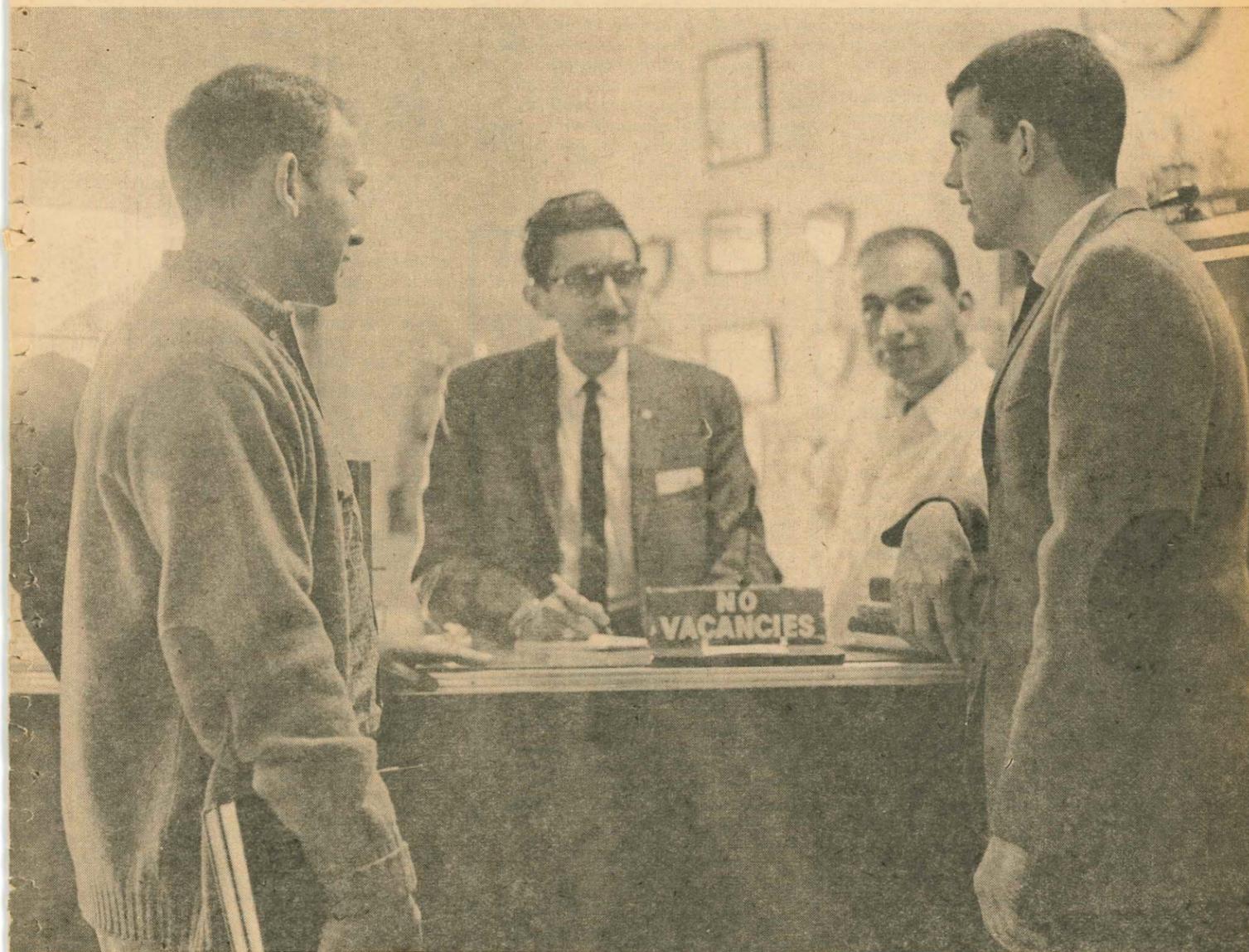




WESTERN

RECORDER

FEBRUARY 25, 1965



NO VACANCY—The housing needs of our Baptist schools are critical. Thousands of students crowd the dorms. CEA can open the door to others.



GLEANINGS FROM THE FIELD

MARION DUNCAN, pastor of the Oakland Avenue Baptist Church, Catlettsburg, has been called as pastor of the Second Baptist Church, Hopkinsville. He succeeds Herschel Maddox who retired February 1. Duncan will assume his new duties on March 14.

TRINITY BAPTIST CHURCH, Lexington, held "Open House" in their new educational building and at their 7th Street Baptist Chapel Building on February 7. The church has also enlarged its ministry to the retarded children of Lexington. Bob W. Brown is pastor at Trinity.

KENTUCKY BAPTISTS increased their giving to Southern Baptist causes by 9.86 per cent in January, 1965, as compared to January, 1964. A total of \$90,368 was sent for world-wide causes through the Cooperative Program from the churches affiliated with the Kentucky Baptist Convention.

THE WMU of the Woodland Avenue Baptist Church, Lexington, has passed a resolution of respect for the Christian life of the late Mrs. D. L. Measel. The resolution pointed up her interest in missions in many areas, particularly the Central Baptist Hospital in Lexington.

ROY AND PATRICIA FOWLER, Southern Baptist missionaries to Brazil, left the States February 4 to resume their work there after furlough. They serve in Salvador (address: Caixa Postal 1316, Salvador, Bahia, Brazil), where he is a city missionary. Mrs. Fowler is the former Patricia Ross of McCracken County, Kentucky.

THE HOME, the conversion experience, and biblical archaeology are the subjects of second quarter Broadman Readers Plan books written by seminary professors John W. Drakeford, Samuel Southard and E. Jerry Vardaman. The books, to be released on April 1, are: *The Home: Laboratory of Life* by Dr. Drakeford, Southwestern Seminary; *Conversion and Christian Character* by Dr. Southard of Southern Seminary; and *Archaeology and the Living Word* by Dr. Vardaman, Southern Seminary.

CLIFTON BAPTIST CHURCH, Louisville, has passed a resolution of appreciation for the late Harry Marlow. The resolution referred to him as "... a true and faithful member and deacon..." Robert O. Williams is pastor of the Clifton Church.

REIDLAND BAPTIST CHURCH, Paducah, celebrated their 10th anniversary with an attendance of 410 in Sunday School, 154 in Training Union and an offering of \$1,238 for the Building Fund. There were six additions and 35 of the 63 charter members were present for the services in which Dr. Ratliff, former pastor, spoke. Larry Maddox is the present pastor.

AS OF JANUARY, Lottie Moon Christmas Offering for foreign missions had reached \$2,461,158, according to the office of Porter Routh, executive secretary-treasurer of the Executive Committee of the SBC. At the same time in 1964, \$2,307,983 had been received from the convention-wide offering. Kentucky's 1965 offering that had been received in the Nashville office is \$8,460.

IN HISTORIC Williamsburg's (Va.) Information Center, which thousands of tourists visit, the bookrack now prominently features a Broadman Press publication, written by a Southern Baptist foreign missionary. The book, *Jamie Ireland, Freedom's Champion* by William N. McElrath, is a juvenile biography, released by Broadman late in 1964. It tells the story of a brave young preacher in colonial Virginia who suffered harassment, imprisonment, attempted murder, and other forms of persecution because of his stand for religious liberty.

A FOUR-DAY international convocation to discuss the requirements for world peace and co-operation was formally opened in the United Nations General Assembly Hall on February 17. The Hall was made available for the opening ceremony of the convocation by the president of the 19th session of the General Assembly, Alex Quaison-Sackey, and the secretary-general, U Thant. Vice-president H. H. Humphreys will address the group, consisting of several international figures, which will base their discussions on questions raised in *Pacem in Terris*, the encyclical of the late Pope John XXIII.

THE LARGEST ENROLLMENT since the fall semester of 1961 is registered at Golden Gate Baptist Theological Seminary, near San Francisco, with 277 new and returning students this semester. There are 38 states and 7 foreign countries represented.

A GIFT of 350 volumes and a number of Southern Baptist state and associational annuals was received by the library of the Golden Gate Baptist Seminary from former seminary President Isam B. Hodges. Hodges was the founder and first president of the seminary, Southern Baptists' fourth.

RAY CONNER recently assumed the position of young people-adult music consultant in the field services section of the Sunday School Board's church music department. Conner came to the Board from Springfield, Mo., where he has been minister of music at First Baptist Church. Prior to that, he was state music secretary for the Kansas Convention of Southern Baptists, Wichita. For three years prior to that, he was music minister at First Baptist Church, Fayetteville, Ark. He has served in a similar capacity at other churches in Missouri and Ohio.

For the World Congress on Evangelism, people everywhere are praying—

"Do It Again, Lord, Do It Again"

by W. Stanley Mooneyham

It is said that when General William Booth, founder of the Salvation Army, would read the Book of Acts and feel the warmth of the fires of evangelism which blaze on page after page of its 28 chapters, tears would stream down his face as he prayed, "Do it again, Lord!; do it again!"

Over the centuries the church has seen the flame of evangelistic passion rise and fall. There have been days of triumph when it swept over entire continents, fanned by the Holy Spirit and fed in the hearts of Christians by the words of Jesus: "Other sheep I have, which are not of this fold; them also I must bring" (John 10:16).

And conversely, there have been times—tragic times—when the flame was only a flicker. This may be such a time. It is certainly true that evangelism is being short-changed by much of contemporary religion. If evangelism is the heartbeat of the church, there are vast segments of the church where the heartbeat is barely detectable.

And because this is true, the church is losing the statistical battle. A missionary leader reported recently that one out of every 13 people in the world is a Christian, but warned that if the present ratio of converts to population increase continues, Protestant Christianity will represent only four per cent of the world's population by 1980, and only two per cent by the year 2000.

MORE PEOPLE in the world today are without a knowledge of God through Jesus Christ than at any other time since He lived. Yet the church today is not giving full priority to its mission of taking the good news of redemption to every land and people. The major part of its personnel, time and money is used for purposes other than evangelism.

It is against this dark and disturbing background that the Protestant fortnightly magazine, *Christianity Today*, has announced plans for a world Congress on Evangelism to be held October 26-November 4, 1966, in Berlin, Germany.

The congress, conceived as a potential landmark in Christian history will bring together 1,200 influential churchmen from around the world to discuss for ten days all the aspects of evangelism—from its authority and theology to its methods and obstacles.

Dr. Mooneyham is special assistant to Evangelist Billy Graham and has been named as coordinating director for the World Congress on Evangelism.

The aim of the congress, in the words of its chairman and editor of *Christianity Today*, Dr. Carl F. H. Henry, will be "to face the duty and need of evangelism, the obstacles and opportunities, the resources and rewards, and to encourage Christian believers of common faith and doctrine in a mighty offensive for the gospel in the remaining third of the twentieth century."

"THE OVERRIDING CONCERN of the congress," says Dr. Henry, "will be the absolute necessity of fulfilling Christ's command that his disciples go into all the world and preach the gospel."

He adds: "We hope that one by-product of the congress will be an advance within many churches from a type of modern evangelism that relies on the minister for evangelistic messages, to an evangelistic church membership."

Its theme is "... So Send I You," taken from the words of Jesus in John 20:21, "As my Father hath sent me, even so send I you."

Billy Graham has been named honorary chairman of the congress, and in

THE ECUMENICAL MOVEMENT:

What It Is And What It Is Doing

by Glenn Hinson

Assistant Professor of Church History, Southern Baptist Theological Seminary, Louisville, Kentucky

Thanks to the Vatican Council, ecumenism has become a common item of conversation among both Catholics and Protestants. Not since the Protestant Reformation began have the denominations manifested so much interest in one another.

Baptist reactions to this have varied widely. The Reverend Henry Beach, assistant to the president of Kentucky Southern College in Louisville, Kentucky, recently urged Southern Baptists to participate in the ecumenical movement. By contrast, the Reverends Henry Buchanan and Bob Brown of Lexington, Kentucky, warned in an essay which appeared in the *Saturday Evening Post* that the ecumenical movement would soon pose a threat to the diversity of American Christianity and perhaps to the vitality and freedom which come from diversity.

This article will attempt to answer some of the many questions asked of the writer by laymen and preachers in various places. Its aim is primarily to inform.

accepting the position declared his hope "that the congress will speak to the whole church with clarity and authority on evangelism and the mission of the church. Many of the recent statements coming from church conferences have been vague and confusing on the subject of evangelism."

Congress leaders expect it to do just that. They have outlined the normal, seven-fold purpose of the meeting as follows:

(1) To define biblical evangelism; (2) to expound the relevance of Christ's gospel to the modern world; (3) to stress the urgency of evangelistic proclamation throughout the world in this generation; (4) to discover new methods of relating biblical evangelism to our times; (5) to study the obstacles to biblical evangelism and to propose the means of overcoming them; (6) to discover the types of evangelistic endeavor currently employed in various lands; and (7) to summon the church to recognize the priority of its evangelistic task.

PLANS FOR THE CONGRESS are predicated on the participation of more than 700 delegates, 300 guests, and 100 observers.

Attendance will be by invitation only. Participants will be (1) leading evangelists from many countries; (2) denominational leaders whose administrative responsibilities concern the church's

(Continued on Page 11)

What the Ecumenical Movement Is
The word "ecumenical" derives from a Greek root meaning "world." At the present time it is perhaps more appropriate to employ the phrase "Christian unity movement" rather than "ecumenical," for the goal is the unity of the churches.

The Christian unity movement in Protestantism has its roots in a desire for unity which the Protestant reformers expressed from the beginning. Contrary to what some commonly believe, Luther and Calvin and others did not seek the division of Christendom. Calvin, for example, called the rending of the Church "the sad devastation which everywhere meets our view." The reformers consented to something less than they desired because they could not compromise cherished beliefs.

The present resurgence of ecumenism dates from the 19th century. It is in large measure the result of a concern to forge a more effective missionary program, to deal more forcefully with social con-

(Continued on Page 10)

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

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Getting the Most Out Of a Pastor

Many Baptist churches are not getting the best out of their pastors. This is not because the pastors don't try but because they succumb to the popular image of a pastor rather than giving themselves to what they know is primary.

The list of things a pastor is expected to do today has grown so long that he wears himself out trying to get to all of them and ends up not doing any of them too well. To say this is nothing new. Everybody is saying it, but nobody is doing much about it.

How do we start toward a solution? Maybe the congregation should take the initiative. Only when the people demand less of the incidental and more of the essential will the pastor change his ways. A pastor ordinarily desires to live up to the expectations of the congregation because he knows not to do so brings unpopularity and ineffectiveness.

We could begin by excusing the preacher from being the number one trouble-shooter in the church. Misunderstandings and petty attitudes in the life of the church are always with us. A pastor shouldn't be expected to have to spend much of his time trying to explain everything to every immature member. In the New Testament account of the early church, this surely is a responsibility that belongs to the deacons.

Again the pastor today ought somehow to be relieved of some of the sick visitation, including hospital patients not seriously ill. Every pastor with a shepherd's heart wants to be near his sheep in times of serious need. Today, however, due to the increased use of hospitals for many patients once treated at home, the hospital visitation alone for a good size congregation requires several days of the pastor each week.

This should not be so. Many of the pastor's hospital visits are to people not seriously ill. To visit every hospital patient, however, is regarded as a sign of a good pastor. Not to be visited by the pastor, and especially if there is a visit from a neighboring Baptist pastor or from one of another faith, is enough to start a move to dismiss a pastor.

Sometimes a pastor brings on his own difficulties. He can't or won't delegate responsibility and feels he has to be everywhere and have a hand in everything done in the life of the church. Some pastors engage themselves endlessly in the trivial to keep from buckling down to the really important part of their task. Others find self-pity easier when they have

scurried here and there 16 hours a day, though in reality they might have accomplished little.

In such cases the leadership of the church should take the initiative in helping the pastor find his rightful place. Every congregation should demand that the pastor, first of all, be as strong in the pulpit as his ability allows. The instruction of Jesus to Simon to feed His sheep remains the primary responsibility of every pastor. This can't be done unless the pastor spends considerable hours each week in solid study, sermon preparation and meditation. The testimony of most pastors today who study much is that most of their study comes before other people get up or after others have gone to bed. This should not be so.

The pastor's problem of preoccupation with the trivial today is obvious. Why not get around to doing something about it in the next deacon's meeting? It could make for you a new pastor and provide ultimately a happier and more spiritually mature congregation.

Concern For Evangelism

The young man with thoughts of love, the anxious fisherman as well as the avid gardener knows that if winter comes, spring cannot be far behind. Just so the concerned pastor knows that the snowy Sundays which hinder attendance in February will soon give way to springtime. And in spring the pastor's special concern is for evangelism and revival plans.

Few pastoral responsibilities give as much concern these days as revivals. There is a growing realization that most revivals are not producing the desired or even the necessary results. Pastors are searching for new approaches that might be the key to success in evangelism.

There is reason for this concern. It would be tragic if we could face the facts of our failures without concern. Where there is concern, there is hope. Maybe one explanation for our predicament is that the concern often doesn't go far beyond the pastor. When the imperative to witness becomes the concern of all church members, the answer will already be found.

The answer for our present failures in evangelism is not to be had in new or even better methods. We've used methods for all they can provide. It is unwise, if not foolish, to ignore methods, but it is tragic to depend solely upon them.

We sometimes debate how to do the work of evangelism. Some feel the church should not be too aggressive but should live the gospel and wait for non-believers to seek help in finding their peace with God. Others feel it is a house to house matter as individuals without Christ are sought out and pressed for a decision on the spot.

At least two Louisville churches have met with unusual results lately by organizing soul-winning classes and then going in teams of two to lead people to Christ. John A. Turpin, Beth Haven pastor, and Bill Sanders, Fern Creek pastor, would be glad to share their experiences with anyone who wanted to ask them.

These churches might not have found the whole answer, but they have overcome one glaring weakness of too many churches today. This is the tendency to become so absorbed with the inner workings and organization of the church that little or no time is left

to get the message out where it is needed. The crying need today is not so much inviting the world to come to the church as carrying the message of the church into the world. One churchman's recent observation is condemning to most of us. "Too often church members present the ridiculous picture of soldiers who never enter the bivouac area fighting amongst themselves."

The evangelism desperately needed today is that which majors on adult unbelief. Most of the conversions in the New Testament were adult. In many Baptist churches of our day conversions are almost limited to juniors.

Charles Hadden Spurgeon said, "There's no wrong way to win a person to Jesus Christ." By this he meant there is no stereotype evangelistic method. The right motive will find an effective method; no method will produce motive.

BAPTIST FORUM



Peace Corps is such a success and when our youth are looking for real purpose and meaning to life. Christianity could give them this purpose because when lived as Christ exemplified, it is an exciting adventure and a most rewarding way of life.
Brooks, Ky. Patricia Ramsey

Southern Baptists Are In Chicago

Dear Editor:
We Southern Baptists in the Chicago area have a real problem. Our problem is that again and again we are hearing from those who come to our area to work that their former pastor or church told them that they would not find any Southern Baptist churches in the Chicago area, or if they found any they would be small and uninviting.
Brethren, these things ought not to be so. We are here, and we are in business for the King. It is true that there are many small, struggling missions and churches. These need your prayers and support. It is also true that there are many fine churches that would give some of the older southern churches a "run for their money". Our church here in Harvey, just 20 miles from downtown Chicago, is 23 years old and has a membership of 655. Our church plant is very adequate and attractive. We are located at 154th at Lincoln Ave., telephone 333-2624.

Here is the message, brother pastors of Southern Baptist churches located in southern areas: Tell your members who move to the Chicago area that we are here with one of the largest, and the fastest growing associations in the state of Illinois.

The address of the Chicago Southern Baptist Association is: 4636 S. Cicero Ave., Chicago 38, Illinois.
Harvey, Ill. Billy J. Chitwood

Recovering Christianity

Dear Editor:
Reams of copy has been written lately concerning the failure of the church of the twentieth century to fulfill her purpose in the world, and with good reason.

Sadly enough, the church in some instances has become a battle ground for power and position. It has often served as a mere outlet to supply the same needs of a social organization.

Many contend it is an over-organized church that has drained the people of their spiritual energy and left little but a feeling of "dog-tired" duty to every office in the church. We have discovered that we are work-weary Marthas and many look back in envy at the Marys who would take time to worship, to learn and then to serve.

I agree with those who are concerned with an over-organized church, for I believe it is possible to serve God without really worshipping him. It is impossible to worship him, however, without an outgrowth of genuine service of love to God and mankind.

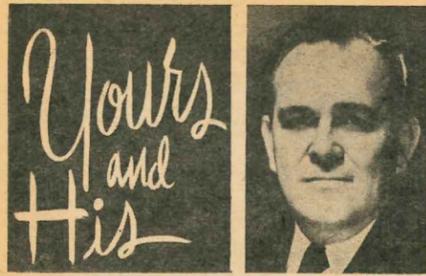
Many say we have grown to depend on two ten-day revivals twice a year to reach the lost of our community, instead of a personal witness of our own. Christ anticipated this for he once said: "You say wait until the fourth month for the harvest, but I say look unto the fields for they are white already unto harvest." (John 4:35). Revivals are good

if they do not take the place of personal witness of our own throughout the year. Failure to prepare for the harvest is unfair to God, to our neighbor, the church, the evangelist and ourselves. It is unfair to ourselves because we have perverted the cause of our existence as Christians and robbed ourselves of a tremendous blessing.

Surely I would not advocate doing away with an organized church or a yearly revival. I do think there is a real need to either combine or limit some of the numerous organizations of the church. One of the reasons is that little time is spent beaming our messages back and forth among our own little groups. We might compare ourselves to monks that have cut themselves off from humanity.

Also there is a real need to have time to teach our children the basic truths of Christianity. Some might say, "But would we?" Unless we can become more inner-directed or God directed we may not be able to do this. We are fast becoming a "group oriented" society of Christians. We often do not see ourselves as individuals before God. There is such a thing as too much conformity to the church. This is bad if we do not see ourselves as individually responsible to God, to the church and mankind.

One of the most difficult tasks I have is to get my young people to see themselves as individuals aside from their group and to commit themselves to Christ. This is odd in a day when the



George E. Hays, Sr.

On February 7, one of the giants in the Kentucky Baptist Convention went to his well-deserved reward. George E. Hays, Sr., past 90 years of age, has been one of the truly great servants of Christ. A deacon in Walnut Street Church in Louisville and a teacher in the Baraca Class for more than a half century, he also found time to be a leader in his beloved denomination.

Back in 1919, this man was the leader for Kentucky in the Seventy-five Million Dollar Campaign of Southern Baptists—and Kentucky led the way not only in pledging its quota of more than \$6 million, but also in paying its pledges. While this \$6-million was shared by the Southern Baptist Convention, it still brought more to Kentucky Baptist colleges and other institutions than any campaign—before or since. Not even the CEA (Christian Education Advance) Campaign in which we are now engaged, has raised half as much—and the dollar in 1919 was not as easy-coming as now.

What a challenge to Kentucky Baptists today! May God raise up more men like George E. Hays for today, this moment, this particular two-week period of "Christian Education Revival" in the churches as we seek \$9 million in pledges and cash.

George E. Hays, Sr., also served as moderator of the General Association of Baptists in Kentucky for two years, and presided over the state conventions in Lebanon in 1926 and Cynthiana in 1927. Serving Baptists in many capacities of the state and Convention, this giant of God will long be remembered by the people called Baptists.

At the funeral service in Walnut Street Church February 9, the beloved pastor, W. R. Pettigrew, greatly moved by the occasion, gave a simple but eloquent tribute to his spiritual testimony, long term of service, and capacity for Christian friendship. It was my privilege to pray at the Cave Hill Cemetery where his "earthly house" was laid to rest and his redeemed soul marched on with Him who said, "I will come again and receive you unto myself." One of the supreme joys of his life was the fact that his son, George Jr., follows in his train.

Harold G. Sanders

Kentucky Baptists

Camp Joy Names Full-Time Manager

In a recent meeting of the Camp Joy Executive Committee, Frank McKinney was employed as the full-time manager of the Southern Region Baptist Camp, Brownsville, Kentucky.



Frank McKinney

A native of Adair County Kentucky, McKinney previously lived in Louisville, where he was a member of the Ninth and O Baptist Church.

In other action, the committee approved the following camp dates for the 1965 camping season:

June 21-25—Int. GA Camp (ages 13-15)
June 28-July 2—Jr. GA Camp (ages 11-12)

July 5-9—Jr. GA Camp (ages 9-10)

July 12-16—Pioneer RA Camp (ages 13-17)

July 19-23—Crusader RA Camp (ages 9-12)

August 9-13—Junior Music Week

August 19-21—Teen-Age Youth Camp

The Committee also approved a suggestion to organize and implement "The 1000 Club"—which is an effort to get 1000 Southern Region Baptists to pledge \$1.00 per month toward expanded and more adequately equipped facilities at the camp.

Georgetown Students Pick Campus Favorites

Kenny Mahanes of Lexington, Kentucky, and Doris Adams of Hazard, Kentucky, have been selected Mr. and Miss Georgetownian in the recent student election. Also chosen was Dean James Bergman as Most Popular Professor.

Doris, a Home Economics major, is former rush chairman of Sigma, and is a member of Bengal Backers, Home Economics Club, Young Democrats, SNEA and WAA. She is also a cheerleader and Maid of Honor in this year's May Queen Court.

Kenny, a senior speech major and Bible minor, is president of the Baptist Student Union and a member of Pi Kappa Delta and the Ministerial Association.

Dean James Robert Bergman came to Georgetown as Dean of Men in August of 1964 after serving as BSU Director at Berea and the University of Georgia. Born in Irvine, Kentucky, Dean Bergman is a graduate of Centre College,

Danville, Kentucky. He received his Master's Degree from the University of Kentucky and a Bachelor of Divinity from Southern Seminary.

Clear Creek Student Accepts Virginia Church

Fred Davis, pastor of the Mill Creek Baptist Church at Kettle Island, Ky., has accepted a call to become pastor of a church in Virginia.

Davis, from Peoria, Ill., will graduate from Clear Creek Baptist School in May.

His new pastorate will be at the Vansant Baptist Church in Vansant, Va. Davis, his wife Leona, and their children Freddie and Joan will make their home in Vansant in March.

Temple Hill Baptists Observe H. H. Lowrey Day

February 21 was a special day in the life of the Temple Hill Baptist Church. It was used to honor H. H. Lowrey who resigned as treasurer of the church on January 3 after serving in this capacity for 22 years. A traveling salesman for many years, Mr. Lowrey is widely known and the church was happy to have many of his friends to join in expressing appreciation to him.

Mr. Lowrey has passed his 76th birthday but rarely misses a church service. Billy C. Compton, the pastor of the Temple Hill Church, calls, "an outstanding example of what all Christians should be." Mrs. Lowrey passed away in December of last year.

Russ Barker Goes to Huntington Church

The Westmoreland Baptist Church, Huntington, W. Va., has extended a call to Russell T. Barker of Shelbyville, Kentucky, to become pastor of its Chapel in Altizer, 4201 Altizer Avenue, Huntington. Barker, a native of Georgia, attended Mercer University, Macon, Georgia and Georgia State College, Atlanta, Georgia. He was graduated from the Southern Baptist Theological Seminary January 22, 1965. He has served on the Kentucky Baptist State Executive Board and has been active in associational work.



Russell Barker

His wife, Mrs. Earline Barker, is an accomplished musician and has been choir director in the church at Shelbyville. They have three children: Sheri, Lisa, and Cathy. They arrived in Huntington February 1, 1965.

Alton H. McEachern is pastor of the Westmoreland Church.

William Douglas Fox To Become Broadman Readers Plan Supervisor

NASHVILLE—William Douglas Fox of Mebane, N. C., on March 1 will become Broadman Readers Plan supervisor in the book store division of the Sunday School Board.

Fox will be responsible to the director of the division, Keith C. Von Hagen, for the marketing and operation of Broadman Readers Plan.

A native of North Carolina, Fox has served as pastor of First Baptist Church, Mebane, for the past year.

From 1960-64 he was pastor of Reed Memorial Baptist Church, Asheville, N. C., and from 1958-60 was pastor of Hunter Hills Baptist Church, Greensboro. He has also served as mission pastor for churches in Asheville and Greensboro.

A Mars Hill College graduate, Fox holds a bachelor of arts degree from Furman University, Greenville, S. C. From Southeastern Baptist Theological Seminary, Wake Forest, N. C., he received a bacheor of divinity degree.

Efforts Underway For National Baptist University

A group of individuals have launched a plan to establish a Baptist National University in Washington, D.C., by September, 1967. Known as the Baptist International University Foundation, the group has already registered with the Washington, D.C. Recorder of Deeds as a body to raise monies for the post-graduate university.

Contending that Baptist influence is fading in Washington while other groups, particularly Roman Catholic, are making progress through the many denominational schools in the nation's capital, the Foundation plans a post-graduate school that will emphasize quality education. The thinking at present is starting with a school of government and later expanding to include a school of theology, law, journalism and a Baptist Historical Center and Museum.

The programmers are now seeking to raise \$250,000 in order to start classes in rented quarters. Professional fund raisers will be used in the hopes of reaching the \$5 million goal by 1967.

Though not presently affiliated with any Baptist body, the programmers are calling for full affiliation with the national and local groups of Baptists. A recent survey by local Baptist groups in the greater Washington area resulted in the decision to not establish a school in the area. The Maryland Baptist Convention has recently launched a new college.

The Foundation was organized with seven trustees and three incorporators,

Southern Baptists

all except one being Southern Baptists. The incorporators are Dr. Greene W. Strothers, retired Southern Baptist foreign missionary; Jule Thomas, executive secretary, American Institute of Supply Associations, Inc.; and Lawrence H. Harris, career Foreign Service Officer. Mr. Harris' address is 13 Mode Street, Fairfax, Virginia.

Chinese Musician Studying At Southern

by George Knight
Seminary News Director

LOUISVILLE, Ky.—A musician who served as organist for a Chinese Baptist church at the age of nine is doing graduate work in church music this year at Southern Baptist Theological Seminary here.

He is Chen-kuang Chang, native of Yang Chow, China, whose interest in music was kindled by his music-loving parents almost before he could walk. His mother often played the organ for services in the small Chinese churches which his father served as pastor.

Young Chang practiced his first music lessons on a little pump organ in the Yang Chow Baptist Church and gained such proficiency that he was named regular church organist when he was nine years old.

Chang's music career was temporarily interrupted by the upheaval of China which occurred during World War II. Before finishing high school, he enlisted in the Army of the Republic of China, and was sent to Taipei, Taiwan, off the mainland of his native country. These were not unfruitful years for the young musician, however. He practiced his music talent during this experience by serving as a "music officer" during his two-year tour of duty. "I taught the soldiers to sing and also played organ or piano during special services," Chang said. "This gave me some good experience in directing group singing, and helped me in my later church work."

After leaving the Army, Chang was accepted as a student at Taiwan Normal University in Taipei, even though his high school education was incomplete.



CHURCH MUSIC DUET—Chinese native Chen-kuang Chang (left), church music student at Southern Baptist Theological Seminary, Louisville, Kentucky, plays a hymn on the piano while the words are sung by fellow Music Student Gene J. Cho of Taiwan. Cho is also serving as instructor in the Seminary's School of Church Music this semester.

"I was able to pass the entrance examinations only because of my high score in music," he reported. "I believe that my being accepted was also an answer to the prayers of my parents."

A few months before graduating from the University, the young Chinese student experienced the call into full-time Christian service. "At first I thought I should serve in the pastoral ministry," he said, "so I studied for the bachelor of divinity degree from the Taiwan Baptist Theological Seminary in Taipei. Then I increasingly came to feel that I should serve in the field of church music because of my background and training. This led me to enroll in the Asia Graduate Seminary music department in Taipei and study for the master of church music degree, which I received in 1962."

Chang taught church music two years at the Taiwan Baptist Seminary before coming to Southern Seminary this year. Sponsored by the Foreign Mission Board and the Taiwan Baptist Seminary, he hopes to receive the doctor of church music degree and return to serve as director of the church music department and professor of music at the Baptist Seminary.

"Someone is needed to train young people for the music ministry in Taiwan Baptist churches," he said. "Since the music department of the seminary was established in 1955, only three church music students have graduated to serve the more than 80 Baptist churches and mission points in the country. I want to help meet this need by returning to Taiwan Baptist Seminary as a professor of church music."

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The Cooperative Program Is Love In Action

by Rogers M. Smith

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, has said on many occasions, and in many articles, that the Cooperative Program is the "lifeline" of our foreign mission program. Indeed, we might say the Cooperative Program is the "lifeline" of practically all our co-operative work as Southern Baptists.

The Cooperative Program has to do mainly with state and Convention-wide programs. These funds are sent to state offices to be divided between state and Convention-wide causes. The latter funds are sent to the Southern Baptist Executive Committee office in Nashville, Tennessee, to be distributed by a Convention-approved formula to Convention-wide boards, agencies, and institutions. The Foreign Mission Board receives approximately fifty per cent of all Cooperative Program funds sent to the Executive Committee for distribution.

Cooperative Program funds are used to help build churches, schools, hospitals, clinics, publishing houses, good will centers, student centers, assemblies, etc. However, these funds are not only used to build buildings and furnish personnel, but they help to provide services, medicines, books, broadcasts, telecasts, literature, and other things in ministering to the physical, intellectual, and above all, the spiritual needs of the people.

When a member of a Southern Baptist church gives through the Cooperative Program, he helps to share Christ with people in his state, nation, and world. It should bring great satisfaction to a person to know his gifts go so far in service for Christ. You stand alongside each foreign missionary and national worker in his service for Christ.

In 1925 there were 528 missionaries with 382 of these serving in China. The remaining 146 were in 12 other countries around the world. As of October 15, 1964, there were 1,882 missionaries under appointment of this Board serving in 60 countries and territories around the world. In addition to these missionaries are thousands of nationals whose full or partial support comes from Cooperative Program funds.

In 1925 the income of the Foreign Mission Board from the Cooperative Program was \$1,071,834.16. This was the year the Cooperative Program was born. Since then the income of the Foreign Mission Board has steadily increased because of this fine co-operative undertaking by the churches. In 1948 the Foreign Mission Board received \$2,107,984 from the Cooperative Program. In 1963 it received \$9,019,303. This gives some idea about how dependent the foreign mission program is upon the Cooperative Program.

The Foreign Mission Board staff, missionaries, and national workers around the world pray God's richest blessings upon every individual who promotes the Cooperative Program among the churches. If this program is to succeed, it must have the backing and support of the pastors, deacons, organizational leaders, and individual members of all the churches. The growth of the Southern Baptist Convention can be traced, in a large measure, to this program of finance that has undergirded and strengthened our total ministry, at home and around the world.

Your prayers should follow your gifts. The ultimate success of our foreign mission program is dependent upon God's power through the person and work of the Holy Spirit. Pray constantly for the Foreign Mission Board staff, missionaries, and national workers as they strive to be good stewards of the money entrusted to their care by Southern Baptists.

I Samuel 30:24 reads, "For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike." This means that those who stay here at home and give and pray will share in the accomplishments of the missionaries who go across the world with the message of Christ.

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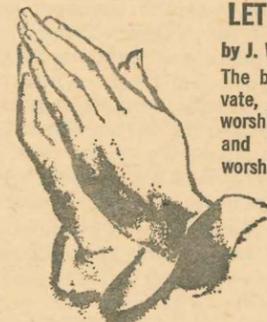
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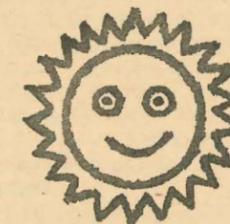
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What Is The Ecumenical Movement?

(Continued from Page 3)

cerns, and to express an already existing feeling of oneness. The World Council of Churches, in which the Protestant unity movement now comes to focus, grew out of the earlier Life and Work (1925) and Faith and Order (1927) movements.

The current Roman Catholic emphasis on unity or reunion likewise has

early rootage. Roman Catholics have repeatedly decried schism or division as a great sin.

In the 16th century Catholic leaders were divided as to the approach to Protestantism. "Liberals" agreed with charges made by evangelicals and were willing to make some concessions as demanded by the latter. "Conservatives" would have no compromise. The latter won at the Council of Trent (1545-1563). Thus began the so-called Counter-reformation, which aimed at revival along medieval lines but resisted "reform."

Since Trent, however, tensions have remained. Liberals tried now and again to introduce changes. But the bitterness of the Catholic-Protestant encounters hardened the Church along conservative lines. Conservatives strengthened their case. They reached the zenith of their influence at the First Vatican Council in 1870 in affirming the dogma of papal infallibility.

Under Leo XIII (1878-1903), though the liberals nearly toppled their more numerous opponents, only to fall back in the end. Finally, John XXIII, himself a liberal, gave them the needed thrust. In Vatican II they have predominated at every point. The present council has, as described by Paul VI, a threefold aim: (1) an internal reform of Roman Catholicism, (2) a new approach to the Church's encounter with the modern world, and (3) the eventual reunion of all Christians. All three issues reflect a resumption of the three crucial issues which failed at the Council of Trent.

What the Ecumenical Movement Is Doing

The Christian unity movement is making itself felt in various ways. Presently there are several avenues of approach to it.

Actual unions have occurred in only a few instances. After years of preliminary discussions (1876-1939) the three largest Methodist bodies in the United States reunited. Congregationalists and Evangelical and Reformed joined forces

with the United Church of Christ in a merger still to be consummated. An eventual merger of four large Protestant bodies—Episcopal, Methodist, Presbyterian and United Church of Christ—is in the planning stage with a goal of 25 years. Even among groups possessing common characteristics and heritage the road to reunion has been long and arduous with many pitfalls.

Many American Protestant Churches belong to the National Council of Churches, a sort of federation, and the World Council of Churches. Among the larger denominations only Southern Baptists have declined to join. These two federations serve as a coordinating agency for world missions and lend their voices to matters of universal concern to Christians. The World Council now represents over 200 member bodies (denominations).

Numerous inter- or non-denominational organizations likewise express the spirit of Christian unity. These receive support from Protestants and even Roman Catholics. They include the American Education Society, the American Bible Society, the American Tract Society, the American Sunday School Union and the Christian Endeavor Movement.

Pope John XXIII and Vatican II have injected a new vitality into another aspect of the Christian unity movement. There is astir a spirit of cooperation and discussion which was once confined to Protestantism. Thanks to kindly John XXIII, Catholics now call other Christians "separated brothers." They participate in public worship with them. They ask about this or that practice. They call for evaluations of Catholicism. Catholic prelates have been asked Protestant "observers" to comment on happenings at the Vatican Council. Catholics are making adaptations of Protestant practices in their own churches. Most noteworthy, of course, is the use of the vernacular in worship. Vatican II will undoubtedly issue some statement on religious liberty which Protestants have been awaiting anxiously.

The Christian unity movement is best described today as bridge-building. Obviously, construction has not progressed very rapidly. Though the pace has quickened somewhat as a result of developments in Roman Catholicism, one may see thus far only preparation for the footings. The chasm which divides Christendom is still vast even for Protestantism, but vaster still for Catholicism. Dogmas about Mary, papal infallibility, transubstantiation, and the Church pose serious obstacles to bridge-building of any sort from the Protestant point of view, for it is unlikely that there will be any marked change in these essential things. On the other hand, diversity and individualism are equally serious barriers from the Cath-

olic point of view, where unity is allied with some measure of uniformity.

The healthiest feature of all this is that Christians of various denominations are getting to know one another. The writer has been surprised at exclamations from Roman Catholics like, "You really believe in Christ!"—the very thing he heard Protestants express about Catholics. Exchange visits often reveal numerous similarities, above all that we all believe in Christ as personal Lord and Savior. Thus, while differences remain, Christians discover how foolish have been their recriminations and suspicions.

Do It Again, Lord!

(Continued from Page 3)

involvement in evangelistic activity; and (3) teachers and scholars whose areas of specialization relate significantly to evangelistic concerns.

Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association, will serve as chairman of a seven-member executive committee for the congress. Dr. W. Stanley Mooneyham, special assistant to Mr. Graham, will be coordinating director. Other members of the executive committee, along with Drs. Henry, Taylor, and Mooneyham, are Robert C. Van Kampen, a business executive of Wheaton, Illinois; George M. Wilson, Minneapolis, executive vice-president of the Billy Graham Evangelistic Association; Dr. Robert P. Evans, Paris, France, European director of Greater Europe Mission; and the Rev. Walter Smyth of Atlanta, vice-president in charge of crusade planning for BGEA.

West Berlin's Kongresshalle, which has been reserved for the event, has a main auditorium seating 1,264 persons, plus a number of smaller halls wired for simultaneous translations. Congress proceedings will be conducted in English, German, French, and Spanish, and possibly a fifth language.

The Congress, which follows a planned Billy Graham Crusade in West Berlin, will begin with a half-night of prayer. The program will include addresses on the biblical basis of evangelism, special papers, panel discussions, group discussions, and reports on the progress of evangelism throughout the world and the urgency of the task in coming years. Daybreak prayer meetings will be held daily.

Dr. Henry predicts that the congress will highlight the importance of evangelism "in a day of ecclesiastical preoccupation with ecumenism and humanistic concerns."

"Church assemblies echo with the noise of the population explosion, the race explosion, and the nuclear explosion, while the dynamite of God for human rescue is virtually ignored," he adds. "The Apostle Paul, writing to the

Romans in the first Christian era, spoke of the gospel of Christ as divine dynamite for man's salvation. That explosion is the one the world needs most to hear and experience."

The first century disciples had their Pentecost which provided the dynamic and thrust that sent them into all the world. Mr. Graham has issued a call for world-wide prayer during the next 18 months asking God to make the World Congress on Evangelism the medium through which "the church today will receive renewed power and a sense of urgency such as was characteristic of the early church after Pentecost."

He said: "The early Christians turned the world upside down. They changed the whole pattern of history. We're praying and hoping that this congress will make a contribution to a spiritual explosion in our generation."

Do it again, Lord; do it again!

Clear Creek Maintains Radio Ministry

Getting out the good news of the gospel of Jesus Christ in the fastest way possible is the aim of the Clear Creek Baptist School radio ministry.

The weekly "Clear Creek Chimes" of the Pineville school surrounded by the mountains of southeastern Kentucky blankets an area holding at least five million people.

"Chimes" was begun in December of 1961 over WMIK in Middlesboro. It now is aired by 26 stations in seven states and one foreign country, the West Indies.

The program is a simple, non-preaching effort at spreading the Word of God and supplying answers from the Bible for troubled persons.

The Radio-Television of the Southern Baptist Convention has called it "unique in the field of radio programming."

Opening with clear-sounding chimes, Claude Fox, public relations director at Clear Creek announces each program with words like these: ". . . The peaceful bells of Clear Creek remind us that life is worth living when in harmony with God."

The program is strictly public service. It supports no organization, denomina-



GO OVER SCRIPT—Claude Fox, left director of public relations for Clear Creek Baptist School, goes over a Clear Creek "Chimes" script with President D. M. Aldridge. Aldridge began the school's radio ministry in 1961.

tion or institution, not even the school which airs it. It asks for no funds.

"We're not plugging anybody or anything," says Fox. "We're getting over a message."

Rev. D. M. Aldridge, president of the school, and the one who first began the program, is convinced that radio can be a tremendous avenue for good—or evil.

"The gospel is the good news needed by the people of the world," he points out. "Radio is the fastest way of getting it out to people. I personally would like to see our program and others like it greatly expanded."

After the introduction, a hymn is played on "Chimes." Then an approximately five-minute message is given. After another hymn, Rev. Aldridge answers a pertinent question sent in by a listener who needs a scriptural answer to a troubling problem. After another hymn, the program closes.

There is a rich variety of speakers and topics on "Chimes." Speakers have ranged from foreign missionaries to rural pastors. They have discussed the plan of salvation and the relation of religion to America's early economic life. They have ranged in age from 83 to 26.

The school set up its own radio room in 1962 with the help of a Southern Baptist Convention engineer. It makes its own tapes and is presently hindered only by its own equipment from greatly expanding the program's use.

In the future is possibly a children's program and a question and answer program by Christian professional men. Rev. Aldridge hopes some day to make these a reality.

In the meantime, however, "Chimes" goes on and inquiries come frequently from interested stations.

Has the program been a blessing to listeners? Here is a portion of a letter from a listener of PJD2 in St. Maartens, West Indies:

"Greetings in the most wonderful name of our soon coming Saviour and King. Thanks for your programs which are heard over Radio Station PJD2. They do indeed bless my heart as I listen in. . . ."

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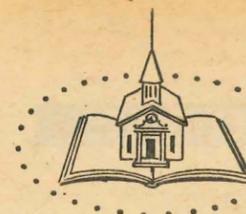
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SUNDAY SCHOOL LESSON

By H. C. Chiles



LABORERS IN THE KINGDOM

(This Lesson For Sunday, March 7, 1965)

Matthew 20:1-16

To understand the background and occasion for this parable, we need to review briefly the last half of the previous chapter. Therein is the record of the interesting, illuminating and pathetic interview of Christ and the rich young man which was held on the Saviour's last journey to Jerusalem from whence He was to return to the Father by the route of rejection, crucifixion, resurrection and ascension. When that young man went away from Christ, it gave the Master a splendid opportunity to teach a very important lesson to His disciples, namely, that it is never easy for a rich person to be saved. Our Lord told the disciples that it is with great difficulty that a rich man enters the kingdom. Following closely upon that frank statement of plain truth, self-centered, self-applauding and self-seeking Peter inquired, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Instead of rebuking Peter for his obvious self-seeking, as He might well have done, He graciously spoke the parable which is recorded in our lesson for today.

I. The Requests For Laborers. Matthew 20:1-7.

Time having arrived for the harvesting of the ripe fruit, the owner of the vineyard knew that the harvest season lasted only a few days and that his crop might perish unless plenty of laborers were engaged at once to gather the grapes. Due to the urgency of the situation the householder found it necessary to go to the marketplace, where it was customary for laborers to gather to await whatever employment might become available to them, very early in the morning to be sure of recruiting laborers and to get them in time for them to do a full day's work.

The householder and the laborers were aware of the customary wages for that type of work, so, in a business-like manner, they harmoniously agreed that the compensation for each laborer would be a penny a day. This penny was worth seventeen cents of our money, an amount which sounds ridiculous to us, but in those days its purchasing power was far greater than that amount today. Besides the needs of the laborers were limited to the simple things and they

were very inexpensive. Having entered into an oral contract with their employer, and knowing exactly what to expect in wages at the close of the day, the laborers proceeded to the vineyard and went to work.

About nine o'clock in the morning, the householder entered the marketplace again, found other laborers who were willing and anxious to be employed, instructed them to go to the vineyard and work, and assured them that he would pay them whatever would be right. Glad to get work in order to earn money to buy food for their families, the men took the owner of the vineyard at his word, and with implicit confidence in his fairness and justice went forth to work and performed their duties satisfactorily. About twelve and three o'clock the householder went back to the marketplace and hired additional men, making them the same promise, namely, that he would do the right thing by them.

At five o'clock the householder returned to the marketplace and observed that others were standing there idle. When he asked, "Why stand ye here all the day idle?", they answered, "Because no man hath hired us." They would not have stayed there idle unless they had wanted work and could not get it. Even though only an hour was left for work, he told those men who desperately wanted to work to go into his vineyard and get busy. They did so without any stipulation as to the amount of their remuneration. Evidently they were quite willing to trust that matter entirely to their employer's sense of justice.

II. The Remuneration Of The Laborers. Matthew 20:8-12.

When six o'clock or quitting time came, which was the time for all day laborers to receive their wages, the employer instructed his steward to call in all of the workmen from the vineyard and to pay them, beginning with those who had been hired last. It is somewhat surprising that he paid those without a contract before he did those who had one. The further procedure was even more surprising in that each workman received a penny. No doubt those who came to work late were surprised, delighted, and grateful when they re-

ceived a full day's wages. Perhaps the philanthropic action of which they were the beneficiaries was the result of the concern of the employer for the needs of these men and their families, who needed to be fed just as certainly as did the families of those who had worked all day. Those who had worked a short time knew that they had not earned the amount they had received, but that it was a proof of the graciousness and generosity of the lord of the vineyard.

When they observed that those who had worked fewer hours received a full day's wages, those who had worked all day expected to receive a bonus, but they were paid the amount agreed upon; therefore, they had not been cheated. Failing to receive more than the amount for which they had bargained, they complained to the householder. They did not contend that they had not received payment according to their agreement. They simply murmured against their master for giving an equal amount to the late comers and, as they thought, thereby discriminating against them. In reality their grumbling was the outgrowth of their jealousy and envy.

III. The Rebuke Of The Laborers. Matthew 20:13-16.

The householder selected one of the grumbling laborers, took him aside, and quietly rebuked him and his fellow-laborers for their attitude. He let them know that they did not have any right to grumble because they had received the exact amount of remuneration for which they had agreed to work. If he, the owner of the vineyard, had chosen to pay the others a like amount, it was certainly not any business of the murmurers. He had a perfect right to be as generous as he pleased in the distribution of his own money. So, having acted within his rights, he closed the case and dismissed the complainers.

In this parable the householder represents God, the vineyard represents the kingdom and the laborers represent Christians. Our Lord needs laborers in His vineyard today and there is much work to be done for Him. His work should be done in a manner that is pleasing to Him. It is both our privilege and duty, as Christians, to labor in the vineyard of our Lord. Our work for Him will not be measured solely by the amount done, nor by the skill with which we do it, but by the motive from which and the spirit in which we do it.

KENTUCKY BAPTISTS AT WORK

Christian Education

"Go Where The People Are"

by Joseph R. Estes

On Sunday, January 24, it was my privilege to visit in the Green River Baptist Church in the Ohio County Association and to speak on behalf of Christian Education. The pastor of the church is Marvin Nafus. Brother Nafus is doing a praise-worthy task of leading the church in every phase of its ministry. The Green River Church is a beautiful little country church atop a knoll just outside of Cromwell, Kentucky. The congregation has all of the sincere and unaffected piety characteristic of the best of rural and small town Kentucky Baptists. Preachers and promoters come and go, but these dear people are as constant and abiding in their devotion to the Lord and His church as the seasons are regular.

The Men's Bible Class at the Green River Baptist Church is taught by Mr. W. C. Reeks, who successfully engages the men in lively discussion on the lesson material. On the above mentioned Sunday, the lesson dealt with Jesus' fellowship with the publicans and sinners as recorded in Matthew 9:9-13. One of the class members, Mr. Boyce Flenor (who is also the church's song leader), observed that unchurched people do not attend church services as they once did, before the advent of public entertainment media and other social engagements. This means, he observed, that the unsaved and the unchurched who once gathered when the church congregated, now assemble at other places and it is there where the church, following the example of Christ, must go with the gospel.

Brother Flenor's observation is certainly correct. It leads me to observe that the young people between sixteen and twenty-five, likewise, do not attend church in the same proportion that the youth of past eras did; but one thing they do attend in greater percentage than previous generations is school. More young people are completing high school and college education than ever before in our history. Many of these

are unsaved and unchurched. Christian Education is the prime way in which we may fulfill the commission of our Lord to these students. The gospel, in its broadest intellectual application, must be taken into the academic environment. Kentucky Baptists need to know how our present Christian Education program is attempting to do this through our Baptist schools and student work. Kentucky Baptists need to know how our Christian Education ministry is being hindered by lack of facilities, funds, but most of all, by lack of concern on the part of our Baptist people. CHRISTIAN EDUCATION REVIVAL, February 21-March 7, gives every church an opportunity to be informed. Won't you lead your church to share in this period for the sake of our youth.

Sunday School

Annual Architectural Conference Coming Soon

by Roy Boatwright

The Annual Architectural Conference will be held in the Gheens Hall of Southern Seminary, March 5, 1965.



W. A. Harrell

The program will feature: Dr. W. A. Harrell; Dr. Rowland Crowder; Mr. T. Lee Anderton; Rev. Francis Tallant and Rev. Gordon Sather.

This one-day conference will be of special interest to pastors, educational directors, other staff members, superintendents of missions, architects, engineers, building contractors, material suppliers, planning and survey committees, building committees and others interested in better church buildings. We urge all churches to have at least a representative present. Building committees, planning committees and pastors will find this meeting very helpful.

Special conferences will be held Friday afternoon and evening, following the program session with representatives of the Church Architectural Department, Baptist Sunday School Board. Appointments should be scheduled in advance by contacting, Roy E. Boatwright, Kentucky Baptist Building, Middletown, Kentucky.

This Architectural Conference is spon-

sored by the Church Architecture Department, Baptist Sunday School Board, Dr. W. A. Harrell, secretary, and the Sunday School Department of the Kentucky Baptist Convention.

Woman's Missionary Union

Noted Author To Speak To State WMU Meeting

by Mrs. George R. Ferguson

Miss Virginia Ely, well-known author of devotional books and other books of a religious nature, will lead the devotional period at the opening of each session during the annual meeting of Kentucky W. M. U., to be held at Harrodsburg, April 13-15.



Virginia Ely

Although she is a native of Texas and received all of her schooling there Miss Ely has deep roots in Kentucky. She is the great-granddaughter of the late J. S. Coleman, well-known in Kentucky and called by the late Dr. W. O. Carver "one of the most noted and most influential Baptist preachers of the latter half of the last century".

Miss Ely writes: "I have never looked forward to a meeting with such joyful anticipation. My roots go all the way back to Kentucky. My great-grandfather was known in his day as 'The Baptist War Horse of Kentucky'. Five generations of my people are sleeping in the old cemetery at Beaver Dam. Many of my lateral relatives are still members of the church there which was organized in the home of one of the Colemans and was begun as a result of my ancestress reading Luther's translation of the New Testament. Following all the light she had, she baptized herself in Beaver Dam Creek. After the church was organized she was baptized again to conform to New Testament baptism. Yes, I feel that I am coming home."

Miss Ely is the author of eleven books, all well known. Her latest, "Your Hand In His," published by Revell, will be released some time this year.

She is a graduate of Texas Wesleyan College, Ft. Worth and has a master's degree in religious education from Southwestern Baptist Theological Semi-

nary. She also has a master's degree with a major in library science, from Texas Woman's University.

Come early to each session to hear this gifted writer.

Foundation

Estate Planning Settled—Christian Stewardship Practiced

by James C. Austin

During the past few days two lovely Christian ladies and a fine Christian gentleman have completed Gift Annuity Agreements with the Foundation. It is a rich spiritual experience to personally counsel with friends who have determined to translate a part of their earthly possessions into continuing spiritual ministries in the name of our Lord.

The principal amount of one Gift Annuity will benefit Clear Creek Baptist School in perpetuity upon the death of the donor.

Mrs. Mary Parker Morton's gift will establish the Erni M. Morton Memorial Fund through her Gift Annuity Agreement. She will receive a fixed rate of income for her lifetime. The principal amount will then establish the memorial fund in honor of her late husband, to be maintained as a separate account. The income from the Erni M. Morton Memorial Fund will be divided equally between the Cooperative Program and the Centertown Baptist Church. The portion to her church will be a designated gift to be divided equally for the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Offering for Home Missions.

These friends have the joy and peace of knowing that this important facet of estate planning is settled and that this part of Christian stewardship is consummated. The Kentucky Baptist Foundation also assisted in the preparation of their wills. Meanwhile, they can live on what they give! Each of them will earn a 7.4% fixed rate of return on the principal amount of the gift.

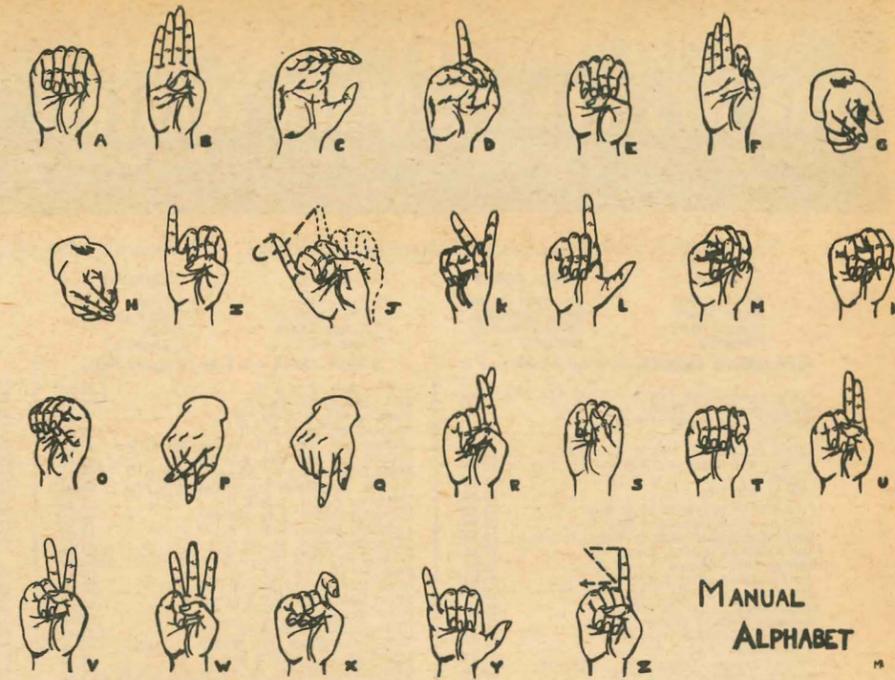
Special Ministries

An Experiment And A Challenge

by Bill Goble

Turn the television on, but leave the sound off; stand behind a soundproof glass and watch your baby cry; or listen to a radio from which the sound is so distorted few if any words can be understood—this is deafness. And what of those who live in the world of deafness? They are people; they laugh; they love; they cry.

Since man has been on earth, "signs" have existed, whether it be the simple motions of the hand to tell another to go or to come, or the subtle movement



MANUAL ALPHABET

of the eyes that gives a vast store of information. However, the deaf have given to the world a language of signs; to some people this language is a fascinating movement of the hands, to others a thing of beauty, but to the deaf it is communication. To them it is a means of sharing experiences, knowledge, jokes and all other events that make a person's life rich and meaningful. Most important, it provides a way of telling the deaf of Christ and the life of peace and security he gives.

To the pastor and church sign language can open a new field of ministry; to those who have deaf in their family it opens an avenue of real communication, and a deeper family relationship; to others it opens new ways of service, such as interpreting in a doctor's office. You can learn sign language and to provide this opportunity, regional sign language classes will be held beginning April 10, 1965 at 7:30 p.m.; these classes

will meet each Saturday night for five weeks. Plans are being made to have classes in Bowling Green, Owensboro, Paducah, Louisville, Lexington, Danville, Prestonsburg, Covington, and Williamsburg. More information will be printed in the *Western Recorder* at a later time.

Each church and individual should prayerfully consider accepting the responsibility of this ministry, for there is at least one deaf person in almost every community, and it is your responsibility to tell him of Christ. If you feel you are too busy in your present work to take time to learn sign language, it would be good to ask yourself, "Is my work so much more important than that of Christ that I cannot take time for individuals, as he did?"

Above is a copy of the manual alphabet that is used when the deaf want to spell a word. Learn it and begin to use it, now.

Request For "Tithe Now" Kit

Yes, please send me one of the free "Tithe Now" kits including the filmstrip and recording. I will recommend to our church that we adopt a tithe goal of _____ (suggested: 25% of membership).

Name

Church

Association

Mailing

Address

PASTOR AND MINISTERS OF EDUCATION: Tear out and mail the above coupon if you have not already ordered your Tithe Now kit. Included will be a color filmstrip and record, yours free to keep. Although most churches will wait until fall for their stewardship emphasis, now is the time to order and study the kit, and to start using the filmstrip in small group meetings. Mail coupon to Robert Hastings, Baptist Building, Middletown, Ky. One kit to a church (except churches with ministers of education, which get two).

SPECIAL NURSERY STOCK SALE FOR WESTERN RECORDER READERS!

Over 250 Varieties — Planting Instructions Included. Every Plant Labeled.

FREE!

\$3.00 ORDERS RECEIVE
2 FLOWERING SHRUBS
\$6.00 ORDERS RECEIVE
4 FLOWERING SHRUBS

FREE!

Rose Bushes: 2 Yr. Field grown blooming size bushes. All monthly bloomers in these varieties. \$.39 each.

REDS	TWO TONES	CLIMBERS	YELLOWS	PINKS	WHITES
Red Radiance Better Times Crimson Glory Poinsettia	President Hoover Edith N. Perkins Contrast	Cl. Blaze Red Cl. Red Talisman Cl. Golden Charm Cl. Poinsettia	Eclipse Golden Charm Peace Luxemberg	Pink Radiance The Doctor Columbia Picture	K. A. Victoria Caledonia F. K. Druski K. Louise
FLOWERING SHRUBS — 1 or 2 years Old					
Crape Myrtle—Red, Purple, or White, 1 to 2 ft. \$.49 ea.					
Weigelia—Red, or Yellow, 1 to 2 ft. .25 ea.					
Weigelia—Variegated or Weigelia Pink, 1 to 2 ft. .17 ea.					
Spiraea Van Houttie—White, 1 to 2 ft. .25 ea.					
Althea—Red, Purple, or White, 1 to 2 ft. .15 ea.					
Forsythia—Yellow, 1 to 2 ft. .15 ea.					
Pink Spirea, 1 to 2 ft. .19 ea.					
Pink Flowering Almond, 1 to 2 ft. .49 ea.					
Tamarix—Pink Flowers, 1 to 2 ft. .29 ea.					
Bush Honeysuckle—Red or Pink, 1 to 2 ft. .25 ea.					
Red Flowering Quince, 1 to 2 ft. .35 ea.					
Persian Lilac—Purple, 1 to 2 ft. .39 ea.					
Old Fashioned Lilac, 1 to 2 ft. .49 ea.					
Bridal Wreath Spirea, 1 to 2 ft. .39 ea.					
Hydrangea P. G., 1 to 2 ft. .35 ea.					
Deutzia—White, 1 to 2 ft. .15 ea.					
Mockorange—White, 1 to 2 ft. .15 ea.					
Sweet Shrub, 1 to 2 ft. .15 ea.					
Rose of Sharon—Mixed Colors, 1 to 2 ft. .08 ea.					
Red Ozier Dogwood, 1 to 2 ft. .15 ea.					
Pussy Willow, 1 to 2 ft. .19 ea.					
Russian Olive, 1 to 2 ft. .19 ea.					
Russian Olive, 2 1/2 to 4 ft. .49 ea.					
Red Barberry, 1 to 2 ft. .39 ea.					
Japanese Snowball, 1 to 2 ft. .59 ea.					
Snowberry—Red or White, 1 to 2 ft. .29 ea.					
Spiraea Anthony Waterer Dwarf—Red, 1/2 to 1 ft. .49 ea.					
French Lilac—Red, White, or Purple, 1 to 2 ft. .79 ea.					
Scolch Broom, 1 to 2 ft. .19 ea.					
Hypericum—Yellow, Collected, 1 to 2 ft. .19 ea.					
Spice Bush, 1 to 2 ft. .29 ea.					
Butterfly Bush—Purple, 1 to 2 ft. .49 ea.					
Viburnum—Purple, 1 to 2 ft. .29 ea.					
Green Barberry, 1 to 2 ft. .19 ea.					
Azalea—Red, White, or Pink, 1/2 to 1 ft. .69 ea.					
Rose Acacie—Pink, Collected, 1 to 2 ft. .49 ea.					
Red or Black Chokeberry, 1 to 2 ft. .29 ea.					
Hydrangea Arborescens, Collected, 1 to 2 ft. .19 ea.					
Spiraea Thumbergi, 1 to 2 ft. .29 ea.					
Winter Honeysuckle, 1 to 2 ft. .29 ea.					
Arrowwood Viburnum, 1/2 to 1 ft. .49 ea.					
Beauty Berry, Collected, 1 to 2 ft. .39 ea.					
FLOWERING TREES — 1 or 2 years Old					
Magnolia, Collected, 1 to 2 ft. .59 ea.					
Mimosa—Pink, 3 to 4 ft. .29 ea.					
Mimosa—Pink, 4 1/2 to 6 ft. .69 ea.					
American Red Bud, 2 to 3 ft. .25 ea.					
American Red Bud, 4 to 6 ft. .69 ea.					
White Flowering Dogwood, Collected, 2 ft. .25 ea.					
White Flowering Dogwood, Col., 4 to 6 ft. .98 ea.					
Pink Flowering Dogwood, 2 ft. .149 ea.					
Pink Flowering Dogwood, 3 to 5 ft. .298 ea.					
Golden Chain Tree, 1 to 2 ft. .59 ea.					
Golden Rain Tree, 1 to 2 ft. .59 ea.					
Smoke Tree, 1 to 2 ft. .89 ea.					
Purple Leaf Plum, 2 1/2 to 4 ft. .69 ea.					
Flowering Peach—Red, or White, 2 1/2 to 4 ft. .69 ea.					
Double Pink Flowering Cherry, 3 1/2 to 5 ft. .295 ea.					
Flowering Crab—Red, or Pink, 2 to 3 ft. .89 ea.					
Chinese Red Bud, 1 to 2 ft. .69 ea.					
Tree of Heaven, Collected, 3 to 5 ft. .49 ea.					
Dwarf Red Buckeye, 1/2 to 1 ft. .49 ea.					
Magnolia, Soulangeana, 1 to 2 ft. .98 ea.					
Pink—Weeping Peach, 2 1/2 to 4 ft. .98 ea.					
Red—Weeping Peach, 2 1/2 to 4 ft. .98 ea.					
White Fringe, Collected, 2 to 3 ft. .69 ea.					
Japanese Flowering Cherry—Dbl. White, 1 to 2 ft. .98 ea.					
European Mountain Ash, 3 1/2 to 5 ft. .298 ea.					
Pauls Scarlet Hawthorn—Red Blooms, 3 1/2 to 5 ft. .298 ea.					
Big Leaf Cucumber Tree, Collected, 3 to 4 ft. .149 ea.					
Paw Paw, Collected, 3 to 5 ft. .98 ea.					
White Sumac, Collected, 2 to 3 ft. .49 ea.					
Sourwood, Collected, 2 to 3 ft. .49 ea.					
Yellow Buckeye, 1 to 2 ft. .49 ea.					
Downy Hawthorn, 1/2 to 1 ft. .89 ea.					
Dwarf White Buckeye, 1/2 to 1 ft. .69 ea.					
Cherokee Chief Dogwood, 2 ft., Pat. No. 1710 2.49 ea.					
SHADE TREES — 1 or 2 years Old					
Silver Maple, 3 to 4 ft. .18 ea.					
Silver Maple, 4 1/2 to 6 ft. .49 ea.					
Weeping Willow, 2 to 3 ft. .39 ea.					
Weeping Willow, 4 to 6 ft. .59 ea.					
Chinese Elm, 3 to 4 ft. .25 ea. 4 1/2 to 6 ft. .59 ea.					
Catalpa Fish Bait Tree, 2 to 3 ft. .25 ea.					
Ginkgo Tree, 1 to 2 ft. .59 ea. 3 to 5 ft. .98 ea.					
Pin Oak, Red Oak or Scarlet Oak, 3 to 5 ft. .98 ea.					
Lombardy Poplar, 1 to 2 ft. .07 ea.					
Lombardy Poplar, 2 to 2 1/2 ft. .12 ea.					
Lombardy Poplar, 3 to 4 ft. .18 ea.					
Lombardy Poplar, 4 1/2 to 6 ft. .39 ea.					
Faassen Red Leaf Maple, 3 1/2 to 5 ft. .295 ea.					
Sycamore, 3 to 4 ft. .49 ea.					
Sugar Maple, Collected, 3 to 5 ft. .39 ea.					
Sweet Gum, Collected, 2 to 3 ft. .49 ea.					
White Birch, 2 to 3 ft. .49 ea.					
White Birch, 4 1/2 to 6 ft. .98 ea.					
Crimson King Maple (Pat. #735), 3 1/2 to 5 ft. 3.49 ea.					
Tulip-Tree, Collected, 3 to 5 ft. .49 ea.					
Sunburst Locust (Pat. No. 1313), 4 1/2 to 6 ft. 4.95 ea.					
Schwedler Maple, 3 1/2 to 5 ft. .295 ea.					
Cutleaf Weeping Birch, 3 1/2 to 5 ft. .298 ea.					
Silver Variegated Maple, 3 1/2 to 5 ft. .298 ea.					
Kentucky Coffee Tree, 1/2 to 1 ft. .69 ea.					
American Linden Tree, 3 to 4 ft. .98 ea.					
Skyline Locust (Pat. No. 1619), 4 1/2 to 6 ft. .398 ea.					
Sassafras, Collected, 2 to 3 ft. .49 ea.					
Scarlet Maple, Collected, 4 to 5 ft. .98 ea.					
Yellow Wood, 3 to 4 ft. .198 ea.					
Willow Oak or White Oak, Col., 2 to 3 ft. .98 ea.					
China Mulberry, 2 to 3 ft. .49 ea.					
China Berry, 2 to 3 ft. .49 ea.					
Sycamore Maple, Purple Leaves, 1/2 to 1 ft. .49 ea.					
Black Gum, Collected, 2 to 3 ft. .69 ea.					
American Elm, Collected, 3 to 4 ft. .39 ea.					
FRUIT TREES — 1 or 2 years Old					
Belle of Georgia Peach, 2 to 3 ft. .45 ea.					
Belle of Georgia Peach, 4 to 6 ft. .98 ea.					
Elberta Peach, 2 to 3 ft. .45 ea. 4 to 6 ft. .98 ea.					
J. H. Hale Peach, 2 to 3 ft. .45 ea. 4 to 6 ft. .98 ea.					
Hale Haven Peach, 2 to 3 ft. .45 ea. 4 to 6 ft. .98 ea.					
Dixie Red Peach, 2 to 3 ft. .45 ea. 4 to 6 ft. .98 ea.					
Golden Jubilee Peach, 2 to 3 ft. .45 ea.					
Golden Jubilee Peach, 4 to 6 ft. .98 ea.					
Champion Peach, 2 to 3 ft. .45 ea. 4 to 6 ft. .98 ea.					
Stayman Winesap Apple, 2 to 3 ft. .55 ea.					
Stayman Winesap Apple, 4 to 6 ft. .98 ea.					
Red Delicious Apple, 2 to 3 ft. .55 ea.					
Red Delicious Apple, 4 to 6 ft. .98 ea.					
Yellow Delicious Apple, 2 to 3 ft. .55 ea.					
Yellow Delicious Apple, 4 to 6 ft. .98 ea.					
Early Harvest Apple, 2 to 3 ft. .55 ea.					
Early Harvest Apple, 4 to 6 ft. .98 ea.					
Red Rome Beauty Apple, 2 to 3 ft. .55 ea.					
Red Rome Beauty Apple, 4 to 6 ft. .98 ea.					
Red Jonathan Apple, 2 to 3 ft. .55 ea.					
Red Jonathan Apple, 4 to 6 ft. .98 ea.					
Lodi Apple, 2 to 3 ft. .55 ea. 4 to 6 ft. .98 ea.					
Montmorency Cherry, 2 to 3 ft. .98 ea.					
Black Tartarian Cherry, 2 to 3 ft. .98 ea.					
Kieffer Pear, 2 to 3 ft. .98 ea.					
Orient Pear, 2 to 3 ft. .98 ea.					
Bartlett Pear, 2 to 3 ft. .98 ea.					
Apricots—Moorpart or Early Golden, 2 to 3 ft. .69 ea.					
S-N-1 Apple—5 Varieties on ea. tree, 3 to 4 ft. 2.49 ea.					
Nectarine, 2 1/2 to 4 ft. .79 ea.					
Danson Plum, 2 1/2 to 4 ft. .69 ea.					
Red June Plum, 2 1/2 to 4 ft. .69 ea.					
Methley Plum, 2 ft. 49 ea., 3 1/2 to 5 ft. .89 ea.					
Burbank Plum, 2 ft. 49 ea., 3 1/2 to 5 ft. .89 ea.					
DWARF FRUIT TREES — 1 or 2 years Old					
Dwarf Elberta Peach, 3 ft. .198 ea.					
Dwarf Red Haven Peach, 3 ft. .198 ea.					
Dwarf Belle of Georgia Peach, 3 ft. .198 ea.					
Dwarf Golden Jubilee Peach, 3 ft. .198 ea.					
Dwarf Red Delicious Apple, 3 ft. .198 ea.					
Dwarf Yellow Delicious Apple, 3 ft. .198 ea.					
Dwarf Winesap Apple, 3 ft. .198 ea.					
Dwarf Montmorency Cherry, 3 ft. .198 ea.					
Dwarf North Star Cherry, 3 ft. .198 ea.					
Dwarf Bartlett Pear, 3 ft. .198 ea.					
Dwarf Kieffer Pear, 3 ft. .198 ea.					
Dwarf Plum—Blue, 3 ft. .198 ea.					
VINES — 1 or 2 years Old					
Red Scarlet Honeysuckle, 1 ft. .29 ea.					
Wisteria, Purple, 1/2 to 1 ft. .35 ea.					
Bitter Sweet, 1 ft. .19 ea.					
Clematis Vine, Collected, White, 1/2 to 1 ft. .39 ea.					
Grape Vines, Concord or Niagara, 1/2 to 1 ft. .49 ea.					
Grape Vines, Luttie or Fredonia, 1/2 to 1 ft. .49 ea.					
Trumpet Creeper, Collected, 1/2 to 1 ft. .15 ea.					
Yellow Jasmine, 1/2 ft. .49 ea.					
Vinca Minor, Clumps, Collected. .09 ea.					
Halls Honeysuckle, 1 ft. .19 ea.					
English Ivy or Boston Ivy, 4 to 8 inches. .29 ea.					
Enonymus Coloratus, 1/2 to 1 ft. .29 ea.					
NUT TREES — 1 or 2 years Old					
Hazel Nut, 1 to 2 ft. .69 ea.					
Butter Nut, 1 to 2 ft. .39 ea. 3 to 4 ft. .98 ea.					
Chinese Chestnut, 1 to 2 ft. .69 ea. 3 to 5 ft. 1.69 ea.					
Hardy Pecan Seedlings, 1 to 2 ft. .89 ea.					
Stuart Pecans, Paper Shell, 3/2 to 5 ft. .398 ea.					
Black Walnut, 1 to 2 ft. .39 ea.					
English Walnut, 2 to 3 ft. .249 ea.					
Shell Bark Hickory, 1 to 2 ft. .69 ea.					
American Beech, Collected, 3 to 4 ft. .98 ea.					
EVERGREENS — 1 or 2 years Old					
Glossy Abelia, 1/2 to 1 ft. .29 ea.					
American Holly, Collected, 1/2 to 1 ft. .19 ea.					
Rhododendron, Collected, 1/2 to 1 ft. .49 ea.					
Pflizer Juniper, 1/2 to 1 ft., low spreading. .59 ea.					
Cherry Laurel, 1/2 to 1 ft. .29 ea.					
Nandina, 1/2 to 1 ft. .29 ea.					
Boxwood, 1/2 ft. .35 ea.					
Irish Juniper, or Savin Juniper, 1/2 to 1 ft. .45 ea.					
Red Berry Pyracantha, 1/2 to 1 ft. .49 ea.					
Burfordi Holly, 1/2 to 1 ft. .49 ea.					
Wax Leaf Ligustrum, or Jap. Ligustrum, 1/2 ft. .39 ea.					
Colorado Blue Spruce, 1/2 to 1 ft. .39 ea.					
Mountain Laurel, Collected, 1/2 to 1 ft. .19 ea.					
Canada-Hemlock, Collected, 1/2 to 1 ft. .15 ea.					
Short Leaf Pine, Collected, 1/2 to 1 ft. .19 ea.					
Christmas Ferns, Collected. .19 ea.					
Red Cedar, Collected, 1/2 to 1 ft. .49 ea.					
Hetzi Holly, 1/2 ft. .49 ea.					
Japanese Holly, 1/2 ft. .49 ea.					
Foster Holly, 1/2 to 1 ft. .49 ea.					
Yellow Berry Pyracantha, 1/2 to 1 ft. .49 ea.					
Andorra Juniper, 1/2 ft. .49 ea.					
Cedrus Deodara, 1/2 to 1 ft. .59 ea.					
Japanese Yew, Taxus Spreading, 1/2 to 1 ft. .79 ea.					
East Palatka Holly, 1/2 to 1 ft. .49 ea.					
Baker Arborvitae, 1/2 to 1 ft. .59 ea.					
Berkman's Arborvitae, 1/2 to 1 ft. .59 ea.					
Globe Arborvitae, 1/2 ft. .59 ea.					
Greek Juniper, 1/2 to 1 ft. .59 ea.					
Gardenia, White Blooms, 1/2 to 1 ft. .59 ea.					
Camellia Sasanqua, 1/2 to 1 ft. .79 ea.					
Norway Spruce, 1/2 to 1 ft. .49 ea.					
Enonymus Radicans, 1/2 to 1 ft. .59 ea.					
BERRY PLANTS, ETC. — 1 or 2 years Old					
Black Raspberry, 1/2 to 1 ft. .35 ea.					
Red Everbearing Raspberry, 1/2 to 1 ft. .39 ea.					
Dewberry, 1/2 to 1 ft. .19 ea.					
Figs, 1 to 2 ft. .98 ea.					
Bosen Berry, 1/2 to 1 ft. .39 ea.					
BULBS, PERENNIALS — 1 or 2 years Old					
Pampas Grass, White Plumes. .39 ea.					
Hibiscus, Mallow Marvel. .09 ea.					
Hollyhocks, Mixed Colors, Roots. .19 ea.					
Cannas, Colors, Red, Pink, or Yellow. .19 ea.					
Irish Blue, Roots Collected. .19 ea.					
Day Lilies, Roots Orange Flowers, Collected. .19 ea.					
Creeping Phlox, Pink or Blue. .19 ea.					
Blue Bells, Roots Collected. .19 ea.					
Maiden Hair Fern, Roots Collected. .19 ea.					
Fancy Leaf Caladium, Red or White. .39 ea.					
Gladiolus, Pink, Red, White. .07 ea.					
BERRIES, FRUITS AND HEDGE PLANTS — 1 or 2 years Old					
10 Rhubarb, 1 Yr. Roots. .100					
10 Asparagus, 1 Yr. Roots. .100					
50 Strawberry—Blakemore or Tenn. Beauty. .149					
50 Gem Everbearing Strawberry. .249					
100 South Privet, 1 to 2 ft. .298					
25 North Privet, 1 to 2 ft. .198					
25 California Privet, 1 to 2 ft. .198					
25 Multiflora Rose, 1 to 2 ft. .149					

Our plants are Nursery grown from cuttings, seeds, or budded stock unless otherwise stated. These have never been transplanted. Inspected by a State Dept. of Agriculture. This gives you a chance to buy at low grower prices. SATISFACTION GUARANTEED ON ARRIVAL OR WE WILL EITHER REPLACE OR REFUND YOUR MONEY. You may order as many or as few plants as you wish. Send 60 cents extra with order for postage and packing. Plus 3% for Kentucky Sales Tax.