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KENTUCKY SOUTHERN COLLEGE LIBRARY

AND

PASS IT ON!



Volume 131 - No. 47

December 5, 1957

LET'S SHARE IT WITH OUR NEIGHBOR

Revivals

►The Erlanger Baptist Church, Erlanger, Kentucky, experienced a great spiritual blessing in the preaching of Dr. H. Leo Eddleman, October 27 to November 3 in revival services. Jack P. Lowndes is pastor at Erlanger.

►Dr. Elroy Lamb brought Evangelist Clifton W. Brannon to the Kentucky Baptist Building last week for a visit. The visiting Texas evangelist has been conducting a revival at the Lexington Avenue Church, Danville, where Dr. Lamb is pastor.

►Guthrie Baptist Church enjoyed a good revival recently with Harry L. Carter, Bowling Green, Kentucky, as the evangelist. The church was hindered greatly because of the flu epidemic as to crowds. There were three additions; one for baptism, one by letter and one by statement.

►Dr. Vance Havner led the Felix Memorial Church, Lexington, in a revival November 10-17, resulting in five additions by baptism, ten by letter and a number of rededications of life. Pastor John T. Wallace says that the meeting "was marked by a preaching of the Word of God that brought deep conviction and definite changes in the lives of many listeners. The meetings were attended by an unusual number of visitors who came to hear this modern-day prophet expound the Word of God in his unique manner."

Pastoral Changes

►A reception was held at the First Baptist Church, Princeton, for their new pastor, Roy Lee Honeycutt, and his wife, Mrs. Honeycutt.

►J. Arnold Porter has resigned his two year pastorate of the Centertown Baptist Church, Centertown Kentucky, to accept the pastorate of the Livermore Baptist Church, Livermore, Kentucky. Mr. Porter will assume his duties at the Livermore Church December 9.

►Pastor G. W. Berry, Nortonville, has taken up his new duties as pastor of the Suthards Baptist Church, four miles west of Earlington. Heretofore he has been pastor at Crider Baptist Church, in Caldwell Association. He expects to continue making his home in Nortonville.

►Burford Cobb, student in Southern Seminary and son of Burford Cobb, Sr., Eminence, Ky., has been called to be pastor of Finchville Baptist Church, Shelby County, Ky. He is a graduate of Georgetown College. He succeeds William Oliver, now pastor of First Baptist Church, Seagrave, Texas. A reception was held at Finchville Church

for its new pastor and his wife on November 17.

►H. Rhea Gray has resigned his four-year pastorate of the Lynn Acres Baptist Church, in Beechmont, Louisville, to return for post-graduate studies at the Southern Seminary. Native of Chattanooga, Tenn., he was graduated from Baylor University, Waco, Texas, and was pastor of the Pidcoke Baptist Church, Gatesville, Texas, and was an evangelist with the Texas Baptist Department of student work before coming to Kentucky.

Kentucky News

►Pleasant Grove Baptist Church of Anchorage, has recently called Mr. Bill Hargrove as Minister of Education. He is a native of Georgia and is presently a student at the School of Religious Education.

►A collection was taken up for the Protestants and Others United for Separation of Church and State, following the address of its director, Dr. Glenn F. Archer, at the General Association of Baptists in Kentucky at Harlan. This amounted to \$146.47.

►The General Association will go to Severns Valley Baptist Church, Elizabethtown, next year, November 18-20, 1958. The preacher for the annual sermon will be Evangelist W. K. Wood, Ashland, with Dr. H. B. Kuhnle, Immanuel Church of Lexington, as the alternate. The 1959 session will be held at the First Baptist Church, Lexington.

►Rev. and Mrs. William E. Arnold, Southern Baptist missionaries to Ghana, have moved from Tamale to Sekondi and may be addressed at American Baptist Mission, P. O. Box 301, Sekondi, Ghana, West Africa. Both Mr. and Mrs. Arnold are natives of Kentucky, he of Louisville and she, formerly LaVerne Hutchens, of Bowling Green. They make their permanent American home in Louisville.

►Dr. Joe W. Burton, secretary, Home Education Department, of the Baptist Sunday School Board, Nashville, Tennessee, will be guest speaker December 18 at the chapel exercises at Southern Baptist Theological Seminary, Louisville, Ky. He will speak on "Will America Stand or Fall?" Dr. Burton is editor of *Home Life*, a Christian family magazine published by the Sunday School Board. Dr. Burton is the author of five books and has served as secretary of the Southern Baptist Convention since 1947.

►Howard P. Colson, editor in chief of Sunday school lessons courses, Sunday School Department, Baptist Sunday School Board, will be guest lecturer

Western Recorder

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

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December 11 through 13 at Southern Baptist Theological Seminary, Louisville, Ky. He will lecture to classes on "The Ministry of Writing." Dr. Colson is a native of Illinois, and prior to coming to the Sunday School Board served as Head of the Baptist Chair of Bible adjacent to the University of Missouri, Columbia. He attended Augustana College (A.B.), Rock Island, Illinois, and Southern Baptist Theological Seminary (Th.M., Ph.D.), Louisville, Kentucky. Dr. Colson has served as pastor of churches in Indiana, Tennessee, and Missouri. He is author of an Adult Training Union study course book, *Living in the Faith*. Dr. Colson went to the Sunday School Board in 1949 as editorial associate, and assumed his present position in 1951.

BAPTISTS IN OTHER STATES DISCUSS INTEGRATION, DANCING, LIQUOR, AND INCREASED BUDGETS

While Kentucky Baptists were busy at Harlan in the General Association, other Baptists over the South were also engaged in annual deliberations since most state groups convene also in November. Releases from the Baptist Press and accounts from other state Baptist papers reveal that integration, dancing, liquor and budgets were popular items of discussion. The race issue was at least mentioned in Arkansas, Louisiana and Georgia, but was dealt with carefully and mildly. Dancing was the big issue in North Carolina, and a vote by the convention rescinding trustee approval of social dancing on the Wake Forest and Meredith campuses climaxed months of bitter strife over the issue. Practically all states showed increases in co-operative giving and approved increased budgets for 1958. Following is a resume of the important decisions reported in state conventions already held:

NORTH CAROLINA

With a record attendance, the Baptist State Convention of North Carolina in annual session here reaffirmed its 1937 stand forbidding social dances on the campuses of Baptist Colleges in the state.

The margin of voting to sustain the 20-year-old policy was about four to one. An estimated more than 4,000 messengers and visitors, many of them attracted by this issue, packed Raleigh's Memorial Auditorium during the hour given to discussing the issue.

The decision of the convention climaxed a six-month-long debate over the dancing question.

The North Carolina convention also approved without dissent Bowman-Gray Medical School's receiving a \$598,000 grant of government funds to build an addition to its plant in Winston-Salem. It also approved the school's accepting federal grants for research projects.

The North Carolina Convention also:
1. Endorsed the administration of its four-year senior college, Wake Forest at Winston-Salem.

2. Rejected for the third straight year an effort by James M. Bulman, North Carolina minister, to discuss the autonomy of Baptist churches.

3. Appointed separate committees, one to study the relations of the convention and its institutions' trustees, and the second to study the social and religious life on campuses of Baptist colleges in the state.

ARKANSAS

Arkansas Baptist State Convention made provisions to meet "desperate needs" at its four-year college, Ouachita College, during the annual convention session here.

Messengers approved Ouachita's launching a campaign to raise \$750,000 independent of its income through the annual state Baptist budget. The money to be raised in a three-year span will be used for dormitories and library space.

The college, located in Arkadelphia, also received authority to borrow \$200,000 from a government agency to build a new dining hall.

Several speakers at the annual session made passing remarks considered as reference to the Little Rock school integration issue, but the question of segregation was not discussed directly nor brought before the convention for action.

Rep. Brooks Hays, Southern Baptist Convention president, returned home to address Baptists of his home state and city after speaking before Baptist conventions in numbers of other states.

Hays, who attempted to mediate the differences between Arkansas Gov. Orval Faubus and President Eisenhower, did not discuss the Little Rock situation in his address.

The convention elected T. K. Rucker, pastor, First Baptist Church, Forrest City, president, succeeding Rel Gray of Helena. Rucker has been serving as chairman of the state Baptist executive board.

A 1958 budget of \$1,500,000 was approved of which 35 per cent—\$525,000—will go to Southern Baptist Convention work through the Cooperative Program.

OKLAHOMA

Baptist churches in Oklahoma have been urged to take a more definite stand against divorce and have been encouraged to revise their membership rolls to reduce the number of non-resident church members.

These recommendations were contained in resolution passed by the 1957 session of the Baptist General Convention of Oklahoma here. Oklahoma Baptists also were called on to support a proposed amendment to the state constitution permitting local option on sale of beer.

Oklahoma, already a "dry" state as far as whiskey sales are concerned, will vote December 3 on an amendment to allow counties to outlaw beer sales.

Herschel H. Hobbs, who delivered the annual convention sermon, was elected convention president succeeding J.

Thurmond George, pastor, First Baptist Church, Duncan. Hobbs is pastor, First Baptist Church, Oklahoma City.

Oklahoma Gov. Raymond Gary, a well-known Baptist layman who appears each year as speaker on the programs of various state Baptist conventions, was elected second vice-president.

Although current statewide receipts are running slightly below last year, messengers adopted a \$2,450,000 budget for 1958, up \$200,000 from the 1957 budget. The new budget is also about \$450,000 more than the present rate of actual convention receipts. Southern Baptist Convention share of the new budget is \$1,055,315.

Next year's convention will meet November 11-13 at Oklahoma City's First Baptist Church.

LOUISIANA

Louisiana Baptist Convention has said it would be "unwise and harmful to both races" for there to be "forced mixing" of the races in Louisiana.

The convention, however, appealed for equal educational facilities and equal standing before the law for members of both races.

It said that it took this stand "in Christian love" and in the belief "it is best for all of our people."

The convention's executive board approved preliminary plans for a million-dollar new state Baptist office building in Alexandria expected to be started next summer. The convention had approved the new building at its 1956 session.

The convention adopted a 1958 Co-operative Program budget of \$2,100,000 with Southern-Baptist-Convention-wide activities receiving \$686,115.

The convention authorized construction of a home for the aged in Arcadia (correct) and authorized Acadia (correct) Baptist Academy in Eunice to borrow \$150,000 for new construction.

The new convention president is T. C. Pennell, pastor, Ingleside Baptist Church, Shreveport, and the 1958 convention will meet with Highland Baptist Church of Shreveport. Dates are November 11-13.

DISTRICT OF COLUMBIA

District of Columbia Baptist Convention approved a 1958 budget which is over \$100,000 less than its budget goal for 1957.

The 1958 budget approved at the convention's annual session here is \$351,645 from which the Southern and American Baptist Conventions will each receive \$26,742. (The convention co-operates with both groups.)

The 1957 budget goal, adopted last year, is \$361,556.

The District of Columbia Convention changed its constitution so that convention presidents now are limited to one-year terms and not subject to

(Continued on Page 6)

Daley Observations



C. R. Daley

Are Baptists really democratic? Democracy is a sweet sounding word to every Baptist but when it comes to its actual operation, it's more a theory than a practice. No need to fool ourselves—the average member (whoever that is) of a Baptist church has little to do with and apparently cares little about the policies and practices of the church. If the church is unusually blessed, a sizeable minority is in on the affairs, oftentimes it is only a few who run the church, as we say, and sometimes it's only the pastor (God forbid!).

Let's take an example. The Harrodsburg Church, which I recently left as pastor, is without doubt an exceptionally active church and has been among the leading Kentucky Baptist churches for years. In a town of a listed population of slightly over 5,600, the Harrodsburg Baptist Church has over 2,100 members. In the three years I was privileged to serve there every recommendation from the purchase of a hotel to the establishment of a mission made to the deacons was unanimously accepted and presented to the church which in turn voted unanimously for the recommendation with one or two exceptions when a dissenting vote was registered on inconsequential matters by one or two persons. Moreover, no matter was presented and pressed from the floor which had not been recommended by the deacons or some committee assigned to report. Such harmony is delightful and makes it humanly hard for a pastor to ever leave, but the fact remains that in such a situation a few people are acting for many and, though the many are pleased with the course of events, this is less than ideal democracy in a Baptist church.

In the last business meeting of the Harrodsburg church, the rotation system of deacons and the starting of a new mission were among the items considered. For the consideration of these two important steps in the church there were less than 100 members in attendance which is not too bad for a Wednesday night as Wednesday nights go today. This means that 50 people could have decided these church policies since the majority rules and were it necessary the preacher with 25 deacons and 25 more enlisted supporters could have been a majority to rule over 2,100 members.

The General Association of Kentucky Baptists affords another illustration. In the 1957 meeting at Harlan there were 467 messengers registered and thus entitled to vote on business matters. This means that 234 people were in position to decide matters pertaining to almost 2,300 churches and 600,000 Kentucky Baptists. Not quite democratic, is it? Oh yes, every church had the same right to have messengers in Harlan but the fact remains that they weren't there. Using the analogy of the pastor and local church, a leader anxious to gain approval of some proposal could solicit support of only several hundred to de-

cide policies for 600,000 Baptists. Of course, it is always to be remembered that the practices of a few deciding for many is almost a necessary expedient and the many are always safeguarded in that the action of the few does not in any way bind the many and is only the recommended program.

The Southern Baptist Convention is even more impossible when it comes to theoretical democratic processes. Almost 9,000,000 Southern Baptists have their policies decided in a convention where about 10,000 messengers are registered, and only a few of these ordinarily attend sessions at the same time. Many sessions begin and proceed with business with only several hundred messengers present. These generally give lip approval to recommendations presented by small groups and committees and it's almost come to the place that any dissenter is shouted down before he is heard. True, the nature of some of the dissenting in the past has led to general disapproval of objectors, but it should never be that an unofficial voice (one apart from committee members or other recognized authority) should not be heard and considered. Again it must be granted that 9,000,000 people could not meet in one place at one time all to be heard and given a ballot.

For that matter, how democratic is America? What do you have to say about how much income tax you'll pay, what roads will be paved or when the U. S. will send a satellite to join Sputnik I and II? To my knowledge I've never seen my congressman and he knows no more of my beliefs than he does of thousands of others he represents. At least we admit that nationally we are a republican form of government and representatives speak for us. As Baptists we insist we are democratic and that no one represents anyone of us anywhere but every man speaks for himself. The trouble is there are not many speaking, though often there is much speaking.

There's not much to do about Washington. The only way most of us will ever be in Congress is as a visitor, which entitles us neither to sit, to speak nor vote. That's not so, however, about a democratic Baptist church. See you next month at business meeting.

Have A Seat!

North Carolina Baptists have been in a hassle for months over the issue of dancing on the Wake Forest and Meredith campuses. The trustees of these two Baptist colleges some time ago voted approval of social dancing on the campuses only to raise a storm of protests from many North Carolina Baptists. Churches and associations threatened to withhold support from the schools unless the action was rescinded. It all came to a climax in the recent North Carolina Baptist Convention where messengers voted against approved dancing at the schools.

Students at Wake Forest expressed their resentment with a mass protest meeting which turned into a street dance according to news photographs. They were reported as shouting "Down with Baptists," and burned in effigy J. C. Canipe, North Carolina Con-

vention president, whom they apparently identified with leadership in bringing the ban on dancing.

Though such a matter as dancing has historically been prominent in Baptists' thinking and is not unimportant in this day, it seems pathetic that a great fellowship like North Carolina Baptists would become divided and weakened over such a consideration. With all the needs of our world and the Lord's Commission so far from executed, it behooves Baptists to be done with lesser things and set their sights on great Kingdom enterprises. It's always easy to prescribe from a distance and sweep the other fellow's yard while yours is still littered, but it occurs to me that such controversy could be settled with such a simple yet profound approach as that made by Ezekiel in preparation for his ministry among the exiles.

When Ezekiel said, "I sat where they sat," he gave the secret of his understanding ministry. He needed to see life through the eyes of those he was about to counsel. Things always look different according to where you sit and it's too much to expect college students to see things exactly like Baptist preachers. If Mr. Canipe were a college freshman trying to sprout his social wings and if the Wake

Forest students agitating dancing had to serve as a pastor and see the wreck of character related to fast social life involving dancing, they might come nearer seeing alike.

Some of us can recall sitting in both places. The college I attended is a Baptist school where dancing was tolerated and it is still in existence as a Kingdom agency and most of those who went to the dances turned out all right. I chose not to attend the dances because, then like now, I'd rather have my hands around a 25c cane pole on the way with nightcrawlers to a rocky point of a lake for a small mouth bass than to have my arms around Marilyn Monroe, Jayne Mansfield, Liz Taylor, or any other small mouth lass gliding across a ballroom. But then everybody's taste doesn't run alike. Now with some experience as a pastor, I'm sure I would have voted with those who disapproved dancing in North Carolina Baptist Colleges, but I would not assume I was Christ-like merely because many His disciples were fishermen.

The next time you're prone to stand up to vote, sit down—that is, in the other fellow's seat and, like Ezekiel, remain astonished for seven days. Then it's safe to proceed.

[Due to the unusual amount of denominational publicity and advertising included this week's issue, we are unable to include the Baptist Forum feature. Please respond to our advertisers and watch for the Forum next week.—Ed.]

What's Your Question?

Question: Do we have a right to ask our people to sign a pledge card for less than the tithe?—Reed Rushing, Russellville, Kentucky.

Answer: Certainly not! We never have a right to ask God's people for less than God's requirements. The tithe is the absolute minimum so far as God's people are concerned. Abraham tithed, Jacob promised to tithe, the Mosaic Law required the tithe, the prophets accused God's people of robbery when they did not tithe and Jesus recognized and commended the practice of tithing. The only ground for releasing God's people from the tithe is to allow them to give more than the tithe.

In reality we do not have a right to ask our people for anything but we have the obligation to present to them God's demands and expectations.

►All Kentucky has mourned the loss of two of her citizens, Dr. and Mrs. William Hart Hagan, who were downed in the Pacific while flying to a medical convention in Hawaii. Dr. Hagan is

the son of Dr. H. Hart Hagan, well known surgeon of Louisville who is a deacon in the Walnut Street Church, and Mrs. Hagan. Also he was a grandson of the late preacher, Dr. B. F. Hagan, who spent nearly all his 82 years laboring in Kentucky. Mrs. Hagan was a daughter of Mrs. Perkins, Williamsburg, and the late Mr. Norman B. Perkins, well known in Southeastern Kentucky. The body of young Dr. Hagan was found but that of Mrs. Hagan at this writing has not been located. The funeral for both was held at the Broadway Baptist Church, Louisville, on the morning of Friday, November 22.



Prof. H. Y. Mullikin of Georgetown College was one of the feature speakers at the Georgia-South Carolina International Retreat held November 28-30 at Rock Eagle Camp, Eatonton, Ga. The Physics and Astronomy teacher spoke on "The International Atom;" "The Intercontinental Missile;" and "The Universal God."

►Open house and dedication week were observed by the First Southern Baptist Church, Reading, Ohio, during the week of November 13-17. Special services were held each evening Wednesday through Sunday with the following outstanding speakers appearing on the programs: Darty Stowe, state superintendent of missions for Ohio Southern Baptists; Courts Redford, executive secretary of Home Mission Board; Congressman Eugene Siler, Williamsburg, Kentucky; and Ray E. Roberts, executive secretary of the State Convention of Ohio Southern Baptists. Pastor of the Reading church is E. O. Edwards, formerly pastor of the First Baptist Church, Corbin, Kentucky. The church was organized in November of 1952 with seventy-nine charter members under the leadership of George Childress, a native of Kentucky.

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Next Year's Committees Selected at Harlan

The General Association of Baptists in Kentucky, meeting at Harlan, appointed the following committees, in compliance with the report brought in by the Committee on Committees, composed of E. Keevil Judy, J. V. Case, J. C. Raikes and John Kruschwitz:

Order of Business—M. D. Morton, Louisville; Archie W. Allison, Sonora; W. C. Boone, Middletown.

State Missions—Hankins F. Parker, Paducah; L. M. Ader, Olive Hill; Norris G. Hite, Scottsville.

Co-operative Program—Franklin Owen, Lexington; Robert Hollingsworth, Grant; John Wall, Buffalo.

Home Missions—George W. Phillips, London; J. H. Maddox, Hopkinsville; John Wood, Russellville.

Foreign Missions—A. B. Colvin, Lebanon; Roy A. Hamilton, Louisville; Robert Lockhart, Everts.

Teaching, Training, Enlistment—Burnett T. Davidson, Louisville; Ray Roselle, Owensboro; Roy Lyons, Frankfort.

Benevolences—P. C. Claybrook, Cynthiana; John Daley, Mt. Sterling; Joseph Stoper, Louisville.

Southwide Education—Dalton Leath, Winchester; Robert Martin, Greenville; C. B. Coots, Ashland.

Education in Kentucky, Chairman, Director of Department of Christian Education.

Radio—Fred T. Moffatt, Jr., Paris; T. L. McSwain, Louisville; Dudley Pomeroy, Newport.

Civic Righteousness and Public Morals—Sam G. Shepard, Paducah; J. Bill Jones, Corbin; Lee Hopkins, Mt. Vernon.

Retirement—Raymond Lawrence, Shelbyville; James R. Pinkley, Camp-ton; Grady Randolph, Louisville.

Obituaries—H. G. M. Hatler, Princeton; George Raleigh Jewell, Middletown; W. B. Casey, Paducah.

Evangelism—Thomas H. Shelton, Covington; Joseph Richard Estes, Bowling Green; Wallace Carrier, Harrodsburg.

Kentucky Baptist Foundation—Winn T. Barr, Hazard; J. A. Hatfield, Barbourville; T. S. Winn, Greensburg.

December 8 Recommended For American Bible Sunday

The General Association of Baptists in Kentucky, at its session in Harlan, passed resolutions endorsing the work of the American Bible Society, as follows:

"Whereas, This General Association recognizes that widespread distribution of the printed Word of God is a basic necessity in the worldwide missionary work to which we are committed, and

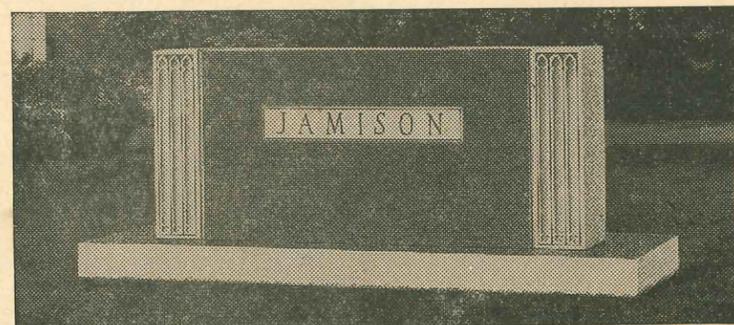
"Whereas, we recognize that the American Bible Society renders an essential worldwide missionary service through translating and publishing the Scriptures without note or comment and through distributing them without profit and usually below cost, and

"Whereas, we recognize that the American Bible Society is providing a vital spiritual link between the home churches and the men and women in service by supplying to the Chaplains without charge, New Testaments, complete Bibles and any other Scripture volumes needed for distribution to the men and women in the Armed Forces,

"Therefore, be it resolved, "First, that we earnestly request our churches to make contributions to the work of the Society, all such contributions to be sent through the regular channels to the Baptist state office, marked "for the American Bible Society," and

"Second, that we approve the suggestion of the Executive Board that the second Sunday in December (December 8, 1957) be observed as American Bible Society Sunday, making use of the materials regularly provided by the Society for the observance of Bible Sunday and giving the people an opportunity to make their gifts for this work."

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BAPTISTS IN OTHER STATES DISCUSS INTEGRATION, ETC.

(Continued from Page 3)

re-election. The convention elected Clifford R. Carter, this year's vice-president, to presidency for 1958.

Carter is a layman. He teaches Sunday school and is a deacon of Luther Rice Memorial Baptist Church here. The District Convention by custom alternately elects a minister and a layman as president.

The convention reported a net loss in membership of 828 members during the past year, due principally to two causes: (1) Several affiliated churches

revised their rolls eliminating non-resident members. This accounted for a loss of 2,276. (2) The "changing city." Strictly a metropolitan convention narrowly limited geographically, the convention finds that many Baptists are moving to the suburbs outside District of Columbia boundaries. Some of those who move transfer their church memberships to churches affiliated with the Virginia or Maryland Baptist Associations.

MISSISSIPPI

Mississippi Baptist Convention, existing in one of the nation's two dry states, devoted attention to matters of liquor law enforcement at its 1957 session here.

Four resolutions adopted by the convention related to beverage alcohol.

Messengers re-elected S. R. Woodson, pastor, First Baptist Church, Columbus, president, and voted to meet again next November 11-13 with Jackson's First Baptist Church again host.

The convention authorized Mississippi College, Clinton, to borrow \$200,000

more than originally planned from a government agency for dormitories to be built. The total which the school may now borrow is \$600,000.

By convention action, from \$200,000 to \$255,000 of each year's Cooperative Program receipts will be earmarked for capital needs at Baptist colleges until \$1,500,000 is available.

The total 1958 Cooperative Program budget, adopted by messengers, is \$2,025,000 with the Southern Baptist Convention to receive \$766,768 for Convention wide missionary and educational work.

GEORGIA

The Georgia Baptist Convention turned down an appeal from one of its messengers that the convention endorse segregation "in the best interests" of both races.

F. L. Peavy, layman from Camilla, Ga., sponsored a resolution coming from the Tucker Baptist Association. The resolution however was not recommended to the convention by the convention's Resolutions Committee.

Mt. Olive Baptist Church of Colquitt County proposed a resolution promising to withdraw support from any Baptist agency practicing or supporting integration.

The Resolutions Committee told the convention that it had received the two proposals and wished to recognize "the priceless privilege of individuals, churches, and Baptist bodies to declare themselves on all matters of vital importance." The Resolutions Committee stated that the convention had already adopted the social service report and "we recommend that no further action be taken."

The convention voted to support its Resolutions Committee report.

The convention re-elected James P. Wesberry, pastor, Morningside Baptist Church, Atlanta, as president. It voted to meet next November 11-13 with First Baptist Church, Atlanta.

The convention approved a Cooperative Program budget for 1958 which amounts to \$2,770,300 to be divided equally between state and Southern Baptist Convention's activities.

KANSAS

Churches in Kansas can not be affiliated with both a federating church organization such as the National Council of Churches and with the Kansas Convention of Southern Baptists at the same time.

Messengers to the annual Kansas Convention recently voted down a proposed amendment to their constitution that would allow simultaneous affiliation.

The constitution, upheld by the messengers, provides that before any church may affiliate with the Kansas Convention, the church must have no ties "with the National Council of Churches, World Council of Churches, or any other federating or interdenominational agency. . . ."

Kansas Baptists made it clear also that any church can, at any time, withdraw from the convention and keep all of its properties (excepting those mortgaged to the convention).

The convention eliminated the old committees for each department head, and centralized all administration through the executive secretary and his committee. Messengers also approved the new post of an assistant for the executive secretary, which has not yet been filled.

Rang Morgan, pastor of Sharon Baptist church, Wichita, was elected president, succeeding Jack Hall of Coffeyville.

The 1958 sessions will be held November 4-6 in Topeka with First Southern Baptist Church. In 1959 Sharon Baptist Church of Wichita will be host.

The convention adopted a record \$225,269 budget with 24 per cent set aside for activities supported by the Southern Baptist Convention as a whole through its Cooperative Program.

ATTENTION Southern Baptist Rural Church Conference

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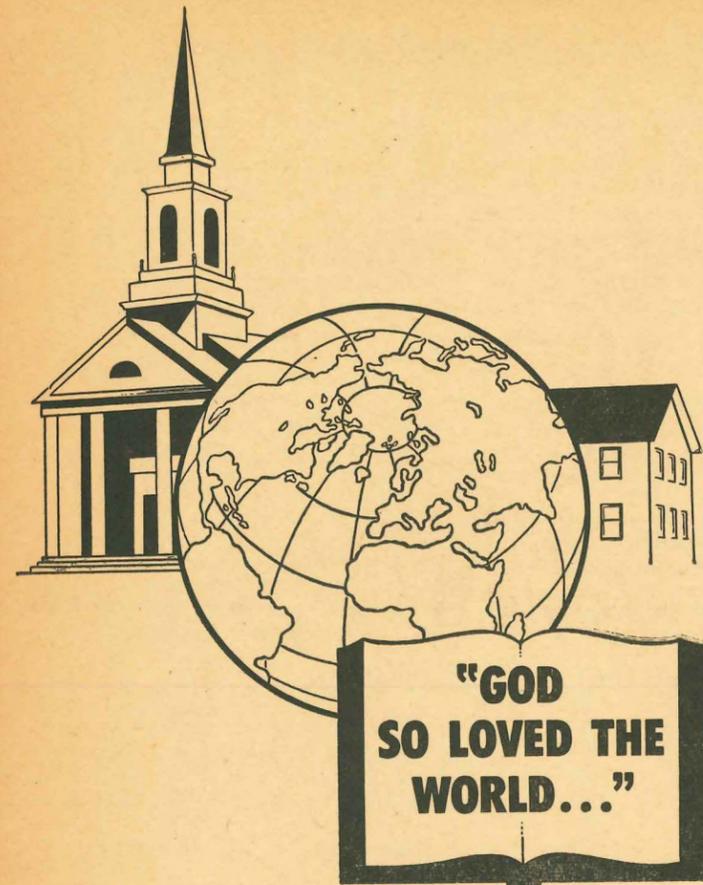
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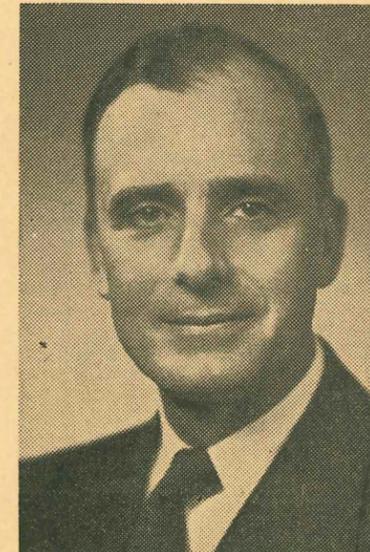
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Exec. Sec., Foreign Mission Board
Richmond, Virginia



H. FRANKLIN PASCHALL
Pastor, First Baptist Church
Nashville, Tennessee



RALPH A. HERRING
Pastor, First Baptist Church
Winston-Salem, North Carolina



ROY O. McCLAIN
Pastor, First Baptist Church
Atlanta, Georgia

SUNDAY SCHOOL

ROY E. BOATWRIGHT, Secretary

THE NURSERY DEPARTMENT OF THE SUNDAY SCHOOL

The training course book *The Nursery Department of the Sunday School* has been discontinued. Dr. A. V. Washburn writes: "Effective this quarter, we now have a correlated Nursery program in our churches and thus our book, *The Nursery Department of the Sunday School*, is out of date. Because of that reason, it has been thought wise to withdraw said book from the Sunday School Training Course.

Naturally Nursery workers will want to secure credit for work in their field until such time as we are able to replace the book. Therefore, as long as the present book is available, we recommend its use with certain corrections. Omit Chapter III in its entirety and substitute statements which may be secured from your State Sunday School offices. Also, instructors are urged to use current copies of *Church Nursery Guide* and *Living with Children* as well as the two filmstrips, *Providing for Nursery Children* and *Guiding Nursery Children*.

Very helpful classes can be conducted in the preview studies by using the new leaflet "Preview Study for Workers in Church Nursery Departments" along with the new literature. The preview must be completed before the end of the first month of any quarter if Training Course credit is to be received."

CENTRAL TRAINING SCHOOL—SOUTH DISTRICT

The South District Association conducted a successful Central Training School with the Lexington Avenue Baptist Church of Danville acting as host to the school. There were twelve churches represented with one hundred twenty seven awards being earned.

The faculty consisted of Mrs. Gene Triplett, Nursery; Mrs. C. F. Hinds, Beginners; Mrs. Paul Camenisch, Primary;

Mrs. Wallace Brady, Intermediates; Mrs. W. G. Crossfield, Young People; Mr. James Sheehan, Adults; and general books were taught by Dr. Elroy Lamb, Rev. Robert Martin, and Harry L. Garrett.

The Associational Missionary, Rev. C. R. Hill, had the capable assistance of Dr. Charles Renfro and Rev. Henry Hedgespeth in the administration of the school. The Central Training School has become an annual affair in the South District Association and does much to promote training and a spirit of co-operation among the churches.

TOP TEN IN TRAINING, OCTOBER, 1957

Church	Asso.	Awards
1. Third Avenue, Louisville, Long Run		114
2. Latonia, Covington, North Bend		109
3. Mt. Washington, Nelson		97
4. South Elkhorn, Lexington, Elkhorn		92
5. Pikeville, 1st, Enterprise		90
6. Walton, 1st, North Bend		85
7. Grace, Lexington, Elkhorn		78
8. Clay, 1st, Ohio Valley		58
9. Immanuel, Long Run		58
10. East Audubon, Louisville, Long Run		57
10. Gethsemane, Danville, S. District		53

REGIONAL SUNDAY SCHOOL CONVENTIONS

February

- 10—Western Regional S.S. Convention, First Baptist Church, Owensboro
- 11—Southwestern Regional S.S. Convention, East Church, Paducah.
- 13—Southern Regional S.S. Convention, First, Bowling Green.
- 14—Central Regional S.S. Convention, Severns Valley, Elizabethtown
- 17—North Central Regional S.S. Convention, Latonia, Covington
- 18—Northeastern Regional S.S. Convention, First Baptist Church, Ashland
- 20—Southeastern Regional S. S. Convention, Harlan Baptist Church, Harlan
- 21—South Central Regional S.S. Convention, First Church, Springfield

►Rev. and Mrs. Earl Parker, Southern Baptist missionaries to Korea, may now be addressed at 22-1 2 Ka Nampodong, Pusan, Korea. Mrs. Parker, the former Sarah Gayle, is a native of Falmouth, Ky., where she and Mr. Parker make their permanent American home.

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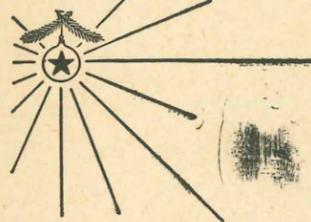
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TRAINING UNION

JAMES WHALEY, Secretary

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- The Bible, Our Authority from God
- The Meaning of Church Loyalty
- My Place in World Missions
- Why I am a Baptist
- God's Valuation of Human Life
- The Christian Vocation, A Call of God
- Making My Vocation Christian
- My Ideal for My Home to Be
- How I Can Help Make America Christian
- The Menace of Beverage Alcohol
- The Necessity of Christian Education in Today's World
- Christian Growth, An Achievement With God
- Christian Morality, the Command of God
- The Royal Law of God in Human Relations
- My Life and Possessions are Entrusted to God

Training Union Award of Merit

We are happy to extend congratulations to Miss Pearl M. Brown of the Beaver Dam Baptist Church, Beaver

Dam, Kentucky. For several years Miss Brown has been director of the Junior Department. Recently she has completed the diploma with all the seals entitling her to the Training Union Award of Merit.

DON'T FORGET YOUR

Watch Night Service

FOR YOUR CHURCH

Youth Week Reports

The *Wildwood Baptist Church* of the *Greenup Association* observed Youth Week for the first time this year with 40 young people participating. The Training Union Director reports that the church received a great blessing and that it plans on making Youth Week an annual event as well as giving the young people more to do throughout the year.

This year four young people took part in the first Youth Week held by the *Chaplin Baptist Church* of the *Nelson Association*. Realizing the need to use youth more, the church is planning on making Youth Week an annual event.

GET SET FOR JANUARY BIBLE STUDY WEEK

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The message in this book, as in the biblical book of Hosea, is greatly needed in our day when sin is glossed over and soft words are substituted for hard facts. It is a powerful message from a sometimes-forgotten book by a minor prophet which proclaims God's incomparable love. Board, 60c

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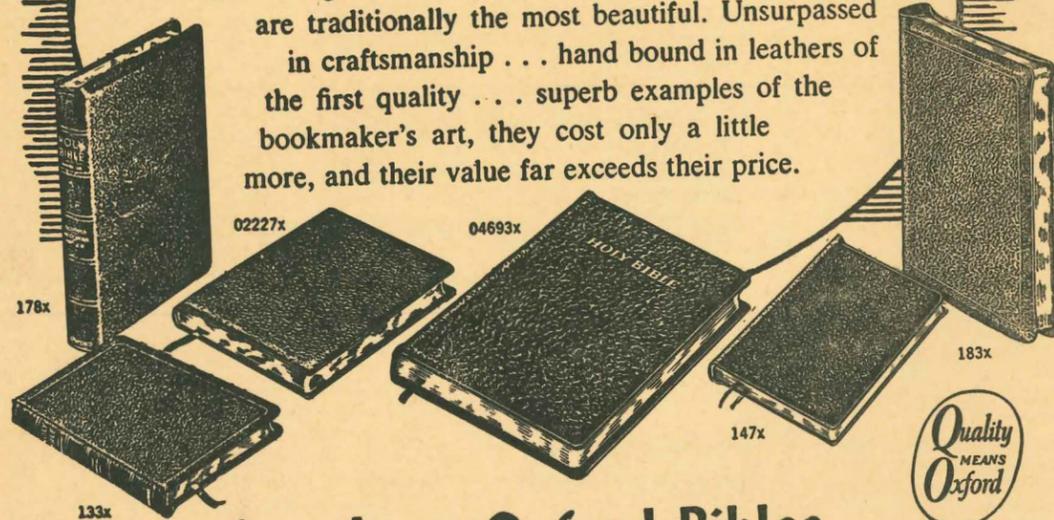
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Sunday School Lesson

For December 15, 1957

By H. C. Chiles

CHRISTIAN JOY

Philippians 4:1-13



H. C. Chiles

Aware of the fact that happiness is very important, Paul exhorted the Philippians to "re-joyce in the Lord." Having experienced the joy in Christ, Paul yearned for them to have this great joy to the fullest extent possible. In his affectionate appeal to the Philippians, Paul declared that they were in his heart and mind, and that his separation from them caused him to long to see them. Paul referred to them as his joy and crown, and then urged them to steadfastness in the Lord.

In view of the amount of praying, preaching, pleading and personal work Paul had put into winning them to Christ, it is not surprising that he was grieved deeply over the fact that a disagreement had arisen between two prominent women in the church at Philippi. These women had formerly helped in the work there, but at that time they were hindering it greatly. The cause of their differences was too small for mentioning. Perhaps it was basically just a case of mutual personal jealousy. To say the least, it was very unbecoming in them, a hindrance to the Lord's work and a source of grief to those who loved Christ and sought to do His will. So, Paul besought those resentful women to be of the same mind. To this end he proposed that a trusted friend act as a peacemaker, which was a very delicate, but much needed and honorable, service.

Written specifically to enforce the Christian duty of rejoicing in the Lord, this sunny and challenging epistle came from the pen of a prisoner who did not know but what he might become a martyr at any time. He taught that Christians should rejoice under all circumstances, regardless of the trials they have to bear, the losses they have to sustain or the sacrifices they are called upon to make. Christians should rejoice that the Lord governs all things in the manner in which He does. By doing so they will please and honor Him. While we cannot rejoice always in ourselves, in other people or in our circumstances, we can and should "re-joyce in the Lord alway"—in who He is, in what He is, in what He has done and in what He is doing.

Verses six and seven recognize the tendency of people to worry. This dis-

quieting solicitude about the temporal and material things of life is a prevalent and pernicious sin, which is definitely and divinely forbidden. As to the character of worry, it is enfeebling, useless and sinful. It divides our attention, subtracts from our strength, adds to our burdens and multiplies our difficulties. It never dries a tear, nor lifts a burden, nor solves a single problem. It displays a lack of faith in God. To keep on worrying indicates that one has distrusted God, ignored His love and forgotten His power. Worry is a sin against the worrier, others and God. If you want to overcome the sinful habit of worrying, concentrate on the present, have faith in God, talk to Him about everything and commit the future to Him. Why worry when you can pray and trust? It has been suggested that the method by which Christians obtain this ceaseless joy is: "Carefulness for nothing, prayerfulness in everything, and thankfulness for anything." The peace of God is the portion of the Christian who has faith in God, concentrates on the present, talks to God about everything, and leaves the future entirely to Him.

In verse eight Paul exhorts and challenges all Christians to cultivate elevating thoughts. He urges us to meditate on the things which are worthy of praise—things that are true, honest, just, pure, lovely and of good report. As Christians we should strive to be as much like our Lord now as it is possible for us to be, looking forward to the time when we shall be just like Him.

While enduring the hardships and limitations of prison life, during the second year of his first imprisonment in Rome, Paul wrote this letter to the Philippians and expressed his genuine appreciation of their wonderful record in Christian stewardship. Time and again they had contributed voluntarily and cheerfully to the Lord's work in which he was engaged, not only when he was in their midst but also when he had gone elsewhere and ministered in other churches. Again and again they had ministered to Paul's temporal needs. He certainly rejoiced in their spiritual state which prompted them to think of him and his needs. He even referred to the fact that the Philippian church was the only one which communicated with him concerning giving and receiving during his early ministry.

From the beginning the Philippians had been aware of their responsibility

and privilege in financial matters. Paul fully appreciated their attitude and activities in this regard and commended them very highly. They had rendered this service unto their Lord, as an expression of their love to Him, and He would certainly reward them for it.

As Paul expressed his appreciation of their thoughtfulness and ministry in the time of his confinement and loneliness, he made it clear that he was perfectly willing to abide within the limits which the loving Heavenly Father had been pleased to impose on him. He was master of the situation and conqueror of circumstances because of an inward sufficiency and a firm conviction that God's will is always best. Christian contentment, the secret of which Paul knew so well, is the cheerful acquiescence of the soul in the will of God in all conditions and under all circumstances. If you would learn the secret of contentment, make much of life's blessings and trust implicitly in Christ. Paul had learned how to adjust himself to whatever life brought, whether it be abundance or poverty, fulness or hunger.

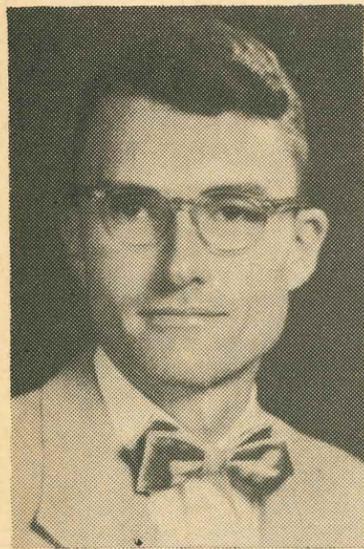
Having tried Christ under all conditions and circumstances of life, and found Him equal to every emergency, he could boldly and triumphantly say, "I can do all things through Christ who strengtheneth me." This verse really means, "I can do all things in the Christ Who continues to pour His power into me." Just as long as Christ kept on pouring power into Paul he had adequate strength for every need. The Apostle realized that a living power was flowing into him and preparing him for whatever he might be called upon to endure. Christ is the source of all power for victorious living and acceptable service.

To learn that we can do nothing of ourselves, but that we can obtain sufficient strength to do the will of our Lord, is a lesson of paramount importance. Christ does not demand anything from His followers for which He fails to provide the necessary strength. When our duties are extraordinary, we can always rely upon Him for extraordinary supplies of grace and strength. The same power that Paul received is available to us. Like Paul, we can overcome our temptations, endure our sufferings, discharge our duties and meet death unafraid through Christ Who will keep on pouring His strength into us. We need no other aid than Christ, in whom is light, life, love and liberty. He can meet every need of our souls. He will walk with us in blessed companionship, completely satisfying the longings of our souls and helping us in every time of need. As He keeps on pouring His power into us, we shall enjoy an indescribable satisfaction of soul in living the life that knows no defeat. Through Him we can be ready for anything that comes.

BROTHERHOOD

LUCIEN E. COLEMAN, Secretary

OFFICERS ELECTED IN REGION 3



Louis W. Shepherd

Louis W. Shepherd of Glasgow, Kentucky, who serves as Liberty Association missionary, was elected President of Regional Brotherhood number 3 at the meeting of that group held at First Baptist Church, Bowling Green, last August. Other officers elected were: Program Vice-President, Norris Hite, Scottsville; Attendance Vice-President, Muril Bratcher, Clarkson; Promotion Vice-President, Earl Hatchett, Glasgow; Song Leader, Tandy Faxon, Bowling Green; Secretary, Louis Mayes, Franklin; and, treasurer, L. Mayhugh, Lewisburg.

Pastors elected to serve on the Pastor's Advisory Council were: Norris G. Hite, Scottsville; Joe Carrico, Russellville; Earl Northern, Brownsville; Charles Jenkins, Albany; Charles Ham, Morgantown; Charles Jones, Leitchfield; Andy Reece, Cave City; Justus

Moore, Russellville; Ralph McConnel, Mundfordville; Lucien E. Coleman, Jr., Tompkinsville; James Hill, Franklin; and, S. T. Skaggs, Bowling Green.

We regret the lateness of making this report but so many necessary items of promotion demanded this space this fall we could not do it sooner. We reported the election of officers in the other seven regions in earlier issues of the *Western Recorder*.



James M. Sapp

This announcement emphasizes an important date on the calendar of activities for this department next year. The date which we call to the attention of all regional and associational officers, in particular, is that of February 10-12. This is the time when our annual Brotherhood Leadership Conference-Clinic will be held at Cedarmore Baptist Assembly grounds. The meeting will begin with a supper meeting on the evening of February 10 and close at noon on February 12.

James M. Sapp, director of promotion for the Brotherhood Commission, will be a conference leader. All of those interested in more "know how" in the promotion of Brotherhood work are invited, but we are especially desirous that all Regional and Associational officers attend. Watch your mail and this space for further details.

Pastor H. Mac Johnson, Jr., resigned at the East Audubon Baptist Church, Louisville, on November 24 to return

to his native Alabama where he is to be pastor of the Forrest Avenue Baptist Church, Gadsden. He is a graduate

of Howard College, Birmingham, Ala., and the Southern Seminary in Louisville. Since being called to the East Audubon Church in the Camp Taylor sector in 1952 he has been quite active in denominational work as well as on his own field. He is vice president of the Louisville Baptist Pastors' Conference, and it was under his leadership that the recent Convention-wide Sunday School Clinic was held at Carlisle Avenue Church.

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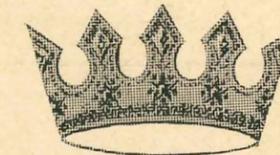
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1. An adult must accompany each church group.
2. Cost: \$1.00 registration, plus cost for the six meals (Friday supper through Sunday dinner). Allow \$6.00 for this.

★
Cumberland College
 Williamsburg, Kentucky
 February 14-16
 For: Any G.A. with step of Maiden and higher (Limit: 5 G.A.s, 1 adult per church.)

★
Campbellsville College
 March 7-9
 For: Intermediate G.A. step of Maiden and higher. (Limit: 5 G.A.s, 1 adult per church.)

3. Registration begins at 2:00 p.m. on Friday; opening session at 7:30 p.m.
4. No reservations accepted by the school. Cancellations must reach WMU Office one week before house party date for refund.
5. Complete information on what to bring will be sent to each one making reservation.
6. Check carefully date of house party attending!

★
Bethel College
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 March 14-16
 For: Any G.A. with step of Lady-in-Waiting and higher. (Limit: 5 G.A.s, 1 adult per church.)

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Name of counselor (or designated adult attending)
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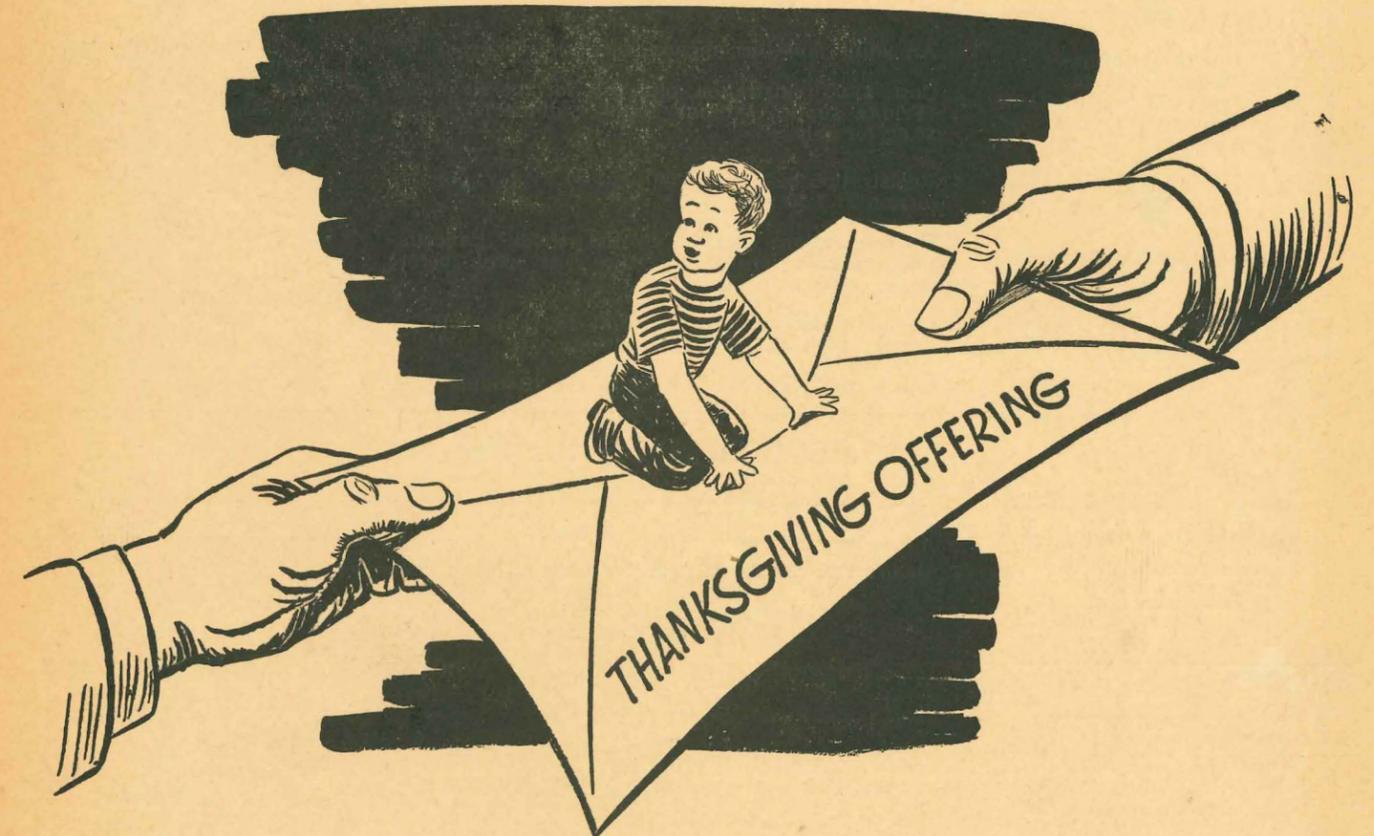
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