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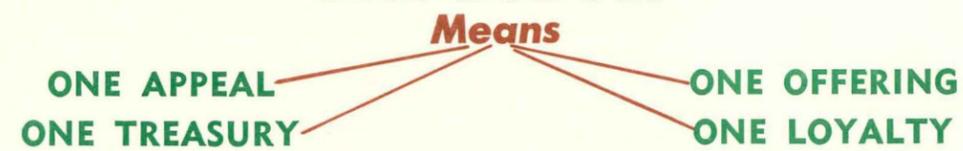
*"Let all things be done decently and in order."*



*for* **WORLD MISSIONS**

**THROUGH THE COOPERATIVE PROGRAM**

The Total Program Of Your Church Under-Girded By **ONE BUDGET**



**CHURCH FINANCES UNDER CHURCH CONTROL**

Every Baptist Church needs a plan for using the money given by the members. One Budget, which includes the entire program of the Church, meets that need.

# ONE BUDGET IS BEST

The healthy human body has one heart. It is continually pumping life-sustaining blood to every part of the organism. In like manner many of the most vigorous and healthy churches have one budget which is continually pumping the life-sustaining gifts of its members to every part of the local program and the world mission program of the church. Wherever it has been given a full trial, the one budget plan has demonstrated itself as the best plan in use today.

## One Budget

The unified budget is a comprehensive program of church finance providing one budget for everything the church does. This includes the world mission program of the church, beginning in its own community, associational missions, state missions, home missions, and missions in the nations of the world.

It includes the local program of the church with its salaries, utilities, literature, Sunday school, Brotherhood, Training Union, choir program, Woman's Missionary Union, and building program. A church has a unified budget when it has one budget to include all causes. One budget means one church program. The unified budget rightly supports the whole kingdom program as one.

*One budget means one appeal.* With all causes fostered by the church and the denomination included in the one budget, the members are asked to support the total program with one pledge.

*One budget means one offering.* Each person brings to the house of the Lord his entire weekly contribution to all causes. This he encloses in one envelope and makes his offering in the first service he attends. The church treasurer divides the amount between the several items in the budget on the basis which the church has voted.

*One budget means one treasury.* When treasurer handles all funds, keeps one set of books, and records all receipts and disbursements. All receipts from all organizations come into the one treasury, and the needs of each organization are met by the one budget and one treasury.

*One budget means one loyalty.* When one gives a church offering through the Sunday school he will realize that his primary loyalty is to the church, and then to the organization as a part of the church. A man will be loyal to that which he supports (see Matt. 6:21).

## Why One Budget Is Best

*One budget simplifies the church's financial program.* Instead of having ten or one hundred treasurers of organizations, departments and classes, one church treasurer handles all funds. The saving in lost motion and in some cases lost dollars would amply repay the inauguration of the unified budget program in every Baptist church.

and Sunday school. It will cost more dimes, but bring in more dollars.

*One budget facilitates the use of the Sunday school in the church finance program.* Set class and department goals for pledges to the budget and number of tithers. Make pledges in the Sunday school. Reach these goals. Receive the offering each Sunday in the Sunday school classes. We should expect all church members to support the church budget, and invite all Sunday school members to do so.

*One budget reaches those who do not remain for the worship service.* Those who go home from Sunday school still may have a part in the total financial program of the church.

*One budget makes it easy to give to missions through the Cooperative Program on the percentage basis.* The church adopts the percentage of the total budget it will give to missions through the Cooperative Program for the coming year. It plans to increase that percentage regularly.

*One budget increases the offerings.* Experience indicates that the unified budget produces considerably more income.

*One budget provides a superior educational opportunity.* Too long have we trained our children and young people to give pennies and nickels to buy Sunday school literature. With one budget

(Continued on Page 19)

## EVERY BAPTIST CHURCH IN KENTUCKY NEEDS A CHURCH BUDGET

Through Use of

The FORWARD PROGRAM of Church Finance  
A Church Can Effectively Promote

## ONE BUDGET

Which Will Include ALL Causes

## WHY SETTLE FOR LESS

When the very best methods of Stewardship Enlistment are available and can be used by every church in the state.

For assistance in BUDGET PROMOTION, Contact

Thomas B. Chaney, Director

FORWARD PROGRAM of Church Finance

Kentucky Baptist Building

Middletown, Kentucky

# THE SUN IS DARKENED

By WYATT SHELLEY, Lawrenceburg, Kentucky

A few days ago I stopped on the streets of an Eastern Kentucky county-seat to listen to the singing of two blind people. They were probably man and wife, middle-aged, untrained, but able through their plaintive ballads to bring tears into the eyes of aging by-standers. I noticed, too, that the larger coins dropped into the cup soon found their way into the deep pockets of the man and that the sensitive ears of the musicians could detect the value of a coin from the sound it made when dropped into the container.

Soon the music ceased and I was impressed by the lady's remark, "The sun's not shining as bright as it was."

Though blind, she was aware of the sun's brightness, could feel its warmth, and appreciate its presence. I thought of the spiritually blind who have never known the true Light; I thought of the millions who bask in the sunshine of God's love and never recognize Him as the source of blessing; but I pondered the words ". . . not as bright as it was."

I raised my eyes heavenward, and behold a great cloud obstructed the view of the sun. Then I began to wonder at the restlessness, the uneasiness, the uncertainty that marked the visage of so many people whom I met upon the way. For them, and perhaps for most of us, "The sun is not as bright as it was."

On the international horizon clouds of distrust, words of hate, and threats of military maneuvers dim our view for lasting peace. Glaring, ominous headlines demand our early morning attention and before our anxieties are abated more startling news bursts from the press.

No, the sun is not shining as bright as it was. A few brief years ago our feet were light, our hearts were gay, a song of triumph was on our lips. But while we piped and gloated in our triumph, sinister demons of revenge, sly advocates of a godless so-called realism, and awakened undercurrents of national ambition have raised their bruised heads and loudly cry, "Where is the Lord God of whom you chant, whom you worship in costly edifices, to whom you offer tithes upon thousands of expensive altars—but whom you have failed to share abundantly with the men of every tribe and color?" Clouds will continue to keep our international picture a dim one until the "story to tell to the nations" is a story told to the nations. The sun will shine where'er the Son doth reign.

On the racial issue there are sounds of fury, looks of scorn, and rumblings of violence. "Man's inhumanity to man" seems to have grown into a passion. Few seem to esteem others better than themselves, especially if their colors differ; and conscience seems buried deep beneath the ruins of economic strife,

social taboos, and personal feelings of superiority. A small cloud upon the horizon has spread until its threat of heavy storm embraces a nation. Strong men, both white and colored, pray for vision and seek for wisdom, as the sun darkens over a land so favored by Him who demands that "all men everywhere repent." The world demands that our own door-steps be swept clean if we would cleanse the houses of our neighbors. Certainly we must admit that the mote in our eyes has become a beam, and our own impaired vision dims the brightness of the sun. The sun will again shine bright in our home-land when the Light of the world is permitted to dispel the clouds of intolerance, greed, and fear so prevalent today.

On the political front there are accusations of incompetence, shoutings of bigotry, and aspiring leaders hoarse with rantings denouncing the philosophy of their opponents.

One cannot yet penetrate the minds of men to divine their intentions, but we know the eternal truth of the maxim which affirms that greatness is measured by service. When men have become so filled with patriotism and so unselfish in their aims that public good is their obsession, we shall no longer feel distrust of men's promises, and we shall magnify the good which we see in others. Distrust and uncertainty will continue to make our sun shine less brightly until our eyes are made single in the desire that the kingdoms of earth become "the kingdom of our God."

The church itself does not fully reflect the healing rays of the Son, and frequent days of darkness slacken the triumphant march of the faithful. Doctrinal uncertainties, disturbing feelings of insecurity, mounting waves of immorality, denominational rivalries for increased popularity, clamorings for organizational superiority—these and other disturbing elements frequently cause the church to hang its head. But the sun does not seem so bright unless we are looking up. The church, like the apostle Paul, must never lose heart. There is always enough Light to guide our ways, enough shadows to make us careful.

Truly "the sun is not as bright as it was." In every direction we see heavy clouds, and hear the thunders of increasing unrest. But the sun is still in its place. God is still on His throne. Our troubled times demand a religious leadership that will dispel the clouds so that the Sun can find its way through. It is never quite dark in the Christian heart; when we will cease from our fruitless trying and try trusting, we will learn that God has in no wise lost His

love and concern for humanity. We learn slowly, and our growing pains cause us to cry out in the dark; but there is a Light that lighteth every man who will receive it. May the day soon be upon us when the sun shines brightly for us all!

## Central City Calls Music and Youth Minister



Gus Kalos

The First Baptist Church of Central City has called Gus Kalos as music minister and youth director. Mr. Kalos is a native of Lexington, Kentucky, has a masters degree from Indiana University, and a bachelor of music from the University of Kentucky. The past four years he has served as band supervisor of instrumental music in Daviess County High School, Owensboro, Kentucky.

Mrs. Kalos is a native of Louisville, Kentucky, and did her college work at the University of Kentucky and at Kentucky Wesleyan where she was graduated. Mr. and Mrs. Kalos have three children: Delia Deanne, Mitchell, and Bradley. C. W. Devine is the pastor of the First Baptist Church in Central City.

►Dr. Winston Crawley, secretary for the Orient, reports that the refugees of Hong Kong need winter clothes. Three hundred thousand people of the colony live in temporary, makeshift quarters with little protection from the cold weather. The Foreign Mission Board does not have facilities for forwarding the clothing. It should be sent by parcel post directly to Rev. James D. Hollis, 169 Boundary Street, Kowloon, Hong Kong. Information regarding postage per pound and limitations on size of packages may be secured from local post offices.

►It is traditional at William Jewell College, Liberty, Mo., for its president to preach the commencement sermon. Twelve such sermons, delivered over the 16 years that Dr. Walter Pope Binns has held the presidency, have been selected and placed in a new Broadman Press book, *Behold the Man*, to be published October 25. The college custom has given Dr. Binns an opportunity to preach the gospel in an atmosphere sensitive both to world problems and to the tasks of the young people going out to meet them. The sermons, a previewer says, deal searchingly with "the meaning of life, the problem of doubt, the person of Christ, and the reality of faith."

# THE PRESIDENCY AND THE ROMAN CATHOLIC CHURCH

By **ROBERT A. BAKER**

Professor of Church History

Southwestern Baptist Theological Seminary

There is a great deal of discussion right now about the effect the election of a Roman Catholic president might have on distinctive American principles. Another question is in order. What effect will this presidential campaign have upon the Roman Catholic Church, principally in America but ultimately in Rome?

The Roman Catholic system in its historical development has combined many varying factors, some seemingly antagonistic to one another but brought into harmony by a rigid episcopal hierarchy. That is why the Church presents one facet in Spain, another in the United States, another in South America. Monkish orders are sometimes so individualistic that they appear to rival Protestant denominationalism, but under the strong headship of the *Curia Romana* they fall into their proper niches.

## Strict Obedience

Despite all such diversity one unswerving rule has characterized Romanism since the Hildebrandine reform. Whether dealing with Africa or England, Cordova or Wittenberg, the papal government has demanded obedience to the fundamental doctrines defined by Rome. Local and incidental variations may be winked at, the theory being that the end involved in compromise will justify the means. This strict obedience has been enforced in various ways: sometimes by dangling a Cardinal's hat before the eyes of an ambitious bishop who is tardy in his compliance; sometimes by diplomatic and friendly coercion through clandestine channels; sometimes by unqualified fiat. The ideal of obedience was set out by Ignatius Loyola, founder of the Society of Jesus, who wrote:

That we may be altogether of the same mind and in conformity with the Church herself, if she shall have defined anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it to be black. For we must undoubtedly believe, that the Spirit of our Lord Jesus Christ, and the Spirit of the Orthodox Church His Spouse, by which Spirit we are governed and directed to Salvation, is the same . . .

The seriousness of the present campaign for the Roman Catholic Church in the United States may be measured by the vital nature of the things being discussed and the importance of the individuals involved. The areas now being discussed constitute the core of the

Roman Catholic system. The flexibility of Roman sacramental and disciplinary development permits dispensations and exceptions all along the normal channels of life. Parochial and diocesan legislation may vary from country to country. Even conciliar legislation, represented in the general canons of the Church, has varied and has been changed from time to time.

## Irrevocable Dogma

However, in the basic nature of the Roman Catholic system there is one area that is sacrosanct and inviolable. Dogmas of the church cannot be changed. A canon or rule or law can be altered or rescinded, but a dogma is a truth or principle revealed to the Church by God and can never be changed, a trust as certain and irrevocable as the law of gravity. It is not considered to be a human production but is a divine and immutable principle discovered and enunciated by the Church.

An example is the dogmatic definition given by Pope Pius XII on November 1, 1950, in which he declared that the virgin Mary was assumed bodily into heaven after her death. All Roman Catholics were reminded that they must now believe this pronouncement in order to be saved. This is now a permanent and irrevocable doctrine of the Roman Catholic Church, unaffected by time or geography. Now, such dogmas were exclusively the work of ecumenical councils until 1870 (with one exception), when Pope Pius IX was able so to control the Vatican Council that by majority vote it clothed him with infallibility under prescribed circumstances and correlative authorized him to issue dogmatic pronouncements without the aid of an ecumenical council. The decree closed with the statement that *ex cathedra* definitions of the Roman pope ". . . of themselves—and not by virtue of the consent of the Church—are irreformable. If anyone shall presume (which God forbid!) to contradict this our definition; let him be anathema." Such infallibility was claimed *ex post facto* for the pronouncements of all previous popes.

Six years earlier Pius IX had issued a *Syllabus of Errors*, an official doctrinal statement which actually was a collection of pronouncements by previous popes supplemented by additional items authorized by Pius IX, in which various heretical views were condemned. Professor A. H. Newman points out that the

immediate successor of Pius IX (Leo XIII) asserted that this *Syllabus* was issued under conditions that made it an infallible dogma. Several of these infallible dogmas are of particular interest because of their place in the contemporary campaign. The *Syllabus* infallibly condemns the belief that ". . . every man is free to embrace and profess the religion he shall believe true, guided by the light of reason . . .;" that ". . . the best theory of civil society requires that popular schools, open to the children of all classes, should be freed from all ecclesiastical authority . . .;" that ". . . the Church ought to be separated from the State, and the State from the Church . . .;" and that ". . . in the present day, it is no longer necessary that the Catholic religion be held as the only religion of the State, to the exclusion of all other modes of worship . . ." In other words, if a member of the Roman Catholic Church must believe a dogmatic pronouncement in order to be saved, then he must deny the right of every man to embrace the religion of his free choice, he must condemn the public school system, he must deny the principle of separation of Church and State, and he must oppose religious liberty.

## Contrary to Dogma

It is evident, then, in the presidential campaign now underway that Senator John Kennedy, a devout Roman Catholic, seconded by his archbishop and buttressed by public statements from many outstanding American Roman Catholic churchmen, is deliberately denying obedience to dogmatic pronouncements of Rome when he asserts that he believes in the American principles of separation of church and state and complete religious liberty for all. If Kennedy and these distinguished American Catholic leaders are willing to deny the dogma of the nineteenth century, what will they do with earlier dogmas which form the basis of the nineteenth century declaration? From the assertion of Cyprian that no man can have God for his father who does not have the Church for his mother to the pronouncements of the Vatican Council, the doctrinal system of the Roman church is of one piece. The *Syllabus of Errors*, which Kennedy and others are now declaring to be provincial and anachronistic, represents the basically the exact doctrinal spirit developed through centuries of tradition and struggle by the Roman Church. To disavow these pronouncements is to imperil the whole dogmatic structure of Rome.

## Strategy of Rome

What is Rome doing in this situation? She has made known her repugnance for these developments. The Vatican newspaper has stoutly asserted that a Catholic "can never overlook the teachings and direction of the Church. In every section of his activities he must inspire his private and public conduct

by the laws, orientations, and instructions of the hierarchy."

Evidently Rome will remain comparatively quiet awaiting the outcome of the election, hesitating to alienate powerful and rich American Roman Catholic leadership, hoping that the price she must pay will not bankrupt her. Be careful, Rome: by ignoring or permitting flagrant and deliberate disobedience to dogmatic pronouncements you may certainly enhance the chances of Senator Kennedy to be elected, but you may also be hastening the processes that could lead to the establishment of a separate American Catholic Church. As in 1521 you may win the battle but lose the war.

What is going on in the minds of the rank and file of the Roman Catholic Church in America? Roman Catholics are not blind; this deliberate snubbing of dogmatic pronouncements of Rome will not go unnoticed, regardless of the outcome of the political campaign. Without really analyzing their situation, many American Roman Catholics are proud of Kennedy for displaying the patriotic American spirit which they admire and want to follow.

On the other hand, a casual reading of the American Roman Catholic periodical literature gives such proof that many are quite uneasy about the reversal of century-old Roman Catholic doctrine involved in the positions taken by Kennedy. Is Kennedy really sincere? Of course, it should be said that nobody should question a candidate's sincerity in an election year. Apart from the sincerity of Kennedy, however, the support of his position by American Roman Catholics in high places has overtones of radical differences between the traditional views of Rome and those of American Romanism.

## Is Another Reformation Likely?

After the campaign is over, American Roman Catholics will have something to ponder about: disobedience to a dogma. It is a disobedience not casual but vital, not accidental but deliberate. Basically, the relegation of papal pronouncements to European politics of another century would negate every dogmatic pronouncement of the Roman Church and deny conciliar and papal authority. A loyal monk in the sixteenth century, without meaning to do so, set forces in motion that led to radical reform; would it not be ironic if a loyal son of the Church in the twentieth century, without meaning to do so, should set in motion forces that could conceivably result in another radical reform?

►Broadman choral music to be included in the November issue of *The Church Musician* include the titles "A Child Is Born in Bethlehem"; "O God, Our Help in Ages Past"; "Be Thou, O God, Exalted"; "Come Hither, Ye Faithful"; and "Who Is This Lad."

## Generous Contributions Reach Southern Baptist Theological Seminary

Contributions to The Southern Baptist Theological Seminary from March 1 to July 31, 1960, total almost \$500,000 according to a report by Dr. Duke K. McCall, President, to the Executive Committee of the Board of Trustees of the Seminary.

The bulk of this amount, \$352,414.50, was received from the estate of Miss Lucy Boyce. This money will be used to establish the James P. Boyce Fund, the income from which will be used for maintenance and operation of the James P. Boyce Centennial Library.

Included in the total for the five months is a \$40,000 gift from Mrs. C. E. Dorsey, Sr., of Elba, Alabama, to the Seminary Student Aid Fund. The money is being used to set up the "C. E. Dorsey Memorial Scholarship Fund."

The complete breakdown of contributions received from March 1 to July 31, 1960, is as follows:

Library Fund .....	\$ 78,440.28
Student Aid and Work Grant..	51,459.06
Undesignated .....	9,178.98
Living Endowment .....	4,706.26
From Lucy Boyce Estate .....	352,414.50
<b>Total .....</b>	<b>\$496,199.08</b>

## Theologian From Canada Added to New Orleans Baptist Seminary

NEW ORLEANS, La.—A Canadian Baptist theologian, Dr. Samuel J. Mikolaski, has been appointed to the faculty



Samuel J. Mikolaski

of New Orleans Baptist Theological Seminary effective September 1, Dr. H. Leo Eddleman announced.

Dr. Mikolaski, pastor of the historic Ruth Morton Memorial Baptist Church, Vancouver, British Columbia, will serve as associate professor in the theology department and will teach in the fields of theology and philosophy of religion.

Dr. Mikolaski is also professor of theology at Northwest Baptist Theological College, Vancouver, and president of the Greater Vancouver Combined Ministerial Association.

A native of Yugoslavia, he has been a Canadian citizen since early childhood and received his undergraduate training in Canada.

Dr. Mikolaski holds the B.A. degree and the M.A. degree in philosophy from the University of Western Ontario; the bachelor of divinity degree from the University of London; and the doctor of philosophy degree from the University of London.

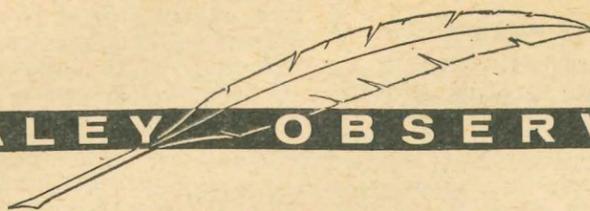
During a three year period from 1951-54 he was pastor of the Bethel Baptist Church, Strathrey, Ontario, and during one summer school session at the University of Western Ontario served as administrative assistant to the director.

From 1954-56 he was professor of theology at Central Baptist Seminary, Toronto, and pastor of the West Toronto Baptist Church.

During his undergraduate study at Western Ontario, Dr. Mikolaski was awarded special recognition for his scholarship ability in New Testament Greek, English Literature, and Hebrew, and was also class winner and among the top entries in public speaking contests at the University.

►The installation of Dr. Herbert Conway Gabhart as president of Belmont College, Nashville, Tenn., is scheduled to take place Friday, October 7. He is the school's second president, the first being Dr. R. Kelley White, now retired. Dr. Gabhart hails from near Henderson, Kentucky, and in former years was pastor at the First Church, Williamsburg, Ky., and the McLean Boulevard Church, Memphis, Tenn.

►The 1961 hymns of the month have been recorded monaurally and in stereo by the Southwestern Singers and will be released October 1 by Broadman Press in an album entitled *Rejoice and Sing*. The 40-voice choral group from Southwestern Seminary, Fort Worth, performs under the direction of R. Paul Green, recording and choral specialist for the Church Music Department, Baptist Sunday School Board. The 12 titles: "When Morning Gilds the Skies"; "Alas, and Did My Saviour Bleed"; "Rejoice, the Lord is King"; "Let Others See Jesus in You"; "For the Beauty of the Earth"; "Come, Thou Fount of Every Blessing"; "America, the Beautiful"; "I Love Thee"; "The Church's One Foundation"; "O Jesus, I Have Promised"; "Thanksgiving Hymn"; "O Come, All Ye Faithful."



**Baptist Churches and Taxation**

No matter is more needful of careful study by Baptists than American churches and taxation. This was the subject considered by 87 conferees from the major Baptist bodies last week in Washington, D.C. This study constituted the fourth annual Conference on Religious Liberty sponsored by the Baptist Joint Committee on Public Affairs. As could be expected, the conference produced no unanimous conclusions, but progress was made in the effort to arrive at principles to be recommended for Baptist churches, institutions, and agencies.

American churches, educational, and benevolent institutions have enjoyed tax exemption status from the beginning of the nation. This practice seems to be based on two considerations. One is the influence from our European background where certain churches were considered official and were financially supported by the government even to the point of preachers being on the state payroll. The other consideration is that churches and other benevolent organizations are considered to render inestimable community service in return for which tax exemption is far more than deserved.

The question now arises as to how long these tax exemption policies can be continued in the light of the ever increasing property holdings of the government, churches, educational and benevolent organizations, and the ever increasing services the government is called upon to support from tax resources. In other words while more and more property is being taken off the tax rolls through tax exemption, more and more tax receipts are needed to provide local, state, and national government services. Other sources of tax revenue are being resorted to, but in regard to real property, fewer and fewer private property owners are having to bear more and more load. There is a limit to this.

The pinch has been felt by several communities. For example, 35.9 per cent of all real property in Nashville, Tennessee, 44.1 per cent in Washington, D.C. and 37.2 per cent in Boston, Massachusetts, are tax exempt in 1960. Much of this is government property, especially in Washington, but a considerable amount of it is church or denominational property. At least one of these communities has reacted rather drastically. Nashville has slapped a tax bill on every piece of property of the Baptist Sunday School Board in Nashville. Whether or not this sticks is doubtful, but it is a sign of things to expect elsewhere.

A majority of the Washington conference members felt that tax exemption for church buildings and other properties related to the ministry of the church is no violation of the doctrine of separation of church and state, but there was a strong minority opinion that any tax exemption extended to churches is question-

able and runs the risk of affecting the freedom of these churches in the future. This editor holds to the minority opinion.

The opinion of the conference members on business operations of churches and denominational institutions and agencies was more definite. It was felt almost unanimously that the regular tax rates should apply to all business operations by religious groups when these business operations are not directly related to religion, even though the profits are used altogether for religious purposes. Business operations that have to do with religious materials exclusively are justifiably tax-exempt. For example, it would be considered not right for a church or a church-related school to operate or even own a motel without paying the regular rate of property tax and income tax on the profits, but it would be acceptable for a denomination to be in the publishing business as long as the material published were directly related to the propagation of the gospel.

It can be seen quickly that this problem has no easy solution. All Baptists would agree that a line should be drawn somewhere, but there's no universal agreement as to where to draw it. A few would hold that we should pay taxes on everything beginning with the church lot and building. Others say only the church building should be tax-exempt. How about the parsonage, the church parking lot, denominational offices, denominational print shops, and so on?

The present constitutional provisions in Kentucky allow for complete tax exemption of church properties and church businesses of all kinds. This is not so in all the states. Some Baptist churches in Kentucky voluntarily pay taxes on unrelated church property and businesses.

Kentucky Baptists are on record in the matter of taxation on unrelated church business operations. In the 1950 General Association a report was adopted which expressed approval of tax exemption for churches and denominational property directly related to the propagation of the gospel, but expressed disapproval of church or denominational operated businesses foreign to the purposes and activities for which the church and church controlled institutions were founded. The report promised support and assistance in obtaining reforms which would correct existing abuses of tax exemption privileges. These reforms would have to come through legislative changes.

This document was drawn up by a committee composed of Robert E. Humphreys, A. T. Siler, W. R. Pettigrew, George D. Caldwell, H. Leo Eddleman, and W. C. Boone, and is one of the best statements in existence on this subject. This might be an appropriate time to repeat its affirmation in light of the proposed convention for revising the Kentucky Constitution.

In the meantime, Baptists don't have to wait until

legislative changes to reform their own ways. To take as much as the law allows sometimes is to live on a questionable level. If we believe in a principle on this matter, let's announce it and abide by it. The least we can do in the meantime is to get out or stay out of competitive unrelated church business, not allow public funds to be used to improve church property by building roads or paving driveways, and the like. More is coming on this problem in this column.

**A Break For Kentucky**

Often we have stood by to watch Southern Baptist agencies and institutions pick off the cream of our crop of state workers. The coming of Robert Hastings to Kentucky to head the Department of Stewardship Promotion puts the shoe on the other foot. Hastings is one of the outstanding staff members of the Executive Committee of the Southern Baptist Convention and brings to Kentucky the very best leadership in his field.

After five years in the field of stewardship promotion with the Executive Committee and Dr. Merrill D. Moore, Hastings is the best qualified man among Southern Baptists to do the job needed to be done in Kentucky. Tom Chaney will continue as associate secretary in stewardship promotion and will have special responsibility for the Forward Program of Church Finance. Hastings and Chaney have worked together over the last several years on various projects and make a perfect team.

Hastings brings with him a lovely wife and three children to join the Kentucky Baptist family. The new stewardship secretary will join other department leaders for the forthcoming regional conferences, and this would be a wonderful opportunity for many Kentucky pastors and church leaders to meet our newest asset.

When it comes to spiritual matters, it probably is not appropriate to talk about getting a break. It would be more appropriate to thank the Lord for His apparent leadership in this matter. At any rate, Kentucky Baptists are fortunate.

**CONCERNED ABOUT THE BAPTIST IMAGE**

Dear Editor:

We Southern Baptists have created and are maintaining an unfavorable image of ourselves in the eyes of non-Southern Baptists throughout the world. This picture is one of ignorance, prejudice, bigotry, and sectionalism, and is certain to weaken our effectiveness as witnesses for the cause of Christ.

We think of ourselves as champions of religious liberty and of the principle of separation of church and state. Yet we permit "official" statements from the convention, state, and association levels which deny our traditional individuality and bring the "Southern Baptist Church" into matters of state.

No sincere Christian can keep Christ's teachings out of his views, either political or otherwise. However, each Christian must prayerfully strive for objective decisions after careful consideration of all available facts.

Have we considered the candidacy of Senator Kennedy objectively as individual Baptists, or have we let a non-existent (I hope) "Southern Baptist Church" speak for us? Are we willing to relegate millions of U.S. Catholics to second-class citizenship status by voting solely against a religious belief? By advocating dry laws do we not continue to force our religious views by legal means upon those who differ with us, instead of seeking to motivate them from within through the love of Christ? Do we not in practice disregard those hallowed principles of religious liberty and separation of church and state which we so loudly vocalize?

If the answer to most of these questions is, "Yes," then the public's image of us is better than we deserve.

Louisville, Ky. John J. Gleason, Jr.

**BAPTIST FORUM**



**A COMMENDATION**

Editor:

The women of the Fidelis Sunday School class of the First Baptist Church of Murray, Kentucky, want to thank you for the very helpful and needful articles you are publishing on Catholicism and our national election this fall in the Recorder.

As a class we read them with interest and appreciation. Thank you for this information.

Bettie Thornton for  
Fidelis Sunday School Class

Teacher: Miss Pellie May Wyman

Murray, Ky.

**ANOTHER VIEWPOINT**

Editor:

In the Baptist Forum section of the September 1 issue of the *Western Recorder*, a letter was printed from Dr. Frank Steely. He stated, and I quote, "As I see it there are only two areas in which Senator Kennedy's Catholicism need cause any question, and he has addressed himself to these in a candid and satisfying manner: In the first place he has stated that he is opposed to federal aid for parochial schools, and sec-

only he has stated that if underdeveloped countries asked us for scientific birth control information as part of our overseas aid program he would give it . . ."

I beg to differ with Dr. Steely, that Senator Kennedy has answered those two question satisfactorily. In fact, quite to the contrary. I have here before me a clipping from the February 16 issue of the Paducah Sun-Democrat, which quotes Senator Kennedy as saying this about federal aid to parochial schools: "As for such fringe matters as buses, lunches and other services, the issue is primarily social and economic and not religious." What other tax money would they want, since the nun teachers do not receive a salary, unless we construct their church schools?

As to Senator Kennedy's statements dealing with birth control, they are completely inadequate, too. Let me quote to you from the interview made with John F. Kennedy on the January 3, 1960, Meet-the-Press program dealing with this issue. Mr. Steele asked, "Therefore, supposing the Indian government did ask for this assistance (birth control), what would your answer be?" Senator Kennedy replied, "I hope I have given the answer. I think that the best solution is for the United States to give the Indians substantial economic assistance. ----." Of course, that would be no solution, only the beginning of a vicious circle.

Paducah, Ky.

Harold Howell

# KENTUCKY BAPTISTS AT WORK

## WOMAN'S MISSIONARY UNION

### New Plan For Grading Advanced Forward Steps

By MRS. HUGO CULPEPPER

Beginning with October 1, 1960, a new plan for grading the three advanced Forward Steps in Girls' Auxiliary will go into effect. These steps are Queen-With-a-Scepter, Queen-Regent, and Queen-Regent-in-Service. From that date all of this work will be graded by the local reviewing council. The State Office will still give the final certification for having passed these steps. The local reviewing council will fill in the application blanks and return them to the State Office. Recognition will be sent from there.

Complete details are being mailed in the annual package to all presidents. The local president, G.A. Director, and leaders should meet together and go over these together.

Another new feature for these three top steps is a contest to determine who has done the best work for each of these. The Association will have a contest next July to see who has done the best work in the association. The Associational G.A.

Director will be in charge of this. Each person's work will be put on display and judged by a committee chosen by the Association G.A. Director. The winner will be announced at the July Associational meeting after the committee has made its selection.

From the Association the work judged to be the best will be sent to the regional youth leader. At the regional meetings next September this work will be on display and the judging done by a committee chosen by the Regional Youth Leader. The winners will be announced at the regional meeting.

From here the work that has won first place will be sent to the State G.A. Secretary. The best in the state contest will be held in connection with the Queen's Court in March. There a state reviewing council will judge and select the best work in the state. Proper announcements of this award will be made at that time. The winners will be given free trips to a Cedarmore G.A. Camp.

This plan of judging will go into effect October 1, which means that July, 1961, will be the time for the association contest; September, 1961, the time for the regional contest; and the Queens' Court of 1962 will be the first time for choosing a state winner.

## STEWARDSHIP TRAINING AND ENLISTMENT

### Inescapable Obligation of a Church

By THOMAS B. CHANEY, Director  
FORWARD PROGRAM of Church Finance

"Next in importance to leading an individual to accept Jesus Christ as Saviour comes the responsibility of leading that individual to grow into the experience of full dedication expressed in cheerful giving—not only of money, but of time, of service, of love, of influence, in fact all that a life can be and do."

"The growth of the individual in the practice of Christian Stewardship is of such importance to the cause of Christ that a church is surely obligated to do all that is necessary for the enlistment and training of every individual."

"The development of the individual in regular, generous giving is the task of a church. Teaching of stewardship is an inescapable obligation. A church is just as responsible for teaching that man must give to God as it is for teaching that God has given to man."

The above statements indicate some of the reasons for the emphasis we give to church budgets on the cover pages of this issue of the *Western Recorder*.

There are other reasons for emphasis. It is estimated that over 1,000 Baptist Churches in Kentucky do not have a church budget. Over 600 churches gave nothing for World Missions through the Cooperative Program last year. On the average Kentucky Baptists are giving only 7 cents per member per week through the Cooperative Program. Out of every dollar given, 83 cents is used in the local church and 17 cents is given for all mission causes.

There is a great need for every Baptist Church to have a program of Stewardship Enlistment. A program that will enable a church to present effectively God's plan of stewardship. A program that will encourage each individual to practice what the Bible teaches. A program that includes the world-wide program of Southern Baptists.

A church budget is one of the basic steps in Stewardship Enlistment. "There are two major reasons why every church should have a budget. The first is to

provide a place and time for every individual to make a weekly offering to the Lord through the church budget. Most people will give when an opportunity is provided and when they are expected to give and have before them the purposes for which they are to give. The second reason—is that it (the church) may have money to do adequately all the work of the church."

"—the church budget, in a large measure, outlines the program for the church—. It can be a constant challenge to the people to enlarge their ministry, or it can set barriers and limitations on the work. A budget expresses the faith or lack of faith of the people.

"To aid our churches in their annual budget promotion campaign, our denomination has developed the FORWARD PROGRAM of Church Finance. It provides materials and techniques in all three areas of a budget campaign: budget planning, budget promotion, and budget pledging. While all this is directly under the pastor and designated committees, the Sunday school can be effectively used by the church in the promotion of the budget and the enlistment of the people enrolled in Sunday school."

All of the quotations in this article are from the new book, "The Sunday School and the Church Budget," by Dr. J. N. Barnette. In writing this book, the author has made another of his countless contributions to the total program of Southern Baptists. Only eternity will reveal the true value of the labors of this Baptist layman.

In the book, Dr. Barnette very vividly portrays the role of the Sunday school in Stewardship training and enlistment. In lesson preparation, teachers will find valuable help in the chapters "Recounting the Blessings of Giving" and "Making Eternal Investment." The pastor,

Sunday school officers, and other leaders will find many useful suggestions in chapters dealing with "Enlisting More People in the Grace of Giving", "Using the Sunday School to Enlist the People in Giving" and "Making and Adopting a Church Budget." It would be a good investment for a church to purchase a copy for every teacher, officer, and deacon in the church.

To help you in Stewardship promotion, many materials are available as follows:

Free tracts, films, and filmstrips,  
Kentucky Baptist Bldg., Middletown.  
FORWARD PROGRAM materials,  
S.B.C. Stewardship Services, 127 Ninth Ave., North, Nashville 3.

Books, films, Church Finance Record System,  
Baptist Book Stores, Owensboro and Louisville.

## SUNDAY SCHOOL

### A Dozen Ways to Make Sunday School More Effective For 1960-1961

By ROY E. BOATWRIGHT



R. E. Boatwright

1. Select capable officers and teachers. The best workers of your church should be enlisted in Christian service. One of the most effective ways to serve the Lord is through the Sunday school. The leadership should be consecrated, loyal, deeply concerned, studious, co-operative, God-fearing and

Bible loving.

2. Plan well. In order to accomplish great things, great plans must be made. Preparation Week is a time for making plans. If, however, your church has failed to plan a worthy program and set the challenging goals of Preparation Week, set aside a time early in October to make plans to reach more people for Christ.

3. Adopt the Standard of Excellence as a program of Work. Call your workers together. Read carefully the Standards, noting the important points. Adopt the standard and make plans to reach a certain number of standard units and General Standard by the first Sunday in December.

4. Plan an effective visitation program. Nothing can take the place of personal contacts. Pamphlets on this subject may be secured from your State Sunday School Office. Study the book, "The Ministry of Visitation" by John T. Sismore.

5. Conduct a clinic for all officers and

teachers. Set one night in which about an hour-and-one-half program can be conducted. Order free literature for all department superintendents and teachers. Provide leadership for the clinic. Present materials and study the duties of class department officers and teachers. This clinic is most important.

6. Plan a program of training. Emphasize Category 17. Plan for January Bible Study Week, using the suggested book, "Studies in I Corinthians." Study "Outreach for the Unreached" if it has not previously been studied. Study Dr. J. N. Barnette's new book on "The Sunday School and the Church Budget" prior to formulation of your church budget and the Forward Program of Church Finance.

7. Improve the department assembly programs by making use of the material in the *Sunday School Builder*.

8. Make plans to use the six-point record system more effectively.

9. Establish an effective Weekly Officers and Teachers' Meeting. Write your Sunday School Department for information on the weekly officers and teachers' meeting if you desire.

10. Set up Operation Home Folks, using the material in the pamphlet to reach church members who are not at present enrolled in Sunday school.

11. Make sure that the teachers and officers' and Sunday school pupils do a better job of studying the Bible this year.

12. Put forth special effort to win the lost to Christ.

## BROTHERHOOD

### Layman's Day and The Layman's Revival At Bagdad Church

By HAROLD BERGEN, Pastor

For the past three years the high light of the church year for the Bagdad Men's Brotherhood has been Laymen's Day. We have found that there is no better way to begin the new Brotherhood year than with a Sunday in which the men of the church lead in every part of the morning and evening services. They lead the singing, make the announcements, have the Scripture reading, lead in the public prayers, do the preaching and give the invitation. It had met with such success in the past two years that this year we planned our Laymen's Day to be the first day of an eight day Laymen's Revival.

The newness of the idea in our church caused us to enter the first stages of planning with caution, but the final results went beyond the expectations of even the most confident men in our church.

We spent two executive committee meetings and the business portion of a regular meeting planning Laymen's Day and our Laymen's Revival. It

meant a lot of hard work on the part of our men, but we've found that our men thrive on hard work. It meant the perusal of our memory, seeking out good speakers we had heard or knew about. It meant, if our venture for the Lord was to be successful, that the men of our Brotherhood would have to commit themselves to visit, witness and pray. This is one of the good things about a Laymen's Revival. It puts the initiative for visitation and witnessing upon the layman. We stressed that there would be no visiting evangelist to do our visiting for us. We stressed that before a man be given the right to say, "I told you so" at the close of the revival, he must give evidence of having done all he could to make the revival a success.

We devoted the September Brotherhood meeting to a program of inspiration, with an opportunity to respond to an invitation of what might be called the "three-three-plan." Each man was asked to do one of three things. First, visit three prospects for our church in an attempt to win them to faith in Christ, or if they were already Christians leading them to unite with our church. Second, if a man felt that he could not do this, he was asked to visit three prospects inviting them to the revival services, then offering to provide transportation and sit with the prospect during the service. Third, if a man felt he could not do either of these things, he was asked to commit himself to visit three prospects simply inviting them to the meetings. The response to this invitation, and others like it later on, gave evidence to the fact that something out of the ordinary was happening in our church, and it did!

We preceded our Laymen's Day on Friday night with a family rally sponsored and led by the Brotherhood. We had a good song service led by our chorister. We had testimony time which helped engender enthusiasm, and the Spirit worked. We had a short inspirational message ending with a season of prayer for our Laymen's Day and our revival. Then there were refreshments and a time of fellowship. This service was considered by our laymen to be a warm-up for Laymen's Day. Those who were to bring the special music on Sunday had opportunity to practice, and those men who were to be a part of the men's choir on Laymen's Day were given a preview of the order of service and an opportunity to practice the music and responses that were to be sung. It gave us an opportunity to nail down loose ends.

Our Brotherhood was two years old last June. We have observed three Laymen's Days. This year 19 men had specific tasks to perform in the two worship services. Enthusiasm was high, the Spirit worked, the people worshipped. I can think of no better way to begin a revival than with Laymen's Day. Interest of the community was stirred in

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the meetings. Many came from curiosity just to see how someone with whom they had worked and played from day to day would perform when called upon to preach or pray or sing in a service of worship. Most of those who came were surprised and inspired by what they saw and heard. Laymen's Day was a very meaningful day in the lives of our men and in the total life of our church. A good way to begin a revival.

We continued our revival on Monday with lay speakers from outside our church. On Monday, Brother Clayton Baker of Shelbyville brought a message on the layman fulfilling his task of glorifying God by being a witness. This was a most inspiring hour of worship. Sixteen persons rededicated their lives to the Lord Jesus during the invitation that night. Tuesday night, Brother J. Chester Durham preached so clearly and effectively on repentance. On this night the weather was most discouraging. It rained all day and turned unseasonably cold. Fortunately, this was the night the Brotherhood had picked to use the "pack-the-pew plan." In spite of the bad weather, the pews were packed and we had the best attendance of the whole week. Wednesday evening, Brother George E. Hays, Jr., of Louisville brought a message that led many of the Bagdad people through a life-changing experience. He reminded us that we can become so "factful that we fail to attack." Thursday evening, Dr. Glenn Yarbrough, director of religious activities at Georgetown College, brought the message. We had one profession of faith. This was quartet night and the song service included several special numbers by our two quartets. Friday, Brother Clyde Carroll spoke on the subject, "Sin at the Cross." Saturday, Dr. Salin Baker, who is an optometrist in Frankfort, was our speaker and brought a good message to an unusually good Saturday night crowd. Sunday, Brother J. Chester Durham was with us to close our week of Laymen's Revival.

In the hearts and on the lips of the Bagdad people were the words "this has been the best revival we have had in many years." We did not have as many professions of faith as we have had in some other revivals, but it affected the lives of our Christian people in a great and a good way. During the week we had 18 rededications, one profession of faith, two uniting with our church by baptism from other denomi-

nations, two uniting with our church by letter from other Baptist churches.

The results of the revival are still being felt in our church. Our prayer meeting attendance has doubled, and the whole tenor and spirit of our church has changed.

Truly a Laymen's Revival can be a revival of the very best kind!



Mr. W. Harlen McGinnis is pastor of the Vine Grove Baptist Church. He is World Missions Leader of the State Brotherhood Organization. He will team with A. B. Colvin and another "surprise package" during the Banquet period of the State Brotherhood Convention at Danville, October 6-7. Even this period will help one KNOW.



Mr. Sam Ferrell, Jr., Christian Witnessing Leader of the State Brotherhood Organization, will perform presiding and conference duties at the Brotherhood Convention, October 6-7, in Danville. He will help men KNOW.

#### KENTUCKY BAPTIST FOUNDATION

### Memorial for Mr. and Mrs. Allen G. White Added to Kentucky Southern College

By A. M. VOLLMER, Exec. Secy.

On September 1 the Kentucky Baptist Foundation received a check from Miss Edna White of Louisville for \$100.00, being a memorial to her sister and brother-in-law, Mr. and Mrs. Allen G. White. The gift will be added to the endowment of the new Kentucky Southern (Louisville Baptist) College.

During the month of September the executive-secretary attended seven district associations and during these travels pastors arranged for him to council with six people relative to the preparation of their wills. These contacts resulted in the Foundation being made a beneficiary in each of these wills.

Brother pastor: DO NOT LET SEPTEMBER PASS WITHOUT FEATURING THE WORK OF THE KENTUCKY BAPTIST FOUNDATION IN SOME FASHION!

### One of Every Seven Chaplains a Baptist

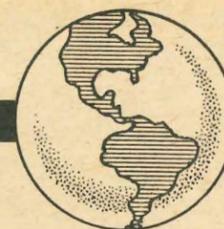
ATLANTA, Ga. — (BP) — Fifteen per cent of the Protestant chaplains serving in state and federal institutions are Southern Baptists. This figure was revealed by Alfred Carpenter of Atlanta, Ga., in a progress report on institutional and industrial chaplaincy of the Southern Baptist Chaplains Commission.

This proportion is approximately the same as the proportion of Southern Baptist military chaplains, says Carpenter, who directs the commission and serves as director of the Southern Baptist Home Mission Board's chaplaincy division.

"Interest in this phase of chaplaincy, both on the part of institutions and ministers, is on the increase," he said.

Reporting on Southern Baptist military chaplains, Carpenter said they reached their goal for starting new services during the first six months of 1960. The chaplains are aiming for 500 new services started at home and abroad during the entire year; 225 were started from January to July.

There are 426 Southern Baptist chaplains on active duty in the military and 660 in the reserves.



## GLEANINGS FROM THE FIELD

#### ANOTHER COMPTON

►Pastor and Mrs. Reid R. Compton of the Calvary Baptist Church, Forks of Elkhorn, announce the birth of a son on September 1. Young Compton weighed 7 pounds, 13½ ounces upon arrival and has been named David Reid.

#### MISSIONARIES' MOVEMENTS

►Mr. and Mrs. James A. Lunsford, Southern Baptist missionaries now on furlough from South Brazil, have moved from Lawton, Okla., to Plainview, Tex., where their address is 2105 Houston. He is a native of Paducah, Ky.; she is the former Lena Jewel Conway, of Jackson County, Oklahoma.

►Dr. H. Cornell Goerner says that the English-speaking congregation at Orleans, France, has doubled its attendance since Missionary Jack D. Hancox was called as pastor. New English-speaking groups have been developed at Evereux and Chateauroux. In Tours a French-speaking group has received encouragement from Mr. Hancox; and a suitable meeting place has been located, the purchase of which was made possible by an appropriation of the Foreign Mission Board.

#### FLORIDA ANNIVERSARY

►First Baptist Church, Niceville, Fla., will observe its fiftieth anniversary October 2. This is a ripe old age for a Florida church. They have grown from 29 charter members to a present membership of 900—the greatest growth coming in the last 12 years. This church is near the Elgin Air Force Base, and many military men in every state in the Union were formerly located there. Pastor F. H. Morgan and the members wish that many of these former members would return for the Jubilee.

#### REVIVAL AT BERRY

►Pastor Calvin C. Wilkins, Riverview Baptist Church, Crittenden Association, Berry, Kentucky, reports a successful revival held July 25-31. Henry M. Downing, pastor, Crestwood Church, Frankfort, was the evangelist. There were seven decisions for Christ during the week. Wilkins began his duties as pastor at Riverview on July 3. He served as pastor of Irvingville Church, in Bracken Association, for the past two years. He is a student at Georgetown

College. Mrs. Wilkins is the former Norma L. Parrent of Evansville, Indiana. They have two children, David, 6 and Rebecca, 4, with another child due in late September.



Dr. Edgar V. McKnight is leaving Kentucky, where he has been pastor of the Christiansburg Church, to serve as chaplain-counselor at Chowan College, Murfreesboro, N. C. He came here from South Carolina seven years ago and earned his B.D. and Th.D. degrees from Southern Seminary in 1956 and 1960. He has been a fellow in the New Testament Department in the same institution. His graduate thesis dealt with "A. T. Robertson's Contribution to the Interpretation of the New Testament," and the Lily Foundation granted him a scholarship during 1959-60. Before going to Christiansburg he was pastor of Mt. Hermon and Poplar Ridge, in White's Run and Sulphur Fork Associations.

#### DOBBINS' NEW BOOK

►Turning "passive" congregations into "active" ones through proper administration is the theme of *A Ministering Church*, new Broadman Press book written by Gaines S. Dobbins. Dr. Dobbins is professor of church administration, Golden Gate Baptist Theological Seminary, Berkeley, Calif. Earlier and for many years he was professor at Southern Baptist Theological Seminary, Nashville. It is incumbent upon the min-

ister, Dr. Dobbins maintains, to function properly as an administrator. It is the minister's responsibility to discover and develop leaders and to prompt a sharing of the church's many areas of service among all of its members.

## Western Recorder

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

Vol. 134 No. 37 September 22, 1960

#### WESTERN RECORDER

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Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

### East Texas Baptist College

Marshall, Texas

Spring Semester: February 1, 1960

Summer School: June 6, 1960

Regular Session: September 12, 1960

H. D. BRUCE, President

## First Corinthians January Bible Study

NASHVILLE, Tenn.—(BSSB)—The Baptist Sunday School Board has announced that the 1961 January Bible Study book is "Studies in I Corinthians," by Millard J. Berquist, president of Midwestern Baptist Theological Seminary, Kansas City, Mo.

Published by Convention Press, the book will be off the press November 7 and available in all Baptist book stores. It has been placed in Category 2, Section A of the Church Study Course for Teaching and Training.

The book tells how Paul dealt with the practical problems which arose in the church at Corinth, and how the principles set forth apply to our day.

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Twelve

*Through Love*" (Studies in I Corinthians), 50 frames, color, with manuals, will be ready December 1. (Rental \$5.00, at Baptist book stores). It deals with problems which can be visualized through modern application. The content consists largely of questions to be answered in the discussion periods of the study course.

## Religion-Politics Tops August Baptist News

By The Baptist Press

Two of the most critical issues to face America in decades—religious liberty and racial integration—were brought into sharp focus in a series of rapid-fire August events.

While U. S. presidential candidates sought to sidestep the religious issue in politics as a stigma that hinted of "bigotry", Southern Baptists were concerned with what they called "the real religious issues involved."

The racial question arose on two consecutive August Sundays when Negro students staged "kneel-in" demonstrations in Atlanta, Ga., in what was believed to be the first organized effort to integrate churches.

Negroes were seated without disturbance at First Baptist and Ponce de Leon Baptist Church one Sunday, but refused to accept a balcony pew cleared by ushers at Druid Hills Baptist Church the previous week.

Other major August Baptist events included a court suit filed against a Kansas Baptist Church which withdrew from the American Baptist Convention, increased effort to obtain federal aid for private schools, and recognition of the first church and mission started in the 30,000 Movement.

Some Southern Baptist pastors, speaking and writing on the possibility of electing a Roman Catholic as president, feared that religious liberty would be endangered.

A few were caught red-faced and embarrassed when their concern about the issue exceeded their research for facts, quoting bogus oaths and pulling quotations out of context.

Other incidents reported during August on the religious-issue in politics included such items as:

An association Brotherhood organization in Texas said that Sen. Kennedy had ignored a telegram asking if his primary allegiance is to the U. S. or to the Roman Catholic church.

Baptist missionaries in South America fear that the election of a Roman Catholic as U. S. President would increase religious persecution in their areas, said Texas Baptist executive secretary Forrest Feezor after a Latin American mission tour.

A report from the nation's capital indicated that an intense letter-writing

campaign was staged in August to influence Congress to pass an education bill including federal aid to private schools.

A Catholic member of the House Rules committee where two proposed bills are tied up estimated that he has received 15,000 letters urging aid for Catholic schools and added that two other Catholics on the key committee have received similar mail.

Meanwhile, in Wichita, Kan., an American Baptist group filed suit in district court against the First Baptist Church which recently withdrew from the American Baptist Convention. Plaintiffs seek to retain church property and restrain the defendants from interfering in church affairs.

Northtown Baptist Church of Spokane, Washington, was recognized as the first church established in the Southern Baptist 30,000 Movement which began June 1, 1956. The North Conway Baptist Church of Conway, S. C., was the first mission built in the movement. Both were started on June 3, 1956.

Since the Baptist effort to establish 30,000 missions and churches before 1964 was started, a total of 10,552 new congregations have begun.

Dr. Fred F. Brown, Southern Baptist Convention president in 1933 who "did as much as any other one man" to save Southern Baptist agencies during the depression years, died in Knoxville, Tenn., at the age of 78.

Also during August, 47 new missionaries were appointed by the Home Mission Board, bringing the total to 2,107.

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BURIAL ASSOCIATION

September 22, 1960

## Testing Program Gets Association Approval

RIDGECREST, N. C.—(BP)—A testing program for incoming ministerial students at Southern Baptist seminaries has been worked out.

The plan, it is believed, will draw Baptist colleges and seminaries closer together in their course work in Biblical studies. It will also aid the student in his post-graduate Bible studies at a seminary, the professors at the colleges and seminaries believe.

"I consider this testing program an historic step by the colleges and seminaries in correlating their programs of study for ministerial students," H. J. Flanders of Furman University, Greenville, S. C., the outgoing president of the Association of Baptist Professors of Religion, said.

The tests—one to survey the student's knowledge of Old Testament, and the other his knowledge of New Testament—were prepared by a committee of the association. Both college and seminary professors helped to prepare them.

Students scoring high on the survey tests would be able to bypass introductory courses in Old Testament and New Testament at the seminary. The high score would indicate their college-acquired knowledge was satisfactory and that they could probably benefit more by using their required hours of course study in more advance Biblical studies.

The new testing program would have two other potential benefits. It could provide more direct preparation of the ministerial student at college level. It also could help colleges to work out a better-defined course of study for the ministerial student who plans to continue his education at the seminary, thus reducing overlapping with seminary courses.

The Association of Baptist Professors of Religion elected O. William Rodenhiser, associate professor of Bible at the University of Richmond (Baptist), Richmond, Va., president. Vice-president is John E. Steely, Wake Forest, associate professor of historical theology at Southeastern Seminary, and secretary is Charles Tucker of the religion faculty at Wingate College (Baptist), Wingate, N.C.

## Russia, Britain May Hear Baptist Radio Programs

FORT WORTH—(BP)—Southern Baptists may soon have direct radio representation in Great Britain and Russia if the central committee of the denomination's Radio and Television Commission approves at its meeting here Sept. 5-6.

The Commission is producing 15-minute weekly programs for each country. An abbreviated version of "MasterControl" is being produced as the most likely program for the Great Britain audience. If approved, it would be broadcast from 10 to 10:15 p.m. Wednesdays by Trans-World Radio from Monte Carlo.

A preaching program similar to "The Baptist Hour" without music would be offered in Russian from 8 to 8:15 p.m. Moscow time over the same station on a day to be determined.

Statistics indicate 38 million radio sets in the U.S.S.R. which makes the country a great radio mission field, said Paul M. Stevens, director of the Radio-TV Commission.



**BAPTISTS IN MAYFIELD SECTOR PREPARE FOR SCHOOLS OF MISSIONS PROGRAM.**—Pastors, Sunday school superintendents, training union directors and other leaders from fifteen Baptist churches in Graves County Association met at High Point Baptist Church to hear Dr. Lewis W. Martin, of the Home Mission Board of the Southern Baptist Convention, Atlanta, Ga., and J. Edward Cunningham, Lexington, Kentucky, address the schools of missions program on Monday night, August 15. The Schools of Missions will be held in Graves County January 29-February 3, 1961. The fifteen churches which have agreed to participate early next year will be Farmington, Liberty, Enon, Clarks River, Pleasant Grove, North Side, Bethany, New Home, Sharon, Melber, Hardmoney, High Point, Sedalia, Mt. Olivet and Water Valley. The church school of missions each study the subject of missions in age-graded classes for five nights. The Graves County's missions committee promoting this program are James Tharp, chairman, Peter Carlisle, Cloys Bruce, Lloyd Clark, Charles Blair, and James Perkins. Orman Stegall is superintendent of missions in Graves County Association. Shown in the picture are (left to right): Dr. Lewis W. Martin, Orman Stegall, J. Edward Cunningham, Lloyd Clark, Pete Carlisle and James Perkins.

WESTERN RECORDER

Thirteen

**SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 11, 1960**

S.S.	Add.	T. U.
Louisville, Walnut Street	1327	4
Missions (3)	286	19
Louisville, Ninth and O	1095	8
Hopkinsville, Second	969	2
Louisville, Carlisle Avenue	930	250
Madisonville, First	921	224
Murray, First	889	6
Mission	41	88
Mayfield, First	859	207
Mission	81	170
Bowling Green, First	850	12
Mission	189	180
Owensboro, Third	830	4
Louisville, St. Matthews	754	11
Elizabethtown, Severns Valley	752	6
Missions (2)	94	202
Lexington, Calvary	742	7
Mission	28	194
Somerset, First	713	274
Mission	60	1
Hopkinsville, First	705	9
Harrodsburg	686	3
Missions (2)	72	182
Frankfort, First	680	171
Louisville, Beechmont	674	3
Missions (2)	325	65
Louisville, Beechland	661	147
Mission	210	127
Glasgow	650	99
Missions (2)	207	135
Newport, First	640	49
Missions (2)	101	105
Lexington, Grace	639	48
Mission	15	153
Campbellsville	620	10
Missions (4)	103	179
Louisville, Buechel Park	583	15
Shelbyville, First	554	253
Paducah, First	525	48
Lexington, Rosemont	515	3
Henderson, Immanuel	501	108
Missions (2)	143	4
Florence	497	82
Erlanger	495	224
Ashland, First	493	6
Missions (2)	119	140
Louisville, Tabernacle	486	3
Louisville, Beth Haven	460	107
Louisville, Valley Station	460	147
	6	120
	3	119
	6	168
	3	169
	6	79

Louisville, Third Avenue	457	5	125
Louisville, Shively	450	1	129
Louisville, Rockford Lane	448	3	155
Winchester, Central	441	1	98
Louisville, Green Acres	431	1	167
Louisville, South Side	425	1	134
Louisville, Hazelwood	424	1	106
Louisville, Bethlehem	423	2	158
Central City, First	421	1	191
Mt. Washington, First	416	1	122
Ludlow, First	410	1	92
Nicholasville	401	1	103
Louisville, Valley View	401	4	130
Owensboro, Eaton Memorial	401	2	178
Louisville, Eighteenth Street	400	1	90
Mission	66	39	66
Louisville, Farmdale	400	2	146
Russellville, First	397	1	101
Mission	50	159	397
Paducah, East	397	1	159
London, First	392	1	122
Corbin, Central	386	1	107
Mission	68	26	68
Greenville, First	386	1	132
Louisville, High View	386	1	148
Morganfield, First	385	1	114
Lexington, Porter Memorial	385	1	119
Owensboro, Crabtree Avenue	379	4	108
Franklin, First	379	1	103
Mission	60	40	378
Owensboro, Buena Vista	378	1	135
Lebanon, First	371	1	110
Hodgenville, First	368	1	144
Louisville, Beechwood	367	2	142
Covington, South Side	355	1	79
Ft. Thomas, First	351	1	101
Mission	125	2	111
Louisville, Shawnee	349	2	111
Frankfort, Thorn Hill	345	1	101
Scottsville, First	342	1	82
Louisville, Immanuel	341	1	101
Earlington, First	339	1	102
Walton, First	336	1	176
Lawrenceburg, First	327	1	70
Mission	40	114	327
Corbin, First	327	1	114
Bowling Green, Eastwood	320	1	104
Owensboro, Lewis Lane	313	1	123
Benton, First	308	1	129
LaGrange, DeHaven Memorial	311	1	95
Frankfort, Crestwood	306	6	111
Hazard, First	304	1	85
Ashland, Pollard	279	1	123
Dawson Springs, First	287	1	56
Missions (2)	62	51	278
Louisville, Melbourne Heights	278	1	51
Bowling Green, Glendale	273	1	123
Mission	28	112	273
Hawesville	270	1	112
Barbourville, First	265	3	186
Missions (3)	222	1	112
Cold Spring, First	264	1	70
Sonora	259	1	70
Hazel	247	1	94
Lebanon Junction, First	242	1	94
Louisville, Gethsemane	240	1	132
Marion	239	1	63
Louisville, Virginia	235	1	66
Shepherdsville, Little Flock	234	1	66
Falmouth	233	1	31
Mission	32	38	233
Covington, Madison Avenue	216	1	38
Frankfort, Memorial	215	1	95
Folsomdale, Liberty	211	1	69
Carrollton, First	208	2	52
Covington, First	208	1	110
Owensboro, Seven Hills	203	1	47
Williamson, East Williamson	185	1	61
Mt. Carmel	158	1	114
Marion, Second	136	1	56
Louisville, Lake Dreamland	92	1	36
Cornishville	85	1	52
McQuady, Corinth	79	1	65

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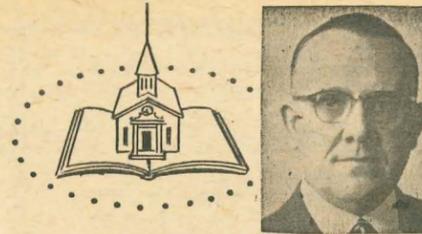
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**SUNDAY SCHOOL LESSON**

By **H. C. Chiles**

**MICAH'S VIEW OF TRUE RELIGION** September 25

Micah 6:1-8

Micah was a fearless preacher of righteousness, who condemned sin, denounced idolatry and scorned the oppressors of the poor. As such he believed that true religion is a matter of proper relationship with God, resulting in being right with one's fellowmen also.

**I. The Reminder. Micah 6:1-5.**

Fully aware of the terrible sins of the Israelites and highly displeased with them, God, through His prophet, presented His message somewhat after the fashion of a court scene in which witnesses are called and a verdict is sought.

Through the years God had been so gracious and merciful to His people. In spite of that fact, they had forsaken Him and turned to other gods, whereupon He challenged them to explain why they had done so and to declare the reasons for their having grown weary of Him. He called on them to give an account as to why they had departed from Him.

As proof of His abundant love for them, God reminded them of various things which He had done in their behalf, mercies which they should not have forgotten. He called to their attention the fact that He had miraculously delivered them from the land of Egypt, and enabled them to make the journey therefrom to the Jordan River. During their journey to Canaan, King Balak had invited Balaam to pronounce a curse upon the Israelites, but God did not permit him to do so. Rather, God influenced Balaam to bless them.

**II. The Requirements. Micah 6:6-8.**

Realizing that they had sinned against God, they were desirous of learning how they could atone for their evil ways. As is often the case, they concluded that they could do something by themselves which would make them right with God? In a string of abominably sarcastic questions they asked what God was expecting of them. They had been so engrossed with their idols that they did not know what would please God.

Petulantly the people inquired, "Just what does God want; what will it take

to please Him?" Their ignorance of what would please Him revealed their true condition. The question, "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" was a clear indication of the depths of degradation to which the people had sunk, for it refers to the abominable custom which prevailed among the heathen of offering their own children in sacrifice. Their seeming willingness to bring their own children as sacrifices to God shows that they were without a true knowledge of the will of God, and that they were still laboring under the delusion that the wrath of God could be expiated by human sacrifices. Seemingly they were willing to offer anything except what He asked for, namely, the love and obedience of their hearts.

Without any hesitation God told them what He was requiring of them. His statement was one of the most beautiful in the entire prophecy of Micah. The purpose of this statement was to show that pleasing God was not a matter of outward observances, but rather of the heart which expressed itself in godly living. God emphasized that He would never be pleased with the outward forms of worship when the eternal principles of right and wrong are totally disregarded. God will not be propitiated by the offerings of material things as a sacrifice, or by any outward profession of piety. He told them that while they practiced pride, injustice and cruelty their sacrifices were valueless in the sight of God and an abomination to Him. His first desire is for the obedience of His people.

"What doth the Lord require of thee?" The answer is "to do," "to love," and "to walk." This includes our works, our worship and our walk. God is reasonable in His requirements. Three things are named: doing justly, loving mercy, and walking humbly with God. These are strict requirements, the very minimum of what God demands of His children. It must be understood that this verse does not show the way of salvation, but it declares what God requires of those who have been saved. God still expects these things of His people. It is encouraging to know that God has made provision whereby these stupendous requirements may be met, through Jesus Christ our Lord. We must remember always that it

is impossible for us to meet these requirements apart from Christ, but that His grace is sufficient to enable us to meet them.

**Lieut. D. Eugene Morton Dies in Jet Accident**

The family of workers at the Kentucky Baptist Building, Middletown, was made sad several weeks ago by the sudden, accidental death of Donald Lee Tallant, son of Associate Secretary Frances R. Tallant of our Sunday School Department, and Mrs. Tallant, in a Pennsylvania automobile accident.

And now again we are crushed with grief because of the equally sudden, accidental death of Lieut. (j.g.) Richard Eugene Morton, son of our Garnett B. Morton, accountant and office manager, and Mrs. Morton. The tragedy in connection with Lieutenant Morton's passing occurred somewhere in the Pacific Ocean near northern California. Details at this writing are rather vague, but it seems that his single-passenger jet plane failed to maneuver aloft into the air from the Carrier U.S.S. Coral Sea, on which it was riding. The result was that in the attempted take-off his plane was catapulted into the sea, with no opportunity for his comrades to rescue him or his plane in time to save him.

Up to the time of this writing his body has not been recovered, and, presumably it is thought it cannot now be retrieved. A memorial service was held for him on Monday, September 12, in the same church in Portola Valley, California, where less than three months before his death he had been married to Miss Penny Ann Arnold on June 19. Mr. and Mrs. Garnett B. Morton, who had attended the wedding, returned by plane to Portola Valley for the service.

A second memorial service—a military service—was held on shipboard in the Pacific Wednesday afternoon, September 14, and a third memorial service was conducted at the Beechwood Baptist Church, Louisville, on Sunday afternoon, September 18, at which time Doctors James B. Sawyer, his pastor, William C. Boone, general secretary of Kentucky Baptists, and Rollin S. Burhans, president of Kentucky Southern College, the former pastors of the deceased at Crescent Hill Church, all took part.

Born in Graves County, Kentucky, young Morton spent most of his boy-

(Continued on Page 18)

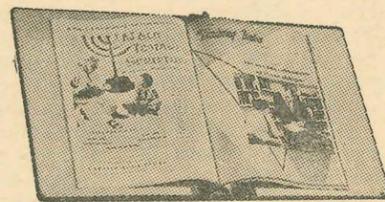
# RIDGECREST IS . . .

- the odor of frying chickens coming from the kitchen on Sunday morning.
  - a four a.m. hike to nearby Mount Kitasuma.
  - a floating camp fire on Lake Dew.
  - the voices of 3,500 Baptists singing "To God Be the Glory" and "Amazing Grace."
  - the appointment of new foreign missionaries by Dr. Baker James Cauthen.
  - gathering in the lobby of Pritchell Hall on Friday night for a singspiration.
  - the quiet and stillness of Johnson Spring Garden of Prayer.
  - "Dad" Weeks reading I Corinthians 13 and reminding us to remember others.
  - learning to love the Chinese girl, the Seminole Indian, and the girl from Israel.
  - a fast pingpong game on the porch of The Waldorf-Astoria, the boys' dorm.
  - Dr. Courts Redford charging the thirty new home mission appointees.
  - the voice of Dr. Claude Rhea singing "The Greatest of These."
  - a daily trip to Nibble Nook to check the mail and get an ice cream cone.
  - Dr. Ramsey Pollard preaching a great sermon on "Repentance."
  - a 300-voice choir lifting their voices in "The Creation."
  - an afternoon using rocking chair between white columns of Pritchell Hall.
  - a Sunday trip to one of the nearby hospitals to visit the patients.
  - a young person going to the front to surrender his life to God's service.
- Ridgecrest is all of these things . . . and more.  
Ridgecrest is a place where God is.

ERNEST R. VAUGHN

[NOTE—Ernest R. Vaughn, a native of Providence, Kentucky, a sophomore at Murray State College, and a member of Murray's First Baptist Church, has just returned from Ridgecrest Baptist Assembly where he served as a staff member this summer. This article is an expression of his summer experiences.—Editor.]

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## Texas Executive Board To Name New State Head

DALLAS (BP)—A new Texas Baptist executive secretary will be named this month to succeed Forrest C. Feezor, who will retire from the post Jan. 1, 1961, after eight years of service.

The election will come during the quarterly meeting of the executive board of the Baptist General Convention of Texas.

Chairman of the 191-member board, James Landes of Wichita Falls, Tex., said that the election would be one of the most tangible examples of Texas Baptists' "total dependance on the leadership of God."

Unlike most elections, no straw ballot polls will be taken. No caucuses will be held. No nominating speeches will be delivered. No nominations will be made from the floor. No campaigning whatsoever will be evident.

Instead, members of the board will meet for prayer, and each member will write the name of the man he feels is God's choice on a slip of paper.

Several ballots may follow, said

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WESTERN RECORDER

Landes, until an unanimous decision naming "God's man for the position" is made.

Feezor, who is noted for his handshake that somewhat resembles a handball swing, will retire at the age of 68, but has given no indication of definite plans after retirement.

## Curtis Erwin Comes to Greenville Pastorate



H. Curtis Erwin

H. Curtis Erwin, pastor for eight years of the Magness Memorial Baptist Church, McMinnville, Tenn., has assumed his new duties as pastor of the First Baptist Church, Greenville, Ky. Graduate of the University of Chattanooga and the Southern Seminary, he is married to the

former Mary Elizabeth Wallace, Chattanooga, and they have two sons, John Curtis Erwin, 8, and Ray Wallace Erwin, 6. Former associate pastor of Cedar Hill Church, Chattanooga, he was pastor of Macedonia Church, Owensboro, Ky., before going to Magness Memorial, Mc-

Minnville. He has been a member of the Executive Board of the Tennessee Baptist Convention and was president of the Tennessee Baptist Sunday School Convention, and a member of the State Radio-TV Commission.

## Louisville Church Claims A First in Boys' Work

The Highland Park First Baptist Church, Louisville, claims the first Royal Ambassador Ranking School of the Southern Baptist Convention. This school was held for an entire week for a total of 35 boys participating. Twenty of the boys had perfect attendance, and 27 out of the 35 attended at least three nights of the school. A total of 126 steps were completed by the Highland Park Royal Ambassadors.

The two Royal Ambassador chapters at Highland Park are under the sponsorship of the Brotherhood who helped in the ranking school. Leader for the chapters is Welby Benningfield. Counselors assisting the boys during the week were Glenn Milburn, Bobby Nichols, Ray Wedding, Bobby Johnson, and Terry Sammons.

The Highland Park pastor is E. H. McElroy and the Royal Ambassador counselor is Terry Sammons.



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### SONGS FOR CHILDREN 4 AND 5

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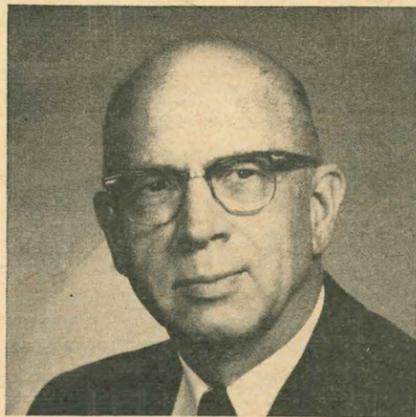
### SONGS FOR CHILDREN UNDER 6

Six records with 36 songs. Themes: God's Out-of-Doors; God's Love and Care; Jesus, Our Friend; Being Friends; Living Happily Together; and My Church. 78 rpm. Also available in 45 rpm. (3 records)—specify. (26b) . . . \$3.98

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## An Informed Baptist Is An Enthusiastic Baptist

September 6, 1960

Dear Brother Pastors:

I am entering my fifteenth year as pastor of the Walnut Street Baptist Church. I found the *Western Recorder* in the budget of the church when I came.

Each year when the Finance Committee meets to make up a budget to be adopted by the church, every item in the budget is weighed. Should the Lord's money be spent on this matter? Are we getting our money's worth? Often certain items are eliminated from the budget. Thus far, these wise business men and leading Christians in our church have left the *Western Recorder* in.

The entire membership of our church should always be conscious that they are a part of a great host of Baptists and that our church is one of many such churches. They should be informed as to the Kingdom program in which all of the churches are cooperating. They should know the general thinking of their fellow Baptists on any current moral question. How could all of this be more economically and thoroughly done than by sending the *Western Recorder* to every family in the church and paying for it at the reduced rate by placing it in the budget of the church?

I think these are the bases of the thinking of the leaders in the Walnut Street Baptist Church. I sincerely hope that the brethren in your church may be in agreement.

I am

Yours in Royal Service,  
W. R. PETTIGREW

Louisville, Ky.

*"The Western Recorder is  
in our Church Budget  
and we send a copy to  
every resident family"*

hood years in Louisville and was graduated from Male High School. He was a member of Crescent Hill Baptist Church, but more recently he has belonged to the Beechwood Baptist Church. He was enrolled in the Navy Reserve Officers' Training Corps during his years of study of Engineering at Purdue University, Lafayette, Indiana, and on graduation there he was graduated from the Naval Pre-Flight School at Pensacola, Fla., whereupon the Navy sent him to Corpus Christi, Texas, for advanced aircraft training. At the time of his death he was working out of Moffett Naval Air Station, Palo Alto, Calif.

In addition to his wife and parents, he is also survived by his grandparents, Mr. and Mrs. A. B. Morton, Farmington, Ky. His wife's parents are Prof. and Mrs. John Arnold, 260 Golden Hills Drive, Portola Valley, Calif. His father-in-law is a professor in the field of engineering at the Leland Stanford, Jr., University, Palo Alto.

►I. Ferd Graves, pastor of First Baptist Church, and Carroll Hubbard, Jr., a junior at the University of Louisville School of Law and minister of music at Fairdale Baptist Church, are leading a revival meeting at Arcade Baptist Church, 1524 Arcade Avenue, Louisville, September 19-29. Rev. R. B. Hooks, Jr., is the pastor of the church.

### Dr. G. Kearnie Keegan Dies of Heart Attack Enroute to Hawaii

Just as we were on the deadline, ready to go to press, a telegram was received by J. Chester Durham, Kentucky state student secretary, at the Kentucky Baptist Building, Middletown, Ky., reading:

"DR. G. KEARNIE KEEGAN SUFFERED A FATAL HEART ATTACK LAST EVENING, ST. LOUIS EN ROUTE TO HAWAII. FUNERAL SERVICES FRIDAY, SEPTEMBER 16, 10:30 A.M., FIRST BAPTIST CHURCH, NASHVILLE.

—"WILLIAM HALL PRESTON."

No other facts about his passing are available at this late writing.

Gilbert Kearnie Keegan has filled important places within both the Southern Baptist Convention, and for a brief while in the Northern (now American) Baptist Convention. Since 1950 he has been secretary of the Department of Student work for the Sunday School Board, succeeding in that work the late Dr. Frank H. Leavell, Sr., who had quite largely founded the work. He had come to this work from the pastorate of the

large Temple Baptist Church, Los Angeles, Calif., during a part of which time he had served as acting president of California Baptist Seminary. Early pastorates had included the First Church, Natchitoches, La.; Emmanuel Church, Alexandria, La.; First Church, Longview, Texas.

He had been Sunday school, Training Union and B.S.U. secretary in Louisiana during 1935-37, and had worked on various committees and boards throughout his life.

He was a native of Bunkie, La., a son of J. E. and Bettie Keegan. His wife is the former Marian Morgan, daughter of Dr. and Mrs. F. A. R. Morgan, missionaries to Brazil. They have one daughter, Kathleen. He was 53 years old.

He was a thorough scholar, at home in any group interested in Theology, psychology or any of the social sciences and other learned subjects, he was best known to thousands and thousands everywhere as a singer. God gave him a beautiful lyric tenor voice and he used it effectively before the largest assemblies and conventions. Often when his name did not appear printed on programs individuals present would call upon him to sing "The Lily of the Valley," or some such hymn, and he would respond to the delight of every listener.

Secretary Durham attended the funeral.

# MY CHURCH BUDGET

Of all the countless churches that dot the earth and reach their spires heavenward there is one which is in a peculiar sense mine. I speak of the church where I worship and where I am drawn into the close fellowship with other Christian people of my own community and faith as being my own.

My church has a worship program, a teaching program, a training program, an evangelistic program, a mission program, world-wide in its scope and designed to carry the gospel to the uttermost parts of the earth. My church must therefore of necessity have a strong financial program, and this calls for a well-planned and well-directed budget.

My church budget is the natural and proper means of distributing the tithes and offerings which I place in God's treasury, and for that reason it is exceedingly important to me.

My church has a large assignment. Its local activities are necessary and must be financially supported. But there are other responsibilities than those which are local. Within my state are homeless children who must be provided for, Christian schools which must be supported and sick and suffering people who must be ministered to. And everywhere, both in my community and state and in far corners of the earth, there are lost souls to be won for the Kingdom of God. *My participation in all phases of this stupendous task is altogether impossible if I must make my own division of my tithe and my offerings.* But the budget plan insures an immediate and equitable distribution. Where it is properly employed, relative needs and demands are carefully studied and proportionate allocations are worked out and followed.

Every successful business organization operates on this plan. Institutions would fail if they did not maintain a careful balance between income and expenses through the use of proper budgets. The financial derelict is reflected in the biblical reference to the importance of counting the cost before beginning to build a house.

#### How Is My Church Budget Determined?

It is not handed down to me by any governing body. My church is a democratic organization, and its budget is set up by a democratic procedure.

A financial plan must be arrived at just as is done in every other phase of our activity. The budget committee must be governed by the ability of the church as a whole. Past accomplishments should be considered, as well as present needs and demands. Growth of the church, both numerically and spiritually, should be taken into account. Finally, the proposed budget should be approved by the deacons and submitted to the church in

WESTERN RECORDER

## ONE BUDGET IS BEST

(Continued from Page 2)

we train them to give dimes and dollars to spread the gospel throughout the whole world. We begin while they are small to teach God's plan of giving and growing.

#### Some Questions About One Budget

1. *How inaugurate a unified budget?* Study the plan thoroughly. Explain it in detail to your church. Encourage everyone to ask any questions. Undertake to answer every question fully and sympathetically. Remember that "every objection is a request for further information."

After action is taken authorizing unified budget plan, name church budget committee to recommend the proposed budget for the coming year. Set date for it to begin operation. Adopt it. Put it into operation.

2. *What is the place of special offerings in the unified budget?*

Certain regular extra-budget offerings are approved as a part of the regular annual financial program of the church when the budget is adopted.

Emergency offerings will need some provisions. Many special offerings, however, will destroy the foundation of an effective unified budget. Take diligent care to anticipate and include in the budget every possible item. Take no special offering in the unified budget plan without previous authorization by the church, and then only after it is proved a real emergency, the congregation fully understands, has discussed it freely and voted for it to be taken.

—MERRILL D. MOORE

his scheme of things is that of his steward.

The supporting of my church budget calls for tithes and offerings. The tithe belongs to God, and to withhold it is nothing less than an act of theft. This much I owe him and he expects of me. If I am to express my love to him by doing more than he requires, this must be done through an offering—the bringing of an amount over and above my tithe.

—J. NORRIS PALMER

## PRESCRIPTION

### FOR REAL JOY AND SATISFACTION

Include in your budget a definite percentage (of the total budget) for World Missions through

The **COOPERATIVE PROGRAM**

Increase the percentage at least 2% each year

# OUR CHURCH BUDGET

	WEEKLY	ANNUALLY
<b>OUR WORLD PROGRAM</b>		
COOPERATIVE PROGRAM <span style="float: right; font-size: small;">% of the budget</span>	\$	\$
ASSOCIATIONAL MISSIONS <span style="float: right; font-size: small;">% of the budget</span>	\$	\$
LOCAL MISSION STATION	\$	\$
OTHER	\$	\$
<b>TOTAL</b>	<b>\$</b>	<b>\$</b>
<b>PERSONNEL</b>		
PASTOR	\$	\$
EDUCATIONAL DIRECTOR	\$	\$
SECRETARY	\$	\$
CUSTODIAN	\$	\$
OTHER	\$	\$
<b>TOTAL</b>	<b>\$</b>	<b>\$</b>
<b>EDUCATION (Including Literature)</b>		
SUNDAY SCHOOL	\$	\$
TRAINING UNION	\$	\$
MUSIC	\$	\$
W. M. U.	\$	\$
BROTHERHOOD	\$	\$
<b>TOTAL</b>	<b>\$</b>	<b>\$</b>
<b>GENERAL PROMOTION</b>		
CHURCH PAPER or BULLETINS	\$	\$
WESTERN RECORDER	\$	\$
POSTAGE	\$	\$
PRINTING	\$	\$
OFFICE SUPPLIES	\$	\$
CONVENTION EXPENSE	\$	\$
OTHER	\$	\$
<b>TOTAL</b>	<b>\$</b>	<b>\$</b>
<b>SPECIAL SERVICES</b>		
	\$	\$
	\$	\$
	\$	\$
	\$	\$
<b>TOTAL</b>	<b>\$</b>	<b>\$</b>
<b>BUILDING AND EQUIPMENT</b>		
UTILITIES	\$	\$
INSURANCE	\$	\$
REPAIRS	\$	\$
EQUIPMENT	\$	\$
OTHER	\$	\$
<b>TOTAL</b>	<b>\$</b>	<b>\$</b>
<b>DEBT RETIREMENT</b>		
	\$	\$
	\$	\$
<b>TOTAL</b>	<b>\$</b>	<b>\$</b>
<b>NEW BUILDING</b>		
	\$	\$
	\$	\$
<b>TOTAL</b>	<b>\$</b>	<b>\$</b>
<b>TOTAL BUDGET</b>		