



WESTERN RECORDER

March 16, 1967





GLEANINGS FROM THE FIELD

THE SOUTHERN BAPTIST ADVISORY COUNCIL ON WORK WITH NEGROES, which has functioned since 1954, voted unanimously during its annual meeting at Nashville to disband. This work will now be carried out through the staff of the department of work with National Baptists of the Home Mission Board, Atlanta. This action is expected to prevent duplication of meetings and overlapping of responsibilities. The Home Mission Board will continue to sponsor an annual meeting for state Baptist workers with Negro Baptists.

WAYNE E. OATES, professor of psychology of religion at Southern Seminary, Louisville, and Elam Davies, pastor of Fourth Presbyterian Church in Chicago, delivered the Norton and Mullins lectures, respectively, at the seminary March 7-10. Oates lectured each morning on the Holy Spirit, followed by a sermon each day by Davies.

STUDENTS FROM 88 COLLEGES IN 14 STATES attended the annual student missions conference at Southern Seminary in Louisville recently. Several speakers urged the students to "take the church to the people" through creative ministries which reach into the market place and the everyday world of secular man.

A YOUTH RETREAT for Baptist youth of Ecuador was recently sponsored by Southern Baptist missionaries in that country. A record 70 young people and their counselors attended.

H. HUGHES CLARDY, clerk of Kentucky's Logan Association, was recently given an outstanding rating by the Sunday School Board on the 1966 association minutes which he prepared. Reed Rushing is missionary for the association.

PRESIDENT AND MRS. D. M. ALDRIDGE of Clear Creek Baptist School at Pineville, recently celebrated their 25th wedding anniversary. They were guests of honor at a reception given by their three sons.

ADULTS CONTINUING TO LEARN is the title of a new book written by Ernest J. Loessner, professor of religious education at Southern Seminary in Louisville. Published by Convention Press, Nashville, the book will be studied by adults during church member training week throughout the Southern Baptist Convention during April.

STONE FORD BAPTIST CHURCH near Pineville recently called Clear Creek student Bryan W. Ragan as pastor. He formerly served the Stinesville church near Evansville, Indiana.

DENZIL PROBUS of Miami, Florida, a former pastor of Highview Baptist Church in Louisville, has accepted a call to become pastor of the Dry Ridge, Kentucky, Baptist Church.

EDGAR TANDY, new pastor of First Baptist Church, West Liberty, Kentucky, and missionary for Morgan County, was welcomed to that town by representatives of every local denomination at the evening service on February 19. At the suggestion of the West Liberty Ministerial Association, each church dismissed its services and attended services at the First Baptist Church as a gesture of welcome to the new pastor and his family. Mr. and Mrs. Tandy are the parents of two daughters, Elizabeth Ann and Sharon Kay.

A CHURCH BUILDING and architecture conference has been scheduled for this summer at both Ridgecrest and G'orieta Baptist Assemblies. The programs are designed to help churches plan and build better church buildings.

MISS GLADYS HOPEWELL, a native of Hopkins County, Kentucky, who serves as a missionary to Taiwan, will be on furlough this year at 125 Hill Street, Talladega, Alabama. She was educational director for First Baptist Church, Talladega, prior to her appointment in 1946.

THE PEMBROKE, KENTUCKY BAPTIST CHURCH in Christian County Association adopted February 1 a resolution opposing "the action which was taken by the Kentucky Baptist Convention in Bowling Green, November last, permitting our college trustees to seek or accept federal loans or aid for church-related institutions."

THE BLOOD RIVER BAPTIST Association Mission Board in its February meeting voted that "We express our opposition to any of our Kentucky Baptist institutions accepting loans from the federal government."

THE NEW CHURCH PROGRAM GUIDE BOOK for use by SBC churches during 1967 and 1968 has just been released by Broadman Press and may be secured at Baptist book stores. The 64-page guide gives practical suggestions on how to improve all areas of the church program.

ROBERT A. BAKER, professor of church history at Southwestern Seminary, Fort Worth, Texas, delivered a series of lectures on "The Structure of the Southern Baptist Convention" March 14-17 at Southwestern Seminary in Wake Forest, North Carolina. They were the annual Carver-Barnes Memorial Lectures.

R. BATES IVEY, associate pastor of First Southern Baptist Church, San Diego, California, has been named associate executive secretary of the California Baptist Foundation at state convention offices in Fresno. He will head the foundation's church loans and church debenture business.

W. VEENSTRA, pastor of two Baptist churches in Amsterdam, is the new chairman of the executive committee of the Union of Baptist Churches in the Netherlands. He succeeds F. E. Huizinga of Hengelo, who resigned when he decided to withhold 15% of his income tax to protest its use for military purposes.

SOUTHERN BAPTIST MISSIONARIES in Pakistan spent three days together at Faridpur in early February, observing the 10th anniversary of the beginning of Southern Baptist mission work in that country.

Dare To Be A Baptist

JAMES T. BAKER

WHAT IS A BAPTIST? A multitude of young men and women in their twenties are asking that question today. Reared in religious homes, baptized into the church in childhood, taught week after week in Sunday school, they are Baptists. But what does this designation actually mean?

The Static Church

Some of these young people look only at the Baptist churches of today and are disappointed in its often-static nature. They see no apparent reason for being Baptists, and their disillusionment leads to disinterest. They enter the swelling ranks of the baptized but faceless masses which we claim but cannot reach.

Others study the history of the Baptists and discover the rich heritage that we all share. They find that, of all the Protestant denominations, Baptists have in the past been the most daring. They learn that Baptists dared to stand for the free church tradition and against an established church both in England and in America; they learn that Baptists dared to emphasize adult baptism even when the doctrine was politically unpopular; they learn that Baptists dared to support the American revolution when defeat would have led to execution for treason. These young people who study Baptist history develop a pride in their heritage, and at the same time they become dissatisfied with a static religious existence, for they conclude that to be a Baptist is to be a person who dares.

William Carey Dared

William Carey, in the early nineteenth century, dared to dream that the message of Christianity might be shared with the people of India. He convinced other Baptists, who had before been hesitant to begin missionary work, to dare to dream the same dream, and the modern movement of Baptist world service began.

When the American frontier lay at the feet of the infant Republic, few religious bodies dared to strike out into the vast unknown to bring religion to the West. But Baptists dared. Although they did not have educated ministers, although their churches were neither handsome nor comfortable, they dared to conquer the frontier for Christianity.

At the end of the civil war, when

Southern Baptists were isolated from their former brothers in the north, when the southern economy was devastated, when most of the young Baptist ministers were either dead or broken men, few observers would have guessed that the denomination had a future at all. But John Broadus stood before a tiny seminary faculty in Greenville, South Carolina, a faculty that had few students and that lived on starvation wages, and dared to face the challenge of the moment. He represented the half-buried hopes of all Baptists when he suggested to his colleagues that they silently agree to die themselves before they permitted the seminary to die.

The young Baptist today who reads of these noble men realizes that his heritage is one of daring, daring to do the apparently-impossible deed, daring to think the impossible thought, daring to be a man whose faith drives him to death for his beliefs. But this young Baptist does not stop and admire his heritage; he builds upon it. He analyzes the needs of today, he finds the difficult task, and he dares to attack it.

The twentieth century, especially our half of it, has created new demands and provided new challenges for the churches. The young Baptist is often disappointed that his church has not dared to meet these challenges, but he takes courage from the daring attitude of his

(CONTINUED ON PAGE 15)

What is the Preacher's Responsibility?

by JACK JONES

DR. JOSEPH PARKER, famous pastor of the London City Temple for 35 years, had some rather odd ideas of the preacher's task. It is said of him that he was a law unto himself. Alexander Gammie wrote of Dr. Parker that, "He was not only minister of the church, but also its treasurer, and its deacons. The stewards handed him the collection each Sunday, and he paid the expenses and disbursed the money without publishing any accounts. He was the autocrat personified—no one questioned his rule or dared to challenge his decisions."

Dr. Parker was doubtless a genius in the pulpit, but he was wrong in his conception of the preacher's task. God has never called any preacher to "run" a church or to act as dictator over His people.

On the other hand, the preacher is not to be like a checker on a board—moved around by the whims of the "leading" members of the church. It is not the preacher's job to nurse the dissatisfied and neurotic members who wear their feelings on their sleeves or chips on their shoulders. Christians who have to be pampered and begged into coming to church are not worth anything to the church or to the Lord.

The true responsibility of the man of God is summed up quite well by Professor James Stalker: "I like to think of the minister as only one of the congregation set apart by the rest for a particular purpose. They say to him: Look, brother, we are busy with our daily toils, and confused with cares, but we eagerly long for peace and light to illuminate our life, and we have heard there is a land where these are to be found, a land of repose and joy, full of thoughts that breathe and words that burn, but we cannot go thither ourselves. We are too embroiled in daily cares. Come, we will

elect you, and set you free from toil, and you shall go hither for us and week by week trade with that land and bring us its treasures and its spoils."

Professor Stalker wrote these lines many years ago, but they are still relevant to us today. There are so many different ideas of what the preacher should be doing! It is a fact that the average pastor spends far more of his time in administration, program directing, and general "wheel oiling" than he does in searching the Scriptures and communing with God in preparation for feeding God's sheep.

God's Word has the answer to all our spiritual problems and it is not silent on this question. In the sixth chapter of Acts we find the account of the selection and election to office of the first helpers in the church. Bible students generally agree that these seven helpers were the first deacons whose task it was to visit those in need and administer the temporal affairs of the church. The purpose of the election of these men is made clear—they were to free the apostles for spiritual service. The apostles said in Verse 4, "But we will give ourselves continually to prayer, and to the ministry of the Word." This is the preacher's primary task—he is to feed the sheep.

It is a fact that many of the sheep today have lost their appetites—strong meat no longer agrees with them. They only want a little milk and dessert (preferably 15 or 20 minutes worth). It could well be that the reason for this loss of appetite is that both congregation and preacher have developed a misconception of what the preacher is supposed to be doing with his time.

[Jack Jones is pastor of Locust Grove Baptist Church, Murray, Kentucky.]

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A Sad But Wise Separation

In a truly historic action at Boone Lodge on March 10, 1967, Kentucky Baptists and Kentucky Southern College took a step that might prove to be the way Baptists in other states will approach the severe problems of higher education today. The denomination and the college parted ways in a friendly manner with the denomination providing \$885,000 to help the college in its transition from a church related to an independent college.

In one way it is surprising that Kentucky Baptists, long known for their conservative approach toward change, took such a novel step. Though not the last to lay the old aside, we have rarely been the first for which the new is tried. But special circumstances which led Kentucky Southern to ask severance from the convention afforded the convention with the opportunity to be a trail blazer.

President Rollin Burhans is to be highly commended for his candid, sincere and complete appraisal of the present financial plight of the college. He is to be admired for sticking to his dream for the school to the point of literally giving himself. The Executive Board members responded with concern, understanding and disposition to do all possible to help the school. Only great concern for other Kentucky Baptist causes, worldwide mission causes and the continued good spirit and response of Kentucky Baptists to the Cooperative Program prevented Board members from doing more for the school.

The action of the Executive Board in releasing Kentucky Southern College from convention control and in giving the school \$885,000 to help relieve its critical financial crisis is wise, fair and mutually advantageous to the school and the convention. For the school it affords a chance to survive as a quality college by finding other financial help including government loans and grants. For the Kentucky Baptist Convention it will give some relief in the years ahead from an unbearable financial load in higher education.

Kentucky Southern deserves to live. It is already an institution of superior academic quality. It has one of the highest academically qualified faculties of any Baptist college in the Southern Baptist Convention. The students who are there love the school and praise it. The school can be just as Christian as an independent, private college as it could be as a Baptist school.

The Kentucky Baptist Convention has several reasons for reacting favorably to the request from Ken-

tucky Southern to be released and for giving financial help to the school. The college expressly said it did not want to come into the convention before it was academically and financially strong. However, when the Christian Education Campaign was launched, it was highly desirable that a united front be presented and so Kentucky Southern agreed reluctantly to come in. Their share of the \$9,000,000 goal was to be \$2,000,000. The failure of the statewide drive to come anywhere near the goal resulted in Kentucky Southern getting only about \$200,000 for capital needs.

In the meantime the new school, without buildings and other resources of established schools, felt it had to proceed with buildings and other requirements for accreditation even without the certainty of income from the denomination. This gamble didn't pay off and this is at least part of the cause of the school's present plight. So far Kentucky Southern has most likely lost more than she has gained financially by coming into the convention. Therefore, it is only fair that the convention help her to the extent of the convention's present financial ability and in line with her other commitments.

The releasing of Kentucky Southern is an economy move for the Convention, at least in the long run. It is clear now that Kentucky Baptists are not committed enough to Baptist higher education to afford four senior colleges and two other schools. It can only be viewed as wise to lighten our educational load and eventually free finances for schools that remain or for other mission purposes.

The releasing of Kentucky Southern College will serve to reduce some friction and controversy in the convention over how schools are to be financed and over other school policies. Kentucky Southern and other Baptist schools that survive with strength will ultimately have to take government loans and even government grants and this will be controversial among Baptists for many years to come.

In leaving the Baptist fold, Kentucky Southern should be constrained to remain the kind of school Kentucky Baptists can be proud of having been a part and will continue to be a part on an individual basis. Let us hope this step gives Kentucky Southern a new lease on life and that a good school stands to become a great school. Kentucky Baptists can ever live without regret for having made a significant contribution toward the realization of a dream and for helping make a school that might well serve Baptists better in the future than in the past.

Convention Frees Kentucky Southern; Grants \$500,000 Loan Now and \$77,010 per Year for Next Five Years

by GEORGE W. KNIGHT
Assistant Editor

Kentucky Southern College of Louisville was formally released from the Kentucky Baptist Convention March 10, in a stormy Executive Board meeting marked by strong debate, substitute motions and parliamentary entanglements. The severance is effective immediately, although Kentucky Southern had requested that it not be released until August 31 of this year.

First in S.B.C.

The release of the Baptist school from official denominational ties is a first for the Southern Baptist Convention. Although the Arkansas Baptist Medical Center of Little Rock was released officially by the Arkansas Baptist Convention last year, Kentucky Southern is the first Baptist school in the Southern Baptist Convention to request and be granted such severance.

The Kentucky Baptist school requested that it be officially released because of critical financial problems which recently reached crisis proportions. President Rollin S. Burhans told the finance and Christian education committees of the Executive Board a week before the full board meeting that the school could not survive without accepting federal grants and loans. Rather than compromise the Baptist principle of separation of church and state, he said, trustees of the school were requesting separation from the convention.

Three-Prong Proposal

Release from the convention was only one part of a three-prong proposal made by the finance and Christian education committees to the full Executive Board in an attempt to alleviate the school's financial problems. The remaining parts of the proposal dealt with floating loans to assist Kentucky Southern in its present financial crisis.

The 148-member Executive Board, which serves as the *ad interim* governing body for the full convention, voted overwhelmingly to grant the school's request for \$500,000 in emergency funds to be used immediately in paying faculty salaries and meeting other pressing financial needs. A \$300,000 loan will be floated immediately by the convention to aid the school, and the additional \$200,000 will be borrowed and made available by July 25.

Since the severance of Kentucky Southern College from the convention is

effective immediately, the amount which the school would receive from the current convention budget between now and August 31 will go toward amortizing this \$500,000 loan. After that date, an amount for repayment of the loan will be included in each annual budget of the convention until that total is retired.

Although the \$500,000 was granted overwhelmingly, Executive Board members balked at granting the college's request that the Kentucky Baptist Convention assume responsibility for the unpaid balance of a \$898,000 loan which the college secured last year. Adopted instead was an allocation to the school of \$77,010 for the next five years.

This yearly total will be taken from the annual \$300,000 loan repayment allocation which was voted by the special session of the Kentucky Baptist Convention in Louisville last year to assist

See background article on "Kentucky Baptists and the Christian Education Problem" on page 12 for historical orientation to the convention action.

all Kentucky Baptist schools in their capital needs projects. The \$300,000 is a regular budgeted item of the statewide Cooperative Program budget.

The decision to give Kentucky Southern College \$77,010 per year for five years from already-budgeted funds represented a compromise of two earlier motions which failed to pass. On the floor first was the motion brought by the finance and Christian education committees to grant the college's request for \$898,000. This was followed by a substitute motion, made by Edwin F. Perry, pastor of Broadway Baptist Church, Louisville, that the convention float a loan for only \$500,000 additional assistance to the schools, to be paid over the next 10 years.

Chester Badgett, pastor of Campbellsville Baptist Church, offered the \$77,010-per-year-for-five-years proposal as a substitute to the substitute motion. It carried by a vote of 65 to 38.

Badgett's motion, which included the severing of formal ties with Kentucky Southern, read in its entirety: "That we yield to the request of Kentucky Southern College that we release them immediately from among the Kentucky Baptist institutional family and that we give them the annual allocation of \$77,010 for five years from the \$300,000 loan repayment allocation."

Some Executive Board members questioned the legality of the action, since the 1966 special convention limited the annual \$300,000 loan repayment allocation to schools "remaining in the Kentucky Baptist Convention fold."

It was decided that the Badgett motion automatically amended the June, 1966, action and thus allowed the \$77,010 to be given to Kentucky Southern, though it is no longer a member of the convention family of institutions.

Burhans Praises Action

President Burhans said the money voted by the convention "is very excellent; it helps us over this transition period. It will also release the payment of certain pledges that have been made more or less on condition that we receive a certain amount from the convention."

The Kentucky Southern president also said he thought that the school's severance from official denominational control "is the direction that inevitably every church-related college that does not have tremendous endowment funds will have to ultimately follow."

Several alternate proposals to releasing Kentucky Southern College from convention control were made. Among these were suggestions and motions to study the feasibility of merging Georgetown and Kentucky Southern into one school, advocated by Odell Leigh, pastor of Second Baptist Church, Greenville, and Isaac McDonald, pastor of Lone Oak Baptist Church, Paducah.

Authorization for the establishment of Kentucky Southern College was given by the 1956 session of the Kentucky Baptist Convention meeting at Madisonville. Original plans for the school called for it to be established as a junior college-branch of Georgetown. However, it opened in 1960 on the campus of Southern Seminary as an independent four-year school under the sponsorship of Long Run Association.

POAU SPEAKER AT OWENSBORO

A meeting on the theme, Separation of Church and State, has been announced for March 20 at 7:30 p.m. at the Walnut Street Baptist Church, 501 Walnut Street, Owensboro.

Special speaker for the meeting will be Mr. Gioele Settembrini from the organization, Protestants and Other Americans United of Washington, D. C.

Costly Witness Needed to Reach Young Negroes, SBC Workers Told

A young Negro sociologist told Southern Baptist workers with Negroes that they must have a radical, costly and troublemaking witness if they are to communicate with the young Negro leader of tomorrow.

"I'm not talking about marching," said Vincent Harding, professor at Spelman College in Atlanta, Georgia, in an address to the Advisory Council of Southern Baptists for work with Negroes, meeting at Nashville. "I'm talking about questioning."

Harding questioned whether it already is too late for Baptists to have an effective witness and communication to the young Negro leader of America.

Speaking of the fast rise of an emerging Negro youth, most of them followers of Stokely Carmichael and Malcolm X, Harding called these Negro youth "pace setters" who will more and more set the tone for Negro life in the future.

"They are not concerned about whether Southern Baptist churches are open or closed to them," he said. "There was a time when they were knocking on doors and kneeling in front of churches asking to be admitted, but no longer."

Calling the period from 1954 to 1964 "the second reconstruction period," Harding said that the government has now backed off from civil rights legislation because of the Vietnam war, and the emerging Negro leadership has again become disenchanted.

They are rejecting integration as a goal and are calling for Black Power and Black Unity in an effort to find their own way, he said. "They don't care about us, but part of the agony of being Christian is that we care about others who don't care about us."

Christians must be concerned about

Indiana House Defeats School Bus Aid Measure

Indiana's House of Representatives defeated 50-41 a controversial bill which would require public school buses to transport parochial school pupils.

Previously the Executive Board of the State Convention of Baptists in Indiana had passed a resolution opposing the bus bill, as had the Indiana Council of Churches, and other religious groups.

Observers saw little chance of the bill coming up again in the one week remaining before the legislature was to have adjourned. (BP)

this trend toward Black Unity, Harding observed. They must also seek to discover ways to wipe out poverty. "We must have a new will, and must redirect our wealth."

"We must listen to these people and remember that Christ came to preach to the poor, the oppressed, the downtrodden. We must see the needs of the masses of the downtrodden people of the world.

"This may be too much to ask of a church group that has too long been a defender of the status quo," he said. "I wonder if we will ever find our real calling as Christians—a calling to lose ourselves, not to preserve ourselves."

He compared Southern Baptist pastors to thousands of ministers in Germany during the 1940's who said to themselves, "This is not the time for me to give my witness and to get involved."

Victor Glass, head of the department of work with National (Negro) Baptists for the Southern Baptist Home Mission Board, told Harding and the group that it was significant even that a Baptist group of workers would hear what he was saying.

"We're just now willing to let a Negro come and beat us over the head, and tell us this," Glass said. "Perhaps it is an indication that Baptists are making progress, even slow progress." (BP)

Baptist Committee Sets Boone's Creek Meeting

The Committee for the Preservation of Baptist Principles will have a meeting for all interested pastors and laymen for the eastern half of Kentucky on March 23 at 7:30 at the Boone's Creek Baptist Church near Lexington.

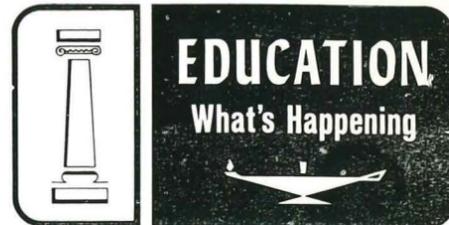
The announcement was made by Richard Stiltner, associate chairman of the

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Education Commission, SBC

One reason college is a rough experience, says Harvard psychologist Gordon W. Allport, is that the middle and late years of adolescence, for most youngsters, are a time of "identity crisis"—a time when the young person is worried about what kind of person he is going to turn out to be and whether he will ever be able to live up to his own or other people's expectations. Unsure that they will be successful, and suddenly on their own, many students show signs of either numbness or apathy.

Allport says the peak of the crisis comes in the sophomore year. Suddenly the student wants to break away from the habit of living his life for the sake of the folks back home.

The most common causes of the crisis stem from conflict with parents and his effort to break away from them. Sometimes young people seem to need their parents as scapegoats, because it is easier to blame parents for their own shortcomings than to face up to them. Often, when this is done, the young person has no real cause for complaint.

How long before young people are able to encounter their parents on a mature, adult-to-adult basis? Allport says, usually not until 23 years of age.

committee, who says the purpose of the Committee for the Preservation of Baptist Principles is to inform Kentucky Baptists of the problems involved in religious institutions accepting federal aid and to urge the convention to adopt a forthright policy upholding church-state separation.

Wayne Ward, professor at Southern Baptist Theological Seminary, will be the principle speaker at the March 23 meeting. A period for questions is planned following Ward's address.

Stiltner says the meeting at Boone's Creek is primarily for pastors and laymen for the south central, southeastern, northeastern, north central and the northern half of the central regions, but that all other interested laymen and pastors in the state are welcome to attend.

Boone's Creek Baptist Church is located on Cleveland Road, approximately six miles from Lexington.

David Fite's Release From Prison Sought By His Parents

The parents of Southern Baptist Missionary David Fite are in Havana, Cuba, for a "face-to-face" appeal to Fidel Castro to release their son from prison.

News that the Clifton Fites of Waynesboro, Georgia, had reached Havana came to the Southern Baptist Home Mission Board in a cablegram that simply read, "Arrived safely, and family well."

The Fites were given no assurance that they would be able to see Castro, but they made the trip in order to see their son and his family, including grandchildren they have never seen.

Fite, who is pastor of the Rosemont Heights Baptist Church, Waynesboro, earlier had said, "I have one desire in my wish to go to Cuba—to confer with Prime Minister Castro in the interest of the release of my son.

"I know nothing of international relationships and I have no desire to enter into any involvement. I am making the trip as a private citizen and a father."

The Fites traveled thousands of miles, wrote volumes of letters, and spent hundreds of dollars on telephone calls attempting to free David, who was arrested in April 1965, along with veteran Cuba missionary Herbert Caudill and 51 Cuban Baptist leaders.

The two missionaries were convicted on charges of illegal foreign currency exchange. David, who had worked in Cuba for five years, received a six-year sentence, and Caudill, in Cuba since 1929, received a 10-year sentence.

Caudill, suffering from a detached retina, was released from prison in November, 1966 to seek medical treatment in Havana, where he is living at his home. (BP)

F. E. Wright Resigns As President at Union

F. E. Wright, president of Union University (Baptist) at Jackson, Tennessee, since 1963, has resigned to become president of a new junior college in Jackson.

Wright's resignation is effective April 1. He will become president of the Jackson State Community College here, a new school which is being organized.

The president of the Union board of trustees, E. E. Deusner, has appointed a five-member committee to select a new president for the Baptist school, and to appoint an interim president.

Wright, 51, served for nine years as academic dean for Union before becoming president.

He was dean of men at Baylor University (Baptist), Waco, Texas, from 1950-1952 (BP)



FINAL "BILL WALLACE" SCENE—On-location filming of the movie "Bill Wallace of China" was completed during February in Hong Kong. In this photo, production manager T. C. Wang (left) listens as director Douglas Green (right) explains camera composition for the last sequence. At center is Baptist layman Gregory Walcott, who plays the title role in the movie about a Southern Baptist missionary who died at the hands of the Communists in China at the end of World War II.

Paul S. James Asks for Stronger SBC Witness in New York City

A Southern Baptist missions worker in New York City has urged the nation's largest evangelical denomination to work in the nation's largest ghetto.

Paul S. James, director of the Metropolitan New York Baptist Association, urged Southern Baptists to forget their prejudices, to become color blind, and to move into the basements, the high-rise apartments and the dark alleys of New York with the message of Christ.

Speaking at New Orleans Baptist Theological Seminary, James asked students and faculty members during the annual missionary day address: "When will America's largest evangelical church do something for America's largest metropolitan area? When will it say

something to America's largest ghetto?" "We are no longer a regional church, we are a nation-wide convention with a nation-wide responsibility," the former Southern Baptist Convention vice-president said.

Pointing to northeastern United States as the "top-priority-area" in the nation for Southern Baptists to reach, James said that one-third of the population of America is living between New York, Boston and St. Paul.

"In this area seven of the nation's nine major cities are located; it is the center for national and international governments; great universities are located there; and the idea-makers of Madison Avenue are ruling there. No matter how you look at it, the need is so great."

"Our missionaries cannot go to Poland, but the Polish people are there; we can't send our missionaries to Pakistan, but their students are there, along with 10,000 international students. World mission begins right where you are."

A graduate of Wheaton College, Wheaton, Illinois, and Southern Baptist Theological Seminary, at Louisville, James was pastor of Tabernacle Baptist Church in Atlanta, Georgia, Second Baptist Church in Auburn, New York, and Manhattan Baptist Church, New York City, before being named to the New York missions position. (BP)

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Baptist World Alliance Discusses Possibility of New Office in Asia

The Baptist World Alliance Administrative Committee, meeting at Washington, heard plans for possible organization of an Asian Baptist Fellowship and discussed the possibility of establishing an Asian office of the Baptist World Alliance (BWA).

Josef Nordenhaug, general secretary of the world-wide Baptist organization, reported that Baptist leaders from Asian countries will meet in Hong Kong April 8 to discuss the possibility of organizing a fellowship group for 21 Asian and Southwest Pacific countries.

If approved by the Asian Baptist leaders, the association would link the Baptist bodies in these countries in a fellowship similar to the European Baptist Federation and the North American Baptist Fellowship.

There are more than 1,000,000 Baptists in the 21 countries, according to BWA records. The total includes a 1941 figure of 123,000 Baptists in Mainland China. No membership figures have been available from the China mainland since missionaries were forced out in 1941, and no one knows how many Baptists are still in China.

The Hong Kong meeting has been called by Shuichi Matsumura of Tokyo, a vice president of the Baptist World Alliance.

The BWA Administrative Committee discussed the possibility of setting up a regional office, perhaps in Hong Kong, comparable with the BWA regional office in London for the European secretary of the Alliance and the European Baptist Federation.

Nordenhaug said that establishment of such an Asian office would depend largely on the initiative of Asian Baptists and their support.

Plans were outlined for two future BWA-sponsored meetings, and reports were presented on a recent Asian Baptist Youth Conference at Iloilo, Philippines.

The chairman of the BWA youth committee, Gunnar Hoglund of Chicago, reported that 215 youth from 17 countries in Asia attended the Iloilo conference, the third such Asian youth fellowship meeting since 1956.

A cable from Matsumura in Tokyo assured the BWA group that the Budokan, an auditorium seating 16,000, is available for the 12th Baptist World Congress in Tokyo, July, 1970.

The administrative committee authorized Robert S. Denny, associate secretary of the Alliance, to meet with the Tokyo committee to complete negotiations with auditorium officials and the Tokyo hotel association, and to bring a report to the BWA Executive Committee



KENTUCKY AUTHOR TO BE HONORED—Mrs. Arthur Emmons, a member of First Baptist Church, Ashland, stands before a photograph of her mother, the late Mrs. Mildred McMurry, who was a leader in the southwide WMU for many years. Mrs. Emmons has recently written a Broadman Press book, **LETTERS FROM MOTHER**, which depicts important events in her mother's life. The new author will be honored with an autograph party during the meeting of the Kentucky WMU at Ashland's First Baptist Church next month.

when it meets in Nashville, Tenn., July 31-August 1.

Plans for a Baptist Youth World Conference in Berne, Switzerland, July 22-23, 1968, were presented, with indications that housing facilities in the Swiss capital will be filled to capacity, said Hoglund. (BP)



Srygler Ordained

Howard Srygler (above) was recently ordained to the gospel ministry by the Bonnieville, Kentucky, Baptist Church after being called by that congregation as its new pastor. Srygler, a member of the church for several years, answered the call to the ministry last year. As the new Bonnieville pastor, he succeeds Carl Fancher, who died recently after a brief illness. Several pastors in Lynn Association participated in the service of ordination.

Bowling Green Church Has Special Students' Service

About 200 students at Western Kentucky University, Bowling Green, recently attended a special students-only service at Eastwood Baptist Church in that city.

The special service, which preceded the regular morning Sunday School hour, was planned by the students in consultation with Pastor James Britt and Music Minister Charles Flener.

Students led the service in presiding, singing and serving as ushers.

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SBC Gifts Continue Climb During February

Gifts to Southern Baptist Convention missions causes continued their apparent climb during the month of February, a record month in gifts to designated causes.

Southern Baptists gave more than \$6,000,000 during the month of February to designated missions causes, most of it to foreign missions through the annual Lottie Moon Offering in Baptist churches. The previous record month of designated giving was \$5,000,000.

In addition, a total of \$1,996,190 was contributed through the denomination's Cooperative Program unified budget plan to support 20 SBC agencies and organizations.

The combined total topped the \$8,000,000 mark for the month of February, bringing the combined total contributions for 1967 to \$13,900,000, up \$532,204 over last year's gifts.

The monthly financial report was prepared here by the Executive Committee of the Southern Baptist Convention.

During the first two months of the year, contributions through the Cooperative Program unified budget plan totaled \$3,900,000, an increase of \$327,942 over Cooperative Program receipts for January of 1966. It is an increase of 8.37 per cent.

Designated gifts totaled \$9,700,000 for the two-month period, an increase of

\$204,262 over 1966 designations.

Of the \$13,900,000 total for the two months, \$11,700,000 has been sent to the SBC Foreign Mission Board, including \$7,000,000 for the month of February alone. (BP)

Paris, First Church, Calls Robert Wallace

Robert B. Wallace, pastor of Sherwood Baptist Church, Webster Groves, Missouri, for the past seven and one-half years, has accepted the pastorate of First Baptist Church in Paris. He succeeds Dan Stone, who now is pastor of Faith Baptist Church in Georgetown.

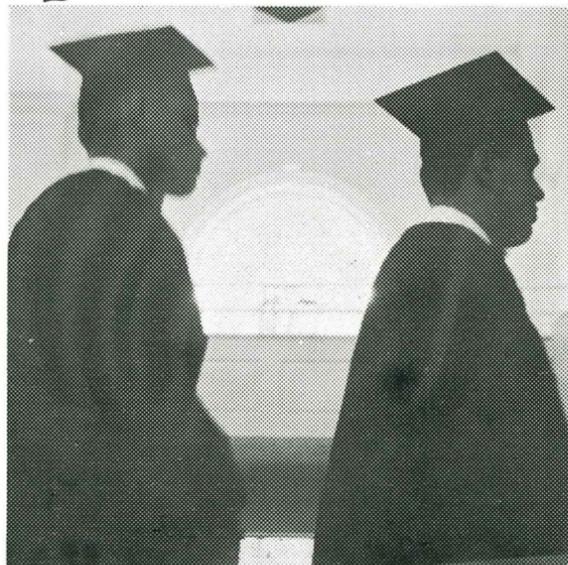
Wallace is a native of Webster County, Kentucky, and the son of a well-known Baptist pastor in western Kentucky. He is a graduate of Georgetown College and Southern Baptist Theological Seminary. His wife, Opal, is also a native of Webster County.

The Wallaces have two daughters, both of whom are married to ministers now in college and seminary training.



Wallace

KENTUCKY BAPTISTS ANSWER PRAYER THROUGH COOPERATION



Through the Cooperative Program the minds of thousands of Christians are trained in Baptist colleges and seminaries to lead in the Southern Baptist churches at home and abroad. Through all of this we are answering prayer—the prayer of the young man who wishes to enter the gospel ministry; the prayer of the young women for definite work in a church or on a mission field. We are answering the prayer of the man whose spiritual wounds need binding; the prayer of the child who seeks love and attention.

Kentucky Baptists believe in Christian Education. 32.7% of every dollar that is given to the Cooperative Program goes to support our Kentucky Baptist schools and colleges and our six Southern Baptist seminaries. In addition to this our Baptist Student Department ministers to students regardless of the type of campus. Directors of Baptist student work or campus ministers, as they are now being called, are employed on 13 campuses. Volunteer directors are currently serving on eight community college campuses.

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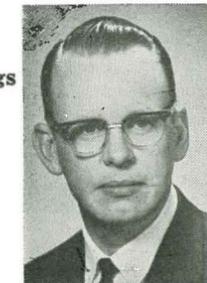
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FOURTH ANNUAL Stewardship-Foundation Conference

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"Money and the Sunset Years"
Editor, Illinois Baptist



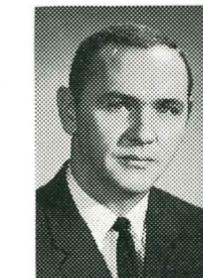
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W. E. Grindstaff

"Principles of Stewardship Development"; "Cooperative Program Promotion"; "Reflecting Missionary Concern Through Stewardship"
Director of Cooperative Program Promotion



For more information write James C. Austin or Michael L. Speer, Baptist Building, Middletown, Ky.

Executive Committee Recommends Change in Constitution-Bylaws

The Executive Committee of the Southern Baptist Convention voted at Nashville to recommend to the full convention in Miami Beach a proposed \$26,700,000 budget for 1968, and two key changes in the convention's Constitution and Bylaws.

A proposed Constitution change would increase the terms of elected members of SBC board and agencies from three years to four years, unless such is prohibited by the organization's charter. If approved in the future, terms for semi-annual trustees would be reduced from five to four years.

The constitution change must be approved by two successive meetings of the convention. It will come first before the SBC when it meets in Miami Beach, May 30-June 2.

The Bylaws change, which drew debate during the Executive Committee meeting, would change the representation of smaller state Baptist conventions on SBC commissions and institutions.

The Executive Committee, by vote of 29-10, will recommend that state conventions with 25,000 to 100,000 members have representation on the four major convention boards and the Executive Committee.

At-Large Plan

The recommendation also provides that these states would not have automatic representation on all other agencies of the convention, but instead that each commission and institution board would have five trustees or directors-at-large, elected from states with 25,000 to 100,000 members.

A proposal to change the name of the convention referred earlier to the Executive Committee for study came up at only one time during the full committee meetings. The administrative sub-committee, however, heard a report on a public opinion poll on the name change.

The public relations sub-committee recommended that any proposed change of name in the convention be tested on

its public relations implications, and presented to the Executive Committee a list of 25 questions to be used in evaluating any proposal.

The Executive Committee also approved a schedule and procedure for conducting a study of the capital needs building programs of SBC agencies and organizations. Long-range capital needs, if approved, will be presented to the convention in 1969 when it meets in New Orleans.

The presidents of the six SBC seminaries were authorized to employ a professional consultant to work with them and an Executive Committee sub-committee in studying the formula for allocating SBC Cooperative Program funds among the six seminaries. (BP)

Baptists Lax in Social Concern, Leaders Say

Southern Baptists are not giving enough attention to contemporary moral, social and economic problems.

This is the opinion, with varying degrees of agreement, of nearly two-thirds of Baptist church leaders polled in a broad, cross-section survey to determine attitudes of church leadership toward the Southern Baptist Convention.

More than two-thirds of the respondents agreed to some extent that Southern Baptist churches often seem to be afraid to face controversial issues.

Nine out of ten agreed to some extent that Southern Baptist pastors "present the divine truth as stated in the Bible in a way which has meaning for us today."

More than 6,800 Baptist leaders from 590 churches were polled in the survey, with usable questionnaires returned by 3,445 persons.

Returning the questionnaires were 320 Baptist pastors, 214 religious education or music directors, 352 Sunday School and Training Union leaders, 193 Wom-



"MR. VACATION BIBLE SCHOOL" HONORED—Kentucky native Sibley C. Burnett (right), who retires this year after almost 30 years in Vacation Bible School work with the Sunday School Board at Nashville, was presented a plaque for his distinguished service by the Sunday School Department of the Kentucky Baptist Convention at a recent statewide Bible school clinic at Lexington. Also pictured are Mrs. Burnett and state Sunday School Secretary Roy Boatwright, who reported that attendance at the Lexington and Hopkinsville clinics totaled more than 1,000 persons.

an's Missionary Union (WMU) presidents, 103 Brotherhood presidents, 170 chairmen of deacons, 1,005 other laymen, and 949 other laywomen.

The survey was conducted by the research and statistics department of the Baptist Sunday School Board at Nashville, at the request of the SBC public relations advisory committee and the Baptist Education Study Task steering committee.

A majority of the respondents were generally opposed to federal aid in the form of outright grants or loans, a summary of the research report said.

On outright grants, 41.7% were opposed to grants under any circumstance, and 25.1% said they did not favor government grants as "a rule."

On government loans, there was less opposition, with 31.4% opposed under all circumstances, and 35.3% saying they did not favor loans "as a rule."

Eighty-two percent of the respondents felt Baptist colleges are vital to the denomination.

In rating the work of nine SBC agencies and organizations, the SBC Sunday School Board and the SBC Foreign Mission Board had the highest number of "excellent" ratings.

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Leaders List Reasons for Organizations' Enrolment Drop

by the Baptist Press

Why did Southern Baptist Convention churches report enrollment decreases in Sunday School, Training Union, Woman's Missionary Union, and Brotherhood (laymen's) organizations during 1966?

Top leaders responsible for promotion of these Baptist church program organizations listed about 20 different factors contributing to the statistical decline when Baptist Press, news service of the SBC, asked them "Why?"

Four Organizations Drop

The 1966 SBC statistics, compiled by the research and statistics department of the SBC Sunday School Board, Nashville, disclosed that 1966 enrollment figures in these four church organizations dropped below 1965 enrollment figures, and that baptism for 1966 were 675 less than the number of new converts baptized in 1965.

In Atlanta, the director of the division of evangelism for the SBC Home Mission Board, C. E. Autrey, said that the statistics revealed that Southern Baptists "about held our own" in the field of evangelism during the year. SBC churches reported baptizing 360,959 new converts during 1966.

Autrey said he was encouraged by this, adding that the denomination had no special emphasis on evangelism during the year. Autrey predicted increases for the next three years as the SBC becomes involved in the Crusade of Americas.

Multiple Causes

In Nashville, the secretary of the Sunday School department for the SBC Sunday School Board listed in an interview about 10 factors contributing to a decline of nearly 56,000 in Sunday School enrollment during 1966. Enrollment for the year was 7,600,000.

"Any one of these factors is bad enough," said A. V. Washburn of Nashville, "but now we have a convergence of many different factors hitting us at once."

Washburn cited (1) a climate in the world of criticism of churches and institutional Christianity, (2) the pre-occupation of Americans with material concerns, (3) social unrest characterized by lack of love and mutual appreciation

of the races, (4) the mobility of the American people, and (5) the often overlooked factor that more than 4 million men are in the armed forces, including many Southern Baptists, who become "displaced persons to whom we are not ministering very effectively."

The secretary of the board's Training Union department, Phillip B. Harris, listed five factors contributing to a drop of 58,000 in Training Union enrollment.

Harris listed three outside influencing factors: (1) the trend toward the use of Sunday as a day of recreation, (2) increased competition from television on Sunday night, and (3) the neglect of working men and women to leave time for the church and its program.

Harris said that two factors within Baptist churches contributed to the decline. He observed that 1966 was a period of transition in many churches from the traditional concept of Training Union to an enlarged concept of Training Union. Another factor is a lack of motivation of church members to develop skills in themselves.

WMU "Fails to Compete"

In Birmingham, the executive secretary of the SBC Woman's Missionary Union (WMU), Miss Alma Hunt, attributed a drop of nearly 10,000 in WMU enrollment to poor reporting and to failure to compete well for the time and interest of women and young people. There are more than 1,400,000 members enrolled in the WMU organizations.

In Memphis, the executive secretary of the SBC Brotherhood Commission, George W. Schroeder, cited the newness of a program on missions, and a method of keeping enrollment figures as factors in a 14,000 decrease in Brotherhood enrollments of men, young men and boys.

The 282,199 reported enrolled during 1966 are for the period just following the convention's program assignment of missionary education for men to the

Brotherhood, Schroeder pointed out. He said men normally like to examine such a change for a period of time before they fully endorse and support it.

Although enrollments in Sunday School, Training Union, Brotherhood, and WMU organizations recorded decreases, enrollments in church music organizations and choirs increased by nearly 73,000, up to a total of 945,000.

W. Hines Sims, secretary of the church music department of the Sunday School Board, Nashville, attributed the increase to the growing involvement of all areas of the church in music, swelling interest in youth choirs, an emphasis on music leadership training, a surge of interest in music in areas where Southern Baptist work is new, and state music leadership and the development of aids in organizing choirs for all age groups.



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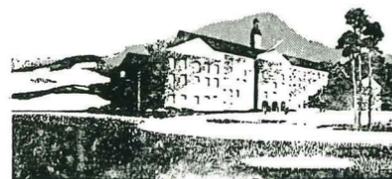
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Kentucky Baptists and the Christian Education Problem

by GEORGE W. KNIGHT
Assistant Editor

The present crisis involving the financial support of Kentucky Southern College and its future relationship to the Kentucky Baptist Convention is only one of the many Christian education problems with which Kentucky Baptists have grappled during the past decade.

Throughout these years, Baptists in the state have (1) launched a new school (Kentucky Southern), (2) withdrawn support from two other educational institutions (Magoffin Institute and Bethel College), (3) authorized changes from junior to senior college status for two institutions (Campbellsville and Cumberland), (4) conducted a statewide capital needs campaign for Christian education (Christian Education Advance), and (5) faced on several occasions the issue of government grants and loans for Baptist institutions.

Although these events are separate entities, they fit together like pieces in a puzzle. They all grow out of the same basic problem which has existed for these 10 years or more in the Kentucky Baptist Christian education picture—too many schools, too few dollars to support them, and frantic searching for more adequate financial assistance.

The Rise of Kentucky Southern

The dream of a Baptist liberal arts college for Louisville had existed in the minds of many Louisvillians for several years when, in 1956, the General Association adopted a proposal of the Christian education department that such a college be established.

Original thought on the school was

that it would be a branch of Georgetown College. When the school started classes in 1960, however, it began as a separate institution under the sponsorship of Long Run Association. President Burhans expressed the desire to remain out of the convention until Kentucky Southern was accredited and financially strong. However, with the plans for the state-wide CEA campaign, the Louisville institution became a member of the Kentucky Baptist family of schools to help bolster the chances for success of the fund-raising effort.

The Fall of Magoffin and Bethel

Even as Kentucky Southern was being born, two other Baptist schools in the state were passing out of existence. Magoffin Institute, a Baptist-supported elementary and high school at Mountain Valley, closed its doors August 31, 1961, following withdrawal of financial support by the General Association. Need for its ministry declined when students were provided better roads on which they could travel to reach public schools. Some assets of this institution were later given to Oneida Institute.

The close of Bethel College at Hopkinsville on July 31, 1964, was the culmination of declining enrollment and pressing financial problems which the school had experienced for the past several years. The change in distribution of Christian education funds adopted by the General Association in 1960 reduced Bethel's support from that source by \$20,000 per year. Bethel also lacked adequate buildings and endowment, and not even a fund-drive sponsored by Hopkinsville-area Baptists provided much help.

The Change in Status for Campbellsville and Cumberland

The most important Christian education action of the 1957 session of the General Association was its authorization of senior college status for Campbellsville College at Campbellsville and Cumberland College at Williamsburg. Requests for such changes were made directly to the convention messengers, although the General Association at that time had a Christian education commission which normally dealt with such matters and then, in turn, made recommendations to convention messengers.

The Christian Education Advance

In 1960 the General Association authorized a giant state-wide campaign to raise needed funds for capital needs projects at Baptist schools and BSU centers throughout the state. The hospitals, children's home and the Kentucky Baptist Building at Middletown were later

included in the scope of the drive, but these were finally dropped at the suggestion of fund-raising officials. The drive, known as Christian Education Advance, was launched in 1963 with a goal of raising \$9,056,000 for Kentucky Baptist schools. Only a third of that amount—about \$3,000,000—was ever actually paid or pledged.

The Federal Aid Problem

The issue of federal grants or loans for Baptist schools became a prime contender for attention by the Kentucky Baptist Convention at Lexington in 1963, when extended discussion but indecisive action took place. In 1964 at Louisville, messengers passed a proposal instructing its institutions not to seek government grants and to look to private sources for loans. The same convention authorized the appointment of a special advisory committee of 15 to work with the Christian education committee in devising means of meeting "immediate capital needs of our institutions."

The special committee, in a meeting during 1965, recommended that the Executive Board float a loan of the full amount not raised by CEA—\$6,000,000—to meet this need. This, in turn, became the recommendation of the Christian education committee to the Executive Board. Since the Executive Board did not have adequate time to discuss the proposal before the 1965 meeting of the Kentucky Baptist Convention, it was decided that a special session of the convention should be called during 1966 to deal at length with the problem.

A decisive vote against federal loans for Baptist schools was given at the called session of the convention. The Executive Board recommended that the Cooperative Program budget for the next 20 years include an annual \$300,000 allocation for capital needs to Baptist schools and that the schools be allowed to borrow from whatever source they desired. Messengers let the first part of the proposal stand, but they amended the second portion to allow borrowing from private sources only.

Although it seemed the issue of federal loans had been solved, it bounced back again at the regular session of the convention at Bowling Green in November when messengers reaffirmed a 1949 policy leaving internal affairs of Baptist schools up to the trustees.

This has been interpreted by some as leaving the door open for the acceptance of federal loans. Georgetown College has proceeded on the basis of this interpretation and by now has received two federal loans.



SUNDAY SCHOOL LESSON

By H. C. Chiles



PROCLAIMING THE RESURRECTION

(This Lesson for March 26, 1967)

This lesson is devoted to the master miracle of the ages and that great foundation truth of the Christian faith, the resurrection of the physical body of Jesus Christ from death and the grave.

Luke 24:1-9

Joseph of Arimathaea and Nicodemus prepared the body of Christ for burial. Together they tenderly and lovingly laid their Lord in the new sepulchre which was hewn out of a rock in the garden, and then rolled a stone in front of the door. Mary of Magdala and Mary the mother of James observed where the body of Christ had been interred, and then returned to their homes and rested on the Sabbath. Their hearts were sad because they thought their Lord was gone, never to return.

At dawn on the morning after the Sabbath these women and Salome went to the tomb to anoint with spices and perfumes the body of the Lord Jesus as an expression of their love for and devotion to Him. As these devoted women hastened to the tomb through the bracing early morning air, remembering the stone had been rolled into its groove to shut the entrance to the sepulchre, they were wondering, worrying about, and discussing how they might remove it. When the women arrived at the tomb, they were amazed to find that their concern had been entirely unnecessary because the stone had been rolled away from the entrance. Thus it is in life, so often dreaded difficulties are never encountered.

Not realizing the significance of the open tomb, these astonished and devoted women entered to perform their ritual, only to discover that the body of Christ was not there. Possessed with mingled fear and perplexity, they were too frightened for words when they saw the two in shining garments and heard the question, "Why seek ye the living among the dead?" Trying to allay their fears, they urged the women not to be looking back to One Who had died, but to look forward to One Who was alive. Fortunate indeed were these women in having the privilege of viewing the empty tomb and in hearing the announcement of the heavenly messengers that "He is not here, but is risen."

It is truly marvelous how much consolation and encouragement were concentrated in that brief declaration. That short and simple statement constituted the first sermon about the resurrection of Christ. "He is risen" is the most momentous and meaningful announcement ever made. The fact of Christ's resurrection is the most comforting and joyous fact which is known by the children of men. His resurrection brought the removal of doubts, the relief of distress, and triumph over defeat. His triumph over death and the grave is a guarantee of our victory over the same.

The women were reminded that repeatedly Christ had foretold the glorious fact that He would rise from the dead. Immediately after this reminder, instead of lingering about the tomb in wonder about what had taken place, the women went and told the disciples the good news about the glorious victory of Christ over death and the grave. They were, therefore, the first human heralds of the glad tidings that "He is not here, but is risen."

Luke 24:44-49

We can only imagine the disappointment and despair of the disciples, whose world had come to an end, so to speak, with the death of Christ. While they were sharing their discouragement and sense of frustration with one another, the Christ, Whom they had loved and Who died for them and had arisen from the tomb, came and stood in their midst. Seeing their questioning faces, Christ showed them His hands and His feet. Leaning forward with wonder and amazement, the disciples beheld the print of the nails, which were the proof of His sacrificial suffering.

He also invited them to touch Him in order that they might be sure that it was His real body which they saw. To convince them beyond any doubt that He was alive, He ate a piece of broiled fish and some honey before their very eyes.

H. C. Chiles is pastor of the First Baptist Church, 203 South Fourth Street, Murray, Kentucky.

When our Lord had convinced His eleven discouraged and frightened disciples that He had actually risen from the dead, He reminded them that He had told them previously that He would rise from the dead, and that "all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Then He opened their understanding concerning what was written in the Old Testament about His death and resurrection. He disentangled their minds, took out the wrong ideas and prejudices, and set them free to comprehend and appreciate the Scripture. Many of God's children today need the same treatment. What a blessing that some are submissive enough to the Holy Spirit for Him to use them to render this service to those who need it!

Christ then taught His disciples the great significance of His death, burial and resurrection. Because He died and rose again remission of sins was made available. He explained to them what they must do for Him. Beginning in Jerusalem, where they were at that time, they were required to be witnesses for Him, and preach "repentance and remission of sins" to all the people of the world.

According to His plan and purpose, it was their privilege, duty and responsibility to preach repentance toward God, faith in Christ, and remission of sins to all. The gospel which they were to preach was the death, burial and resurrection of Christ. Of course, Jerusalem, the city which Christ and they loved so dearly, was to have the first opportunity to hear this glorious gospel, but from this center it was to be carried to the uttermost parts of the earth.

Power for the effective proclamation of the gospel did not reside in the disciples, but in the Holy Spirit. Since any attempt to witness in the power of mental culture, personal magnetism, persuasive eloquence, or any other human energy was to fail miserably, they were commanded to wait in Jerusalem until they were endued with the power of the Holy Spirit. None of Christ's followers are competent to do the work which He assigns to them until the Holy Spirit imparts to them the enabling power.

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Foundation

Shearin at Stewardship-Foundation Conference

by James C. Austin

Again this April 6-8 the annual Stewardship-Foundation Conference invites all associational superintendents of missions, stewardship chairmen, moderators, and all trustees and directors of all boards of the agencies and institutions of the Kentucky Baptist Convention to attend the full conference which opens at 5:00 p.m. Thursday, April 6



Shearin

and closes with lunch Saturday, April 8 at Cedarmore Baptist Assembly.

For those who cannot attend the full conference, there is the inter-agency session on Friday evening, April 7. This session begins at 6:00 p.m. with a banquet, followed immediately by an exceptionally fine program for trustees and directors. It is our hope that the trustees and directors will make reservations for lodging on Friday night and be with us for the conferences on Saturday morning.

My good friend George L. Shearin, one of the most capable men in Baptist life with regard to taxation and charitable giving, will speak at the banquet and at other sessions. He will also lead several conferences.

George L. Shearin, an attorney, is associate secretary of the Baptist Foundation of Texas. The Foundation administers funds with a book value in excess of \$75,000,000 dollars for the benefit of Baptist institutions and agencies.

A native of Tennessee, Shearin is a graduate of Baylor University, where he majored in business and law. He holds an honorary Doctor of Laws degree from Wayland Baptist College. Prior to his association with the Foundation, he practiced law and later served as secretary and legal counsel of the Endowment Department and as director of the Stewardship Division of the Baptist General Convention of Texas.

He is an active member of various professional organizations and of the First Baptist Church of Dallas.

Brotherhood

R.A. Congresses Will Feature Reiji Hoshizaki

by Forrest Sawyer

Eight Area Congresses for Royal Ambassadors will begin March 20 at First Baptist Church, Calvert City on Tuesday, March 21, the meetings will move to Greenville (First Church afternoon and supper—Second Baptist for the evening session). On Thursday, the 2nd, it will be at Munfordville and on Friday, the 24th, at the Beechland Baptist Louisville.

Each Congress (both first and second weeks) will find registration beginning at 4:00 p.m. (local time). The Congress will close at 8:30.

The second week of Congresses will feature Reiji Hoshizaki, a Southern Baptist missionary to Japan.

The second week of Congresses will begin on Monday, the 27th at the Erlanger Baptist Church, move to the First Baptist Church, Grayson on Tuesday, the 28th and then on Thursday, the 30th to the Central Baptist Church, Winchester and on Friday, the 31st to the First Baptist Church, London.

Hoshizaki was born in Vacaville, California. Prior to his conversion to the Christian faith, he was a Buddhist. Shortly after becoming a Christian he surrendered to preach. His first mission inclinations were to work among his



Reiji Hoshizaki

Stewardship

Hastings to Speak at Stewardship-Foundation Conference

by Michael L. Speer

Robert J. Hastings, the newly-elected editor of *The Illinois Baptist*, state paper of the Illinois Baptist State Association, will be one of the featured speakers for the fourth annual Stewardship-Foundation Conference. Hastings, the former secretary of the Kentucky Baptist Convention, has been in great demand as a speaker and writer. He is the author of several stewardship books, including *My Money and God*, *How to Manage Your Money*, and *The Christian Man's World*.



Hastings

The conference, which is jointly sponsored by the stewardship department, Kentucky Baptist Foundation, and the executive secretary's office, will be held at the Boone Lodge, Cedarmore Baptist Assembly, April 6-8, 1967. The conference will begin with the evening meal at 5:30 Thursday and will conclude with the noon meal Saturday. It is especially designed for missionaries, moderators, stewardship chairmen and the officers and trustees of Kentucky Baptist schools and institutions.

own people in the United States, but after the 1941 Japanese attack on Pearl Harbor he decided to go to Japan instead. Hoshizaki is a graduate of Baylor University and Southern Seminary, at Louisville. Prior to his appointment to Japan he did mission work among the Japanese in Detroit, Richmond and San Francisco. Hoshizaki, following his furlough, will return as pastor of a mission in the city of Nagoya. The mission started in 1961 and now has 30 members. The missionary to Japan served as an interpreter during the 1966 Asia Sunday School Crusade. He was chairman of the city-wide effort for the Japan Baptist New Life Movement in 1963.



Mrs. Fling



Mrs. Emmons

Woman's Missionary Union

State Meeting, First Church, Ashland—April 4-6, 1967

by Mrs. George Ferguson

The annual meeting program will feature Mrs. Robert Fling, president of Woman's Missionary Union of the Southern Baptist Convention.

Mrs. Fling has served in her present position since 1963 and prior to that was the Convention's recording secretary. She is also well known as a writer, her latest book being one of the WMU Aims Series, *Enlistment for Missions*.

Both as writer and speaker, she possesses the ability to arouse in others the same missionary concern which she feels.

Mrs. A. S. Emmons, of First Church, Ashland is general chairman of arrangements for the State Meeting. She will also bring the Call to Prayer each day. On Wednesday afternoon, at the close of the service she will be honored at an autograph party in the Baptist Book Store exhibit room at the church. Her new book, *Letters from Mother*, will be released by Broadman Press a few days before our convention opens. Mrs. Emmons is the daughter of the late Mrs. William McMurray, who was for many years the director of the promotion division of Woman's Missionary Union, SBC and was president of the North American Baptist Women's Union at the time of her death.

Thank You

From all over Kentucky, flowers, gifts, messages, visits and cards have come from regions, associations, churches, church organizations and individuals expressing loving and prayerful concern for the executive secretary during her recent brief hospital stay and recuperation. How grateful I am for each expression of love and especially for your prayers! The eye surgery was completely successful, and I am now back at work.

I wish it were possible for me to thank each of you personally, but please accept my thanks by this medium until I can have further contact with you.

I want to thank the state missionaries, too, who responded so graciously to our call for resource material for our Week of Prayer. You were most gracious.

Dare To Be A Baptist

(CONTINUED FROM PAGE 3)

forefathers and faces the new challenges in the same spirit.

►He sees that America is rapidly becoming an urban nation, that most of the children born this year will live most of their lives in cities. He realizes that Baptists must become a city-oriented church in order to reach these vast throngs of people. If Baptists must leave the little - brown - church-in-the-wood and enter the dirty, problem-ridden city, the young Baptist is ready

Student Work

BSU At Kentucky Wesleyan

by Dan Yeary

BSU at Kentucky Wesleyan has shown remarkable growth. A combination of student leadership, associational contributions, and spiritual concern has resulted in steady growth.

The ministry of the BSU has always been a tremendous challenge and difficult task on the denominational campus. Baptist students are a minority group, and their

struggle for witness and impact is noble. On a campus of over 1,400 students the BSU has the potential of enlisting some 400 Baptist students in the "witness for Christ on campus." These students represent resident, commuter, and married students. In spite of the limited members in comparison to other campuses, the ministry of the BSU can still be strategic. This has been the prayerful goal of Bill Crabtree, a junior English major who is the BSU president.

Bill's contributions in leadership and personal commitment have been the revitalization of a BSU that was struggling for existence only a year ago. Now, a full council of dedicated students meet weekly to plan and pray for the outreach of Christ on the campus. Worship programs, rallies, study groups, and dormitory visitation sparked an upsurge in the BSU ministry at Kentucky Wesleyan. The growth of interest has been significant. The results of personal witnessing are in the Lord's hand.

Bill Marcum, Parrish Avenue Baptist pastor, has given sacrificially of his time to the students as their advisor. A Donald Anthony, associational missionary, has kept the need and challenge of personal witnessing before the students, and the Daviess-McLean Association facility, budget, and leadership are plus factors in this growing organization.

to do so. He dares to think of the city as a friend instead of an enemy, as a friend that provides an opportunity for redemptive service to God's undirected children. He dares to advocate a Baptist church which would house men of all backgrounds and races in one building. He dares to imagine different kinds and forms of social and worship services, new methods of making God's word relevant to this strange new world.

►The daring young Baptist also sees that our nation is beginning to produce a new element in society, the well-educated, average man. He realizes that Baptists must meet this better-educated man on his own level, that they must challenge him with a religion that matches his education. The Baptist is willing to plan new types of worship experiences that will grasp the educated man's imagination. He is willing to demand that Baptist ministers have excellent educational backgrounds, and he is willing to provide opportunities for his ministers to continue their education at selected intervals throughout their lives. He is willing to test his own faith intellectually and to share in this testing with others. This young Baptist dares to meet the intellectual challenge.

►The daring young Baptist also sees the great need for cooperation and mutual sharing of ideas with other Christian and even non-Christian, bodies. He believes that his own ideas are valuable for other groups, and he admits his need for their ideas. He thus dares to cross boundaries and to listen to theologians from every denomination and to discuss matters of faith with them.

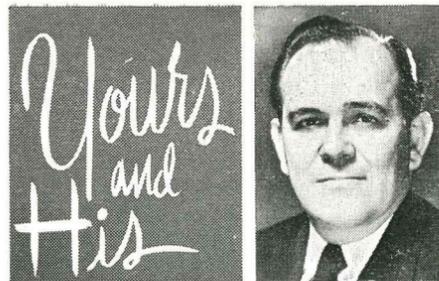
Two young Baptists will see these and other challenges in 1967. One will turn his head away and plead the pale excuse that his forefathers have met all of the true challenges and that he should simply be their historian. The other will follow the spirit of his forefathers' faith, take the dare of this perplexing age, and lead Protestantism in the search for truth. The latter is a young man who dares; he is a Baptist.

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Encouraging News

The Cooperative Program receipts for the month ending February 25th gave us all a real lift—\$311,256 for world missions from all the churches for the Cooperative Program! This is a healthy sign. Most all the churches are in their new budgets now, and February, if it be a typical month, would suggest that we are going to reach that big goal of \$3,500,000 for the year—that 13% budget increase over the previous year, making possible more money for all causes, and especially the \$300,000 extra for schools, colleges, and student centers capital needs.

We thank God. We thank you. The monthly goal is \$291,666. While we are yet \$150,075 under the goal for the first six months of the Convention year, if we keep moving in this direction we have a good chance of reaching the largest goal in history. We have given \$123,182 more this six months than the same six months last year—8.3%. So, keep your offerings coming. If you can revise your church budget in the middle of this year and give a greater portion to world missions, do so!

These Churches are Helping

W. R. Wilkey, Curdsville Church, Daviess-McLean Association: "We increased 5%—now giving 15% of our receipts.

Harold W. Allen, 12th Street Church, Paducah, West Union Association: "In our new budget we will give 12%—we are increasing our percent each year—have just completed a new building."

Joe D. Conner, Antioch Church, Sulphur Fork Association: "We have revised our current budget for the Cooperative Program by 5%."

Roy C. Lamberth, First, Earlington, Little Bethel Association: "We have increased \$500—will give \$4,900 to world missions through the Cooperative Program."

Orion H. Bell, III, La Center Church, West Union Association: "We are increasing our Cooperative Program \$25 per month."

Ansel K. Gambrell, Owingsville Church, Bracken Association: "We are going to a percentage basis rather than \$35 month—will give 10%."

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THIS MONTH'S DISCOUNT SPECIALS!

<p>FLORIBUNDA ROSES 79¢</p> <p>RED RIPPLES . . . cherry red FLORADORA . . . orange vermillion LAFAYETTE . . . bright red BETTY PRIOR . . . rich pink Price 2 yr. old bushes, blooming size: 79¢ ea., 6 for \$4.69.</p>	<p>CAMELLIAS 89¢</p> <p>CLEOPATRA . . . large red flowers MINE-NO-YUKI . . . double white PINK SNOW . . . fine grower, pink TEXAS STAR . . . light mauve pink SETSUGEKKA . . . white, splash'd pink Prices on blooming size: 89¢ ea., 3 for \$2.59. (All above plants, 1 to 2 ft. tall, 1 or 2 yrs. old.)</p>	<p>BABY DOLL ROSES 79¢</p> <p>IDEAL . . . dark red GOLDEN SALMON . . . pink and orange SUMMER SNOW . . . snow white GEORGE ELGER . . . bright yellow Price 2 yr. old Baby Doll roses: 79¢ ea., 6 for \$4.69. Your choice of varieties.</p>
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MINIATURE ROSES 98¢

Buds no bigger than finger nails . . . blooms no larger than a dime. These little roses grow to about 8 in. high. Can furnish in RED, PINK, YELLOW, 2-TONE and WHITE. SPECIFY COLOR. Price each 98¢; 3 for \$2.85. These roses are 1 or 2 yrs. old. Blooming size.

<p>FLORIBUNDA ROSES 79¢</p> <p>CHRISTMAS CHEER . . . deep red & crimson CORAL BELLS . . . bellshaped, pink flowers SALMON BEAUTY . . . lush salmon, pink PINK PEARL . . . large, pink shaded white HINO-CRIMSON . . . brilliant scarlet flowers Prices on blooming size Azaleas: 79¢ ea., 3 for \$2.29, 6 for \$4.49.</p>	<p>AZALEAS 79¢</p> <p>RED WEIGELA . . . AS LOW AS 9¢ *PINK SPIREA . . . pure pink HYDRANGEA P. G. . . pinkish white RED WEIGELA; d. red FORSYTHIA; yellow DEUTZIA; snow white MOCK ORANGE; white ALTHEA DOUBLE; red, pink, white PUSSY WILLOW; bears catkins RED BUSH HONEYSUCKLE; red ALTHEA ROSE OF SHARON; mixed CREPE MYRTLE; colors, red or pink SPIREA VAN HOUTTEI; white flwr. RED OZIER DOGWOOD; red bark CYDONIA JAPONICA; red flowers PERSIAN LILAC; old favor, orchid *SNOWBALL; huge, white flowers WISTERIA VINE; purple flowers PINK BUSH HONEYSUCKLE; pink FLOWERING ALMOND; pink flower *PINK AZALEA; pink FLOWERING CRABS; red or pink *SMOKE TREE; 1-2 ft. (Above SHRUBS, 1 to 2 ft. tall, 1-2 yrs. old)</p>
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<p>EVERGREENS (for lasting beauty)</p> <p>*AMERICAN HOLLY; 1/2 to 1 ft. . . 19 \$.54 *CANADA HEMLOCK; 1/2 to 1 ft. . . 13 .37 WAX LEAF LIGUSTRUM; 1/2 to 1 ft. . . 29 .83 MAGNOLIA; 1/2 to 1 ft. . . 59 1.69 PFITZER JUNIPER; low spreading, 1 ft. . . 89 2.59 CHINESE FIR; 1 ft. . . 89 2.59 JAP YEW; 1/2-1 ft. . . 59 1.69 PHOTINIA; 1/2-1 ft. . . 59 1.69 PITTISPORUM; 1/2-1 ft. . . 79 2.29 *RHODODENDRON; 1/2 to 1 ft. . . 69 1.98 COLORADO BLUE SPRUCE; 1/2-1 ft. . . 59 1.69 HETZL JUNIPER; sprd., 1/2-1 ft. . . 89 2.59 *NANDINA; fiery red ones, 1 ft. . . 59 1.69 *MOUNTAIN LAUREL; 1 ft. . . 39 1.09 R. BERRY PYRACANTHA; 1/2-1 ft. . . 89 2.49 GARDENIA; white blms, 1-1 1/2 ft. . . 59 1.69 BOXWOOD (Dwarf); 1 yr., 1/2-1 ft. . . 49 1.39 CAMELLIA SASANQUA; 1 ft. . . 89 2.59 BURFORDI HOLLY; 1/2 to 1 ft. . . 69 1.98 ABELLA; glossy leaves, 1/2 to 1 ft. . . 39 1.09 IRISH JUNIPER; 1/2 to 1 ft. . . 79 2.29 *AMERICAN HOLLY; r. b.; 1/2-1 ft. . . 39 1.09 (Above EVERGREENS are 1 or 2 yrs. old)</p>	<p>BULBS & PERENNIALS EACH 5 for</p> <p>PAMPAS GRASS . . . 25 \$1.19 *CANNA BULBS; red, pink, yellow . . . 15 .71 PEONIES; red, pink, white . . . 59 2.89 IRIS; blue, white, purple, yellow . . . 09 .39 HOLLYHOCKS; mixed colors, roots . . . 25 1.19 RED CARNATION; red . . . 25 1.19 *VIOLETS; hardy, blue . . . 19 .90 HIBISCUS; giant blooms . . . 09 .39 (All PERENNIALS & BULBS are 1 yr. or older)</p>
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<p>FLOWERING SHRUBS 5 plants Each for</p> <p>PINK WEIGELA; AS LOW AS 9¢ . . . 15 .71 *PINK SPIREA; pure pink . . . 16 .77 HYDRANGEA P. G.; pinkish white . . . 23 1.09 RED WEIGELA; d. red . . . 29 1.39 FORSYTHIA; yellow . . . 19 .90 DEUTZIA; snow white . . . 19 .89 MOCK ORANGE; white . . . 19 .89 ALTHEA DOUBLE; red, pink, white . . . 19 .89 PUSSY WILLOW; bears catkins . . . 39 1.89 RED BUSH HONEYSUCKLE; red . . . 29 1.39 ALTHEA ROSE OF SHARON; mixed . . . 09 .41 CREPE MYRTLE; colors, red or pink . . . 59 2.89 SPIREA VAN HOUTTEI; white flwr. . . 29 1.39 RED OZIER DOGWOOD; red bark . . . 19 .89 CYDONIA JAPONICA; red flowers . . . 39 1.89 PERSIAN LILAC; old favor, orchid . . . 49 2.39 *SNOWBALL; huge, white flowers . . . 39 1.89 WISTERIA VINE; purple flowers . . . 49 2.39 PINK BUSH HONEYSUCKLE; pink . . . 29 1.39 FLOWERING ALMOND; pink flower . . . 69 3.29 *PINK AZALEA; pink . . . 39 1.89 FLOWERING CRABS; red or pink . . . 89 4.29 *SMOKE TREE; 1-2 ft. . . 79 3.79 (Above SHRUBS, 1 to 2 ft. tall, 1-2 yrs. old)</p>	<p>SHADE TREES & FLOWERING TREES Each 3 for</p> <p>LOMBARDY POPLAR; 3 to 4 ft. . . 15 \$.43 *TULIP TREES; 3 1/2 to 5 ft. . . 39 1.09 MIMOSA; 1 to 2 ft. . . 19 .54 CHINESE ELM; 2 1/2 to 4 ft. tall . . . 19 .59 CHINESE ELM; 5 1/2 to 7 ft. tall . . . 79 2.29 RED OAK; 1-2 ft. . . 49 1.39 LOMBARDY PLR.; 5 1/2-7 ft. . . 79 2.29 SILVER MAPLE; 1-2 ft. . . 19 .55 SILVER MAPLE; 5 1/2-7 ft. . . 79 2.29 SYCAMORE; 3 1/2-5 ft. . . 59 1.69 WEEP WILLOW; 4 1/2-6 ft. . . 69 1.98 *RED BUD; 5 1/2 to 7 ft. tall . . . 89 2.59 PINK FL. MIMOSA; 2 1/2 to 4 ft. . . 39 1.09 PINK FL. MIMOSA; 4 1/2 to 6 ft. . . 79 2.29 *WHITE FL. DOGWOOD; 2 1/2-4 ft. . . 39 1.09 PINK FL. DOGWOOD; 1-2 ft. . . 19 .85 RED FLOW. PEACH; 2 1/2-4 ft. . . 89 2.59 PINK FLOW. PEACH; 2 1/2-4 ft. . . 89 2.59 LIVE OAK; 1-2 ft. . . 49 1.39 *TREE OF HEAVEN; 3 1/2-5 ft. . . 59 1.69 PURPLE LEAF PLUM; 1-2 ft. . . 89 2.59 (All above TREES 1 to 2 yrs. old)</p>
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FRUIT TREES

PEACHES; Varieties: Elberta, J. H. Hale, Red Haven, Golden Jubilee, Belle Georgia, Hale Haven, Dixie Red. Prices: 1 to 2 ft.—39¢ ea.; 2 to 3 ft.—49¢ ea.; 3 1/2 to 5 ft.—89¢ ea.

PLUMS; Varieties: Burbank, Marianna, American, Golden. Prices: 1 to 2 ft.—59¢ ea.; 2 to 3 ft.—89¢ ea.; 3 1/2 to 5 ft.—1.19 ea.

APPLE TREES; Varieties: Red Delicious, Red Stayman, Early Harvest, Yellow Delicious. Prices: 1 to 2 ft.—59¢ ea.; 2 to 3 ft.—69¢ ea.; 3 1/2 to 5 ft.—1.19 ea.

PEARS; Varieties: Keiffer, Bartlett. Prices: 2 to 3 ft.—\$1.19 ea.; 3 1/2 to 5 ft.—\$1.49 ea.

APRICOT TREES; Varieties: Early Golden, Moorpark. Prices: 2 to 3 ft.—89¢ ea.; 3 1/2 to 5 ft.—\$1.49 ea.

CHERRY TREES; Variety: Montmorency. Prices: 2 to 3 ft.—\$1.29 ea.; 3 to 4 ft.—\$1.69 ea.

HARDY PECAN; 1/2-1 ft.—98¢ ea.; 1-2—\$1.29 ea.

(All above TREES 1 or 2 yrs. old)

GRAPE VINES; Varieties: Concord, Carmen, Fredonia. Price: 1 yr., 1/2 to 1 ft.—59¢ ea.

BLACKBERRY; 1 yr. plants, 1/2 to 1 ft. 23¢ ea.

DEWBERRY; 1 yr. plants, 1/2 to 1 ft. 23¢ ea.

FIGS; Magnolia; 1 yr., 1 to 2 ft. 1.39 ea.

RASBERRY; 1 yr., red or black 39¢ ea.

BOYSENBERRY; 1 yr. 23¢ ea.

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