

Western Recorder

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The Beechmont Baptist Church, Third and Wellington, Louisville, will celebrate its fiftieth anniversary next Sunday, May 21, according to Pastor M. D. Morton. Two former pastors will be among the speakers. J. Ray Dobbins, Miami, Fla., will speak at the 10:45 service; George W. Cummins, Home Mission Board, Atlanta, Ga., will speak at the 2:30 service; and a pageant will be given at 7:30 o'clock in the evening.



GLEANINGS FROM THE FIELD

Singers Coming to Mayfield

►The 35-voice choral group known as the Southwestern Singers, from Southwestern Baptist Theological Seminary, Fort Worth, Texas, is making a tour through seven states. They are scheduled to present an evening concert at the First Baptist Church, Mayfield, May 22.

Revivals

►Dr. Haskell Bolding, pastor of the First Baptist Church, Corbin, Kentucky, was the evangelist for a revival meeting at the Corinth Baptist Church, Mount Zion Association, May 7-14. Brother Steely Smith led the singing. The pastor is Fred S. Roth.

►Dr. W. Peyton Thurman, dean of students at Southern Seminary, preached in a revival with Pastor Cecil C. Lester at Twenty-third and Broadway Baptist Church, Louisville, during recent weeks, and the music was led by Wayne Halley, their minister of music at the church. "Dr. Thurman is a pastor's friend, one who loves lost souls and preaches the true Gospel," writes Pastor Lester. Further, he says, "Mr. Halley, with his dedicated ability, sings from the heart and will inspire any church." He speaks in glowing terms about the way the people responded.

Deacon Hamilton Dies

►From Pastor David Haney we learn of the passing of Deacon James Hamilton, who died as a result of an automobile accident in March. He was well known in Elkhorn Association. He had served as Sunday school teacher, superintendent, and at the time of his death he was Training Union director at the Sadieville Baptist Church.

Pastoral Changes

►Dr. H. Floyd Folsom, in former years pastor of the Audubon Baptist Church, Louisville, and superintendent of missions and evangelism with the Long Run Association of Baptists, has resigned a ten-year pastorate of the North Miami Shores Baptist Church, Miami, Fla., and has become pastor of the First Baptist Church, Lakeland, Fla. Mrs. Folsom is formerly of Bowling Green, Ky.

►The congregation of First Baptist Church, Winston-Salem, N.C., accepted unanimously a request from their pastor, Ralph A. Herring, that he be relieved of duties as their pastor July 1. Herring has been with the Winston-Salem church for 25 years and wants to devote more time to writing, teaching in Bible conferences and evangelism.—(BP)

Honoring Keegan

►An 80-page issue of The Baptist Student honoring G. Kearnie Keegan, late secretary of the Convention-wide Student Department, and interpreting Southern Baptists' ministry to students, has been planned for October, 1961. Christian youth leaders from around the world will pay tribute to Dr. Keegan, pointing up the unique contributions he made in their particular areas of the world.

New Yorker in Covington

►South Side Church in Covington completed a week of evangelistic services, April 24-30, with Dr. Paul S. James, pastor of the Manhattan Baptist Church, New York City, as evangelist and James W. Carraway, music evangelist, of Colorado City, Texas, as song leader. There were 38 decisions during the week: 25 professions of faith and baptisms, three by transfer of letter, and ten rededications. Jack Altman, Jr., is pastor of South Side.

James Murphy Ordained

►James Murphy, formerly of Covington, was ordained to the Gospel ministry by the Paint Lick Baptist Church April 23. A student at Clear Creek Baptist Church, he is pastor of the Cumberland Gap (Tennessee) Baptist Church. J. W. Lester, of Clear Creek's faculty, was interrogator, and the speakers were: Harold Earl, pastor of the ordaining church; Lewis Searcy, pastor, Pleasant Ridge at DeMossville; and Luther Fox, pastor of Third and Crescent Baptist Chapel, Covington. Mrs. Murphy is the former Bertha Plybon of Covington. They have two children, Colleen, 10, and Pat, 9.

Training Clinic

►Five Kentucky Baptists have been attending a training clinic for the Baptist Sunday School Board's new program of "Church and Denominational Advance—Through Enlargement." It was held at Latonia Baptist Church, Covington, Ky., May 7-12. The Kentuckians were: Harry L. Garrett, pastor, First Baptist Church, Ferguson; Leon Kilbreth, minister of education, Ninth and O Church, Louisville; Kenneth Dean, minister of education, First Church, Paducah; William Rogers, pastor, Eastwood Baptist Church, Bowling Green; and Bailey Sadler, pastor, Fairview Church, Ashland. Following the training clinic, these men will go to associations within Kentucky to conduct enlargement campaigns in Southern

Baptist churches. The Sunday School Board's Sunday School Department hopes to have a campaign conducted in every association by June, 1965, with as near 100 per cent of the churches participating as possible.

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

Canadian Federation And Southern Baptist Convention

By GERALD M. WARD, President
The Baptist Federation of Canada, and
Pastor, First Baptist Church, Regina, Saskatchewan, Canada

Recently I was invited to address the Baptist Ministerial Association of Atlanta, Georgia, concerning Canadian Baptist work. Obviously questions were raised concerning Canadian Baptist-Southern Baptist relations, particularly in the light of the activities of the Baptist General Convention of Oregon-Washington "spilling over" into Canada. The conversations revealed such a dearth of knowledge concerning this situation that members of the Association urged me to arrange for the circulation among Southern Baptists of some of the pertinent facts.

The Beginning

The so called "invasion" of Canada began with a liaison which was established between the leaders of the Washington-Oregon conference and the "Regular" Baptists of British Columbia. The latter are the counterpart of the "Fundamentalist" churches which withdrew from the Southern Baptist Convention. The activities of Dr. T. T. Shields who spearheaded the schism in Canada and of Dr. J. Frank Norris in the south are parallel in almost every respect.

Unfortunately these negotiations bypassed completely the Baptist Federation of Canada, the established Baptist work which hitherto has enjoyed the happiest relationship with Southern Baptists, both on the Baptist World Alliance level and in general matters of fellowship and witness involving interchange of speakers, use of literature, etc. Many of our pastors, including myself, are graduates of Southern Baptist Seminaries.

The prospect of affiliation with the Southern Baptist Convention appealed to many of the "Regular" Baptists as it offered a solution to their dual problem: First, the need of a unifying factor in denominational foreign mission outlets to replace the divisiveness of supporting a conglomeration of "independent faith missions"; and secondly, official standing in the Baptist World Alliance.

Subsequent Developments

The initial development on the Canadian scene was an open split in the "Regular" Baptist ranks over the matter of affiliation with Oregon-Washington. However, several of the churches sought admission and were received. An appeal was made to Southern Baptists for assistance to proceed with extension work in Canada. That the appeal has met with some success is indicated by the recent

report that "William Fleming has again offered Oregon-Washington Baptists \$12,000.00 for the coming year if the Convention will set aside \$6,000.00 of its budget for church extension in Western Canada". A Superintendent of Extension has been appointed by the Convention to work in Canada, and some new churches have been started. However, to date the trend in extension work has been to concentrate on the areas in which there is already an established Canadian Baptist work rather than the towns and communities which are without a Baptist witness. Some of these "Southern Baptist Churches" are little more than a stone's throw from a Canadian Baptist Church.

There has been no effort in the direction of cooperation. Much of the propaganda originating with members of this group and thrust upon Southern Baptists reveals practically no effort to understand the Canadian situation. Add to this the revolting development of "the big stick" of U.S. money being used to undercut Canadian work, and you have significant factors contributing not only to the breakdown of Southern Baptist Convention-Baptist Federation of Canada relationships, but to anti-Americanism in Canada as well.

The Southern Baptist Convention

The very fact that the Southern Baptist Convention has refused to seat messengers from the churches in Canada affiliated with the Oregon-Washington Convention is indicative of concern about this relationship. Official steps have been taken in the hope of counteracting these unpleasant developments in Canada, the first being the establishment of a "Joint Southern Baptist-Canadian Baptist Committee" comprised of five members from the Southern Baptist Convention, and five from the Baptist Federation of Canada, the door being left open for two other representatives.

Action of this committee resulted in the appointment by the Southern Baptist Home Mission Board of an official liaison representative, Dr. W. B. King, who has set up an office in Canada and has made his services available in the arrangement of simultaneous evangelistic campaigns, Sunday School "clinics", etc. The Joint Committee has met regularly and has contributed greatly to a better understanding of the problem.

I believe it is fair to state that the committee has proceeded gradually to a

position in favour of indiginous Canadian Baptist Churches. This position in favour of a distinctive Canadian Baptist witness has been endorsed by most Southern Baptist leaders and the conviction asserted that any assistance given should be in the direction of strengthening the Canadian Baptist Churches. So we are confronted by the amazing phenomenon whereby Southern Baptists are pressing their cause in Canada in the face of, first, Convention refusal to recognize their validity, and secondly, continued assertions on the part of thoughtful Southern Baptists that they have no desire to start Southern Baptist Convention Churches in Canada.

The Baptist Federation of Canada

Officially our action has been limited to the briefest of statements. This restriction we have placed upon ourselves largely because the development has been such an unhappy one. We realize full well that the schismatic record of Baptists in Canada (and indeed elsewhere) is a rather unenviable one. Our concern has been to coneract this stigma, and the organization of the Baptist Federation of Canada in 1946 we regarded as a major step in setting the stage for a greater measure of Baptist unity. Another set-back at this time is most disturbing to those of us who are deeply concerned about the manner in which our Baptist divisions impair the effectiveness of our impact upon the total life of the nation.

On the Canadian scene, although the Baptist Federation of Canada comprises by far the majority of the Baptist people, there are also the national groups, "The North American Conference" (German) and the "General Conference" (Swedish), as well as the "Association of Regular Baptist Churches", the Fellowship of Evangelical Baptist Churches", "Independent" Baptists, "Fundamental Baptist Churches", "Primitive Baptists", and now "Southern Baptists".

Is it not time to recall the first century question, "Is Christ divided?" Certainly as Baptists we are guilty of presenting a divided Christ to the world, and we cannot but wonder whether we deserve the blessing of God. At a time when all other denominations are making progress in the direction of consolidating their witness, the Baptists are moving in the opposite direction.

We have become too obsessed with our autonomy and independence. We have interpreted our freedom as the right to do as we please regardless of the welfare of the denomination and the Kingdom. As Baptists we are in dire need of a revival of the sense of true fellowship whereby we recognize that we are "members one of another". Only through an approach that honestly seeks for understanding and sharing can this wonderful gift of the Holy Spirit, a spiritual Fellowship, become a reality.



Like Caleb, Like Boone

The same dignity, poise, and self-restraint which characterize the 15½ years administration of Dr. W. C. Boone as leader of Kentucky Baptists were demonstrated last week as he read his letter of resignation to 92 members of the Executive Board. The announcement came as no surprise since he reaches retirement age next February, but apparently few shared the knowledge of his intention to make September 30 the date of his departure.

Even though it was inevitable, the announcement brought a profound stillness over the whole group. Every throat had a lump in it and Dr. Boone seemed more composed than anyone, though the emotions involved in his laying down the Baptist leadership reins of his beloved native state were evident. He reminded the group that he was the last in the long line of the Boone family which has produced at least one Baptist preacher every generation since 1769.

It is hard to evaluate fairly a man's contribution until enough time passes to give a proper perspective, but no one doubts history will judge Dr. Boone's contribution as great. Plans are being made to honor the beloved secretary at the General Association in November and this publication will be used as part of that effort. At that time those of more maturity and insight can express themselves. These words are only the editor's first reaction to the retirement announcement.

The personality, temperament, and spirit of Dr. Boone seem to have been exactly what Kentucky Baptists needed at the time he became secretary. The rugged individuality of Kentucky Baptists and the strong spirit of independence of Kentucky Baptist churches, as desirable as they are, have made any kind of cooperation effort rather difficult. The quiet, gentle, and considerable approach of Dr. Boone did much for the spirit of cooperation achieved.

Kentucky Baptists historically have been marked by sectional jealousies, doctrinal strife, and a lack of progressive spirit. Also many of the churches have had untrained pastoral leadership. Into this picture Dr. Boone brought conservative but progressive leadership. His doctrinal soundness won the confidence of everyone and his respect for his fellow preachers, trained or untrained, made him greatly beloved. He was at home in the most remote mountain church or in the great metropolitan churches.

In spite of his quiet and deliberate approach, Dr. Boone has led in a truly significant growth of Kentucky Baptists and their work. The story is never entirely told in statistics but the increase of Cooperative Program giving from \$849,000 in 1946, his first year, to \$2,294,000 in 1960 speaks volumes. The magnificent Kentucky Baptist Building, as well as many

other changes and improvements, stands as a memorial to his leadership.

One of the most remarkable characteristics of the beloved secretary is his strength and vitality. As he approaches his 70th birthday, only his admission of this many years makes it possible to believe it. He is as vigorous now as ever and there are absolutely no signs of decline and senility that often mar the last years of the work of great men.

With Caleb of old, Dr. Boone can truthfully say, "As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now. . . . Now therefore give me this mountain." The retiring secretary will be going full steam until the last day in office and then will turn to other mountains to climb. No one who knows him doubts he will scale them.

No estimate of Dr. Boone can be made without consideration of his devoted mate. Mrs. Boone with her gracious and outpouring personality is a perfect complement for Dr. Boone. Her queenly airs still have a delightful trace of the old South and Mississippi culture. No one coming under her charm could ever forget her, and she will be a major part of the severe loss to Kentucky Baptists.

Physician, Heal Thyself!

One of the most uninformed and unfair practices among us is to generalize about certain denominations and judge the whole group by the behavior of some members of the group. For example it is often heard that Baptists are evangelistic, Presbyterians are intellectual, The Church of God is legalistic and moralistic, and Episcopalians are worldly and ultra-tolerant. Such generalizations are misleading.

Among those most often caricatured by Baptists are the Episcopalians. There are probably several reasons for this. One of these is the fact that Episcopalians generally do not express the same strong convictions which Baptists do against drinking, gambling, and other matters of the flesh. Another reason is that a number of former Baptists have joined the Episcopal faith. Some of these have done this apparently for social prestige purposes or have otherwise outgrown their Baptist convictions, if they ever had any. Other Baptists who have joined the Episcopal church were what is called "Country Club Baptists" who felt uncomfortable living as they did and listening to Baptist preaching.

A different view of the Episcopal faith comes from a news account of the counsel given Kentucky Episcopalians by Bishop C. Gresham Marmion and other speakers at the recent annual convention of the Episcopal diocese of Kentucky. The bishop said, "We have given the idea to at least some people outside the

church that we are a club. But when we act like a club, we deny our Lord." The bishop called upon his fellow Episcopalians to quit treating the church like a club and went on to advocate Bible study and prayer. He also pictured Episcopal organizational activity as too secular and said more time should be spent in prayer and study and less time doing things.

Another speaker, John C. van Dyk, Episcopal dean from Oklahoma City, told the delegates that the Episcopal church had been referred to as "God's frozen people." He called for a greater emphasis on evangelism, "not in mass meetings or in ringing doorbells, but in being Christians."

The bishop and the dean sounded prophetic in their utterances. This is the kind of preaching that needs heeding by Baptists as well as Episcopalians. It also serves to show that Baptist congregations are not the only ones which get it straight from the pulpit.

Incidentally before we generalize again about

Episcopalians or any others, we would do well to practice self-examination. Some anonymous coward recently sent me a picture clipped from the social pages of the *Courier-Journal*. It showed several women at Churchill Downs examining racing forms in front of the huge tote board. Written on the clipping by the sender was the information that two of those pictured were Baptist deacons' wives. Also written on the picture was, "How are the mighty fallen!"

This means that at least Episcopalians are not the only ones who are identified with worldliness though the character of some who would not be ashamed to be seen at Churchill Downs might put to shame the character of some who would not be caught at the races but whose sins of the spirit cry out against them.

Instead of exalting ourselves by making light of the religious convictions of others, we might do well to have a Baptist prayer meeting and let the Episcopal bishop and dean lead it.



For a Brighter Baptist Witness

Editor:

Thank you for the good word in your editorial (March 23 issue) on the dimming of the Baptist witness by accepting federal long-term loans for college dormitories.

I sat in the Executive Board [of the General Association of Baptists in Kentucky] Meeting (not as a member) in December, 1960, when the last loan was approved for one of our Kentucky Baptist colleges, as I recall, without a dissenting vote. I believe the editor of the *Western Recorder* was not present.

Even if the Baptist witness in Kentucky has been dimmed, the issue is crystal clear that there is no validity in the claim of any religious group for either grants or loans by Federal Government to private, parochial, or any sort of religious schools, regardless of whatever other subjects such schools may teach, or the number, large or small, of students attending such schools. So long as public schools are provided, and children of all religious affiliation, or no affiliation, are invited to attend, the claim of the hierarchy of "discrimination" is preposterous.

The hierarchy requires attendance, and parents make the choice of sending children to parochial schools; therefore the federal government is under no obligation to finance an object of individual choice. If the hierarchy contends that attendance at parochial schools is a requirement of the church for children of all its families, suffice it to say that, up to now, at least, the Catholic Church

is not one with the Federal Government, nor is it even synonymous with it.

We may pray for the Baptist witness to grow stronger, rather than dimmer, and that God may yet give us men and women of courage to speak out with wisdom and conviction on this and other vital issues of our day.

Louisville, Ky. Ben F. Mitchell

Information Needed

Editor:

Recently I began working with the State Missions Department of the Missouri Baptist Convention as a worker with the military personnel and their dependents who are stationed at Fort Leonard Wood, Missouri. I am working in cooperation with the Baptist Churches in the Waynesville-Fort Leonard Wood Area.

We have had the opportunity of ministering to men from almost every state where there is Southern Baptist work. However, if our churches will send us names of men and women from their cities and churches who are stationed here, we will have a much greater opportunity of ministering to them. It is impossible for us to make a house to house survey on the post. Many times unless the person visits our services, we never receive any information about the person.

We would like to have the name, company, and regiment if available. If not, then send the name and we will locate him. Send to me, Edwin E. Peebles,

First Baptist Church, Waynesville, Missouri.

Working thusly together, we can strengthen your ministry to your people while they are with us.

Waynesville, Mo. Edwin E. Peebles

Magoffin Given Three Months' Additional Support

The Executive Board of Kentucky Baptists has approved three months additional financial support for Magoffin Institute, Mountain Valley, Kentucky, following a recommendation by a special committee of the Board on the mountain school.

Earlier action had called for no support to Magoffin from Kentucky Baptist educational funds after June 1. The school is not scheduled for operation after this school year due to the declining need for the educational institution. A lengthy report of the work of the Magoffin Committee was given by Chairman Edwin F. Perry.

Perry cited several problems in trying to arrive at a recommendation for the future use or disposition of the school. Among these are the three deeds to the 1,800 acres of the property whose language and provisions are not clear. The committee is currently attempting to secure fee simple titles to all the property. This will involve time which is part of the basis for the request for the three months additional financial support.

A proposal that Magoffin be used for a public school was turned down by the Breathitt County Board of Education. Earlier suggestions that Kentucky Baptists use Magoffin for a program of child guidance also did not materialize.

►Smallhouse Baptist Church has called as their pastor Everett Wilkins. His address is Route 3, Central City.

Protestants and Other Americans United Replies to Roman Hierarchy

The Roman Catholic Church is now demanding outright federal grants for its parochial schools in spite of a government legal memorandum, supported by President Kennedy, declaring that both loans and grants are unconstitutional. There are eight significant points in this controversy.

WHAT WE WANT

- 1. We want**
Good public schools open to the children of all creeds without religious discrimination, controlled by the democratic agencies of the American people and dedicated to the proposition that education is a function of democracy.
- 2. We want**
Freedom for every citizen from tax assessments to support a religion which he does not accept, since this is a fundamental ingredient in American religious freedom.
- 3. We want**
Loyalty to the Constitution of the United States as interpreted by the Supreme Court which supports the separation of church and state in these words: "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called or whatever form they may adopt to teach or practice religion."
- 4. We want**
Freedom for all religious groups to establish their own sectarian schools at their own expense without government control, without public tax support and with friendly tolerance among all faiths.
- 5. We want**
To preserve America's most precious heritage, the separation of church and state. This friendly cooperation between an independent state and an independent church would be destroyed by bringing religious financing into the marketplace of politics.
- 6. We want**
No discrimination against the 70,000,000 people in the United States who do not belong to any church and the 80% of our people who are non-Catholic. They have not been sufficiently considered in the present controversy over government aid to parochial schools.
- 7. We want**
Freedom of choice for parents in education. Catholic parents do not have that freedom of choice under Canon Law 1374 of their Church's law, since it forbids them to send their children to "mixed schools" with the children of other faiths unless they receive special permission from their bishops.
- 8. We want**
All Americans of all faiths to oppose all loans and grants to all sectarian schools because that is the best way to preserve a free and tolerant society based upon the separation of church and state.

WHAT WE DO NOT WANT

- 1. We do not want**
The American public school system to be fragmented along sectarian lines by government subsidies to churches as, for example, in Holland where almost 80% of the children attend Catholic and Protestant schools supported by taxpayers while the public schools are dying.
- 2. We do not want**
To compel any American to pay for the teaching of religion since this is a fundamental violation of his right as an independent citizen to be free from government coercion in matters of faith.
- 3. We do not want**
Creeping government control of religion, and interference with religious institutions, which would be the inevitable result of the financial establishment of church schools. This has been the experience of many nations in Europe where church schools have received public revenue and where many nations are governed (or misgoverned) by church political parties.
- 4. We do not want**
Our tax dollars to be used to teach American children that we are heretics and that our churches are "counterfeit"—standard Catholic doctrine taught in parochial schools.
- 5. We do not want**
To discriminate against anybody. There is no religious discrimination involved in the historic American policy of public support of public schools only, since all Catholic, Protestant, Jewish and agnostic parents have been invited to send their children free of charge to American public schools. If they refuse the invitation, they cannot claim discrimination.
- 6. We do not want**
Double taxation for non-Catholics to support simultaneously the public schools and those private schools which insist on religious segregation. Incidentally, we do not want to pay the two billion dollars in extra taxation which these grants might involve.
- 7. We do not ask**
That Catholic schools be limited or curtailed or discouraged in any way, since the Catholic people have a perfect right to operate their own school system under American law in a free country.
- 8. We do not want**
Baptist, Methodist, Lutheran, Jewish or Episcopalian church schools supported out of public revenue. We believe that Protestants, Jews and the unchurched must be consistent in subordinating their selfish demands to the American policy of church-state separation.

LYNDON CHURCH PLANS WESTPORT ROAD MISSION



This site of more than five acres, located at 9705 Westport Road, Louisville, will be the home of a new mission of Lyndon Baptist Church beginning October 1. Officially named "Westport Baptist Chapel", the work will reach newly developed areas of the eastern part of the county. Access to Westport Road Baptist Chapel, which is near Zachary Taylor School, is exceptionally good from Brownsboro Road through Goose Creek Road and Simcoe Lane, Westport Road past Watterson Expressway, and the Anchorage and LaGrange Road sections through Hounz Lane and Freys Hill Road. The mother church expects that the new chapel will prove a blessing in fulfilling the mission of Christ on the local basis, and in reaching many areas and people who are not now in the Lyndon Church. Hugh Goldsby, pastor of Lyndon Baptist Church, states that this challenge becomes even more sacrificial since it is being undertaken when the church is also in a new sanctuary and educational building program. The church's missions committee chairman, Mr. John Haddock, is leading in the many details of preparation leading to the October 1 starting date.

Deacon C. C. Watts Dies at McHenry

By NOBEL D. BROWN, Pastor



C. C. Watts

One who was always found faithful (Matt. 25:21) in his everyday living was C. C. Watts, who joined his Saviour on March 4, 1961, at the age of 71. Employed by the Beaver Dam Coal Company as superintendent, secretary and treasurer since 1913, Mr. Watts traveled through a great portion of Kentucky's coal fields. Part of a resolution passed by this company reads as follows: "BE IT RESOLVED, That the Board of Directors of Beaver Dam Coal Company hereby give final expression of its grievous loss at the death of C. C. Watts and does hereby note in the Company's records the passing from this life of a man who was esteemed by his associates, loved by his friends and respected by all. . . ."

Although he was thus devoted to his work, this native Mississippian always felt that his primary occupation was that of active service to his Lord. He joined McHenry Baptist Church, McHenry, Kentucky, in 1919, when it was a struggling part-time church only six years of age. A deacon since the early 1920's,

Mr. Watts taught the Adult Bible Class for years, was the church's representative on the Associational Executive Board, and served as moderator of the church.

In exceptionally hard times, a student pastor would, on more than one occasion, find his salary supplemented by a \$50 bill in a plain envelope. He was also a permanent contributor to charitable causes.

Practically everyone in McHenry has been aided in some ways by the generosity and concern of this exemplary Christian gentleman. His modest home was always open to pastors, and he greatly encouraged them in their falterings, guided them in their uncertainties, and supported them always. His sudden parting drew expressions of sympathy and appreciation from many scores of people, including a number of former pastors, such as Dr. Clifton J. Allen, editorial secretary of the Sunday School Board; E. V. Reneer, now in Scotland; and William W. Leathers, now at First Church, Henderson, N. C.

This man who so quietly made so great an impact on so many lives is immediately survived by his wife and two sons, Dr. Bill Watts of Bowling Green and Dr. Charles Watts, Jr., of Lackland Air Force Base, San Antonio, Texas, and by nine brothers and sisters, but in a very real sense, he is also survived by his host of good deeds and his inspiring devotion to Christ, which lives on in so many people, including the present pastor, this writer.

BOOKS FOR SOUL WINNERS

YOU CAN WIN SOULS

by C. E. Autrey — A direct, clear, practically outlined manual for personal soul-winners—sound principles and proven methods drawn from the author's extensive study and experience. (26b) \$2.75

WITH CHRIST AFTER THE LOST

by L. R. Scarborough, revised by E. D. Head — The "why" and "how" of successful evangelism, enriched with an abundance of pertinent Scripture passages essential to effective soul-winning. (26b) \$3.00

THE CHRISTIAN MUST HAVE AN ANSWER

by T. B. McDormand—Typical questions and problems the Christian must face in witnessing — with effective answers. (26b) \$1.95

EVANGELISM

ACCORDING TO CHRIST

by Gaines S. Dobbins. The principles and methods of Jesus interpreted for all who would do personal Christian work. \$2.50

MAN TO MAN

by Arthur C. Archibald — A challenging message, stressing every Christian's responsibility for soul-winning. (26b) \$1.75

BRANDS FROM THE BURNING

by Millard A. Jenkins — Forty true stories from the actual experiences of a great soul-winner. Each one reveals a way in which God used the author to help others find Christ. (26b) \$1.50

THE HELPING HAND

by W. W. Hamilton — A book of suggestions for the winning of lost souls. Furnishes Scripture verses, answers to questions, and many other helps. Fits conveniently into pocket or purse. You'll want to take it everywhere you go. (26b) 75¢

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Pineville, Kentucky

General Secretary Dr. W. C. Boone Announces Retirement September 30

Committee Appointed to Seek Successor

Dr. William Cooke Boone, general secretary-treasurer of the Executive Board of the General Association of



W. C. Boone
committee to nominate to the Board a successor to the post.

The retirement announcement of Dr. Boone came in a letter read to the Executive Board by the secretary. Facing mandatory retirement next February because of the age limit, Dr. Boone observed that he thought it best for the Board to have a new secretary in office before the end of the associational year, which is October 31, and thus set his retirement for September 30. In spite of this, the Board voted to retain Dr. Boone in an advisory capacity until January 1, 1962 at full salary.

The Board also voted to express its appreciation to Dr. Boone with a gift of \$5,000 upon his retirement. The \$5,000 will not come from Cooperative Program funds but from other resources which the Board has at its disposition. Churches of Kentucky will also be given opportunity to express gratitude for the retiring secretary with letters and gifts.

In his letter of resignation the secretary referred to his deep and tender ties with Kentucky Baptists. Dr. Boone's great-great-grandfather, Samuel was a brother of the two Kentucky pioneers, Daniel Boone and Squire Boone, Jr., the latter being the first Baptist preacher in Kentucky. Every generation of this family since 1769 has produced at least one Baptist preacher and Dr. W. C. Boone is the last in this long line.

The tentative plans announced by Dr. Boone call for him and Mrs. Boone to move to Jackson, Tennessee, after retirement. Jackson is one of the former pastorate of Dr. Boone and he plans to accept another pastorate or do interim and supply work. He also plans to continue conducting Baptist tours of foreign nations and already is planning a European and Bible Lands tour for the summer of 1962.

Dr. Boone was born in Bowling Green, Kentucky. He was the son of a well-known Baptist preacher, Arthur Upshaw Boone and Eddie Belle Cooke Boone. His childhood and youth were spent at Clarksville and Memphis, Tennessee, where his father served pastorates. He was educated at Memphis University School, William Jewell College, and Southern Baptist Theological Seminary. His pastorates before becoming the leader of Kentucky Baptists include Hernando, Mississippi; Marianna, Arkansas; First Baptist Church, Owensboro, Kentucky; First Baptist Church, Roanoke, Virginia; First Baptist Church, Jackson, Tennessee; and Crescent Hill Baptist Church, Louisville. He also served as president of Oklahoma Baptist University for two years. In 1931 he was elected first vice-president of the Southern Baptist Convention.

Dr. Boone is the author of two widely read books, "What God Hath Joined Together" and "What We Believe."

Mrs. Boone was the former Ruth H. Trotter of Mississippi. The Boone children are: Mrs. Warner E. (Ruth) Fusselle, Gainesville, Georgia; Mrs. Jack S. (Martha) Foust, Jackson, Tennessee; Arthur Upshaw Boone II, Austin, Texas; Mrs. Charles B. (Nan) Arendall, Jr.; and William Cooke Boone, Jr., both of Mobile, Alabama.

The committee to nominate a replacement for Dr. Boone was named by Executive Board Chairman Carroll Hubbard. The committee is composed of A. W. Walker, Louisville, chairman; Harold Wainscott, Pikeville; A. H. Phillips, Columbia; O'Ray Weeks, Louisa; Hankins F. Parker, Paducah; Roy Lyons, Frankfort; and C. E. Butler, Willisburg. The Executive Board is subject to a called meeting to elect a new secretary when the nominating committee is ready to report.

Dedication of Eastern Parkway's New Building

The Eastern Parkway Baptist Church had dedication services for its new house of worship at the corner of Bradley and Eastern Parkway, Louisville, on Sunday, April 16, 1961, under the guidance of Pastor Roy L. Puckett.

The speaker for the morning hour of worship was a former pastor, W. Stuart Rule, now of the Sharon Baptist Church, Fountain City, Tenn.

The principal speaker at the afternoon hour, which was the formal time of dedication, was Dr. Allen W. Graves, dean of the School of Religious Education, Southern Baptist Seminary.

E. P. Chinn made the formal presentation of the building, and W. B. Trunnel made the presentation of certain memorial gifts toward the new structure, and these were all accepted by Pastor Puckett.

The Eastern Parkway Church was started in 1898 as the East Meade Baptist Mission, on the outskirts of Louisville. It has now become one of the large churches on one of Louisville's most beautiful boulevards connecting Cherokee Park on the east with Third Street and the University of Louisville on the west. It is located near three other highways—Preston Highway, Crittenden Drive and the North-South Super Highway, tying Louisville up with the new Kentucky State Fair and Exhibition Grounds and Standiford Airport, and all points south.

Dr. Sterling L. Price has announced his services for the early comers to the Southern Baptist Convention at the Third Baptist Church of St. Louis, May 21. Dr. Hershel H. Hobbs, Oklahoma City, will preach at the morning hour of 10:40, and Dr. Ramsey Pollard, Memphis, at the evening service. Dr. Edwin Mc-Neeley, professor of music at Southwestern Seminary, will sing in the morning, as will the chancel choir of the Third Church, under the direction of Miss Katherine Carmichael. The Bison Glee Club of Oklahoma Baptist University, will sing at night under the direction of Warren M. Angell.

Hotel Planned For Cedarmore

Plans for the construction of a hotel at Cedarmore, Kentucky Baptist Assembly Grounds near Bagdad in Shelby County, were enacted by the Executive Board of Kentucky Baptists in a May 9 meeting. The first construction will include only the first unit of the hotel and would accommodate about 100 persons.

Recommendations for initiating the project were presented to the Executive Board on behalf of the Cedarmore Committee by Chairman Elroy Lamb. Lamb explained that details of construction have not been worked out and would be brought back to the Executive Board for final approval.

Financing of the project would be through a loan to be repaid in annual installments. Plans call for liquidating a present loan on the Cedarmore property before proceeding with the hotel construction. Approximately \$130,000 would be available for the first unit, according to Lamb.

The hotel was presented as a dire need at Cedarmore to increase the facilities for adults. Much greater use of the encampment, including year-round activities, could be undertaken with the added facilities, according to the report. Hope was expressed that the hotel might be ready for use in the summer of 1962.

The recent heavy rains resulted in the loss of a large lake at Cedarmore. The loss has been estimated from \$10,000 to \$15,000 by Cedarmore Superintendent Marvin E. Byrdwell. The lake has been the water supply for the encampment and plans for a new source of water have not been announced.

Several other matters were considered by the 92 members of the Executive Board present for the meeting. Two recommendations by the Program Committee of the Board were approved. One of these calls for the salaries of the BSU directors at the various colleges in Kentucky to be included in the Executive Board annual budget, and for these directors to be included in the Wage and Scale administration plan now in use for Executive Board personnel. The other recommendation offers advisory assistance from the Kentucky Brotherhood Department to the local and area Baptist camps.

The Board also authorized Business Manager Garnett Morton to investigate liability insurance now carried by the Board and to make needed adjustments. In still another action the Board approved minor changes in the By-Laws of the Kentucky Baptist Foundation made necessary by operational changes in the Foundation resulting from survey recommendations approved by the General Association.

Several vacancies on the Boards and committees were also filled. Among

these was election of Lloyd Stormont, Owensboro, as chairman of the Christian Education Committee to replace Jess Moody who has moved to a Florida pastorate.

Drs. W. O. Carver and B. T. Kimbrough Honored

The W. O. Carver Friendship and Men's Classes of Walnut Street Baptist Church, Louisville, had a banquet on April 10. Dr. W. C. Taylor, retired missionary from forty-five years of labors in Brazil and at present the teacher of these two classes, presided over the supper. The occasion was devoted to recalling the lives and labors of two former teachers of the classes, the late Drs. W. O. Carver and B. T. Kimbrough.

Robert L. Pogue, business manager of the Western Recorder, delivered a message on the work of Dr. Kimbrough, and Dr. John Allen Moore, faculty member of the European Baptist Theological Seminary, and this year furlough teacher on the faculty of Carver School, gave a splendid analysis of Dr. Carver's personality and his teaching of missions and methods.

The families of both former teachers were invited guests and were seated at the head table. These included Mrs. W. O. Carver, Dr. and Mrs. George A. Carver, and Mrs. B. T. Kimbrough, Sr. B. T. Kimbrough III played several musical solos on the piano. Also Mrs. Martha Lester sang several solos.

Henry E. Batts is president of the Men's Class, and Mrs. Major L. Riddle is president of the Women's Class.

Home Coming Day will be observed by Cool Springs Baptist Church, Ohio County, May 28. Terry DeFoor, a former pastor, is to speak on that occasion.

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The program of the Southern Baptist Pastors' Conference, May 22-23, at Kiel Auditorium, St. Louis, was published on page 9 of the *Western Recorder* of March 30; and the program of the Southern Baptist Convention was published on page 20, March 16.

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KENTUCKY BAPTISTS AT WORK

Brotherhood

Men on the Move in Kentucky Brotherhoods

By FORREST R. SAWYER

Sixteen men of the Temple Baptist Church in Owensboro, where James Maddux is pastor, spent seven and a half hours studying the *Church Brotherhood Guidebook* under the tutelage of Pastor Maddux. The men are: L. G. Moore, Jack Jones, Hugh Hunt, Henry Bristow, Albert Davis, Doug, Charles and Billy Alvey, Billy Leonard, Robert Scott, James Kluck, Carl E. Lewis, Walter Tudor, T. R. Reynolds, Harold Peters, and John Adcock.

* * *

The Calvary Baptist Church was organized at Glasgow in October of 1960. Twelve men of that church recently completed a seven and one-half hour study of the *Church Brotherhood Guidebook*, taught by Pastor Dyer Edwards.

* * *

Glenn Henderson, associational Brotherhood president for Liberty Association, reports that the men of his association plan to spend one day "to use men, money, paint and brushes to renovate the buildings" of Camp Joy, their regional camp at Brownsville, Kentucky. The men have made plans to present the Southern Baptist Protection Plan to the churches in the association and encourage participation on the part of those churches and pastors in the plan. Joe Lafferty, the associational secretary for the Brotherhood, missed the February meeting—the first session he has missed since Liberty Brotherhood Association was organized.

* * *

The following two paragraphs were taken from the bulletin of Graves County Baptists, as edited by Associational Missionary Orman Stegall:

"We have over 1,000 men and as many boys not enrolled in Brotherhood work. We have 25 churches whose pastors would like to have men enlisted to help carry out the total program of the church. The Brotherhood Program exists for the purpose of (1) Enlisting men, (2) discovering the talents and abilities of the men, (3) Developing the talents and abilities of men through the (a) Royal Ambassador work, (b) Christian Witnessing, (c) Personal Stewardship, and (d) World Missions.

"Possibly the greatest hindrance to organizing twenty church Brotherhoods

is fear that they won't last. The same interest and concern for Sunday School and Training Union plus trained leadership will produce a church Brotherhood. One guarantee for all church organizations is understanding its purpose and trained leadership."

Mr. Stegall and J. C. "Pete" Adams, the associational Brotherhood president, are working in the association to reach men for the Master.

They have some plans made that are sound and which Kentucky Baptists will be hearing more about in the future.

Mr. Stegall stated that their last associational Brotherhood meeting which was emphasizing Christian Witnessing, was comparable to any state evangelism conference he had ever attended—and he says, "It was put on by our own men in our own association."

Student Union

"I Must Face the Decision: What Shall I Do With My Life?"

By MISS DOTTIE LANE

[NOTE: Miss Dottie Lane is a missionary in Japan. She served as B.S.U. president at Murray State College while a student.—J. Chester Durham.]

Thirteen years from graduation and ten of them on the mission field have done nothing to blunt the joy that came to me yesterday in a letter saying, "You, and others in the B.S.U. at Murray State brought me to the knowledge that I was in need of a Saviour, and I found him there."

With this letter came dozens of thoughts on what the B.S.U. had done for and meant to me. A mediocre Christian from a Christian home, I entered Murray State hoping to earn a degree and become a teacher. There I learned much more, such as the terms "Maximum Christianity," "Master's minority," "Noonday devotions," "Prayermates," and others that came to mean B.S.U. in one way or another.

Before my first year was over I had encountered not only these words but students that lived up to their meaning, students who witnessed to other students, students who tried in every way to put Christ first in their daily lives.

These students became my friends and the more I knew them the more I wanted to be like them, but they wisely pointed me to the Christ whom they were imitating.

It was during this first year that I began to doubt seriously that school teaching in America was God's plan for me, and while maximum Christianity on the campus was the most important task at hand for me, I must face the decision of my life vocation—what shall I do with my life? Strong and clear the voice of God called to me. In almost every sermon, banquet speech, student revival, special music, the B.S.U. Convention everywhere, I seemed to hear the needs of the mission fields, especially the Orient. Hardly did a speaker anywhere speak but that I felt he must have had me in mind when the speech was prepared. Yet I was certain that no one knew of my struggle, because I had told no one that I faced the decision of a call to foreign missions.

At last through wise counsel and prayer with a devoted student director and another friend, the final decision came. I prayed earnestly, "Lord, wherever you lead, I will go." How strange it was in 1945, before the Pacific War was even over, that I should be making a commitment to spend my life in Japan. Joy and happiness that I had not known were possible flooded my soul as I recognized and accepted my call to serve in Japan.

Although the final decision came as I talked and prayed with those two, it was the total result, of course, of a Christian home, Sunday School teachers, and many others—but in a most remarkable way, the B.S.U. It was through the B.S.U. that I first felt the impact of dedicated Christians among my associates. In B.S.U. I found ordinary students, living daily for Christ. I was most impressed by the honor students who kept their grades high, yet retained the conviction that Christ must be first or not at all, and who put Him first.

What does B.S.U. mean to me? It is the instrument through which God called me to serve Him here in this land of Japan.

[NOTE: During 1960 three new University of Kentucky-connected junior colleges, bringing the total to five, were opened at Cumberland, Fort Knox, and Henderson.—J.C.D.]

Training Union

Youth Week

By JAMES H. WHALEY, SR.

Churches all over Kentucky are beginning to observe Youth Week for 1961 and making reports to the state Training Union Department. John Gilbert, of the Lexington Avenue Baptist Church in Danville, states: "Several of our youth participated in Youth Week who very seldom, if ever, take part in any church activities. The spirit was most high during our closing service on the 9th, and I felt that a good foundation was given this year for future years. The adults especially seemed to respond to the whole program." This is typical of the reports that are being received.

Primarily, Youth Week is designed to give the young people an opportunity to handle the various responsibilities in a Baptist church. This gives them an opportunity to demonstrate their ability to plan, organize and carry through a project.

Youth Weeks so far have been reported from the Grace Baptist Church in Elkhorn Association, the East Baptist Church of Paducah in West Union Association, and Lexington Avenue Baptist Church of Danville in South District Association, the Flatwoods Baptist Church in Greenup Association, the Eighteen Mile Baptist Church of LaGrange in Sulphur Fork Association and the Shawnee Baptist Church of Louisville in Long Run Association.

Church Music

Kentucky Music Awards Exceed 1,500 Since October First

By EUGENE F. QUINN

Since October 1, 1960, Kentucky Baptists have earned more than 1,500 music awards—to be exact, 1,509. At this rate we shall pass our goal of 3,000 awards by next October 1, with flying colors.

Of the 83 associations in Kentucky, 53 have earned music awards during this six-months' period. Here is one evidence that Kentucky Baptists are on the march with music for Christ!

PASTORS, WHY TEACH MUSIC IN WORSHIP?

Dr. W. Morris Ford, pastor of First Baptist Church, Longview, Texas, has written a very fine book entitled "Music In Worship," which will give an eloquent answer to this very important question. Dr. Ford has been pastor of this fine church for many years and has contributed in an inspiring way through his musical ability to God's Kingdom also.

Every pastor is invited to teach his church these important elements which are so direly needed in our services. To have a successful music school in which

the congregation learns how to avail itself of *Music In Worship*, as the pastor teaches this book, will have a great effect on the church's worship habits.

The book is available at the Baptist Book Store as a text in the music section of the Church Study Course. Let's all learn how to use music in worship!

FACULTY PORTRAIT



Mr. W. Wayne Johnson, assistant professor of music at Georgetown College, Georgetown, Kentucky, will teach the Orchestral Ensemble in the State Music Leadership School July 31-August 4 at Georgetown this summer.

Sunday School

Cedarmore Sunday School Conference, August 3-5

By ROY E. BOATWRIGHT

We are happy to announce that Herman King will be one of our special speakers during the Cedarmore Sunday



Herman King

School Conference. Mr. King is the Executive Assistant to Dr. Sullivan, Secretary of the Sunday School Board, Nashville, Tennessee. For many years, Mr. King served in the Sunday School Department and is recognized as one of the most qualified Sunday school men in the Southern Baptist Convention. He can only be present on August 4.

It is also a delight to announce that Rev. Wheeler Thompson, State Sunday School Secretary for Illinois, will be on the program. He served Kentucky Baptists for a number of years as associate to Dr. W. A. Gardiner.

In forthcoming issues of the *Western Recorder*, further announcements of the faculty will be given.

The Sunday school program will start at 1:30 p.m., August 3 and conclude at 11:30 a.m., August 5.

Information and inspiration will be provided for all Sunday school workers. Age group conferences will be conducted with well-trained leaders. Training for associational officers will also be provided.

Conference rates are as follows:
Persons in Room 1 2 3 4
Motels \$6.25 \$5.25 \$5.00 \$4.75
Cedarmore Inn-
Gracemore-
Cottages 5.75 5.00 4.75 4.50
Dormitory 4.25

These rates include room and meals, and linens. Insurance not included.

Separate meals: Breakfast, 80 cents; lunch, \$1.10; Dinner, \$1.35.

No charge for children two years old or under. Half rate for children 2-6 years. Full rate for all other ages.

Room reservation fee of \$1.00 per person must be sent in with name, address and room preference. The fee will be credited to bill for room and meals. Cancellation must be made ten days prior to reservation dates in order to get a refund.

Please send your reservations within the next few weeks to either Marvin M. Byrdwell, Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky, or to the Sunday School Department, Kentucky Baptist Building, Middletown, Kentucky.

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Dear friends,

The two little words, "Thank you," are so small, so insignificant, so simple and so over-used; yet these two same words are so complete, so adequate and heart-warming. "Thank you" always means that someone is pleased and grateful, because someone else was kind



Mrs. Carl W. Liebert admires her gift from Kentucky W.M.U.

and thoughtful—so my message from the bottom of my heart is "thank you" to many:

To God, for the opportunity to serve as president of Kentucky W.M.U.; for His guidance, and the nearness I have experienced in a special way these past two years.

To my husband and son, who have constantly stood by, always understanding when I had to put first, the affairs of Kentucky W.M.U. Their enthusiasm and encouragement concerning my task were always an inspiration to me.

To members of my family, my pastor, my own local W.M.S., who were at all times interested, concerned and assuring me of their support and prayers.

To the wonderful group of women who served on the Executive Board of Kentucky W.M.U.—their loyalty to me as president, their faithfulness to their task and their dedicated lives, all have meant blessings to me, long to be cherished.

To our most efficient staff personnel, for their helpfulness, their kind, sweet spirit, their love of the work and their eagerness to help make my task easier.

To all of you of Kentucky W.M.U. and for your friendship, your hospitality, your kind words of encouragement and for your prayers.

To all of you, also for the very lovely gift, presented at the closing session in Mayfield. It shall be a constant reminder of your love and devotion and thoughtfulness.

All of you have helped give to me two very full and wonderful years. My blessings are so numerous, "my cup runneth over" and I pray that God may continue to use me in service for Him.

As I close, may I say again, that to Mrs. J. S. Woodward, our new president, goes my love and prayers, and best wishes. Because of her ability, experience and consecrated life we shall find her to be a wonderful leader and fruitful worker. In working and praying together all of us shall see wondrous works of God made manifest and can truly carry a song in our hearts, "To God Be the Glory."—Most sincerely, Mrs. Carl W. Liebert, Immediate Past President.

REGISTRATION FOR W.M.U. CONVENTION

The places and hours for registration for the W.M.U. Annual Meeting in St. Louis are as follows:

Statler Hotel

Saturday, May 20, 5:00 to 7:30 p.m.

Sunday, May 21, 2:00 to 9:00 p.m.

Opera House (Lower Foyer)

Monday, May 22, 8:00 a.m. to 9:30 p.m.

Tuesday, May 23, 8:00 a.m. to 12:00 p.m.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 7, 1961

	S.S.	Add.	T.U.
Hopkinsville, Second	1267	1	212
Louisville, Walnut Street	1047	5	278
Missions (3)	205	—	163
Bowling Green, First	883	2	181
Mission	162	—	—
Covington, Calvary	871	—	—
Louisville, Ninth and O	816	—	579
Somerses, First	753	—	276
Mission	115	—	56
Elizabethtown, Severns Valley	751	—	238
Madisonville, First	732	—	179
Glasgow	731	—	107
Mission	32	—	—
Mayfield, First	712	—	243
Mission	98	—	—
Louisville, Crescent Hill	691	—	210
Missions (2)	134	—	33
Covington, Latonia	683	16	240
Louisville, Carlisle Avenue	651	3	275
Owensboro, Third	624	—	268
Lexington, Calvary	616	11	211
Chapel	47	—	—
Louisville, Baptist Tabernacle	563	—	201
Lexington, Immanuel	563	—	241
Princeton, First	547	—	160
Newport, First	537	1	170
Louisville, Beechmont	535	—	153
Corbin, Central	535	—	131
Mission	82	—	35
Lexington, Grace	531	5	155
Mission	20	—	—
Paducah, Immanuel	516	—	210
Louisville, Beechland	513	—	168
Mission	179	—	55
Louisville, Buechel Park	501	4	162
Louisville, Shively	496	—	133
Franklin, First	493	—	133
Mission	87	—	32
London, First	484	—	154
Erlanger	470	—	160
Frankfort, First	459	17	176
Paducah, First	442	2	229
Louisville, Victory Memorial	441	—	145

	S.S.	Add.	T.U.
Shelbyville, First	434	—	98
Louisville, Bethlehem	429	1	189
Louisville, Beth Haven	429	—	164
Middlesboro, First	422	4	102
Lexington, Rosemont	420	3	159
Corbin, First	416	4	104
Louisville, Valley Station	408	—	129
Georgetown	407	—	201
Mission	20	—	21
Russellville, First	408	—	115
Mission	51	—	—
Florence	407	28	90
Mission	96	2	39
Jeffersonton, First	393	3	145
Hima, Horse Creek	392	—	—
Central City, First	390	—	228
Ashland, First	390	—	99
Missions (2)	90	—	—
Louisville, Green Acres	388	1	238
Hazard, First	382	—	80
Bowling Green, Eastwood	376	—	125
Hodgenville, First	372	—	166
Louisville, Bethany	369	1	115
Nicholasville	360	—	162
Lexington, Porter Memorial	358	7	124
Winchester, Central	357	3	146
Louisville, Rockford Lane	351	2	152
Louisville, Highland	345	1	158
Mission	57	—	25
Richmond, First	343	—	—
Louisville, Hazelwood	339	4	111
Bellevue	339	19	91
Bowling Green, Glendale	338	17	169
Mission	37	2	27
Barbourville, First	334	2	167
Missions (3)	188	—	—
Owensboro, Hall Street	332	—	184
LaGrange	—	—	—
De Haven Memorial	332	—	100
Louisville, Third Avenue	331	1	130
Mission	28	—	—
Owensboro, Eaton Memorial	325	—	187
Mt. Washington, First	325	—	159
Ludlow, First	321	4	100
Ashland, Unity	318	6	100
Louisville, Beechwood	313	—	139
Ft. Thomas, First	313	—	80
Mission	107	—	47
Covington, South Side	311	—	56
Louisville, Valley View	308	—	133
Glendale, Gilead	307	—	239
Walton, First	306	—	185
Greensburg	296	—	120
Louisville, Highview	282	—	127
Versailles	266	—	85
Louisville, Shawnee	265	—	106
Benton, First	264	—	128
Springfield	263	—	81
Owensboro, Buena Vista	265	—	144
Bardstown	261	—	50
Mission	39	—	36
Frankfort, Memorial	257	25	124
Louisville, Immanuel	249	1	112
Hawesville	248	1	88
Ashland, Pollard	246	—	101
Missions (2)	88	—	—
Dawson Springs, First	241	2	82
Henderson, Immanuel	241	—	83
Hazel	232	—	—
Sonora	231	—	74
Middlesboro	—	—	—
East Cumberland Avenue	227	—	51
Lebanon Junction, First	217	—	99
Falmouth	217	—	57
Mission	24	—	—
Middletown, First	216	—	98
Marion	213	—	97
Frankfort, Thorn Hill	205	—	115
Livia, Mt. Carmel	184	—	112
Shepherdsville, Little Flock	181	4	63
Louisville, Fourth Avenue	157	—	85

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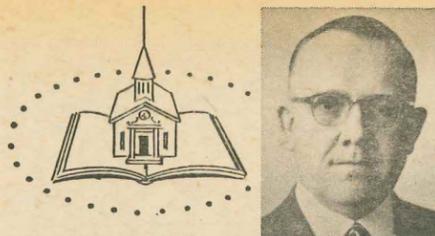
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SUNDAY SCHOOL LESSON

By H. C. Chiles

THE IMPORTANCE OF DILIGENCE May 21, 1961

Diligence is a devoted, painstaking, persevering effort to accomplish a piece of work which is undertaken. It is a prerequisite to real success and the greatest usefulness. The dignity and sanctity of work stress the importance and value of diligence.

When God created man He endowed him with capacities for work. Work is one of God's merciful provisions for man. It is essential to the welfare of mankind. Work is necessary for a wholesome, happy, successful and useful life.

There was an element of mercy in the judgment wherein God provided that man must work for his daily bread, because idleness contributes so much to his physical, mental and moral deterioration. Satan cannot beguile and degrade a busy person nearly so quickly and easily as he can an idle one. Man must work if he is to eat properly, grow strong and develop the powers which God has given him.

Many do their utmost to keep from working and earning an honest living. Such conduct is highly displeasing to God. In His Word He highly commends industrious and diligent workers, but He also excoriates laziness in blistering terms. No man has the right to take anything from society without giving an equivalent in return, but multitudes regard work as undignified, unbecoming and degrading.

Proverbs 6:6-9

To all who seek a life of ease and want to live in idleness God says, "Go to the ant, thou sluggard; consider her ways and be wise." The ant is a very small, insignificant, crawling insect. There is nothing attractive about their appearance, but it is exceedingly industrious. It is constantly busy in caring for its present needs or in providing for its future ones. God used this small creature of earth to illustrate the tremendous importance of being a diligent worker. This tiny insect instructs us not by speech, but by actions. Therefore, we are urged to "consider her ways," that is, how she is employed and for what ends she is active.

The ant is presented here as a pattern or example of industriousness. Every ant in the nest, except the ones that are extremely young, has something to do and is busy doing it all day long. The

ant teaches us to be busy at the things which are worth-while in the home, in the church and in the community.

Work adds dignity and respect to life. It is God's plan that all able-bodied people should work diligently. There is no substitute for work. History is replete with examples of people who have worked diligently and succeeded. The rewards of diligent labor are satisfying and lasting.

Another lesson which the ant teaches is that of helpfulness. When an ant finds something good to eat no time is lost in rushing back to the nest with the news and returning with many other ants that they may enjoy the food also. If an ant is injured, the others come along and take it back to the nest and care for it until it recovers or dies.

Ants teach us the importance of co-operation. They live in colonies, mingle with one another and work together. They do not have an overseer, ruler or guide to tell or show them what to do. Through co-operation they carry out numerous and difficult enterprises. Severeance in spite of difficulties. When an obstacle is placed in the way of ants they do not become discouraged and give up, but try to get over or around it. Perseverance often conquers when all else fails.

There are about two thousand varieties of ants, with greatly varying habits. This passage refers to the harvester ants, which not only care for their present needs but also provide for their future ones by storing up food. Foolish indeed are the people who make elaborate provision for time but fail to prepare for eternity.

Proverbs 22:9

The person who is industrious, diligent and skillful at his task will achieve success. In his youth Benjamin Franklin read this verse: "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." He practiced its precept and remembered it when he stood before the kings of Europe as an honorable and worthy ambassador of the United States. If one's work is honorable and needful, it should be done with all the diligence and skill possible. Such work always merits and obtains recognition.

Proverbs 24:30-34

God's Word here portrays a lazy man

who is void of understanding. He may have had a remarkable intelligence, but he certainly did not use what he had.

Solomon told about visiting the vineyard of the lazy man and finding it grown over with thorns, covered with nettles and the wall around it broken down. He was astonished by the unsightly and neglected vineyard. The condition of the place proved that the owner was a very careless sluggard. He was neglectful of his duty to himself, his family, his fellow man and God. The run-down condition of this vineyard was an impressive object lesson to all who passed by. It was an unmistakable revelation of the type man who owned it. Any close observer could tell he had an aversion to work. If all followed his example, it certainly would not be very long until there would be a terrible famine in the land. What about the vineyard of your life? Are you keeping it as the Lord would have it done?

Ecclesiastes 3:22

Among the numerous things in which we should rejoice and for which we should be grateful is the work which the Lord has committed into our hands. There is a great thrill in discovering the will of God with reference to life's work and then conscientiously giving ourselves to the doing of it. Let us do whatever the Lord commits to our hands to the very best of our ability regardless of what others may think or say about it. Our Lord calls upon us for our best and we owe our best to Him.

►Mexico Baptist Church, Fredonia, has just closed an 8-day revival in which Ronald C. Hudlow, Sr., did the preaching. Ronald C. Hudlow, Jr., is pastor of the Mexico Church.

►Dotson M. Nelson, pastor of the First Baptist Church, Greenville, S. C., and chairman of Furman University trustees, has resigned to become pastor of Mountain Brook Baptist Church near Howard University in Birmingham, Ala., effective in June. His leaving South Carolina will also create a state vacancy on the Southern Baptist Foreign Mission Board.

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New Orleans Alumni To Meet in St. Louis

Alumni of New Orleans Baptist Theological Seminary are pushing for another record-breaking attendance at their annual meeting at the Southern Baptist Convention in St. Louis, according to Mr. Bill Ray, Somerset, president of the Kentucky chapter of the Alumni.

The annual meeting will be a breakfast Wednesday, May 24, at 7:15 a.m. in the Gold Room of the Sheraton-Jefferson Hotel in St. Louis.

Last year's attendance was 508 with at least 15 others turned away because of the lack of space. However, the meeting last year was held on Thursday which gave an additional day for Alumni to purchase tickets.

The Alumni Association will have to furnish the Sheraton-Jefferson Hotel a final figure Tuesday morning preceding the breakfast on Wednesday. Therefore, all Alumni are urged to write the Seminary immediately to make certain they have a reservation. The price of each ticket is \$2.00.

The program will consist of several three-minute addresses by graduates of the Seminary, faculty and staff members, including President H. Leo Eddleman, president of the Seminary. The principal address will be delivered by Henry L. Anderson (Th.D. '60), pastor of the Earle Street Baptist Church, Greenville, South Carolina. Dr. Claude H. Rhea, Jr., dean of the school of church music, will direct the entertainment.

The principal item of business will be consideration of a Constitution for the New Orleans Baptist Theological Seminary Alumni Association. The Constitution is the model for the state constitutions, submitted at the state conventions in the fall of 1960.

A luncheon meeting of state Alumni presidents, the Convention-wide Alumni president, and the President and other representatives of the Seminary, will be held in the Tea Room of Stix, Baer and Fuller, 601 Washington Avenue, St. Louis. The meeting is scheduled for 1:30 p.m. on Wednesday, May 24.

Kentucky's Carver School Alumni Met at Mayfield

The annual meeting of the alumni and friends of Carver School of Missions and Social Work was held Wednesday, April 5, at The Steak House in Mayfield, Kentucky.

Mrs. Fritz G. Schlafer, wife of the pastor of Tabernacle Baptist Church, Paducah, brought a stirring and thought provoking message on "The Practical Side of Prayer". Dr. Schlafer was a Carver School trustee from Alabama prior to their moving to Kentucky. Miss

Norma Jean Baker, administrative assistant of Carver School, brought an up-to-date report on Carver activities and announced the Alumni Association Meeting during the Southern Baptist Convention, to be held in the Sheraton-Jefferson Hotel at St. Louis on May 24.

The alumni voted to contribute \$40.00 to Carver School for the recently established Alumni Scholarship Fund. Mrs. Merrill Aldridge of Pineville, the Clear Creek Baptist School, was elected president of the Kentucky group, and Miss Pauline Utterback, secretary to the Latonia Baptist Church, Covington, was elected secretary. The succeed Mrs. J. Brandon Price, Paducah, and Miss Nina J. Jett, Owensboro, who have served the past three years. The regional vice-presidents elected last year will continue to serve the ensuing year.

The next annual session will be held during the first week of April, 1962, in Louisville.

►Mrs. O. C. Crowe, of Herrin, Ill., died on April 17, following an illness of several months. She was the mother of Dr. J. M. Crowe, administrative assistant to Dr. James L. Sullivan, executive secretary of the Baptist Sunday School Board here.

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The Highview Baptist Church, 7711 Fagenbush Lane, Louisville 18, Ky., broke ground for the third major building project in eight years. The plans call for an auditorium seating 650; also doubling the educational space, at a cost in excess of \$100,000. In the center are E. M. Overstreet, Al Fiester, Wallace Ingraham, all trustees; Denzil Probus, pastor; C. E. Robertson, Builder P. O. Byers, Don Bush and Paul Wright, building committee. The architect is George F. Alfred, and the engineer, Harlan Newkirk.

Miss Lucy Hoskins, of Pineville, Ky., Promoted To a New Position

NASHVILLE, Tenn.—(BSSB)—Miss Lucy Hoskins, of the Baptist Sunday School Board's Church Administration Department, assumed on May 1 a newly-created position in the department as church administration materials editor.

Miss Hoskins has been associate editor of Church Administration magazine since February, 1959. Howard B. Foshee, department secretary, said she will continue in that work in addition to her new responsibilities.

A native of Pineville, Ky., Miss Hoskins is a graduate of University of Florida (M.A. '59), Gainesville; Bethel Woman's College (now Bethel College), (A.B.) Hopkinsville, Ky., Woman's Missionary Union Training School (M.R.E.) (now Carver School of Missions and Social Work), Louisville, and had a year's study at the University of Tennessee, Knoxville.

Miss Hoskins has served as church secretary at First Baptist Church, Pineville; pastor's assistant, Grace Church,

Richmond; church secretary, promotional-youth director at First Baptist Church, Montgomery. She also was one-time editor of the Dunlap (Tenn.) Tribune.

Kentucky's Robert Hastings Contributes Book

Robert J. Hastings, stewardship promotion secretary for General Association of Kentucky Baptists, has written a book on stewardship which will be utilized in connection with the budget planning in churches this fall. The book has been recently released by Broadman Press.

"My Money and God" is the title of the book which speaks directly and helpfully to the problem of stewardship, both large and small. It is concerned not only with giving but also with earning and spending.

►Books on the 1960 Lottie Moon Christmas Offering closed May 1 with a total of \$8,238,471.07. This represents an increase of \$531,623.78, or 6.89 per cent, over the 1959 total of \$7,706,847.29. Any additional Lottie Moon funds received by the Foreign Mission Board will be counted on the 1961 offering.

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