

Western Recorder

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WESTERN RECORDER
Middletown, Ky.

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This new traffic safety poster, emphasizing the moral responsibility of motorists to drive safely, will be displayed until the end of April on outdoor poster panels throughout the nation. The giant poster is part of the Outdoor Advertising Association of America's continuing traffic safety program developed in cooperation with the National Safety Council. Pictured here are Arthur G. Petry (left), OAAA national coordinator of public service campaigns, and Arthur B. Langlie (right), McCall Corp. president and chairman of the National Safety Council's National Committee of Religious Leaders for Safety.



GLEANINGS FROM THE FIELD

HAGAN GOES TO TENNESSEE

►Dillard Hagan, pastor of the Kuttawa Baptist Church for more than two years, has resigned to become pastor of the Beaumont Avenue Baptist Church in Knoxville, Tennessee. Mr. Hagan preached his last sermon at Kuttawa on March 19 and started his services at Knoxville on March 27.

MISSIONARIES MOVE

►Mr. and Mrs. William E. Arnold, Southern Baptist missionaries now on furlough from Ghana, have moved from Louisville, Ky., to Memphis, Tenn., where their address is 195 Windover Rd., Apt. 12. He is a native of Louisville; she is the former LaVerne Hutchens, of Bowling Green, Ky.

AUTOMOBILE ACCIDENT

►Pastor Charles H. Mitchell, Mt. Olivet Baptist Church, Mt. Olivet, and his two sons, Michael, 9, and Mark, 3, were injured in an automobile accident on February 25. Pastor Mitchell and the two boys had been to Cynthiana and were returning to Mt. Olivet when they were struck head-on by another automobile only three miles from Mt. Olivet. They have been under a doctor's care for severe cuts and bruises. Friends are praying and hoping for complete recovery.

MEET THE MISSIONARIES

►The Southern Baptist Foreign Mission Board invites those attending the Southern Baptist Convention meeting in St. Louis, Mo., and Baptists in the area to meet foreign missionaries at a reception in the Gold Room of the Sheraton-Jefferson Hotel, St. Louis, on Tuesday, May 23, from 4:15 to 5:45 p.m. Approximately 250 furloughing and emeritus missionaries and new appointees are expected to be present. Several members of the Board's headquarters staff will also be on hand to greet guests.

THE HAND OF DEATH

►Retired Pastor Benjamin Connaway, 81, passed away recently at Providence, Kentucky, where he had been pastor of the First Baptist Church from 1910 to 1955—forty-five years. Prior to his going to Providence he had been pastor for three years at the First Baptist Church of Leitchfield, Ky. In early life he attended Bethel College at Russellville, Ky., and was graduated from Southern Baptist Theological Seminary in 1908. He is survived by his wife and three daughters, Miss Mary Bassett Connaway, Miss Grady Connaway, and Mrs. Martha C. Hope; and by two grandchildren.

►George E. Bumgardner, Jr., 40, treasurer and teacher of a junior boys' class at the Campton Baptist Church, died in the Good Samaritan Hospital, Lexington, following injuries sustained while walking home from his church after a business meeting at Campton. He was a butcher at the Steve Rose Market for 13 years, and always stood at the door of his church, greeting the attendants and visitors and passing out church bulletins. He was a veteran of World War II. Assisting Pastor Guy M. Deane, Jr., at the funeral—the largest in the history of Campton—were James Pinkley, Elkhorn City, who preached the sermon; Pastor Jeff Burton of the Methodist Church who read the obituary, and J. Ed. Cunningham, Lexington, who led the closing prayer. He is survived by his wife, Mrs. Pearl Bumgardner; one daughter, Georgia Faye; by his parents, Mr. and Mrs. George Bumgardner, Sr., a brother, Bert E. Bumgardner, county clerk, who was converted after the death, a day before the services; and two sisters, Mrs. Ellen Drake and Miss Catherine Bumgardner.

ESTES FAMILY IN EUROPE

►Word reaches this publication that the Joseph R. Estes have arrived safely and happily in Ruschlikon, Switzerland, where Dr. Estes has taken up his assignment as teacher in the Baptist Theological Seminary. The communication from the Estes describes the beautiful scenery of Switzerland and the excitement of the parents and the children in beginning their life in new surroundings. All the family members are busy learning German and Dr. Estes is already deeply immersed in theological and academic atmosphere of Ruschlikon. Estes resigned as pastor of the First Baptist Church, Bowling Green, to accept the mission appointment.

CUBAN BAPTISTS PROSPER

►Evangelistic crusades in 92 Baptist churches and missions of Cuba have resulted in 5,166 conversions in four months. "This was the finest series of crusades Cuba has had," said Herbert Caudill of Havana, superintendent of Cuba missions for the Southern Baptist Home Mission Board, in his report of the revivals. All but three of the Baptist churches affiliated with the Mission Board took part in the crusades, one in the hills of Escambray did not because, according to Caudill, "the situation is a bit tense." Actually the crusades started in November and ended in March, with

no meetings held in December. The revivals were staggered so workers from other sections could assist churches holding the two-week meetings. Totals for the churches and missions were 5,166 conversions, 852 requesting baptism, 106 baptized, 481 Bibles, 3,515 New Testaments, 29,175 Gospels, and 293,247 tracts distributed.—(BP)

Western Recorder

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

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WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

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

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

The Rural Church

ITS CONTRIBUTIONS AND POTENTIALITIES

By W. C. BOONE, General Secretary,
General Association of Kentucky Baptists

From the viewpoint of personal experience I am a poor selection to speak on this subject. I was brought up, baptized and ordained in a city church, the First of Memphis, where my father, who was born on a farm in southern Kentucky, was pastor for a third of a century. However, my first pastorate was in a village of 700 souls, which comes well within our definition of *rural*, which means any community with less than 2,500 population. And my experience as general secretary of our work in this state has taught me much about our country churches and greatly increased my appreciation of those fine Baptists who have come from the rural areas or still live there.

It used to be said that Baptists are a rural people. When I began my ministry I heard it said that three-fourths of our people were country people, with at least that high a percentage of our churches. But a tremendous change has taken place in this twentieth century in America, which has affected the churches as well as other things in our land. The government recently gave out statistics that show that today only ten per cent of the population of the United States is engaged in farming. There are millions of people living in the country, but working in the city, and most of them have the urban point of view. Today Southern Baptists have some 32,000 churches, and some 48.6 per cent of them are in the open country, and 13.9 per cent in villages counted under the "rural" classification; a total of 62.5 per cent or practically two-thirds of our churches are still rural, but they have only 33.9 per cent of our church membership, just over one-third. In Kentucky we had in 1959, 2,236 churches, of which 1,297 were in the open country, and 391 in villages, a total of 1,688, or more than 75 per cent, three-fourths of all our churches. Of our 613,000 members reported that year, 290,805 belonged to rural churches, or more than 47.2 per cent. Kentucky's percentage of both rural churches and members is therefore higher than that of the convention as a whole. So, in spite of the trend toward the city, our rural churches still maintain a vigorous life and are still making a tremendous contribution to Christian life and Baptist growth and progress.

Leadership

I. This is strikingly shown in the leadership still being produced by our rural churches. Seventy per cent of our preachers still come from these churches,

although they have only one-third of our membership! Many of these preachers become leaders in the Southern Baptist Convention. For example, take the Double Springs Baptist Church located eight miles from Shelby, N.C. It is an open country church. This church once had as its Sunday school superintendent a young man named Jasper N. Barnett, who recently retired after a long and successful career as head of the Sunday School Administration Department of the Sunday School Board. From that same church came A. V. Washburn and D. P. Brooks, Dr. Barnett's successor at the Sunday School Board, and the editor of the Young People's material in the Board's publications. We have churches in Kentucky which have also produced leaders in our Baptist life. It has been said that the primary advantage of the rural church is the personal element, and if we lose that we lose the people.

Winning Souls and Baptizing

II. In *winning souls* to Christ and in *baptizing* them into the fellowship of the church, our rural churches are still vitally active. The S.B.C. ratio of baptisms to church members in 1959 was 1-22.1. Kentucky's ratio was 1-24.5. But here is a very significant fact. We had only 163 churches in Kentucky that baptized one to 10 church members or better. Of those 163 churches, 95 are located in the open country and 26 in the village, or 121 of the 163 churches baptizing the highest ratio of converts per church member are rural churches! The fires of evangelism are still burning bright in our country side.

Organizations

III. Our church *organizations* are also gaining in the country. City churches have a natural advantage over the open country in building Sunday Schools, Training Unions, Woman's Missionary Union auxiliaries and Brotherhoods, but the rural churches are gaining on them. The associational mission program has helped tremendously here. The Home Mission Board has developed emphases for rural churches, such as the Long Range Rural Church Program, the Church Achievement Program, Church-centered Missions, with special conferences for rural churches. The rural church survey has given many churches a vision and revitalized their work. The State Mission Board has underwritten the associational program, and through its departments has extended these organizations into thousands of rural churches. The program of the rural church tends to become more and more

like that of her sister church in the city. The stewardship and evangelism programs have been proven effective in the country churches where they have been honestly tried, and more and more of the rural churches are adopting these tried and proven methods of work. Some of the shining examples of success in the use of the Forward Program of Church Finance are small country churches.

A recent issue of the Texas Baptist Standard features the Fairview Church in Hamilton County, where a Southwestern Seminary student as pastor was Achievement Program. This church had recognized as a co-winner of the Church only 80 members, but they baptized 22 during the past year, enrolled at least one new member of each Sunday School Class, organized a weekly teacher's meeting, maintained a five star standing during the year, had two revivals and two study courses, improved their building and equipment, offered their facilities for community services, and had many other activities. They set and reached 40 goals toward a better church, 18 goals toward a better community and 17 goals toward a better world, a total of 75 definite objectives. All this by a country church with 80 members and a student pastor!

Financial Contributions

IV. In the matter of *financial contributions* the rural church is also making excellent gains. The total per capita gifts of all Southern Baptists were \$47.79. For city churches this was \$60.37, in open country churches \$27.14. Mission gifts for the Convention averaged \$8.20 per capita: in city churches \$11.22, in open country churches \$3.30. While still lagging behind, for obvious reasons, the country churches have shown an increase in ten years of 91% in total gifts and 95.3% in mission gifts as against an increase by their city brethren of only 59.35% for total gifts and 53.9% in mission gifts.

We had a big surprise here in Kentucky when our Stewardship Promotion Department published recently a list of the top 47 churches that had given \$10 or more per person through the Cooperative Program. Two Louisville churches led the list, and a town church from West Kentucky was third. Then came a village church in fourth place and country churches in sixth and seventh places. Rural churches made up one third of all the forty-seven giving over \$10 per capita through the Cooperative Program. An even greater surprise was in the list of the top forty churches in Kentucky in percentage of their total church offerings that went through the Cooperative Program. (The declining percentage of such gifts is our number one denominational financial problem.) An open country church—Glenwood in Pulaski County—led the state with 48.6 cents of every dollar they

(Continued on Page 15)



Two Production Reports

Here are two liquor production reports. One comes from page one of the Business Section of the March 19 Louisville Courier-Journal; the other comes from a personal experience two days after the appearance of the newspaper article.

The report from the newspaper was good news for the economy of Kentucky where a lion's share of the hard liquor in the United States is distilled. It was especially good news for the huge distilleries, eight of which (of the nine largest) showed more profit in 1960 than the year before in spite of the economic recession. Liquor sales for 1960 reached an all-time high of 234,714,557 gallons, a 4.1 percent gain over 1959.

The other report is quite different. It is also a liquor production report, not in gallons but in debauchery, defeat, and utter despair.

Word had come from interested neighbors that a man needed help and a visit from the preachers might be worthwhile. A knock at the door brought a thick-tongued, bleary-eyed, wobbly-walking man to the door. The house showed signs of an interested housekeeper no longer around. Freshly starched curtains and polished floors spoke of an energetic housekeeper.

But the otherwise clean rooms were now strown with discarded garments, dirt from muddy shoes, cigarette butts, and other trademarks of a drunk. The faint smell of stale smoke of tobacco and foul alcohol greeted visitors.

The alcohol victim was friendly and hospitable enough. It was clear that his condition would not allow for help at the moment, though he was quick to admit need for help.

"Where is your family, Mister?"

"You want the truth, don't you?" he replied. "My home is wrecked and my wife has left me."

"How long have you been drunk?"

"You want the truth, don't you? I've been drunk about two years."

"Why don't you leave off drinking and let us come back to talk to you when you are in condition to be helped?"

"God knows I need help, Preachers. The way I am now I have nothing to live for. I don't care whether I live or die."

How helpless and hopeless is a man in the clutches of strong drink! According to the number of liquor victims in the U.S., this story could be repeated several million times. And this production record should be put side by side with the distillers' report each year.

Worse than the diabolical lies of the liquor industry in its advertising is the apathy and consent by silence and even participation by supposedly Christian people.

In Kentucky, where liquor is so tied to the economy and so many respectable people are connected with the industry, it is altogether too easy to accept the condition as normal and desirable. An awareness of the heinousness of the situation might result if we went to an effort to find out the reality of the state of affairs as did one Southern Baptist pastor whose experience is related in a recent book by Southwestern Seminary Professor C. W. Scudder:

A few years ago, Dr. K. Owen White, who was then pastor of the First Baptist Church of Little Rock, Arkansas, was led by conviction to visit the liquor stores of the city and invite the owners and sales people to attend services during an evangelistic campaign. Accompanied by his educational director, this pastor spent most of two days in this visitation. He described the experience as "amazing, enlightening, discouraging, and heart-sickening."

Rather than finding the liquor business in the hands of atheists, agnostics, scoffers, and unbelievers, he found professing Christians and church members behind the counters selling the liquor. The woman behind the counter in the first store visited was a member of this pastor's own church, and she stated that her job was just like working in a drug store. An Episcopalian proprietor of another business, as he made plans for retirement, had just sold his business to a Baptist. The clerk in another store was the daughter of a Lutheran preacher; others were Methodists, Presbyterians, members of the Christian church, and some Catholics. Sixty percent of the clerks were women, few of whom had any sort of conviction concerning the work in which they were engaged. Some stated that they had enjoyed attending the revival.

This pastor closed his account of this experience with these words, "May the Lord have mercy on us! When professing Christians can stand behind a counter selling the devil's poison which breaks up homes and sends souls to hell and calmly, blandly, complacently say they belong to local churches, there is no wonder the fires of revival flicked out and the world becomes more and more indifferent to the challenge of Christ's gospel."

Two liquor production reports—one of success and financial profit, the other of tragic failure and spiritual loss. All who are impressed with the first report ought to have a look at the second.

Another Look At Aid To Education

The current controversial discussion on the proposed legislation calling for federal aid to education serves at least one good purpose. It puts the Roman Catholic position out in the open and clearly demonstrates the intent of the Catholic hierarchy to teach Roman Catholic dogma at the expense of every American taxpayer.

Statements of the hierarchy, whole-page advertisements in major newspapers, letters to editors, and campaigns of letter writing to Congressmen and Senators all serve to show that Roman Catholics are perfectly willing and indeed anxious to destroy public education in America for selfish interests. Their argu-

ments are full of inconsistencies and double talk and are pursued on the conviction that anything said loud enough and long enough will be accepted.

Even one of their own, President John F. Kennedy, sees federal aid to parochial education as clearly unconstitutional. For this the president is to be wholeheartedly commended and encouraged.

One danger of the current fate is that other issues in the proposed legislation will be overlooked. One of these is the basic consideration of whether federal aid to education, public or private, is wise.

The difficulty of most states and communities in finding enough money to finance education adequately has led to desperation and the willingness to look anywhere for help. The federal government, in this case, has become regarded as the godfather.

But godfathers usually come to the rescue at a price. The question is what price will be demanded in return for federal aid to education. Will federal aid mean federal control, directly or indirectly? If so, the price is too high.

Traditionally states and local groups have done a

good job in setting policies and standards for public education. Who could better know local needs than local groups and who could exercise more proper supervision than local groups?

After all, the money the federal government will provide for public education comes originally from the several states. Why not cut federal taxes and let the states collect and administer the funds which the federal government will use for education? The provision of local control is in the best tradition of our American history. Federal subsidy and influence are creeping things that seem constantly to be moving in upon us. Federal aid to education could be another step in this direction.

Surely our schools are in need of more revenue. Most everyone agrees at this point. The question is how and from where it is to come and what can be expected in the way of ultimate consequences.

We ought to think of this as well as the unconstitutionality of federal aid to parochial and private schools. We may be selling our souls for a mess of pottage.



tists, and I hope to be a better missionary Baptist in the future. Campbellsville, Ky. Annie Druin

A WORTHY WOMAN

Editor:

This week I was looking at a [back] copy of a *Western Recorder* dated 1924, on the front of this issue was a picture of a very dear friend of mine. I understand this was the first woman's picture used on a *Recorder*.

Mrs. J. M. Roddy is now living at Midway and as Saturday, February 25, was her 86th birthday, I am sure many of her friends throughout Kentucky would like to say happy birthday to her through the *Western Recorder*.

Mrs. Roddy is still active in all church work even though she is now 86 years of age. Last week she took part on the W.M.S. program, every Sunday morning she teaches a class of adult women in Sunday School at the Midway Church. She still attends the associational W.M.U. meetings and helps in every way she can to show Christ to those about her.

Middletown, Kentucky A Friend

LOYALTY TO EAST BAPTIST

Editor:

I read with much interest the letter from Brother Howard Ethington concerning East Baptist Church. I am a member of East and it has financial difficulties that are heartbreaking to all of the members. Most of us are on social security and cannot help much.

We have a young pastor, Brother Clyde Tilley, and he is on the go constantly to help others. We are all praying to keep our church.

Louisville, Ky. Maude W. McLaughlin

MORE ON NAME CHANGE FOR S.B.C.

Editor:

Recently I have been reading much about changing the name of the great Southern Baptist Convention. Speaking for myself, I am very well pleased with the present name, but as we see the growth of the Convention, how it is reaching out through the world, surely we also see the need for the change for the benefit of all people.

Someone has suggested the name, "Baptist Convention U.S.A." but like some of the present problems with our schools and their support, this too may have its problems; suggesting, to many Baptists, that we are supporting the association of church and state, to which all Baptists are opposed.

Why not use the name we are all proud of? "Cooperative Missionary Baptist Convention." We are not limited to the U.S.A. any more than we are to the south, our goal is the world.

T.B. Hospital G. N. Curtis
Glasgow, Ky. Chaplain

Editor:

I am a Kentuckian, and a constant reader of the *Western Recorder*, and I have read from time to time in regard to some people wanting to change the name of the Southern Baptist Convention—leaving off the name "Southern" and adding some other name.

Now as we believe very strongly in the Cooperative Program, and also believe in being cooperative in all the

good things that Southern Baptists are trying to do, I want to suggest that we change the name to the **Cooperative Baptist Convention**. I think this name could apply to our Southern Baptists should they spread throughout the whole world.

I am in favor of the word "Southern" being dropped as we are extending the Southern Baptist work so rapidly into the North.

Morrow, Ohio Mrs. W. R. Winchester

Editor:

For many years I was a subscriber to the *Western Recorder*. Now I receive it through my church budget, Mill Creek Baptist Church, Radcliff, Kentucky. I have just been reading where it has been suggested to change the name of Southern Baptist Convention. I agree that it should be and I would like to suggest a name, "American Missionary Baptists."

I like this name for this is what we are or it's what we should be. I enjoy keeping up with the Baptist work through the *Western Recorder*.

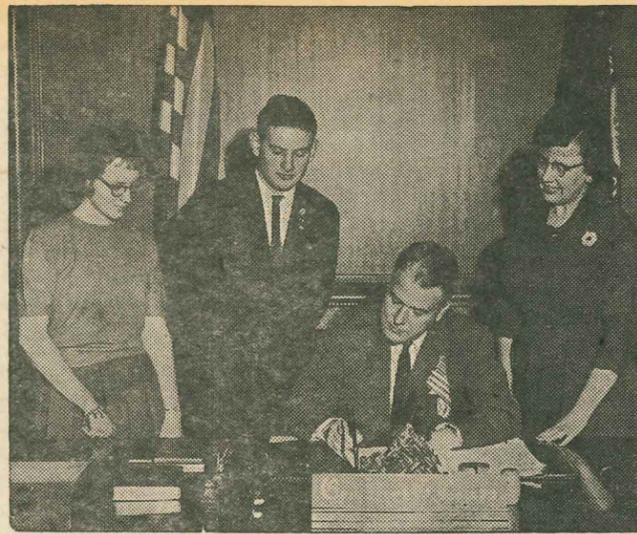
Radcliff, Ky. Mrs. Ed Rogers

Editor:

I have just finished reading The Baptist Forum in the March 16 issue and was very much impressed with the letters on the subject of changing the name of the Southern Baptist Convention to Missionary Baptists.

I too like the name Missionary Bap-

Gov. Bert Combs proclaims April 16-22 Youth Temperance Education Week in Kentucky. In his Frankfort office are (from left) Cara Williams, 14, Lexington, treasurer of the State Youth Temperance Council; Larry Moberly, 17, Richmond, recording secretary; the governor; and Mrs. Carl E. Williams, Lexington, general secretary of the Council.



Local Mainland Pastors Participate in Hawaiian Evangelistic Crusade

HONOLULU, Hawaii—Baptists on six islands in Hawaii began preparing for the fiftieth state's second Simultaneous Evangelistic Crusade March 26. Wayne Dehoney, pastor of the First Baptist Church in Jackson, Tennessee, is directing the crusade. He and 23 other mainland Baptist pastors are conducting revival services in the 24 churches and four missions of the Hawaii Baptist Convention during the Crusade.

Dr. Stanton Nash, executive secretary for Hawaiian Baptists, initiated the Crusade by requesting mainland churches to pay the transportation costs of their pastors to Hawaii to "share them" with Hawaiian Baptists. Hawaii has been one of the newer mission fields developed in recent years by the Foreign Mission Board. Although the congregations are small, the field has developed rapidly. A similar Evangelistic Crusade in 1958 resulted in more than a thousand decisions. At that time the combined membership of all the churches was only 4,000. Dr. Nash states "We can expect an even greater response in this Crusade because the churches are more mature, and have made better preparation".

Wayne Dehoney has conducted similar crusades and preached in South America, Europe, Africa and the Near East.

Four of the twenty-four preachers from the mainland assisting in the fiftieth State of the Union are from Kentucky. They are Pastors H. Lloyd Stormont, Walnut Street, Owensboro; Sidney M. Maddox, First, Hopkinsville; Alvis B.

Carpenter, Audubon, Louisville; and John W. Kruschwitz, First, Versailles.

The other twenty are: Pastors George Gay, First, Andalusia; and John Scott Trent, Norwood, Birmingham, Ala.; E. K. Dougherty, Haywood, and Blake Woolbright, Bristol Street, Santa Ana; and Richard Poss, First Southern, Costa Mesa, Calif.; Ben Peacock, Southside, and Bill Hinson, Wayside, both in Miami, Fla.; Raymond Moore, Second, College Park, and J. T. Ford, Wicua Road, Atlanta, Ga.; William Pratt, Jr., First, Durant, Okla.; Harold J. Purdy, Belmont Heights, Nashville, J. T. Hart, First, Trimble, and Emmett Johnson, Lamar Heights, Memphis, Tenn.; James Hatley, Riverside, Fort Worth, H. L. Ramsour, First, Athens, Texas; and Eugene Foreman, Boulevard, Falls Church, Virginia.

The party of 24 ministers reported in Dallas on March 20 for a briefing and training session to be conducted by the Department of Evangelism of the Home Mission Board.

When Hawaii became a state, the denomination began the transfer of financial responsibility and leadership from the Foreign Mission Board to the local Hawaii Baptist Convention and its churches. As a separate state convention, and a pioneer mission field, it now becomes the responsibility of the Home Mission Board.

Religious beliefs or attitudes in Hawaii range from paganism and Buddhism on the one hand, to secularism or outright atheism on the other. Stanton Nash, commenting on the Crusade, said, "We believe that these mainland pastors will be effective evangelistic voices here in our churches. This Crusade promises to produce more real converts to Christianity than any other effort we have made. Our congregations are composed of Japanese, Chinese, Hawaiian, Filipino citizens, and a number of military personnel. We are anticipating a record number of converts."

PAUL M. STEVENS
 Director of the Radio and Television Commission of the Southern Baptist Convention
 presents a practical plan for fighting Communism with our greatest weapon—Christianity

REVOLUTIONARY Christianity can defeat international Communism, says Dr. Stevens, and win the minds and hearts of men today just as it did in the first three centuries of our era. The West need only again realize—and use—the infinite power of the Christian message. He calls for a carefully planned mobilization of the best brains and available church member manpower for a "Peace Army" to combat Communism on a world wide basis.

An urgent and dynamic call to action with a detailed explanation of what can—and must—be done, THE ULTIMATE WEAPON—CHRISTIANITY presents an idea that is winning wide attention and could well win the world!

THE ULTIMATE WEAPON—CHRISTIANITY

By **PAUL M. STEVENS**
 \$3.95 at your Baptist Book Store

Published by **THOMAS NELSON & SONS**



Peter Didn't Leave A Will

By **MRS. PETER MARSHALL**

Chaplain Peter Marshall, long of the United States Senate, died without leaving a will several years ago. His widow discusses the complications which arose because of his oversight in her book, "To Live Again," a part of which is given herewith:

Peter—to the surprise of all who had known him—had left no will. Apparently he had thought that since he possessed little other than insurance, making me the sole beneficiary of that took care of the situation. If only he had known how much it left to be taken care of! Yet in thinking a will unimportant for those with a small or moderate estate, my husband was not unusual. I learned that an estimated 70 per cent of American property owners die intestate.

The first business complication developed when Peter's checking account (we did not have a joint one) was frozen. Consequently, no money could be drawn out even for funeral or immediate needs. All of the insurance policies were in a strong box at the bank. That box was immediately sealed by the bank under the Internal Revenue Department's regulations. It took three weeks of cutting red tape before even the insurance agent could get into the strong box "to initiate the collection of death proceeds." as the insurance term has it.

Then I learned that, under District of Columbia law, when a man dies without a will, after all the debts are paid, his widow receives one-third of his estate, his child or children, two-thirds. It was necessary for me to appear in probate court to post an expensive bond and to be made administratrix of Peter's affairs. Everything thereafter came under the jurisdiction of this court. Not even funeral expenses, doctor or hospital bills, or ordinary household expenses could be paid until the court passed on them.

Following this, some of my husband's possessions had to be appraised—his car, his stamp collection, a few power tools. The appraisal of something like a stamp collection is a highly technical matter. It has to be handled by men who know the value of stamps. But all appraisers had either to be appointed by the probate court or specifically approved by them. Such appraisal can be time consuming, a great deal of trouble, and costly.

I found it hard to keep my mind on these business affairs, because my heart kept intruding. The businessmen who were trying to help me would have found many of my thoughts highly irrelevant. . . . How much are a few British colonial stamps worth? So many dollars and cents? A hundred hours of pure pleasure?

And sermons? How could sermons be appraised? So much lift and lilt to the human spirit? So much bowing down of the heart in adoration to its Maker? Yet the sermon manuscripts were an integral part of the estate and the next thing that had to be appraised. Obviously how much they were worth commercially was anyone's guess. But even after some arbitrary value had been placed on them, then what disposition was to be made of them? It took several lawyers a little over four months to figure out that one.

Then came the day when I had to reappear in probate court to be made Peter John's guardian. Since then, I have been required to give a detailed financial accounting of my guardianship to the court each year. This will go on until my son becomes of age. Each year the account figures must be sworn to before a notary public. Each year a fee must be paid to the office of registrar of wills for the accounting.

The amount of cash in Peter's checking account at the time of his death was not large. Most of this had been given to us as a gift on the occasion of our 10th anniversary at the New York Avenue Presbyterian Church, and had been meant to pay part of our expenses for a trip abroad. Yet by the time the final accounting was made to the probate court, almost every cent of that original sum had been drained away in legal and court costs.

When I discovered the amazing amount of red tape involved even with such a small estate, I almost ran to a lawyer to get help in making a will of my own. Not only that, but I began urging my parents and close friends to consider the same move. Though in my case there was little to leave anyone, I reasoned that the tiny sum involved in making a will might some day save many times that amount in fees for dealing with quite unnecessary legal technicalities.

Of course, Peter had no idea of all of this. Yet some of his close friends were lawyers. And often he himself had been called on to help the recently bereaved in practical matters as well as spiritual ones. I marveled that he had never even once encountered some other widow entangled in the same difficulties with which I was wrestling.

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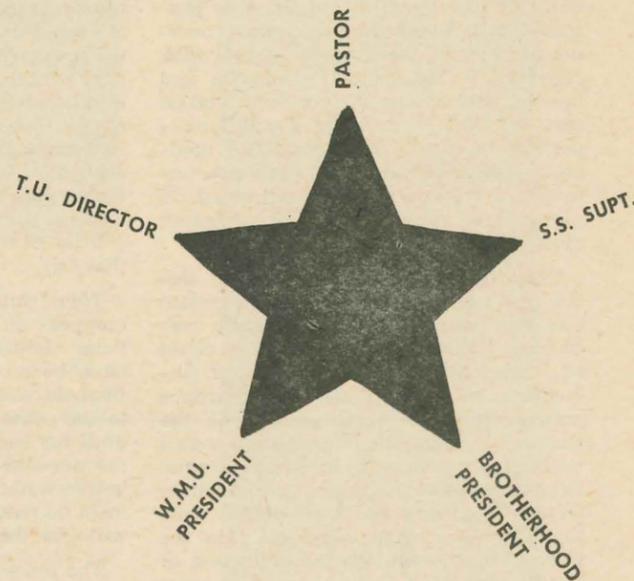
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Brotherhood

Morganfield Royal Ambassadors Help Man to Hear



Maurice Stutter, a deaf man once, now can hear, thanks to the Royal Ambassadors of Northside Baptist Church of Morganfield, shown above. In the picture are (front row, left to right): Maurice Stutter, Charles Terrell (Counselor), Gerald Oglesby, Joe Oglesby, Jerry Miller, Gary Owen, Jim Watt and John Farris. (Back Row): Mike Syres, James Burnette, Bobby Bidwell, Eddie Burnette, and Phillip Miller.

By FORREST R. SAWYER

My thanks to the Morganfield newspaper for use of the above photograph as well as the story below which is self-explanatory:

"The D. L. Moody Chapter of Royal Ambassadors of Northside Baptist Church, Morganfield, proved themselves to be a missionary group in a recent project.

"A few weeks ago Maurice Stutter, 70, united with the Northside Church by baptism. It was noticed that Mr. Stutter had difficulty hearing his Sunday school teacher and pastor, James Watt.

"The Royal Ambassadors decided to do something about it.

"Under the leadership of their counselor, Charles Terrell, they organized themselves and promoted a 'hobo day,' soliciting from house-to-house odd jobs to earn enough money to purchase a hearing aid.

"The new device was purchased and presented to Mr. Sutter recently as a surprise, and now he is able to hear the Gospel because of a missionary-minded

group of Royal Ambassadors.

"Royal Ambassadors are boys from nine to seventeen years of age. Their work includes mission study, Bible study, camp craft, and sports. They are sponsored by the Brotherhoods of local Baptist Churches."

Woman's Missionary Union

Y.W.A. Conference At Glorieta

By MISS NINA MARTIN,
Y.W.A. Director

The annual convention-wide Y.W.A. Conference will be held at Glorieta, New Mexico, July 27-August 2. (This will take the place of the Y.W.A. Week at Ridgecrest.) Using the theme, "So Send I You", the following missionaries and special guests will appear on program: Miss Lorene Tilford (Taiwan), Miss Josephine Scaggs (Nigeria), Mrs. W. L. Walker (Japan), Miss Ann Wolterman (Brazil), Mrs. David Lockard

(Nigeria), Dr. John Tumblin, Jr. (Brazil), Mrs. Don Kim (California), Mr. Marcellus Williams (Oklahoma), Mr. Donald Brandeis (Georgia), Mrs. Billie Davis (Costa Rica), Mr. Bill Lawson (Chicago), and Mr. Charles Flurry (Louisiana).

If enough Kentucky Y.W.A.'s show interest in traveling to Glorieta on a chartered bus, arrangements can be made for a tour, making stops at mission stations and other points of interest along the way. Reservations for the Y.W.A. Conference are being received now in the State W.M.U. Office, Middletown. For more information, write the state office.

CONGRATULATIONS

By MRS. GEO. R. FERGUSON

Congratulations to First Church, Williamsburg, Mt. Zion Association. Their W.M.S., Mrs. G. C. Butts, president, achieved recognition as an Advanced W.M.S. for the year 1959-60. We regret that this information did not reach us in time for their name to be included in the quarterly bulletin. Their certificate will be presented in the April Associational Meeting.

CHECK-UP TIME

We have come to the half-way point in this promotional year. Have you been checking faithfully on the work of your organization using Aims for Advancement as a guide? Every officer and the chairman of every committee, as well as the counselor of every youth organization should check carefully now on Aims for Advancement, Jubilee Goals, all programs and plans for the last half of the year. Much disappointment and loss at the close of the year can be averted by careful and prayerful planning now. You can have an Honor organization if you will plan well and work hard.

ANNIE ARMSTRONG OFFERING

Have you sent in your Annie Armstrong Offering? Send your offering now to Mrs. W. H. Jaegle, treasurer, W.M.U. Office, Kentucky Baptist Building, Middletown, Ky. The needs are great; the needs are urgent!

CREDENTIAL CARDS

ST. LOUIS CONVENTION

Kentucky's number of accredited messengers to the Annual Meeting of Woman's Missionary Union at St. Louis, May 22-23, is limited. Requests for cards should be mailed to the state office immediately.

When your request comes to our office you will be mailed an accreditation form

to be signed by your W.M.S. president. You will present this card at the registration desk in St. Louis, thereby signifying that you are an accredited messenger. Messengers will be registered on a "first-come-first-served" basis. If our quota is not filled by 1:30 p.m. on Monday, others from Kentucky may register as messengers after that time.

COMING EVENTS

Plan now for these important events:
April—Quarterly Associational meetings. Attend the one in your Association.
May 13-19—G.A. Focus Week
May 22-23—Southern W.M.U. Annual Meeting, St. Louis
May 23-26—Southern Baptist Convention, St. Louis
July 3-7—Jr. G.A. Camp, Cedarmore
July 10-14—Jr. G.A. Camp, Cedarmore
July 17-21—Int. G.A. Camp, Cedarmore
July 24-28—Jr. and Int. G.A. Camp, Cedarmore
July 20-26—W.M.U. Conference at Glorieta
August 10-16—W.M.U. Conference, Ridgecrest
August 12-18—Sunbeam Band Focus Week
August 20-24—W.M.U. Conference at Cedarmore
September 1-3—W.M.U. Week-end Camp, Cedarmore
September 11-15—Week of Prayer for State Missions and State Mission Offering
BARGAIN! BARGAIN!

Every woman loves a bargain! Be sure to read about the Special Packet Offer for the *Western Recorder* as given on Pages 8-9 of this issue. Every member of Woman's Missionary Union should read the *Western Recorder* regularly. Urge your church or the W.M.U. President and these other leaders to take advantage of this special offer if they do not now subscribe. Be an informed Baptist!

Sunday School

Using the Sunday School in a Revival

By ROY E. BOATWRIGHT

Many churches will be engaged in revivals during the month of April.

The Sunday school is the key organization of the church to promote every phase of the revival and provide the number of prospects.

Listed below is some information on ways the Sunday school can promote phases of the Jubilee Revival:

PLANNED ACTION . . .

SUNDAY SCHOOL

REVIVAL ATTENDANCE

(Second Week of Baptist Jubilee Revival)

(Information on Pack-A-Pew Plan)

This plan meets two vital needs in a revival . . . (1) It fills the church with people, and (2) It brings prospects to the services.

This plan is to be used for all week-night services during the second week of the revival. The Sunday school superintendent must be committed to the plan and thus be able to lead the whole Sunday school in the program.

I. Organization:

(a) General chairman should be pastor or minister of education.

(b) Director should be the general superintendent of Sunday school (some

other person might serve if not practical for superintendent).

(c) Attendance supervisors should be department superintendents. The attendance supervisors serve throughout the week.

(d) Attendance chairmen.

Attendance supervisors will enlist as many attendance chairmen as needed—a different one for each night. If an attendance supervisor has four pews, four attendance chairmen will serve each night. Six nights will require 24 chairmen. If a chairman must serve more than one night, they should not be successive nights.—Copied from *Evangelism Hand Book*, page 12. Additional helps found on pages 10, 11, 13, and 14 therein.

ATTENTION: SUPERINTENDENTS

Brother Superintendent, we call your attention to the special offer to receive the *Western Recorder* for the low price of \$1.00 per year. It may be that you would like to talk to your pastor and other church leaders about taking advantage of this special offer. See Pages 8-9 this issue.

Student Union

Bringing Together Miscellaneous Happenings

By J. CHESTER DURHAM

This is the week that we devote this column to bringing together a few miscellaneous happenings in B.S.U., both in Kentucky and out of Kentucky.

McMahan Resigns

In February, Miss Shirley McMahan resigned as B.S.U. Director at Eastern State College. We regret that Miss McMahan is leaving this work and our best wishes go with her.

Directors' Conference

Kentucky's B.S.U. Directors met at the Kentucky Baptist Building in Middletown on March 20-21. Much time was spent in planning the work for the next few months. The work of the B.S.U. Director was studied and new areas of work were considered.

Spring Conference

April 28-30 is the date for the State Spring Conference at Cedarmore. This meeting should be attended by all newly elected council members.

State B.S.U. Choir Festival

The Annual State B.S.U. Choir Festival was held on Georgetown College campus on March 25. B.S.U. choirs participating were from Georgetown, University of Kentucky, Eastern, Berea, Western, Campbellsville, and U. of L.

State Secretaries' Association

The State B.S.U. Secretaries' Fellowship met in Dallas, Texas, on February 14-16. This is the second meeting of this association. Your State Secretary opened the program with a paper on "The Role and Relationships of the State Secretaries' Fellowship."

Student Centers

News from several states has to do with new Student Centers. Within the past two months we have received information from three states about three new Centers.

On February 10 a new Baptist Student Center was dedicated at New Mexico State University. The cost of this Center was \$100,000.

In February, Arkansas Baptists dedicated a new Baptist Student Center at the University of Arkansas Medical Center in Little Rock. Arkansas Baptists now own seven centers.

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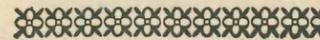
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Caneyville Banker Leaves Large Bequest

By A. M. VOLLMER

A check for \$25,000.00 was received by the KENTUCKY BAPTIST FOUNDATION on March 27, representing a bequest in



Banker O. W. Likins At His Caneyville Desk

the will of O. W. Likins who died December 2, 1959, two days before his 78th birthday.

Mr. Likins' business interest centered in the Bank of Caneyville, of which he was president. Business reverses caused the closing of the bank in 1930 and, after a brief respite it closed again in 1933, but in 1935, under his leadership, the bank was re-opened and since has had a prosperous career.

His spiritual interest centered in the Caneyville Baptist Church, into the fellowship of which he was baptized in 1943. He served the church as a deacon, choir director and church treasurer. His loyalty to the church and the cause of Christ was outstanding.

His wife, Mrs. Daisy Likins, who preceded him in death by fifteen years, was also active in the Sunday School and music program of that church.

Early in their married life God blessed their home with a baby girl. After three years the child passed away. Her going left a wound in the hearts of Mr. and

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Mrs. Likins that was never entirely healed. Their early love for children directed their interests to our Baptist Children's Homes, which Mr. Likins supported financially from the time of his child's death. This interest is evidenced by the following, which is a paragraph from his will:

"I hereby will and bequeath to the KENTUCKY BAPTIST FOUNDATION, a corporation, the sum of Twenty-five Thousand (\$25,000) and no/100 dollars, to be held in trust by said Corporation for the use and benefit of Kentucky Baptist Children's Home at Glendale, Kentucky, and Spring Meadows at

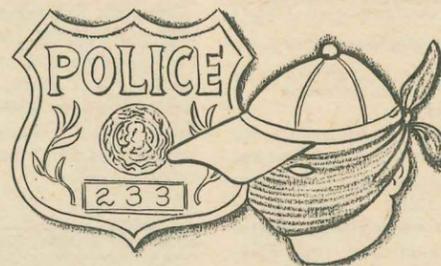
Middletown, Kentucky; the income from said sum to be given equally to said Kentucky Baptist Children's Home and Spring Meadows for their operation."

The executors, who were Mr. Noah R. Hoover, and Mrs. Lahoma Majors, were most sympathetic with the bequest and as early as was practicable delivered same to the Foundation.

"Interests in the sunset of life normally follow the interests of the noon-day of life."

Is it too much for the faithful steward to hope that at his homegoing it may be said, as it was of Mr. Valiant for Truth, . . . "And all the trumpets sounded"?

Number 13 in a series



COPS AND ROBBER THEOLOGY

As a pastor, how do you teach stewardship? As a Sunday school worker, how do you teach it? Do you try to ram systematic giving and tithing down the throats of your people? Or do you lead them both by personal example and careful Bible teaching?

Sometimes in our zeal to reach the budget, we start playing "cops and robbers." That is, we who are already tithers assume the role of "cops" while we loudly condemn the non-tither as a "robber." If we are not careful, we can fall into the habit of approaching stewardship from a negative viewpoint. When we do, our preaching becomes saturated with such claims as: "Non-tithers are no better than bank robbers." Or, "If you steal from God, he will keep a record and get it all back one way or another." Or, "A man who steals from God has no right to any place of leadership in the church."

Now it is true that Malachi asked, "Will a man rob God?" (Mal. 3:8). And it is true that thousands of Baptists regularly spend for themselves what rightfully belongs to God.

But shall we take this one verse and make it characteristic of all our stewardship emphasis? Are we not to assume that most Christians want to do right—and will do right when taught in the right spirit? Can liberality be forced? Can love be legislated? Can generosity be beaten into a person with a club? Does fear build strong stewards?

These are questions each must answer for himself as he seeks to be a good steward himself—and enlists others to be good stewards by his own personal example and word of mouth.

STEWARDSHIP PROMOTION DEPARTMENT

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



SUNDAY SCHOOL LESSON

By H. C. Chiles

THE SOURCE OF TRUE WISDOM For April 9, 1961

Proverbs 1:2-7, Job 28:20-28

This lesson is the first in a series of twelve which is entitled, "Biblical Wisdom and Ethical Problems," and based primarily on the "wisdom literature" of the Old Testament—the books of Job, Proverbs and Ecclesiastes, and the Epistle of James and other related passages in the New Testament. From these Scriptures we shall learn some important lessons about God's will for our personal lives and with reference to our social obligations.

Search For Wisdom. Proverbs 1:27

God's Word says: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Proverbs 4:7). "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold" (Proverbs 3:13). "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it" (Proverbs 8:11).

A proverb contains the essence of good sense spoken or written by one person, but easily recognized by many. Cervantes, the Spanish writer, defined a proverb as "a short sentence based on a long experience." The conciseness of the proverbs makes them very striking, as well as easily remembered.

One purpose of Proverbs is the impartation of wisdom to people, teaching them how to apply the principles of righteousness, justice and equity in dealing with their fellowmen.

It is difficult to define wisdom. To say the least, wisdom is far more than the mere accumulation of knowledge. Regardless of how much knowledge one may have, he should never be content with what he has, but should strive diligently and continually for more. Wisdom is the ability to distinguish between the right and the wrong, the true and the false, and the honorable and the shameful. But wisdom is more than a knowledge of the right way which is to be pursued and the wrong one which is to be shunned. Departure from every desire, word and action which is displeasing to God is a mark of wisdom. Foolish indeed is any person who ignores God or leaves Him out of his life. Wisdom opens and enlarges the understanding of the individual, providing him with correct rules of conduct by which he may regulate the course of his life. Wisdom is the right use of one's opportunities in holy living. It is doing the right thing in the right way at the correct time and from the proper motive. In short, it is living in accordance with the will of God.

An important factor in this realm of life is the personal recognition of the need for wisdom. Only those who are aware of their lack of wisdom have any desire to search for and obtain it. Surely, all of us are conscious of our lack of wisdom! It is encouraging to know that people are earnestly and persistently searching for wisdom and understanding, both of which are highly desirable. However, due to the perverseness of human nature, many are searching for it where they will never find it.

Source of Wisdom. Job 28:20-28.

Where is wisdom to be found? True wisdom has its source in and comes from God. Man has searched for it in various other places, but has never found it elsewhere. Wisdom is found in God, Who has revealed it to men. If we ever become the recipients of wisdom, we must receive it from God. It becomes ours through a reverent trust in God and through an actual departure from that which is wrong. The way to obtain wisdom is to "fear God, and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12:13). "The fear of the Lord" is an expression which occurs frequently in the Word of God. It implies a right state of mind and heart toward God. It is an affectionate reverence which causes the child of God to love Him "with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30). "The fear of the Lord" is a reverent and abiding sense of the presence of God and of an inevitable accountability to

Him. It results in the faithful performance of one's duties to God and to others.

When our supply of wisdom is depleted, we are to ask God for more. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). When we apply to Him for wisdom, we shall discover that He is both able and willing to supply our need. For wisdom, as for other needed blessings, we are directed to God. To Him the Scriptures send us in every time of need, whether it be for strength to overcome temptation, protection and deliverance from danger, wisdom in perplexity or comfort in affliction. It is our duty and privilege to ask "in faith, nothing wavering." God possesses all the wisdom that we will ever need, and He is both able and ready to supply it liberally.

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The new sanctuary and educational facilities of the First Baptist Church, Franklin, were formally opened February 5. Attendance for the day was 560 in Sunday school, 850 for morning worship, and about 2,000 visitors for Open House in the afternoon. Capacity for the facilities is 700 for the educational building and about 1,000 for the sanctuary. Pastor J. V. Case characterizes the opening day as, "A very heart-warming day, a wonderful realization of a dream come true."

Baptists Praise JFK's Church-State Position

WASHINGTON — (BP) — President Kennedy was praised by a Baptist group here for his stand on separation of church and state.

The Baptist Joint Committee on Public Affairs meeting in semi-annual session approved a resolution in which it expressed agreement with the President's interpretation that Federal aid to parochial schools is in violation of the Constitution.

Supporting the public school system of the Nation, the Baptist committee objected to Federal aid to parochial schools as "unwise, undesirable, and unfavorable to our best national interests."

"Such aid would be a disservice to freedom and justice," the Baptist statement continued. "It would start us on the road back into the tragic entanglement of church and state that has produced so much anguish and confusion in the course of human history."

"With profound gratitude we see in President Kennedy clear evidence of recognition of the basic importance of the principle of separation of church and state," the Baptists said.

The Baptist Joint Committee on Public Affairs is maintained by six national Baptist Conventions in the United States with a constituency of 20 million mem-

bers. C. Emanuel Carlson is the executive director. The cooperating conventions are American Baptist Convention, Southern Baptist Convention, Baptist General Conference, North American Baptist Conference, National Baptist Convention, and National Baptist Convention, U.S.A., Inc.

President Ramsey Pollard Commends Circulation Goal

By RAMSEY POLLARD, President Southern Baptist Convention

MEMPHIS, Tenn. — I heartily commend the united effort of Southern Baptists to increase the circulation of our State Baptist Papers to 1,750,000 by 1964.

Our editors are free from control, and they should remain that way. They render a most significant service when they write with conviction and courage. It is good to have their condemnation; pleasant to receive their commendation.

If we want an informed constituency, we must magnify the unparalleled ministry of our State Baptist papers. Baptists can always trust an enlightened membership. Our papers must be undergirded by our pastors and churches, and I bespeak such support in this splendid challenge to claim Baptist frontiers by putting a State Baptist Paper in 1,750,000 Baptist homes by 1964.

Negro Pastor Discusses Educational Assistance

NASHVILLE—(BP)—The climate in which Southern Baptists began helping train Negro Baptist ministers is changing, a Negro pastor reported to a council here.

Garland K. Offutt of Louisville said the effort began with a "paternalistic" attitude by Southern Baptists and one of "half-hearted acquiescence by Negro Baptists. This grew out of the segregated pattern in the South, he added, a "sociological problem . . . stabilized with both the sanction and legal enforcement of contemporary government."

Offutt is pastor of West Chestnut Street Baptist Church in Louisville. He holds the doctor of theology degree from Southern Baptist Theological Seminary there, where he studied for 5½ years. He teaches at Simmons University in Louisville also.

He discussed Negro Baptist seminary training in a talk to the Advisory Council on Southern Baptist Work with Negro Baptists.

►The Second Church of Greenville has voted to enter a building program. They expect their new building to include a full basement and an auditorium with a seating capacity of 600. The date for starting has not yet been set, according to Pastor Odell Leigh.

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THE RURAL CHURCH

(Continued from Page 3)

raised going through the Cooperative Program. The first three churches on this list, and nine of the first ten were rural churches. Of the first 40, 28 were churches in the open country or small villages, rural churches!

Community Service

V. Finally, the potentiality of the rural church is shown in *community service* and development. In place of statistics I shall explain this by an example: the Sandy Hook Baptist Church of Elliot County. This is a very small village, but is the county seat. The Home Mission Board established a church there some years ago, and erected a small church building. This was poorly located and for years the work did not prosper. About twelve years ago it came to light that this church, the only Baptist church in the county, consisted of some fifty members, of whom every one was a woman or child, except the missionary pastor. The State Mission Board, assisted by the State W.M.U., set aside some money for this work, and aided them to get a new building in a much better location. It was in November, 1955, however, that Davis King moved there as pastor, supported in large part by the State Mission Board. He found a town with no local government, without a single industry, no railroad, no sewerage, not even a water supply. Along with his work as pastor of the church, Brother King began to work for the development of the community. He led in the organization of a Rotary Club, and became its first president. Through this civic group they undertook as a project getting a water system for the village. The engineers said it would take 110 subscribers to make this possible. The local people signed up for fifty houses, and then the matter stalled. The Baptist preacher undertook the completion of this. He went from house to house explaining the advantages of this water supply and personally secured the other 60 subscribers. He also secured most of the easements of rights of way for the water lines. He states that this did not interfere with his work as pastor for he had opportunity to meet the people and invite them to church, while he was persuading them to sign up for the water service, and it enabled the church to put in a baptistry, too! The county became a pilot county in the Ashland trade area for a Rural Development program. A city dump has been provided, instead of dumping garbage and trash in the highways. Poultry houses have been built, sheep, swine and forestry programs have been introduced, and a furniture factory has moved into the town. Many other things have been done that could be mentioned if time permitted. The church received an award from the University of Kentucky as outstanding in community leadership and develop-

ment. And the Baptist Church has bought additional property, enlarged its building and now they have fifteen adult male members, along with the faithful women who had held the fort! This is an example of what a rural church can do under dynamic leadership!

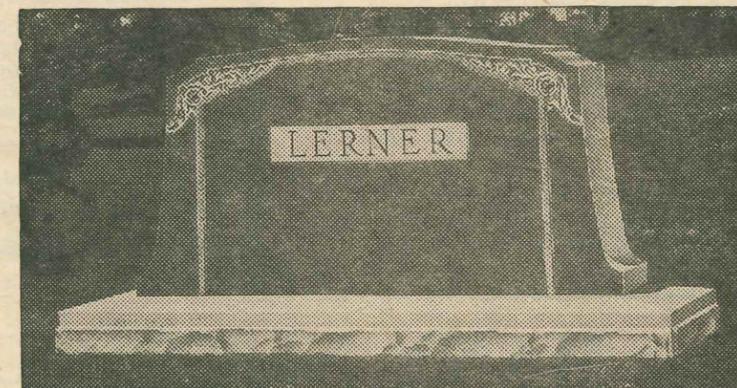
Well now, in closing, what is the future of the rural church in America? A few years ago half or more of our Baptist churches had only fourth-time preaching. Now over eighty per cent have full-time. This is in addition, or perhaps the reason for, much of the other progress that has been made. But what of the rural church twenty-five years hence? That will depend, I believe, on the vision of the people who belong to these churches. Many of them will live and flourish. Many that do not have the vision will die. Consolidation is not the answer. You can consolidate schools, but not churches. That is almost never successfully done. Each individual rural church will help furnish the answer. We shall probably have fewer but stronger rural churches in the years ahead. Those on the back roads that will not move out will wither away. Those that are willing to move out to the strategic centers or develop a strong program in a good center where they

are will live and grow. The people are demanding a program that will appeal to their young people, and that will keep up with today's needs. The church that adopts progressive programs, that learns its community, that is willing to go forward by faith and serve its community is the one that will survive and continue to make its contribution to Christian life.

The present trends indicate that our rural churches will become more active and more fruitful in the days ahead than in the past. Southern Baptists will continue to be thankful to God for our fine rural churches and what they have meant and still mean to the cause of Christ.

[Note—This interesting and informative article was delivered as an address by Dr. Boone to the Fourth Annual Pastors' and Laymen's Conference conducted on March 25 at Southern Baptist Seminary.—Editor]

►Bob W. Brown, pastor of Trinity Baptist Church, was the evangelist and Van McQueen of Georgetown College was song leader in a recent revival with E. L. Haddix and the Mt. Freedom Baptist Church at Wilmore.



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► Mrs. Irene Blackerby, librarian of the Southside Baptist Church, Louisville, died February 18, 1961. The W.M.S. of that church has passed resolutions about her being active in every phase of church work.

► Fred G. Tucker, superintendent of institutional missions for the Long Run Association of Baptists, has been ill re-

cently and has been taken to the Kentucky Baptist Hospital. His many, many friends have been requested not to visit him that he may have complete rest. At this writing his condition is reported as being satisfactory, but if he is to continue to improve we must all guard his privacy to further his convalescence.

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