

Western Recorder

January 5, 1961

Vol. 135

No. 1

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WESTERN RECORDER
Middletown, Ky.

THIS WEEK

FEDERAL AID
TO EDUCATION
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CHURCHES, HONOR
THY PARENTS
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THE MOST IMPORTANT
DOCUMENT A MAN
EVER SIGNS
Page 8

January
Is
Will-
Making
Month



Photo, Harold M. Lambert

"It is a satisfaction to know that I have made provision in my will for my family and for the Kingdom of God, and have named the Kentucky Baptist Foundation as the agency to administer God's portion."



GLEANINGS FROM THE FIELD

COLORADO HEADQUARTERS

►Colorado Baptist General Convention plans to seek a property in a shopping center in Southeastern Denver in about a year. This will be about two miles from their present offices in a residence next to Virginia Park Baptist Church.

GRIFFITH HAS BEEN ILL

►L. O. Griffith, director of the Division of Education and Promotion for the Home Mission Board, Atlanta, Ga., and remembered by many friends in Kentucky where he labored for so many years, has been confined for some days in a hospital in Atlanta, but has now returned to his home much improved. Mrs. Griffith is encouraged about his progress.

"M" NIGHT RESULTS

►R. Maines Rawls, director of associational work for the Sunday School Board, has announced that Southern Baptist "M" (Mobilization) Night meetings show that 808 associations reported with an attendance of 422,748. He believes that when he has a final report from 1,100 associations they will show an estimated total of 525,000 persons attending. Last year's record was 473,978.

FIRES OF EVANGELISM

►D. Paul Montgomery, 115 Afton, Greenville, S. C., has announced that he is re-entering the field of evangelism. His first meeting is to be at the First Baptist Church, Camden, S. C., where his brother, Floyd Montgomery, is pastor. Besides his Greenville address, he may also be addressed at 319 Norwood (Sattelite Beach), Eaualle, Florida, or at 1337 South Third St., Louisville, Ky. In former years he was pastor at the Central Baptist Church, Winchester, Ky. Mrs. Montgomery is both a musician and singer, and assists him wherever her services are desired.

►Evangelist Homer Martinez, Fort Worth, Texas, was the preacher and Steve Taylor, Greenville, S. C., the song leader in a revival with Pastor Ira McMillen, Jr., at the Irene Cole Memorial Baptist Church, Prestonsburg. Evangelist Martinez has preached in 269 meetings since he graduated from Georgetown College in 1953, among them being Bellvue of Memphis; Main Street in Hattiesburg; First, Wichita Falls; First, San Antonio, and First, Tallahassee. Taylor is a trumpet soloist, vocalist, choir director and leader of congregational singing.

WEDDING BELLS

►The wedding ceremony for Miss Gayle Heilman, daughter of Mr. and Mrs. Albert N. Heilman, LaGrange, and Mr. Dan C. Moore, Jr., son of Pastor and Mrs. Dan C. Moore, Sr., Georgetown, took place at the DeHaven Memorial Baptist Church, LaGrange, on December 17 at 3:00 o'clock. The wedding service was performed by the father of the groom, assisted by Pastor A. L. Meacham of the DeHaven Church. The newly married couple expect to reside in Shepherdsville, Ky., after a trip to Michigan.

LYN CLAYBROOK AT MURRAY

►Lyn Claybrook has resigned as pastor of a church in Western Tennessee and says he would like to return to Kentucky as pastor if the Lord should so lead. He was pastor in this state at Oneida Baptist Church from 1948 to 1956. He is a graduate of Union University and of Southwestern Baptist Seminary. He may be addressed at 902 Main Street, Murray, Ky., or his telephone number is Plaza 3-1734.

KENTUCKY WRITER

►The story of the Haystack Prayer Meeting is told in the December issue of Ambassador Life by Charles Chaney, pastor of Oak Grove Baptist Chapel, Oak Grove, Kentucky. In an article entitled "Under a Haystack" Chaney tells about the five young men called "The Brethren" who set out for Sloan's Meadow to hold a prayer meeting and had to find shelter during a rainstorm—the result was the Haystack Prayer Meeting in 1806. Later added to the roster of this group were famous names such as Adoniram Judson, Samuel Newell, Samuel Nott, and Luther Rice. Chaney relates the growth and powerful influence of this club in foreign mission service. Ambassador Life is a monthly magazine for boys nine thru 16.

FLEEING LATIN-AMERICANS

►The Home Mission Board of the Southern Baptist Convention is appropriating \$10,000 in relief for needy Latin-Americans fleeing turbulent conditions in Cuba and elsewhere to Miami. Courts Redford, Atlanta, says that more than 300 Latin-Americans are arriving in Miami each week. He says further that the Spanish population in Miami has increased from 60,000 in 1955 to 135,000 today. Many of them are professional people, doctors, trained technicians, lawyers, et al., but would be glad to wash dishes or mop up floors, or anything for a job. They speak Spanish only, and the language barrier is hard to ad-

just. Central Baptist Church of Miami has offered a building, and much of the \$10,000 will be used for food and supplies for these needy people.

Western Recorder

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

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WESTERN RECORDER

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Middletown, Ky.

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The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

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

Federal Aid To Education

By HUGH WAMBLE, Professor of Church History

Midwestern Baptist Theological Seminary

Kansas City, Missouri.

It is possible, indeed probable, that the 87th Congress will pass a federal aid-to-education bill early in 1961, if the reports of an attempted legislative blitz are reliable. It would certainly deal with school construction and possibly with teachers' salaries also.

The time appears ripe for such a bill. American voters have been alerted, as never before, to urgent school needs. In countless school districts during 1960 they passed school bond issues totalling \$1,520,000,000. During the recent national campaign, they were reminded of education needs by party platforms and political stumping. Each candidate, depicting himself as an implacable foe of ignorance and a resourceful friend of education, suggested federal remedies for educational ills.

Congress, therefore, will be a scene of debate and discussion, and perhaps compromise, over aid-to-education. Certain battle lines are already visible.

There will be an organized campaign for aid to public schools, without reference to religious schools. Educators have been talking about school needs for years, and teachers' organizations have monotonously, almost ritually, passed resolutions favoring federal aid. The facts contained in party platforms come largely from educators' testimony. Their efforts have succeeded in inspiring several bills, but they have been unsuccessful in getting a bill through Congress. Some bills have been "amended" to death; others have been sent on a one-way trip to political Siberia via "procedural rules." Advocates of federal aid seem to have picked up support each year.

There will be an organized campaign against an education bill. The highly influential United States Chamber of Commerce has recently (November 19th) announced its intention to resist federal aid to schools on the grounds that it "is both unnecessary and unwanted and would lead to eventual federal direction of local school systems."

There will also be an organized campaign to insure that any bill, if one should pass, provide only for public schools, that it exclude aid to schools. Several religious bodies have adopted resolutions against federal aid to church schools, that it exclude aid to schools. For thirteen years Protestants and Other Americans United for Separation of Church and State (P.O.A.U.) has led in opposing legislative acts which provide

aid, both directly and indirectly, to churches and their agencies. The views expressed by this persuasion are: over 90% of parochial school aid would help one denomination which operates the vast majority of parochial schools; it would undermine the public school system by encouraging religious groups to set up their own schools in competition with other denominations; those who desire to send their children to parochial schools certainly have the right to do so, but they should voluntarily pay the cost of such education; church schools are agencies of religious bodies which administer them, select teachers, set up curricula, and choose textbooks; aid to parochial schools would violate the first amendment which says that "Congress shall make no law respecting an establishment of religion" (by providing financial support to a religious body or bodies).

There will also be an organized campaign to insure that any bill, if one should pass, make provisions for religious schools also. For several years before the organization of P.O.A.U., and since, Roman Catholic leaders have contended for aid to parochial schools. An organization called "Citizens for Educational Freedom," now operating in at least 47 states, is reportedly sponsoring a letter-writing campaign calling for the defeat of bills which fail to provide benefits for "private" (parochial) schools. Its slogan is: "A Fair Share for Every Child." The arguments of this persuasion are: aid should be given to "private" (almost never designated by themselves as "parochial" when discussing legislation) as well as to public schools; federal funds would amount only to "payment-for-services-rendered" in training America's youth; each pupil deserves the same "welfare" benefits, whether he is a "private" or public school student; the government would contribute to a public school "monopoly" unless "private" schools are also aided; by assisting all denominational schools, the government would avoid preferential treatment of any denomination and would demonstrate a healthy "co-operation" between Church and State, and this would not violate the constitutional principle of "separation"; Roman Catholic parents have been discriminated against, because they have to pay a "double taxation" for both public and "private" schools. Official statements indicate that they regard public schools as the chief threat to

for public schools to be classified as "Protestant" schools.

The issue is joined. An education bill will certainly be considered. It has a good chance of passing. If so, it will provide for public schools only or for both public and parochial schools.

Which kind of bill has the best chance of passing? It has been impossible for former Congresses to pass a bill for public schools only. Most Roman Catholic legislators oppose this kind of bill. The president-elect was the only Roman Catholic senator in the 86th Congress to vote against an amendment favoring parochial schools also. It is probable that any passed bill will include benefits for religious schools, at least in token form. This would set a precedent, thereby facilitating larger benefits later.

The president-elect would undoubtedly prefer to be given a "public-schools-only" bill. He has stated over and over that he opposes aid to parochial schools. He has ventured the opinion that such aid would be "unconstitutional." It would be easy for him to sign a bill for public schools only.

A bill providing for parochial schools also would, however, pose a problem for him. He could do one of three things if Congress passes this kind of bill.

First, he could veto it, basing his veto on his declared endorsement of "absolute separation" and his much publicized opposition to aid in "church" and "church schools."

Second, he could take no action, neither signing nor vetoing it, and it would automatically become law ten days (excluding Sundays) after he received it from Congress. In such case he would probably make an explanation to the effect that his conscience permits neither the assisting of parochial schools nor the harming of public schools.

Third, he could sign the bill into law, making an explanatory statement as he did so. He might explain that he still disfavors aid for religious schools, thereby reaffirming his campaign views. But, he might then go on to say that education must be helped immediately, that this bill was the only one which Congress would pass, that an imperfect bill is better than no bill. Or, he might point out (as the Roman Catholic Bishops' statement of 1948 did) that the Supreme Court has never declared unconstitutional aid to students in non-tax-supported schools. He might volunteer his opinion that he personally thinks such aid is unconstitutional, but then state that only the Supreme Court can make a final judgment on this matter. Thus, he might explain that he signed the bill, not because he favors it or thinks that it is unconstitutional, but because it must become law before the Supreme Court can decide on its constitutionality.

However, the question remains: what would the president-elect do about a bill

(Continued on Page 15)



Ordination and Education

A commission of the American Baptist Convention recently declared that a minister should have at least four years of college and three years of seminary before being ordained. The commission went on to suggest 1965 as a date after which no one without such minimum requirements be ordained.

Such a suggestion brings to the front again the age-old problem of ordaining Baptist preachers. There's probably never been universal agreement on this since the beginning of the practice of ordination. Surely it is one of the areas to which Southern Baptists need to give study at this time.

It is apparent that ordination is considered too lightly by many Baptists and it's entirely too easy to be ordained as a Baptist preacher. Because of our belief in and practice of local autonomy, any local Baptist church can ordain whomever they choose. And they do. Consequently, a deplorable condition prevails among us at the moment. It is reliably reported that there are more ordained Baptist preachers in Kentucky who are not pastors than those who are pastors. A number of Baptist churches have more than a dozen ordained preachers in the membership, none of whom has ever been a pastor nor preached with any regularity.

It would appear that the wisdom of God would make for the divine call of enough preachers for His churches but not twice as many. It would also seem that the call would also involve some preparation for preaching and some obligation to preach. In other words, it doesn't seem right that a man would be called to preach, be ordained, and then go right on in his previous vocation, if any, without preaching with some regularity.

Churches have responsibility at this point. Indeed, churches are often guilty of contributing to a mistake by a sincere person. It is understandable how a zealous person could confuse his call to regeneration with a call to preach, especially if he is saved after he is an adult. Many churches are too hasty to encourage such a person to be ordained. Rather the church should provide counsel and guidance and follow Paul's advice in not laying hands on anyone too hastily.

And now back to the educational requirements suggested by the American Baptist Convention. This is going entirely too far. To suggest and recommend college and seminary training is altogether good and right; to require it is to usurp divine prerogative. Ultimately this is God's doings. The Bible and the history of the church both demonstrate that God uses both the learned and the unlearned, the educationally privileged and the educationally underprivileged.

Isaiah, Moses, and Paul had learning unmatched by few scholars of our day, but Amos and Simon were

strangers to theological classrooms. The names, George W. Truett, R. G. Lee, and Billy Graham are those thought of first when any list of great Southern Baptist pulpitiereers is started but neither saw the inside of a seminary classroom as a student.

The truth is that there are many Kentucky Baptist churches where a seminary graduate ordinarily could not do as effective a job as one who has not finished college or seminary, but has been trained in extension classes or at a Bible school. As long as Baptists believe in the ministry as a call of God, strict formal educational requirements are not binding no matter how desirable.

And as long as we hold to the idea of local autonomy, no commission is to determine whom a local church is to ordain. Some counsel and recommendations are needed, but this is the limit.

This is not to say a local church or an ordaining council is to urge further preparation for a candidate for ordination who shows lack of proper preparation. For this reason a church should never announce an ordination service until the ordaining examination has been passed successfully. Let's be more careful in this very holy matter lest we bring discredit upon the name of the Lord and His church!

A January Opportunity

The new year always starts with a bang for the preachers and laymen who attend the Evangelistic Conference. The 1961 conference is set for January 9, 10, 11 in Louisville at Walnut Street Baptist, the host church through the years for this event.

This is by far the most enjoyed and most profitable of all meetings the pastors attend during the year. The denominational business is taken care of elsewhere, the reports and statistics belong to the General Association meeting, and so the deck is cleared of all else but worship, inspiration, and evangelism plans.

The most outstanding speakers among Southern Baptists appear on the conference programs. This year the prince of them all, R. G. Lee, will preach twice. His Monday night message will be the famous, "Pay Day Some Day." Paul Stevens will also have two messages. In the field of evangelism will be Vernon Yearby, the assistant secretary of the S.B.C. Department of Evangelism.

A special feature this year will be a treatment of Ephesians by Professor Ray Summers of Southern Seminary. His five appearances will be more than worth the trip to Louisville.

Any church interested in fire in the pulpit could make a profitable investment by sending the pastor to the Evangelistic Conference. Better still, why not see that a layman or two accompany him. This would help the fire from the pulpit spread to the pew.



AS SEEN BY A LAYMAN

Editor:

According to a survey by the Associated Press, religion helped elect Kennedy president. For example I quote reports on four states:

Texas: "The religious issue cut both ways for Kennedy. Protestant rural areas chose to remain democratic rather than vote against a Roman Catholic. Kennedy won areas where Catholic Latin-Americans are concentrated."

South Carolina: "The religious issue worked in reverse in this state. The Democrats very cleverly kept it alive and turned it to their own advantage."

New York: "A great many Catholics who have been voting Republican apparently switched in hope of electing a Catholic president for the first time."

Illinois: "The religious issue proved to be a big factor in saving Kennedy in Illinois. Many Catholics who normally vote Republican went for Kennedy."

The results are clear. Catholic Republicans put their church above their party and country and voted for Catholic Kennedy. On the other hand, many Protestant Democrats put their party above their God, Church, and Country and voted for Kennedy. These Protestant Democrats will have a sad awakening when they realize that by their ignorance and stupidity they have surrendered our religious freedom, separation of church and state, and other principles to the Roman Catholic Church, and set Protestantism back 500 years.

Can it be that some of our Protestant ministers are responsible because they did not have the faith and courage to enlighten their people on the doctrines and ambitions of the Roman Catholic Church, and its persecution of Protestants in countries which it controls?

The religious issue is not dead as some would have us believe. The Roman Catholic Hierarchy will use it to their advantage at every opportunity. We need to stay awake, watch and listen else we perish. "In time of peace prepare for war."
Lyndon, Ky. L. W. Reigel

DOWN MEXICO WAY

Editor:

How we continue to thank God for the privilege of serving Him in Mexico. We are grateful to be able to represent Southern Baptists on this needy field. There is hardly a dull moment. We are grateful to be able to represent Southern Baptists on this needy field. There is hardly a dull moment. We are busy and

happy in the Lord's work. God has blessed us far more than we deserve and we praise Him for it.

In May, Eldon and a group of pastors held a week's revival in Melchor Ocampo, a town of 4,000 on the coast with no church of any denomination. There were as many as 400 in one service and over 100 professions of faith for the week. The Roman Catholic bishop heard of our revival and sent a Jesuit priest to oppose our efforts. (The town had been completely neglected by the Roman Catholics until we showed an interest in it.) The priest was unable to persuade the owner to stop renting us the open air theater, but we feel that the stoning we received could be traced directly to his influence. One lady with a small baby in her arms was hit in the face by a rock three inches in length and one child was bruised on the leg. We are thankful that the federal troops stationed there gave us their full support so that the incident was no more serious than what it was.

There are scores of other towns in this state similar to Melchor Ocampo which we could enter if we had more workers and money. The fields are white, but the workers are few (Matthew 9:36-38).

We have just finished an associational simultaneous revival campaign. Eldon preached one night at the First Baptist Church in Morelia and there were 15 rededications and 9 professions of faith that night.

Please keep praying for us that we may be strengthened by God to do His will in this needy field.

Eldon and Jo Ann Sturgeon
Morelia, Michoacan, Mexico

PLEA FOR SPIRITUAL LEADERS

Editor:

Mankind needs a spiritual and an intellectual revival. A settled, successful, and a selfish life is not enough to satisfy our minds and our hearts. We want to hear great subjects discussed and evaluated. We desire to espouse or to see espoused great causes. We are set on fire when we see someone who is in the pursuit of greatness. We would love to put ourselves in his place and pursue great causes and ideas for awhile ourselves. Everywhere we find people waiting to be led to the land of greatness and the country of achievement, but there are so few who know the way and want to lead. Freedom must be defended by each and every generation that would keep it. In the same way, spiritual and intellec-

tual revivals must have leaders or we shall go backward in the place of forward.

Salisbury, N. C.

J. W. Jewell

A WARM AND WELCOMED WORD

Editor:

We would like to tell you how much the *Western Recorder* is appreciated by each of us. We anxiously await the arrival of each issue as we realize that many challenges, as well as blessings, are contained in the paper.

We particularly admire and appreciate the stand that you take on current issues in your editorials. We shall continue to pray for you in your writing ministry.

Adult Training Union
Burlington Baptist Church
Burlington, Ky.

Victoria Young Brasington and J. Bryan Brasington, Southern Baptist missionaries to Peru, have returned to the States for furlough, and are now in Louisville, Ky., studying at the Southern Baptist Theological Seminary, 2825 Lexington Road. He is a native of Heath Springs, S. C., and she is formerly of Gainesville, Fla.

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Churches, Honor Thy Parents

By W. CLYDE TILLEY, Pastor

East Baptist Church, Louisville, Ky.

Individuals and churches have a great many things in common. Individuals are born and so are churches. Individuals grow and so do churches. Individuals get sick and so do churches. Individuals die and so do churches. Individuals sin and so do churches. Individuals need to repent and so do churches. Individuals give birth and so do churches.

In all the realm of hallowed motherhood, no manifestation is holier than "the mother church." Maternity can be ecclesiological as well as biological, and churches are offspring as certainly as children. If this be so, is it not also true that churches can violate the fifth commandment, "Honor thy father and thy mother," as readily as ungrateful sons and daughters? Confinement of aged parents to rest homes to live lonely lives and die deserted deaths is often frowned upon as being in bad taste and lacking in proper respect. Yet daughter churches in the vigor of youth and the peak of strength often leave mother churches out in the cold to die in poverty and discouragement.

This is especially true of the downtown churches of our larger cities. Many such churches are forced to bask in the fading sunlight of their departed glories while their lengthening shadows bespeak a setting sun which they may not live to see come up again. These churches have made their great and noble contributions. They are the mothers and grandmothers of the vigorous young churches that now thrive in respectable residential areas and suburbs. They have surrendered much of their best leadership to these churches. But alas, the mother church is now feeble and impoverished with no one to hold up her tired hands that her diminishing army may prevail in a stronghold of sin.

It is the fact that the feeble efforts of these churches are being expended in a stronghold of sin that constitutes the crucial point. Although the day of glory has largely departed from the downtown church, the need for her ministry is greater than ever. Her community is more densely populated than ever. Juvenile delinquency, the crime rate, and all the forces of moral and civic unrighteousness are more rampant in her community than anywhere else. Yet those in the community who are willing to be counted for the cause of righteousness and the diminishing numbers who continue to come back into the community to worship and serve find themselves unable to maintain the type of program and ministry that meets the spiritual needs of such a community.

Sooner or later many succumb to discouragement and defeatism.

And yet this is not all that constitutes the urgency. Many of our downtown communities have the promise of better things to come. In terms of Urban Re-development Programs and City Planning, the downtown communities of our large cities promise to be more favorable communities in which to live and work and more impressionable to the message and ministry of Christ and His church. The real problem is holding body and soul together so as to continue to minister to the present situation until that better day comes. Whether or not these churches live to see it, the setting sun will rise again. Unless our downtown church programs can be maintained, this sun of renewed opportunity will have to shine upon a churchless community.

One is reminded of the tragic plight of the mother church of all churches, the church at Jerusalem. When it looked as though she had almost spent her usefulness because of the toll of persecution and famine, daughter churches honored their mother in coming to her rescue. In the time of her poverty, "the disciples . . . determined to send relief unto the brethren which dwelt in Judaea." We pride ourselves on being New Testament churches. Our downtown churches are New Testament churches like the one in Jerusalem that was impoverished and destitute. Are our more fortunate churches like the New Testament churches of Macedonia, Antioch, and Corinth that determined to send relief?

Regardless of the areas in which Baptist success has been phenomenal, we seem to lag at times in the strategic downtown area. We must ever be "lengthening the cords" but we need also to "strengthen the stakes." Other denominations are not letting their churches die. In the community where the church of which I am pastor ministers, other denominations have strong witnesses. A strong Lutheran church and a progressive Methodist church just a few blocks away, landmarks like ours, are strongly stabilized in an unstable community. The Roman Catholics maintain three large churches. Yet ours is the only fully organized Southern Baptist church in the same community. Our weak work, so near the heart and hub of a Baptist stronghold, is a discredit to us. This story could possibly be repeated scores of times in dozens of cities.

Churches, honor your parents. Paul reminded Timothy that the ministry is worthy of a "double honor." May not we

feel constrained to give a double honor to our mother churches who seek to serve in needy communities during an exceedingly difficult interim of transition. There are two things the downtown churches need urgently:

(1) Financial assistance. Upkeep on aging and towering buildings is enormous. Reduced congregations that usually meet in them sometimes cannot maintain them. Additional facilities and equipment to minister to peculiar needs of the downtown community are mandatory. Increased staffs are essential if these communities are to be reached. The pastor can become so busy "serving tables" that the ministry of the Word has to be neglected. Yet in destitute communities, tables must be served. Perhaps most downtown churches need a full-time social worker and funds for relief and benevolent work.

(2) Lay leadership. Shortage of personnel often leads these churches to expect unfair performance and production from the few capable leaders to be had. Where loads are so heavy, discouragement is frequent. Members who live in suburban communities and outlying residential areas should be encouraged to continue affiliation with these churches, both by the downtown church and the church in their community. Many Christians who bemoan the fact that they would like to be missionaries but say that they are too old or don't have enough education should be alerted to unequalled missionary opportunities at home. Denominational workers, faculties and personnel of Baptist educational institutions, and Baptist students, usually found in profusion in these large cities, should affiliate more often with such churches, making available to them their vast knowledge, occasional services, and weekly tithe. Such inequalities in the distribution of wealth and personnel as sometimes are known to exist in our church life should serve as a serious indictment of our unwillingness to be used where the need is greatest. Downtown churches send forth their Macedonian call: "Come over . . . and help us."

►Word comes from Clear Creek Baptist School, Pineville, that a new impetus was given to the work of laymen in the churches of that area by Forrest R. Sawyer, Brotherhood Secretary for Kentucky Baptists, who spent two days in meetings at Clear Creek Baptist School last week. Men attending the evening sessions represented 19 churches and 3 missions in 6 Kentucky counties, Bell, Knox, Laurel, Pulaski, Letcher and Pike, as well as churches at Cumberland Gap, Tennessee, and Jonesville, Virginia. Mr. Sawyer taught the *Church Brotherhood Guidebook*, lectured in a number of classes and spoke in chapel both days. He is a graduate of Oklahoma A. and M. College and was formerly employed by a major oil company in Illinois.



New \$29,000 parsonage of the Third Baptist Church, Owensboro, where Pastor and Mrs. T. L. McSwain reside. The new residence was dedicated September 25. It contains three bedrooms, living room, dining room, a center hall, family room, kitchen, and two car garage.

Baptist Attorney Has Amazing Record

T. O. Jones, a lawyer of Greenville, Kentucky, has an amazing and wonderful record on Sunday school and church attendance. He has not been absent from Sunday school in 36 years and has missed only one Sunday since the fall of 1920. A few years ago it was necessary for Mr. Jones to spend some time in the hospital. He was allowed to come to Sunday school and then be returned to the hospital to finish his stay until he could be dismissed.

Jones has served as an active deacon for 25 years, he has taught Sunday school classes for a number of years, he has served as superintendent twice, and he is present whenever the doors of the church are open.

He joined Swift Creek Baptist Church in North Carolina in 1889, moved his membership to First Baptist Church in Central City in 1905, and has served in the First Baptist Church, Greenville, since 1910.

Mr. Jones lost his wife in 1948. He has two daughters, Jane Bruce and Anna Catherine. The late Mrs. Jesse B. Weatherspoon, wife of one of the Seminary professors at Louisville, was a sister of Mr. Jones. He lives on North Main Street in Greenville and is still active as an attorney.

Missouri Sets Terms For Hospital Support

JEFFERSON CITY, Mo.—(BP)—Unless certain conditions are met, Missouri Baptist Convention may sever its ties with a hospital in St. Louis.

The convention's executive board voted here to recommend ending all connections with Missouri Baptist Hospital if three conditions are not met by the

hospital. The convention would vote on the matter next October. Terms, as given by the board, were:

1. The hospital must "reject the Hill-Burton grant of monies" recently announced;
2. The hospital must "return the pledge of the Anheuser-Busch Foundation, or any other pledges or monies received from like interests";
3. The hospital must "agree to become a member of the Missouri Baptist Convention family of institutions."

For many years, the Missouri Baptist Convention has had a working relationship with the St. Louis hospital. Since its beginning, the hospital has been operated by a self-perpetuating board of managers but the Missouri Baptist Convention has contributed each year in varying amounts toward the support of the hospital.

Corrections

The following are corrections to the report of receipts as printed in the *Western Recorder* of December 15, 1960:

Bell County Association—	214.87	197.49
East Jellico	214.94	197.49
Total	18,863.25	9,250.29
Should be:		
East Jellico	214.94	197.49
Total	18,863.32	9,250.29
Bethel Association—		
Mt. Gilead	752.61	239.01
Total	44,544.24	14,777.46
Should be:		
Mt. Gilead	806.73	239.01
Total	44,598.36	14,777.46
Blood River Association—		
Mt. Zion	622.53	521.09
Should be:		
Bethel Association—		
Mt. Zion	622.53	521.09
Long Run Association—		
Louisville, West Side	2,812.94	1,000.21
Total	510,082.59	158,644.23
Should be:		
Louisville, West Side	2,812.94	1,000.15
Total	510,082.59	158,644.17
South District Association—		
Danville, Lexington Ave.	7,194.29	3,917.95
Total	26,271.54	11,769.51
Should be:		
Danville, Lexington Ave.	7,192.29	3,917.95
Total	26,269.54	11,769.51
South Union Association—		
Total	955.23	1,100.85
Should be:		
Total	955.23	1,110.85

Baptists Seek Moving Members in February

DALLAS—(BP)—Southern Baptists will seek in February to re-enlist their moving members, an estimated one out of every four.

February has been designated "transfer church membership month" by the evangelism division of the denomination's Home Mission Board, according to C. E. Autrey, director, of Dallas.

Many of these 2,500,000 never affiliate with the local church in the new city. To meet this alarming problem of non-resident membership, a plan has been presented to Southern Baptist churches.

In a booklet published by the evangelism division entitled "What Are You Doing About the Problem of Moving Members?" pastors are urged to be aware of the problem.

The booklet stresses awareness of the problem of non-residency, awareness that they are involved in the problem, and awareness of their responsibility for alleviating the problem.

"It is as important to know who is moving out, as who is moving into your community. When a member moves," the booklet says, "it does not relieve the home church of total responsibility."

A method of communication between churches is suggested. The plan calls for introducing the moving member to a pastor and a church in the new area, encouraging the member to transfer his membership to a nearby church, and notifying the church and the pastor in the area that the member is moving into the community.

A schedule has been planned by the evangelism division to reach its peak in February. December—study church roll for non-resident members; January—correspondence to and about non-resident members, using introduction, encouragement, and notification cards; February—find, visit, win, enlist non-resident Baptists to transfer church membership.

After this initial drive, it is hoped that all churches will continue to emphasize membership transfer throughout the year, Autrey said.

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The Most Important Document A Man Ever Signs

By A. M. VOLLMER, Executive Secretary,
Kentucky Baptist Foundation

"Don't cross a bridge until you come to it," says an adage. This is bad advice; men who have accomplished most foresaw the need of a bridge and had it ready when the time for crossing came.

To put off making your will until the hand of death is upon you, evinces either cowardice or a shameful neglect of your temporal concern.

The late Senator Alben W. Barkley died without a will, leaving an estate valued at \$635,000.00. His heirs received \$155,000.00, the rest went for income and estate taxes. Most of his estate could have been saved for his loved ones and the cause of Christ if he had had a properly executed will.

In 1959 a Baptist lady passed away, leaving a will in which the KENTUCKY BAPTIST FOUNDATION was made a beneficiary. The writer counseled with her shortly before her death, in the preparation of her will. Her estate was valued at nearly \$50,000.00, on which there was an inheritance tax of \$862.75. Had she not had a Christian will, the tax would have been considerably more than this.

Millions are lost to the cause of Christ because many Christians do not have Christian wills. Recently, in a Louisville newspaper, there appeared a news item reporting that two wills had been probated in the Jefferson County Court on the same day. Each will disposed of an estate valued at \$100,000.00. One was the will of a Catholic, in which the entire estate was divided among numerous Catholic institutions. The other was the will of a Baptist, in which no religious or charitable cause was mentioned. Observing people wonder about such contrasts.

"Of every human being with absolute certainty it will be said, 'He was born.' Unless living when Jesus comes, it will be also said, 'He died.'" Since there is no escaping the descending of the final curtain of life's drama, why is it that so many good men and women fail to make provision for it in the disposition of their estates?

Benjamin Franklin well said, "If you would not be forgotten as soon as you are dead, either write things worth reading or do things worth writing."

Dr. R. G. Lee says in his masterful use of words:

"When a man dies he is not done with the world and the world is not done with him. There is much about a man, be he good or bad, which cannot be

confined in a coffin, hauled away in a hearse, and buried.

"Greatly affected are we by what other men did. We eat from orchards we did not plant, drink from wells we did not dig, reap from fields we did not sow, warm ourselves by fires we did not kindle, find refuge under roofs we did not build.

"Every clicking telegraph instrument says that Prof. Samuel F. B. Morse 'being dead yet speaks.' Every cablegram declares that Cyrus Field still lives. Every telephone call says that Alexander Graham Bell is alive.

"Every reaper says McCormick still roams wheat fields. Every discovery by astronomers says Galileo still lives. Every anesthetic says Simpson and Long still live. Every X-ray picture says Roentgen, 'being dead yet speaks.' Every printed page says Gutenberg speaks through the printing press. Every cotton-gin says Eli Whitney 'being dead yet speaks.' Every play by Shakespeare says the great dramatist still plays his part on the stage of the world. Every steamboat says that Robert Fulton, who launched his first steamboat on the Seine in 1803 and another on the Hudson in 1807, still is walking in influence on the face of the deep. Through his vaccination Jenner lives—preventing smallpox. Through his ether, G. W. T. Morton lives on—making operations painless. Koch and Löffler live on in that they clipped the black wings of diphtheria that once fluttered over cradles everywhere.

"Every glow of incandescent light and the phonograph compressing Caruso into the microscopic point of a needle, says that Edison, though dead yet speaks.

"All of which is to say that no man who liveth to serve others ever died. Life and death are intertwined. Life runs to death; and out of death life forever springs.

"Countless are the dead that are living—some in music, some in sculpture, some in inventions, some in the institution of mankind.

"The tomb is not a blind alley. It is a thoroughfare. It closes with the twilight and opens with the dawn."

A man lives as long as the things in which he invests himself live. To live in hearts we leave behind us is not to die. A will is your last words—unspoken, yet irrevocable.

"The Moving Finger writes, and having writ,

Moves on: nor all your Piety nor Wit Shall lure it back to cancel half a line

Nor all your Tears wash out a word of it."

Among the ten goals set for Southern Baptists during 1961, in the Baptist Jubilee Advance program of Stewardship and Enlistment, is the writing of 1,200 New Christian Wills. Kentucky is expected to supply its share. If one Baptist, out of every 5,000 in Kentucky, would write a Christian Will during 1961, we would have 120 new wills. It is hoped that at least this number will determine in this way that death will not silence their witness for God.

Kosmosdale Church Calls J. W. Hinkle



J. W. Hinkle

Joseph W. Hinkle is the new pastor of Kosmosdale Baptist Church, Shipley Lane, Valley Station, Kentucky. Hinkle is a native of Goodlettsville, Tennessee, and attended and was graduated from Carson-Newman College at Jefferson City, Tennessee, with a B.A. degree. He is a former pastor of Rockhaven Baptist Church, Muldraugh, Kentucky. He is a student at the present time at Southern Baptist Theological Seminary, Louisville, Kentucky. Mrs. Hinkle is the former Miss Virginia Hall, also of Goodlettsville.

► Maurice L. Bates has accepted the pastorate of the Locust Grove Baptist Church near Carlisle, Kentucky. Bates recently resigned as pastor of the Squiresville Baptist Church, Owen County, and is presently enrolled for a Master's Degree in Education at Georgetown College. Outside of two years in Ohio and two years in Florida, Bates has spent his ministry in Kentucky since 1937 when he came to the Southern Baptist Theological Seminary from Washington, D. C.

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The new \$100,000 Rolling Fields Baptist Church, on the eastern edge of Jeffersonville, Indiana, which was dedicated October 16, 1960. J. V. Carlisle, formerly of Missouri, has been pastor of the group for the last three years. (Photo by courtesy of the Long Run Baptist)

Southern Seminary to Graduate 115 During Mid-Term Commencement

LOUISVILLE, Ky., Dec. 20—Southern Baptist Theological Seminary will award 115 degrees during graduation exercises on January 24. Students from 22 states will be presented their degrees from the Schools of Theology, Church Music, and Religious Education.

Included on the list are nine Doctor of Theology degrees; nine Master of Theology; 15 Master of Religious Education; one diploma of Religious Education; six Bachelor of Sacred Music; eight Bachelor of Church Music; two Bachelor of Theology; 65 Bachelor of Divinity.

Kentucky students top the list with 26 graduates, followed by Alabama with 16, Georgia with 14 and Tennessee with 12. The Kentucky graduates are as follows:

Th.M.—Denton Powell Royster, Corydon; Harold L. Wahking, Louisville.

Th.D.—Raymond Hargus Taylor, Middlesboro.

M.R.E.—Betty Jo Pearce, Louisville; Shirley Ann Purdy, Madisonville.

B.S.M.—David E. Hampton, Louisville.

B.C.M.—Festus Garland Robertson, Jr., Owensboro.

M.S.M.—Robert Frederick Sutter, Highland Heights; Clifford N. White, Lexington.

B.Th.—John William Loving, Jr., Bowling Green.

B.D.—James R. Bergman, Hazard; John Allen Cain, Owensboro; Robert Lee Campbell, Florence; Franklin Delano Conley, Elliston; Ernest A. Cruse, Lexington; Albert Jackson Gisler, Stanford; Charles Henry Hicks, Louisville; James William Highland, Lexington; Larryl Edwin Huntley, Owensboro; Henry David Johns, Russellville; Jack Jones, Murray; Marshall Eugene Phillips, Shelbyville;

William Hill Reid, Richmond; Eugene Reynolds, Crab Orchard; Charles Hal Shipley, Murray; and Willard Truman Whoberry, Jr., Louisville.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 18, 1960

	S.S.	Add.	T.U.
Louisville, Walnut Street	1527	4	329
Missions (3)	358	1	176
Louisville, Ninth and O	1220	6	475
Madisonville, First	1019	1	229
Mayfield, First	970	—	210
Mission	110	—	—
Elizabethtown, Severns Valley	901	—	293
Missions (2)	77	—	—
Louisville, St. Matthews	871	7	208
Murray, First	858	—	109
Mission	32	—	—
Lexington, Calvary	799	—	208
Chapel	49	—	—
Frankfort, First	771	4	211
Louisville, Parkland	752	4	164
Louisville, Beechmont	751	1	181
Louisville, Buechel Park	748	1	200
Lexington, Grace	717	—	—
Mission	13	—	—
Paducah, Immanuel	696	—	205
Louisville, Beechland	676	4	177
Mission	207	—	61
Louisville, Victory Memorial	639	—	140
Shelbyville, First	630	—	90
Campbellsville	598	—	258
Missions (4)	107	—	51
Ashland, First	588	—	114
Mission	113	—	—
Paducah, First	571	2	228
Louisville, Shively	560	—	133
Louisville, Valley Station	550	—	133
Louisville, Hazelwood	536	—	151
Louisville, Bethlehem	534	—	160
Louisville, Beth Haven	532	—	163
Central City, First	513	—	273
Louisville, Rockford Lane	503	1	149
Hodgenville, First	499	—	148
London, First	481	—	133
Louisville, Eighteenth Street	478	—	93
Mission	60	—	61
Louisville, Bethany	477	2	146
Louisville, South Side	475	—	101
Jeffersonton, First	475	1	116
Lexington, Porter Memorial	474	—	127
Ashland, Unity	457	—	—
Russellville, First	452	—	89
Mission	32	—	—
Louisville, Highland	436	—	194
Mission	42	—	17
Franklin, First	434	—	155
Mission	55	—	38
Louisville, Shawnee	422	—	146
Hazard, First	421	1	104
Nicholasville	417	—	139
Mt. Washington, First	414	—	109
Mission	27	—	—
Frankfort, Thorn Hill	411	—	—
Richmond, First	407	5	87
Louisville, Immanuel	406	3	128
Hima, Horse Creek	401	—	—
Louisville, Valley View	396	—	146
Scottsville, First	392	—	106
Springfield	388	—	99
Versailles	374	—	89

	S.S.	Add.	T.U.
Lawrenceburg, First	357	—	53
Mission	50	—	—
LaGrange, DeHaven Memorial	332	—	105
Barbourville, First	324	—	211
Missions (3)	215	—	—
Middletown, First	319	—	85
Louisville, East Audubon	316	—	113
Dawson Springs, First	312	—	66
Ashland, Pollard	305	4	112
Missions (2)	115	—	—
Louisville, Virginia Avenue	303	—	—
Earlington, First	303	3	120
Owensboro, Seven Hills	287	—	87
Greensburg	275	—	132
Marion	274	—	86
Sonora	253	—	96
Hazel	244	—	—
Middlesboro	—	—	—
East Cumberland Avenue	243	—	—
Folsomdale, Liberty	241	—	65
Owensboro, Wing Avenue	203	1	75

►The School of Nursing is being transferred from Muskogee to Enid, or Oklahoma City, Okla., according to the vote of the directors of the Baptist General Convention of Oklahoma. Baptists operate hospitals in all three cities.

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KENTUCKY BAPTISTS AT WORK

BROTHERHOOD

Brotherhood Officers

By FORREST R. SAWYER



F. R. Sawyer

The value of associational officers cannot be estimated accurately. The statistics give some indication of progress, but they within themselves do not reveal the enlightened heart and determinations of the leaders who serve without remuneration.

Those of us in the Brotherhood Department appreciate sincerely the efforts of the associational presidents and their corps of officers. We envision the day when in every one of our associations there will be a corps of officers who are specialists in their field of interest. This will be invaluable to local church Brotherhoods and churches desiring to organize their Brotherhoods, because there will be a man who can assist the president, the vice-president, and the secretary in local Brotherhoods as their counterpart in the associational organization.

The associational Brotherhood officers with their four leaders—**Royal Ambassador, Christian Witness, Personal Stewardship, and World Missions**, can also receive excellent and qualified help.

Last year 22 of the 62 associational Brotherhood presidents in Kentucky attended 77 local Brotherhood meetings other than their own. They visited 25 associational Brotherhood meetings besides theirs and there were 7 associational Royal Ambassador meetings attended other than their own as were 16 local Royal Ambassador occasions.

These 22 men attended a total of 28 state meetings, 14 southwide, and visited 61 churches in the interest of organizing new Brotherhoods.

The 22 men drove a total of 21,102 miles in the interest of Brotherhood work.

If these figures were multiplied by about 3 (provided the other 2/3 that did not report did an equal service) one can get a picture of the gratis work that is afforded the denomination by these enlisted men.

At a later time this department hopes

to print in this column a list of the Associational Presidents, as they are recorded in the Brotherhood office at the Kentucky Baptist Building.

WOMAN'S MISSIONARY UNION

Recognitions

By MRS. GEO. R. FERGUSON

The records are all in! The reports have gone to Woman's Missionary Union in Birmingham. How did Kentucky measure up? The Department Directors of Kentucky W.M.U. summarize for you our accomplishments by organizations. Next week we will recognize, in this column, Associations achieving Honor recognition on Aims for Advancement and Honor W.M.U.'s. A little later, awards on the Mission Study Chart will be given. Certificates for these awards have been mailed to Associational Presidents for distribution in the January meetings. Honor awards will come from Woman's Missionary Union, S.B.C. later in the year.

Woman's Missionary Society

In the W.M.S. Department this year there was an increase in the number of organizations gaining the Honor Award. We are glad to know this because of the increase in the amount of work these societies have done, the increase in gifts and in mission knowledge. There were 26 Honor W.M.S.'s this year compared to 15 last year. The number Approved jumped from 13 to 55. However, there was a loss in the number gaining the Advanced award. Last year there were 150, this year 111. One can point out that probably this was because of the change in requirements.

Even though this represents a good gain in two groups, we should remind ourselves that percentage-wise the figures are very low. We hope more organizations have made a good start on the Aims for 1960-61.—Mrs. Hugo Culpepper, W.M.S. Director.

Young Woman's Auxiliary

The total number of Y.W.A.'s receiving recognition for their work in 1959-60 exceeded the number of the previous year by 5. For 1958-59, 49 auxiliaries received some type recognition; while 54 received recognition for the following year. However, there is quite a marked difference in the type recognition re-

ceived for the two years. For 1958-59 there were 2 Approved auxiliaries, 15 Advanced and 32 Honor; for this past year there were 21 Approved, 15 Advanced and 18 Honor. We are grateful for the increase of 19 Improved auxiliaries but concerned over the decrease of 14 Honor auxiliaries.

Three of the Honor Y.W.A.'s for this past year were Ann Hasseltine (College) auxiliaries. This means that only 15 local organizations received Honor recognition for the year (in comparison with the 32 of last year). Approximately one Young Woman's Auxiliary out of 10 in our state received some type recognition for its work this past year. Around one out of 30 has been recognized as an Honor organization. We would like to encourage every Y.W.A. president and counselor to follow carefully the Y.W.A. Aims for Advancement as their program of work for a well-rounded missionary organization.—Nina Martin, Y.W.A. Director.

Girl's Auxiliary

We are happy that this year there was an increase of 29 auxiliaries receiving Honor awards, making a total of 125 Honor Girl's Auxiliaries in Kentucky this year. The total number of recognitions including Approved, Advanced, and Honor increased from 12.6% to 18.1%. We congratulate all auxiliaries receiving recognitions and challenge each of the 1,800 Girl's Auxiliaries in Kentucky to continue to grow in every respect, not simply for the title of Approved, Advanced and Honor, but that we may help to lead many to know Jesus Christ as Saviour and Lord.—Rachel Milligan, G.A. Director.

Sunbeam Bands

The number of Sunbeam Bands attaining recognition increased from 5.8% last year to 7.5% this year. The number of Honor Sunbeam Bands increased from 21 to 37. There was a total of 78 new Sunbeam Bands organized this year, making a total of 1,376. This is good but let's have an even larger increase of recognitions and of new organizations in the coming year. Kentucky's Sunbeam Anniversary goal of 75 World Friends or organizations for eight-year-olds by October, 1961. Let's do all we can in 1961 to lead our boys and girls in such a way that fruitful results of missionary education will be seen in the lives of these young children.—Rachel Milligan, Sunbeam Band Director.

CHURCH MUSIC

Lexington Music School Is Largest And Most Helpful

By EUGENE F. QUINN

Lexington has just completed its largest and most helpful Baptist Music School under the direction of Dr. Warren M. Angell as guest conductor with Harold Reynierson as the promoter.

Calvary Choir Members	46
Other Calvary Members	25
Total local church members	71
Elkhorn Association Members	37
Other denominations	4
Churches unknown	5
Reynierson, Professor	2
Angell and Tilford	2
Grand Total	121

The total enrollment was 121, with the representation from the churches as follows:

The total number of study course awards which were earned was 58. There is a possibility that 25 other awards will be earned by those who attended the school. The awards were earned in the following classes as listed:

STUDY COURSE AWARDS EARNED	
Music in the Bible	23
You Can Learn to Sing	4
The Beginning Vocalist	16
The Progressing Vocalist	6
The Advanced Vocalist	9
Total	58

The following article appeared in The Lexington Herald newspaper on the day following the close of the music school:

Last night in Calvary Baptist Church, Dr. Warren M. Angell, of the music faculty of Oklahoma Baptist University, led a mixed choir of some 50 voices in a "Concert of Sacred Music," displaying a high degree of musicianship, choral technique, and familiarity with much of the finest in sacred choral music.

A church music clinic has been going on at this church all week, organized by J. Harold Reynierson, Jr., director of music at Calvary Baptist Church. Dr. Angell has been the guest director and consultant, and choir directors, choir singers and soloists from Lexington Baptist churches and five other nearby towns participated.

The "Clinic Concert Choir" in this program climaxed the week's activities in a very impressive way. Surprising fusion of ensemble was evident, especially considering that this group had sung together as a unit for but a few days. There was fine full tone, well modulated in blend, shading, and balance. Dr. Angell is an efficient conductor with a clear sense of what constitutes reverent, effective performance of worshipful music. He is clearly a master of vocal and choral technique.

Two Bach chorales opened the concert. One was played as a piano prelude by Dr. Daniel Tilford, head of the piano department at Georgetown College; the other was sung by the choir as a fitting opening to the performance of the nine works of their repertory—fitting because it established a worshipful mood, and also because Bach was the earliest of the composers who were listed and sung in chronological order of their respective times.

In great contrast was the almost bombastic "Hallelujah" chorus from Beethoven's cantata, "Mount of Olives." Next came two choruses from Mendelssohn's "Elijah," and "How Lovely Is Thy Dwelling" from Brahms' "German Requiem." The contrapuntal passages were splendidly clear.

Dr. Franklin Owen, pastor of the church, presented an enlightening discussion of Psalms

149 and 150, after which the choir sang settings of these psalms by Dvorak and Franck, respectively. Randall Thompson's now-popular "Alleluia" brought the concert up to our time. We had a warm feeling of fitness and inevitability that ran through the series of anthems with a unity and climax that was deeper than merely logical.

The clinic was sponsored by Calvary Baptist Church, Elkhorn Baptist Association, and Kentucky Baptist State Music Department. Its effect on the standards of church music in the churches represented by participants in the clinic must surely prove valuable and uplifting.—L.H.H."

SUNDAY SCHOOL

Now Is the Time To Plan For Your Vacation Bible School

By ROY E. BOATWRIGHT



R. E. Boatwright

The Principal for your Vacation Bible School should have been elected at the time the other Sunday school officers were elected by the church. He should be making plans now to have the best Vacation Bible School the church has ever had. Department superintendents and workers should be selected as early in January as possible. This will give ample time for the principal to plan the training program which should take place the later part of February, March and in some cases the early part of April. The book, "Better Vacation Bible Schools" by Sibley C. Burnette, should be studied by the faculty. A study course should be conducted on the department textbooks. Several special faculty meetings should be conducted.

The State Vacation Bible School Clinic will be held with the First Baptist Church of Shelbyville, Kentucky, February 23-24, 1961.

Associational Vacation Bible School conference leaders, the Vacation Bible School superintendent, the associational Sunday school superintendent, and the Missionary should attend this meeting in order to be well equipped to conduct their Associational Vacation Bible School Clinic.

Every church should plan to enroll more boys and girls in Vacation Bible School and to conduct a more efficient school this year than last.

TRAINING UNION

Take a Quick Look

By STANLEY HOWELL

A Training Union member who earns a book award for the study of any book in the Church Study Course for Teaching

The State Clinic for Associational Officers and Training may check "Study Course" on his Eight Point Record form.

The State Clinic for Associational Officers scheduled for March 14, 1960, at Harrodsburg Baptist Church has been canceled.

The Joint Planning Meetings held for Associational Officers proved to be a success. The meetings were conducted in sixty associations and were attended by 487 associational Training Union officers. Two associations plan to have the meeting in January.

Last year the Training Union Department conducted twenty-eight planning meetings which were attended by 349 officers.

Do you plan to attend a Training Union assembly at Ridgecrest or Glorieta next summer? You must request reservations very early in January to be sure of getting accommodations.

The assembly dates are: Glorieta, June 8-14 and June 15-21 and Ridgecrest, June 29-July 5, 6-12 and 13-19.

All types of maps and pamphlets published by the Foreign Mission Board are available at the Tract Room of the Kentucky Baptist Building, Middletown. Write today for copies to use with mission programs and mission features.

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Conventions and Decisions

By J. CHESTER DURHAM



J. Chester Durham

The State Student Convention held in Lexington during November was far more significant than most of our people realize. It was not a matter of having more than 1,200 students together for an enjoyable week end. Significant and life changing decisions were made.

We are taking this opportunity of sharing just a few of these decisions. We are using their own words:

MISSIONS AT LAST:

"Since last year's convention, maybe before, I felt my heart churn each time someone mentioned missions—some phase I know I could help with. I suppose I was waiting for a flash but now I know I am willing to do what He wants me to do, whether on the foreign mission field or in my own neighborhood. I seek His guidance."

A CATHOLIC—ALMOST:

"It has only been in the past few months that I contemplated becoming a Catholic. I took instructions and became thoroughly confused, even to the extent of doubting God. I have come to rededicate my life and to give it to Him to do with as he sees fit."

CHURCH MEMBERSHIP

"I have felt very close to God this week end and I realize that I should move my church membership to a local church. I also feel a new dedication and I feel that I must live closer to God than ever before."

SALVATION:

"I want to profess publicly my trust in the Lord Jesus Christ. I joined the church at eleven, but only because my friends did. This time it is real within my heart and I want to rededicate my life to His will."

A CHRISTIAN TEACHER:

"I dedicate my service as a Christian teacher that I might help those whom I will soon be teaching, that they may come to know and love my Lord and Saviour, Jesus Christ and have a more meaningful life with God's help."

A MISSIONARY:

"I give my life to God as a full-time missionary to him. God has called me to be a missionary nurse. I want to live and give my service to him in every way I can. I have put this call off for a long time but God finally won over my life."

WITNESS:

"I have made my decision to make myself a better example of Christian Youth on my Campus. I want to take advantage of the witnessing opportunities that I have, in order to help others to know Christ."

BAPTIZED:

"I have decided to be baptized into a Baptist Church."

LIFE MUST COUNT:

"I feel that God has called me into full-time Christian service through Student Work. Whatever my place of service may be, whether Christian teacher, B.S.U. Director, or other, it must count for Christ."

This could go on and on, but this is a sample of what the Lord is doing through the Baptist Student Union.

STEWARDSHIP

Time for Treasurers To Send Receipts To Contributors

By ROBERT J. HASTINGS



R. J. Hastings

Now is the time for churches to mail receipts to their members, showing what they gave during October, November, and December. Some churches send receipts only to those who request them, or only to regular givers. This is a mistake. Receipts should be sent quarterly as a matter of routine to all members whether or not they give, and whether or not they specifically request receipts. Such records have reminding as well as receipting values.

In a few days, the 1961 Cooperative Program poster showing the division of state and Conventionwide receipts will be ready. An attractive bulletin insert will also be available, describing the 1961 budget of Kentucky Baptists. Churches and associations will find many uses for the inserts throughout the year, such as insertion in Sunday bulletins one or more times, insertion in program folders at associational meetings, insertion in menu folders at loyalty dinners, etc. Each church will receive samples of the poster and inserts, with information how to order more.

Beginning in the next issue of the *Western Recorder*, a series of interpretative articles will be published on the role of the new stewardship promotion department. While this series is run, this column will be suspended. It is hoped each reader will watch for the new series starting next week.

Home Mission Board Nears \$4,500,000 Budget

ATLANTA—(BP)—Southern Baptists will spend \$4,425,000 to support the work of 2,034 missionaries of their Home Mission Board in 1961.

These figures were released at the annual meeting of the mission board following its adoption of the new budget for work in the United States, Cuba, and Panama.

This exceeds the budget of 1960 by a third of a million, according to Courts Redford of Atlanta, executive secretary.

An increase of \$99,411 in the Annie Armstrong Offering for Home Missions and \$250,000 additional from the Co-operative Program for missions accounted for the increased budget, according to Redford.

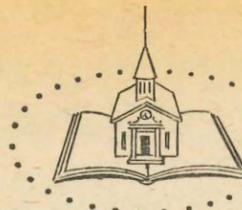
"A larger portion of the budget will go to less developed areas of work," he said. The budget is distributed among the Board's five divisions with \$3,331,694 going to the big missions division. This division, headed by Arthur Rutledge of Atlanta, includes departments of city, associational, and pioneer missions, language group ministries, work with National Baptists, survey work, and a new special mission ministries department.

The evangelism division with offices in Dallas, Tex., received \$165,276, education and promotion—\$173,682, chaplains—\$85,460, church loans, \$156,974, and the remainder went to general missions—\$367,200, and administration—\$251,688.

C. E. Autrey, Dallas, told the meeting of executive secretaries of the state conventions at their recent meeting at Atlanta that Southern Baptists will baptize nearly 400,000 during 1960.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

JESUS' FIRST MIRACLE

For January 8, 1961

John 2:1-11

On the third day after Christ left the Jordan district where He had called five disciples He and they arrived at Cana in Galilee. Nathanael was a native of this village, which was about five miles from Nazareth, on the road to Tiberias. Probably our Lord, John, Andrew, Peter and Philip accompanied Nathanael to his home there.

Upon their arrival they found that a wedding feast had been in progress for some time. It is doubtful if Mary, the mother of the Lord Jesus, would have taken such a personal interest or so prominent a part in the proceedings had she not been a relative or close friend of the groom or the bride, whose names were not recorded.

People are frequently known by the companions of their mirthful hours. Their guests often reveal the character of those doing the inviting. Evidently Christ was invited to this wedding because this couple felt that they could not be happy without Him. Not only did they invite Christ but also His disciples. This is a splendid illustration of the fact that if you love the Lord you will love His followers also. Along with His mother and His disciples, Christ took His place at the marriage, thus recognizing the social order, giving the benediction of His presence to the marriage tie and making the occasion happy and complete.

It is always a good thing when Christ is a guest at a wedding. Where He is there is joy. He is the best guest at any wedding. A Christless wedding is a failure from the start. He will be in attendance at any wedding to which He is invited. He has never been known to decline a sincere invitation, regardless of the circumstances of either the groom or the bride. When Christ is present to share in the joyful occasions of life, nothing will mar the real happiness of the participants. Any occasion will be so much more enjoyable with Him than without Him.

When a wedding took place in an Oriental home, regardless of how humble it happened to be, the members of the household found ways and means of having the choicest wine. For some unexplained reason enough wine had not been provided for the occasion. Discerning that the exposure of this fact would

cause embarrassment to all concerned, Mary promptly turned to her Son and said, "They do not have any wine." Her words were meant as an appeal to Him for help in their predicament. Since His life was regulated by the will of God Christ did not grant her wishes at that moment. With no thought of disrespect, He simply sought to remind Mary that now, since His public ministry had begun, His orders were to come from His heavenly Father rather than from His earthly mother. Moreover, He made it clear that He did not use His miraculous powers merely for the advantage of others, but would gladly use them for the glory of God.

Mary meekly accepted Christ's rebuke, recognized His right to do as He pleased, submitted to His will, left the matter in His hands, and proved her faith in Him by saying unto the servants, "Whatsoever he saith unto you, do it." Christ is entitled to absolute obedience from all of us, but we are prone to tell Him what to do. The obedience which Mary advised was personal, literal and complete. Unhesitating and unconditional obedience to Christ will be for our best interests and abiding happiness. Our Lord expects us to listen to and obey Him when He speaks. We have no right to expect Him to bless us unless and until we obey Him. Knowing that Christ had never asked anybody to do anything except that which was right and for the welfare of others and the glory of God, Mary advised the servants to obey Him promptly, joyfully, fully and continually. Whatever He commands us to do, let us attempt it in the simple confidence that He will give us enabling grace to do what Christ commands us to do in a joyful spirit.

Christ commanded the servants to fill the large stone waterpots with water. When they had obeyed, by His miraculous power Christ changed the water into wine. Then He told the servants to draw out the wine and to take it to the governor of the feast.

The master of ceremonies was so astonished by the delightful flavor of the wine that he accused the servants of keeping the best until the last which was the reverse of the ordinary procedure on such occasions. Even so, our Lord often

gives His people the best last "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

Christ could do so much more for us, with us and through us if we would only yield ourselves to Him in complete surrender, devoted love and sacrificial service.

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These 28 missionaries, appointed in December, represent the largest group of appointments by the Southern Baptist Foreign Mission Board in recent years. They bring the number of appointments this year to 137. They are, left to right, front, Rev. and Mrs. F. B. Huey, Jr., of Denton, Tex., appointed for South Brazil; Rev. and Mrs. Charles L. Miller, of Cascade, Va., for the Philippines; Dr. and Mrs. Archie L. Nations, of Goodlettsville, Tenn., for Japan; Dr. and Mrs. Guy S. Williamson, of Smyrna, Ga., for Mexico; Dr. and Mrs. Robert C. Covington, of Slaughter, La., for Malaya; Rev. and Mrs. Marcus C. Reed, of Cumming, Ga., for Israel; Rev. and Mrs. T. Eugene Dubberly, of Jensen Beach, Fla., for Uruguay; and Rev. and Mrs. Roderick W. Smith, of Dillon, S.C., for Spanish-speaking Latin America. Back, Rev. and Mrs. Clarence O. Griffin, of Hartsville, S.C., for Indonesia; Rev. and Mrs. W. Chandler Lanier, of Wadley, Ga., for Israel; Rev. and Mrs. Harry A. Goble, of Winston-Salem, N.C., for Guam; Rev. and Mrs. R. W. Terry, of Bremond, Tex., for Ghana; Mr. and Mrs. Jimmie J. Hartfield, of Covington, La., for Mexico; and Rev. and Mrs. Earl D. Farthing, of Maxton, N.C., for Japan.

AFTER FORTY-SIX YEARS

By GEORGE W. SADLER, Richmond, Virginia

EDITORIAL NOTE—Dr. and Mrs. George W. Sadler, former missionaries to Nigeria, went back this fall as guests of the Nigerian government during the country's independence celebrations. Here Dr. Sadler writes of some of the impressions and experiences of the trip.

Our recent visit to Nigeria was most reassuring, particularly with reference to the evangelistic results from Baptist educational institutions. One of the first persons we saw after arriving in Lagos was one of our "old boys," now a successful businessman. I first knew him as Tona, a lad of about 10.

I went to Nigeria as a bachelor in 1914; and when Dr. Basil Lee Lockett, a beloved physician, went on furlough Tona and other members of the Lockett household worked with me. These boys, mostly from pagan homes, were given food and clothes in return for the work they did on the compound and in the mission home. The principal purpose of this system was to give these lads a Christian education. In addition to his school and household duties, Tona was a mail boy.

The years passed and in due time, having gone through elementary and grade school, Tona entered the Baptist College and Seminary, Ogbomosho. Upon completing his course he worked for the Baptist Mission as a teacher and later as a dispenser (pharmacist). After years of service he went into business. Not only is he a financial success, but he is a deacon in the First Baptist Church of Lagos and sometimes takes the service when Dr. J. T. Ayorinde, the pastor, is away.

Even better, if possible, is the fact that his son, a recent graduate in medicine of the University of Glasgow, Scotland, is a godly layman. It is difficult for me to think of a higher type of evangelism than that of which this father and son are products.

Just before we arrived in Nigeria as guests of the government of the Western

Region, a banquet honoring the Premier was given. About 150 "old boys," alumni of Baptist schools, were present. It was revealed during the evening that the Premier and five ministers in the new government had been trained under Baptist auspices.

One of our last visits in Ibadan, the seat of government in the Western Region, was in the "lodge" of the Premier. When Mrs. Sadler asked the Honorable Chief about leaders in his government, he replied that he could not think of one who had not had Christian training.

Perhaps it should be explained that the Premier of the Western Region, one of the three states of the Federation of Nigeria, spent four years in the College and Seminary while I was principal. He taught in mission schools for a number of years. Later he was editor of the *Nigerian Baptist*. In due course, he went to London, studied law, and was called to the bar at Lincoln's Inn. Upon his return to Nigeria, he became active in politics. When his predecessor resigned to run for the premiership of the Federation, our "old boy" was chosen to succeed him. In our last conversation with him, the Honorable Chief expressed concern about the godlessness of some of the professors of the local university. He said that he and his people wanted education but that it must have in it a "plus." He meant, of course, that it must be spiritual.

Our five hospitals and our scores of schools are veritable hotbeds of evangelism. We could never reach the thousands who come under the influence of our missionaries in these institutions if we did not support schools and hospitals. Since I am a preacher and am grateful that God has called me to proclaim the good news of his grace, I can say that some of our most effective evangelists are *not* preachers as such. Many of them are doctors and nurses and administrators and leaders of women and young people.

One of the highest compliments I have heard paid to Christian education came from a prominent Muslim of Abeokuta. In a conference with the principal of the Baptist boys' high school of that city, the Muslim made known the plan of members of his group to establish a high school. Further, he declared that the first principal must be a Christian! The implication, of course, was that there is a core of character in educated Christians that is not possessed by those of his faith.

As one whose acquaintance with Africa comes almost to half a century, I can say unreservedly that the kind of education our missionaries in Nigeria promote is designed to relate men and women to God through the great Teacher.

▶Alabama is expecting to erect a new office building. They think it will cost \$800,000.

FEDERAL AID TO EDUCATION

(Continued from Page 3)

providing for parochial schools also? which course would he take? Of course, no one knows for sure. But, several factors deserve consideration.

First, he received 184 of his 300 electoral votes from nine states where Roman Catholics, who voted about 78-80% for him (according to Gallup, Lubell, Roper, and other pollsters), constitute at least 27% of the population. He received an additional 64 votes from four states whose populations are 18-24% Roman Catholic. Politically speaking, it is unlikely that he would knowingly estrange such a formidable constituency.

Second, to let the bill become law without his signature might aggravate two problems. It might irritate legislators who might think, understandably, that the president should assume responsibility with them in dealing with such a controversial issue. It would also lend support to the charge, made by leaders in his own party, that he avoids taking stands on controversial issues.

Third, considering various political factors, signing the bill would probably gain more support than vetoing it; or, political assets would probably outweigh political risks. By signing it, he would take two positions—for and against—either of which might later be cited as appropriate. While endorsing "separation," he would actually side with "education" on which there is greater agreement. He would please those who desire aid for parochial schools. On October 13th (AP) the executive secretary of the National Catholic Education Association said that they wanted only "what would be constitutional," but he indicated that, as he understood it, federal loans would be "most helpful" and outright federal grants would be "even better"; presumably he placed such aid in the same category as the lunch program and bus transportation.

It might be expected that many who favor aid to public schools only, and who presently oppose aid to parochial schools, would defend a bill which includes parochial schools. They might contend that benefits accruing to public schools far outweigh concessions made to advocates of parochial aid. Having failed in their long-standing drive to secure aid to public schools, they would probably accept any bill which provides aid.

It is to be expected that others would not be so easily pacified, for they would regard aid to parochial schools as a violation of the principle of separation of Church and State. However, they lack both political power and a healthy reputation at present. During the recent campaign they often found themselves derisively depicted as bigots, anti-Catholics, and subverters of the Constitution. As far back as 1956 the president-elect's closest advisors pointed out that this element lacks effective political power at

the polls; according to their statement, most of them live in a section of the country which habitually gives comfortable margins to their political party anyway, and the remainder is aligned with the rival party. His advisors also said that "the question of federal aid to parochial as well as public schools has been largely avoided by concentration on



At a recent meeting of the Sunday School workers of Calvary Baptist Church, Lexington, Superintendent Kenneth Littrell presented pins for perfect attendance. Three of these pins were given for 51 years' (2,652 Sundays) perfect attendance. Mrs. J. E. Humphrey, Sr., above, has more than 21 years of perfect attendance. Mrs. Rondal Taylor and her son, Ronnie Taylor, each received a pin for 15 years' perfect attendance. Since Ronnie is only 18, he has had perfect Sunday School attendance for all but three years of his life. Calvary Baptist Church, Franklin Owen, pastor, also received mention in the recent Western Recorder article concerning perfect attendance by Mrs. Lynn Mitchell of Trinity Baptist Church. Mr. Littrell encouraged others to seek perfect Sunday School attendances—not for the pins but for the possibilities of Bible study.

the problem of public-school construction instead of operation" (*U. S. News and World Report*, August 1, 1960, p. 70).

It should be pointed out that school "construction" could conceivably be tied in with the "welfare clause." In his celebrated statement in *Look* (March 3, 1959) the president-elect gave the opinion that the support of "parochial or private schools" by "Federal funds" would be "unconstitutional," but he placed bus transportation, lunch program, and other fringe benefits in the category of "welfare aid" designed to help students rather than religion. The "welfare clause" has

been interpreted by the courts as the legal basis for fringe benefits to parochial schools in several states—bus transportation, textbooks, lunches.

Most of the work in preparing an aid-to-education bill will be done by the Labor. Its chairman is the Honorable Graham A. Barden of North Carolina. Its address is House of Representatives Office Building, Washington 25, D.C. Congressmen have the same address. Senators' address is the Senate Office Building. Or, both may be addressed in care of the United States Congress. According to legislators' statements, they welcome comments by their constituents on all sides of all questions.

▶The H. Curtis Robbins Memorial Library of the Auburn Baptist Church was dedicated on Sunday morning, December 18, according to Pastor Lawrence Martin. The library was made possible by the generosity of Mrs. Adelia Robbins, wife of the man for whom the library is a memorial.

▶Marie Havens Johnson and James D. Johnson, Southern Baptist missionaries to Nigeria, have a baby daughter, Patricia Anne, their second child, born November 29 in Ibadan, Nigeria. They also have a new address: Box 9, Keffi, via Gudi, Nigeria, West Africa. He is a native of Anchorage, Kentucky; she of Shreveport, La.

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Visalia Church, 8 Years Old, Burns; Complete Loss

By BETTY COLLINS

VISALIA, Ky.—Saturday night, December 10, at approximately 9:30 o'clock, disaster struck Visalia.

Just as most of us were scrubbing our little ones, studying Sunday School lessons, polishing shoes, and the like—the still silence of the night was interrupted by the sound of the firehouse siren.

A few minutes later the phone rang. My sister-in-law on the other end of the line informed me that the Visalia Baptist Church, our church, was on fire.

Our first reaction was one of surprise and wonder. How could it be? Our church was practically a new church—it was a brick building—how could it catch fire?

Then our thoughts began to turn to what the church looked like—to the lovely new organ and matching piano, to the beautiful carpet that had recently been laid, to our pastor's study with all the books and papers so vital to the church.

As I began to mull over these things it suddenly dawned on me—where will we go to church tomorrow? Will the flock be scattered because there isn't a building in which to worship; or will this open our eyes to what the church means to us.

We soon had the answer to our question. Before the ashes were cold—we knew that Sunday we would meet for Sunday School and worship at the Visalia Elementary school which adjoins our church property.

The next morning we were greeted by our Pastor who had suffered the loss of well over \$1,000.00 in books and personal effects. Yet in this hour of tragedy God had prepared our under-shepherd with His infallible word.

The sermon was entitled, *The Invincible Church*, and the text—Matthew 16:13-18. This was our hour of either triumph or defeat. We could accept the promise from God's Word that the gates of hell would not prevail against our church or we could become ineffective in Kingdom service. The decision was ours. The coming weeks and months will tell the tale.

Naturally when we think of the church as just so much wood and stone and we know the sacrifice involved in the building of a place to worship, there is bound to be a certain amount of remorse. Yet out of the disaster has come a greater vision. The school in which we are now meeting has adequate space to accommodate at least 100 more than our church. Just think of the opportunity that is before us. Look on the fields—they are truly white unto harvest. Oh! fellow Christian, aren't you glad that we serve a God who does not live in houses made with hands but in the hearts of his disciples?

Ralph Avenue, Louisville, Calls Central City's Pastor C. W. Divine



C. W. Divine

Charles W. Divine has resigned as pastor of the First Baptist Church, Central City, Kentucky, and has become pastor of the Ralph Avenue Baptist Church, Louisville, where he has succeeded John Snawder, now gone to Illinois. Pastor Divine was pastor at Scottsville before going to Central City nine years ago. Pastor and Mrs. Divine have been active in denominational work in the state, he in youth work and she with the W.M.U. They are now living at 2413 Stotman Drive, Louisville. They have one son, Earl, a student in Georgetown College.

►David and Eileen Morgan, of Panama, a Central-American couple, home missionaries to Cristobal, Canal Zone, for the last seven years, have been appointed

missionaries by the Home Mission Board to work among Panamanians in New York City. At present there are about forty Panamanians of West Indian and Jamaican extraction meeting in the Y.M.C.A. for services. This Brooklyn chapel has been sponsored for the past year by the Manhattan Baptist Church of New York City, led by Basil Hewitt, a Panamanian layman, and a Southern Baptist chaplain in the area.

►Ferdie H. Brien, 72, retired Baptist preacher, died some months ago at his home in Paducah, Ky. He had served as pastor of churches in Tennessee, Missouri, Illinois and Kentucky. He is survived by his wife, Mrs. Ida Brien, one son, Jesse Lee Brien, Long Island, N.Y.; two step-daughters, Mrs. Louise Barkas, Cleveland, Ohio, and Mrs. Galena Rosenberg, Louisville, Ky.; one grandson and five step grandchildren. His funeral was held at Berea Baptist Church, Paducah, where he held membership, Pastor R. Perkins Atherton officiating. Burial was held at Provine Cemetery, Briensburg, Ky.

The Eternal City

John, the beloved disciple, in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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