





BAPTIST MEN'S DAY at Stithton Baptist Church, Radcliff, was a high point in the life of that congregation, according to Pastor Gene B. Waggoner. Several men of the church brought short messages on Sunday evening built around the theme, "What it Means to be a Christian." Vietnamese Army Captain Do Duc Tien, who was recently baptized into the fellowship of Stithton, brought his Christian testimony. Every other Sunday this congregation conducts special evening services called "Operation Service Man," with the congregation providing transportation to the church for Army men stationed at nearby Fort Knox.

TWO PROFESSORS at Cumberland College, Williamsburg, Kentucky, will participate this summer in an archaeological excavation of the Biblical city of Ai in Israel. They are Joe O. Lewis, associate professor of religion, and G. Willard Reeves, professor of religion at the Baptist school. The capture of Ai by Joshua is recounted in the seventh and eighth chapters of the book of Joshua.

EDWARD A. INABINET, pastor of Lake Louisville Baptist Chapel in eastern Jefferson County, was ordained to the ministry January 28 by St. Matthews Baptist Church, Louisville. A native of South Carolina, he is a graduate of the University of Tennessee. The St. Matthews church sponsors the chapel at Lake Louisville.

FAIRMOUNT BAPTIST CHURCH of Louisville ordained Larry Lee Highland to the ministry on January 21. He is pastor of Graham Baptist Church in Butlerville, Indiana. Terrell E. Johnson, pastor of Fairmount Baptist Church, said Highland was the first person to be ordained to the ministry by that congregation.

CHARLES DOUGLAS, minister of music at First Baptist Church, Princeton, will direct the music for a revival at Grandview Baptist Church in Anchorage, Alaska, March 27-April 7. The Princeton church has voted to give Douglas a special leave for this ministry and to meet his expenses through a special love offering. J. Bill Jones is pastor of the Princeton congregation.

LLOYD TURNER was recently ordained to the ministry by the Springfield, Kentucky, Baptist Church. He grew up in this congregation. J. Lonnie Bradley is the pastor.

WALTER C. JACKSON, chaplain at Kentucky Baptist Hospital, Louisville, was elected secretary-treasurer of the Southern Baptist Association of Hospital Chaplains during their recent annual meeting at Cleveland, Ohio. Jackson also read a paper, "The Hospital Chaplain as Prophet," before the group, which met in conjunction with the annual session of the American Protestant Hospital Association.

R. M. RUTHERFORD, pastor of St. John's AME Church, Shelbyville, was pulpit guest on race relations Sunday at Bethel Flock Baptist Church in Louisville. Miss Pearl Jackson was soloist for the occasion. Sam W. C. Bell is pastor of the Bethel Flock congregation.

JERRY PAXTON ASHBY, a native of Centertown, Kentucky, received the doctor of theology degree from New Orleans Baptist Seminary during January commencement exercises. The son of Mrs. Grace Ashby of Centertown, he is a B.S. graduate of Georgetown College and a B.D. graduate of Southern Seminary at Louisville.



Ashby

AN EDITORIAL in the Arkansas Baptist Newsmagazine has prompted United States Postmaster General Lawrence O'Brien to decrease the amount of postage charged to religious publications for change-of-address notices. Editor Erwin L. McDonald's editorial caused O'Brien to reduce the fee charged for each returned magazine from 15 cents (the new rate) to the 10 cent fee that was charged before the rate increase.

J. D. GREY, pastor of the First Baptist Church of New Orleans, has been elected president of the Metropolitan Crime Commission of New Orleans, Inc., an organization which Grey called "the watchdog of the community" on crime and corruption. Grey is a former president of the Southern Baptist Convention.

NEW ORLEANS BAPTIST SEMINARY has announced a new program by which former students may receive the master of theology degree in exchange for their bachelor of divinity degree. Additional study will be required of some students who have been out of the seminary for several years.

THE GENERAL BOARD of the Baptist State Convention of North Carolina has approved participation by Chowan College in the Title III portion of the federal Higher Education Act of 1965. Under the program, the Baptist college in Murfreesboro, North Carolina, will enter into contract with a university where Chowan professors will enroll for postgraduate study. The university will provide teachers to replace those who leave Chowan for additional study. Funds for the program are provided by the federal government.

THE NEW NORTHERN PLAINS BAPTIST CONVENTION has purchased a building in downtown Rapid City, South Dakota, to house offices for the convention.

THE HOUSTON, TEXAS, BAPTIST COLLEGE has received a grant of \$667,635 from Houston Endowment, Inc., for the formation of a school of nursing. Spread over a four-year period, the grant will fund Houston Baptist College's bachelor of science degree in nursing, the first to be initiated in Texas in recent years, officials said.

Some Causes of Discord in the Local Church

by JEWELL BARRETT

The church without its internal problems and conflicts is yet to be found. This is true because churches are composed of imperfect people. Most of what we term "trouble" comes from within the church, and is the cause of much dissatisfaction and broken fellowship.

Our consciences and the scolding outsider do not let us forget this embarrassing reality, and we should not forget our scars. We need to recognize the causes of our conflicts as we strive to do the greatest work known to man, in peace and unity. Here are some causes of our problems.

Hypocrisy

A hypocrite is one who pretends to be someone he is not. It is anyone who calls himself "Christian" but has never given himself to the lordship of Jesus Christ in regeneration and discipleship. Also hypocrisy (pretension) can be practiced by God's children in saying and doing not, and by self-deceit and dishonesty.

Unconverted people, who by their unregenerate condition do not have peace with God, are a hindrance to any fellowship of believers proclaiming the gospel. Equally prevalent are those who maintain an external religiousness but are cold and unresponsive to the Spirit of God.

A solution: Strive for a regenerated church membership and a spirituality that will either "warm" or "weed-out."

Pushy Preachers

Some pastors have adopted a church program, either from heaven, former pastorates, seminary or Nashville, and they consider it their first and last duty to make it work. Those who see eye-to-eye with him often become leaders in the church, and competition and jealousy follow. He works within the framework of committees and brings pressure upon influential persons. The congregation gets the feeling that they don't know what is happening until it already has. If people feel that they are being "taken" or that the wool has been pulled over their eyes, they consider it an affront and will react accordingly.

A solution: Let everything be done openly by the pastor. Anything carried out by deception and intimidation is unworthy of the Lord's work.

Misconceptions about Leadership

To be elected to a position in a church is indeed an honor, but the honor has meaning only when there is a faithful and humble performance of duty. When position is used in prideful and ridiculous self-esteem, the whole purpose of service is distorted. When one deludes himself into thinking that he is something ultra-superior because of a position given him, he becomes unfit for a real part in God's service.

These people arouse resentment (nausea) in their fellows, who wait for a chance to put them in their place.

Those who want authority and the praise of men are an obstacle to the church, and are the causes of many problems.

A solution: Let each learn the truth about himself from such Scriptures as "Who made you superior to the others? Didn't God give you everything you have? Well, then, how can you brag, as if what you have were not a gift?" (I Cor. 4:7 TEV).

"I Want My Say"

Baptist democracy is a heritage of which we should be proud, since it recognizes the priesthood of the believer and the worth of the individual. However, Baptists have had their embarrassing business meetings when too many members just had to have their "say." Frank and open discussion giving way to spouting and jawing is too often true.

Discussion of ideas and issues is desirable and healthy, but impolite "spatting" engender strife and personality clashes. People are most sensitive about things said at church; therefore, those who must talk should feel keenly about the power of words.

A solution: "Let everyone be swift to hear and slow to speak"; and "Does anyone think he is religious? If he does not control his tongue his religion is worthless and he deceives himself" (James 1:26 TEV).

Jewell Barrett is pastor of Ohio Valley Baptist Church, Ledbetter, Kentucky.

Ministerially Speaking: A Pastor's Great Sin

by L. H. COLEMAN, PASTOR IMMANUEL BAPTIST CHURCH PINE BLUFF, ARKANSAS

Ministers taken as an entire group are of the highest calibre. By far the vast majority are extremely conscientious and thoroughly competent. Their two besetting sins, however, seem to be (1) driving their automobiles at speeds exceeding the law (too many items on one day's schedule is the main factor here) and (2) the tendency to brag.

So adept are most ministers at stretching the facts that they could be termed "bragging specialists." This tendency to brag comes to light when a group gets together at a meeting or convention. The minister makes every effort within his strength to suppress this tendency when he is among his people. In fact, what preacher is there among us who cannot preach a rousing sermon on the subject of humility? And really mean it.

But something happens when you get a group of ministers together. At a

convention several immediately join the "since I came" chorus. This section roams the halls where the convention is assembled (and all have been there at one time or another) and tells of the great accomplishments "since I came." This affords a field day for those who actually followed a failure.

The use of statistics always supports the bragging. There are so many statistics in a Baptist church that can be used; therefore, use only those that are impressive. If the Sunday School attendance was low, then one can talk about the good Training Union attendance. If the finances were not too good, then a discussion of the number of baptisms will suffice. The idea is to accentuate the good and play down the bad.

If in dire want of some earthshaking topic to discuss before the brethren then he may state, "The spirit in our church is the greatest yet." After all, who can gauge the spirit? Quote your staunchest supporter, and this is sufficient evidence usually.

Please don't misunderstand. Attempts are made in a subtle manner to conceal the bragging. A minister might begin his remarks by stating, "Now I don't mean to appear egotistical, but..." Or he might begin, "Please don't take this to mean that I'm the greatest preacher in the world, but..."

As a rule those who have the most about which to brag will brag the least. On the other hand, the most insecure will brag the most.

Attendance figures at a worship service have been so much the target of misjudgment until the phrase has been coined "ministerially speaking" which is synonymous with the word "exaggeration." When a minister says that 400 were present in a particular service "ministerially speaking," then everyone present notes that there were far less than 400 in attendance.

The prospects for solving the problem appear very dim. How can one cure a problem as long as he confesses that only his brother is guilty?

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—JUNE 3

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**Beware of Secular Standards**

Self-interest and materialism are powerful forces in contemporary American society. It might be too much to expect but churches and ministers should resist falling into the hands of these powerful enemies of consecrated Christian living. Unfortunately, there are increasing signs that churches and pastors are becoming more and more mercenary.

It was once thought out of place for a prospective pastor to ask about the pay before he decided to accept or reject a call. Now more and more preachers talk very readily and realistically to a pulpit committee about what they expect in the way of salary and fringe benefits from the church. Furthermore, more and more members of pulpit committees and finance committee members not only accept but appreciate such face to face discussion of salary. This is the way it is done in the world of business they are accustomed to, and it seems almost natural to do it this way with the man of God.

From the beginning it was not so and it ought not be so! The New Testament pattern for the ones sent by Jesus to preach will not allow it. Read Luke 10:1-8 and Matthew 10:5-15 where Jesus strictly forbids His preachers to spend time and energy worrying about material provisions. Their one concern was to tell the good news and therefore they were to be free from worry about the material necessities of life.

This does not mean these New Testament preachers were not to eat and have other necessary provisions. It meant these things were to be provided by those to whom they preached, and it was to be done without bartering or bargaining. Furthermore, the teaching of these passages indicates that those who did not look after the preachers Jesus sent out could expect to answer to God.

Surely the times and conditions today are not identical with New Testament days, but the principles in these passages are unchanging. There are two principles clearly set forth. The first is that preachers are to be so concerned for declaring the good news that they cannot be bothered with bargaining for salary, studying the stock market or managing a business. The second is that the people they preach to are to be so sensitive to the preacher's needs and generous in supplying them that no problems exist in this respect.

What has happened then? Both the men of God and the congregations they serve have erred sometimes. Some preachers have been caught up in this

materialistic culture and with a little rationalizing can quickly persuade themselves they are justified in expecting and even demanding pay in keeping with the world's standards for their social, educational and professional level.

Churches, moreover, have too often considered a pastor as a hired hand to be employed for the least pay for which he will work. It seems at times that many church members are actually envious of the house he lives in, the automobile he drives and the clothes the preacher wears.

No wonder a preacher sometimes has to talk turkey with a church. It's that or he and his family go begging. But it's a shame when he has to do it. Maybe it would be better to shake the dust off his feet upon the people and go on to the next place.

The fact that some preachers make demands and some don't makes for unequal treatment. A "pushy" preacher can often get his price especially if he has the goods which the church wants. Another preacher just as capable who doesn't talk about these things is treated shabbily by the same church. It's a shame.

Thank the Lord the conditions described above are not universal. Many, many preachers have never asked about the pay when considering a call and never will. And more and more churches, without being pushed, are taking better and better care of their pastors financially. May the number of preachers who never ask and the number of churches who never have to be asked about this matter increase!

**The KJV Is Not Best In Sunday School**

One of the biggest religious stories of this decade is the almost unbelievable reception of ex-Kentuckian Bob Bratcher's New Testament translation known as "Good News for Modern Man." Within six months of its publication 2,000,000 copies were distributed and the prospect is for the sale of 10,000,000 or more within the next year. About a million were sold in one campaign in Atlanta, Georgia, recently.

The popularity of this translation exceeded the highest expectation of anyone including Dr. Bratcher and the American Bible Society under whose auspices the translation was made. What does this say to those interested in the spread of the good news today?

It says the Bible is still the most loved and most

popular book in existence. It refutes the view that modern man cannot be reached with the word of God.

It says something else. Modern man wants the Scriptures in language he can understand. Dr. Bratcher's translation employs words of common English usage and therefore is understood by people with little formal education.

It ought also to say something to Southern Baptists about the choice of Bible translations and versions for religious educational materials in our churches. A glaring inconsistency is that in Baptist literature heralded as designed for help in modern life and work situations, the 350-year-old King James Version appears with its archaic and sometimes misleading language to modern minds. When one studies the new Life and Work Curriculum Sunday School lessons, he is impressed that everything has been prepared to make the Bible truth clear and relevant except the choice of the Scripture version which is the King James.

Why haven't we got away from the King James Version in Southern Baptist Sunday School literature? The reasons must include that of accommodation to tradition and fear of criticism. This is unjustifiable.

There is a place for respect for and consideration of people's feelings, but not to the point of compromise or loss of effectiveness.

The King James Version will never be matched for sublime beauty of language, but it has long been bypassed so far as study purposes are concerned. Growing numbers of our Baptist lay people have come to realize that the King James translators had no monopoly on the leadership of the Holy Spirit and that those who have worked on later versions were just as able or more able scholars and just as submissive to the help of the Holy Spirit. Besides these later scholars have had access to earlier manuscripts of the text which were not even known to exist when the King James scholars worked.

No version of the Bible will ever likely contribute so much to the spread of the gospel as has the King James Version. This is no reason, however, to reserve for it an exclusive level of inspiration and thus force its sometimes misunderstood language upon this generation of Bible students. Let us revere and love the King James Version for its God-given contribution and make room for the Holy Spirit to give us something better for study purposes today.

**BAPTIST FORUM**



**Clarification on Apostasy**

Dear Editor:

Let me hasten to correct two wrong impressions concerning my view of apostasy which was cited by your editorial and by Dr. Dale Moody in the February 1, 1968, issue of the *Western Recorder*.

I have carefully read the article by Dr. Moody, "The Meaning of Apostasy in the Book of Hebrews," and I find nothing in his definition of apostasy, his use of scripture, or his interpretation of Dr. A. T. Robertson with which I disagree. He did incorrectly classify my position with the *New Scofield* and others who identify the potential apostates as "unconverted Jews" since I have never taken such a position orally or in writing. However, this has nothing to do with the substance of the article—his definition of apostasy, his citation of scripture, and his interpretation of Dr. A. T. Robertson. To all of this I could sign my own name.

In regard to your editorial comment, I only recall my repeated criticism of the popular slogan "once saved, always saved" in a series of articles which appeared in most Baptist state papers during the Spring and Fall of 1967. This popular slogan is a caricature of the

biblical teaching about salvation because it ignores the biblical concepts of the beginning, the process, and the consummation of salvation.  
Louisville, Ky. Wayne E. Ward

**No Doubt About Hebrews**

Dear Editor:

Since others have taken it upon themselves to analyze the meaning of Hebrews 6:4-6, and some declare that one who has been saved by the grace of God can fall away and be lost after he or she has been saved, I would like to make a few observations based upon the Word of God.

In Ecclesiastes 3:14 the Holy Spirit said, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." This Scripture has no idea of the saved ones being lost. God doesn't do business that way.

If one who has trusted his soul to Christ could be taken away from Him by Satan, then Christ would have failed that one in that He could have kept him and failed to do so.

In 2nd Timothy 1:12B, "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that

day." Would any person be so ignorant as to accuse the Apostle Paul of not being led of the Holy Spirit in the use of this language?

In Colossians 3:3, "For ye are dead, and your life is hid with Christ in God." My life (spiritual life) is not my own any more; it belongs to Christ, and He has it with Himself in God. In verse 4, "When Christ (Who is) our life, shall appear, then shall ye also appear with Him in glory."

If grammar means anything at all to us, and I am persuaded that it surely does in Hebrews 6:4-6, we should not stumble at the meaning of verse 6. When the preposition "if" precedes the verb in a sentence, or a part of a sentence, it puts that verse or portion of a verse in the subjunctive mood, which can only make a statement contrary to fact, or express a doubt.

If I were to say, "If I were you" I would be making a statement contrary to fact; that is, I cannot be you. If I were to say, "If I get to the city tomorrow, you may come with me," I would be expressing a doubt. There is no doubt expressed in Hebrews 6:4-6.  
Dayton, Ohio Edward D. Baker, Sr.

**The Cover**

**A Japanese grandmother puts a bib on a Jizo idol and offers a prayer for a sick child. Jizo is a being in the Buddhist religion who is considered to be the beloved friend of little children.**

## Southern Baptists Make Progress in Central New York

by JOHN TOLLISON, AREA MISSIONARY

As we look at the past ten years we see much progress and encouragement. The work has moved slow but steady. We have to look back over the ten years we have been here to get a true picture of what the Lord has done through Southern Baptists.

In 1957 an engineer moved to Syracuse from Tucson, Arizona. He held the first fellowship meeting which later formed the first mission in central New York State. In October, 1957, Paul Becker, having felt the Macedonian call, resigned his church in South Carolina to return to his home state to become pastor of our first Southern Baptist church in this area.

Paul was a man of great faith and enthusiasm, so it was under his leadership that the work spread out to reach Rome, Mallory, Elmira and Endicott. Today we have 18 churches in our association. If you will take a map of the Empire State you will see how the work has been growing.

Beginning in Syracuse in 1957, we have now reached out into the following places: Rome, Utica, Schenectady, Brushton, Potsdam, Richville, Alexandria Bay, Mallory, Phoenix, Liverpool, Elbridge, Geneva, Kendia, Elmira, Wellsburg, Endicott and Windsor.

Central Association territory reaches from the Pennsylvania line to the Canadian border, which is almost 300 miles from north to south. It reaches from Geneva to Albany, which is over 200 miles going east to west. In this area live over 3,500,000 people—more than the population of South Carolina. We have 28 counties in our association, and

17 have no Southern Baptist work.

We plan to open at least 25 new missions in central New York State. In this project we must depend upon our Home Missions Board and those who are concerned about this part of our nation. Most of our pastors are now receiving a salary supplement from the Home Mission Board. This is a great help, because with help the pastor can give his full time to his church or mission.

Unreached millions of people demand that Southern Baptists make every commitment necessary in order to win the lost to Jesus Christ. We are here to win the lost and to strengthen the historic witness of Baptists in building New Testament churches that will meet the spiritual need of the people. We are not here to compete with nor to proselyte other active Baptist people; nor are we here to colonize Southern Baptists who have moved into our area.

We are here because there are too few evangelical churches; unreached millions demand that we as representatives of America's largest evangelical denomination preach the gospel that is still the "power of God unto salvation"

to all who will believe it.

In the United States there are 1,000,000 more unchurched people than when the year began. We are concerned that new places of witness be opened to meet the spiritual needs of the people. In the ten states which make up the northeastern region there are approximately 50,000,000 people—a figure which represents one-fourth of the total population of our nation.

On my desk I have a picture of Arthur B. Rutledge, executive secretary for our Home Mission Board. Under his picture are these words, "Our Land For Christ." For the first time since our founding fathers formed our convention in 1845 is this goal possible.

In 1954 when R. Z. Boroughs came to Niagara Falls to begin our first mission across the Northeast, the work has spread until now we have over 100 churches and chapels. Surely this is the Lord's doing and we who are serving here are thankful that the Lord called us into this area. Give us dedicated men who feel the call of God into this area and we will take "Our Land For Christ."

## Louisville Layman Recalls New York Work

A Louisville Baptist layman who worked for two years with SBC churches in central New York says older established congregations of the South ought to consider "adopting" these fledgling churches as mission projects and contributing to their support.

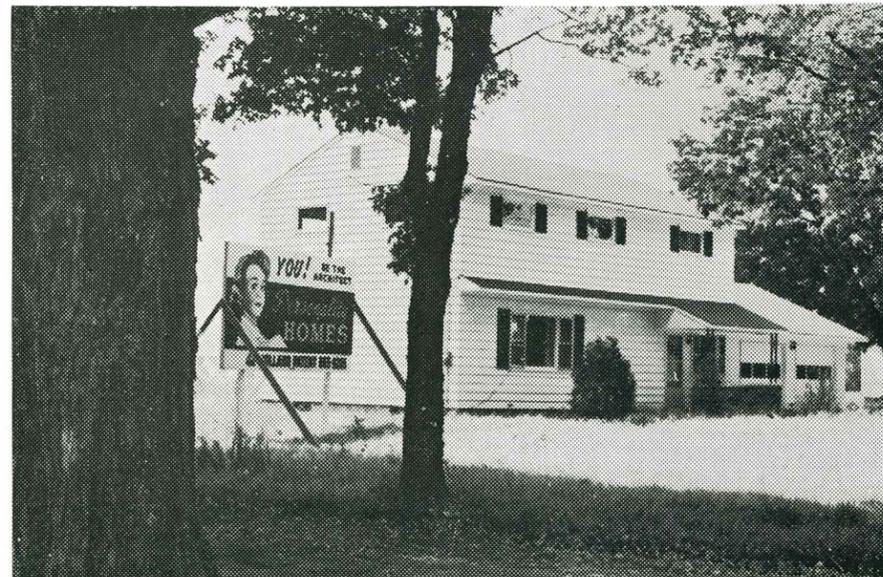
Charles R. Reidlinger, instructor in biology at Kentucky Southern College,

saw the great challenge facing Southern Baptists in central New York and the whole Northeast while doing graduate work from 1962 through 1964 at Syracuse University in the central part of the Empire State.

"The greatest need is for churches of the South to underwrite the support of some of these new churches in their beginning stages," Reidlinger stated. "Baptist associations could do the same thing by sending several pastors to the Northeast to conduct revivals and assist in church development."

In addition to his activities at his own church—Central Baptist in Syracuse—Reidlinger also preached on numerous occasions at other churches in that part of the state. He explained that laymen filled the pulpits of several of these churches simply because the congregations could not induce pastors from the South to come to New York State.

A native of Louisiana, Reidlinger taught at Murray State College in Kentucky before doing graduate work at Syracuse. He is a graduate of McNeese College in Lake Charles, Louisiana, and the University of Tennessee at Knoxville. He has also done additional graduate work at the State University of Iowa.



THIS BAPTIST MISSION in Floyd, New York, is the latest addition to SBC work in central New York State. It was established by Grace Baptist Church.

## Scholarship Fund at Clear Creek School Honors Mrs. J. C. Dance

An initial gift of \$500 from the WMU of Kentucky's Southeastern Region has established a memorial scholarship fund at Clear Creek Baptist School, Pineville, in honor of Mrs. J. C. Dance.

Mrs. Dance, who lives at Pineville, served with her late husband for many years as a missionary to the southeastern region of the state. They founded dozens of missions and churches in the Hazard area and helped to strengthen scores of Sunday Schools and Bible schools in that region.

When Dance died in 1954, he was teaching doctrines and church history at Clear Creek Baptist School in Pineville. He and Mrs. Dance also worked with Oneida Institute at Oneida and the former Magoffin Institute at Mountain Valley during their ministry in eastern Kentucky.

Although Mrs. Dance is now "retired," she still puts in endless hours working with the five missions sponsored by Pineville's First Baptist Church. She

recently served on the advisory board of child care and on the Bell County public assistance committee. In 1965 she was named Woman of the Year by the Pineville Rotary Club.

The "Mrs. J. C. Dance Memorial Scholarship Fund" has been established as a permanent endowment with the interest to be used for a scholarship for a ministerial student at Clear Creek Baptist School. The first scholarship will be awarded during the 1968-69 academic year.

"Mrs. Dance has made a significant contribution to the lives of many people throughout eastern Kentucky and in other parts of the state as well," said D. M. Aldridge, president of the Baptist school.

"I feel sure that many persons and organizations will want to honor the service of this dedicated and beloved woman by adding to the scholarship fund which bears her name."



Mrs. Dance

## First Church, Shelbyville Names New Staff Members



Bates



Forman

The First Baptist Church of Shelbyville, Kentucky, has added two new staff members.

Guy E. Bates, Jr., is serving the congregation as full-time minister of music and youth until September, when he will enter the School of Church Music at Southern Seminary, Louisville.

He and his wife are graduates of Belmont College, Nashville, Tennessee. While in school he served four different churches as music director, including the First Baptist Church of Portland, Tennessee.

W. Ken Forman has been called as missions pastor and will work with two local missions sponsored by the Shelbyville church. Now enrolled in the School of Theology at Southern Seminary, he graduated from Campbellville College in 1962.

## Kentuckians Help Plan Educational Programs

The president of the Kentucky Baptist Music Association and the vice-president of the state Religious Education Association represented Kentucky Baptists at a recent meeting in Nashville designed to improve the educational programs of the SBC for the 1970's.

Attending the meeting with music and education workers from other states were Jack Duvall of the Kentucky Baptist music group and Robert Kersey of the religious education organization. Duvall serves the First Baptist Church of Bowling Green, while Kersey is on the staff of Paducah's First Baptist Church.

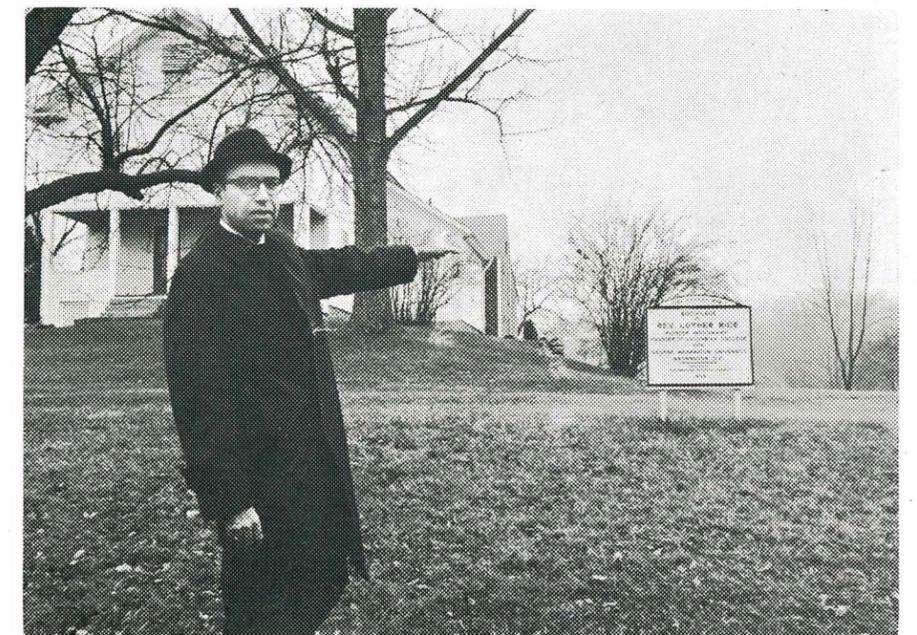
The meeting, held at the Sunday School Board in Nashville, was the first of its kind. It was sponsored by the education division of the Sunday School Board, the Woman's Missionary Union and the Brotherhood Commission of the SBC.



Duvall



Kersey



## Luther Rice Site

The birth site of Luther Rice, Baptist home missionary pioneer in the United States, is included in a 14-acre tract of land in Northboro, Massachusetts, purchased recently by the SBC Home Mission Board. Here Pastor Merwyn Borders of Rice Memorial Baptist Church in Northboro points to a lot near the historical marker on which his congregation will build a new church building. The tract cost \$55,000, about half of which will be paid out of designated 1968 Annie Armstrong Offering funds.

## Cooperative Work of Southern And National Baptists Urged

A call for Southern Baptists and National Baptists to work together was sounded last week throughout Kentucky during race relations conferences sponsored by the Kentucky Baptist Convention and its Negro counterpart—the General Association of Baptists.

Southern Seminary Professor G. Willis Bennett suggested that white and Negro Baptist churches in the inner-cities cooperate to launch effective ministries into areas of urban blight across the land.

"We need to do away with the competitive spirit," Bennett continued, "and work together in a common ministry to our large metropolitan areas."

W. R. Grigg, associate in the department of work with National Baptists of the Home Mission Board, Atlanta, pointed out the potential of Southern and National Baptists working together on a nation-wide scale.

"Most of us have never thought about the potential of 10,000,000 National Baptists working concertedly in a nation-wide mission program," Grigg stated. "Both Southern and National Baptists need to think more seriously than we have up to this point about the matter of cooperating in a common ministry."

The Home Mission Board staff mem-



G. Willis Bennett speaks to the race relations conference on "Ministering in the Inner-city."

ber said there are at least three senses in which National and Southern Baptists are already one.

"We trace our lineage to a common origin, since we were all created in the image and likeness of God," he emphasized. "Furthermore, we share one world which needs the redemption of Christ, and we are all one in the household of faith."

Other persons who addressed the conferences—held at Louisville, Owensboro, Hopkinsville and Lexington February 5-8—included Garland K. Offutt, pastor of West Chestnut Street Baptist Church, Louisville; Harold G. Sanders, executive secretary of the Kentucky Baptist Convention; A. R. Lasley, moderator of the General Association of Baptists in Kentucky; and Joe P. Williams, pastor of Baptist Tabernacle in Louisville.



## Christian Education Day

On Sunday, February 18 (or one near if more convenient), your church should join all other Southern Baptist churches in the annual observance of Christian Education Day. Officially in the Southern Baptist Convention it is called "Baptist College and Seminary Day." In Kentucky, we just label it differently, but it's the same: we believe in Baptist colleges and seminaries, and our pastors and church leaders take this special day in February to "tell the people!"

### Pastors Preach

Most pastors will devote one or more sermons to the missionary value of Christian education. We could not have trained pastors, missionaries, or denominational leaders without Baptist schools—at least, seminaries; and we believe that Baptist colleges and schools are preparing a majority of our pastors.

A denomination without Christian education will dwindle and tend to die. Pastors know this, and raise their voices and lift the eyes of their people to the need and to the fine schools we now have. Thanks be to God for our pastors and trained missionaries around the world.

### Leaders Lead

Leaders of Sunday School, Training Union, Brotherhood, WMU, and church music join in the chorus of leaders telling the people in their groups about our Baptist schools, colleges and seminaries on February 18—or a Sunday near that time. The assemblies, the classes and unions and circles, and other opportunities are used to inform youth and leadership about our Baptist higher education.

### Youth Yearn

Eager, committed Baptist young people normally yearn for the chance to attend a fine Baptist College (and seminary if called to the ministry).

Tell them about Georgetown, Cumberland, Campbellsville, Clear Creek, Oneida, and Southern Baptist Seminary—all in Kentucky; and there are great Baptist colleges elsewhere!

Help them see our schools. Help them know about them. Help them pre-enroll in one. Help them go!

On February 18—TALK ABOUT IT!

*Harold G. Sanders*

WESTERN RECORDER

## SBC Missionaries in Vietnam Start Social Work Ministries

While the Vietnam War rages on, Southern Baptist missionaries are going calmly about their task of ministering to the needy and forlorn in that part of the world.

Recently the Vietnam Baptist Mission, after studying ways to assist the destitute masses of refugees, war-wounded and Vietcong returnees, asked for a missionary couple to specialize in social service. Meanwhile, some work of this type is being done through activity cen-



SEWING CLASS—A young Vietnamese woman concentrates on her work in a sewing class provided for Vietnam refugees at a Baptist center in Danang.

ters in Danang, Camranh and Nhatrang, in cooperation with U. S. military agencies.

At Camranh missionaries are directing a program of English classes for Vietnamese. The U. S. military provides teachers and facilities for the program, while the missionaries are furnishing a room with books for study and pleasure reading.

In the city of Danang, where 150,000 refugees have crammed inside the city limits, two activity centers have been established. Both offer graded English classes, which enrolled more than 1,500 persons during the past year.

U. S. military dental teams hold free clinics at the Danang centers, examining from 30 to 60 Vietnamese weekly. Sewing classes, taught by a local seamstress, are also held here.

In one of the centers at Danang, missionary journeyman James Bobo has started a typing class to prepare people for jobs in American offices. This center also features a library stocked with books in Vietnamese, French, English and Chinese. Hot tea and recorded music are an added attraction.

The missionaries distribute used clothing, toys, and "help-yourself-kits" sent by Baptists from the United States and articles donated by U. S. servicemen in Vietnam. Scripture portions or tracts are packed with each gift.



## Cumberland Leaders

Toney Romeo, pro football star with the Boston Patriots, and his wife Sabra, were featured during the annual religious emphasis week at Cumberland College February 12-16. He conducted the services each day, and she sang a solo at each worship period. Toney was ordained a Baptist minister several years ago by First Baptist Church, Tallahassee, Florida, while Executive Secretary Harold G. Sanders of the Kentucky Baptist Convention was serving as pastor there.

## Four Kentucky Ministers Receive Doctoral Degrees

Four Baptist ministers in Kentucky received doctoral degrees from Southern Seminary at Louisville during the recent mid-winter commencement exercises at the Baptist school.

They are Walter C. Jackson, chaplain at Kentucky Baptist Hospital; Harry Hollis, pastor of the Finchville, Kentucky Baptist Church; Rembert Truluck, pastor of Bashford Manor Baptist Church, Louisville, and Charles Gaba, associate pastor of Deer Park Baptist Church, Louisville.

Jackson, Hollis and Gaba received the Th.D. degrees, while Truluck was awarded the S.T.D. (doctor of sacred theology) degree.

## Depth Study of SBC Student Work Requested

At Nashville the 64-member Sunday School board of the Southern Baptist Convention recently requested that a depth study of the program of student work be made to see if it is properly placed.

The request was made that the program committee of the SBC's Executive Committee conduct the study because of its objectivity.

State executive secretaries and student leaders asked the board to recommend this study to the SBC's Executive Committee. The request came following a joint meeting of the two groups called by James L. Sullivan, executive secretary-treasurer of the board in late December, 1967.

Sullivan said that there is a need for a definition of the program of student work. He said that student work has largely dealt with projects rather than a unified program.

"American college campuses will never be conquered by guerilla warfare," Sullivan said. "It must be done by mass blitzing—unified under one purpose."

Howard Reaves, chairman of this committee and pastor of First Baptist Church, Mobile, Alabama, told the board, "Campus needs are urgent. Some campus situations are turbulent. The study therefore takes on a degree of urgency lest additional time be lost. At the same time, due and deliberate consideration must be given before the launching of a new Convention-wide offensive in student work."

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SBC Housing Bureau promptly. At least four choices of hotels or motels are desirable. Reservations will be filled in order of date of receipt.

If accommodations at the hotel/motel of your choice are not available, the Housing Bureau will make a reservation elsewhere as near your request as possible, and you will receive confirmation direct from the hotel/motel.

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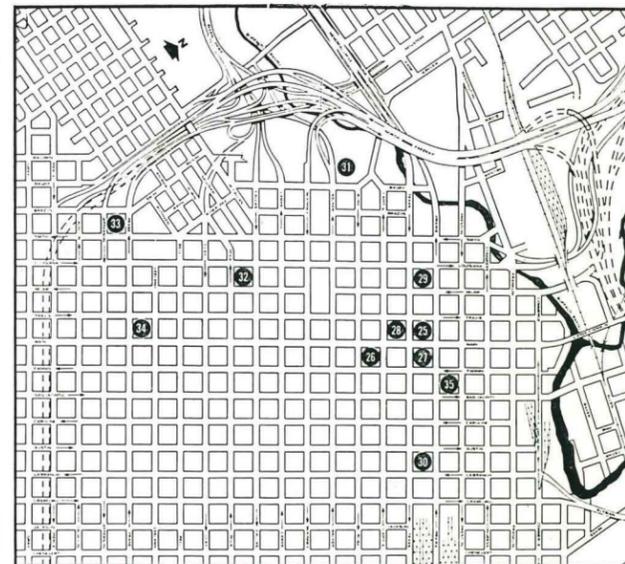
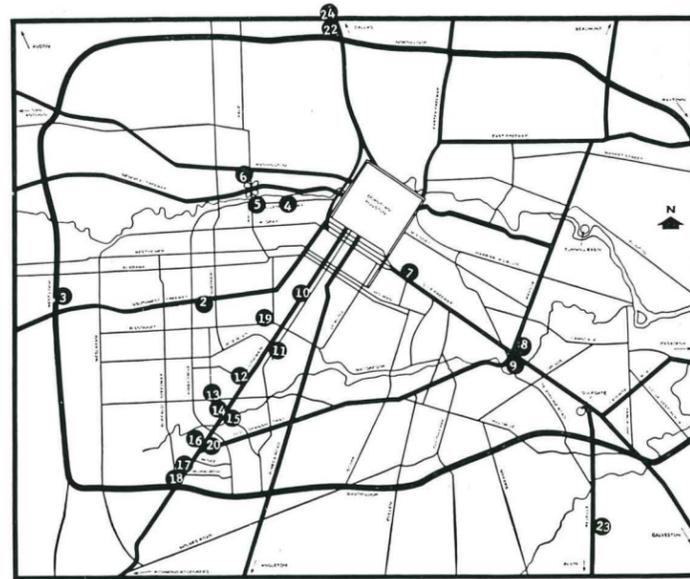
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 Double Bedroom \_\_\_\_\_  
 Twin Bedroom \_\_\_\_\_  
 Parlor, Bedroom Suite \_\_\_\_\_  
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 P.M. DEPARTURE DATE \_\_\_\_\_

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 (Please bracket those sharing room)

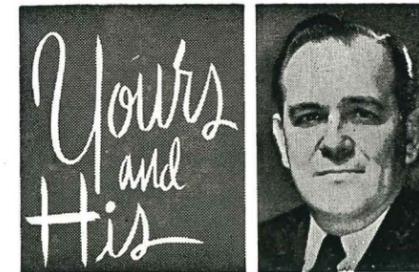
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FACILITY	SINGLE	DOUBLE	TWIN	SUITES
2. Quality Courts Motor Hotel	\$13.00-14.00	\$15.00-	\$18.00-	\$
3. Holiday Inn S.W. 610	10.00-	14.00-	18.00-	
4. Ramada Inn Parkway	10.00-	13.00-	14.00-	
5. Town House Motor Hotel	9.00-	12.00-	12.00-	
6. Coronada Motor Hotel	8.00-	10.00-	10.50-12.50	
7. Ramada Inn Gulf Freeway	11.50-	15.50-	17.50-	
8. Holiday Inn Midtown	10.00-	13.00-	16.00-	
9. Helena Hotel	10.00-12.00	13.00-18.00	15.00-19.00	
10. Holiday Inn Central	10.00-	14.00-	17.00-	
11. Warwick Hotel	15.00-	19.00-	22.00-	
12. Tideland Motor Hotel	12.00-14.00	16.00-20.00	16.00-20.00	
13. Towers Motor Hotel	10.00-16.00	14.00-18.00	16.00-22.00	
14. Shamrock Hilton Hotel	11.00-21.00	15.00-25.00	15.00-25.00	35.00-125.00
15. Sheraton Oaks Motor Hotel	10.00-	12.00-	14.00-	
16. Ramada Inn Main	11.50-	14.50-	14.50-20.50	27.00- 47.50
17. White House Motor Hotel	10.50-16.00	14.00-18.00	16.00-20.00	
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19. Hotel Plaza	\$ 9.00-12.00	\$12.00-14.00	\$14.00-16.00	\$30.00- 45.00
20. Grant Motel	7.50-	9.00-	10.50-12.50	
22. Vagabond Motor Hotel	10.00-	10.00-	14.00-	
23. Skylane Inn	10.00-	14.00-	14.00-	
24. Field Inn No. 1	9.00-10.00	11.00-18.00	16.00-20.00	16.00- 20.00
25. Rice Hotel—(Headquarters)	8.50-16.50	14.50-20.50	16.50-21.50	30.00-Up
26. Texas State Hotel	8.50-14.50	11.50-16.50	13.50-18.50	
27. Downtowner Motor Inn	11.00-	14.00-	17.00-	
28. Milby Hotel	7.50-	9.00-	10.00-	
29. Auditorium Hotel	6.00-	8.00-	9.00-10.00	
30. William Penn Hotel	6.00-	8.00-	10.00-	
31. COLISEUM				
32. Sheraton Lincoln Hotel	12.50-18.00		16.50-22.00	35.00- 65.00
33. Hotel America	12.00-15.00	22.70-23.75	21.00-23.75	50.00- 60.00
34. Savoy Field Hotel	10.00-17.00	12.00-19.00	16.00-17.00	28.00- 30.00
35. Sam Houston Hotel	6.00- 8.00	8.00- 9.00	10.00-12.00	



### Card-O-Letter

Each month after the close of the books on receipts from the churches for the Cooperative Program, we send out to pastors and selected leaders our *Card-o-gram* giving the information for the month just closed, and a cumulative report since the beginning of the Convention Year—September 1. They appreciate it, and in many cases, share it with their church people.

This month, however, I want to give all the readers of the *Western Recorder* this same information, hence I will call it the *Card-O-Letter*. I hope you will rejoice in the missionary interest it implies, know better how to pray for more mission concern, and also know how much more you need to encourage your church to share more of the church offering plate receipts with the Baptist world witness through the *Cooperative Program!* So here it is:

Cooperative Program Receipts for  
 month of January 1968 .....\$ 357,946.26  
 To date this Convention Year..... 1,337,294.48  
 Goal to date for this year .....1,562,500.00  
 Under the goal (short) ..... 225,205.52  
 To date this time last year ..... 1,288,688.88  
 Increase ..... 48,625.60  
 Percentage increase compared to  
 this time last year ..... 3.77%  
 CEA received ..... 12,221.36  
 Total CEA Since September 1 ..... 61,830.77

### What It Means

This is the most encouraging monthly report since September 1. Our monthly goal is \$312,500, so we went over this monthly goal, for which we thank God and you.

Second, we are behind for the five-month period, but, as usual, Why? Because we started on a budget \$250,000 more than last year September 1, but many of the churches do not begin their new budgets until October, January or even March. So, there is a "time-lag" of from one to six months between our larger budget and some larger church budgets!

So, we begin to catch up about this time—and if all our churches are now giving more than last year, we will be whittling down that "under the goal" figure each month. We pray that before August, we will catch up and go over the top. But this will come only through prayer and giving!

*Harold G. Sanders*

February 15, 1968

## Arkansas Baptists to Aid SBC Work in Four Pioneer States

The Arkansas Baptist State Convention Executive Board approved several financial assistance plans to aid Baptist work in Colorado, Michigan, and Utah-Idaho.

The board also set several policy rulings for its summer encampments, and authorized employment of a new Brotherhood department secretary, although no individual was named to the position.

A check for \$10,000 was forwarded to the Colorado Baptist General Convention to help support the Greater Denver Evangelistic Crusade next July. It was reported that several Arkansas Baptist pastors and music directors would be participating in the crusade.

The board voted to "help in every way possible" in fulfilling a request by the executive secretary of the Baptist

State Convention of Michigan, former Arkansas resident Fred Hubbs, who asked assistance in the Project 500 program in Michigan.

Project 500, a nation-wide Baptist effort to establish 500 new churches and church-type missions in strategically-located cities, will be aided financially by the Annie Armstrong Offering for Home Missions. The Arkansas board increased its Annie Armstrong offering goal by \$1,000,000 to assist in the project.

The board is also providing \$2,500 to the Idaho-Utah Southern Baptist Convention to help establish 400 home fellowships for Bible study. The Arkansas board voted to provide travel expenses for pastors in this area at the rate of 8 cents per mile. (BP)

## Kentucky Baptist

### Historical Highlights

BAPTIST BANNER AND WESTERN PIONEER

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

### 10 YEARS AGO February 20, 1958

Memorial Baptist Church of Frankfort dedicated its new \$150,000 sanctuary the last of January. The congregation had been organized 13 years before with James W. Cox, a student at Southern Seminary, Louisville, as the first pastor.

Two area missionaries—one for Indiana and one for West Virginia—were appointed by the General Association in conjunction with the Home Mission Board. At this time all SBC churches in these two neighboring states were affiliated with the General Association of Baptists in Kentucky. The new missionaries were John I. Snedden for West Virginia and Cletus E. Wiley for Indiana.

### 25 YEARS AGO February 18, 1943

Lucius M. Polhill began his pastorate at Deer Park Baptist Church, Louisville, on January 21. He came to Louisville from the pastorate of the First Baptist Church of Americus, Georgia.

Joseph Guy Cothran, pastor of First Baptist Church, Princeton, was named director of the "Kentucky Educational Movement" to raise \$1,500,000 for Baptist schools in the state. In an article about the movement in this issue, Cothran said: "We must create an interest in our denominational schools where there

is now little or none. . . . Our people need to hear a good word about our Baptist colleges and the important place they have filled and should continue to fill in our denominational life."

### 50 YEARS AGO February 21, 1918

Editor J. W. Porter commended an editorial in the student newspaper at Georgetown College which called upon students to cut down on "luxury spending" in order to aid the war effort.

"We are happy to know that Georgetown College has made a large contribution to our government in this hour of its supremest peril," Porter said. "Not a few of its students—among them several members of the Senior class—have already joined the colors."

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### Highlights of the BIBLE LANDS

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# SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for February 25, 1968)

INTERNATIONAL SERIES

## THE GOOD SHEPHERD

John 10:7-18

Accustomed to using familiar objects and situations in teaching great spiritual truths, Christ took some commonplace things, such as the shepherd, the sheep, the sheepfold and shepherding and made them the vehicle of certain glorious truths. Although His listeners were well acquainted with these things, they did not get the point of His preaching, so Christ proceeded to give them a clear interpretation of the parable and to show that all needed the Good Shepherd.

There were two kinds of sheepfolds. At each village in the pastoral sections of Palestine there was a large sheepfold with a single gate or door. As night approached the different shepherds would lead their flocks to the door of the fold. After the sheep passed through the door, the shepherds left them in the care of the porter while they went to their abode for the night. The porter fastened the door securely and it remained that way until the next morning when the shepherds returned to get their respective sheep.

The other type of sheepfold was much smaller, and it was built in the grazing field. When the sheep entered its narrow opening, the shepherd lay down across it and remained there through the night, keeping the sheep in and the thieves and the other animals out. The "thieves and robbers" mentioned in verse eight were evidently the false messiahs who had arisen.

### I. Christ Is The Door. John 10:7-10

In His grand and wide-sweeping statement, "I am the door," Christ taught how essential He is to life.

1. Christ is the door to salvation.

Christ is the exclusive entrance or door into the family or fold of God. He

is not "a" door, but He is "the" door. He said, "No man cometh unto the Father, but by me" (John 14:6). One must enter this door or he will not be saved.

2. Christ is the door to security.

"By me if any man enter in, he shall be saved." One who enters this door will find protection from the pangs of the past, the perils of the present, and the fears of the future. Christ is the only door to real security. Those who are His are safe forever (John 10:27-29).

3. Christ is the door to satisfaction.

Christ is the door to everything that is good and rich in life—forgiveness, peace, joy, victory, contentment, hope, etc. He came in order that we might have abundant life—the life which lifts us up above the changes and circumstances of this world. In Him there is an all-sufficiency to satisfy our daily needs, and to sustain us amid all the temptations, toils, trials and tribulations of this life. There is an overflow in the life that Christ gives. It is life with a surplus. It has peace and joy and power. It is within the reach of every child of God. He wants us to enjoy a rich and an abundant life daily.

### II. Christ Is The Good Shepherd.

John 10:11-18

A shepherd owns, recognizes, calls, guides, provides for, guards, protects, chastens, and makes sacrifices for his sheep. He has a genuine concern about every sheep in his flock. He is willing

to sacrifice his life for them, if it becomes necessary to do so in protecting them. This is not necessarily true of a hired hand. When he faces danger, he is apt to have a greater concern about saving his own life than about protecting the sheep. Frequently he forsakes the sheep and leaves them to their fate, for, after all, he is concerned about his personal welfare and future wages. On the contrary, a good shepherd and the owner of the sheep places himself between them and danger, even if it means that he forfeits his own life.

Christ declared, "I am the good shepherd: the good shepherd giveth his life for the sheep." Christ gave His life for us. His death was voluntary, vicarious and victorious. Because He redeemed us, He owns us. He knows us—all of our weaknesses, dangers, anxieties, cares, temptations, trials and needs. Christ provides for our needs—physical, intellectual and spiritual. He protects us from danger and harm. Christ also comforts us when sorrow comes. Christ's sheep have an ear mark, they hear His voice; and they have a foot mark, they follow Him.

Christ's statement, "Other sheep I have, which are not of this fold," refers to those outside the fold of Judaism, whom He came to save and to bring into the fold of God.

Our Lord assured His hearers that, in complete compliance with the will of the Father, He was willingly going to give His life a ransom for many, and with the complete confidence that He would also have the power to rise from the grave.

### LIFE AND WORK SERIES

## THE NEW AND BETTER COVENANT

Hebrews 8

In the record of God's dealings with His people the covenant idea has a prominent place. Throughout the Old

Testament are the accounts of God making covenants with various individuals and groups. It is noteworthy, however, that His covenants were made with redeemed people; also, that He always had a specific purpose in making a covenant with an individual or with a people.

A covenant was an agreement between two parties and it was considered binding upon both. Its value was determined by the faithfulness of the parties involved. Some covenants were between God and men, and others were between people, like the part between David and Jonathan. As a rule, the one

who initiated the covenant was the superior of the two parties.

Hebrews 8 is a continuation of the argument which was presented in the preceding chapters of the Epistle with reference to the priesthood of Christ. In the opening verses of this chapter is a summary of His priesthood in comparison with that of Aaron. Whereas the previous chapters set forth His person and qualifications as our great high priest, this chapter places the emphasis upon His performance in this capacity.

Verse six reminds us of the covenant between God and His people whereby His redemptive purpose was placed in operation. Of course, from before the foundation of the world God had ordained that His work should be done through those who are dedicated to His purpose and empowered by Him.

The old and inadequate covenant did not achieve the purpose for which it was made, but God was not the cause of its failure. God regarded the Israelites as a peculiar treasure, but they refused to be a dedicated people and

therefore, were the cause of the failure of the old covenant. Readily these disobedient people claimed their privileges, but they refused to assume their responsibilities.

When the Israelites refused to obey God and to permit Him to use them in the redemption of others, they broke their covenant with God. Then, God spoke through Jeremiah about a new covenant which He was going to make with His people. This new covenant was not to be written on stone, but upon human minds and hearts. Rather than carnal and outward, it would be spiritual and inward. This new covenant, which was promised through Jeremiah, did not become operative until Christ came.

Christ our high priest came and made salvation available to sinners and then returned to the Father without a stain. Superior to all others, He was great in person, position and power. Extremely sympathetic, He is ever concerned with human infirmities and helplessness. He is sufficient for all of our needs.

His sinlessness, strength, sympathy, sufficiency and supremacy make Him worthy of our highest admiration and praise, and of our most faithful obedience and loyalty.

The first covenant could not meet the needs of sinners. It could reveal sin, but it could not remove it and save sinners. When Christ forgives sinners, He brings them into spiritual fellowship with God. Under the old covenant this proper relationship with God could be kept only by obedience to the law. Of course, that was an impossibility for man through his own efforts. Under the new and better covenant, that which could not be achieved by human efforts was made possible through the grace, love and mercy of God. It is the privilege of God's children to have a true knowledge of Him based on and as an outgrowth of a personal experience of fellowship with Him. Under the new covenant every believer in Christ is a priest, and it is the task of every one to share his knowledge of God with those who do not know Him.

## Trustees of Mercer to Consider Accepting Federal Aid

Trustees of Mercer University at Macon, Georgia, have instructed their executive committee to consider seeking "all available funds and aids" and to report the results of the study by April of this year.

The motion made no distinctions between federal loans and grants. Mercer previously has been forbidden to accept federal aid by the Georgia Baptist Convention.

The action by Mercer trustees came just nine days after the Atlanta Baptist Association had approved federal funds for the proposed Georgia Baptist College, leaving the college trustees the decision on what types of federal funds to accept if any.

In Atlanta, meanwhile, one church withdrew from the Atlanta Baptist Association because of the federal aid decision. West End Baptist Church in Atlanta voted overwhelmingly to forfeit its membership in protest of the decision. The pastor, Hugh Brooks, earlier said he would lead the church to

withdraw, or resign as pastor.

Meanwhile, the Mercer trustees voted by a slim majority, 14-12, to approve the motion by former Georgia Governor Ellis G. Arnall to ask the executive committee to consider taking federal funds.

Arnall's motion said that "the separation of church and state is a viable and valid doctrine of the Baptist faith," and that Mercer "trustees subscribe to this doctrine without any reservation or evasion whatsoever."

But Arnall then moved that "to enhance the future growth, expansion,

operation and service to Mercer University, the trustees authorize and direct the proper university officials to take all necessary actions and steps to secure for Mercer University all federal funds and aids which are or may be available to it."

The motion added: "A report of this action (will) be respectfully made to the Georgia Baptist Convention."

The convention repeatedly has denied both federal loans and grants to Mercer for building purposes. Mercer is an institution of the state convention. (BP)

## Everyone Should Read The Western Recorder

Some of the best salesmen for any product are those who have bought and are satisfied. For this reason we turn to you, our readers, to help us place the *Western Recorder* before more of our fellow Kentucky Baptists.

Recently when circulation figures were given at an annual associational meeting, one kindly gentleman said, "I thought everyone read the *Western Recorder*." Now we like that kind of attitude, even if it is not really the case. So if you are reading this, remember not everyone is.

Now how may you help? By telling others about the *Western Recorder* and its contribution to your life and church. Especially our pastors and leaders should promote the church budget plan for their church. We have other subscription plans but this is the really sure way of enlisting people. Remember, if we can be of service to you in any way, do not hesitate to call on us. We are glad to come at no expense to the church to further explain our ministry or will send you any information you might need. Contact:

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# KENTUCKY BAPTISTS AT WORK

## Annuity

### Protection Program—Insurance—Social Security

by A. W. Walker

#### Q. If our pastor has insurance, does he need the Protection Program also?

A. The Protection Program never was intended to take the place of a minister's personal insurance program. Neither should insurance take the place of the Protection Program. They are complementary, not competitive.

The Protection Program provides guaranteed benefits each month during the entire length of disability or retirement of the pastor or for his wife during her widowhood.

Most people elect and receive insurance benefits in a lump sum which soon may be spent. In the Protection Program, retirement benefits are paid in monthly installments for life and they cannot be outlived. With the steady increase in the cost of living, the minister would benefit by having both the Protection Program and insurance.

Ned King, president of Mercantile Security Life Insurance Company of Dallas, Texas, gave his evaluation of the Protection Program by stating: "I consider this program vitally essential for all pastors and denominational workers who need financial security against the hazards of dying too soon or living too long. Commercial life insurance and investments should be supplemental to and never a replacement of this program."

#### Q. Our pastor is in Social Security. Should we provide him the Protection Program?

A. Yes, you should. The increase in cost of living continues to climb steadily. Everyone will need more retirement income than the amount Social Security alone can provide. Even though Social

Security laws have been amended to increase monthly benefits, the maximum levels allowed cannot be achieved by anyone retiring at age 65 until the early part of the 21st century. This is because benefits are based on average covered earnings which have been changed periodically in recent years.

## Training Union

### Help Offered for March Unit

by Eldon Boone

"Organization and Procedure" is the title of the conference to be led by Norman Rodgers at the Junior Leadership Conferences held February 19-23. Rodgers is junior - intermediate consultant in the Mississippi Training Union department.



Rodgers

Junior workers who attend his conference will learn "how to make the best use of time and learning opportunities which we have on Sunday night. This will include discussing how to organize a union to effectively do its work. We will talk about using activities and projects with juniors and how both leaders and juniors may enjoy and get more from Training Union," says Rodgers.

Much of the material discussed in this conference will be based on the March unit "What It Is Like to Be a Missionary." Workers are asked to bring their current quarterlies with them. Practical helps in this conference and one on "Planning" will give immediate aid to leaders as they move into this unit of study.

Three conferences—"Organization and Procedure," "Planning," and "How to Teach the New Junior Manual"—will be offered three times daily in these area meetings. The Junior Leadership Conference day session will run from 10:00 to 2:15. (Bring your lunch.) Two conferences may be attended in this session. The night session will be from 7:00 to 9:00 p.m. One conference may be attended at night.

Conference locations are:  
Feb. 19—London, First  
Feb. 20—Georgetown, Georgetown  
Feb. 22—Mayfield, High Point  
Feb. 23—Elizabethtown, Immanuel

## W.M.U.

### State Meeting Speakers

by Mrs. George R. Ferguson

Representatives of our Foreign and Home Mission Board will have strategic places on the program of the annual meeting of Kentucky WMU at First Church, Hopkinsville, April 2-4. Both men have been pastors of churches in Kentucky and have Kentucky ties.

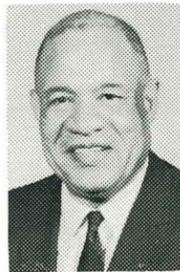
Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board, administers the work of approximately 750 missionaries, assigned to 15 nations.

Crawley speaks Thursday morning.

Joseph R. Estes is secretary of the department of work related to non-evangelicals of the Home Mission Board, SBC. This department is newly-organized by the Home Mission Board to promote the ministries of Jewish work and Roman Catholic information, to work with the adherents of non-Christian world religions such as Islam, Buddhism, Hinduism and Judaism, and to work with adherents of non-evangelical cults and sects, such as Mormonism, Jehovah's Witnesses, Christian Science, and Unity. Estes is a native Kentuckian. In addition to serving as a pastor of Kentucky churches, he served as our state CEA secretary.

He will speak during the Wednesday evening service at Hopkinsville.

Also addressing the convention will be Charles Boddie, president of American Baptist Seminary, Nashville, whose biographical information was published in last week's *Western Recorder*.



Boddie



Crawley



Estes

## Brotherhood

### Why Do Laymen Wear Two Suits?

(This is the second of three installments of an article written by George M. Ingram, a civil engineer; it appeared in the January BAPTIST PROGRAM.)

We may not immediately admit it, but a very large majority of any church membership actually believes that their principal responsibility to God is to support the church program and the pastor by their gifts and to attend the services upon regular occasions, in order to give their pastor the privilege of preaching to them the things he has been led by the spirit to say.

Witness the fact that almost any Sunday morning church bulletin will indicate that almost every prayer comes from the pastor's lips. The Bible reading comes from the pastor and the imparting of the message always comes from the pastor.

Almost invariably the laity becomes involved only for a few seconds in which to give the Sunday School report, and the larger churches even leave this item out of the program of worship.

This emphasis has gradually led to the place where the laity feels that his role is a passive one—that his is a spectator role rather than a participating one. In the spectator role, he sits and allows himself to relish the well-planned hour of activities. He leaves the church building enthralled by the message almost wishing that the following day could be Sunday again so he could have once more the inspiration of that hour.

The tragedy is that the laity have gradually substituted the experience of hearing an inspiring message for the strenuous, day by day work of being disciples of Christ in daily action.

The church will make an impact on the community when less attention is given to what takes place when the church is assembled and more attention is given to the action of the church dispersed into the life of the community.

The second misunderstanding comes from the hazy knowledge that so many church members have of the process whereby the Christian grows and matures. We have all been guilty of impressing upon people the urgency of making a decision for Christ and letting the gospel of grace work in their lives.

The difficulty comes as we assume that by this one regenerative act of grace God has made us into all he ever expects us to be, and that the new Christian is mature, complete, and ready for any task of service.

Unfortunately, this is not true in our age any more than it was when the Apostle Paul wrote to the "babes in Christ" of Corinth. Immaturity causes a large percentage of the difficulties in

any church, and we need to keep a thorough and constant program of teaching, training, and developing within our membership.

(To be Continued)

## Church Administration

### It's Never Too Late

by G. R. Pendergraph

Precious time has already been lost if you did not lead your church in the planning of its 1968 program of work. However, it is not too late to make the rest of the time count for the cause of Christ.

The secular or business world plans far in advance. Years go into the development of a new product before it appears on the market. Farmers, architects, construction engineers, designers, educators and others make plans. When their plans are formulated and objectives established these become goals toward which to move.

Our churches need to plan, establish some objectives and move toward well defined and challenging goals. The business world formulates plans on the basis of projected estimates regarding supply and demand as well as other cardinal rules of their trade.

Our churches have available the leadership of the Holy Spirit who can see further into the future and deeper into the heart than any IBM computer.

If your church has not already planned its year's work, ask your church council, the leaders of your organizations, to meet and plan a church calendar of activities for the rest of the year.

## Sunday School

### Last Call—Vacation Bible School Clinics

by Roy E. Boatwright

Vacation Bible School workers for associations and local churches throughout Kentucky have the opportunity to attend clinics during February to learn leadership techniques and hear inspirational messages.

The clinics, sponsored by the Sunday School department of the Kentucky Baptist Convention, will meet February 27 at First Baptist Church, Madisonville, and February 29 at Calvary Baptist Church, Lexington. The clinics at both places begin at 9:30 a.m. and last until 3:55 p.m. that day.

Speakers bringing inspirational messages at the meetings will be (Madisonville) T. L. McSwain, pastor, Emmanuel Baptist Church, Paducah, and Jesse Stricker, secretary of the stewardship department of the Kentucky Baptist Convention; and (Lexington) Raymond Lawrence, pastor of Central Baptist Church, Corbin, and Hicks Shelton, evangelism secretary of the Kentucky Baptist Convention.

Music leaders for the sessions will be Wayne Bickers of Madisonville and Eugene Quinn of the church music department of the Kentucky Baptist Convention.

A total of 18 additional persons from Kentucky and other states will serve as the faculty for these clinics. A complete list was published in the January 25 issue of the *Western Recorder*.

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### The Pilgrimage To the Bible Lands

JUNE 5-6, 1968

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# J. R. Waller Thanked for Service to Jonathan Creek

The trustees of Jonathan Creek Baptist Assembly have formally expressed appreciation to J. R. "Buck" Waller of Paducah for his "leadership through the days of formation and development" of the Baptist assembly in western Kentucky.

Waller was one of the prime movers

in the establishment of the Baptist assembly on Kentucky Lake in the early 1950's. He rotated off the board of trustees of the facility on January 25, 1968, after serving in that post since 1956.

Jonathan Creek is a 120-acre lake-front development owned by 11 Bap-

tist associations in western Kentucky. It is operated by the trustees and an advisory committee through a full-time resident manager, Harold Lassiter.

The facility features a full-time summer camping program for RA's and GA's and other church groups.



## ROSES 34¢

### SHRUBS 9¢ TREES 19¢

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<b>REDS</b>	<b>YELLOWS</b>	<b>PINKS</b>	<b>TWO TONES</b>	<b>WHITES</b>	<b>CLIMBERS</b>
Etoile De Hollande	Eclipse	Editor McFarland	Talisman	K. A. Victoria	Cl. Blaze Red
Red Radiance	Golden Charm	Pink Radiance	President Hoover	Caledonia	Cl. Talisman
Mirandy	Peace	The Doctor	Betty Uprichard	F. K. Druski	Cl. Poinsettia
Crimson Glory	Golden Dawn	Briarcliff	Contrast	K. Louise	Cl. Red Talisman
Ami Quinard	Luxemburg	Columbia	Edith N. Perkins		Cl. Golden Charm
Charlotte Armstrong		Picture	Condesa de Sastago		

**THIS MONTH'S DISCOUNT SPECIALS!**

**FLORIBUNDA ROSES 79¢**

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.

**CAMELLIAS 89¢**

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 feet tall, 1 or 2 yrs. old.)

**BABY DOLL ROSES 79¢**

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.

**AZALEAS 89¢**  
Christmas Cheer: deep red and crimson. Coral Bells: bellshaped pink flowers. Salmon Beauty: lush salmon pink. Pink Pear: large, pink shaped white. Hino-Crimson: brilliant scarlet flowers. Prices on bloomers size Azaleas 89¢ ea., 3 for \$2.59, 6 for \$4.98.

**FLOWERING SHRUBS**

AS LOW AS 9¢	EACH	5 FOR
PINK WEIGELA: 1 to 2 ft.	.15	\$ .71
PINK SPIREA: 1 to 2 ft.	.15	.77
HYDRANGEA P. G.: 1 to 2 ft.	.29	1.39
RED WEIGELA: deep red	.29	1.39
FORSYTHIA: yellow	.29	1.39
DEUTZIA: snow white	.29	1.39
MOCK ORANGE: white	.29	1.39
ALTHEA DOUBLE: red, pink, white	.29	1.39
PUSSY WILLOW: bears catkins	.29	1.89
RED BUSH HONEYSUCKLE: red	.29	1.39
GRAPE MYRTLE: red or pink	.69	3.29
SPIREA VAN HOUTTEL: white flowers	.29	1.39
CYDONIA JAPONICA: red flowers	.39	1.89
FERSIAN LILAC: old favorite orchid	.59	2.79
SNOWBALL: white flowers	.39	1.89
WISTERIA VINE: purple flowers	.49	2.39
PINK BUSH HONEYSUCKLE: pink	.29	1.39
FLOWERING ALMOND: pink flowers	.69	3.29
PINK AZALEA: pink	.39	1.89
FLOWERING CRABS: red or pink	.99	4.79
CLEMATIS VINE: white flowers	.49	2.39
COMMON PURPLE LILAC: purple	.59	2.79
TAMARIX: lavender pink	.39	1.89
RED BARBERRY: 1 to 2 ft.	.59	2.79

(Above SHRUBS: 1 to 2 ft. tall, 1 to 2 yrs. old)

**EVERGREENS**

	EACH	3 FOR
AMERICAN HOLLY: ½ to 1 ft.	\$.19	.64
CANADA HEMLOCK: ½ to 1 ft.	.13	.37
WAX LEAF LIGUSTRUM: ½ to 1 ft.	.29	.83
MAGNOLIA: ½ to 1 ft.	.69	1.98
JAP YEW: 1 to 2 ft.	.69	1.98
MOUNTAIN LAUREL: 1 ft.	.49	1.39
ABELIA: ½ to 1 ft.	.49	1.39
BOXWOOD: ½ to 1 ft.	.49	1.39
PFITZER JUNIPER: spreading, ½ to 1 ft.	.89	2.59
RHODODENDRON: ½ to 1 ft.	.79	2.29
COLORADO BLUE SPRUCE: ½ to 1 ft.	.59	1.69
NANDINA: ½ to 1 ft.	.59	1.69
RED BERRY PYRACANTHA: ½ to 1 ft.	.89	2.59
GARDENIA: ½ to 1 ½ ft.	.69	1.98
CAMELLIA SASANQUA: 1 ft.	.89	2.59
BUFORDI HOLLY: ½ to 1 ft.	.79	2.29
IRISH JUNIPER: grows tall, ½ to 1 ft.	.89	2.59
DWARF YAUPON HOLLY: ½ to 1 ft.	.69	1.98

(Above EVERGREENS are 1 or 2 years old)

**BULBS & PERENNIALS**

	EACH	5 FOR
PAMPAS GRASS	.25	\$1.19
CANNA BULBS: red, pink, yellow	.15	.71
PEONIES: red, yellow, white	.69	3.29
IRIS: blue, purple, yellow, white	.19	.83
HOLLYHOCKS: mixed colors, roots	.25	1.19
SHASTA DAISY: root divisions	.25	1.19
RED CARNATION	.25	1.19
ORIENTAL POPPY: scarlet	.25	1.19
CREeping PHLOX: pink, blue, white	.25	1.19
GLADIOLA: red, pink, yellow	.08	.39
HIBISCUS: giant blooms	.25	1.19
VIOLETS: hardy, blue	.19	.90
CHRISTMAS FERNS: for outdoors	.19	.90
TRITOMA: red hot poker	.25	1.19
HARDY ASTRS: red, pink or blue	.25	1.19
CUSHION MUMS: red, yellow, pink	.25	1.19

(All PERENNIALS and BULBS are 1 yr. or older)

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**SHADE & FLOWERING TREES**

	EACH	3 FOR
LOMBARDY POPLAR: 3 to 4 ft.	.15	\$.43
TULIP TREE: 3 ½ to 5 ft.	.39	1.09
MIMOSA: 1 to 2 ft.	.19	.54
MIMOSA: 4 ½ to 6 ft.	.89	2.59
RED BUD: 5 ½ to 7 ft.	.98	2.79
WHITE FL. DOGWOOD: 2 ½ to 4 ft.	.49	1.39
RED FL. PEACH: 2 ½ to 4 ft.	.98	2.79
PINK FL. DOGWOOD: 1 to 2 ft.	1.93	5.79
RED LEAF PLUM: 2 ½ to 4 ft.	.98	2.79
TULIP TREE: 4 ½ to 6 ft.	.98	2.79
GOLDEN RAIN TREE: 1 to 2 ft.	.89	2.59
MAGNOLIA SOULANGEANA: 1 ½ to 2 ft.	1.69	4.79
GINKO TREE: 1 to 2 ft. tall	.89	2.59
LOMBARDY POPLAR: 5 ½ to 7 ft. tall	.89	2.59
SWEET GUM: 3 ½ to 5 ft. tall	.89	2.59
SILVER MAPLE: 1 to 2 ft. tall	.19	.55
SILVER MAPLE: 3 ½ to 5 ft. tall	.69	1.98
PIN OAK: 1 to 2 ft.	.59	1.69
SYCAMORE: 3 ½ to 5 ft. tall	.79	2.29
RED OAK: 1 to 2 ft.	.59	1.69
LIVE OAK: 1 to 2 ft.	.59	1.69
WEeping WILLOW: 4 ½ to 6 ft. tall	.89	2.59
SCARLET MAPLE: 4 ½ to 6 ft. tall	.89	2.59
TREE OF HEAVEN: 3 ½ to 5 ft.	.89	2.59
GOLDEN CHAIN TREE: 1 to 2 ft.	.89	2.59
CHINESE ELM: 2 to 3 ft. tall	.39	1.09
MOUNTAIN ASH: 2 to 3 ft.	.98	2.79
WILLOW OAK: 1 to 2 ft.	.59	1.69
PURPLE LEAF PLUM: 1 to 2 ft.	.98	2.79
LINDEN TREE: 1 to 2 ft.	.89	2.59
NORWAY MAPLE: 1 to 2 ft.	.89	2.59
CUCUMBER TREE: 2 to 3 ft.	.89	2.59

(All above trees are 1 or 2 yrs. old)

**FRUIT TREES**

PEACHES: Varieties: Elberta, J. H. Hale, Red Haven, Golden Jubilee, Bell Georgia, Hale Haven, Dixie Red. Prices: 1 to 2 ft. tall 59¢, 2 ½ to 3 ft. 93¢, 3 ½ to 5 ½ ft. \$1.29.

PLUM: Varieties: Burbark, Mariana, American, Golden. Prices 2 ½ to 3 ½ ft. 89¢, 3 ½ to 5 ½ ft. \$1.39.

APPLES: Varieties: Red Delicious, Red Stayman, Early Harvest, Yellow Delicious. Prices: 2 ½ to 3 ½ ft. 89¢; 3 ½ to 5 ½ ft. \$1.39.

PEAR TREES: Varieties: Keiffer, Bartlett. Price 2 ½ to 3 ½ ft. \$1.39.

APRICOT TREES: Varieties: Early Golden, Moorpark. Price 2 ½ to 4 ft. \$1.39.

CHERRY TREES: Montmorency. Price 3 to 4 ft. \$1.69.

CHINESE CHESTNUT: 2 to 3 ft. \$1.49.

PERSIMMON KAKI: 1 to 2 ft. 98¢ ea.

\* Black Walnut: 1 to 2 ft. 79¢ ea.

\* SHELL BARK HICKORY: 1 to 2 ft. 79¢ ea.

HARDY PECAN: ½ to 1 ft. 98¢ ea.; 1 to 2 ft. \$1.29 ea.

(All above TREES 1 or 2 yrs. old)

GRAPE VINES: Varieties: Concord, Carmen, Fredonia. Price: 1 yr. ½ to 1 ft. tall 69¢ ea.

BLACKBERRY: 1 yr. plants, ½ to 1 ft. .25c ea.

DEWBERRY: 1 yr. plants, ½ to 1 ft. .25c ea.

GEM EVERBEAR STRAWBERRY: 1 yr. .25 for \$1.49

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

BOYSENBERRY: ½ to 1 ft. 1 yr. .29c ea.

RASPBERRY: 1 yr. ½ to 1 ft., red or black .39c ea.

YOUNGBERRY: 1 yr., ½ to 1 ft. .25c ea.

**HEDGE**

100 SOUTH PRIVET HEDGE ..... for \$1.89  
50 SOUTH PRIVET EVERGREEN HEDGE ..... for 1.39  
25 MULTIFLORA FENCE ROSES ..... for 2.67  
25 LOMBARDY POPLAR FIR HEDGE ..... for 2.79

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