to be listed among the charter membership of the new church.

The new church is located near the Woodland Hills area and will primarily serve that area of greater Middletown. Sather reports that steps are being taken toward securing a permanent pastor.

At the close of the service, the hand of fellowship was extended to the membership of the new church. Later, in the Middletown Woman's Club, the church held a fellowship meal.

Mrs. Grace Brunson Passes In Logan County

Mrs. Grace Pitchford Brunson, 87, widow of James R. Brunson, died in Logan County, February 18, 1965.

A native of Warren County and the daughter of O. D. and Mary Kinnaird Pitchford, she taught school in Warren County until her retirement in 1946.

Active for many years in the First Baptist Church, Bowling Green, she was a member of First Baptist, Russellville, at the time of her death.

Southern Seminary Asks Charter Change

LOUISVILLE (BP) — Trustees of Southern Baptist Theological Seminary here have voted to recommend approval of "major changes" in the seminary's charter by the Southern Baptist Convention when it meets in Dallas in June.

Charter changes proposed would:

1. Provide for the SBC to select one person for each trustee vacancy rather than "two or more," as has been the pattern for the past century.

2. Set up five "at large" trustees so that state conventions not otherwise qualified for representation could have members on the trustees. Presently, all "at large" trustees are from the Louisville area.

3. Change the basis of state representation of the trustees from financial contributions to church membership totals, following the pattern of the SBC boards.

4. Provide for the financial board of the seminary trustees to consist of nine laymen who are members of Baptist churches in Jefferson County, of which Louisville is county seat.

For a number of years, trustees commented, they have sought a way to change the long-standing requirement that the SBC selects two or more persons for each vacancy. From this multiple nomination, the trustees each year pick one person for each vacancy. This is the only SBC agency so affected.

The requirement for this multiple nomination was written into the charter in 1858 because it was the only arrangement acceptable to the Southern Baptist Convention at that time, the trustees said.

After the SBC has selected only one trustee for each vacancy, this action will be confirmed by the seminary trustees to satisfy a legal technicality of the original charter.

The at-large trustee recommendation, if adopted, could provide a means for certain states to have representatives

presently not permitted by the charter. This would affect new pioneer area state conventions of Southern Baptists such as Ohio and Indiana, for instance, which border Kentucky and where students at the seminary often have pastorates.

If the SBC committee on boards so desired, it could nominate Ohioans and Hoosiers to fill some of the at-large trustee memberships. It would not be obligated, however, to nominate persons from these states.

It is expected that if the new plan wins SBC approval, the number of members of Southern Seminary trustees will probably increase slightly. There are now 56 trustees.

Whether the charter change would cause some state presently represented to lose its representation is uncertain. However, the at-large membership on the trustees could make up for any state's loss of representation by the change from financial contributions to church membership totals.

The Southern trustee recommendation states that the terms of present trustees will not be affected, but will continue till their normal expiration date, regardless of the change's effect.

In other action, trustees elected to the faculty a former teacher in the Philippine Baptist Theological Seminary. He is W. Bryant Hicks, a former SBC foreign missionary, elected associate professor of Christian missions and world religions.

James Good, Roanoke, Va., graduate student in church music, was elected assistant professor of church music. Lucien E. Coleman, Jr., son of Lucien Sr., an officer of the SBC Brotherhood Commission in Memphis was elected instructor in religious education.

Promotions went to Walter Delamarter from assistant to associate professor in the school of religious education; Jerry Vardaman, from assistant to

associate professor of Biblical archaeology and Wayne E. Ward, from associate professor to professor of Christian theology.

Sabbatical study leaves were okayed for Marvin Tate, Vardaman, John W. Carlton, Ernest J. Loessner, Delamarter, Harold S. Songer and E. Glenn Hinson.

Songer, assistant professor of New Testament interpretation, and Hinson, assistant professor of church history, received faculty tenure.

R. Inman Johnson was named professor of speech emeritus. He will retire July 31 after 45 years of teaching at Southern Seminary.

J. R. White, pastor, First Baptist Church, Montgomery, Ala., was elected chairman of the trustees.

Downtown Dallas Hotel Space During SBC Gone

DALLAS (BP)—Hotel rooms in downtown Dallas during the Southern Baptist Convention, June 1-3, have all been reserved, but there is still plenty of space in outlying hotels and motels.

The SBC Housing Bureau here reported it has already made room reservations for more than 5250 persons during the nation-wide Baptist convention.

Housing bureau officials urged those who plan to attend the convention, but who have not yet written for accommodations, to do so immediately while there is still room.

A housing bureau spokesman estimated there are still about 1,000 rooms available within 10 to 15 minutes driving distance from downtown Dallas, but none within the immediate downtown area.

Evangelists Announce Dallas Conference

by The Baptist Press

The Conference of Southern Baptist Evangelists will meet in Dallas on June 2, during an afternoon recess of the 1965 Southern Baptist Convention.

Meeting place is Market Hall in the Merchandise Mart, where earlier the Southern Baptist Pastor's Conference will have met. Time of the Wednesday afternoon meeting is 2 to 5:30.

There will be seven speakers on the program—Jess Moody, West Palm Beach, Fla., president of the Pastors' Conference this year; John Bisagno, Tulsa, Okla.; Melvin Wise, Atlanta; Robert G. Lee, Memphis; Hyman Appleman, Kansas City, Mo.; Porter Barrington, Sherman Oakes, Calif., and E. J. Daniels, Orlando, Fla.

Music during the conference will include appearances by Mrs. Martha Branham of Dallas, Ed and Bette Stalneckner, Lowell Leistner and Perry Ellis. President of the evangelists' conference is Don L. Womack, Memphis. (BP)

Alabama Baptists Set Missions Giving Record

MONTGOMERY, Ala. (BP) — Alabama Baptists are giving to world missions through the Southern Baptist Cooperative Program at a pace never before recorded in the state's history, according to the state Baptist executive secretary.

George Bagley, top official of the Alabama Baptist State Convention Executive Board, said that during the first four months of the fiscal year, Cooperative Program gifts have increased by more than \$112,000 over 164 contributions.

Baptists in Alabama have given \$1,360,005 since November 1, 1964, Bagley reported.

Bagley stated, "We rejoice in the continuing increase in gifts by our churches for all the mission causes of which we are a part as supported by the Cooperative Program."

Religious Groups Receive Grants For War On Poverty

WASHINGTON, D.C. (POAU) — The first broad, national attack of President Johnson's war on poverty was launched here March 19 with \$8 million in grants for aid to America's migrant workers. Religious and church groups will receive more than \$2.8 million of the grants.

Protestant and Catholic groups have formally incorporated for what is believed to be the first time in order to work together in using the Federal grants for helping migrants. Michigan Migrant Opportunity, Inc., recently was formed jointly by the Michigan Council of Churches and the Michigan Catholic Conference. Also the Catholic Charities of Charleston, Inc., and the United Church Women of Charleston have joined forces in the effort.

Religious groups in Arizona, North Carolina, South Carolina and Michigan will benefit from the grants. The Arizona Migrant and Indian Ministry, an organization described as one "with a broad religious base and a history of practical concern for migrants," received a total of three grants amounting to \$1,231,084. Catholic Charities, Inc., of Charleston, S. C., was granted \$36,915; Michigan Migrant Opportunity, Inc., was given \$1,386,926; and the North Carolina Council of Churches received \$270,444.

"These are outright grants not requiring matching funds," Sargent Shriver said. "They are authorized under Title IIIB of the Economic Opportunity Act." Mr. Shriver is director of the Office of Economic Opportunity.

Theodore M. Berry, the new director

of the Community Action Program for the Office of Economic Opportunity, pointed out that "most of the programs have a strong religious undergirding."

Mr. Shriver was quick to add that it is not legal for any of the money from the grants to be used "for proselytizing or religious training."

Congressman Morris K. Udall (D-Ariz.) in an interview praised the Office of Economic Opportunity for utilizing the religious groups.

"It is a real stroke," he said, "to utilize the members of the ministry. If there are men anywhere who really know how to stretch the dollar and make humanitarian use of it, it is a group of priests and ministers."

100 Australians Coming To Baptist World Congress

SYDNEY, AUSTRALIA (BWA) — A group of 41 Australian Baptists boarded the SS Orsova here on March 18 enroute to the 11th Baptist World Congress at Miami Beach, USA.

It is believed to be the first tour group anywhere in the world to begin its travel to the Congress which meets next June 25-30.

Philip J. Hayes, tour director, said the group will disembark from the Orsova at Suez for a tour of Egypt and Israel, and then travel by coach across Europe to London.

Another tour of 38 Australian Baptists is scheduled for departure later. A total of about 100 Australians will be present for the Miami meetings, Dr. Hayes said.

Georgia Colleges Sign Compliance

ATLANTA (BP)—Five of Georgia's Baptist colleges have either signed or plan to sign the compliance assurance agreements under the Civil Rights Act.

The sixth institution, Shorter College, Rome, Ga., has taken no action.

Mercer University and Tift College have signed the agreement. Truett-McConnell and Brewton-Parker, both junior colleges, have received trustee authority to sign.

Norman College, also a junior college, will wait on charter changes since the document now limits the junior college to "white youth." Trustees will ask the Georgia Baptist Convention at its November session to change the charter.

College officials explained the agreement is necessary for students to participate in loans, for the colleges to purchase surplus property and to receive federal loans for campus construction.

LIFE COMMITMENT SUNDAY

APRIL 11, 1965



YOUTH picture themselves in many roles. Christian young people should be confronted with the possibility that God might be calling them into church-related vocations. Life Commitment month, April, and Life Commitment Sunday, April 11, present such an opportunity.

Midwestern To Start Religious Ed Master's

KANSAS CITY, Mo. (BP)—Approval of contracts for the construction of seven housing units for married students and announcement of a new degree program this fall were among highlights of the annual meeting of the trustees of Midwestern Baptist Theological Seminary.

The letting of contracts in the construction program involves 48 apartments in the housing units, which will be on the campus. They will include one, two and three-bedroom accommodations.

The contract calls for them to be ready for occupancy with the opening of the fall semester this year.

Also this fall, the seminary will begin matriculating students for the degree of Master of Religious Education to fill a need for specialized training in this field, the board said.

President Millard J. Berquist also reported to the trustees that three professors—William H. Morton, V. Lavell Seats and Pierce Matheney are on sabbatical leaves.

Morton is at Oxford and will go to Dibun, Jordan, for an archaeological project; Seats is teaching in Southern Baptist Seminaries in the Orient, and Matheney is at Southern Baptist Theological Seminary in Louisville.

Summary of 1964 Southern Baptist Convention Statistics

	1965	1963	Gain, Loss	Pct.
Associations	1,185	1,172	13	1.1
Churches	33,388	33,126	262	.8
Baptisms	374,418	355,325	19,093	5.4
Additions by Letter	557,679	549,049	8,630	1.6
Total Membership	10,601,515	10,395,940	205,575	2.0
S.S. Enrolment	7,678,822	7,610,727	68,095	.9
V.B.S. Enrolment	3,233,401	3,176,307	57,094	1.8
T.U. Enrolment	2,722,029	2,748,553	-26,524	-1.0
W.M.U. Enrolment (1)	1,509,484	1,512,840	-3,356	-.2
Brotherhood, R.A. Enrol.	603,696	634,651	-30,955	-4.9
Music Ministry Enrol.	923,871	859,608	64,263	7.5
Church Property	\$2,954,380,965	\$2,751,429,716	\$202,951,249	7.4
Total Gifts	\$ 591,587,981	\$ 556,042,694	35,545,287	6.4
Total Mission Gifts	\$ 100,164,740	\$ 96,077,109	4,087,631	4.3
Pastor Annual Salary	\$ 108,641,331	\$ 104,319,640	4,321,691	4.1

(1) Includes college and hospital YWA's as well as statistics for churches Research and Statistics Department, Baptist Sunday School Board

KENTUCKY BAPTISTS AT WORK

Sunday School

Associational Vacation Bible School Clinics Planned

by Roy E. Boatwright

We regret that the weather conditions made it impossible to conduct the State Vacation Bible School Clinic at Madisonville and that the attendance was limited in Lexington.



Roy E. Boatwright

The Sunday School Department wishes to offer assistance to associations in conducting V.B.S. Clinics. It may be possible for someone from the Sunday School Department to meet with the team leaders prior to your clinic. In this way we could give some assistance.

It is our plan to attend as many clinics as possible. If you need some assistance from the Sunday School Department, please let us know.

Vacation Bible School materials for clinics are being sent to the associational missionaries.

It is a joy to know of the large number of associations that are planning clinics. Some clinics have already been conducted. It has been our privilege to assist in a number of these.

We encourage all associations in the state to plan and conduct an Associational V.B.S. Clinic. These clinics will do much to stimulate the churches and provide assistance to all Vacation Bible School workers. After you have con-

ducted your clinic, please send the Sunday School Department a report.

We encourage all associations in the state to plan and conduct an Associational Vacation Bible School Clinic.

Special Ministries

My Interpreter, My Hearing

by Bill Goble

"I consider my interpreter my 'hearing', because I am no longer deaf to God's knowledge. . . . The pastor and his teaching couldn't reach me before interpreters served us, even though I hungered for God's knowledge and wanted him close to me." This statement by a deaf person points up the fact that you and your church have a vital responsibility to learn the Language of Signs, and to minister to the deaf in your community; one deaf person is enough to make you responsible.

In addition to the words pictured below, here are instructions for some additional words:

PLEASE—Right open hand, tips left, palm touching chest; move hand in circular motion while having a pleased look on your face.

COME TO—Index finger position on both hands, tips up, palms facing body; move hands toward body as if motioning for someone to come to you.

CHURCH—Right C hand, palm forward; place right thumb of C hand on back of left fist.

Beginning April 10, 1965, at 7:30 P.M., sign language classes will be held in the following places: Bowling Green—Forest Park Baptist, 112 College View; Covington—Latonia Baptist, 38th and Church

Streets; Danville—First Baptist, 315 Broadway; Lexington—Porter Memorial Baptist, 730 South Limestone; Louisville—Crescent Hill Baptist, 2800 Frankfort Avenue; Owensboro—Crabtree Avenue Baptist, 400 Crabtree Avenue; Prestonsburg—Irene Cole Memorial; Williamsburg—Cumberland College.

There is no charge for these classes. For information write to Bill Goble, Special Ministries, Kentucky Baptist Building, Middletown, Kentucky.

Woman's Missionary Union

Important Dates

by Miss Rosa Fiechter

Area Sunbeam Band Workshops

We are planning three (3) Area Sunbeam Band Workshops to be conducted at the following churches:

May 24—First Baptist Church, Princeton

May 25—First Baptist Church, Shelbyville

May 26—First Baptist Church, London

These Workshops will begin at 10:00 a.m. and end at 2:30 p.m. Each woman will take her own lunch. Drinks will be furnished or made available by the host church.

The Beginner Conference will be led by Miss Jannie Engelmann, Tennessee Sunbeam Band Director.

The Primary Conference will be led by Miss Josephine Hair, South Carolina Sunbeam Band Director.

State GA Camps, Cedarmore

Below you will find the dates for the State GA Camps at Cedarmore and the number of Counselors needed for each:

Age Group—Dates	Counselors
Jr. G.A.—June 28-July 2	25
Jr. G.A.—July 5-9	25
Int. GA—July 12-16	25
Jr.-Int. GA—July 19-23	25

If the new GA Camp facilities are ready, we will also have the following camps:

Jr. GA—July 26-30	5
Jr. GA—August 2-6	5
Int. GA—August 9-13	5

Watch the WESTERN RECORDER for an announcement concerning the last three weeks.

Registration blanks were included with the Kentucky Notes which the GA leadership has already received. You will be contacted soon if you have served as counselor at Cedarmore recently. If you have never served as counselor

at Cedarmore, and would like to do so, please write Miss Rosa Fiechter, State GA Director, Kentucky Baptist Building, Middletown, Kentucky.

The GA Camp Leadership Workshop will be held at Cedarmore, May 22-23. It will begin at 1:00 o'clock on Saturday and end on Sunday with the noon meal. This workshop will provide training for counselors, unit leaders, and summer workers.

Training Union

Training Union Convention—Drama Festival

by Mike Speer

(Tentative Abridged Program—Immanuel Baptist Church, Lexington, Kentucky, April 7-8-9)

Wednesday Afternoon

Registration and Room Assignments

Wednesday Evening

7:00 Call to Worship

Song Service

Message.....Dr. Lewis E. Rhodes

Play—"Roger Williams and Mary"

Thursday Morning

9:00 Meeting by Departments*

11:00 Transition

11:25 Two Divisions of Speakers

Tournament

12:15 Dismiss

Thursday Afternoon

2:15 Play....."Tomorrow Is A Day"

Discussion of Play

4:30 Dismiss

Thursday Evening

7:00 Call to Worship

Song Service

Junior Memory Work and Bible Drill Final

Message.....Dr. Lewis E. Rhodes

Friday Morning

9:00 Meeting By Departments*

11:00 Transition

11:25 Young People's Speakers

Tournament Final

Friday Afternoon

2:15 Conferences on Use of Drama

4:30 Dismiss

Friday Evening

7:00 Call to Worship

Song Service

Intermediate Sword Drill Final

Play....."I Saw Him"

* The department meetings for Junior, Intermediate, Young People, Adults and General Officers will be led by consultants from the Training Union Department of the Sunday School Board in Nashville. This will be one of the first presentations of the new Alternate Organization for Junior, Intermediate and Young People's Unions. Conferences will also feature ways we can use drama in the various departments and unions of the Training Union and throughout the program of the church.

Afternoon conferences will concern specific phases of drama such as costuming, makeup, casting and production.

Church Music

April Musicalendar

by E. F. Quinn

April 2—North Central Regional Youth Music Festival, Georgetown, 7:30 p.m.

April 3—North Central Regional Junior-Primary Music Festival, Georgetown, 10:00 a.m.

April 4—South District Associational Hymn Sing, Forks of Dix River, 2:30.

April 5-9—Boone's Creek Associational Music School, Corinth, nights.

April 6—Three Forks Associational Hymn Sing, Smithboro, 7:00 p.m.

April 11—Nelson Associational Music Festival, Mt. Washington, 2:30 p.m.

April 19-23—Red River Associational Music School, Jackson, nights.

April 19-23—Breckenridge, Music School, Cloverport, 7:00 p.m.

April 23—Southeastern Regional Music Festival for adult and youth choirs, Pineville, First, 7:00 p.m.

April 24—Southeastern Regional Music Festival for children's choirs, Pineville, First, 10:00 a.m.

April 26—Franklin Associational Youth Choir Clinic, Frankfort, First, night.

April 27—Laurel River Associational Hymn Sing, night.

April 30—Southwestern Regional Music Festival for adult and youth choirs, Paducah, First, 7:00 p.m.

May 1—Southwestern Regional Music Festival for children's choirs, Paducah, First, 9:30 a.m.

Southeastern Regional Festivals

Changed to April 23-24

As indicated in the above calendar, the Southeastern Regional Festivals will meet at Pineville, First Baptist Church, on April 23 and April 24, instead of the originally scheduled dates.

Contact Ronald Sholar, Harlan, to register your choirs and soloists.

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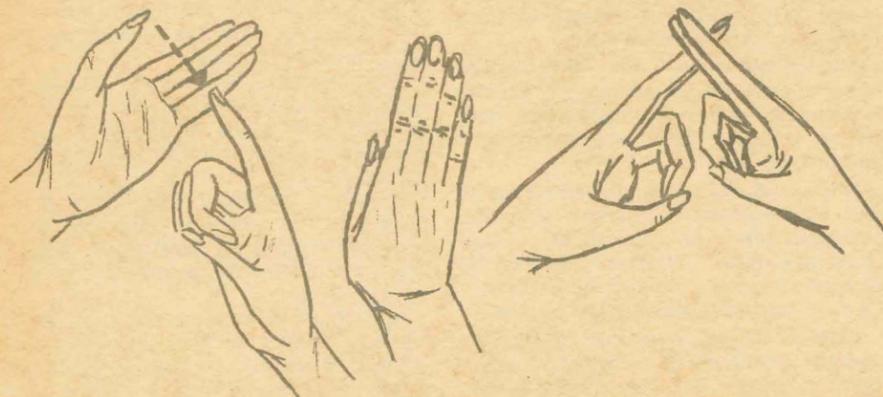
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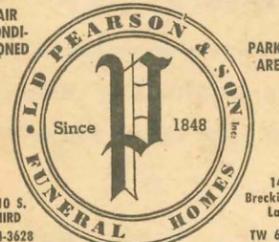
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BAPTIST FORUM



(Continued from Page 5)

(Imagine how Paul the educator would view him) who giddily acts as toastmaster, and whose energies have been grossly dissipated in overseeing the whole, insipid affair.

Then, of course, there are the hallow-
een shenanigans, the Santa Claus parties,
and the Easter bunny festivities. Will the church ever learn that its strength lies not in triviality and conformity, but in "transformity"? Undeniably there is a social aspect to Christianity which must be recognized; however, it seems reasonable to leave pagan observances to secular emphases, and allow primary emphasis in every church activity to point up Christ and the mission of His followers.

First Baptist Church
Ashland, Kentucky

J. C. Clark

Stirred to Answer

Dear Editor:

I hope I am not the only one who was stirred to answer an article in a February issue of the *Western Recorder*; but, if I am, I hope this answer will be printed in one of the coming issues. The article I'm referring to is "The Ecumenical Movement" by Glenn Hinson.

One reason I'm answering this article is because many of our people seem to think that anything written by one of our seminary professors and found in our state paper is a pattern for us to follow. If this article is meant to be a break-through or ground work for Baptists to accept the Ecumenical movement, let me say that it has not converted me.

He says in his article that he is only writing to inform, but it is easy to see which side of the fence he is on by the last paragraph in his article. He seems to be of the same opinion of the Rev. Henry Beach who says he believes we should participate in the ecumenical movement.

I would like to quote some of the last paragraph of his article. He says, "Exchange visits often reveal numerous similarities, above all that we all believe in Christ as personal Lord and Savior." In other words, he is ready to team up with any group who says they believe in this.

Now we know that Christ himself said that many would come in His name. Surely, this brother is not simple enough to believe that anyone who makes this simple statement is sound in doctrine. Why I can name several false religions that say the same thing. Jehovah's Witnesses claim this. Armstrong's World Tomorrow program claims this, as does Mormons and others.

This brother says the Ecumenical movement is best described today as bridge-building. If it is bridge-building, then what we are trying to do is build a bridge from heaven to hell and we know we can't do that. Jesus said there was a great gulf fixed so that no man could pass.

We are trying to raise money for our schools and colleges, but if sooner or later we are all going to get in the bed together why try to have our own schools and colleges? If we have no difference and our suspicions are all wrong, then let's tear down the fence and let the cattle run wild.

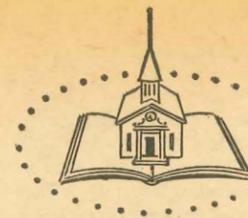
Jesus said, "My sheep hear my voice and they follow me," and he said again in the same chapter, "a stranger they will not follow." I believe in treating other religions with respect and they have every right to believe whatever they wish but we people called Baptists will do well to stick to our bush.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



THE CRUCIFIXION OF CHRIST

(This Lesson For Sunday, April 11, 1965)

Matthew 27:33-50

The picture of Christ passing along the most frequented streets of Jerusalem carrying His cross, knowing that ere long He would be nailed to it, is a scene for meditation rather than exposition. He did not bear the cross very far until His strength failed. Exhausted from the tortures to which He had been subjected, the Saviour staggered beneath the weight of the heavy cross, and near the city gate He fell. Seeing that it was impossible for Him to carry the cross, the soldiers laid the ghastly burden over on the shoulder of Simon of Cyrene and compelled him to carry it. In due time the procession ascended the skull-shaped hill overlooking the city, which was the common execution ground for felons and outlaws.

Among the various Bible scenes, for which we cherish a high regard, none stands out so prominently in the minds of devoted Christians as that "green hill far away" which is called Calvary. It was on that skull-shaped hill a short distance outside and overlooking the city that "Jesus bore our sins in His own body on the tree."

I. The Crucifixion. Matthew 27:33-36.

Before placing Christ on the cross, "They gave him vinegar to drink mingled with gall," with a view to dulling His sensibility. Parched with thirst, He put this drink to His lips, and, as soon as He tasted it, with sublime heroism He refused to drink the stupefying potion. He did not want His senses to be deadened as He went through the agonies that He faced. He wanted a clear mind as He died voluntarily for sinners. Determined to face death fully conscious, He refused to take anything that would lessen the horror of His death for sin and sinners.

Having recovered Christ's garments from Him, His executioners laid Him on His back on the cross which was lying on the ground. Then they drove the cruel spikes through the palms of His hands, fastening them to the ends of the crosspiece, and they nailed His feet to the upright piece. Half-way down the upright piece was a peg, known as the seat, which gave a degree of support to the body; otherwise the weight of the body would have torn it from the cross. While Christ's blood was flowing, a hole

was prepared in the ground, the cross was lifted on end and dropped into the hole with a thud, leaving Him to suffer a lingering and painful death as the blood dripped from His head, His hands, and His feet.

II. The Charge. Matthew 27:37.

A superscription, which contained the accusation against our Saviour, was placed above His head. It read: "This is Jesus the King of the Jews." In order that all who passed by might read it, it was written in all the current languages—Hebrew, Greek and Latin—the languages of religion, culture and government, respectively. The charge against Him did not express all the truth. Christ not only claimed that He was the King of the Jews, but also that He was to be trusted as Saviour and to be obeyed as Lord.

III. The Criminals. Matthew 27:38.

Three crosses stood on that skull-shaped hill that day. Upon the central cross the Saviour died; on the other crosses two robbers perished because of their iniquities. One of the robbers was dying in sin, and the other was dying to sin, while Christ was dying for sin. The one who rejected Christ died in his lost condition, and with the remedy for sin at hand. The one who received Christ was saved, because he repented and believed and the blood of the Saviour obliterated every stain of sin from him.

IV. The Critics. Matthew 27:39-44.

Many passed by the cross and united in inhuman mockery of the Saviour in His dying agonies. They scornfully reminded Him of His own words at the opening of His ministry (John 2:18-21), and sarcastically taunted Him for His seeming failure to fulfill His word.

The religious leaders challenged Christ to perform another miracle by coming down from the cross. Their declaration that they would believe on Him if He would come down from the cross was nothing more than blatant falsehood and sheer mockery. They were like many today who want Christ without the

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cross, but Christ and His cross are inseparable.

Likewise the religious leaders mocked Christ. They referred to His healing and saving others, indicating that they still had memories of seeing His miracles. What they said was true, but not in the sense that they meant. Christ could not come down from the cross, but the reason was not the one which His critics had in mind. It was true that Christ could not save Himself if the Scriptures were to be fulfilled, if His mission were to be accomplished, if Satan were to be defeated, if sin were to be put away, and if sinners were to be saved. Christ had the power to save Himself, but had He done so none of these things would have been accomplished, and His Father's will would not have been done.

It is difficult for us to understand how anyone could treat Christ as they did. And yet, we must not forget that those who respect Christ, spurning His willingness and longing to save them from hell and take them to heaven, are just as guilty as those mockers at the cross.

V. The Culmination. Matthew 27:45-50.

At the ninth hour, cringing from the thought of becoming sin, Christ broke the silence with a sudden and loud cry, "My God, my God, why hast thou forsaken me?" There has never been another cry comparable to that lonely one from the cross. To be forsaken of God is the most terrible experience one could have. Christ's abandonment by God was the penalty which He paid for our sins. Christ was forsaken of God in order that we might never experience separation from Him. Yet there are those who spend a lifetime in a condition of alienation from God, which was what Christ could not endure for even just a little while.

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Why Not Bible Study Evangelism?

by V. L. Stanfield

Southern Baptists stress the crucial importance of Bible study. This Bible study leads us to insist on the primacy of evangelism and the necessity of renewed effort in evangelistic work. In the 1965-1966 program year, Southern Baptist churches have a unique opportunity to combine these two great spiritual essentials—Bible study and evangelism.

Projected programing calls for the Gospel of John to be the Bible study for January 1966. The Gospel of John contains both wonderful good news for the lost and instruction for the saved. It is doubtful if any other book in the Bible has a better combination of *kerugma* (proclamation to the lost) and *didache* (teaching to the saved). In *Evangelism According to Christ*, Dr. Gaines S. Dobbins designates the first nine chapters of John as "Christ Can Keep the Saved". Almost limitless are the ways the material in John could be arranged.

As you begin planning for 1965-1966, why not let the January Bible study be an extra evangelistic effort? The study

of John then would not only carry its message to the church but it would also carry its message to those outside the church. However, this Bible study—evangelism should not be a substitute for another revival; it should be an additional effort.

While every pastor and church would have a plan for implementing this suggestion, here are some possible methods. The morning services could be used as a time to instruct the church, and the evening service could be the special time to proclaim good news to the lost. Or, a noon meeting could be used for instructing the church people; then the evening service would be the time for evangelistic preaching. Perhaps more churches could use a supper meeting as a time to instruct the church; then the evangelistic preaching service would follow immediately. Another plan would be to have teaching to Christians as a week of preparation. The following week of gospel preaching from the Book of John.

Dr. John R. Sampey conducted many

revival meetings, especially on college campuses, using the Gospel of John as a basis for his preaching. He would ask the people to read the book, and then he would base his messages upon it. This plan of preaching was greatly blessed by the Holy Spirit, for many Christians were led to confess their sins and to renew their vows to Christ and many people who were lost confessed Christ as Lord and Saviour.

In the history of evangelism the Word of God has been the Sword of the Spirit for the winning of the lost to Christ. Moreover, we have an apostolic example in this area. When the apostles gave themselves to "prayer" and to the "ministry of the word" the "word of God kept on spreading; and the number of disciples continued to increase greatly" (Acts 6:4, 7 NASB).

Surely the same would be true now! So, why not have Bible study—evangelism?

Why Some Never Witness

by Tal D. Bonham, Th.D., Pastor
South Side Baptist Church
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Count a hundred Baptists. According to intelligent estimates, 95 of them have

never made an effort to bring a lost person to a saving knowledge of Jesus Christ. Why? To be sure, many Baptists cannot witness for Christ because they do not know Him. I have discovered at least four reasons, however, for the silence of those Baptists who are Christians.

Preoccupied

Some Christians are so busy doing good things that they do not have time to witness. Their time and energies are expended at civic clubs, fraternal organizations, school functions, and recreational activities. They have left no time for witnessing.

They often save their conscience by engaging in some other "activity" at the church. They fail to realize that even preaching, teaching, singing, praying, studying, typing, reading, and visiting cannot take the place of Christian witnessing.

Don't Know How

The excuse of many Christians is, "I don't know how to witness." Many think that they must memorize a backlog of Scriptures before they can even think of witnessing for Christ.

Basically, however, a Christian witness is one who tells what he knows about Jesus Christ. The Christian witness shares the Good News about Jesus Christ. Of course, a knowledge of the Scriptures will help in witnessing. However, a knowledge of the Saviour through a personal encounter is basic to witnessing.

Too Embarrassed

Some never witness because they are too embarrassed. They are too self-conscious to witness. The Christian must remember, however, that he cannot witness for Christ and be accepted by everyone.

There must be a difference between the Christian and the lost person before the witness is effective. Many Christians are too embarrassed to witness because their actions have spoken more loudly than their words.

Poor Theology

Some never witness because they don't really believe that the lost are lost. Their theology is unsound. They think that Hell might not be so hot. "Perhaps," they reason, "the lost are not so lost after all." They never witness because, in the back of their minds, they think that all of the lost will be saved anyway or at least be spared the agonies of Hell.

Every Christian ought to witness! If you do no more than give your testimony, you are witnessing. The Holy Spirit will help you. If your life is already a witness for Christ, your words will be more effective. The lost are lost.

Speaking In Tongues

(Continued from Page 3)

outsiders or unbelievers enter, will they not say that you are mad? But if all prophecy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, the secrets of his heart are disclosed; and so, falling on his face, he will worship God and declare that God is really among you. (RSV)

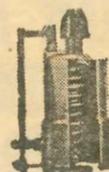
What a difference between these two verdicts of the unbeliever! In one instance, entering the place of worship leads him to exclaim in disgust: "These people are insane"; in the other, to declare in wonder: "God is really here." Actually the word translated "mad" is a term for religious frenzy. In the ancient world as heady wines whirled the devotees of Bacchus into drunken raptures, interpreted by them as proof of the presence of the god within them, onlookers scoffed and applied this term to them. "What kind of a god is this who drives men to insanity?" they asked.

Finally, the emphasis on *glossolalia* in Corinth led to disorderliness in the services of worship. Twice in this passage Paul labors the point that no indecency can be attributed to God. In I Cor. 14:33 he writes: "For God is not a God of confusion but of peace," and in vs. 44 he terminates the entire discussion with the insistence that "all things should be done decently and in order."

These were the errors or abuses which derived from the emphasis upon *glossolalia* in Corinth: a disunity and a distortion of spiritual understanding among God's people, a discrediting of the gospel among unbelievers, and a disorderliness in the services of worship. It is strange indeed that with the text of Holy Scripture to guide them, the modern "tongues-speaking" movements have seen fit to reproduce the errors of ancient Corinth rather than to heed Paul's corrections of them.

Perhaps some closing word is needed for those churches which have felt the distressing and disruptive impact of the modern emphasis on *glossolalia*. In your attitude toward those who have been swept along by this movement, you cannot afford to lose sight of the fact that love is one of the basic aspects of the fruit of the Spirit (Gal. 5:22). It is not easy to keep this in mind when we see church fellowships torn up by the reproduction of the errors of ancient Corinth. Nevertheless, where the Spirit of the Lord is, there is love! Furthermore, will it not be fair to allow that this movement may have something to say to us in our churches? Does it speak of deep spiritual needs which simply are not being met in our business-as-usual routines? If there are churches in our midst which are devoted to an inglorious feeding on their own entrails, exhausting what little spiritual power there may be on the premises in a game of

mirrors or brick-stacking, they are on the wrong track, too. Surely that which Jesus Christ set in motion on Calvary's cross cannot be equated with the dull and lifeless routines which all too frequently characterize our church life. The manipulated emotionalism of the "tongues-speaking" movement is wrong, but so is the manipulated deadness of many of our churches. Our main way of helping in this troubled situation is not to dissipate further efforts in a loveless harrassment of those who have abandoned our ranks, but rather to repent of such sins in our own lives as have rendered us unfit to be channels through which the throbbing and vital power of the Holy Spirit can move.



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