



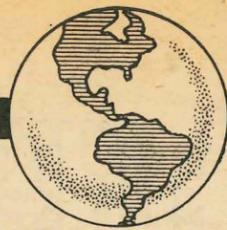
JANUARY 4, 1962

WESTERN

RECORDER

RETURN POSTAGE GUARANTEED
WESTERN RECORDER
MIDDLETOWN, KENTUCKY

The
COOPERATIVE PROGRAM
IS ALL MISSIONS



Hardys Move in Japan

Robert D. Hardy and wife, Southern Baptist missionaries to Japan, have moved from Kyoto to Niigata, where their address is 43 2-chome, Hamaura-cho, Niigata, Japan. He is a native of Logan County, Kentucky; she is the former Mavis Shiver, Frisco City, Alabama.

Back Home From Spain

Mr. and Mrs. Gerald A. McNeely, Southern Baptist missionaries now on furlough from Spain, have moved from Anchorage to Louisville, Ky., where their address is Box 383, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville 6, Ky. He is a native of Louisville; she is the former June Hall, Pikeville, Ky.

The Myerses in Kentucky

Dr. and Mrs. Karl J. Myers, Jr., missionaries now on furlough from Nigeria, have moved from Spartanburg, S. C., to Louisville, Ky., where their address is Seminary Village, Apt. S-12, Fendley at Frankfort Avenue, Louisville 7, Ky. He is a native of Clarksburg, W. Va.; she is the former Mary Elizabeth Lawton, Greenville, S. C.

Wadley to North Dakota

Mearl D. Wadley, Beaver Dam, associational missionary for Kentucky Baptists in Ohio County, has moved to Williston, North Dakota, to serve as a mission pastor. A native of Tyron, Okla., he will serve as pastor of churches in Williston and Ray, under the sponsorship of the Baptist General Convention of Colorado and the Home Mission Board. He received his education at Bob Jones University and at the Baptist Theological Seminary in Los Angeles. He has been a missionary and pastor in Martin, and a country missionary in Pike County.—Baptist Press.

George Staggs Ordained

George Staggs, Jr., was examined by a council of ordained men from Union Association at Falmouth Baptist Church, on December 1, 1961, and was ordained to the Gospel ministry by the Lenoxburg Baptist Church on December 10. Staggs is pastor of the Elliston Baptist Church, in Ten Mile Association. A son of Mr. and Mrs. G. K. Staggs of Lenoxburg, he has served four years in the Air Force and is at present a junior at Georgetown College, where he is first vice president of the Ministerial Association.

A Decade at Lenoxburg

Bill Barnard completed his tenth year as pastor of the Lenoxburg Baptist Church, Lenoxburg, Ky., on December 10, 1961, and is now beginning his eleventh year.

Death of Lydia P. Brown

Miss Lydia Posey Brown, 71, treasurer and long-time member of the Waddy Baptist Church, Shelby County, and for 51 years a school teacher until her retirement in 1959, died at her residence on December 17, 1961. Following her funeral at her home, her remains were deposited in the Grove Hill Cemetery. She is survived by three sisters, Misses Wilanna, Alpha Foree and Lucille Brown, and one foster brother, Phillip Brown, all of Waddy.

Vol. 136 No. 1 January 4, 1962

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

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

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WESTERN RECORDER

Baptist Defectionists And Perfectionists

By Dr. W. R. White

The editor of the Baptist Standard has recently written a very able and timely editorial on a brother who is going through the fire for some of his recent public statements. We do not propose to enter the controversy in this article, but we are moved to discuss some issues raised. They have been raised by others.

In order to lay a foundation for our remarks we state again our own position. We believe in the virgin born, sinless living, vicariously dying, bodily rising, victoriously ascending, effectively interceding, visibly returning Christ. We believe in the inerrant guidance of the Holy Scriptures as illuminated by the Holy Spirit. We believe in salvation by grace through faith and that the efficient grace of God guarantees the regenerated person's eternal salvation both through perseverance and preservation.

We believe that the only church which functions as a church is a local congregation of baptized believers holding in common the New Testament truths under the Lordship of Christ, set to do His will on the earth. We believe that the ordinances are symbolic of saving truth and that they should be administered by those devoted to one Lord, one faith, and one baptism, indwelt by one spirit to those of the same convictions and experiences. There are other great truths to which we hold, but their restatement is not necessary for this discussion.

There are many varieties of Baptists. They are nearly all included in the Baptist World Alliance. This organization is so loosely related as to constituent groups that it can be both consistent and useful in certain areas. In our Southern Baptist Convention we have fewer varieties and more beliefs in common.

Since we are not an ecclesiastical or authoritative body, we can be consistently and effectively operative in many areas. However, there are strict limitations that must be observed if great common objectives are to be achieved. We must have a large group of distinctives in common. We cannot use the privileges of our fellowship to point up our differences, particularly when we are guests of those who differ from us. State conventions will have more freedom for wide discussions as a rule, for they will be largely made up of a constituency more uniform in faith. Under the leadership of giants like Broadus, Carroll, Gambrell, Mullins, Sampey, Hatcher, Truett, Scarborough, and other of our great Baptist hosts in the South-

ern Baptist Convention, a powerful fellowship grew with variety and at the same time developed a most dynamic denominational operation with marvelous unity. Dr. R. G. Lee, while a very strict Baptist, stood in the breach as president of the Southern Baptist Convention at Chicago and led in avoiding a serious rupture in our fellowship. We refer to a movement led by a very small, strict group.

There is a growing tendency on the part of a few pastors among us and others from the more liberal areas to reprimand those of us who have distinctive views. In fact, they seem to have a passion to reform us. They appear to be ashamed of the position of a majority of the brethren in the convention. Because some pastors were outspoken against Mr. Kennedy in Texas and Oklahoma, those two states are branded very narrow; but these states split when the vote came. In fact, some of the more liberal states, theologically, in the South voted for Mr. Nixon.

Landmarkism is being hurled at the stricter group in the Southern Baptist Convention. Landmarkism is not all good; neither is it all bad. It has had much to do with making Southern Baptists distinctive and virile. When Baptists have followed its extreme form, they have become largely static and argumentative. They are growing weaker in increasing isolation. There is a slight revival of landmarkism in spots among us. It borders on anti-intellectualism. The strict landmarks have no outstanding schools.

The influence of landmarkism in its better form has put iron in our blood. It has given clarity and incisiveness to our message. The autonomy of the local church, the regenerated church membership, stricter church discipline, the sovereign grace of God, assurance of salvation, certainty of the believers' destiny, doctrinal soundness, and expository preaching have received a strong emphasis where their impact has been effective.

In those areas where Baptists are weakest due to diluted witness, our pioneers have evidenced a more doctrinal distinctiveness than in the areas where we are well established. Otherwise, little or no progress would be made in planting our Baptist faith in a number of spots in our nation.

We cannot afford to "throw out the baby with the bath." There are some phases of landmarkism which we do not need. There are some benefits from im-

pact that we dare not lose. Southern Baptist group in the world. Where Baptists have been most distinctive without being perfectionists they have excelled in growth.

Southern Baptists do not need to surrender any distinctives in order to eliminate their faults. They do not need to be weaker in order to become better. Much is made of the superior quality of Baptists elsewhere. Well, what has it produced? How has it reproduced? Has God blessed it with winsome effectiveness? We are talking about this superior quality claim.

A better quality in some respects is easier when members are few. However, if the surrender of great convictions is necessary to make us more acceptable, what have we gained? It is not a question of downgrading distinctives or having less quality. We can have both great convictions and quality. It takes much more work and time. Besides, our definition of quality needs to be revised. Is quality to be the possession of a religious aristocracy, or is it to be the achievement of the few for the benefit of the many? In the midst of the many we now have a sizable minority of quality. Having the many who are undeveloped brings down our average. So what? Are we to ignore and eliminate the masses and concentrate on the more gifted and responsive minority in order to improve our average, or shall we utilize the minority to bring the many up to a higher average?

To concentrate on the minority would save us embarrassments arising from more naive blunders that come to the less developed but more populous democracies. Some of us prefer to keep the masses and bring up the general level.

We have a few liberals among us who are happy to have large, lucrative pastorates which grow gradually smaller under their leadership as they concentrate on "quality." They bring very few new people into the orbit of Christ from any source, particularly the masses. They live on other people's labors like a cuckoo while they lecture the rest of us on "quality." We will continue our ministry to the many while we emphasize also the faithful remnant.

Bible Readings for Bereaved

The American Bible Society has issued a small leaflet suggesting specially chosen Bible readings to help bring comfort to persons who are grieving the death of a loved one. The leaflet lists one reading for each day for a period of 60 days. The leaflet is entitled, "Bible Readings in Time of Bereavement." It is small enough to use as a Bible bookmark. Copies may be obtained for only 65¢ per 100 from the American Bible Society, Dept. U, 450 Park Avenue, New York 22, New York.

STUDY THE FINANCIAL STATEMENT THIS WEEK

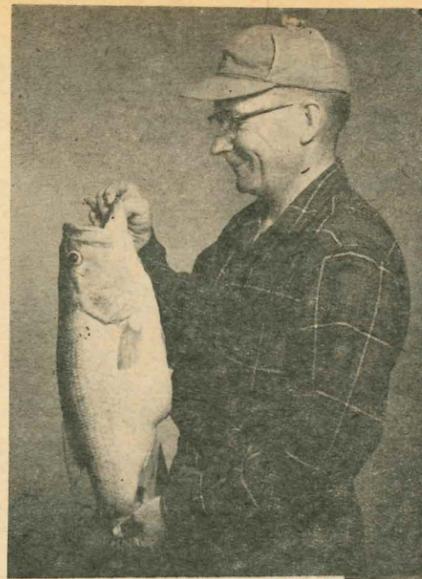
This issue of the Western Recorder includes a report of what each church gave to missions for the year ending October 31, 1961. You will want to check your church's record, to see what your congregation did last year. The report includes both designated and Cooperative Program gifts. Please feel free to report any errors.

The record shows that approximately 1,720 Kentucky churches made some gift to world missions through the Cooperative Program last year. It also says that 586 churches made no Cooperative Program contributions. This is about one out of four. Happily, the 586 churches not contributing in the previous year.

If we can continue to whittle this number down by 80 or more per year, then in a reasonable time every church in Kentucky will be giving to missions through the Cooperative Program.

In making future Cooperative Program gifts, churches are reminded:

- (1) That the books close on the 25th of each month, starting in January, 1962.
- (2) That all mission checks should be made out to "Kentucky Baptist Convention."
- (3) That closing the books earlier than in the past, the first month's record will be very slim unless treasurers mail their checks to reach the Kentucky Baptist Building in Middletown on or before January 25.



REFLECTION ON 1961—Some of the joys of last year for the Western Recorder family had to do with a buck and a bass. Wayne Catlett, Western Recorder linotype operator, bagged this six-point buck during archery season for deer in Kentucky. Catlett is still in his camouflage outfit. Editor Daley, in landing this nine-pound bass from Kentucky Lake in April, had the able assistance of Deacon Paul Massey.

Baptist Beliefs -- Baptism

By Herschel H. Hobbs

The New Testament Church has two ordinances—baptism and the Lord's Supper. They are not sacramental but symbolic in nature.

The word "ordinance" does not appear in the New Testament with reference to either baptism or the Lord's Supper. "Ordinances" in I Corinthians 11:2 should be translated "traditions," or the teachings which Paul declared to the Corinthian Christians. "Ordinance" is used in connection with baptism and the Lord's Supper as acts commanded by Jesus. A Christian ordinance may be defined as a symbolic act commanded by Jesus to signify that which Christ did to effect salvation from sin.

"Baptism" comes from the Greek word *baptizo*, meaning to dip, submerge, or immerse. It is used of Jesus being submerged in calamities (Matt. 20:22-23). But more often it denotes baptism in water. There are two different nouns in the New Testament which are translated "baptism." *Baptismos* refers to the act of baptism (Heb. 6:2; 9:10) with reference to Jewish ablutions or ceremonial cleansing. It appears only twice (not genuine in Mark 7:4, 8). *Baptism* connotes the meaning of the act, and appears in the New Testament twenty-two times (13, John's baptism; 5, Jesus' suffering; 4, Christian baptism, Rom. 6:4; Eph. 4:5; Col. 2:12; I Pet. 3:21). John's

baptism was not synonymous with Christian baptism since its meaning was different (Acts 19:3-5). John's baptism signified repentance and a readiness to participate in the kingdom of God. Christian baptism symbolizes the redemptive work of Christ.

Christian baptism, then, symbolizes the death, burial, and resurrection of Jesus. It also typifies the Christian's death to his old life, its burial, and his resurrection to walk in newness of life in Christ Jesus (Rom. 6:4-6; Col. 2:12). It also implies faith in the coming resurrection from the dead (I Cor. 15:13ff.). The New Testament knows nothing of infant baptism, but that of believers only. Baptism in the New Testament is never by sprinkling or pouring.

Assuming that the subject of baptism is a believer, two things are necessary for New Testament baptism—a proper mode and a proper meaning. The mode is immersion in water and emersion from water, a burial and a resurrection. The meaning is symbolic of death, burial, and resurrection. If the mode be changed, the meaning is lost. If the meaning be changed, the mode loses its significance. Hence the widespread practice of Baptists in rejecting as New Testament baptism that which changes either the mode or the meaning.

In the New Testament baptism is the

Carlson Reports on World Council

C. Emmanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, Washington, has reported his attendance of the World Council of Churches at New Delhi, India. Carlson's observations on the meeting were made in an interview with James O. Duncan, editor of the *Capital Baptist*, Washington.

Carlson's main observation concerned the religious liberty resolution passed at the meeting. The 750-word resolution said that human attempts to "coerce or eliminate faith are violations of the fundamental ways of God with men."

Carlson attended the World Council meeting as an "adviser" upon invitation of the Council. He explained that an "adviser" attends on invitation of the World Council of Churches in view of some specialty or some previous contribution. Carlson assumed that he was invited because of his membership in the special study commission on religious liberty.

In 1954 Carlson attended the World Council of Churches assembly in Evanston, Illinois, as an "alternate" in the American Baptist Convention delegation. In 1957 he attended the North American Faith and Order Conference as a "consultant."

In answer to how many Baptists attended the meeting, Carlson said that he believed there were only 26 Baptists among the 600 delegates. These were from the member groups of the organization. Carlson said that "observers" who mostly come from non-member groups, were not numerous among Baptists—Dr. Billy Graham and perhaps two or three others. "I see no rush to membership among Baptist groups," commented Carlson.

Church Overpledges World Record Budget

DALLAS (BP)—The First Baptist Church of Dallas has oversubscribed a record \$1,218,600 church budget, called by its pastor "the largest of any church in the history of Christendom."

During a 1962 stewardship campaign, members of the world's largest Southern Baptist Church signed pledges exceeding the record budget by \$15,210.

Of the total church budget, \$502,045 will go to world missions causes through the church's denominational, missions and benevolent program. A minimum of \$192,000 will go to the Cooperative Program.

prerequisite of the Lord's Supper. It is an initiatory, symbolic ordinance, and is to be administered one time in the name of the Father, and of the Son, and of the Holy Spirit.

Hosts For the Evangelistic Conference



W. R. Pettigrew

and the members of the Walnut Street Baptist Church will be hosts to the State Evangelistic Conference, January 15, 16, and 17. The Conference is planned to give emphasis to the evangelistic plans and program of Kentucky Baptists in 1962. The sessions will begin at 6:45 E.S.T. on Monday evening and close at noon on Wednesday. The theme of the Conference will be "New Testament Evangelism".

Leadership Training Clinic Next Month At the Seminary

Do you have difficulty finding leadership for your church? Then this is for you!

On Monday and Tuesday, February 26-27, 1962, Baptists of Kentucky are being offered an unusual opportunity. On these two days, Mr. Al Parks, Minister of Education, First Baptist Church, Montgomery, Alabama, and Dr. Charles Todd (originator of the plan) will lead a clinic explaining the Leadership Training Plan, known popularly as the "Montgomery Plan." This plan proved so successful in the First Baptist Church, Montgomery, Alabama, that other churches immediately studied the plan and have put it into operation. Some of these churches now have a waiting list of trained workers ready to serve when the opportunity arises.

If you would like to have a better trained leadership for your church, come to this Leadership Training Clinic. It begins on Monday, February 26, at 1:00 p.m. There will be a banquet at 6:00 p.m. for all who are registered. The Monday evening session begins at 7:00 p.m. The concluding sessions will be Tuesday morning from 8:20 a.m. to 10:00 a.m. (the Seminary Chapel is at 10:00 a.m.) and 11:00 a.m. to 12:45 p.m.

There will be a registration fee of \$5.00 to cover the expenses of the Clinic. This will include the banquet, the brochure explaining the plan, and other printed materials that will be given out. Room and meals are not included in the registration fee. Meals may be taken at the Seminary cafeteria at a nominal price. Single rooms are available for both men and women for \$1.50 per night. This includes linens.

Write immediately to Dr. Allen W. Graves to make your reservations. Please send the \$5.00 registration fee in advance.

January 4, 1962

Baptist Hospital Plans "Satellite" Expansion

DALLAS (BP)—A new concept in hospital expansion—building satellite hospitals in outlying suburbs to ease transportation difficulties of the patients—was approved here by the Texas Baptist executive board.

Memorial Baptist Hospital in Houston was granted permission to lease a 100-bed hospital in a fast growing Houston suburb as the first phase of a long range development program.

Administrators of the Houston Baptist hospital hope to build or lease within the next few years at least four, possibly five, such suburban "satellite" branches to be staffed by personnel from its main downtown hospital.

The hospital will lease the first satellite branch from a local contractor, and no city or government funds are involved, said John G. Dudley, executive director of the hospital.

Leasing suburban satellite hospitals may be the answer to the enlargement of the Baptist hospital ministry without a tremendous outlay of capital investment, said Brooks Wester, Houston pastor and member of the Texas Baptist Human Welfare Commission.

The new concept in expansion will take the hospitals to the people, rather than people to the hospital, said Dudley. Emergency and routine cases will be treated in the suburban satellites, and major treatment will continue in the downtown hospital.

In addition, Houston Memorial Baptist Hospital plans to build a nine-story expansion onto their present downtown unit within the next few years. The 480-bed hospital occupies three-fourths of a city block, and the addition will take up the remaining one-fourth of a block.

Memorial Baptist Hospital in Houston is one of eight healing institutions owned and operated by the Baptist General Convention of Texas. The Convention or its executive board must approve all expansion programs of its institutions.

Catholic Study O.K.'s Church School Aid

WASHINGTON (BP)—Another big gun was fired here in the battle to obtain public funds for parochial schools. The Legal Department of the National Catholic Welfare Conference released an 82-page study which concludes that a general program of federal aid to education which includes church-related schools is constitutional.

The Catholic legal study crashed head on with the "Memorandum on the Impact of the First Amendment to the Constitution upon Federal Aid to Education" issued by the United States Department of Health, Education and Welfare on March 28, 1961. The Memorandum states

that "across the board" loans and grants to church-related elementary and secondary schools are unconstitutional.

At a news conference in the Bishops' Room at the National Catholic Welfare Conference under the bright glare of television lighting and before a battery of thirty news people, William R. Con-sedine, director of the Legal Department, declared:

"Education in church-related schools is a public function which by nature is deserving of public support."

Observers noted that little new has been introduced by the 82-page legal study but that it is largely a compilation of the various Catholic arguments that have been used all along for obtaining governmental funds for the parochial school system.

The releasing of the Catholic document at this time means that any aid to education proposal that does not include church schools faces a long, bitter fight with the Roman Catholic church. The nation may face an educational impasse, and it may become split into warring religious groups. There seems to be no feeling of compromise either by the supporters of federal aid to parochial schools or by the opponents of such programs.

Dossey on Program Evangelistic Conference



C. Y. Dossey

C. Y. Dossey, associate director, Division of Evangelism of the Home Mission Board, will speak twice to the State Evangelistic Conference at Walnut Street Baptist Church, January 15-17. Dossey will speak on "Baptist Jubilee Revivals" and "Perennial Evangelism." The adoption of methods discussed in these messages will result in more lost people being saved in 1962.

Baptist Layman Dies

Leland H. Heady died on December 12, 1961, in Columbus, Ohio, where he has been making his home for about twenty years. He was previously a member of the Walnut Street Baptist Church, Louisville, Ky., worked as a buyer in a department store, and conducted the music in revival meetings as opportunity afforded. At Columbus he was clerk in a hotel. His funeral was conducted by Dr. A. M. Vollmer, a lifelong friend, at the Herbert C. Cralle Funeral Home, and burial was in Resthaven Cemetery. He is survived by two sisters, Miss Minnie C. Willett and Mrs. Helen Willett Grizzard, both of Louisville, and one niece residing in California.



Step by Step

There is real reason for concern over what might take place when Congress reconvenes this month in Washington. Of special concern is what might become a virtual monopoly by Roman Catholics on legislative leadership in Washington.

Scheduled to succeed the beloved late speaker of the House of Representatives, Sam Rayburn, is Representative John W. McCormack (D., Mass.). McCormack is known far and wide as a hard working Roman Catholic layman and is called "the archbishop" by his colleagues. He has consistently voiced the Roman Catholic hierarchy viewpoints in Congress, and more than once has been decorated by the pope for "civil and military" service to the Vatican. One such decoration, the rank of Knight Commander of the Order of St. Gregory the Great, with Star, required a special act of the United States Congress before McCormack could receive it. This is because of Article I, Section 9 of the United States Constitution and its bearing on American citizens receiving decorations from a "foreign power."

With Roman Catholic John F. Kennedy in the White House, Senator Mike Mansfield, also a Catholic, as majority leader in the Senate, the election of McCormack to the high post in the House would mean three of the top four national government leaders would be Roman Catholics.

Is it bigotry to question the wisdom of the choice of a Roman Catholic to such an important and influential place in the national legislature? Not unless McCormack will do as President Kennedy did in his campaign. When questioned about his views on separation of church and state, Kennedy spoke clearly and has performed the same way so far. Indeed, McCormack has opposed the views of Kennedy on the unconstitutionality of federal aid to parochial schools. This itself is enough to raise doubts about the wisdom of McCormack serving in such a place in the light of the extreme efforts of the Roman Catholic hierarchy to capture the public treasury for their schools.

Why ask questions of a Roman Catholic on this score and not ask a Presbyterian, a Methodist, or a Baptist? Simply because only Roman Catholics consistently try to break down the wall of separation of church and state in America by asking for financial help for their religious and educational activities. If others than Roman Catholics attempted to do the same thing, questions concerning their viewpoints on this cherished American principle would be very appropriate.

Let's face the fact: When Roman Catholics get con-

trol, it is used to the limit. Want an illustration? In the Republic of France the Roman Catholic schools will get over \$97,000,000 this year in federal grants. This is a 150% increase over 1961.

Saying that it could happen in America is not crying "wolf" when no wolf is near. It's simply recognizing a camel who already has more than his head in the tent.

Welcome Light

An increasing number of rays of bright sunshine are breaking through the cloud of slow giving and denominational deficit in Kentucky. Every report following the Danville convention and the November Executive Board meeting in Middletown has been good. At both these meetings Secretary Sanders gave a ringing challenge which made for more than a silver lining for any cloud.

For example, word came from Bruner's Chapel Baptist Church in Mercer County, where Edd Foley is pastor, that the church has felt led to increase giving through the Cooperative Program in 1962 from 10% to 20% of the general fund. These people did this in spite of a building indebtedness which will have to wait a little longer for full retirement.

Another illustration is Calvary Baptist in Lexington where Pastor Franklin Owen and his people are in a million dollar building program. In spite of this they are giving more this year through the Cooperative Program than any year of the past.

The list could go on and on. Jim Heizer, pastor at Warsaw, has led his people to make a percentage increase through the Cooperative Program after he attended the Executive Board meeting. The Warsaw Church is still trying to pay for repairs to the sanctuary after being damaged by a gas explosion several blocks away two years ago.

This must be the spirit and effort if Kentucky Baptists are not embarrassed come August 31 of this year. This is the end of our new fiscal year and there are now only eight months left in it. The danger is that many of us will intend to do something about it but never get around to it. Remember the books now close on the 25th of each month, not on the 10th of the month following as formerly done.

The year 1962 is a good year for Kentucky Baptist churches to make resolutions and a good resolution is this: "To increase gifts to serve the world through the Cooperative Program and to get them in by the 25th of each month."



Answer to Mr. Perkins

Dear Editor:

In the November 30 issue of the *Western Recorder* there appears a letter from Professor Robert L. Perkins. Professor Perkins is a teacher in Murray State College, and perhaps is one of the intellectuals.

I comment on this letter because it is typical in representing views that are objectionable to almost all Southern Baptists and because it misrepresents Elder Riley and me.

In paragraph one of his letter Professor Perkins says, "Mr. Henson says that he has spent sixty-one years preaching against certain things." I did not say that. Professor Perkins should speak the truth when he rushes a letter to an editor.

In another paragraph Professor Perkins says, "Mr. Henson admits that his view is hear-say in his words, 'It also appears.'" The word "appears" means to become visible; to come before the public. It does not mean "hear-say." Professor needs to consult a dictionary.

Professor Perkins accuses me of blackmail. According to the professor, the General Association of Baptists in Kentucky was guilty of blackmail when it voted to impound the money allocated to Georgetown College and did impound it as long as Dr. Sherwood remained president. What a pity Professor Perkins was not present to tell the Association it was guilty of a "criminal method of extorting something desired."

In paragraph three the professor says Mr. Henson and Mr. Riley demand that everyone give up his own theological views in favor of their particular orthodoxy. You are wrong again, beloved! Mr. Henson and Mr. Riley do not demand that, but they are opposed to a man teaching his unscriptural views in and receiving his support from an institution that is owned and supported by Baptists. Is it right for a man to bite the hand that is feeding him?

Mr. Perkins wants to know if Mr. Henson and Mr. Riley accept the Roman Catholic claim to apostolic succession. They do not, but they believe in church perpetuity. They believe in church perpetuity because the Bible teaches it and because it is historically tenable. Mr. Perkins says, "Dr. [Dale] Moody is a leader among Southern Baptists. Leadership is his business and he works hard at his job." Alexander Campbell and Brigham Young were leaders and they worked hard at their jobs, but they

were not sound in the faith which was once delivered unto the saints.

In paragraph seven Professor Perkins says, "Dr. Moody needs our support and our prayers more than our uncivilized criticism." Dr. Moody does not need our support and our prayers to preach and teach young Baptist preachers the God-dishonoring, devil-pleasing doctrines of apostasy, reception of alien baptism by Baptist churches, open communion and ecumenical Christianity. Apostasy is God-dishonoring because it denies God's Word. God's Word says, "The Lord forsaketh not His saints; they are preserved forever" (Psalm 37:38). The advocates of apostasy do not believe what God said through His inspired prophet. They believe the Lord's saints may apostatize and go to torment.

God's Word says, "He that liveth and believeth in me shall never die" (John 11:26). That is the statement of our Saviour. The advocates of apostasy do not believe it. The advocates of apostasy claim to be called of God to preach the glorious gospel of Jesus Christ and then deny the plain statement of our blessed Lord.

Apostasy makes void the intercession of Christ. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34). No attorney ever pled more faithfully for a client and no parent ever prayed more earnestly for a wayward child than the Lord Jesus prays for His people when they go astray. The advocates of apostasy say that will not keep them from going to torment.

Apostasy dishonors God because it makes Jesus Christ a failure as the surety of His people. When a man signs a note with his friend he makes himself responsible for his friend's failure. In the grace covenant Jesus made himself responsible for the failures of His people.

Apostasy is dishonoring to God because it contradicts the doctrine of salvation by grace. Belief in apostasy and belief in salvation by grace do not exist together in the same head or heart.

Apostasy is devil-pleasing because it gives the devil more power to destroy than God has to save.

Will Mr. Perkins or Dr. Moody tell us how many times a saved man can sin until he becomes lost?

Benton, Ky. L. V. Henson

Editor:

The West Kentucky Baptist Preacher's Conference in session assembled December 4, 1961, voted to send a resolu-

tion of general protest to the *Western Recorder*, because we feel the Recorder has taken a stand for Brother Dale Moody and his teachings, many of which we do not consider to be Biblical in content.

In the November 30 issue of the Recorder an article "Against Dogmatism" grossly misrepresented the views of two men of God in this area. These two men, Brother L. V. Henson and Brother L. R. Riley, together have a total of over 100 years in the Baptist ministry. They are highly respected in the communities in which they live.

It is our hope that these two men will be heard in their reply to the letter by Brother Robert Perkins. In view of the fact that Brother Henson and Brother Riley were so clearly misrepresented, we feel that their answers to the charges brought against them should be printed in the *Western Recorder*.

Mayfield, Ky. Odis Y. Shultz, Moderator
Robert Herring, Secretary

Rutledge to Address Evangelistic Conference



A. B. Rutledge

Arthur B. Rutledge, director, Division of Missions of the Home Mission Board, will speak to the Tuesday evening session of the State Evangelistic Conference at Walnut Street Church, Louisville, January 15-17. Referring to the year of Church Extension as it re-

lates to our evangelistic efforts, Rutledge will speak on "Our Supreme Opportunity."

Miss Mays' Mother Dies

Mrs. Alex Mays, Jonesboro, Arkansas, died at a hospital at Wynne, Arkansas, on Sunday night, December 17. She had suffered a heart attack the previous Wednesday, following which Miss Blanche Mays, manager of the Baptist Book Store, Louisville, Ky., a daughter, went to her bedside. However, she was much improved later in the week, and Miss Mays returned to Louisville. Promptly, however, she was notified of her death Sunday night at midnight. Miss Mays then made a second trip for her funeral. Mrs. Alex Mays is also survived by another daughter, Mrs. Carl (Alma Mays) Dial, Wynne, Ark., and one son, Morris Mays, Jonesboro, Ark.

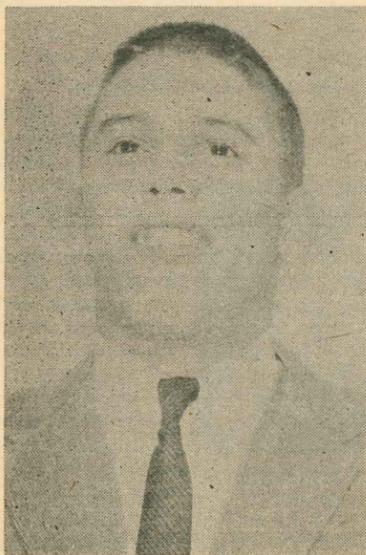
KENTUCKY BAPTISTS AT WORK

Brotherhood

State Royal Ambassador Congress President

By Forrest R. Sawyer

The State Royal Ambassador Congress, meeting at Paducah last November, elected one of Kentucky's fine young men as president of the State Royal Ambassador Congress. The elected president succeeds R. H. "Spud" Halcomb, Danville. Mr. Halcomb was everything a Congress could expect from its leader.



Billy Cooksey

The new leader will no doubt be exemplary also.

Billy Cooksey was born October 20, 1946, in Crawfordsville, Indiana. His parents were former Kentuckians and moved back to Kentucky in 1948. His present place of residence is 302 Columbia Ave., Glasgow, Kentucky. He is a member of Calvary Baptist Church in Glasgow. His hobbies are fishing, hunting, and camping. He is a sophomore in Glasgow High School. Some of his main interests are: playing guard on the varsity football team; participating in track (pole vault); and art (oil painting). Art is his favorite subject and he makes his highest grades in this class. He is a "B" student and he hopes to retain this average so that he might be considered for a college scholarship on the basis of

athletics. His main goal in life is to be a football coach and an art teacher in high school.

Sunday School

Our Training Record

By Roy E. Boatwright

SOMETHING —

— For which to be grateful —
Churches reporting training,
Oct., 1960-Sept., 1961 1,070

— To regret —
Churches failing to report
any training, Oct., 1960-
Sept., 1961 1,206

This should awaken us to the challenge the number of churches providing training for their workers. Any church can be a better church when it provides for its leadership training opportunities.

Following is a list of the number of awards issued in Kentucky in all categories:

Category 1-15	41,781
Category 16	35
Category 17	15,686
Category 18	4,016
Category 19	3,927

Total 65,445
Resolve this year to provide adequate training to church leadership.

Training Union

Ridgecrest and Glorieta Dates and Registration

By Robert Wayne

Now is the time to make plans to attend Ridgecrest or Glorieta. If you want to attend one of these assemblies, there are several things you ought to know.

The registration fee for 1962 weeks is \$3.00 per person. This includes fifty cents for trip insurance. This slight increase is the first in registration since 1947. It will save a world of correspondence if everyone making reservations will take notice and forward proper amounts with reservations.

There also will be an increase for room and meals ranging from fifty cents to one dollar a day, according to type of accommodations.

These small and long overdue price changes are to help meet continued increasing operating expenses. These in-

clude food, all types of supplies, and other overhead expenses, according to R. L. Middleton, the Sunday School Board's director of the two assemblies.

The dates for the Training Union assemblies are:

RIDGECREST

July

5-11 Training Union Youth Assembly
12-18 Training Union Leadership Assembly
19-25 Training Union Leadership Assembly

GLORIETA:

June

7-13 Training Union Youth Assembly
14-20 Training Union Leadership Assembly
21-27 Training Union Leadership Assembly

Registration for the 1962 season opens on January 1, 1962. Address reservations in care of Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina; or E. A. Herron, Glorieta Baptist Assembly, Glorieta, New Mexico

Kentucky Baptist Foundation

Foundation Is Made Beneficiary in a Recently Published Will

By A. M. Vollmer
Executive Secretary-Treasurer

A letter from the First National Bank of Middlesboro contains the information that Mrs. Maude M. Allison, of Middlesboro, passed away recently and that the Kentucky Baptist Foundation is the chief beneficiary in her will.

In 1956 Mrs. Allison wrote the Foundation and requested information, relative to including the Foundation in her will. This was in keeping with her plan at that time. The income from the investment of the trust is to go to ministerial education in Kentucky Baptist schools and colleges.

ANOTHER \$1,000 ADDED TO MARY ANN LOGAN FUND

A check for \$1,000.00 was received from Mr. and Mrs. S. D. Logan which is to be added to the trust fund they established in memory of their daughter, Miss Mary Ann Logan. The income from this fund is used to aid medical students to prepare themselves for service on the foreign field. The fund now totals over \$23,000.00. Added to the recent gift was \$11.00 from the Training Union of which the Logans are members.

Church Music

Sing Unto the Lord

He listened as the pastor spoke.
He bowed his head in prayer.
And when the offering plate was passed
He gladly gave his share.

But when he should have sung a hymn
He tightly sealed his tongue,
'Til songs of praise that cried for
strength
Were weak and feebly sung.

Not just because he failed to sing,
But others rested, too,
And mocked with hollow silence—
The praises of the few.

Forgive us, Lord, who fail to see
The glory of the song
That nobly lifts the name of Christ
Above all sin and wrong.

And tune our hearts to sing Thy praise
Until each sincere soul
Shall stand condemned within his heart
To shrink back from our goal:

The goal that each heart born anew
May gladly join our song;
Not just within the worship hour,
But through the whole day long.
—Ronald K. Wells,
Minister of Music,

Walnut St. Baptist Church,
Louisville, Ky.

Ralph R. Couey Leaves Carrollton

Ralph R. Couey presented his resignation as pastor of the First Baptist Church, Carrollton, Kentucky, on Wednesday, November 29. He had served the church as its pastor since July 1, 1953.

During his ministry, 435 people have been received into the church. More than \$200,000 has been given to all causes, more than \$50,000 of which went to various mission causes. The church gives 25% of its total receipts to the Cooperative Program. The Thanksgiving Offer-

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ing, just received, was more than \$700.

Couey is leaving the active pastorate and will do supply preaching. He has been in Kentucky since 1928, when he came from Baylor University to enter the Southern Baptist Seminary. During his student years he served the Augusta and Dover Churches in Bracken County. Other pastorates included, The Carlisle Baptist Church, Carlisle; Fourth Avenue Baptist Church, Louisville; and the Lexington Avenue Baptist Church, Danville.

He has been a member of the Kentucky Baptist Board of Child Care since its organization, and is presently serving as its secretary. He served on the old Baptist Orphans' Home Board before the organization of the Board of Child Care. He has represented White's Run Association on the State Board. Couey is a native of Temple, Texas. He is a graduate of Baylor University and the Southern Seminary. Georgetown College conferred the Doctor of Divinity degree upon him in 1950.

Mr. and Mrs. Couey and her mother, Mrs. W. F. Poindexter, have moved to Winchester, Kentucky. Mrs. Couey has accepted a position as guidance counselor at the Clark County High School in Winchester. Their address is 9 Willow Drive.

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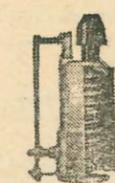
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Religious News in Review

In Kentucky

Ronald K. Wells, minister of music at Walnut Street Baptist Church, Louisville, has resigned to accept a similar position at the First Baptist Church, Beaumont, Texas.

The Library of the Southern Baptist Theological Seminary has been offered \$9,000 for the next three years by the American Theological Library Association. The funds, to be used to purchase books for the new \$1,500,000 James P. Boyce Library, are available on a dollar-for-dollar matching basis.

Robert J. Hastings, Kentucky Baptist secretary of Stewardship Promotion, has prepared material for the January, February, March issues of the Ambassador Leader.

In Washington

United States Supreme Court has unanimously struck down a non-Communist oath required of all public employees in the state of Florida.

The convictions of 16 Negro students in Louisiana for disturbing the peace by "sitting-in" at lunch counters has been unanimously reversed by the Supreme Court. The Negroes have been convicted of disturbing the peace by sitting at lunch counters where they were refused service.

Brooks Hays, former president of the S.B.C., and Mrs. Hays visited Pope John XXIII at the Vatican during a trip to five European capitals. In making the announcement Hays emphasized that his visit to the pope was not as a representative of the Southern Baptist Convention and "was wholly unrelated to my governmental duties." He said that he visited the pope as a private citizen.

Lloyd Wright, director of Public Relations for the Baptist General Convention of Texas, has been named director of Community Relations for the U. S. Peace Corps, according to R. Sargent Shriver, director of the Peace Corps.

In Texas

Baylor University, Waco, will receive a 54-acre tract of land adjacent to its present campus as the first phase of a multi-million dollar expansion program. The acreage had been put up for sale in a slum clearance program and was purchased by the Baylor-Waco Foundation,

a group of Baylor ex-students and Waco businessmen.

Thomas Hendricks Taylor, 76, former president of Howard Payne College, Brownwood, died in a Brownwood hospital after a prolonged illness. Taylor had served in some capacity with Howard Payne for more than 53 years.

The Executive Council of the Baptist Student Union at Baylor University gave its "whole-hearted support" to the desegregation of the nation's largest Southern Baptist University in an unanimously adopted resolution. The resolution also said that the Baptist Student Union will give unbiased consideration for membership on the executive council to any person, regardless of race, creed or color, admitted to the university.

Here and There

Albert M. Casteel, pastor, Calvary Church, Helena, Montana, has challenged members of Calvary Church with the slogan: "Read the Bible Through in '62." The pastor has suggested that the campaign for Bible reading become nationwide.

F. D. Moon, nationally recognized Negro educator, has been appointed public relations director for National Baptists in Oklahoma. The new post is a joint effort of the National Baptists (Negro), the Baptist General Convention of Oklahoma, and the Southern Baptist Convention Home Mission Board.

Paul M. Johnson, architectural supervisor for the Baptist Sunday School Board's Church Architecture Department, says churches should consider including area suitable for fall-out shelters in their construction programs. Johnson said a building of construction material that weighed 100 pounds a square foot "would be the beginning of a decent shelter."

A chaplains' conference will be conducted at Southern Baptist Seminary on Tuesday, January 9, 1962. Chaplains' Day will be observed on the same date with Captain James W. Kelly, senior chaplain, U. S. Naval Academy, as chapel speaker. During the day seminary professors will lead the workshops and conferences with activities ending at a dinner in the seminary cafeteria at 6 p.m.

C. E. Autrey, director of the Evangelism Division of the Home Mission Board, says, "Southern Baptists are fast becoming a group of schedule-chasing activists who have no time to think and dream." The statement was made to leaders of state Baptists conventions gathered in Atlanta.

Russian Baptists have sent an open letter of Christmas and New Year's greetings, "to all the Christians of the world." The letter is signed by Jakov Zhidkov, president of the Union of Evangelical Christians - Baptists, and

Alexander Karev, general secretary of this Union with approximately 550,000 members of Baptist churches in the Soviet Union.

Southern Baptists baptized 401,953 converts during 1961, according to a report from the Division of Evangelism of the Home Mission Board. The figure was unofficial because not all associations have reported. In 1960, Southern Baptists baptized 386,469 converts. This was a decrease from 1959 of more than 42,000. In 1960 the denomination baptized one person for every 25 members.

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Home Mission Board

HERSCHEL H. HOBBS



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President
Southern Baptist Convention

PORTER ROUTH



Bluntly, the Cooperative Program is money. It is your money, made by your work with the talent and time God has given you. The Cooperative Program enables all of us to use our money unselfishly to tell men about Jesus. Honestly, more money is needed. We can make it available through the Cooperative Program.

Executive Secretary-Treasurer
Executive Committee

HAROLD SANDERS



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Convention Operating Budget: Coop. Program ... 8206.16 Designated					
Total	8206.16				
Education Commission: Coop. Program ... 2375.47 Designated					
Total	2375.47				
Public Affairs Commission: Coop. Program ... 2375.46 Designated					
Total	2375.46				
Southern Baptist Foundation: Coop. Program ... 1511.64 Designated					
Total	1511.64				
Southern Seminary Library: Coop. Program ... 100.00 Designated					
Total	100.00				
Carver School of Missions: Coop. Program ... 6478.52 Designated ... 23.89					
Total	6502.41				
American Seminary: Coop. Program ... 4534.96 Designated					
Total	4534.96				

Education in Kentucky: Coop. Program ... 504436.69 Designated ... 7478.47					
Total	511915.16				
Glen Dale: Coop. Program ... 37714.88 Designated ... 93184.09					
Total	130899.57				
Pine Crest: Coop. Program ... 18857.47 Designated ... 46286.64					
Total	65144.11				
Spring Meadows: Coop. Program ... 37714.88 Designated ... 90809.24					
Total	128524.12				
Hospitals of Kentucky: Coop. Program ... 141430.84 Designated ... 40840.34					
Total	182271.18				
Kentucky Southern College: Coop. Program ... 2027.91					
Total	2027.91				
Church Buildings: Coop. Program ... 18857.46 Designated ... 18010.47					
Total	36867.93				
Western Recorder: Coop. Program ... 15085.93					
Total	15085.93				

W.M.U. of Kentucky: Coop. Program ... 43419.27 Designated					
Total	43419.27				
Education Special: Coop. Program ... 564.63 Designated					
Total	564.63				
American Bible Society: Coop. Program ... 3027.88 Designated					
Total	3027.88				
State Missions: Coop. Program ... 382287.58 Designated ... 114934.90					
Total	497222.48				
Cedarvale Kentucky Baptist Assembly: Coop. Program ... 23571.83 Designated ... 6282.16					
Total	29853.99				
Baptist Student Union Center, Lexington: Coop. Program ... 4790.38 Designated					
Total	4790.38				
Kentucky Baptist Foundation: (Not Department Operation) Coop. Program ... 66486.24 Designated					
Total	66486.24				

Income State Missions Reserve Fund and Savings Accounts: Designated					
Total	3809.63				
General Items: Coop. Program ... 308790.73 Designated ... 6871.13					
Total	315661.86				
Miscellaneous: Coop. Program ... 28958.87 Designated					
Total	28958.87				
Total Distributable: Coop. Program ... 2357180.85 Designated ... 978683.56					
Total	3335864.41				
Promotion of Cooperative Program Supplemental Offering ... 6723.93 Southern Baptist Convention (Estate of S. L. Witherspoon): Designated ... 15311.82					
Total	15311.82				
Cooperative Program Returned to Long Run Association for Associational Work ... 6411.21					
Total	3364311.37				
Other Receipts—Not Contributions Miscellaneous: (This item includes such receipts as may, of necessity, be handled through our records more than once.) 210529.99					
Total Receipts	3574841.36				

Thomas B. Chaney Resigns as Director Of Forward Program

Thomas B. Chaney, director of the Forward Program of Church Finance for Kentucky Baptists since October 1, 1957 has resigned. His resignation has been accepted by the Administrative Committee of the Executive Board of the Kentucky Baptist Convention.

Chaney is a native of Arkansas and entered religious work out of the field of business. For a period he was connected with the Southwestern Bell Telephone Company in Arkansas and later operated a wholesale business and general merchandise store.

As a successful businessman, Chaney felt the call of the Lord for specific Christian service and was invited to become educational director of the Immanuel Baptist Church, Fort Smith, Arkansas.

From Fort Smith, Arkansas, Chaney came to Louisville, Kentucky, as educational director of the Walnut Street Baptist Church. He served Walnut Street three years before being called to Calvary Baptist Church, Jackson, Mississippi, in 1951 as educational director.

While at Calvary he served as president of the Mississippi Baptist Religious Education Association, and directed enlargement campaigns for the Sunday School Department of the Southern Baptist Sunday School Board in Miami and Kansas City.

In 1954 Chaney accepted the place of superintendent of missions in the Jackson, Mississippi, area. It was here that Chaney became one of the first leaders in the Southern Baptist Convention to

develop the use of the Forward Program of Church Finance. In 1956 ten churches in the association were asked to test the Forward Program and Chaney assisted other leaders in the successful test program.

The success of the test program led a committee in Kentucky to invite Chaney to serve as director for the Forward Program of Church Finance for Kentucky Baptists. In the little more than four years of his service, the Kentucky churches using the Forward Program are contributing nearly \$200,000 more per year through the Cooperative Program.

Mrs. Chaney was the former Myrtle Irene Vandiver. She was a teacher in the Arkansas public schools at the time of her marriage and her father and two brothers are Baptist deacons.

There are four Chaney children: Lura Ellen, Mary Dean, Charles Melvin, and Doris Ann. The older girls are married and have presented the Chaney with three grandchildren. Mrs. Chaney has devoted much time with work among young people in the churches

where the Chaney's have served. In recent years she has worked with the Sunday School Board and served for several years as supervisor of the Baptist Book Store at Southern Seminary.

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WESTERN RECORDER

Lynn Acres Church of Louisville Dedicates Sanctuary and Baptistry

Lynn Acres Baptist Church 5007 Southside Drive, Louisville, Ky., dedicated its new sanctuary on November 19 at 2:00 p.m. The new building is a red brick colonial structure, furnished with limed oak pews and furniture. The main floor will seat 500 and the balcony 100. The church has a membership of approximately 550, and Frank T. Florence, Jr., is the present pastor.

Dr. Cort R. Flint, now pastor of the First Baptist Church of Anderson, S. C., who served a decade ago as the first pastor of Lynn Acres Church, was on hand to preach the dedicatory sermon. For the night service, H. Rhea Gray, director of the Baptist Student Union at the University of Louisville campus, brought a message in song. He had been the only other pastor the Lynn Acres Church has ever had. The Lord's Supper and the baptismal service were observed. The baptistry was dedicated. The picture over the baptistry had been painted by Mrs. Frank T. Florence, Jr., wife of the present pastor.

Lynn Acres was organized July 5, 1951, in a store building. It met in the homes of some of the members until they outgrew the space. After that they met in the Sallie B. Rutherford School Auditorium. The Education Building was dedicated April 19, 1953, and it was used until the present sanctuary was completed.

Princeton's Perry Ginn Accepts Sevier Heights Church of Knoxville

PRINCETON, Ky.—Dr. D. Perry Ginn, pastor of the Princeton First Baptist Church since August 2, 1959, submitted his resignation as pastor at the evening worship service on Sunday evening, December 10.

Dr. Ginn announced to his congregation that he had accepted the call of the Sevier Heights Baptist Church of Knoxville, Tennessee, to become pastor. He continued serving the Princeton church through December 31, 1961, and moved to Knoxville on Tuesday, January 2, 1962.

During Dr. Ginn's two and a half year ministry the church erected a new educational annex and chapel, and com-

pletely renovated the main church building. Total gifts for all causes through the church increased from \$79,831.00 at the end of the associational year on August 31, 1959, to a record \$97,539.00 at the close of the associational year in 1961. The church completely graded its Sunday School organization when moving into the new facilities on February 5, 1961. As a result of the new building and graded program, the church has enjoyed a twenty-percent increase in average attendance in the Sunday School.

Dr. Ginn and his family are making their new home in the parsonage of the Sevier Heights church at 1804 Wallace Drive, Knoxville 20, Tennessee.

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- January 23 — First Baptist, Greenville
- January 25 — Severns Valley, Elizabethtown
- January 29 — Ferguson Baptist, Ferguson
- January 30 — First Baptist, Nicholasville
- February 1 — Ft. Mitchell Baptist, Ft. Mitchell
- February 5 — First Baptist, Paintsville
- February 6 — Petrey Memorial, Hazard
- February 8 — Pollard Avenue, Ashland

(Each conference begins at 9:30 A.M. and ends at 3:00 P.M.)



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The Walls Came Tumbling Down

By Robert Brewer, Perryville, Ky.

In Bible language a wall is the symbol of resistance or separation. Eastern cities were usually surrounded with a wall as a means of defense. Whenever any breach occurred in the wall, the consequences were serious.

Cities as well as nations and civilizations have fallen in defeat because a wall was breached. It is recorded in Scripture that Jericho's walls were breached by a shouting mob of the children of Israel. This is the only record in which the walls of a city or civilization have been breached by a shouting crowd but many times they have been breached by a silent crowd.

Silence against the swelling tide of immorality of glorious, ancient Babylon breached the wall of that civilization and carried her to her death. Silence against the pagan worship of Greece breached the walls of that ancient civilization carrying her to the graveyard of civilizations. Silence against the licentious pleasure of pagan Rome breached the walls of that civilization rendering her fit for the trash-pile of the nations. Silence has breached the walls of many civilizations and is continuing to do so.

In our generation, the traditional wall between church and state has been seriously weakened and will silence breach this wall? Silence against religious groups which are trying to break down our traditional wall between church and state. It is not necessary to labor the point that a serious violation of the

principle of separation of church and state is taking place on the American scene. That is not open for debate.

There may be some debate as to why silence prevails concerning the gross violation of this cherished principle of separation of church and state on the American scene today. Could it be that we are afraid to speak out? We Baptists are afraid that we will be called bigots or narrow-minded individuals. Someone has already said Baptists were so narrow they can sleep seven to a bed. If speaking out for this great principle and seeking to preserve it in American life gives us the name of "bigot", let us wear it gracefully and honorably. Why are we silent? Is it because we are guilty as Baptists? Guilty of receiving grants, gifts, and gratuities, even when we knew this was wrong. Have we received leases, loans, and federal property at greatly reduced rates? Have our boards and trustees of our Baptist institutions, permitted these institutions to become so involved with federal loans that to speak out would be a contradiction of their actions and thereby we remain silent? I am not reporting facts, I am asking a question.

The inroads and encroachments upon this principle of separation of church and state have grown serious in our day. If we remain silent the wall will be breached and our children will have to fight for this principle. Silence will prove too costly. Brethren, the times have summoned us to speak out.

Horace G. Hammett of Columbia, assistant to Sims, had been elected to succeed Sims as general secretary on his retirement. Hammett was to be acting general secretary for the final weeks of 1961.

The first vice-president of the convention, David G. Anderson of Charleston, succeeds Sims in the convention presidency.

Burial services were held December 13 at Washington Baptist Church near Greenville where Sims united with the church at the age of 14. Hammett officiated. Sims was buried in the churchyard cemetery beside the body of Mrs. Sims, who died in 1959.

Survivors include one son, four daughters, a brother and a sister.

S. C. Secretary Charles F. Sims Dies After 10-Day Illness

GREENVILLE, S. C. (BP)—Dr. Charles F. Sims of Columbia, only a few weeks away from retirement as general secretary of South Carolina Baptist Convention, died here Dec. 11.

Death followed a 10-day illness in a Greenville hospital.

The 1961 session of the South Carolina convention in November had accepted his retirement, effective January 1, 1962, and had honored him for his 12 years in the administrative post. He was 68.

The convention, in turn, had elected Sims its new president.

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POAU Promises Fight

A statement issued by Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, pledges "an unremitting campaign against the Roman Catholic bishops' demand for federal aid to parochial schools." At the same time, Archer expressed "justified anxiety" about the devotion of John W. McCormack, leading candidate for Speaker of the House, to the principles of church-state separation.

Archer said, "It is not a matter of his being a Catholic; it is not a matter of his having been for many years the foremost champion on Capitol Hill of the Catholic bishops' position on church and state. No one questions his right to be a sincere devotee of his church, but when he seeks political favors for that church he must bear the responsibility."

Mr. McCormack has consistently demanded government support for sectarian schools; he was the leading advocate of the appointment of an ambassador to the Vatican; he denounced the Supreme Court's interpretation of the separation of church and state in 1948; and he has been the sponsor of many bills in Congress conferring financial benefits upon his church.

Cuban Work to Get \$250,000 From Budget

ATLANTA (BP)—The Home Mission Board of the Southern Baptist Convention budgeted \$250,000 for 1962 to support the denomination's work in Cuba.

The action by the board at its annual meeting was taken after consideration of a written report submitted by Herbert Caudill of Havana, superintendent of work in Cuba.

Caudill reported the loss of a dozen national workers and indicated an additional six workers were preparing to leave the island.

At the present time there are six American missionaries engaged in Southern Baptist work in Cuba, the largest Protestant group remaining.

One hundred forty national workers serve in the four western provinces of the country. The group hopes to recruit approximately 1,000 lay workers to advance the work and to supplement the loss of the full-time workers.

Four schools operated by the Home Mission Board were "intervened" earlier this year. Two are now in use for church activities other than schooling; the other two are used by churches for week-end meetings. Four school buses taken are not expected to be returned.

The theological institute maintained by Southern Baptists in Havana enrolled 31 students for the fall term in September. Efforts are being made to establish greater contact with the 200 university and secondary students participating in the Baptist Student Union.

January 4, 1962

Radio-TV Commission, S.B.C., to Produce Two New Programs

MINERAL WELLS, Tex. (BP)—Plans for the production of two new radio programs were approved by the Southern Baptist Radio and Television Commission during the group's semi-annual meeting here.

The Radio and Television Commission, located in Fort Worth, will begin production in 1962 of a package of segmented program portions in one to two minute features, and will also begin production of a modified worship service in Chinese.

The first program to be called "Patterns", will be made available to radio stations throughout the nation for use on a weekly basis or for use throughout the day as the stations desire. Each program package will include 20 features on food, beauty, music, art, sports, etc., and 10 inspirational features.

Music for the Chinese worship service will be provided by the Hong Kong Baptist College Choir, and by Chinese students in this country.

Twenty-six commission members from 18 states attended the two-day meeting at Seybold Guest Ranch near Mineral

Wells. Thomas Hicks Shelton, Covington, and A. W. Walker, Louisville, attended the meeting at Kentucky members of the Radio and Television Commission.

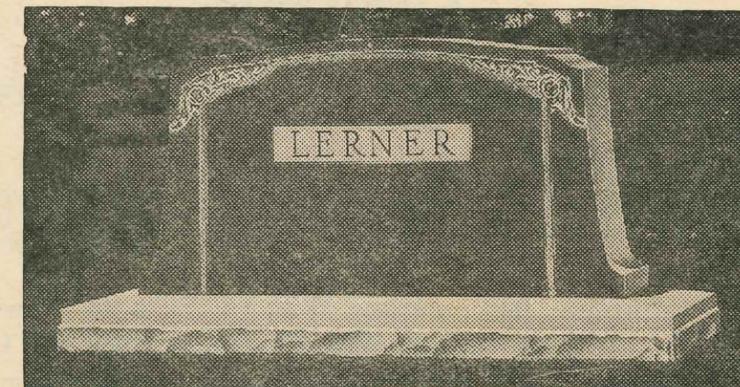
Banner Month Cheers S.B.C. Budget Leaders

NASHVILLE (BP)—Southern Baptist Convention leaders here were cheered by Cooperative Program receipts for the S.B.C. having their best month for 1961 during November. Forwardings from state Baptist bodies amounted to \$1,637,900.

It brought the 11-month budget total to \$16,074,296. While the November news was good, the budget objective of \$18,513,500 still was distant. Few expected December receipts to reach \$2,500,000, since they have averaged \$1,500,000 in the eleven months thus far.

Failure to meet the \$18,500,000 goal means curtailments for agencies sharing in the capital needs section of the budget. (Operating budgets were assured in October when receipts passed \$14,000,000.)

Operating budgets get priority. If the capital funds fail to materialize in full, the agencies in this section of the budget will get only a proportion of their budget allotments.



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