

WESTERN RECORDER



UNTO THE UTMOST

JANUARY 18, 1962

84,000

OUR GOAL FOR 1964



E. O. Mills Dies

E. O. Mills, 88, Southern Baptist emeritus missionary to Japan, died at Baptist Memorial's Geriatric Hospital, San Angelo, Texas, on Monday, January 1, after a long illness. Funeral services were held in Fort Worth, Texas, on Tuesday, January 2.

Six New Laurel River Pastors

Six of the Baptist churches in Laurel River Association are in process of welcoming new pastors at this time. They are: Sherman Adams to East Bernstadt; Bill Douglas to Liberty; Arlis E. Harris to Lick Fork; Robert E. Johnson to Old Salem, Robert Steadman to Sinking Creek and W. E. Jones to West London.

A Decade at Rosemont

The members of Rosemont Baptist Church celebrated the tenth anniversary of Pastor Otis W. Yates as their leader on January 5. Following a supper, a "This-is-Your-Life" program was carried out, including an address by Dr. Frank F. Norfleet, pastor of the Immanuel Baptist Church of Paducah, Ky., and a former student under Dr. Yates at Ouachita College, Arkadelphia, Ark.

Two Kentuckians

Kentucky Baptists will be represented by two trustees at the 44th annual meeting of the Annuity Board, January 31, at Dallas, Texas. Dr. Rollin S. Burhans, president of the Kentucky Southern College, and Grady Randolph, Beechland pastor, will meet with 35 other trustees from 22 state conventions, plus 18 local trustees from Dallas, to hear reports on the Board's work completed during 1961.

McFarland Made a Colonel

Word comes that Governor Bert Combs, of Kentucky, has issued a colonel's commission to Retired Pastor M. M. McFarland, now residing at 121 Rose Avenue, Sebring, Florida, but formerly pastor at Oakridge Baptist Church in North Bend Association, near Covington, and other Kentucky pastorates and connections.

Adams to East Bernstadt

Sherman Adams, Crab Orchard, Ky., pastor of Watts Chapel Baptist Church of Rockcastle Association the past two

years, has resigned and accepted the pastorate of the East Bernstadt Church in Laurel River Association. Adams, his wife and daughters moved to East Bernstadt during the latter part of December, and he took up his new work the first of the year.

Western Recorder Subscribers, Please Note:

When you move or change your address in any way, please give us your new address at least three weeks in advance. Effective January 10, 1962, each undeliverable individually addressed copy or package of unaddressed copies of a second class publication returned at the request of the sender shall be charged at the transient rate of 10 cents, whichever is higher. The charge for notices to publisher on Form 3579 relating to Second Class publications which are undeliverable as addressed will be increased from 5 cents to 10 cents.

Thus, for every ten people who fail to notify us of a change in advance the Western Recorder will have to pay \$1.00 for the Post Office Department to notify us. The cost will be quite exorbitant if 100 or more people fail to notify us each week, for when this kind of thing occurs week after week, the cost to the publisher becomes prohibitive.

Six New Elk Creek Deacons

Six new deacons were ordained by the Elk Creek Baptist Church, Taylorsville, on Sunday afternoon, January 14, at 2:00 o'clock. They were: Richard Baugh, 1 year; J. S. Renile and Raymond Mattingly, 2 years; Eugene Goodlett, Charles Hardy and Vernon Curtsinger, 3 years. Dr. Roy E. Boatwright, Sunday school secretary for Kentucky, was the principal speaker, delivering the ordination sermon. Pastors Harold Skaggs, Fishersville, delivered the charge to the church; A. J. Hensley, Plum Creek, the charge to the candidates; Paul Grossman, Taylorsville, interrogator; and Landen Stratten, Wakefield, led the ordination prayer. Edward G. Robinson is pastor of the Elk Creek Church.

Kentuckian Goes to Alabama

Samuel B. Campbell, native of Campbellsville, Kentucky, has gone to be pastor of the Chalkville Baptist Church, Chalkville, Alabama. He goes to his new work from the pastorate of the Genoa Baptist Church, Genoa, Ohio. He is a graduate of Campbellsville College, and Southern Baptist Seminary. Earlier pastorates have included: churches in Marion County, Kentucky; in Logan County, West Virginia; Jamestown, Edmonton, and Palestine Churches in Kentucky; and the Hopewell Church in Toledo, Ohio. Mrs. Campbell is the former Jean Frances Breland, of Tuscaloosa, Alabama. Their children are: Daniel Allen, 10; Gary Randall, 6; and Gale Denese, 1.

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

WESTERN RECORDER

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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.

Should Baptist Colleges Accept Government Loans?

YES!

By John M. Carter
President, Campbellsville College

Shall Baptists take the easy way out as they face the problem "Where shall we stand on the matter of separation of church and state?" We shall be increasingly forced to come to grips with this issue in the years ahead. It has come to the forefront now since we are faced with the question "Shall we accept federal loans for construction of buildings for our Baptist institutions?"

If Baptists are to continue in the forefront of the battle for separation of church and state, we must be consistent in our stand. Any position we choose to defend must be understood by our Baptist people. If we, as Baptists, are to continue to stand in the forefront as defenders of our position advocating the separation of church and state we must be rationally consistent because we do not stand alone. (We are the leaders and should strive to hold on to this leadership.) We will find many others who will stand with us, who realize as we do that our very life depends upon our being able to retain our freedom from any governmental pressure.

Whether the line of defense shall be against loans or at another position is not as important as the fact that we establish a line of defense that is both reasonable and consistent. Only if Baptists refuse the easy way out and better fortify this line of defense can we take our rightful place in the forefront of the battle to preserve the freedom and future of the church.

There are apparently two easy methods of immediately solving this problem. One is to close our eyes and ignore it, hoping that it will go away. Another just as easy and just as disastrous is to label as inherently evil any and all relationships between the church and government and to dispense with this problem by putting the false label of federal aid upon it.

There is no distinction in the minds of many people between cooperation with the government and obligation to the government. Some have readily labeled the loans as federal aid and thus implied a continuing obligation to the government on the part of the institutions that accept the loan. They fail to recognize that a loan from any one including the government obligates the institution only to repay the loan and the interest agreed upon, and upon the payment of the loan and interest all obligation is terminated.

This business arrangement is similar to that entered into by most of our churches today and differs in only two respects, neither of which changes the loan from a business transaction into federal aid:

- 1. The government lends the money instead of a bank.
- 2. The government does not make any money on the loan, but neither does it lose. It collects from the institution whatever interest is necessary to insure the government against any loss. (The interest may change and has changed according to the cost to the government.)

It can be stated thus: a loan from a private concern must be repaid on the basis of the principal, plus cost, plus profit. The government is repaid principal, plus cost, but no profit. Both transactions, when completed, are terminated. Business men will recognize the good business transaction that the government is promoting. The government has caused buildings to be constructed for educating young people at no cost to them, and facilities have been provided that otherwise the government would have had to provide at tremendous cost. If the matter of aid must be pressed, then it might be said that the government is not giving aid but receiving aid.

To say that Baptists will under no conditions accept financial assistance from the government and that loans should be

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NO!

Dr. Victor E. Mantiply

The camel has his nose under the tent, and it is our camel! This has happened while we have been sleeping, anesthetized by the smooth talk that we can have our principles and swallow them too. I refer to the matter of Federal Government loans to church-related colleges.

It appears that utilitarianism and problems of college finance have led some Baptists to deviate from a Baptist principle. At a meeting of deans and presidents of Southern Baptist Colleges and Universities in Nashville during June, 1961, the following resolutions were adopted by a vote of forty-to-three:

- 1. That we commend President John F. Kennedy for his courageous stand in support of the traditional American principle of separation of church and state.
- 2. That we express our own belief that this principle is not violated when the federal government makes loans to colleges and universities at the going rate of interest.
- 3. That we express our hope that federal loans also be made available to colleges and universities for the construction of academic facilities.
- 4. That we urge our denominational press to help clarify any misapprehensions which may exist in the minds of our church leaders about this laudable federal government undertaking as a last best hope to avoid federal aid to education.

Though this does not represent the official position of the Southern Baptist Convention, it does reflect the thinking of a large majority of our Baptist College administrators who are concerned understandably with securing the facilities they need. Point one of their resolutions is general with which everyone would agree. It is like commending the president for saying a good word for motherhood. Points two and three beg the question for they say that two things are still separate even though they come together at the point of the exchange of money according to agreement. Point four suggests that the Baptist press tell Baptist leaders to believe that the only way to avoid federal aid to education is to have federal aid to education.

This whole matter is troublesome in several states just now, including Kentucky. The subject was brought up from the floor of our Kentucky Baptist Convention in Danville, and referred to the Public Affairs Committee. Previous action by our State Executive Board has authorized such loans for our Kentucky Baptist Colleges.

The inconsistency of our position is being pointed to when we oppose grants and loans for parochial schools at the elementary and high school levels, yet are willing to receive them at the college level. It appears that our principal applies to others but not to ourselves. What is this principle?

While religious liberty is the natural right of individuals to exercise religious pursuits and worship without interference or molestation by the state, the principle of separation of church and state has to do with the implementation of the religious liberty principle. It is the legal and constitutional provision which forbids any action involving the interlocking of the official function of the state with the official or institutional function of any church.

The focal points of union between church and state have been in the area of finance and authority. Historically Baptists have stoutly resisted any connection of the church, as an institution, with the state at these two points. We have insisted that the church ought to be a self-determining institution at the point of authority, and that the support of the church should be based on voluntarism, and not on the

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Grants and Loans

One of the sharpest and most widespread discussions among Baptists today is concerned with the advisability of Baptist institutions seeking low-interest, long-term loans from the Federal government. The *pro* and *con* of this matter are presented in this issue of the *Recorder* by two well known and able Baptists in Kentucky.

Briefly put the arguments are these. Those favoring government loans hold that to borrow money from the government is no different from borrowing it from anyone else. The slightly lowered interest rate and long years to repay are set by the government and are sufficient to cover all costs to the government. Thus the government is giving nothing to the Baptist schools accepting the loans.

The other position is that these loans constitute a subsidy from the government to the school in the amount of whatever difference there is between what the school would ordinarily pay in interest rate to another lending agency and what the school pays the United States Government. This argument holds that there are certain obligations to the Federal government by the borrowing institution, and at least some indirect control by the government is a dangerous possibility.

To come up with a clear, concise and consistent position on this matter is a very knotty problem. Without reflecting upon it thoroughly and considering all facets of the question, it is easy to take a dogmatic position for or against government loans. However, the more it is studied the more difficult it becomes to be absolutely certain.

The concept of absolute separation of church and state sounds great, but is more of an ideal than a practical actuality. The church does look to the state for some services and must submit to some local or other governmental regulations. For example, the church must abide by zoning regulations and is subject to fire prevention regulations in construction. Furthermore, churches in cities do hook onto the city sanitary sewers often without paying city taxes. Even churches in the open country depend upon county and state police protection and fire protection in some instances, and without paying taxes which finance these protections.

The question then is not absolute separation of church and state, but an ideal relation which does not permit control of one over the other.

As Campbellsville College President Carter points out, there is a great need for a distinction in the minds of Baptists between a government grant and a government loan. Baptists have stood consistently against government grants. We have passed up millions of dollars in Hill-Burton funds for hospital construction.

We have refused other grants from the government. There have been a few rare exceptions to this, but these have drawn immediate disapproval by fellow Baptists.

A government loan is certainly a different matter from a government grant. It is negotiated in a business-like manner and carries with it the same obligation of a loan from any other lender. The question simply is whether a 3¼ percent loan from the government instead of a 5½ percent loan from a bank constitutes a government grant.

The matter is being studied thoroughly and carefully. The most informed people among Baptists in various states are trying to come up with the right answer. So far only two states, Texas and Tennessee, have actually suggested to their institutions that they refrain from any further borrowing from the Federal government.

A quick decision would be unwise. The school presidents and trustees should be in on the discussions. Baptists have generally come up with the right decisions when they have prayerfully thought through and fully discussed the matter.

So far only Georgetown College of our Kentucky Baptist school has received a government loan for construction of dormitories. The discussion of this at the 1961 Kentucky Baptist Convention resulted in a referral to the Kentucky Baptist Public Affairs Committee for study and report. Some word from this committee will be forthcoming.

A Perplexing Matter

Who among Baptist religious workers is eligible for rental allowance in filing income tax returns? This is a perplexing question which has recently become even more perplexing.

For many years ordained ministers have been allowed to leave off reasonable rental allowances in reporting their income. For example, a pastor who is provided a parsonage does not have to report its rental value as income, nor does he have to report it if, instead of providing a parsonage, the church allows him \$100 a month to rent or buy his own house.

Then came the question of such allowances for ministers of education and music. Because of the wording of the Internal Revenue code, these were eligible for allowance exemptions if they had been ordained, but not so if unordained. This is not the only or main reason, but in recent years many educational and music ministers have been ordained by local churches and thus made eligible for rental allowance exemptions.

Then came the inevitable question of such tax allowances for other full-time religious workers. What

about Baptist hospital administrators, superintendents of Baptist children's homes, Baptist college faculty members, and on and on? Constant pressure was brought that some provisions be made for these for the purposes of income tax reporting.

One way appeared open. The Internal Revenue code provided such exemptions for those *ordained* or *commissioned* by their respective churches. Since Baptists have traditionally reserved ordination for only preachers and more lately for educational and music ministers, the possibility of commissioning other religious workers appeared to be a way to meet the Internal Revenue regulations.

Consequently, the Southern Baptist Convention at St. Louis in 1961 adopted a resolution providing for the commissioning of full-time religious workers by the institutions, agencies, or boards for which they work. The interpretation of the resolution is not altogether clear, but it would seem that the way is open for almost any Baptist church, agency, institution, convention, or any other group to commission almost anyone as a full-time religious worker, and make him eligible for rental allowance which will not have to be reported as income.

Conceivably, everyone from the pastor to the church secretary and janitor could be commissioned. Obviously this will not happen many places, but the question remains how far Baptists are to go in commissioning religious workers.

So far help has not been forthcoming from Internal Revenue officials. A copy of the Southern Baptist Convention resolution was sent to the Internal Revenue Service immediately after the Convention. Acknowledgment of the receipt of the resolution has come to the Southern Baptist Convention Executive Com-

mittee, but no administrative ruling has been received from the Internal Revenue Service.

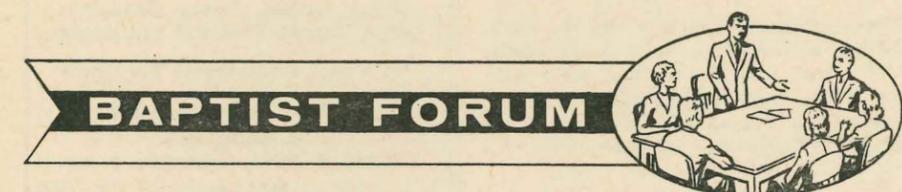
In the meantime, informal conferences have been held with local Internal Revenue officials. It appears that no questions will be raised by Internal Revenue officials about preachers, educational ministers and music ministers who have been ordained by local churches. The question will arise over the right of groups other than local Baptist churches to ordain or to commission anyone.

Baptists could be put in a bad light in this matter. We could be pictured as trying to gain tax advantages for some at the sacrifice of a historic practice concerning ordination. Only local churches have ever been considered as authorized to ordain. Should Baptist institutions and agencies be permitted to commission anyone?

In the meantime, it would appear wise for all Baptist religious workers, except those ordained by local Baptist churches, to report rental allowances as income until some ruling comes from the Internal Revenue Service. Even an administrative ruling from the tax officials would not be binding and could be subject to court test.

To go ahead now with commissioning religious workers and to encourage these to leave off reporting rental allowance could result in wholesale embarrassment if the Internal Revenue officials should disallow these rental allowances.

We probably should be considering the wisdom of even accepting rental allowance exemptions for pastors. Why should a Baptist preacher not have to report a \$1,200 rental allowance from the church when a Baptist deacon has to report his \$1,200 rental allowance from the company which employs him?



Gospel Singing Protest

Editor:

I wish to protest a paid advertisement which the *Western Recorder* carried in its November 16 issue. It advertises a "Gospel Singing" to be held in the Memorial Auditorium in Louisville on November 25, and lists admission charges as \$2.00 for adults, and \$1.00 for children.

Let me state in the beginning that, although I love good music, I am no musical "highbrow". I strongly believe, however, that music which glorifies a fast beat and a jazz instinct in man, rather than God is an abomination to Him and certainly has no place in the church. I am well acquainted with the type of singing which will be presented by the groups named in the advertisement, and I am quite sure that their singing will fit into this category.

There are some in our society who

would call good that which is bad. But music with a syncopated jazz rhythm cannot be made religious simply by using religious words. Most of us in the church music field consider this kind of music to be religious jazz. If our Baptist people, and especially our Baptist leaders considered it such, certainly we would not have it in our churches. I do not condemn jazz music as such, but to call it religious through the use of a religious text is an untruth, and to me is profane. I sincerely believe that through the use of such terms as "Gospel Singing" the power of evil would draw our people away from the true worship of God where deep spiritual commitments are made.

My protest is not directed here against this type of music, for it will remain with us. And I do not wish unjustly to criticize the *Western Recorder*, for I have

the highest praise and appreciation for the paper, its staff, and particularly for its editor. But my protest is directed against the fact that our Kentucky Baptist paper has accepted a paid advertisement which promotes this kind of activity.

Somerset, Ky. Glenn O'Bryan

[NOTE: The *Western Recorder* Directors have authorized the editor to reject such advertising.]

Letter to the Secretary

Dear Brother Sanders:

I am deeply disturbed concerning the contributions of our churches in Kentucky to the Cooperative Program. The reports we receive are very depressing, we are doing so little to win a lost and dying world to Christ.

The Forward Program has been very successful in our Baptist churches, and I believe it to be a program sent from God. Considering the results of the program in the local body, I am persuaded the program among the churches of the state carried out as it is in the local church to its members, would have a great impact among Kentucky Baptists. Chester E. Swor would say, "If We Dared."

Taylorsville, Ky. A. J. Hensley



The Highview Baptist Church which was dedicated on Sunday afternoon, January 7, at 7711 Fegenbush Lane, Louisville 18. Pastor Denzil Probus had with him on that occasion for the main address Pastor W. Harlen McGinnis, of the Vine Grove Baptist Church, who had led in the starting of this group as a mission while he was pastor some years ago at the Meadow Home Baptist Church at Okolona.

Baptist Beliefs -- Death

By Herschel H. Hobbs

In the New Testament the word for "death" is used in three ways: (1) the death of the body wherein the soul is separated from the body (John 11:4; Acts 2:24; Phil. 2:27, 30); (2) the misery of the soul which results from the separation of the soul from God by sin, beginning on earth but continuing after death (Rom. 7:13; II Cor. 3:7; Eph. 2:1; cf. Luke 16:19ff.); (3) the final state of the wicked in hell (Rom. 1:32; Rev. 20:14; 21:8). All three are the result of sin (I Cor. 15:21-22, 56).

The New Testament does not regard physical death for the righteous with the dread found in the Old Testament. Jesus called the physical death of Lazarus "sleep" (John 11:11-14). Paul said, "For to me to live is Christ, and to die is gain" (Phil. 1:21ff.). But, even so, death is regarded as an enemy (I Cor. 15:26), an enemy which God makes to serve Him, nevertheless, in releasing the Christian from a mortal body to receive an immortal one at the resurrection (Rom. 7:24-25; I Cor. 15:50ff.).

The greater emphasis in the New Testament is placed upon spiritual death. Even while men are alive physically, they may be dead spiritually (Eph. 2:1ff.; cf. Luke 15:24). The soul that is

separated from God by sin is dead, though actually the soul is immortal (John 5:24; 6:50; 8:21). But those who are alive spiritually shall never die spiritually (John 11:25-26). Thus for these physical death is shorn of its terror (I Cor. 15:55-57).

The intermediate state is the period between physical death and the resurrection. At death the physical body returns to the earth. But the souls of both the righteous and unrighteous enter Hades (Acts 2:31), as did the rich man in the parable (Luke 16:23). The rich man and Lazarus were in Hades, but separated, the former in torment and the later in bliss (Luke 16:25). Unfortunately "Hades" is translated "hell" in the King James Version. But the Greek had a different word for the place of punishment (Gehenna). The English context, however, makes the distinction quite clear.

At physical death, therefore, all enter Hades, and remain in a conscious state. The lost endure punishment; the saved enjoy fellowship with Christ (cf. Luke 16). At the judgment of this state of each is fixed eternally. There is no scriptural basis for "soul sleeping."

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WESTERN RECORDER

GOVERNMENT LOANS—YES! (Continued from Page 3)

rejected on the basis that they are federal aid is to be wrong on both counts.

1. A business transaction cannot be called aid.
2. It is not accurate to say we do not accept federal assistance when the government contributes a portion of the expense involved in every piece of literature that we mail from our churches.

Unfortunately we cannot say when we mail a letter what we say when we borrow money; namely, that we are paying our way. We are very likely to resort to justification in this case. We will say, "I pay what everyone else does, I pay all that I am asked, I must have stamps, or there is nothing I can do about it."

This may all be true, but the fact remains we still accept federal aid, and if we really want to, we can do something about it. Baptists could easily determine the percent of deficit and add this to the present cost for postage.

Some will say there is no danger of the government telling our churches what to do simply because we let them subsidize our letters. By the same token then we may accept any subsidy as long as it does not endanger our freedom. Let us be consistent and no longer say we do not accept subsidies. We will accept it if it does not endanger our freedom, or maybe we can say we shall accept subsidies but only in the form of postage. (On second thought we had better add police protection, fire protection, etc., etc., etc.)

The above is not meant to be facetious but is written with the prayer that we might realize how easily we can become inconsistent and thus strengthen our position through consistency.

Whatever position we choose when we finalize a consistent line of defense, our position will be a much stronger one if we follow the time-honored line of discussion via the press and platform, thereby awakening our people to the fact that we do face a problem: the problem of a true, consistent, and reasonable definition of our line of defense of separation of church and state.

We must alert our people to the most important fact that the church must be kept free from all danger of government pressure. We must not do anything today that will keep us from being able to speak our tomorrow, by just saying the same old things, and applying the words to everything and anything will only cover up the problem and will not alert our people to the danger.

Let us thoughtfully, even if done through prolonged discussion, *pro et con*, examine our position with reference to all government aid or loans.

We cannot thus adopt one of the apparent easy solutions. First, we cannot

GOVERNMENT LOANS—NO! (Continued from Page 3)

coercive power of taxation of the state, as in the case of an established church.

It appears to me that Southern Baptist educators and our own Kentucky Baptist leaders ought to take a closer look at government loans to colleges and oppose these, as has been done by the Texas Baptist Convention, as a violation of the principle of separation of church and state. I give the following reasons:

1. The money borrowed is collected by the coercive power of the government to tax all of the people. Even if the government is making money off of us in the transaction, as some claim, the fact remains that it is public money collected from many non-Baptists that is being used. Because it is being used for our sectarian cause it is not available for other proper uses of the government. Thus all citizens are forced to participate in our religious project whether they want to or not. Just as I would not like any of my tax money being loaned to Catholic parochial schools, neither should I want money collected from Catholics and others to be used to build our Baptist colleges.

2. The most serious violation of the close our eyes and expect the problem to go away. Secondly, we cannot promiscuously stick on labels that do not accurately describe the contents. If we do this we will awaken to find that we have fooled no one but ourselves.

Whatever position Baptists take, whether we all take the same position or differing ones, the position (or positions) should at least be put to the following test:

1. Does the relationship carry with it any obligation other than a repayment in full of financial agreements?
2. Is there any federal or other governmental subsidy involved?
3. Does this in any way abrogate or limit our pastors and laymen from speaking out against any possible policy or action of any governmental agency?

If an unequivocal no cannot be given for any or all of the above, it is time for a re-examination.

We must stand in truthfulness to that which we say we believe evaluate any stand on the basis of our historical position, that we must at any cost oppose any measure that could endanger the freedom and consequently the very existence of our churches.

The committee that reported at the recent Convention in Danville acted wisely in refusing to place a label upon the bottle before carefully examining the contents. They refused to take the easy way out.

principle is at the point of a contract with the government. Each loan is covered by a contract which describes in specific language a relationship between the borrower and the lender. Any contractual agreement brings parties together rather than separates them. Once we accept the idea of a government loan, what can prevent Congress from altering the terms of future contracts, or even changing an existing contract by lowering interest rates or extending the time? If we are not, then public relations would demand that we patronize local lending firms. Actually an institution would seek government loans only because it expects more favorable terms in the transaction. Surely no one would claim we are doing this to help out the government. Thus we are forced to admit that an institution which is an extension of the church is gaining a financial advantage from government money in the public treasury.

Many may take the view that this is so minor that we ought not to make much of it. But when we deal with principles we ought to take note of the very first breach. James Madison, who is greatly responsible for the constitutional principle, said in 1785 that "the same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment [Established Church] may coerce him to conform to any other establishment in all cases whatsoever."

Protestants who cherish freedom need to view the problem of church-state relationships in the light of history and the effect of compromise upon the future of the church. It may well be that the chartered institutions we have established, in their desire for favorable financial arrangements, are playing right into the hands of other religious groups whose professed aim is to bring a closer tie between church and state at the point of finances, and later at the point of authority. If this happens we have returned to the European pattern of the established church against which our Baptist forefathers struggled in the Colonial period in Virginia.

We would do well to heed the warning of our own editor of the *Western Recorder* in his editorial of July 27, 1961:

"... Baptists must keep their skirts clean by turning down government aid for schools or other denominational institutions. As long as we build Baptist college dormitories with low interest, long term loans, we will have weak voices in opposing the same kind of loans for Catholic classrooms. . . . If we stand on principle (and we should) but still want Baptist schools and hospitals, we must be willing to pay the fare. We ought to pay our way or get out of the business."

I heartily agree.

January 18, 1962



MYSTERY OF THE PEGS—A new game for boys is explained to Forrest Sawyer (left) of Middletown, Kentucky state Brotherhood secretary, at the annual Brotherhood leadership meeting at Myrtle Beach, S.C. The instructor is Howard Sivells of Albuquerque, N. Mexico.

Knott County For Christ

By Floyd Titsworth

MOUSIE, Ky. — In 1950 the lowest county in Kentucky in percentage of Christians was Knott County. According to the National Council of Churches, only 3.9% of the people were professing Christians. But in ten years, the percentage of Christians has more than tripled. Three of the human factors in this increase have been the State Executive Board, the Hindman Baptist Church, and Dr. J. S. Bell.

All of the Southern Baptist churches in Knott County were started by Dr. Bell and the Hindman church. The Kentucky Baptist Convention has also assisted in the work. Four churches and six missions are now trying to win the people.

An interesting thing occurred in the county in 1961. Dr. Bell held revivals in all four of the churches and four of the missions. This was unplanned by the churches or Dr. Bell. The churches experienced some of the best revivals in their history. For example, in the Mousie Church, there were thirteen professions of faith in a week of revival.

Dr. Bell has been a Paul to Knott County. He is respected and held in high esteem by the people inside and outside of the churches. He has labored in this field of service for twenty years. He still preaches four times every Sunday. This is a decrease in his former Sunday schedule, since there are more churches in the county now.

Wayne Moore Joins Staff Of Mississippi College

CLINTON, Miss.—Wayne Moore, former minister of recreation at the Calvary Baptist Church of Jackson, has joined the staff of Mississippi College as Director of Admissions. He assumed his new duties January 2.

Moore, a native of Georgetown, Ky., fills the vacancy created by Larry Lee Thornton, who left the college in December to study abroad at the Inter-

national Baptist Theological Seminary in Ruschlikon, Zurich, Switzerland.

Having received his early education in the public schools of Georgetown, Mr. Moore holds the bachelor of music education degree from Georgetown College, the master of religious education degree from Southern Baptist Theological Seminary, Louisville, Ky., and the master of science in recreation degree from Indiana University.

Moore has served as minister of recreation at the Crescent Hill Baptist Church of Louisville, Ky., and had served in the same capacity at the Jackson church for two years before joining the Mississippi College staff on a full-time basis. For the past year he has served as a part-time instructor in religious education at Mississippi College.

He is married to the former Carolyn Chick of Beaver Dam, Ky. She is also a graduate of Georgetown College. They have two children, Kathy Ann, 3, and Stephen Wayne, 6 months. The family resides at 221 Rowland Ave. in Jackson.

Mr. Moore's father is R. Sharon Moore, formerly pastor of Kentucky churches and professor at the Garth High School of Georgetown and at Campbellsville College, but now on the staff of Anderson College, Anderson, S. C.

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Religious News in Review

IN KENTUCKY

Georgetown College observed its Founders' Day, Tuesday, January 16. President **Robert Lee Mills** brought the convocation address this year. He discussed the recent progress of the college and offered a projection of the school's plans for the next five years. President Mills, who is in his third year at Georgetown, outlined the steps which led to the granting of the school's charter in 1829. Georgetown will soon be in its 134th year, since it was chartered as a degree granting institution. All during its history the Baptist-supported college has stood on its present site. Georgetown College holds the distinction of being the oldest Baptist College west of the Appalachian Mountains. The school has been served by 20 presidents during its venerable service to youth.

BAPTISTS ELSEWHERE

The mid-term commencement of New Orleans Baptist Theological Seminary was held on January 16, at which time 47 men and women were issued degrees. Included in the group was **James M. Crutcher**, of Elizabethtown, Kentucky, who was awarded a B.D. degree. Also, E. Tommy Lowe, of Albany, Indiana, was given a diploma in Christian Training. **R. Houston Smith**, pastor of the First Church, Pineville, La., and president of the Seminary alumni association, was the commencement speaker.

James W. Hatley has resigned as pastor of the Riverside Baptist Church, Fort Worth, Texas, effective January 21, and will become pastor of the First Baptist Church of Beverly Hills, California. He has been at Riverside since March 1957, and prior to that had been pastor of the First Baptist Church, Bonham, Texas, and churches in Shelbyville, Kentucky, and San Andres Island, Columbia, South America. He is a native of Madisonville, Ky., and is a graduate of Southern Seminary. Mrs. Hatley is the former June Cavanah, daughter of Pastor and Mrs. George Omar Cavanah of Smithland, Ky. In other years she was secretary in the office of the Kentucky B.S.U. They have four children.

The Brooklyn Chapel, a mission of the Manhattan Baptist Church of New York City, has been organized into the **First Baptist Church of Brooklyn**. The new church expects to be in the fellowship of the Northeastern Baptist Association, the Baptist Convention of Maryland, and the Southern Baptist Convention.

Mrs. A. B. (Anna Cloud) Christie, 81, died January 7 at Texas Baptist Haven, Houston, following a stroke. Funeral and burial were in Corpus Christi, Texas, where she made her home before entering Baptist Haven last month. A native

of Stella, Mo., Mrs. Christie attended Cooper College, Moundville, Mo., and Warrensburg (Mo.) Teachers' College (now Central Missouri State College). She taught school in Deerfield and Nevada, Mo., before her foreign mission appointment for Brazil in 1907. She and her husband, who died in 1951, devoted their careers to educational and evangelistic work in the State of Rio de Janeiro. She led in the establishment of women's and young people's work throughout the state and served at Fluminense Baptist College, Campos, as teacher and director of the girls' boarding department. She retired in 1946. She is survived by two sons and two daughters.

Mr. and Mrs. F. David Stull, Southern Baptist missionaries, have left the States to begin their first term of service in Peru, where their address is Apartado Aereo 3177, Lima, Peru. Mrs. Stull is the former Bettye Deen, of Lexington, Ky.; Mr. Stull was born in Peru, where his parents were missionaries.

Mr. and Mrs. William M. Dyal, Jr., missionaries now on medical furlough, have moved from Houston, Texas, to El Dorado, Ark., where their address is 1010 N. Madison. Mr. Dyal, the Foreign Mission Board's field representative for Argentina, Chile, Uruguay, and Paraguay, is a native of Austin, Texas; Mrs. Dyal is the former Edith Colvin, of El Dorado.

Mr. and Mrs. Marvin L. Garrett, missionaries now on furlough from Central Africa, have moved from Wake Forest, N. C., to Atlanta, Ga., where their address is 505 Echota Drive, N. W. He is a native of Union City, Tenn.; she is the former Mary-Ellen Wooten, of Bellevue, Ky.

Word comes from the Baptist World Alliance that an English-language Baptist church, named **Immanuel**, has been organized in **Madrid, Spain**, with 37 charter members. The new church is said to be meeting with the official permission of the Spanish Government. It occupies a large four-story house in the center of a small garden.

OTHER RELIGIOUS NEWS

The year of 1961, just passed, was a significant year in that it was the anniversary of so many Bible events. During that year the 15th anniversary of the publication of the **Revised Standard Version** of the New Testament; the 60th anniversary of the **American Standard Version**; the 80th anniversary of the **English Revised Version**, and the 350th anniversary of the **King James Version**. Also during 1961 the **New English Bible** was published on March 14.

The **New York Bible Society** presented 800 copies of the Bible to the new addi-

tion to the Summit Hotel in Manhattan—one for each of its new guest rooms. The Society has been in existence for 152 years, and has supplied Bibles for more than 300 New York hotels. Among others, **Dr. Paul S. James**, Manhattan Baptist, was present for the luncheon at which the presentation was made.

The **U. S. Department of Commerce, Washington**, is optimistic about churches in the new year of 1962. It estimates that there will be another billion-dollar construction year for new churches and kindred buildings.

Thomas Nelson & Sons, publishers of the Revised Version of the Bible, has announced the forthcoming publication of "**The New Testament Octapla**" on March 1. Its only predecessor, "The English Hexapla" was published 121 years ago in 1841. The Octapla will present the full text of eight English translations of the New Testament.

Midwestern Confident Of Ralph H. Elliott

KANSAS CITY, Mo. (BP)—Trustees of Midwestern Baptist Theological Seminary here voted confidence in Ralph H. Elliott, professor of Old Testament and Hebrew.

Their action, with the vote count not announced, described Elliott as a "consecrated Christian" and "a loyal servant of Southern Baptists."

The vote resulted from controversy over Elliott's book, "The Message of Genesis." The book was published in 1961 by Broadman Press, an arm of the Sunday School Board, a sister agency of the Southern Baptist Convention.

The Midwestern board's announcement emphasized the school's support of conservative Baptist thought and doctrine. But it also acknowledged differences which exist on points of interpretation. Trustees said they investigated the beliefs and doctrine of Professor Elliott.

The resolution adopted stated: "While there are members of the board of trustees who are in disagreement with some of the interpretations printed by Dr. Elliott in his book, we do affirm our confidence in him as a consecrated Christian, a promising scholar and teacher, a loyal servant of Southern Baptists and a dedicated and warmly evangelistic preacher of the gospel.

Typical of the criticism directed against the book was that of a writer for the Baptist Digest, publication of the Kansas Convention of Southern Baptists. John F. Havlik of Wichita, a convention staff member, differed with Elliott on authorship of Genesis and some areas of historical approach.

The trustees had appointed a special committee to hear criticism of the book from pastors and others.

KENTUCKY BAPTISTS AT WORK



Woman's Missionary Union

CHANGES IN BY-LAWS

By Mrs. Geo. R. Ferguson

During the State W.M.U. Meeting to be held at Crescent Hill Church, Louisville, April 10-12, vote will be taken upon some minor changes in By-laws. Our By-laws require that the revisions be published in the *Western Recorder* in advance. The proposed changes are as follows:

I. Wherever the title "General Association of Baptists in Kentucky" is used, the title "Kentucky Baptist Convention" be inserted. (By-laws of the Union, Articles I, II, IV.)

II. By-laws of the Union, Art. VI, Sec. 1.

At present: *The Nominating Committee shall be composed of one member from each of the regions and one member from the Executive Board. The chairman of said committee is to be chosen each year in rotation of regions as follows: Central, North Central, South Central, Northeastern, Southeastern, Southern, Western and Southwestern.*

Change to: *The Nominating Committee shall be composed of the president from each of the regions and one member from the Executive Board. The vice-president of the region shall serve as alternate. The chairman of said committee is to be chosen each year in rotation of regions as follows: Central, North Central, South Central, Northeastern, Southeastern, Southern, Western and Southwestern.*

III. By-laws of the Union, Art. VI. Nominations and Elections. A section be inserted to become Section 6 to read "Nominations may be made from the floor providing consent of the nominee has been obtained."

IV. That Art. VI, Sec. 6, By-laws of the Union, become Art. VI, Sec. 7.

V. That the following sentence be added to Art. VIII, Sec. 2 of the By-laws of the Executive Board: *The president of the Kentucky Baptist Convention shall be, ex-officio, a member of the Executive Board.*

VI. That the following sentence be added to Article VIII, Section 9 of the By-laws of the Union: *In the interim between Board meetings the Executive Secretary, with the approval of the President, shall employ persons recommended by a majority of the members of the Personnel Committee through its chairman to fill any vacancy in the personnel complement authorized by the Board provided the approved schedule of salaries and classifications adopted by the Board is not exceeded.*

The revised section would read: *The executive board shall elect all executive and professional personnel on the staff of Woman's Missionary Union. In the interim between Board meetings the Executive Secretary, with the approval of the President, shall employ persons recommended by a majority of the members of the Personnel Committee through its chairman to fill any vacancy in the personnel complement authorized by the Board provided the approved schedule of salaries and classifications adopted by the Board is not exceeded.*

VII. That Article X, Section 2—By-laws of the Union be deleted. This section deals with the method of selecting members of the nominating committee of Woman's Missionary Union, S.B.C., and that plan has been changed upon vote by Woman's Missionary Union, S.B.C.

Sunday School

Church Building Conference

By Francis R. Tallant

Is your church planning to build or remodel? If so, you will be interested to know that a Church Building Conference will be conducted on March 16 in Louisville. This is especially for your pastor, your building committee and others interested. Architects, from over the state are invited to attend. The program will

include films, discussions on equipment, space, financing, location, planning before the building, and displays.

Of interest will be the displays of materials, furnishings and equipment. Representatives of the various manufacturers furnishing displays will be on hand for conferences.

There will be morning and afternoon sessions and these will be held at Southern Seminary in Norton Hall. Special conferences will be offered to those requesting it.

This program is sponsored by the Church Architecture Department, Nashville and the State Sunday School Department, Louisville.

JANUARY BIBLE STUDY

Did you have your January Bible Study last week? If so, you are a part of the increasing number of churches that have made this a part of their church program each year. The 14,778 awards received for "Studies in I Corinthians" in Kentucky last year was a good increase over the number received the year before.

If you did not have your study last week, it is not too late to have it yet. Plan it now for the earliest date possible. Use the reports, coming in from the churches that have had it, to encourage all your people to participate.

The book, this year, is "Studies in Jeremiah." This was written by Dr. Clyde T. Francisco, Professor of Old Testament Interpretation, Southern Seminary. Plan for all age groups using the books suggested.

Make training a vital part of your church program this year.

Brotherhood

Congresses for Crusaders And Pioneers to be Held in Kentucky

By Forrest R. Sawyer

The forthcoming Congresses for Crusaders (9-10-11) and Pioneers (12-13-14) will feature W. Harlen McGinnis, world missions leader of the State Brotherhood organization, pastor of the Vine Grove Baptist Church; Dr. Charles Chatham, Royal Ambassador leader of the Convention organization and a dentist in Shelbyville; Norman Godfrey, of the Southern Baptist Convention Brotherhood Commission, Memphis, and Bill Cooksey, of Glasgow, the new state Royal Ambassador president.

These Congresses will begin at 4:00 p.m., adjourn at 5:30; reconvene at 7:00 and close at 8:30 p.m. on the given dates at the following places: Leitchfield, March 5 (Central Standard Time); Benton, March 6 (C.S.T.); Frankfort, March 8 (Eastern Standard Time); and London March 9 (E.S.T.).

The work of Crusader and Pioneer chapters is to be portrayed, campcraft will be associated with the total Royal

Ambassador program, and we are working toward an effort to make these Congresses spiritual blessings for the men and boys attending. Toward that end we are praying.

Training Union

Kentucky Baptists To Meet Youth Needs

By Stanley Howell

Have Kentucky Baptists lost the ability, or perhaps the will, to fire young people with the spark of enthusiasm for the Lord and His church? Is it true, as stated in a recent issue of *The Saturday Evening Post*, that American youth "is a pampered hot-house plant and likes it that way?" Are too many of our young people interested chiefly in security, an eight-hour day and an easy way of life?



Stanley Howell

The First Baptist Church, Paducah, has made a serious and impressive effort to understand and challenge its young people. Baptist Youth Week, sponsored by the Training Union, provided the vehicle for their venture.

Youth week is serious business for that church. In April, 1961, they observed Youth Week for the fifteenth year. Ninety-six Intermediates and Young People served in various places of leadership. After studying the excellent outline for planning and the challenging program for each day of the Youth Week, it is evident that the pampered-hot-house-type of person could not keep pace!

Mr. Kenneth Dean, minister of education, stated that the Youth Week was very successful from every point of view. He related that two "extra activities" were in their 1961 Youth Week program. "One was 'Pastor Appreciation Day' on Saturday when our young people furnished the pastor and his family their noon meal and delivered appreciation notes every hour throughout the day. The other activity was the survey and tabulation by the young people of over 300 Paducah Tilghman High School students to find "How Young People Feel Toward Adults Who Work With Them."

The students, Protestant, Catholic and Jew, checked the characteristics of the one or two church leaders whom they considered to be good workers with youth. The trait valued more than any other in their leaders is "the ability to understand and get along with young people." Mr. Dean observed that "they placed this trait far above any other—

22.2% compared with 14% for a 'splendid Christian character,' their second choice. All ages responded equally on this characteristic. Catholic young people did not rate this nearly as high as the other groups—12% compared to 22.8% for Protestants."

Mr. Dean concludes by asking, "How can we better understand young people?" His answer is that, "We must become serious students of the needs, interests, choices, growth and development of young people."

Youth Week is a "natural" to fine young people with the spark of enthusiasm for the Lord and His church. It is one of our best means to aid in the growth and development of our youth.

Churches that plan to observe Youth Week in April should begin work on the project immediately. The tract, "Youth Week in Southern Baptist Churches,"* is an invaluable aid to use in planning this youth activity.

Kentucky young people are ready to respond. Who will lead them?

*Write Training Union Department, Kentucky Baptist Building, Middletown, Kentucky, for free copies.

Kentucky Baptist Foundation

Baptist Couple Provides For Perpetual Thanksgiving Offering

By A. M. Vollmer, Exec. Secy.-Treas.

During the last week in December a check for \$500.00 was received by the Foundation from a faithful Baptist couple living in Eastern Kentucky. The check is to become a part of the endowment of the three Children's Homes and the income, each year, will represent their Thanksgiving Offering for the Homes. In this way these two people have made their Thanksgiving Offering perpetual. Even after they have gone to be with their Lord, provision has been made for the continuation of their Thanksgiving Offering.

In the same mail was a check for \$700.00 representing a portion of the estate of Miss Emma Henry who passed away more than a year ago. This will also be placed in the endowment of the three Children's Homes.

Church Music

Remember the "30" Club?

By Eugene F. Quinn

In October the "30" Club was launched. Any church in Kentucky qualifies for membership when it reports at least 30 music awards in Category 19 of the Church Study Course, beginning on October 1, 1961.

Already, two churches have qualified: Union Baptist Church, Gasper River Association—78 awards; and Latonia Baptist Church of Covington, North Bend Association—41 awards.

Union Baptist Church had two music schools this fall which account for its fine record.

Watch the membership grow—and add your church to the club.

"CENTURY" CLUB FOR ASSOCIATIONS

All Kentucky Baptist associations which report 100 or more music awards since October 1, 1961, will become members. Gasper River is the closest. Who will be the first Century Club member?

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by Connie Moore Hunt

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OFFICERS OF THE KENTUCKY GROUP AT THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY FOR THE CURRENT YEAR.—Left to right: John Harris, social chairman, of Madisonville; Jerry Sands, program chairman, of Louisville; Norman Lytle, president, of Gadsden, Ala.; Judith Wilson, social chairman, of Mayfield; and Barbara Westerfield, secretary-treasurer, of Utica.

Mrs. Lena Caperton Fenley, Daughter of Former Recorder Editor, Dies

Mrs. Guy Moreman (Leona Jane Caperton) Fenley, 88, died at Doctors' Hospital, Miami, Florida, December 31, 1961. She was long a resident of Louisville and Valley Station, Ky. In early life she was a member of the Walnut Street Church, Louisville, but when she married she moved to the Beechland Baptist Church. For the last eight years she has been a member of the First Church, Chattanooga, Tenn.

She was a daughter of the late Dr. A. C. Caperton, who for a decade during 1877-87 was editor of the *Western Recorder*, and who, along with A. B. Cates under the firm name of Caperton & Cates, operated the Baptist paper and book store in Louisville. Mrs. Fenley's father sold the publication to Dr. T. T. Eaton.

As a young lady, Lena Jane Caperton attended the Georgetown Female Seminary under the presidency of J. J. Rucker, and was at that school when it was merged with Georgetown College in the early 1890's, making that school co-educational. She was awarded a B.S. degree with the Class of 1893, she being one of the first six women to be graduated by that institution.

In early life she was a school teacher, instructing at Prospect, Ky., in 1893-94; and at Valley Station 1894-96.

She was married to Guy Moreman Fenley on March 3, 1896, and thereafter spent her life in the Dixie Highway area until her removal to Chattanooga and later to Coral Gables.

Mrs. Fenley is survived by one son, Richard B. Fenley, Valley Station, Ky.;

and two daughters, Mrs. Consuelo Fenley Geiser, with whom she has made her home in Coral Gables, Fla., since 1959, and Mrs. Ewing W. (Guy Lena Fenley) Kester, Lakeland, Fla., and 2 grandchildren and 5 great grandchildren.

Burial was in Lakeland Cemetery, Lakeland, Fla., January 3, 1962, at 11:00 a.m.

Shelbyville's Progress

The First Baptist Church of Shelbyville voted at its December business meeting to increase its gifts to the Cooperative Program by two percent, to buy two acres of land on the west for additional parking space, and to appoint a committee to investigate possible future mission points. **Raymond Lawrence** is pastor there.

Fordsville Calls Randall Green

The Fordsville Baptist Church has extended a call to **Randall Green**. The new pastor is already on the field, having moved from the Maple Grove Baptist Church, near Louisville. Green formerly served as pastor of the Second Baptist Church, Greenville, and is enrolled in Southern Seminary.

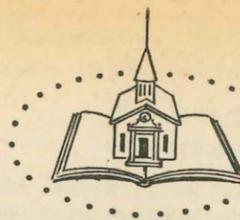
SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 7, 1962

	S.S.	Add.	T.U.
Louisville, Walnut Street	989	8	277
Missions (3)	204	--	106
Hopkinsville, Second	905	5	197
Louisville, Ninth and O	850	--	415
Bowling Green, First	847	5	177
Mission	84	--	--
Covington, Calvary	823	--	--
Madisonville, First	778	--	269
Lexington, Calvary	772	--	242
Chapel	56	--	--
Owensboro, Third	767	1	277
Mission	54	--	28
Elizabethtown,			
Severns Valley	765	--	225
Missions (2)	68	--	--
Somerset, First	707	1	243
Mission	102	--	51

	S.S.	Add.	T.U.
Louisville, Crescent Hill	666	5	210
Missions (2)	102	--	44
Lexington, Grace	656	--	207
Mission	27	--	--
Glasgow	653	--	265
Mission	19	--	--
Campbellsville	649	--	255
Missions (4)	93	--	58
Mayfield, First	637	1	220
Mission	74	--	--
Newport, First	569	1	137
Lexington, Rosemont	562	8	157
Georgetown	559	1	191
Mission	43	1	37
Louisville, Buechel Park	551	1	179
Corbin, Central	520	--	149
Mission	87	--	26
Paducah, Immanuel	509	--	185
Ashland, First	504	--	92
Missions (2)	154	--	--
Louisville, Beechland	492	--	178
Mission	200	--	100
Franklin, First	473	--	162
Mission	73	--	37
Owensboro, Hall Street	457	--	202
Shelbyville, First	448	3	78
Louisville, Valley Station	445	--	148
Corbin, First	437	1	145
Louisville, Bethlehem	435	3	179
Louisville, Rockford Lane	428	2	125
Richmond, First	420	8	89
Louisville, Green Acres	406	2	201
Jeffersonton, First	406	--	110
Nicholasville	396	--	100
Russellville, First	395	--	83
Mission	75	--	--
Louisville, Farmdale	394	3	128
Louisville, Beth Haven	391	--	210
Hazard, First	387	--	81
Central City, First	385	--	165
Lebanon, First	377	--	99
Ludlow, First	376	3	97
Owensboro, Buena Vista	370	--	144
Louisville, Beechwood	366	--	152
Louisville, Bethany	363	1	102
Henderson, Immanuel	360	--	--
Missions (2)	163	--	--
Louisville, Southside	358	1	92
Lawrenceburg, First	354	4	64
Mission	45	--	--
Frankfort, Thorn Hill	347	--	142
Greenville, First	346	--	154
Bowling Green, Glendale	346	1	172
Mission	65	3	57
Ashland, Pollard	342	2	135
Mission	58	--	--
Louisville, Eighteenth Street	338	3	118
Mission	36	--	33
Mt. Washington, First	334	--	81
Mission	49	--	29
Morganfield, First	326	2	75
Bardstown	325	--	55
LaGrange,			
DeHaven Memorial	321	4	88
Frankfort, Crestwood	316	1	90
Barbourville, First	297	--	170
Missions (3)	165	--	--
Owensboro, Crabtree Avenue	291	3	143
Glendale, Gilead	290	--	218
Bellevue	287	1	75
Stanford	286	--	113
Mission	22	--	--
Earlington, First	285	--	91
Louisville, Shawnee	270	2	102
Middletown, First	269	2	134
Dawson Springs, First	243	--	54
Owensboro, Lewis Lane	240	--	111
Marion	227	--	62
Cold Spring, First	225	--	99
Hazel	223	--	--
Louisville, Valley View	215	--	98
Shepherdsville, Little Flock	193	--	72
Louisville, Immanuel	192	--	60
Taylorsville, Kings	187	--	101

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SUNDAY SCHOOL LESSON

By H. C. Chiles

GOD IS SPIRIT

In one concise and profound statement Christ said, "God is Spirit" (John 4:24). That truth indicates that there is no material element in His being. He is without outward form and invisible. Dr. A. H. Strong said, "God is the infinite and perfect Spirit in whom all things have their source, support and end."

Exodus 20:4-6.

Because the human heart will worship someone or something, the God Who spoke the Ten Commandments required the worship of all His creatures and refused to tolerate the worship of any other. Why men made images and called them gods is still a mystery. All idolatrous representations of God are strictly forbidden. No image or likeness could ever reveal God, Who is Spirit. No physical conception of God is permissible. There is nothing on earth or in heaven to which He may be likened. To attempt to represent the living God by that which is without life and made by man is useless, sinful and truly a debasement of deity, for which there can be no justification.

John 4:7-10.

In the course of His journey through Samaria Christ came upon Jacob's well, near Sychar. It was about noon when He and His disciples arrived there. They were hot, tired, hungry and thirsty. Weary from the journey, the Master sat down on the parapet of the well, while His disciples went into the village to buy food.

Ere long the reverie of the Saviour was disturbed by the coming of a Samaritan woman to the well for the purpose of drawing water for her household needs. She came at that unusual hour because she did not want to come in contact with the other woman who despised her on account of her sinful life. Weary and depressed, she advanced with a look of disillusionment and sadness on her face. Expectation had faded from her face and she was no longer hoping for better days. Embarrassed and disgusted that Christ was sitting there, with a bold and unsympathetic gaze she stared at Him.

In spite of her dense ignorance, racial prejudice and terrible wickedness, the Saviour was exceedingly anxious to save this Samaritan woman. With remarkable wisdom and unusual tact, He asked

her to help Him by giving Him a drink, which request awakened her surprise, broke down her prejudice and appealed to her sympathy.

In the course of the conversation which ensued, Christ told her that those who drank water from Jacob's well would thirst again, which fact she had learned already by experience, but that there was something far better than the water from the well beside which she sat. He told her that the water He gave possessed the quality of satisfying completely all who drank it. His free offer revealed the possibility of her need being met. In fact, Christ never holds out before anyone the prospect of any good without the possibility of its realization. By suggesting that the thirst of her soul might be satisfied thus, He aroused her desire for the living water about which He spoke.

John 4:19-24.

Aware that a knowledge of one's sinful condition must precede salvation, our Lord probed into her sin and taught her the necessity of repentance. When He began to talk to her about her sin, she tried to change the subject, but He refused to be side-tracked and drawn into a religious argument.

In their conversation the Samaritan woman asked Christ for some instruction about worship. Evidently she was under the impression that God was restricted to one place and could be worshipped there only. Our Lord proceeded to make it clear to her that true spiritual worship is not a question of bodily position or physical location, but rather of heart condition. God can be worshiped anywhere and at any time but never with the use of images. He taught her that true worship is not confined to a particular place, but that it must be spiritual and must be done in an understanding manner. Only those who have been regenerated can truly worship God. No other worship than that which is offered in spirit and in truth can possibly be acceptable to Him.

We must ever bear in mind that worship is a proper recognition of the worth of God, an adoration of His person and a veneration of His name. It means to honor Him with love and submission. It means loving communion with God. It is essential to Christian growth. True

worship is a very important factor in the spiritual development and fruitfulness of church members. It elevates character and improves conduct.

137 Found Enrolled In Other Seminaries

NASHVILLE (BP)—A survey found there are 137 Southern Baptist students enrolled in seminaries not connected with the Southern Baptist Convention. They are studying for church-related vocations.

Of the 38 schools contacted, 35 replied to the query asking for the number of Southern Baptist students. In 18 of these there was none.

Dallas Theological Seminary, Dallas, Texas, had the most students of any single non-Southern Baptist seminary. Its 22 Southern Baptists enrolled were all men.

The divinity school of Vanderbilt University, Nashville, Tenn., was the next highest. It had 18 men and one woman who were Southern Baptists.

Union Theological Seminary, New York, had 17 including three women. Fuller Theological Seminary, Pasadena, Calif., had 12, five of them women.

Crozer Theological Seminary, related to the American Baptist Convention, was next with 10, two of whom were women. The school is located at Chester, Pa.

Others reporting Southern Baptist church-related vocation students included these American Convention-related schools: Andover Newton Theological School, Newton Centre, Mass., with eight men; California Baptist Theological Seminary, Covina, with two men; Eastern Baptist Theological Seminary, Philadelphia, with six men and one woman, and Northern Baptist Theological Seminary, Chicago, with two men.

Eight schools reported having a Southern Baptist faculty member. Candler, Columbia, Dallas Theological Seminary, Duke, Eastern and Union have one apiece. Vanderbilt has two; Crozer, four.

The survey was undertaken to help Southern Baptist leaders meet future theological needs of the Convention. They wanted to know how many Southern Baptists attended non-Convention seminaries as well as the six maintained by the S.B.C.



Ted B. Boland was installed as pastor of the First Baptist Church of Leitchfield, Kentucky, by the membership in an impressive service December 31, 1961. Boland is a graduate of Furman University, Greenville, S. C., with a B.A. degree, and is expecting to be graduated from Southern Seminary in January 1962 with a B.D. degree. He served as pastor at Cedar Grove Baptist Church, Fountain Inn, S.C., while a student at Furman University. Also, he served a brief pastorate at Weston Baptist Church, North Vernon, Indiana, and the past two years as pastor of Hite's Run Baptist Church, Hardinsburg, Ky., while attending Southern Seminary. He served his country two years in the U. S. Navy. Boland is married to the former Beverly Martin, and they have two daughters, Donna 9, and Julie 5. They are natives of Columbia, S. C.

Promotion Secretary's Mother Dies

Mrs. W. R. Underwood, mother of Joseph B. Underwood, associate secretary for promotion for the Southern Baptist Foreign Mission Board of Richmond, Va., died Tuesday, January 2. Funeral services and burial were in Stamford, Texas, on January 4.

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February 6Hazard, Petrey Memorial
February 8Ashland, Pollard Baptist

STEWARDSHIP PROMOTION DEPARTMENT

Robert J. Hastings, Secretary Thomas B. Chaney, Director of Church Finance

Kentucky Chaplains On Active Duty

Hugh Goldsby, pastor of the Lyndon Baptist Church, was back in his pulpit for two Sundays during the Christmas holidays. Chaplain Goldsby has been an active reservist in the Chaplain's Corp since serving in the European theatre of operation during World War II as a tank commander. He has spent most of his reserve time since, in Louisville, with the 100th Division. This division was called on active duty a few months ago, which meant that a number of Kentucky men as well as others, left their civilian posts to don the uniform of their country.

In addition to Chaplain Goldsby, there were other Baptist chaplains in the state who were in this division. Chaplain James Sherwood, Vine Grove, is the Division Chaplain. Also Chaplain Jake Holland of Ghent, as well as Chaplain Tom Richardson from the Green Valley Association, were called from their

Bellevue Members Vote To Keep Ramsey Pollard

MEMPHIS (BP)—Members of Bellevue Baptist Church here, second-largest congregation in the Southern Baptist Convention, voted 1,190 to 808 to keep their pastor, Ramsey Pollard.

The secret ballot followed a full morning of worship services and a three-hour discussion during the afternoon. Charges ranged from failure to provide spiritual leadership to smoking an occasional cigar.

Eugene D. Rutland, chairman of the

churches as a result of the 100th call up. These men are now stationed at Fort Chaffee, Arkansas.

Besides the men in the 100th who have been called up, Chaplain Joe Vetter from Horse Cave was called on active duty. He is with Headquarters Company, 418 Ordinance Battalion, Camp Stewart, Ga.

church's publicity committee and a leader of the opposition, issued this statement for both sides after the vote:

"Members of Bellevue Baptist Church have resolved their problems in the democratic process by which all Baptist churches solve their difficulties. Leaders of both sides have pledged themselves to close ranks and present a unified effort behind the church program."

Bellevue, which claims a membership of more than 9,000, called Pollard as pastor almost two years ago while he served as president of the Southern Baptist Convention.

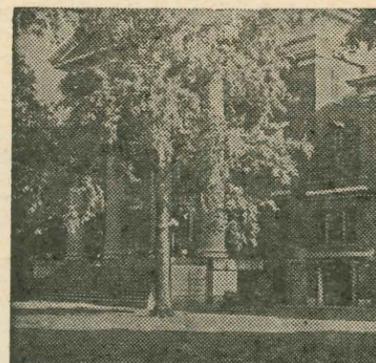
The following day, members of the Shelby Baptist Pastors' Conference voted unanimously to express to Pollard their "complete confidence and love" and pledged their prayers in behalf of the preacher and his church.

Pollard, one of 65 ministers attending the conference, spiked reports he planned to resign by stating he and the church would continue together.

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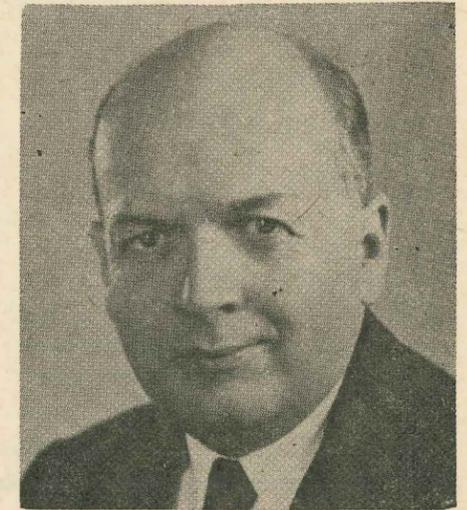
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