

Western Recorder

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WESTERN RECORDER
Middletown, Ky.

September 21, 1961

THIS WEEK

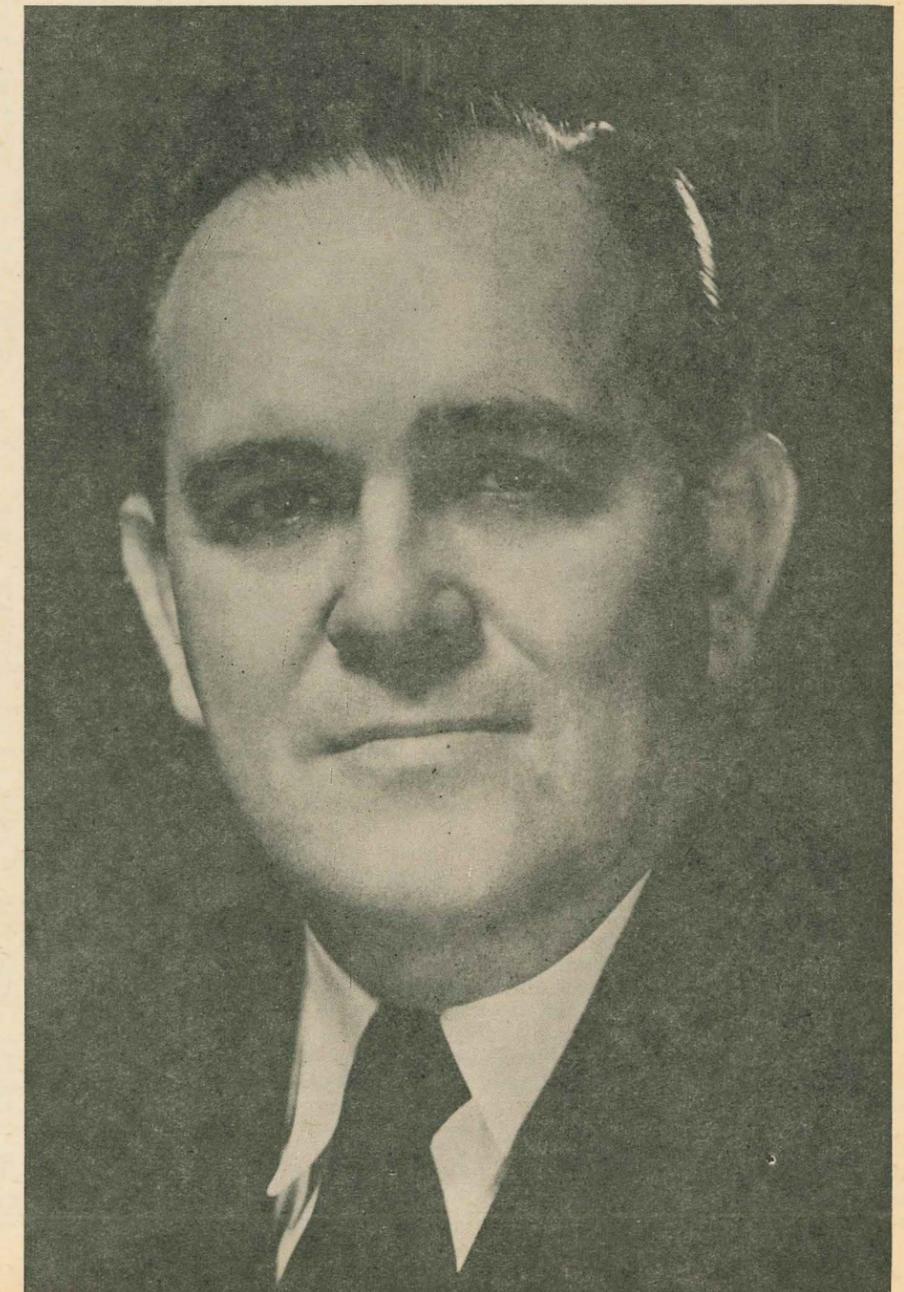
ARE SOUTHERN BAPTISTS
FACING A THEOLOGICAL
CRISIS?

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BOONE TRIBE HAS POW-WOW
ON KENTUCKY LAKE

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Dr. Harold G. Sanders, pastor of the First Baptist Church, Tallahassee, Florida, was elected General Secretary-Treasurer by the Executive Board of the General Association of Baptists in Kentucky, last week. (See page 9).





Dottie Lane on Furlough

Miss Dorothea (Dottie) Lane, Southern Baptist missionary to Japan, has returned to the States for furlough and may be addressed Care Mr. and Mrs. C. H. Lane, 825 Johnson St., Sturgis, Ky. She is a native of Sturgis.

Bowdlers Move to Iowa

Mr. and Mrs. George A. Bowdler, Sr., emeritus Southern Baptist missionaries to Argentina, have moved from Columbia, S.C., to Ames, Iowa, where their address is 2914 Oakland St. He was born in Santiago, Chile; and she is the former Miss Ruth Nicholson, of Carlisle, Iowa.

Harold Matthews to Pineville

Mr. and Mrs. W. Harold Matthews, missionaries on furlough from the Philippines, have moved from Sadieville to Pineville, Ky., where he will teach at Clear Creek Baptist School. Mr. and Mrs. Matthews are natives of Kentucky—he of Ohio County and she, the former Clara Lee, of Georgetown.

Lambrights to Memphis

Dr. and Mrs. Robert L. Lambright, missionaries on furlough from Indonesia, have moved from Bogalusa, La., to Memphis, Tenn., where they may be addressed in care of Dr. Bernard S. Patrick, 1228 East Parkway South, Memphis 14. He is a native of Louisville, Ky.; she is the former Ann Patrick, of Booneville, Miss.

Sanderson to Birmingham

Mr. and Mrs. Paul E. Sanderson, missionaries on furlough from Equatorial, Brazil, have moved from Lebanon Junction, Ky., to Birmingham, Alabama, where their address is 1675 Alabama Ave., S.W., Birmingham 11, Ala. He is a native of Birmingham; she is the former Martha Masden, of Lebanon Junction, Ky.

Owensboro Pastor Resigns

Sherman Long resigned the pastorate of the Grace Baptist Church, Owensboro, effective August 20. At the time he went there the church was meeting in the basement. During his nine years of leadership the basement debt was paid off and a superstructure has been erected thereon, including nine class rooms, a pastor's study and a kitchen.

Surprise Air-Conditioning

The Ora L. Adams and McChesney-Baraca Classes of the First Baptist Church's Sunday School, Frankfort, have

joined hands in completely air-conditioning the home of Dr. and Mrs. Fred T. Moffatt at 4 Adele Place. This was one of those surprise germs which breaks out occasionally. Many preachers would like to see this "germ" become an "epidemic." Dr. Moffatt recently accepted retirement from the active pastorate.



Miss Pauline Roberson, native of Cookeville, Tenn., is the new educational secretary at Central Baptist Church of Lexington. She holds the Bachelor of Science degree from Tennessee Polytechnic Institute, and has completed the required work for the Master of Religious Education degree at the School of Religious Education, Southern Baptist Theological Seminary. She taught in the public schools of Tennessee five years, and has recently served as interim educational secretary at Highland Baptist Church, Louisville, Ky. Homer D. Carter is pastor of Central Baptist Church of Lexington.

Zion Revival, Reynolds Station

Pastor Wallace Morris, Crabtree Avenue Baptist Church of Owensboro, preached in a revival with the Zion Baptist Church of Reynolds Station, Ky. The music was under the direction of the pastor, Norman Lytle, with Darrell Jackson as the accompanist. There were 13 professions of faith and 8 additions by letter.

Kentuckian Dies in Jersey

Leonard W. Doolan, Jr., 54, son of Mrs. Elizabeth Hodges Doolan, of Louis-

ville, and the late Pastor Leonard W. Doolan, Sr., died at his residence, Scotch Plains, near Plainfield, N. J., on September 3. He directed a division of the Tidewater Oil Company, New York. His late father was pastor of First Church, Madison, Indiana; First Baptist Church, Henderson; Highland Baptist Church, Louisville; First Church, Hopkinsville; and First Baptist Church, Danville, all in Kentucky. The deceased is survived by his mother, two sisters, Mrs. R. Preston Carter, Memphis; Mrs. W. O. Soyars, Hopkinsville; by two children, Leonard W. Doolan, III, Lowell, Mass., and Dwight M. Doolan, Hartford, Conn.; and five grandchildren. His funeral took place at Plainfield on September 6.

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WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

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Are Southern Baptists Facing A Theological Revolution?

By Herschel H. Hobbs
President, Southern Baptist Convention

Recently one of our responsible leaders in theological education stated that there is developing among Southern Baptists a new theology, which, if not properly guided, could destroy the Southern Baptist Convention. Such a statement should not be ignored, but should be of serious concern to all of us.

Is there a "revolution" going on in the theological thought of our denomination? If so, what kind? What is its source? What is its aim? If it be designed to be iconoclastic, breaking down the molds of our basic and proved faith, that is one thing. If it is a development growing out of a seriously felt need to interpret those beliefs in the light of changing conditions, that is another thing altogether. A given theological position should neither be sanctified nor discarded because it is old. By the same token no idea should be accepted or rejected simply because it is new. Any new thought should be gauged by the tried and true, and not the other way around.

Actually there are two kinds of revolutions. There is the explosive, destructive type brought about by continued resistance to change. Then there is the gradual, constructive type made possible as basic beliefs are retained, but are carefully interpreted so as rightly to relate them to changing conditions. Southern Baptists should seek the latter rather than to risk the former.

Bible Is Only Baptist Creed

Theological thought is never static. True, there are basic theological truths which are as fixed as the poles. To try to change them is to court disaster. But we can learn how better to relate these truths to the needs of our day. It is neither necessary nor desirable for me to spell them out.

Baptists claim no creed but the Bible. Particularly their faith and practice are ordered by the New Testament which is the fulfillment of the Old Testament. Historically Baptists have recognized individual competency in interpretation as one is guided and enlightened by the Holy Spirit. It is further recognized that a knowledge of the original languages and historical environments involved are indispensable aids to a thorough understanding of the Bible's message. We must rely upon those who are versed in such things to guide us in our understanding. And the privilege thus bestowed enjoins a like responsibility of fidelity to the truth.

May I use a homely illustration? There are two ways to graze a cow. You may snub her to a post, allowing her to eat only that which is in reach of her tether. Gradually it becomes wound about the post until she can scarcely eat at all. She must be content to grub out scanty fare from stubble that has already been eaten to the ground. Such is the nature of a creedal faith.

Or you may build a fence about the field, turn the cow loose to graze anywhere within the fence. The fence in our faith is the New Testament. Sober and reverent theological grazing inside this fence is a helpful enterprise. Anything else can only lead into the wild moors of error and misunderstanding.

Centrality of Jesus Christ

Several things are desirable if this "revolution" is to be orderly and fruitful. The following list is not exhaustive, but it is suggestive.

First, it must be true to the entire Biblical revelation. Any thought which suggests a compromise of divine revelation should be avoided. No system of thought should be built from the exegesis of one verse or of a group of selected proof texts, apart from the overall teaching of the Bible, and particularly of the New Testament. The final authority should be the Bible, not human philosophy or scientific theory. When rightly related there is no conflict between truths as found in any realm. All truth is of God, and God does not deny Himself.

Second, it must be true to the nature of God in His triune revelation of Himself. Once we accept fully the first four words of the Bible, the remainder is reasonable. Without this acceptance almost every verse thereafter poses problems which defy human reason.

No system of theology can be acceptable to Southern Baptists which compromises the Person and work of Jesus Christ. Any thought which disregards His majesty or dims His glory cannot be of the Holy Spirit. For Jesus said, "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:14).

Third, it must be true to the basic democracy of the local church acting under the Lordship of Jesus Christ. Whatever else one may say about the nature of the Church, it is quite clear that this one principle is true.

Local Churches Are Autonomous

No Convention action can be binding upon the local church beyond its de-

cision to cooperate or not to cooperate. But this decision should embody the principle of the Lordship of Jesus Christ. This is of particular importance with regards to our relation to other Christian groups. The Southern Baptist Convention cannot commit the churches, nor the churches the Convention. Individual churches may, and I think should, continue to cooperate with other Christian churches in matters of mutual interest where such cooperation does not compromise basic principles. This may be done at the local level, and, whenever and wherever desirable, in broader areas. But ultimately it is still a matter of decision by the local church acting under the Lordship of Jesus Christ.

That the Southern Baptist Convention has repeatedly declined to consider organic union with other bodies is evidence that the Convention recognizes its inability, and evidences its lack of desire, to compromise this position of the local church.

Fourth, in such a "revolution" we must strive for mutual understanding. One of the great dangers inherent in such a situation is the possibility of a breakdown in our lines of communication. This must not be! The technical scholar, under the guidance of the Holy Spirit, is ever in pursuit of new light upon basic truth. The pastor and layman in lesser degree, due to lack of time, training, and opportunity, are doing the same. All are teaching and proclaiming that to which they feel led. But each should do so with such clarity of expression as to be correctly understood. No sermon, lesson, or writing should give an uncertain sound. Theory should be dealt with as theory until it becomes a fact. Questions should remain such until they may be delivered with exclamation marks.

Care should be exercised in attaching labels to anyone. It is so easy to label one a Calvinist, Landmarkist, or Liberal. Simply because one holds to what he regards as a basic New Testament truth, and which was held to by some other historical person, does not place him in the same category. John Calvin and J. R. Graves are mileposts along the way. However, the most important question is not what they said, but what does the New Testament teach?

Reverent Search for Truth

What is a "liberal" anyway? The man who departs from the New Testament teachings is one thing—and should be reclaimed, or, failing there, avoided. But the man who dares to go beyond the position of his forebears in reverent search for a greater understanding and interpretation of basic truth is another.

For instance, probably Southern Baptists have never produced a greater or saner theologian than E. Y. Mullins. But in the days of James P. Boyce, Doctor Mullins probably would have been called

Continued on Page 6)



Triumph in a Trying Hour

Kentucky Baptists can not only be proud of their new leader, but proud of the way in which he was selected. What could have been a tragically divisive chapter in Kentucky Baptist history turned out to be a harmonious experience which gave clear indication of divine guidance.

Some veteran observers, with the memory of Harlan and Elizabethtown, were afraid that the election of the general secretary for Kentucky Baptists would display us at our worst. Instead, we were at our best.

The tension for several weeks preceding the meeting of the Executive Board had been building up. Much backstage talk and activity went on, and this was keenly felt when the meeting convened. Members of the Executive Board had difficulty keeping their minds on several important business affairs preceding the choice of a secretary.

At the time for selecting a secretary, the meeting took an unexpected turn. Visitors and reporters were excluded as it was decided the election would be in executive session. I always tend to doubt the wisdom of making any Baptist meeting an executive session, but some justification could be seen for the move in this instance.

The next step taken by the Board prevented the possibility of two or more men being voted upon at one time. The Board decided to vote on one nominee at a time. The original motion on May 9, relative to the nomination of a secretary, provided for nominations from the floor as well as from the committee. The method followed last week still provided for nominations from the floor, but only after disposal of the nomination from the special committee.

No meeting was ever characterized by more careful and deliberate proceedings. The Board members moved an inch at a time, crossing every "t" and dotting every "i". Every man who wanted to say his piece had all the time he wanted to say it. Members spoke freely, but with utmost discretion and judgment.

The first vote for the nominee of the committee was clearly decisive. The second vote was almost unanimous. No word of opposition was expressed toward the nominee or his qualifications for the job.

There was some expression of definite conviction for a Kentucky man instead of one from out of state. This could be understood though, as many arguments can be put forth for an out-of-stater as for a Kentuckian.

Special commendation is deserved by Board Chairman Carroll Hubbard. It was a most delicate task he had in appointing the special nominating committee last May, and presiding over the meeting last week. In light of the fact that he was viewed by many as a choice prospect for the job, it was a most difficult

position he occupied. Through it all he maintained the character and integrity which have characterized his whole ministry. All Kentucky Baptists ought to know that Dr. Hubbard never actively sought the nomination.

Also deserving special commendation is the Nominating Committee. As is the case most often in pulpit committees, it would be impossible to please everyone concerned. The more one knows about the difficulty of their task, the more apparent it becomes they sincerely sought and found the Lord's will.

And now our common task is to pray and otherwise labor with our leader. He takes on the most difficult task among Kentucky Baptists. He comes to the scene when restlessness and tension are shaking Southern Baptists. He comes when Baptists in Kentucky and elsewhere have seemed to level off in evangelistic fervor, missionary zeal, and financial support.

Those close to him use the adjectives consecrated, able, active, aggressive, and energetic to describe the new secretary. He'll need all of these in addition to the Lord's direction for the task ahead.

GUEST EDITORIAL

Two Expensive Economies

By W. G. Stracener, Editor
In Florida Baptist Witness

They were all in a reflectively confessional mood, this time about administrative mistakes they had made in the pastorate. Every man in the circle was sure there were some things he wouldn't do the same way if he ever had either the need or the opportunity to do them again.

"The two most costly mistakes I think I ever made, from the church's point of view," said a distinguished retired pastor, "had to do with gifts to missions and with the use of the state paper. Both moves were made sincerely with the intent of economy, but turned into expensive blunders. If I were faced with the same situations again, I would openly oppose either such move before the church conference instead of yielding to the pressure of a few leading voices just for the sake of a kind of impotent harmony."

Cutting A Smaller Slice for Others

"It is true that we had something of a financial emergency because of a heavy building obligation, and on the surface it looked like a logical thing to do from a cold business point of view to reduce our outside expenditures in order to meet more easily the burden of our own local program. Strangely, it never occurred to anyone in the business meeting to ask whether we thought God would approve such an action, or whether God could bless an interest in ourselves that was

greater than our interest in all the rest of the world. So, the church adopted a recommendation to reduce the percentage of our budget gifts through the Cooperative Program.

"What did it cost us? It cost us a sense of the fuller partnership with God in the world mission task. It cost us some of our spirit of outreach. It actually made us pray less for missions and missionaries. It often made us feel hypocritical when we did so pray, asking God to bless and prosper something that was part ours when we were not really sacrificing in order to give at least as much as we had previously given. It cost us a large hunk of our self-approval as we came to realize that the action didn't have God's approval. It cost us the gifts of some of our good members who simply could not get the approval of their own consciences to put all of their usual contributions into a church budget that was doing so little for world missions, and who felt they must designate a larger portion of their gifts for that purpose. It weakened our testimony to the lost in our own congregation and to the unenlisted in our own membership. Because of all these things, and others, it didn't really help us pay off the local obligations any faster.

"It took us many months to realize that we had made our problems more difficult rather than solving them by reducing our mission contributions. It took us three years as a church to regain our proper spiritual perspective, to recompose our faith in God as it related to giving, and to return to the proportion we had previously given to missions as the minimum of what we would give through the Cooperative Program thereafter. And the Lord blessed us unusually from the time we made that decision.

"If I had it to do over, I believe I could keep another church from making that mistake. I might even propose, as some others have done, that we start our building program by *increasing* our gifts to missions. The churches which have so trusted and honored God seem somehow to have received his abundant blessings, both spiritually and materially."

Cutting Off Information From Others

"The other mistake occurred in another pastorate during a time when receipts were running a bit behind budget expectations. Immediately following the treasurer's report in a monthly business meeting, a brother arose to suggest that a good way to save the church some money would be to discontinue the state paper from the church budget and let each person who wanted the paper subscribe for it himself. (Why he didn't propose the same treatment for Sunday school and Training Union literature, I don't know, since that would have been just as reasonable.) After all, he said, not everyone read the paper and some few even dropped them in the waste basket at the post office without ever taking them home.

"One or two others agreed with the brother. The members who wanted the paper sat silently by, not wanting to be branded with approving the wastrels who didn't read theirs when they got it. As moderator I didn't take the discussion too seriously, made no attempt to protest, and before really realizing what was going on saw the congregation vote to drop the state paper from the budget. A worse false economy

could hardly have been perpetrated. It didn't actually save us anything; it cost us plenty.

"What did it cost us? At first it looked like we were saving several dollars each month. After several weeks, however, we began to realize that a lot of the people were losing some of the sharp edge of their missionary interest which heretofore had been kept whetted by the stories, reports and pictures in the state paper. This showed up later in a less enthusiastic response to the next special mission offering following a week of prayer program. What we failed to get in that one offering alone, what that particular item of Kingdom service lost, would have paid for the state paper for a whole year.

"It cost us understanding as well as generosity. Numbers of times as references were made from the pulpit to current events or programs among the other Baptists of the state or of the Southern Baptist Convention, the many who had not personally subscribed to the state paper obviously failed to grasp the full meaning of what was said because they lacked the background of news and information they had previously received from the paper.

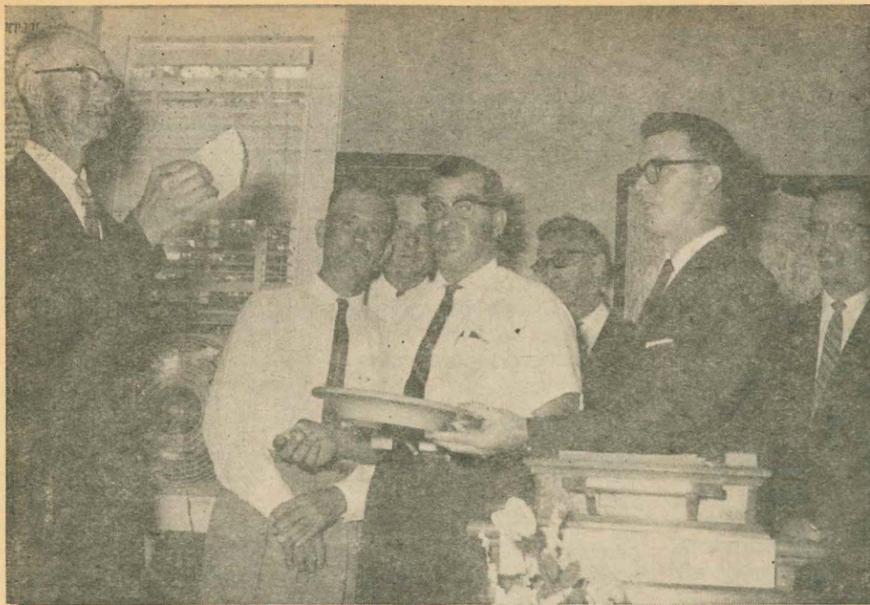
"Later it cost us progress in the organizational life of the church. When leaders were ready to promote the newest programs for the organizations, valuable time was lost because they had to start on a "cold trail." All of the members who would have been at least acquainted with the new programs if they had been provided with the paper by the church each week had to have the whole thing explained from the beginning, and often in just one session. Lack of information had resulted in lack of interest. Lack of interest had resulted in lack of enthusiasm. Lack of enthusiasm had resulted in lack of work. Lack of work had resulted in lack of progress. And all for the lack of a few pennies each month to send the state paper to each family.

"It cost us by making unenlisted members harder than ever to enlist. Because of the interest the church had expressed previously by sending the paper each week, unenlisted families were at last reminded of the church every week. Occasionally one had returned to the church because of something which appeared in the paper. Others had often been prepared for re-enlistment by information and inspiration received from something they had read in the paper before the pastor or some other worker called to see them.

"It also cost us a tragically large portion of our sense of oneness with other Baptists in our state, in the nation and in the world—Baptists about whom the entire membership could read regularly when the paper had previously been in the church budget.

"It cost many a lot of the joy of giving. Too many people were not receiving the information each week about why nor to what they were giving. They did not know as much about what was being done with their gifts or through them. The lack of this knowledge had dulled the delight of worship with their offerings. And there was no way of knowing exactly how much less the people gave than they would have had they been fully and regularly informed about what Baptists were doing, but we do know it cost us not to have the paper.

(Continued on Page 12)



A HIGHLIGHT OF THE ANNUAL MEETING OF THE LIBERTY ASSOCIATION was this note burning ceremony signifying the payment of the debt on the Liberty Association missionary home in Glasgow. Shown from left to right are C. G. Williams, holding the note, Riley Barbour, Rosamond London, C. P. Harlow, chairman of the building committee, Raymond Kinney, M. A. Reese, associate pastor, First Baptist Church, Glasgow, and Kenneth Calvert. Liberty Associational missionary is Louis W. Shepherd. Liberty now has 42 churches, counting Calvary Baptist Church, Glasgow, which was received into the association this session. About 10,000 Baptists belong to the Liberty group.

ARE SOUTHERN BAPTISTS FACING A THEOLOGICAL REVOLUTION?

(Continued from Page 3)

a "liberal." To us he is regarded as a "conservative." Doctor Boyce himself would have been disappointed in Doctor Mullins had he been content to "parrot" him. The unfolding of an increased knowledge of the universe demanded that Doctor Mullins seek to interpret the science of God in the light of that greater unveiling of truth. Yet Doctor Mullins did not destroy the teachings of Doctor Boyce. He built upon their solid foundation a greater structure out of the truth held by both.

Finally, this new "revolution" should build upon the framework of the historic theological tradition of Southern Baptists. Billy Graham indirectly recently gave us wise counsel. He referred to various schools of German theology which from time to time are in vogue. Southern Baptists will do well to avoid building upon such a changing scene. Study them we must. But we should interpret them in the light of our own theological tradition, and not the other way around. Our purpose in all of our study should be to strengthen our denomination and its witness. Never should we compromise it, weaken its work, or dull its witness to a lost world.

Let us have our theological "revolution," if you wish to label a gradual, Holy Spirit guided unfolding of truth as

such men as Boyce, Mullins, and Conner. By all means let it be kept within the framework of the New Testament. Graze where you will, but let no one jump the fence. Thus we shall be the richer in our understanding of revealed truth. And the world will be blessed through our proclamation thereof.

HOPEWELL IS BUILDING

Hopewell Baptist Church, Jefferson-town, had its annual Home Coming August 6 with dinner on the grounds, under the leadership of **Pastor Ladies Bargo**. Pastor Richard DeBell, of the Gethsemane Baptist Church, was the guest speaker. Mr. and Mrs. Sam Finley brought special music, as did Glen D. Grober, missionary to Brazil. The theme of the entire program was centered around the building program which Hopewell is undertaking.

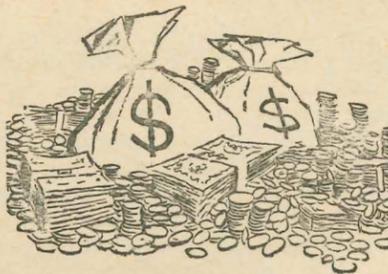
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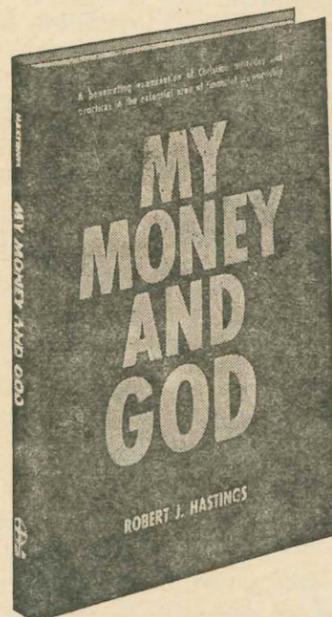
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or is it?



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THE BOONE TRIBE'S POW-WOW. Front Row, seated (left to right)—Barclay Arendall, Nan Boone Arendall, Martha Nan Foust, Mrs. Jack (Martha Boone) Foust, Jack Foust, Sue Foust, Alicia Ruth Fusselle, and Warner Earl Fusselle, Jr. Middle Row, standing—Katherine Baker Arendall, Jimmy Boone, Karen Ann (Bunnie) Boone, Gail Boone. Back Row, standing—Charles B. Arendall, Bill Boone, Mrs. C. B. (Nan Boone) Arendall, Mrs. Arthur U. (Mary) Boone, Mary Carol Boone, Arthur U. Boone, II, W. C. Boone, Sr., Mrs. W. C. (Ruth Trotter) Boone, Sr., W. C. Boone, Jr., Mrs. W. C. (Jamie) Boone, Jr., Warner Earle Fusselle, Mrs. Warner Earle (Ruth Boone) Fusselle.

Boone Tribe Has Pow-Wow on Kentucky Lake

Dr. W. C. Boone, soon to retire as general secretary of the Executive Board of the General Association of Baptists in Kentucky, and his wife, Mrs. Boone, took four days off last month, August 9-12, for a family reunion at Ken Lake Hotel, on Kentucky Lake. This was the second family reunion they have had in the last few years. The first one was held on Mobile Bay at the summer home of the Arendalls in 1958. All of their children, with their husbands and wives, and all of their grandchildren were present on that occasion. Their total attendance at that initial reunion was 23. At the second reunion last month the only absentee was Beth Arendall, 4, of Mobile, who had a slight illness. Present at the second reunion were 24. What a pow-wow!

The Boone family is looking forward to the next family reunion which will be at Jackson, Tenn., September 1, 1965. This gathering will not only be a reunion, but it will be the Golden Wedding Anniversary of Dr. and Mrs. W. C. Boone.

As is well known, Dr. W. C. Boone is a son of a Baptist preacher—the late Dr. Arthur Upshaw Boone. In early life his father was pastor of Elkton, Leitchfield and Smith's Grove, in Kentucky, followed by nine years at Clarksville, Tenn., and 32 years at the First Baptist

Church, Memphis, Tenn.

Mrs. W. C. Boone is likewise descended from a pastor father. He was the late Dr. I. P. Trotter, who in early life was pastor of Kentucky churches at Maysville and Bardstown, and later pastor at Hattiesburg, Shaw, Sardis and Grenada, Miss. Through her mother, Mrs. Boone was a niece of the late Dr. George B. Eager, long professor in the Southern Baptist Theological Seminary, and the late Dr. John H. Eager, long a missionary to Italy.

Dr. and Mrs. Boone have five children, all of whose pictures are shown in the photograph, together with their spouses and children except the one who was sick. The five children are as follows:

- (1) Ruth Boone—married Warner Earle Fusselle, now pastor at the First Church, Gainesville, Ga.
- (2) Martha Boone—married Jack S. Foust, lives in Jackson, Tenn.
- (3) Arthur Upshaw Boone, II—married Mary Cunningham of San Antonio, Texas. He was a senior lieutenant in the Navy in World War II, and is now in a frozen foods business in Austin, Texas. He is a deacon in the First Church of Austin, Texas.
- (4) Nan Eager Boone — married Charles B. Arendall, an attorney in Mobile, Ala.
- (5) W. C. Boone, Jr.—married Jamie

Brown of Electra, Texas. He is also an attorney in Mobile, Ala.

All three daughters and son Arthur were married while W. C. Boone was pastor of the Crescent Hill Church, Louisville, 1940-45. W. C., Jr., was married in 1956.

Dr. and Mrs. W. C. Boone have thirteen grandchildren in the families of their five children, as follows:

- (1) Dr. and Mrs. Warner Earle Fusselle (Ruth Boone), Gainesville, Ga. Children: Warner E. Fusselle, Jr., and Alicia Ruth Fusselle.
- (2) Mr. and Mrs. Jack S. Foust (Martha Boone), Jackson, Tenn. Children: Martha Nan Foust and Caroline Sue Foust.
- (3) Mr. and Mrs. Arthur U. Boone II, Austin, Texas. Children: William Price (Bill) Boone and James Arthur (Jimmy) Boone.
- (4) Mr. and Mrs. Charles B. Arendall (Nan Boone), Mobile, Ala. Children: Nan Boone Arendall; Barclay Arendall; Katherine Baker Arendall; and Elizabeth Charles (Beth) Arendall.
- (5) Mr. and Mrs. W. C. Boone, Jr., Mobile, Ala. Children: Karen Ann (Bunnie) Boone and Wanda Gail Boone.

All of this ought to make Dr. Boone begin to take on the pride of a patriarch, and his friends might begin to wonder whether or not he is beginning to cash in on the promise God made to Abraham.

NEW PASTOR AT DREYFUS

Neal Bowman, Jr., is the new pastor of the Bethlehem Baptist Church, Dreyfus, Kentucky. Bowman began his pastorate in this Tates Creek Association church the first of August. Bowman formerly served churches in Middletown, Ohio, where he was educational director, and Hamilton, Ohio, where he also served as educational director at the East Hamilton Baptist Church. He was ordained to the gospel ministry when called as pastor of the Southside Baptist Church, Middletown, Ohio. He came to the Kentucky pastorate from the Coshocton Baptist Church, also in Ohio. The new pastor conducts weekly radio broadcasts over Station WEKY in Richmond, Kentucky.

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Religious News in Review

Baptists Here and There

The First Baptist Church, Oklahoma City, Oklahoma, was among the three churches picketed recently by Negro demonstrators. The demonstrators carried Bibles and signs, claiming these to be "segregated churches." H. H. Hobbs, the First Baptist Church pastor, said the Negroes were invited inside by more than a dozen members, but they declined. Hobbs continued, "Negroes attending our services wouldn't be anything new. They worship with us quite often and are received as worshippers just as others are received. I am quite sure the decision on the part of our congregation would depend on their motivation—and not on their color."

Nigerian Baptist Mission, held August 10-16 in Ogbomoso, Nigeria, was attended by 297 Southern Baptist missionaries and children. Seven African representatives from the Nigerian Baptist Convention attended the meeting.

Hungarian Baptists plan to buy soon or build a new office edifice in Buda, the eastern part of Budapest, according to a report from John Allen Moore, Southern Baptist missionary in Ruschlikon-Zurich, Switzerland. In Pest, the western section of Budapest, there are at least 10 Baptist churches and several missions. Baptists throughout Hungary report about 500 churches and preaching stations with 19,500 membership.

Thomas E. Halse, Southern Baptist missionary president of the Equatorial Baptist Theological Institute, Belem, Brazil, reports that 41 students have enrolled in the seminary this year. This includes 10 single women, 4 wives, and 27 men, ranging in age from 21 to 51. They represent 7 states, a third of Brazil's total. One family traveled 1,800 miles to study at the institute.

The First Connecticut Church affiliated with the Southern Baptist Convention was organized in Hartford recently with 51 charter members following 23 months of existence as a mission. Charles Pollack is the pastor of the church which now meets in a Y.M.C.A. Twelve churches and 21 missions have been started in the northeast since 1957.

The Baptist General Convention of Arizona will become the **Arizona Southern Baptist Convention** if a recommendation from the Executive Board is approved at the annual convention this fall. Editor James R. Staples of the *Baptist Beacon*, convention weekly paper, indicated Arizona Southern Baptists are happy with the designation, "Southern."

G. Kearnie Keegan, the late student secretary of the Baptist Sunday School Board, will be the object of tribute in the October, 1961, expanded issue of *The Baptist Student* magazine. The issue

will include tributes of praise for Keegan from Baptists in America and elsewhere in the world.

Kentucky was among the states showing an increase in **Cooperative Program Gifts** to the Southern Baptist Convention for the month of August. The S.B.C. part of August Cooperative Program receipts this year was \$71,314.00 compared with \$67,630.00 in 1960. Thirteen of the 20 state Baptist groups showed a decrease in S.B.C. gifts in August.

Calvary Baptist Church, in Agana, Guam, was organized September 3, with 114 charter members. The church grew out of the Ardmore Baptist Mission which began in January, 1959, and has been sponsored by Ardmore Baptist Church, Memphis, Tennessee. Harry A. Goble, Southern Baptist missionary, is the Calvary pastor.

A Department of Peace has been proposed to Congress by Representative Harley O. Staggers (Democrat, W. Va.). The new department would be an educational program using the resources of churches, government, schools, and civic organizations to educate the public on matters pertaining to peace. The bill lacks Administration backing and has very little chance of becoming law, according to observers.

Thirty-five Denominations, including Southern Baptists, received Federal Government "grants for educational facilities," according to a report placed in the Congressional Record by Sen. Barry Goldwater (Republican, Ariz.). The actual tabulation gives only 19 Baptist institutions. However, several of these receive grants more than once. The 19 include Georgetown College and Campbellsville College in Kentucky.

Among Other Religions

Martin Niemoeller, president of the **Evangelical Church of Hesse and Nassau** and a prominent German Protestant leader, was critically injured recently and his wife killed when their car went out of control in Denmark.

In **West Germany and West Berlin** almost 75% of all kindergartens are

operated by churches. There are 4,351 Protestant kindergartens accommodating more than 268,000 children, and 5,240 Catholic units care for about 389,000.

Switzerland's postal system placed the portraits of Matthew, Mark, Luke, and John on four stamps which were placed on sale September 18. This is the first time in history such portraits have been used by this postal system.

Quote of the Week: "The driver is safer when the roads are dry; the roads are safer when the driver is dry."

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Harold G. Sanders Named General Secretary by Executive Board

The Executive Board of Kentucky Baptists has turned to a highly successful pastor and denominationalist for executive leadership. Dr. Harold G. Sanders, pastor of the First Baptist Church, Tallahassee, Florida, since 1946, was elected General Secretary-Treasurer by the Board in a special session at the Baptist Building on September 12. Dr. Sanders did not give an immediate answer to the invitation, but he is expected to announce his acceptance within several days. In case he accepts, he indicated he would take up his responsibilities in about thirty days.

The election climaxed the search for a successor to Dr. W. C. Boone, who announced on May 7 his resignation effective September 30. The seven-man nominating committee submitted the name of Sanders after consideration of a number of men. The report of the committee specified that the committee members were aware that many Baptist leaders in Kentucky could do a great job in the office, but they felt definitely led by the Lord across state lines to a former Kentucky pastor.

New Home to be Provided

The annual salary for the new secretary was set at \$12,500 plus ten percent of his salary for a retirement fund. He will also be provided a suitable home and utilities. He will not be provided an automobile, as is presently the case with the General Secretary, but will receive the regular mileage allowance other Executive Board employees receive.

Because of the size of his family, the new secretary is thought to have need of a home with more space than is in the present secretary's home owned by the General Association. The securing of a satisfactory home is left to the Administrative Committee of the Board in counsel with Dr. Sanders. Likely the present home owned by the Board will be sold and a new home purchased or built.

Smooth Election

The election of Dr. Sanders went unusually smooth. The expected nomination of another candidate did not materialize. When the time arrived for the election, a surprise three-part motion by Board member Denzil Dukes, pastor, Twelfth Street Baptist Church, Paducah, called for an executive session for the election, the consideration of only one nominee at a time, and a roll call secret

ballot. All three provisions of the motion were approved.

Chairman A. W. Walker presented the name of Dr. Sanders on behalf of the nominating committee. After some discussion a secret vote was taken, and the results showed the nominee received more than 76 percent of the 102 votes cast. A motion for a second ballot prevailed and the nominee received 93 votes.

Son of a Minister

The record of Dr. Sanders is a bright chapter in the Who's Who of Southern Baptists. He was born in Aurora, Mis-

Sanders Accepts

A telegram of acceptance from Dr. Sanders was received September 14. The new General Secretary indicated he will begin his responsibilities on or before October 10.

souri, on August 2, 1907. He went to grade and high school at Webb City, Missouri, and had college training at Southwest Baptist College, Bolivar, Missouri, and at William Jewell College, Liberty, Missouri. He came to Louisville for theological training and received the Th.M. and Th.D. degrees from Southern Seminary.

Both Dr. Sanders and Mrs. Sanders are children of preachers. Dr. Sanders' father was an evangelistic singer, Charles T. Sanders, and Mrs. Sanders is the daughter of Judson B. Holloway, a native of Alabama and now pastor of the First Baptist Church, Urbana, Ohio.

The Sanders' children are Margaret Ellen, 15, Harold, Jr., 14, and Susan, 8, and Ronny, 6.

Once a Kentucky Pastor

While at Southern Seminary, Sanders served student pastorates in Kentucky and in Indiana for seven years. His Kentucky pastorates were Christiansburg Baptist Church in Shelby County and River View Baptist Church in Nelson County.

Sanders was a Navy chaplain for three years during World War II. He served in the Pacific theatre, and baptized more than 400 in New Guinea and the Philippines. He has continued his interest in and connection with veteran organizations. He served as president of the Southern Baptist Chaplains Association in 1955, and was scheduled for a preaching tour of the United States Air Force bases in Europe next month, but has canceled this engagement.

In 1946 Sanders became pastor of the First Baptist Church, Tallahassee, Florida. His remarkable leadership of the congregation must have impressed the committee. In 1945 the total receipts of the church are listed as a little over \$28,000. The 1961 church budget is \$337,000. The baptisms in 1945 numbered 33. Two years later in 1947 there were 167 baptized, and more than a hundred each year have been baptized in eleven of the fifteen years of his pastorate. The church membership is now 4,500 which makes it the second largest Baptist church in Florida.

A Denominational Leader

Four missions were started by the church under the pastor's leadership. Two of these are now churches. Sanders has had a weekly television program, called "Windows Toward God," since 1955, and the morning church service has been broadcast by radio since 1946.

The newly elected secretary has also had a meteoric career as a state and southwide denominational leader. In Florida he is presently the president of the Board of Trustees of the Florida Baptist Retirement Centers, Inc., president of the United Christian Action, Inc. (the temperance organization in Florida), a trustee and chairman of the Development Committee of Stetson University, president of the Protestants and Other Americans United for Separation of Church and State, Tallahassee chapter, and vice-president of the Baptist Memorial Hospital Charity Fund.

In Southern Baptist Convention work, he is now vice-president of the Southern Seminary Alumni Association, a member of the Southern Baptist Convention Inter-Agency Council, and chairman of the Southern Baptist Convention newly created Stewardship Commission.

A World Traveler

Sanders has traveled widely in addition to his travels in military service. He has attended Baptist World Congresses in Copenhagen, Denmark, and Rio, Brazil. He took a round-the-world mission tour in 1951, and has been on Southern Baptist Home Mission tours to Jamaica, Panama, Cuba, and the San Blas Islands.

Honors from two colleges have been bestowed upon him. He received the "Citation for Achievement," from William Jewell College in 1952, and only this year had the honorary Doctor of Divinity degree bestowed on him by Stetson University.

Other Staff Members Elected

The Executive Board also heard reports from several of its committees, and elected two staff members. Gordon Sather, pastor, First Baptist Church, Leitchfield, was named an associate in the Sunday School Department and Kenneth Glass was named B.S.U. director at Murray State College.

KENTUCKY BAPTISTS AT WORK

Training Union

Values in Training

By Harvey Gibson

Planning is not optional. Planning is absolutely essential if Training Union is to function properly. A public school principal would never think of operating a school without teachers' meetings. Training Union is an educational organization of the church, and as such must conduct planning meetings.

Sunday school, succeeding to the degree that teachers make advance preparation for Sunday, needs a meeting each week to assure success. How much more, then, does Training Union, depending for success on individual participation by all members, need detailed planning.

Why plan? Planning insures success, guarantees good programs, and is basic in growing a Training Union.

Planning gives leaders a sense of security and accomplishment. It thus cuts down on resignations, prevents leadership failure, and makes excellent leaders of ordinary leaders.

Planning meetings provide the means of building an *esprit de corps*, developing fellowship among leaders. People do best what they enjoy doing. When the director and pastor can develop a warm Christian fellowship among Training Union leaders, and make them like their work, the Training Union will grow.

Then, planning is training. In a Baptist church, people need to learn how to work together in committees, and in small groups. That is a part of training in church membership. Planning meetings provide opportunity for the director to teach department directors; for leaders to teach their associates; for presidents to teach other union officers.

Planning meetings enable pastors and directors to inspire leaders and to give general direction to the church training program. These meetings conserve time for everybody, prevent wasted effort and frustration, and help to solve problems.

Planning unifies the program, generates enthusiasm among leaders, and is the best time for leaders to exchange ideas and formulate workable plans.

If a church wants to give dignity, prestige, and importance to its Sunday night educational program, then it must put planning into the church calendar and program. Good planning will result in good programs. Good programs will create respect for Training Union and

attract new members. Best of all, planning will result in the development and maturing of church members.

Planning is just good common sense. Planning is imperative. Planning is not optional.

Planning is the solution to many problems in Training Union.

Planning is the road to a better church training program.

Planning is the key to better programs.

Good planning results in Christian growth.

A tract has been prepared by Mr. Harvey Gibson giving some suggested points for planning in Training Union. This is available free from the Training Union Department. The above article is the introduction to this tract.—J. H. Whaley

Brotherhood

Three Henderson Speakers

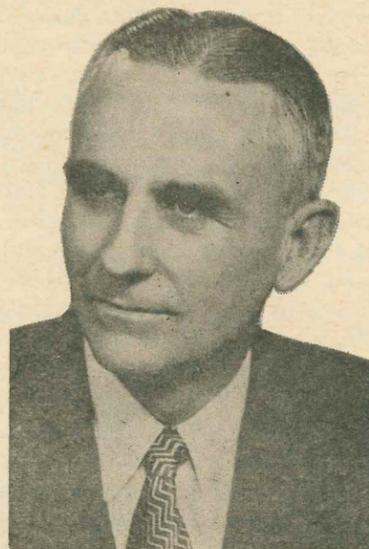
By Forrest R. Sawyer



Walker L. Knight

Walker L. Knight, a native son of Henderson, Kentucky, presently Secretary of the Department of Editorial Service of the Home Mission Board, Southern Baptist Convention, Atlanta, will return to his "homestead" when the Brotherhood Convention convenes at the Immanuel Temple, Henderson, October 5-6.

E. S. James, editor of the Baptist Standard (Texas), says, "Walker Knight has both the ability and spirit to share."



Rabun L. Brantley

September 1, 1959, Dr. Brantley left Mercer University, Macon, Georgia, to become Executive Secretary of the Education Commission, Southern Baptist Convention, with office in Nashville, Tennessee.

Mr. Brantley brings to the functions of the Education Commission experience in school work, business management, and public relations. He is a Brotherhood Convention personality at Henderson.



Dr. Porter W. Routh

Dr. Porter Routh, a native Texan, Baptist layman, graduate of Oklahoma

Baptist University, with graduate work at the University of Missouri, George Peabody College and Southern Baptist Theological Seminary, Louisville, former Brotherhood and Promotion secretary for Oklahoma Baptists, editor of the Baptist Messenger, and since 1951 Executive Secretary-Treasurer of the Executive Committee, Southern Baptist Convention, will be a prominent and featured program personality when the Third State Brotherhood Convention convenes in Henderson, October 5-6.

Woman's Missionary Union

G.A. Fiftieth Anniversary Promotional Conference

By Miss Rachel Milligan

The year 1963 marks the fiftieth anniversary of Girls' Auxiliary. The year 1961-62 will be a time of preparation for the special events of the anniversary year. A very special feature will be the **Girls' Auxiliary 50th Anniversary Promotional Conference for Associational W.M.U. Presidents, Associational G.A. Directors, Regional W.M.U. Presidents and Regional Youth Directors.** (Attendance is limited to these people. An alternate may be chosen if these leaders are unable to attend.)

Each association should make financial arrangements for these leaders to attend the Conference which will be led by Miss Betty Brewer, G.A. Director, Woman's Missionary Union, S.B.C., and other leaders of Convention-wide W.M.U. from Birmingham, Ala. These associational and regional leaders will take back to their association and region the information gained in the conference and lead similar conference there.

The date is **November 6-7, 1961**, and the place is **Beechmont Baptist Church, Louisville.** The Conference will begin at 1:00 on Monday, November 6, and end at noon on Tuesday, November 7. Arrangements will need to be made for lodging for one night and for meals with the exception of a banquet which is to be given by Kentucky W.M.U. on Monday night.

The purpose of the Conference is to promote the 50th Anniversary of Girls' Auxiliary with information that will be valuable during the preparation year and during the anniversary year.

Important Correction

Through an error the meeting of South Central Region at Columbia Church on October 6, was omitted from the list of regional meetings given in last week's *Western Recorder*. Mrs. James M. Keightley of Harrodsburg is the president of this region. Mrs. Harold Matthews of the Philippines will be the missionary speaker.

Personal Notes

Miss Jennie Graham Bright, a former executive secretary of Kentucky W.M.U.,

suffered a broken hip in a fall several weeks ago. She is improving nicely but cards and letters from you would brighten her days. Her address is Elmhurst Rest Home, Harrodsburg, Kentucky.

Miss Flora Dodson, retired Kentucky missionary, continues very ill at North Carolina Baptist Home, Winston-Salem, North Carolina.

Often requests for information and for materials come to our office to which we are unable to reply because no address is given. A recent letter to our State President, addressed to Middletown, gave no address for reply. The request was for an answer to this question: In a small church with one W.M.S. and one youth organization there is need for another W.M.S. Can a W.M.S. be organized if there is no youth organization for it to foster. The answer is yes. Organize another W.M.S. if it is needed. The two W.M.S.'s can share in the fostering or perhaps the new W.M.S. will see an opportunity to provide another youth organization soon.

Sunday School

Standard Vacation Bible Schools

By Roy E. Boatwright

The following churches have reported standard Vacation Bible Schools this year:

Association	Church
Blood River	Bethel
Caldwell	Princeton, Northside
Central	New Hope
Central	Lebanon
Campbell County	First, Twelve Mile
Campbell County	Wilmington
Campbell County	Newport, Trinity
Daviess-McLean	Masonville
Elkhorn	Lexington, Porter Memorial
Elkhorn	Lexington, Grace
Elkhorn	Lexington, South Elkhorn
Elkhorn	Lexington, Chevy Chase
Elkhorn	Lexington, Northview
Elkhorn	Lexington, Calvary
Elkhorn	Lexington, Hillcrest
Elkhorn	Lexington, Rosemont
Greenup	Ashland, Fairview
Greenup	Ashland, Central
Green Valley	Henderson, Audubon
Green Valley	Finley Mission
Green Valley	Corydon Missionary
Green Valley	Henderson, Immanuel Temple
Liberty	Cave City
Little Bethel	Providence, Victory
Little Bethel	Madisonville, First
Long Run	Louisville, Beechwood
Long Run	Louisville, Oakdale
Long Run	Louisville, Shively
Long Run	Louisville, Calvary
Long Run	Louisville, Rockford Lane
Long Run	Louisville, Ninth & O
Long Run	Louisville, Gethsemane
Long Run	Louisville, South Park Mission
Long Run	Shepherdsville, Little Flock
Long Run	Louisville, Fairdale
Lynn	Upton
Mercer	Harrodsburg, Brunner's Chapel
Monroe	Tompkinsville, First
Muhlenberg	Greenville, Second
Muhlenberg	Central City, First
Muhlenberg	Bethlehem
Nelson	Bardstown, Cedar Creek
Nelson	Lebanon Junction
Nelson	Cox's Creek
Nelson	Fairfield, Little Union
Nelson	Bullitt Lick
North Bend	Walton
North Bend	Erlanger
Ohio County	Centertown
Ohio County	Centertown RFD, West Point

Ohio River	Mexico
Pine Mountain	Leatherwood
Pulaski County	Somerset, Duke Memorial
Pulaski County	Ferguson
Salem	Cold Spring
Severn's Valley	Vine Grove
Severn's Valley	Elizabethtown,
Severn's Valley	Severn's Valley
South District	Danville, Gethsemane
South District	Perryville
South District	Beech Grove
South District	Doctor's Fork
South District	Mitchellsburg
Taylor County	Salem
Taylor County	Campbellsville
Taylor County	Palestine
Ten Mile	Macedonia
Three Forks	Wooten, First
Union	Faith
Upper Cumberland	Lenarue
Warren	Bowling Green, Glendale
West Union	Paducah, Olivet
West Union	Paducah, Grace
West Union	Wickliffe
West Union	Paducah, Trinity
West Union	Paducah, First
West Union	Paducah, Twelfth Street
West Union	Reidland
West Union	Paducah, Harmony

There are 79 Standard Vacation Bible Schools reported thus far this year, as compared with 56 Standard Schools for the entire year of 1960.

Church Music

Dates For Junior Music Week at Camp Joy Are Announced

By Eugene F. Quinn

Camp Director James R. Jones, of Bowling Green, announces that Junior Music Week at Camp Joy will be August 13-17 of 1962. Jim summarizes the camp as "five lovely days nestled in the heart of nature with a colossal faculty and staff, exclusive food and phenomenal results."

1962 JUNIOR MUSIC CAMP AT CEDARMORE ACQUIRES FULL FIVE DAYS

For the first year since Cedarmore Junior Music Camp has been in existence, they will have Monday through Friday. The date will be August 20-24, 1962.

In the 1961 four-day camp, a capacity attendance of 224 Juniors, Counsellors, and faculty members were present.

With swimming and craft, music and inspiration for five days in 1962, the camp next year could be the best ever.

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O. J. Steger Honored On 50th Anniversary In the Ministry

The South Side Baptist Church, Covington, used September 17 to pay tribute to O. J. Steger who observed his 50th anniversary in the ministry on September 19. Brother Steger is one of the most widely known and greatly beloved preachers among Kentucky Baptists. Most of his ministry has been spent in the Newport-Covington area.

Morning and afternoon services were planned for the observance. A. B. Colvin, secretary of missions and evangelism for Kentucky Baptists, brought the message at the morning worship service. Colvin was formerly pastor of the South Side Church. The Golden Anniversary service for Brother Steger was held at 2:30 p.m., following a buffet lunch.

A "Book of Remembrances" was presented to Brother Steger during the afternoon program. This book contains letters from many friends and relatives of Brother Steger.

TWO EXPENSIVE ECONOMIES (Continued from Page 4)

"It was a glad day and profitable when the church responded to the suggestion that to provide the Baptist state paper for every family through the church budget doesn't cost, it pays."

Avoiding These Expensive Economies
In the light of staggering world needs, let us pray that no church, association, state convention or any other Baptist body will yield to the temptation to reduce its gifts to outside causes in order to meet its inside needs, however pressing those needs may seem to be. Simple honesty with God by storehouse tithing, plus a bit of sacrificial giving here and there, will meet both the inside and the outside needs.

In face of the fact that every anti-Christian and anti-American movement we know is blanketing the country down with its own ideological and informational literature, let no church yield to the false economy of failing to provide

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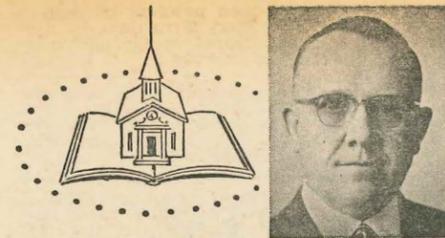
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SUNDAY SCHOOL LESSON

By H. C. Chiles

GAIUS, A CHRISTIAN LAYMAN For September 24

III John 1-14

The recipient of this brief epistle of fourteen verses from the Apostle John was "the well-beloved Gaius," a Christian layman of singularly beautiful and noble character. Because of his many amiable qualities, Gaius was held in high and affectionate esteem by all sorts and conditions of men. John had a special love for Gaius, who had received God's truth from him, which had cleansed his heart and transformed his life. John rejoiced because Gaius was indwelt by and living in accordance with the truth, which covers every sphere of life—intellectual, moral and spiritual. He was allowing the truth to control his mind, mold his character and determine his actions, rather than being governed by his own notions or feelings, or by the opinions of others.

Gaius was deeply and intensely spiritual. Apparently his spiritual health far surpassed his physical well-being. John did not hesitate to inform Gaius that it was his earnest wish and prayer for him that his financial prosperity and physical health might come to match his spiritual condition. He was desirous that Gaius be as well physically as he was spiritually. In the case of many church members today, if their physical health and financial condition corresponded to their spiritual health, they would be invalids and paupers. The reason why many lag behind spiritually is that they are more concerned about their physical and material well-being than they are about the state of their souls. Would you like for this prayer to be prayed for you by those who can pray effectively? It would be a tragic thing for that to happen to many professing Christians. It would ruin them in circumstances and blast their physical health.

Certain rules must be observed if one is to enjoy good physical health or good spiritual health. Just as a low temperature is an indication of an ailing body, a low spiritual temperature is indicated by indifference to the things of the soul. Lack of appetite is another sign of poor health. The tragedy of our day is that so many do not have any desire for spiritual food. If our souls are to grow and be strong, they must have the proper food. Regular feeding on the Word of God, faithfulness in earnest prayer, and

[Dr. H. C. Chiles is pastor of the First Baptist Church, Murray, Kentucky.]

taking vigorous spiritual exercise by walking in the Spirit will keep us in a healthy spiritual condition.

Godly Gaius was famous for his hospitality, kindness and graciousness to the missionaries and Christians who travelled through the city in which he resided. Deeply appreciative of the encouragement and support which Gaius gave to these Christians, John called him a fellow-helper to the truth.

In contrast with Gaius there was a man in the church of which he was a member whose name was Diotrephes. While he was a man of prominence and influence, he was very unChristlike in his spirit. Naturally his love for the pre-eminence caused him to walk in direct opposition to the truth and the right. This proud and ambitious man had an exaggerated sense of his own importance. What a snare ambition may become! We are reminded of what Cardinal Wolsey once said: "Cromwell, I charge thee fling away ambition; by that sin fell the angels." This power-loving man was ambitious to boss everybody and run the whole show. It seems that his greatest delight was to lord it over his fellows; in other words, to snap his fingers and see others jump.

Diotrephes wanted to have his way about everything that was done in the church, even though his way was less beneficial and advantageous to the cause of Christ. That sort of a person will always stoop to dubious and sinful means in the accomplishment of his selfish purposes. In this regard Diotrephes was no exception.

John wrote a letter to encourage the members of the church in their continuing their gracious extension of hospitality to the servants of the Lord who came their way. Holding John in contempt, arrogant Diotrephes refused to communicate the contents of the letter which the Apostle had written to the church. Not only did he refuse to receive John's messengers to the church, but he forbade the other church members to entertain them in their own homes. He also saw to it that those who disobeyed his orders in this regard were excluded from the church membership.

Moreover, unscrupulous and domineering Diotrephes made false accusations against John in the hope that he could thereby turn the members of the church against him. He thought that, if he

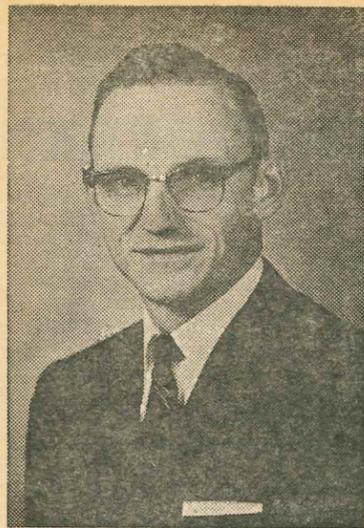
could only undermine the influence of the Apostle, he could thereby exalt himself and increase his own influence, but in this he was dead wrong. Few things, if any, are any more sinful and despicable than for a slanderer to try deliberately and maliciously to injure the reputation of another by prating against him in his absence, when he cannot defend himself. Such a terrible condition in a church could not be tolerated indefinitely, or even any longer, so John purposed to visit the church and deal with Diotrephes.

Unfortunately, a similar condition prevails in various churches today. The few church members who are striving for prominence and the pre-eminence cause untold grief to the Christ-loving and God-honoring people. If a church permits a member or members to continue such satanic conduct, as that of Diotrephes, within her membership, she thereby dishonors Christ and retards the progress of His work.

In striking contrast with Diotrephes was the man of God whose name was Demetrius, who lived such an exemplary and godly Christian life that all of the members of his church spoke well of him. Others, who were not church members, also held him in high esteem. Those who knew him had implicit confidence in him because of the godly manner in which he lived. The truth bore testimony to his good reputation and to the genuineness of his character. John was happy to bear record also as to his real worth. It is good when anybody lives such a consistent Christian life that he has a good reputation among those who know him, but it is even better when he earns a good name according to the truth of God's Word. The Bible gave Demetrius a good name because he daily walked in accordance with its teachings.

John reminded his dear friend that there were many things about which he wanted to write, but, inasmuch as he was looking forward with pleasant anticipation to a personal visit with him in the near future, he had decided that he would just wait and talk with him about these matters. He believed that a personal interview would be far more satisfactory to both of them.

The Apostle was pleased to convey to Gaius the salutations of his Christian friends. He also requested him to greet his friends in the church there for him. Such a warm and cheerful message must have been uplifting to both the senders and the receivers.



Paul J. Godsey

Loyall Calls Somerset's Pleasant Hill Pastor

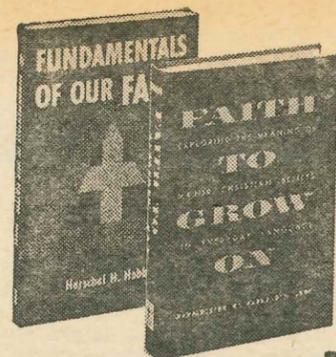
The First Baptist Church, Loyall, Kentucky, has called Paul J. Godsey as its pastor. Godsey is a native of Stearns, Kentucky. He attended Cumberland College, was graduated from Carson-Newman College and from Southern Baptist Theological Seminary, the latter in 1956.

He served as associate pastor of the First Baptist Church, Oak Ridge, Tennessee; pastor of Dover Baptist Church, Shelbyville, Kentucky, and goes to Loyall after being pastor of the Pleasant Hill Baptist Church, Somerset, Kentucky, for the past five years.

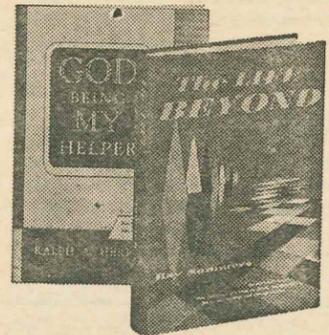
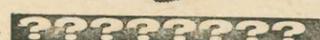
Mrs. Godsey is the former Christene Booth of Wallins. The Godseys have two daughters, Janet and Lynda. The new pastor began his ministry in Loyall September 3.

Ex-Louisvillians Return

Commander Earl F. Gibbons, operations officer for construction battallions of the Seabees, U. S. Atlantic Fleet, and his family have been in Louisville recently visiting his parents, Mr. and Mrs. P. R. Gibbons, and Mrs. Gibbons' parents, Mr. and Mrs. LaVielle, and friends. Commander Gibbons and his family now reside in Davisville, Rhode Island, but his work takes him to many far-away places. Recent trips have included Holy Loch, Scotland, scene of an American Seabees floating dry dock, and to Guantanamo's Naval Base in Cuba. Commander Gibbons grew up in the Baptist Temple, Louisville, and was graduated from duPont Manual High School, University of Louisville's Speed Scientific School, and Princeton University. He spoke briefly while here at the Portland Avenue Baptist Church, where his mother belongs.



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Bethel College President W. E. Burton Resigns

William E. Burton, president of Bethel College, Hopkinsville, for more than a year, resigned on September 9. Burton indicated that fear for his health prompted his resignation. He indicated that he would return to the public school field from which he came in 1947 to serve as dean at Bethel, but will remain at Bethel until the trustees are able to name a successor.

Burton's announcement came as a surprise to the public, but he had discussed concern for his health with intimate friends through the last several months. Burton said, "It is not so much that I am in poor health now, but I do not wish to stay here with the pressures until my health is seriously affected. It

is with much reluctance and heart searching that I have decided to leave."

Burton was the sixteenth president of Bethel College. He was appointed only last year following the resignation of W. Edwin Richardson.

Burton faced serious problems as president of Bethel when the General Association revised the educational financial distribution formula a few months after he became president. The result of the revised formula cut the Bethel appropriation approximately \$20,000 a year, but through the efforts of Burton and other friends of the school, financial support was found for Bethel in Christian County and adjoining areas. Burton guided the college through the past year with a financial balance.

Burton's announcement came a few days after the opening of the fall term. Enrollment at Bethel has reached 180 full-time students, which represents

about a 10% increase over this time last year. Nine states, including Alaska and the nation of Israel, are represented in the student body.

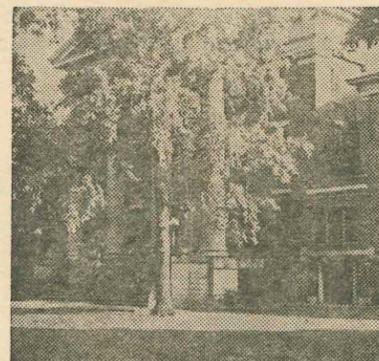
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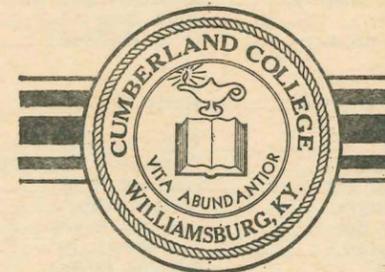
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