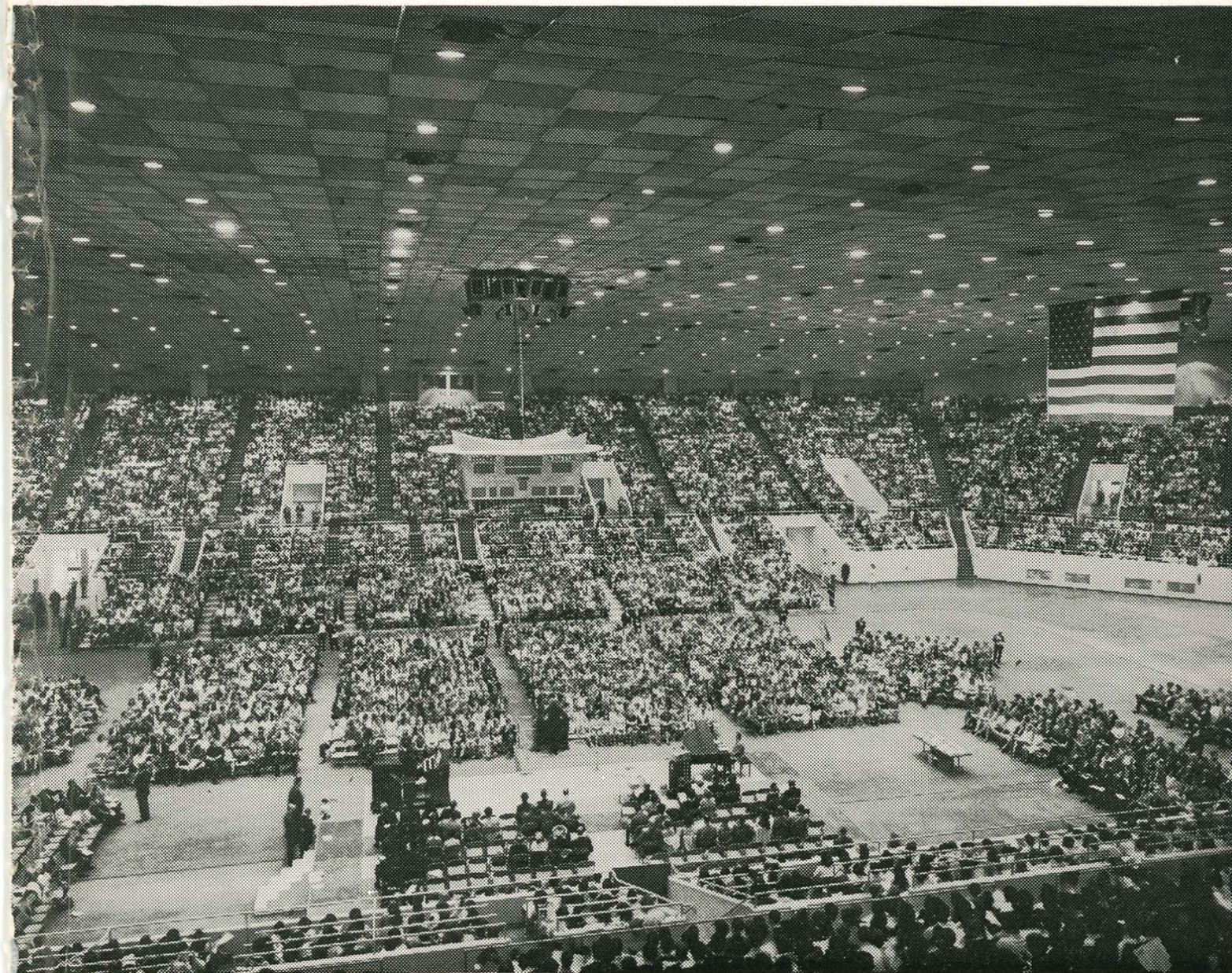




WESTERN

RECORDER

APRIL 17, 1969



Young People 20,000 strong jammed Freedom Hall for the annual Youth Night. See story, page 9 (Photo courtesy McQuary Studio.)



SOUTHWESTERN SEMINARY recently named three recipients of the 1969 Distinguished Alumni Awards. The recipients are A. D. Foreman, Jr., the pastor of Temple Baptist Church, Memphis, Tennessee, Roland P. Hood, retired executive secretary for the Oregon-Washington Baptist Convention, and Jesse J. Northcutt, dean of Southwestern's school of theology and professor of preaching.

CUMBERLAND COLLEGE has elected its new student body officers for 1969-70 school year. The new president is Richard Harris of Nancy. Lynn Singleton was elected vice president with Susanne Gay Copeland and Robert Michael Duncan chosen secretary and treasurer respectively.

ROSEMONT BAPTIST CHURCH, Lexington, sponsored a "Dear Heart Louisville Tour" Saturday, April 12. Stops on the tour included Spring Meadows Children's Home, the Kentucky Baptist Building, Kentucky Southern College, Southern Seminary and the Baptist Center in down-town Louisville.

FOY VALENTINE, director of the SBC Christian Life Commission, will be the guest of the Immanuel Baptist Church, Lexington, Friday, April 25. His appearance is part of a Christian Life Conference sponsored by the church April 20-25.

HARRODSBURG BAPTIST Church Youth Choir presented a concert of sacred music at Lexington Avenue Baptist Church, Danville, Sunday evening, April 6.

BILLY J. WALSH, former Southern Baptist missionary to Mexico, has been named dean of instruction at North Greenville Junior College, a Baptist school located in Greenville, South Carolina. He has been professor of Spanish at the college since last January.

"TEN PLUS TEN" is the title of a film strip produced by Georgetown College to show the advances of the college during the 10 years Robert Mills has led the school as its president. The film also shows projected plans for the next ten years. The film strip may be secured from the Public Relations department of Georgetown College.

FLORENCE BAPTIST CHURCH, Florence, is planning a Christian Marriage Institute for church members May 5-7. Senior high school students will be taught by a medical doctor. Jack Sanford, church pastor, will share insights with young people and adults.

NURSING SCHOLARSHIPS and financial assistance in related health fields are being offered by the Central Baptist Hospital Auxiliary of Lexington. All nursing programs, the one year practical program, the laboratory and x-ray, are included. Any student needing financial assistance, who is in the upper third of his or her graduating class, is eligible. Deadline for applications is May 15. Additional information may be secured from Mrs. Sam Hodges, 1433 Lakewood Drive, Lexington, 40502.

COOPERATIVE PROGRAM gifts channeled to the Southern Baptist Convention for the first quarter of 1969 increased nearly six percent over first quarter gifts of 1968, despite a nearly five percent decrease during the month of March. For the first quarter, Cooperative Program gifts totaled \$6,985,208, an increase of \$393,419. However, March receipts were \$2,003,518, a 4.94% decrease for the same period of 1968.

SMITHSBORO BAPTIST CHURCH, Three Forks Association, recently purchased a lot for the relocation of their church building. Located on a new road between Hazard and Whitesburg, the lot cost the church \$8,000. Jesse Bourne is pastor of the church.

STATE ROYAL AMBASSADOR Track Meet is scheduled for May 10 at Cedarmore Baptist Assembly. Contestants must earn the right to compete by placing in church and associational contests. Additional information about the track meet may be secured from your church R.A. director or the associational R.A. director or the state Brotherhood office.

BAPTISMS by Southern Baptist churches in 1968 totaled 373,025. Of this number 1,463 were baptisms of children under six years of age. The age group of 6-8 years had 36,897 baptisms. Martin Bradley, director of the Research and Statistics department of the Sunday School Board said that since churches began reporting baptisms by age brackets three years ago, there has been an increase annually in the number of baptisms of younger children.

THE WEEK OF MAY 11-18 is Soil Stewardship Week. The National Association and the Kentucky Association of Soil and Water Conservation Districts, who promote this observance, urge that ministers remind their congregations of the obligations they have as users of the natural resources provided by God.

TOM MANN has accepted the call of the Bardwell Baptist Church, Bardwell, as the minister of music. Mann is a former youth director of First Baptist Church, Martin, Tennessee, and will head the youth program for Bardwell church during the summer.

WESTERN RECORDER
"Earnestly contend for the Faith which was once for all delivered to the saints"—JUDE 3
KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243
Vol. 143 April 17, 1969 No. 16
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Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

Separation Of Church And State

William M. Pinson, Jr., associate professor of Christian ethics at Southwestern Seminary, appealed to the 21st National Conference on Church and State to continue to "press" for a separation despite the trend for tax funds to be directed toward religious institutions.

Following is an abstract of that part of his address answering the question of relevancy in the current situation:

Certain evidence indicates that separation is to be preferred to tax support for church-related institutions. The evidence comes from history, from contemporary developments, and from reasonable expectations of where current trends will ultimately lead.

Tax support given to churches tends to sap their spiritual strength. As Dean Kelley has pointed out, "Christianity has outlived and outlasted every government that has persecuted it, and has only weakened and distorted when it has relied upon government for aid—exactly this arrangement to which we are tempted to return."

Echoing this sentiment, the Baptist Joint Committee on Public Affairs has declared, "Historically, a spiritual powerlessness has come upon churches when they have become tools for the use of public policy or government."

Multi-volume history

With two colleagues and a 20-man team of research associates, I have just completed an intensive study for a multi-volume history of preaching and Christian ethics. All of us have been impressed by the harm which has resulted from churches accepting tax support.

Accepting tax support tends to secularize church-related organizations. Because of the American separation tradition, government funds are denied to those who would use them for avowed religious purposes. Thus, in order to secure tax money, churches insist that their education or welfare institutions are not religious centers but public service institutions.

By soft-pedaling the very quality which makes church-related institutions unique—spiritual concern—and by gearing programs to qualify for tax support, the churches secularize their own work.

As more and more welfare programs are open to local church administration, many more churches will be tempted to enter the welfare field. As worthy as their projects are, they could become destructive to the churches.

Anti-church sentiment

Anti-church sentiment is often the result of churches receiving tax support. One of the reasons the churches in France, England, Russia, and Mexico fell into disfavor was the revolt of the peo-

ple against the church's favored position. In each instance, the churches had accumulated vast financial holdings because of state support.

Such an anti-church sentiment could easily develop in the United States as a result of tax money and government subsidy going to the churches.

Already churches in America have accumulated a vast hoard of wealth, over \$160 billion worth. Because of special protection from taxes, this wealth snowballs larger and larger each year.

Loss of control by churches of their institutions is another probable result of receiving tax support. The Supreme Court has ruled "it is hardly lack of due process for government to regulate that which it subsidizes. Schools and hospitals supported by tax money should conform to public policy."

In addition to the harm done to the churches, the practice of giving tax support to church institutions can also be harmful to the state.

Tax support to church-related institutions threatens to weaken public institutions. Another possibility would be that all institutions, including the church-related ones, would become, for all practical purposes, public institutions.

Even more tragic, the state may lose a potential voice of conscience. A tax supported church may not remain entirely silent on controversial public issues. But churches are not likely to bite too hard the hand that helps feed and keep alive their institutions.

Tax support to church institutions could be a long step down the road toward totalitarianism. The road to dictatorship could be much more quickly traveled if the church-private sector of society were tied closely to the state.

Competition for public funds

Competition among religious groups for public funds could create internal strife and contribute to national disunity. Past experience and current practice also indicated that tax support for churches results in injustice, or at least in an unequal distribution of benefits. Perhaps the greatest injustice involves the coercion of taxpayers to support religious groups in which they do not believe.

God made man in His image to have fellowship with him. But God made man free. Forced fellowship, like forced love, cannot be genuine. If God would not coerce man's devotion to Him, He obviously does not want anyone to do the job for Him.

Without apology we can—and should—work to keep tax support from being given to churches and church related

institutions. We should do this because such a policy of separation appears to be best for the churches, best for the nation, and, for those of us who are Christians, most in keeping with the central concepts of our faith.

In taking a stand for separation, however, we should make several points quite clear:

We recognize that many of those taking an opposite stance are respectable, sincere, intelligent persons. Their arguments deserve—yes, demand, careful analysis. The issues are too complex, the world too rapidly changing for us to smugly declare that separation as we have interpreted it in the past is the final and only answer to the question of church-state relations.

Temptation to sloganize

We must beware of the temptation to solve difficult issues by sloganizing. Our task is not to defend the use of a word, "separation," or a phrase, "separation of church and state," but to grapple with the question, "What ought to be the relation of church and state in the United States today?"

We must make clear that our position is not based on fear of government, or anti-Catholic prejudice, or on blind devotion to a cause, but on carefully thought through reasons based on accurate facts assembled in an objective manner. For those of religious conviction, the stand taken on church-state relations should be consistent with those convictions.

We must avoid assuming an extremist posture in the defense of our position. Appeals to prejudice, personal slander, the use of half-truth, slanted reporting of events—these are to be rejected by persons whose cause is as noble as religious freedom. Even when those who hold an opposite position resort to such extremist tactics we must refuse such a course.

We must be positive as well as negative. It is not enough to tell churches and government what they ought not to do. We should speak a responsible word about legitimate church and government action in the fields of education and welfare. We must encourage churches and government in efforts to meet the needs of men in society for justice, freedom, and opportunity.

The separationist position is not without problems, short-comings, and apparent inconsistencies. It cannot be applied without causing tension, sacrifice, and perhaps even suffering.

But an examination of alternate positions indicates that a separationist position is not only clearly relevant but also decidedly best.—Baptist Standard, Texas



Moral Concern Among Modern Youth

Don't sell American young people short. They are not nearly as bad as many think and they are much more concerned for decency than we are prone to believe. A mini-minority of young extremists and libertines dominates the news of current youth activities and has given youth in general a much worse image than they deserve.

Young people are inclined to go along with each other, but there's a limit to how far they will go. They will not sanction the permissiveness of some entertainers on the stage and screen which has reached total depravity by now.

Illustrations are an off-Broadway play entitled, "Dionysius in '69," in which five nude men and four naked girls celebrate a Greek rite by slithering over one another and romping through the audience, and the Swedish film "I am Curious—Yellow," in which nudity and sexual intercourse are brazenly shown. This film was banned in Norway and, for a while, in Belgium. It was censored in France and Germany and cut for showing in England but is *uncensored* and *uncut* for showing in America.

The young people in the Miami area recently reacted to an act of indecency in a decisive fashion. They organized a Rally for Decency after Jim Morrison, a member of The Doors, was charged with indecent exposure during a Miami concert March 1.

The decency rally drew 30,000 people to the Orange Bowl in support of the Youth Moral Crusade. Professional entertainers including Jackie Gleason, Anita Bryant and The Letterman joined the youth in their crusade.

By now the youth decency Crusade has spread across the country and rallies are being planned in at

least 11 other cities including Indianapolis and Cincinnati. Public figures commending these young people include Indiana Governor Edgar D. Whitcomb and United States President Richard M. Nixon.

In Cincinnati a "Teens for Decency" rally has been scheduled for April 20 at the Cincinnati Gardens. It is being supported and promoted by a Cincinnati newspaper columnist and a popular television personality.

In Arkansas the House of Representatives has called for a youth decency rally in Little Rock and has authorized the public school buses to bring school pupils to the rally from all over the state. Other cities where rallies are already being planned include Birmingham, Alabama; Minneapolis, Minnesota; Phoenix, Arizona; Baltimore, Maryland; Austin, Texas, and Tallahassee, Florida.

No plans are known to be under way for such a specific rally in Louisville or elsewhere in Kentucky. No doubt Kentucky youth would respond enthusiastically to such an effort but, if it is planned, it should be a youth project with adults providing encouragement.

When we stop to think about it, Kentucky youth are regularly putting on decency rallies without calling them by that name. The annual Kentucky High School Basketball Tournament just concluded in Louisville is one of the most outstanding demonstrations of wholesome recreation and decency seen anywhere in the world. The order and behavior of the thousands of Kentucky youth who come to this event are praiseworthy.

The Kentucky Baptist Youth Rally, April 4, was another display of youth dedicated to decency. Never sell today's young people short.

President Strickler Deserves Commendation

Hurrah for University of Louisville President Woodrow M. Strickler! He proved his moral metal by suspending publication of the student newspaper, *The Louisville Cardinal*, when obscenity was used in a headline. The obscenity was the four-letter word which has come to be associated with permissiveness in student journalism.

The president said he took action because the language and style of the student paper had produced a crisis which put in jeopardy the continued interest and support of a great number of individuals who make the university important in higher education. He further stated he hoped the suspension would provide student editors with the opportunity for self-

discipline while protecting the rights of the majority of their fellow students.

President Strickler properly has put it up to the Board of Student Publications to make recommendations and suggest guidelines for future content of the student paper. Resumption of publication will depend upon the willingness of the student editors to comply with acceptable standards for college journalism.

President Strickler's leadership is the forthright kind needed on college campuses today. Anything less is abdication of moral responsibility. College students, no matter how bright or sincere, are immature and the spirit of permissiveness in American society today encourages some of them to go beyond bounds of propriety and ordinary decency. Correction and discipline are a vital part of the education of such young people.

It appears the great majority of the faculty and the students at the University of Louisville agrees

with the president. It is noteworthy that so far no protest demonstration has followed the president's action. Even the student editor reacted with appreciation for the president in saying, "I have great respect for the man. He could have fired me and the entire staff." This indicates students know when they go too far and they really respect forthright correction more than indulgence and capitulation.

Hopefully more college officials will follow President Strickler's example. If so, the vulgarity and obscenity characteristic of underground, principleless student journalism, will disappear from the official student publications which are a vital part of the image of a college.

Every taxpayer in Louisville and Jefferson County helps support the University of Louisville. Those who approve President Strickler's actions in this matter should encourage him with a letter of appreciation.

BAPTIST FORUM



COOPERATIVE PROGRAM

Dear Editor:

It is with keen interest that I have read the editorial in the April 3 issue of the *Western Recorder* entitled "Special Offerings Threaten Cooperative Program." I notice lately you have had several articles in the paper about this concern of the Cooperative Program gifts declining. Could it be that the Baptist people in general are just waking up to the fact that the Cooperative Program is supporting several things with which they do not agree?

I think the Baptist people in general disagree with the trend of some of our schools: Georgetown College, for example, which is sponsoring dances and allowing filth to be published in their school paper along with other unchristian things going on on the campus; also the liberalism of denying the verbal inspiration of the Bible, virgin birth, etc., that is being taught in some of our seminaries; then again the ecumenical movement that many Southern Baptists seem to be advocating. These things are all contrary to the beliefs of fundamental Baptists, and I believe that we will see a continued trend for Baptist churches to cut off their gifts through the Cooperative Program and begin to designate more to special needs. If our Baptist leaders would wake up to these

facts and change some of these trends, I am sure we could expect more support through the Cooperative Program. I personally believe that more could be done through the Cooperative Program and working together for these worldwide causes, but as long as such things are condoned and encouraged as mentioned above I could not personally lead my church to give through the Cooperative Program.

May God help us as Southern Baptists to wake up before we ruin our influence and effectiveness in the world.

Lexington, Ky.

Ross L. Range

PASTORS AND TAXES

Dear Editor:

I find it difficult to be sympathetic to the "Painful Day for Pastors" come April 15, as you stated in your recent editorial.

I am not in favor of exempting the clergy from taxes since the clergy too benefits from what taxes allow. And they too, being responsible citizens, should expect to assume their responsibility alongside their respective members. How does a pastor become aware of the pinch that taxes impose on his members if he never feels the pinch himself? How can he know man's problems unless he walks with him, know-

ing some of the same difficulties he experiences.

The basic problem this April 15th in the newly imposed Social Security taxation is not in the taxation, but in the proper planning for it. We, too, would have difficulty meeting the tax obligation if we did not pay it systematically and let it accumulate.

You mentioned the first of the year raise of \$500 or \$600 that some pastors were given would not be adequate to liquidate this indebtedness. In business we got an 18¢ an hour increase which amounts to about \$350 a year before taxes are taken out of it. Why should the clergy's raise be almost twice as much?

With all due respect to our pastors, as for those who work hard are underpaid for the amount of hours they give, but they need to be realistic in the knowledge that this is not a unique problem. We've all had the tax bite a long time—join the membership and be one of us.

Could it be that our pastors are becoming victims of materialism too, wanting more and more, the condition for which we are reprimanded?

Louisville, Ky. Mrs. Annette Pemberton

TEEN TEMPO

Dear Editor:

I am writing to tell you how much I've enjoyed "Teen Tempo," especially January 9 issue on "Whose Sex is Dirty?". I've been asked a question about premarital sex, and this is going to be my answer. Thanks for having such a thing. Please have more of it.

Mouth Card, Ky.

Connie Kuriger

Children's Homes Sign Pact With State For Child Care

Kentucky Baptist Children's Homes will train children for the Kentucky Department of Child Welfare. The three Baptist homes at Middletown, Glendale and Morehead are among eight institutions recently agreeing to care for dependent children committed to the State Department of Child Welfare, according to Child Welfare Commissioner George Perkins.

The homes will be paid for the care at an agreed upon rate per child per month. The rates range from a maximum of \$82 a month for children under one year of age to \$120 a month for children 13 or over. This rate includes social services for the children.

Commissioner Perkins said the children sent to these homes will be primarily those whom it is difficult to place in foster homes, such as older children. At first, most of the children offered to these institutions will be dependent, not delinquent, children, Perkins said.

Kentucky Baptist Child Care Superintendent Ford Deusner said the plan was discussed at length by two commit-

tees of the Child Care Board and was unanimously passed by the board. He pointed out provisions of the contract that permitted termination of the agreement by either the state or the Child Care Board upon 30 days notice. An addendum to the contract says the agreement may apply to certain adult unmarried mothers. Deusner also pointed out that the Baptist homes have the privilege of rejecting any applicant offered by the state. Monthly reports of each child for which the state is responsible are to be sent to the Child Welfare Department. Any child proving unsuitable for the homes' program will be removed by the state upon 10 days notice in writing.

When asked about possible Church-State involvement contrary to Baptist belief, Deusner said most of the board members discussing it felt there was no violation of Baptist principle involved. He pointed out that the Baptist homes have already been accepting children upon recommendation of local and state welfare agencies. The main difference in the new plan is the payment for the child's care by the state agency.

Church Leader Training Seminars Offered By Sunday School Board

Pastors, staff, and lay leaders interested in more trained leaders will be offered special training in Nashville May 12-16 and October 20-24. Two Church Leader Training Seminars will be conducted on those dates. Both will be workshops designed to develop work plans which can be used back home. Participants will learn how to:

- Pinpoint immediate and long-range training needs of their church.
- Acquire information and analyze church training needs and to plan training experiences to meet those needs.
- Conduct at least three different kinds of training projects in their church.
- Recognize leadership potential in others and guide them toward specific training goals.
- Plan presentations to: influence support of programs and projects; motivate persons for training; change attitudes within groups; improve skills of leaders.

Those attending will also have a first-hand knowledge of plans for preparing leaders for the 70's and of the new church study course which begins January 1, 1970.

The seminars will be directed by Jimmy P. Crowe of the Church Training

Department, Nashville. Registration should be sent to the Church Program Training Center, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Revival Results

Ninth and O Baptist Church, Louisville, reports 83 professions of faith, 12 additions by letter and 56 rededications. Pastor Lavern Butler led the revival.

Cadiz Baptist Church, Cadiz, reports 14 additions by letter, 1 by statement and 20 by baptism. Marshall G. Mines of Sacramento, California, preached the revival. The church is without a pastor.

SPRING BAYOU Baptist Church, West Paducah, 15 by baptism and three by letter, and numerous rededications. Guy Gordon of Marion was the evangelist. Wayne C. Newby is the pastor.

Glendale Baptist Church, Bowling Green, added 15 by baptism and three by letter as a result of its revival led by Evangelist Randell Green. Church pastor is Richard Oldham.



Cooperative Program Sunday

April 20—just around the corner—is the nationwide observance of the Cooperative Program in the churches of the Kentucky and Southern Baptist Convention.

We hope that every church in Kentucky—small, medium and large—country-mountain-urban-city—will take this opportunity to help their people see the larger task before all of us, and to see how the task can be done together. That's the genius of the Cooperative Program: it is the only way Southern Baptists have to carry out, all at the same time, the Great Commission of our blessed Lord and Saviour, Jesus Christ. All other "mission" attempts, channels, projects, and objects are just "parts of the whole," and not the whole.

Every Christian who shares the love of Christ for lost persons everywhere must yearn for a way to expand his love, to reach to more persons with the love of Christ—this is missions. This is prayer for missions.

They yearn to know

People of sincere love for the purposes of Christ yearn to know more of what His Spirit and His people are doing in winning this world to Himself. They want to know what the Cooperative Program means in terms of action, of leading men to Christ through our missionary work. Tell them. You who have access to mission journals, to mission study courses, to information about our Cooperative Program of work—tell them.

If they know, they "go"

Let an honest Christian know what God wants, and know how he can do it, and he will do it.

Let the church know that the Cooperative Program provides a way for it to extend its loving ministries to a lonely, lost world—and they will increase their budgetary offerings for world missions through this channel.

"Trust God, and tell the people"—I believe in God and in His people. Do you?

Youth Night Successful!

We are thrilled that approximately 20,000 young people and leaders attended the joint Youth Night at Freedom Hall, Louisville, April 4. It was truly a "Spiritual Happening"! Approximately 400 decisions were made, including 82 conversions. God was truly present, and we trust that it will bring great glory to Him and give strength to our churches in the church Crusades.



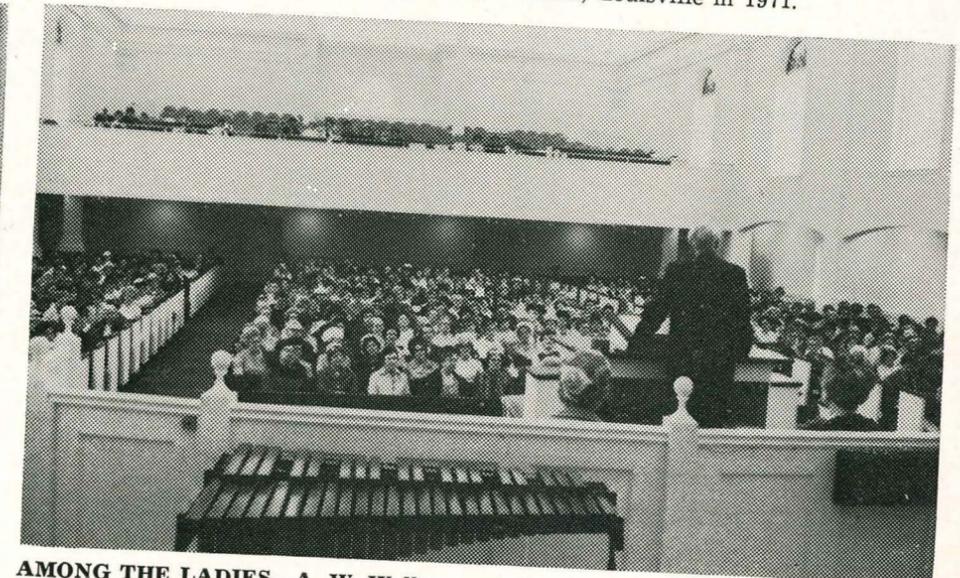
A TIME TO LAUGH—Four ladies who played a major role in the convention found time for a momentary laugh. From left to right, they are: Miss Margaret Bruce, WMS Director from Birmingham, Alabama; Mrs. J. S. Woodward, president of Kentucky's WMU; Mrs. George Ferguson, executive secretary of the Kentucky WMU; and Mrs. Ladean Hamilton, Glasgow, chairman of arrangements committee.



REGISTRATION LINE—Host pastor Curtis Erwin and Mrs. Frank Riherd, chairman of the local registration committee, talk with Mrs. Wendell Romans, wife of the pastor of First Baptist Church, Mt. Washington, as she begins registration.



CELEBRATION—Mrs. J. Bill Jones of Princeton recounted the story of Child Care in Kentucky for the ladies. This year is the Centennial Celebration for Child Care in the state.



AMONG THE LADIES—A. W. Walker, secretary of the state annuity department, briefly addressed the convention attended by more than 1,000 ladies.

WMU Convention Has Spiritual Depth

by Mrs. George Ferguson
State WMU Secretary

An unusual spiritual depth characterized the annual convention of Kentucky Baptist Woman's Missionary Union held at Glasgow Baptist Church, April 1-3. Many said the convention had the atmosphere of a Crusade Revival.

State, home and foreign missions were vividly portrayed in messages by eight missionaries recently returned from their fields of service. Missionaries who spoke were: Dr. and Mrs. A. L. Gillespie, Japan; Mrs. Carlos Owens, Tanzania; Miss Marilois Kirksey, Brazil; Dr. Truman Mays and Mrs. Robert E. Amis, from Nigeria; Dr. Wendell Belew, for Home Missions and the Director of the Kentucky Baptist Mountain Mission Program, Robert C. Jones.

Miss Margaret Bruce of Woman's Missionary Union auxiliary to the Southern Baptist Convention brought messages of depth and spiritual insight at each session using such themes as Christ, Hope of Salvation; Hope of Peace; Hope of Victorious Living and Hope of the World.

Mrs. J. S. Woodward of Lexington was re-elected president. Other officers re-elected were: Mrs. H. C. Randall, Recording Secretary and Mrs. W. H. Jaegle, treasurer. Elected to the Executive Board were Mrs. J. Chester Durham, Louisville; Mrs. David Smith, Jr., Mt. Hermon; Mrs. W. W. Johnson, Nortonville and Mrs. W. F. Ware, Trenton.

The convention will meet at First Church, Paducah in 1970 and Walnut Street, Louisville in 1971.

Churches Continue To Top '68 Training Awards



Trustees and directors of all Baptist agencies in Kentucky crowded the dining room at Cedarmore between sessions of the Stewardship-Foundation Conference

Conference Considers New Theme, Plans Undergirding Of Agencies

The sixth annual Stewardship-Foundation Conference at Cedarmore March 31-April 1 and 2 registered well over one hundred missionaries, moderators, stewardship chairmen from various associations in Kentucky plus officers and board members from several Kentucky Baptist agencies.

The three-day meet was directed toward the new thematic stewardship materials "Give . . . in the Spirit of Christ" for 1969-70 and the use of these materials. Also much emphasis was given to the importance of will making and uses of insurance along with various ways to use deferred giving wisely.

Dr. Roland Matthies, Vice-President and Treasurer, Wittenberg University, Springfield, Ohio, expert in tax deferred giving, presented two series of visuals along with a very informative commentary in this highly specialized area, emphasizing the necessity for professional help in these areas.

Gomer Lesch, public relations official with the Sunday School Board of the Southern Baptist Convention closed the meeting with a message "A New Day in Communications." He gave some predictions of things to come, some evaluation of these advances in relationship to our Southern Baptist institutions and agencies and the extreme importance of keeping abreast of all these technological developments. Others from out of state participating in the program were James V. Lackey, Stewardship Commission, and Frank Denton from Buckner Benevolences, Dallas, Texas.

The Stewardship Promotion Department and the Kentucky Baptist Foundation jointly sponsor this meeting. The meeting next year will take place April 6-7-8, 1970.



J. K. Powell, standing at right, introduces trustees of Campbellville College while Harold Sanders looks on. Seated are two program personalities, Gomer Lesch, left and Roland Matthies, right.

Kentucky Baptist churches continue to top last year's training record. Study course awards for October-March are almost 1,700 above that of last year. A total of 14,089 awards have been earned by 475 churches in the first half of this church year.

Church Music awards continues to show the greatest increase, with 1,345 awards this year against 840 last year. January Bible Study and Sunday School training also contributed to the increase.

The report also reveals that 67 more churches and nine more associations reported training than a year ago.

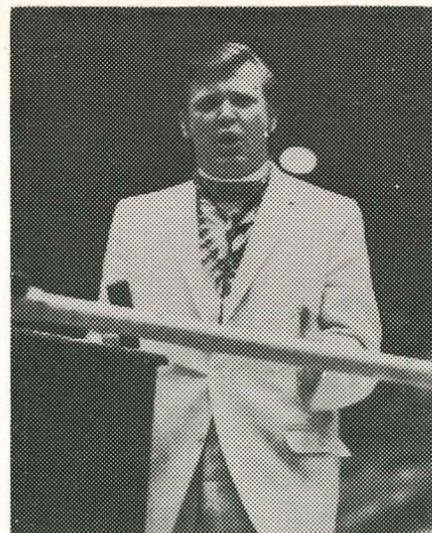
The top 25 churches for the six-month period are listed by association, church, and total awards earned in all 21 categories of the Church Study Course.

Association—Church	Awards
Severns Valley—Severns Valley	524
Christian—First Hopkinsville	323
Mt. Zion—Central (Corbin)	263
Long Run—Ralph Avenue	221
Pulaski—First Somerset	165
Muhlenberg—Central City	164
South District—Gethsemane	149
Long Run—South Jefferson	143
Long Run—Eighteenth Street	142
Taylor County—Campbellsville	141
Gasper River—Morgantown	138
Long Run—Buechel Park	137
Long Run—Valley View	121
Elkhorn—Grace	117
Northern Kentucky—Latonia	112
Bethel—Second Russellville	111
Mercer—Bruners Chapel	110
West Union—Twelfth Street	107
Greenup—Flatwoods	107
Long Run—Chapel Park	104
Anderson—Lawrenceburg	103
West Union—West End	101
Boones Creek—Central	97
Elkhorn—Porter Memorial	94
Long Run—Kings Baptist	94
West Union—Spring Bayou	90
Long Run—Walnut Street	90
Boones Creek—Boones Creek	87

Students Uplift Christ

Because they say "race, sex, and drugs are tearing the campuses apart, a group of students at the University of Pittsburgh and Carnegie-Mellon University have started a pilot project to talk "point blank about Christ" at a series of forum meetings and discussion groups.

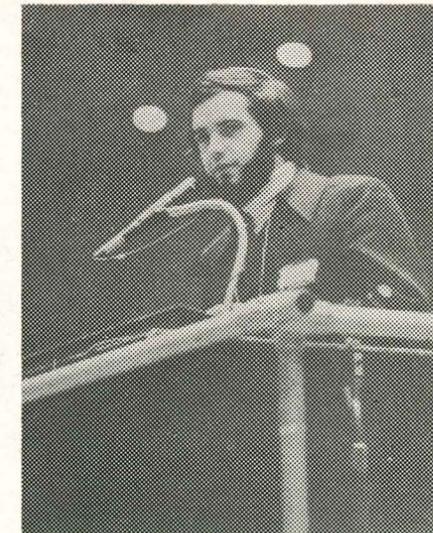
Saying they are "sick and tired of trying to find solutions through student disorders, sit-ins, confrontations with the chancellor, ad infinitum" the students plan a series of evangelistic, person-to-person thrusts to "uplift Christ." (ABNS)



Arthur Blessitt held the audience captive for almost an hour as he related personal experiences and preached Christ.



Jimmy Ellis, World Heavyweight Boxing Champion, gave his testimony for Christ and, together with his wife Mary Etta, sang two gospel songs.



Louisville's leading radio disc jockey, WAKY's Weird Beard, spoke briefly about Blessitt and true religion.



Eugene Sutherland led the mass choir composed of 97 youth choirs from both sponsoring conventions.

YOUTH NIGHT 1969



After the 30-minute invitation, Blessitt talked briefly to those making decisions. He holds a flower given him before he preached.



Each of the 388 persons making decisions received personal counseling. Here Tom Steele, pastor of First Baptist Church Carrollton, talks with two young people.



Thurmond Coleman, pastor of First Baptist Church, Jeffersonton, led the congregational singing at the rally.



Boyce-Portland Center, located on the corner of 17th and Main in Louisville

Louisville's Boyce-Portland Center Closes, Association Faces Crisis

Boyce-Portland Center is closing. The inner-city mission work began in 1916 and directed by Long Run Association since 1946 will close by June 1.

According to a motion adopted by the association's executive board the buildings at 17th and Main will be demolished and the land made rake free within 90 days after its closing.

This decision was made after a lengthy investigation by a special study committee which included Southern Seminary Christian Ethics Professor G. Willis Bennett, the director of Boyce-Portland Center, Miss Annette Johnson, and Long Run WMU Director Mrs. Dennis Marr and others.

Committee Chairman Maurice Barnes, pastor of Fourth Avenue Baptist Church, said the committee unanimously adopted its report to the executive board. The primary consideration of the committee, Barnes noted, was the deteriorated condition of the buildings.

A city building inspector said one of the two buildings would have to be vacated. The second building would need approximately \$7,000 renovation to be made usable.

Lowell Lawson, director of Christian Social Ministries for the association pointed out that the Center had been fortunate that no serious accident had ever occurred on the property. However, he added that one of the buildings was a fire trap. Rotted woodwork has taken away the outside fire escape. The remaining exit is down the narrow front steps. A fire on the stairs would trap children on the upper level. Lawson also said that bricks were falling out of

walls and window sills had been unrepairable for years.

"We get calls from people saying they know about the center and are opposed to its closing," Lawson said. "When we ask them when they were last at the Center, it is normally fifteen or more years ago. No one who has examined the building recently objects to its closing."

Committee Chairman Barnes said the association did not have the money to renovate the buildings so the only solution was to close the facilities.

"Had the buildings been in good condition, I don't think we would have con-



Rotted window sills that can't be fixed

sidered closing the Center," Barnes said. "But they aren't and the association doesn't have the funds for a new building."

Associational Moderator Louis Walters, pastor of Ralph Avenue Baptist Church, said new buildings "had broken the back of the association financially." In 1963 the association constructed a new plant for the Jefferson Street Baptist Chapel. Financially this meant the assumption of an additional \$14,000 annual debt for the association. Church giving did not pick up this increase and the association had to cut back in other areas.

When the Baptist Building was first proposed cost was estimated at between \$125,000 and \$135,000. Final construction cost totaled \$450,000. This meant the churches had to increase their associational giving from a needed \$164,000 to \$209,883. The actual increase was slightly over \$1,000; \$156,000 to \$157,000.

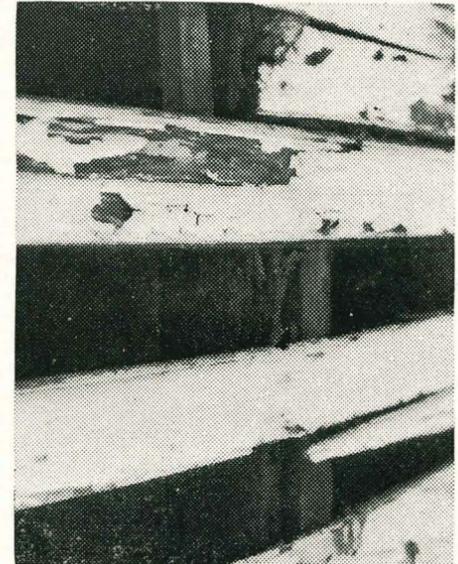
In 1967-68, the association cut the amount needed from the churches to \$196,212. Total receipts again fell short with \$161,734.12 received.

"The association can't continue to make institutions," Lawson said. "I hope we can focus more on personnel and use the institutions (churches) that are already there." Manly Memorial Baptist Church is in the same block as Boyce-Portland Center. Other churches are nearby.

In an interview, Moderator Walters said he wants to see the association move toward the role of a resource unit for the churches instead of erecting buildings.

"We spend all our time spinning our wheels in mass meetings. The association puts on something for all the churches and if they don't come we say they are uncooperative.

"If we focus on personnel maybe we can get to the point where the associa-



Rotted woodwork on outside of building



Miss Annette Johnson, right, leads a Bible study for area children

tion can assist churches in determining their needs and devising programs to meet those particular needs," Walters said.

Lawson pointed to such a case where he is involved. The Carlisle Avenue Baptist Church began a 13 week study of its community April 13. Under Lawson's direction, the church will hear representatives from the local schools, housing officials and others in determining what direction the church should move. This can't be done in mass meetings Lawson said.

"Mission action has done more for us than anything else," Lawson surmized. "Now people are looking for mission projects in their own communities. Instead of coming to a mission center, they are ministering at home. Ideally, the association should help them work where they live."

Barnes, a native of Louisville, said, he believes the association's mission program is tied to history and tradition. "When I was growing up we considered the area of Main, Market and Jefferson the place where sin was. That was where poverty really existed so our missions were there.

"Today poverty is all around the city but we still put all our eggs in one basket. We operate a few mission centers in the same area and let the rest of the city go."

Lawson said that closing Boyce-Portland Center does not mean the work will be abandoned. Shawnee Baptist Church agreed to take over the clothing center. Other churches might adopt other tasks now done by the Center he added.

All officials contacted expressed desire to move toward closer cooperation with the churches. Barnes summed up the feeling when he said, "If we can follow the Home Mission Board's lead and emphasize personnel instead of buildings, we can have a lot more influence for Christ than by concentration on a few mission centers."

Ralph Avenue Pastor Walters noted that Long Run Association is supposed to serve all 131 churches and 96,000 Baptists. Moving away from mission centers is a step toward serving them he indicated.

"For the first time we are writing a philosophy of work for our association and restudying its organization. Once this is done I believe we will have a clearer understanding of what our work will be and what the role of the association is," he stated.

"We can't continue the same type ministry we did in the past, we can't afford it. It isn't a question of will we change, we have to," Walters added.

Tuesday, April 8, the Long Run Association's Executive Board met in a special called meeting to adopt the 1969-70 budget. Walters described the new budget as "trimmed down everywhere it can be trimmed but still more than churches are contributing."

Vacancies on the associational staff are not being filled, secretarial help has been cut back and special ministries have been curtailed in an attempt to operate within the budget, he said.

G. Allen West, superintendent of missions for Long Run Association, was out of the city when this story was prepared and unavailable for comment on the work of the association or its financial plight.

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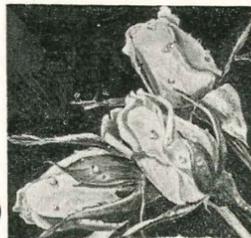
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WESTERN RECORDER

Court To Decide Fate Of College Finance Plan

Does state-furnished low-cost financing to a sectarian college violate the U. S. Constitution's First Amendment prohibition of state aid to religion?

The United States Supreme Court has agreed to hear arguments on this question in its session next fall. A case dealing with the issue has not heretofore been decided by the court.

At issue is the Educational Buildings Financing Agency Act of the state of Vermont. This act created the Educational Buildings Financing Agency "to finance buildings and associated facilities for any nonprofit university, college or secondary school in the state."

The case before the U. S. Supreme Court arose when Daulton Mann, head of the Vermont financing agency refused to execute a plan approved by the agency to aid a building program of the College of St. Joseph the Provider (a Roman Catholic School) at Rutland, Vermont.

Among other powers the Vermont agency is authorized to issue bonds for the financing of building projects for

private colleges and schools. The state, however, is not liable for payment of the bonds, which are payable only out of the funds of the agency. Also the income of the bonds is exempt from taxation by the state.

The funds for repayment of the bonds come from the lease or rental fee charged to the school for the facilities. The rental does not exceed the amount of the payments of the bonds. When the bonds are paid off the property becomes that of the school.

In the arrangements between St. Joseph's and the Vermont agency, the buildings and the lots which they were to occupy were to be leased by the school to the agency and then sub-leased back to the school.

Mann, upon advice of legal counsel, challenged the constitutionality of this arrangement with religiously connected schools. Both the Bennington County Court of Chancery and the Vermont Supreme Court upheld the acts and the actions of the agency.

Specifically, the questions that may be decided by the U. S. Supreme Court are: (1) Does a state financing plan for sectarian schools, such as the one in Vermont, constitute state aid to religion; (2) Does a plan such as the one developed for St. Joseph's constitute aid to religion by the state; and (3) Is such "aid" invalidated by the First Amendment prohibition against the "establishment of religion?" (BP)

Georgetown Students Win Forensic Honors, Will Represent Kentucky

Speech majors at Georgetown College recently won first place honors in three of four major events entered in the Kentucky Intercollegiate Forensic Contest.

Mrs. Carolyn Davis, Charlotte, North Carolina, won the First Place Oral Interpretation Awards, and Miss Sue Hurley, Sandwich, Illinois, placed third.

The B Division Debate Squad won 9 of 12 events to take first place in that category. Team members are Doris Minton, Louisville; Mark Frasure, Waynesville, Ohio; Ricky Shannon, Danville; and Mary Hendricks, Russell.

Howard Roberts, Monticello, placed first in the Men's Division of the Kentucky State Oratorical Contest and will represent Kentucky in the 16-state Interstate Oratorical Association Contest in Detroit April 30 - May 2.



Mrs. Davis holds first-place trophy

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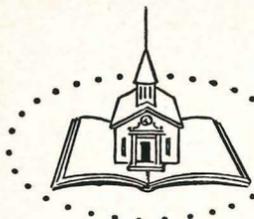
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for April 27, 1969)

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Love and compassion characterized the marvelous and exemplary ministry of Christ among men.

John 8:1-11

While Christ was teaching in the temple at Jerusalem, the scribes and Pharisees, who diligently sought opportunities to take advantage of and ensnare Him, brought to him a woman whom they had snoopingly caught in the acts of adultery. According to the law of Moses (Deuteronomy 22:23-24), such a person should be stoned when her sin was attested to by two persons. These critics asked Christ if the law of Moses should be administered in this case or would He propose another rule for them to go by? Really they were not concerned about this sinful woman, but they were vitally interested in finding some basis on which to bring both religious and civil charges against Christ. In the event that He should say that she should not be stoned to death, they would accuse Him of being an enemy of Moses and charge Him with breaking his law, which prescribed the death penalty. If Christ should agree with Moses and declare that the woman should be executed, He would then be in trouble with the Roman government, whose officials had the sole authority to impose the death penalty upon the inhabitants of Jerusalem at that time.

Christ did not reply to His hypocritical questioner, but stooped and wrote with His finger in the sandy soil. Since nobody knows what He wrote, any speculation on our part is unnecessary and unwise. Undaunted by His ignoring them, and thinking that perhaps they had puzzled and perplexed Him to such an extent that He did not know what to say, His questioner pressed for an immediate answer. Knowing that they wanted to murder the Messiah, Christ exposed the unfitness of these men to be sitting in judgment on her. He confounded them by saying, "He that is without sin among you, let him first cast a stone at her." How appropriate that remark was! Christ was willing for any of them who had never committed adultery in their hearts to stone the woman for her sin. Again, Christ stooped and wrote on the ground. Realizing their lack of qualification for executing the

woman, beginning with the oldest, all of the thoroughly humiliated critics withdrew themselves with the least possible notice from others.

Standing erect again and observing only the sinful woman, Christ said, "Woman, where are those thine accusers? Hath no man condemned thee?" She said, "No man, Lord." Then, the merciful and compassionate Saviour refused to condemn her, but called her to repentance and commanded her not to repeat her sin. He wanted her, and all who read this story, to know that by the grace of God sin can be forgiven, and that sinful habits can be overcome through the power of God.

Luke 23:55-24:1

After Christ's atoning work was finished, respect and honor were paid to His body. Thereafter it was touched only by believers. Joseph of Arimathea and Nicodemus prepared the body of Christ for burial. Joseph provided the fine linen in which His body was wrapped, and Nicodemus supplied the spices. 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.

At dawn on the morning after the Sabbath, Mary of Magdala, Mary the

INTERNATIONAL SERIES

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One's belief concerning the nature and authority of the Bible is basic to all other Christian beliefs. For the religious beliefs of people there are three sources of authority—a church, human reason, and the Bible. The authority of the Bible is due to the fact that it is the Word of God. That the Holy Spirit is the Author of the Bible accounts for the fact that it is unique and incomparable in its pronouncements, preservation, predictions, precepts, and power. Woodrow Wilson said, "A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the scriptures." For one to neglect the reading and study of the

mother of James, 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 that 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, loving, 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.

Bible means that he will have a starved spirit, a dwarfed soul, and a barren life.

Deuteronomy 6:4-7

The children of Israel were requested to be a peculiar people because they had a unique God. He is the living God, therefore unlike all of the gods made by men. Since He is the one true and living God, His supremacy must be acknowledged.

Exaltation of God must be maintained if there is to be true religion in the home. The Word of God teaches parents how to live and how to train their children. It calls upon them to study and obey it, and then to teach it diligently



to their children. This involves far more than parents merely sending their children to Sunday School for a brief period of instruction once a week. His Word is to have a great bearing upon every phase of our lives—physical, intellectual, moral, social, and spiritual.

God wanted the Israelites to perpetuate the marvelous story of His goodness and grace by relating to their children how He in mercy and love had delivered them from their bondage in Egypt. Upon hearing what He had done for their parents, the children would be filled with gratitude to God for His loving kindness and tender mercy, and would be filled with gratitude to God for His loving kindness and tender mercy, and would be inclined to glorify Him.

Christian parents have a God-given responsibility to their children, which nobody else can bear for them. They are required to instruct them in the things of the Lord. Such teaching requires knowledge, thought, time, and energy. If parents will only perform their duties in this realm, they will be able to lead their children into a saving knowledge of Christ during the tender years of childhood. And in doing this they will be laying the proper foundation for them for the highest and best things in life.

Romans 16:25-27

This doxology, or grand hymn of praise to God the Father, which closes the Epistle to the Romans, tersely and effectively summarizes the gist of the entire letter. Paul was trying to impart to the Christians at Rome a message that would result in their establishment in the faith, especially in the doctrine of justification by the grace of God. Paul was thoroughly convinced that the gospel of Christ freely offered to all believers, regardless of race, color or previous condition, justification by faith apart from the works of the law.

Paul referred to "the revelation of the mystery." In New Testament language, a mystery is something which was previously concealed but later revealed and understood. It never would have been known and understood apart from the divine revelation. In God's own time and through His Son, the Father made known His eternal plan to save both Jews and Gentiles and unite them in Christ.

II Peter 1:16-19

Believing that the time of his departure was approaching, Peter declared that when he and the other apostles had referred to the return of Christ, the world's greatest coming event, they had not followed any fables which had been framed with fraudulent purposes by the religious imposters of their day. Peter asserted that he and his companions had witnessed the majesty and glory of Christ and had listened to the testimony of the Father when He identified Him as His beloved Son on the Mount of Transfiguration. That impressive and remarkable sight never faded from his memory.



TEEN TEMPO

by Donal W. Key

Dragsville—The Church?

"The church? Man, who needs it? Like, it's out of it man, way out."

Throughout America's history the church has played a prominent role in the life of her people, both young and old. But, what's the score on the church today? What does the church have to say to you? What does it have to offer that will significantly make life better for you? For some churches, denomination making no difference, the answer to both questions is clearly, "nothing." At least, so it would appear at first glance. Some of our churches seem to supply very little help for the problems we face presently.

The church can be a real drag for both you and your parents. It can be a depressing force upon your life even though its message speaks of an "Abundant" life. All it takes to bring this about is for your church to turn in upon itself; to exist for itself, disregarding the world of need and the issues of our time; to abandon the message of love and peace; and most of all, to fail to practice the message itself. When this happens it isn't long before your church doesn't even supply the needs of its own members; like you and your family.

Bishop Steven Neil has said, "The church is the only organization in the world that exists not only for itself but for those outside itself." But the church, with all its potential for doing good and

for making life better, is sometimes the least progressive organization in the community. Why? The reasons can be as many as the number of people who make up its membership (including you, the teenager).

You can spot the real issues of contemporary life. And as you know, the church claims to deal with these. But it doesn't take you long to look at a thing, discover it to be phony, and drop it. This is what some of you have done or are ready to do with your pious sounding ineffective church.

But is the church and its Lord phony or is this talk about "Abundant" living really a live possibility? I personally do not believe the church nor its Lord to be phony. But I do believe our dedication to the Lord of the church can be phony. And if it is, the church, at least for our part, becomes a fake and a drag. So you see, it is quite easy for the church to hold little appeal to our space age way of life.

But just because our relationship to the church and the Lord is weak doesn't mean the power for great living is not available to those who hear and receive it. Yes, even you.

Your church doesn't have to be a drag. But if it is, it may remain that way until you really hear its plan for living. Try it, become enthusiastic about it, and apply its teachings of love and peace to those about you.

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SCARLET MAPLE; 4 1/2 to 6 ft.	.89	2.59
*TREE OF HEAVEN; 3 1/2 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.	.79	2.29
*WILLOW OAK; 1 to 2 ft.	.59	1.69
PURPLE LEAF PLUM; 1 to 2 ft.	.89	2.59
NORWAY MAPLE; 1 to 2 ft.	.89	2.59
*CUMBER TREE; 2 to 3 ft.	.89	2.59
LINDEN TREE; 1 to 2 ft.	.89	2.59

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

BULBS & PERENNIALS

	EACH	5 for
PAMPAS GRASS; white plumes	.29	\$1.39
CANNAS; colors, red, pink, yellow	.25	1.19
PEONIES; red, pink, white	.69	3.29
IRIS; blue, white, purple, yellow	.19	.89
HOLLYHOCKS; mixed colors, roots	.25	1.19
SHASTA DAISY; root divisions	.25	1.19
RED CARNATION; red	.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	.08	.39
TRITOMA; red hot poker	.25	1.19
HARDY ASTERS; red, pink or blue	.25	1.19
CUSHION MUMS; red, yellow, pink	.25	1.19

(All Perennials and Bulbs are 1 yr. or older)

FRUIT TREES

PEACHES: Varieties: Eberta, Hale Haven, Indian Cling, Early Eberta, J. H. Hale, Mayflower. Prices 2 ft. to 3 ft. 69¢; 3 ft. to 4 ft. \$1.09.

APPLES: Varieties: Red Delicious, Red Jonathan, Red Stayman, Winesap, Yellow Delicious, Grimes Gold, Lady, Yellow Transparent. Prices 3 ft. to 4 ft. tall 89¢; 4 ft. to 5 ft. \$1.29.

APRICOTS: Varieties: Moorpark, Early Golden. Prices 2 ft. to 3 ft. tall 89¢; 3 ft. to 4 ft. \$1.29.

CHERRIES: Varieties: Early Richmond, Montmorency. Prices 2 ft. to 3 ft. \$1.09; 3 ft. to 4 ft. \$1.69.

PEARS: Varieties: Bartlett, Garber, Keiffer, Douglas. Prices 2 to 3 ft. \$1.09; 3 ft. to 4 ft. \$1.29.

PLUMS: Varieties: Bruce, Blue Damson, Burbank, Red June. Prices: 2 ft. to 3 ft. 89¢; 3 ft. to 4 ft. \$1.29.

GRAPE VINES; Concord, Niagra. Prices: 1 year old 69¢ 2 year old 89¢.

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

HARDY PECAN; 1/2 to 1 ft. 98¢ ea; 1 to 2 ft. \$1.29 ea. (All above trees 1 or 2 yrs. old)

BLACKBERRY; 1 yr. plants 1/2 to 1 ft. 25¢ ea.

DEWBERRY; 1 yr. plants, 1/2 to 1 ft. 25¢ ea.

FIG BUSHES: Varieties: Magnolia, Texas Everbearing, Celestial, Brown Turkey. Prices: 12 to 18 inches 98¢; 1 1/2 to 2 ft. \$1.29; 2 to 3 ft. \$1.59.

BOYSENBERRY; 1/2 to 1 ft., 1 yr. old 29¢ ea.

RASPBERRY; 1 yr., 1/2 to 1 ft., red or black 39¢ ea.

YOUNGBERRY; 1 yr., 1/2 to 1 ft. 25¢ ea.

DWARF FRUIT TREES

Heavy demand for Dwarf Fruit Trees where planting space is limited.

DWARF APPLE: Varieties: Dwarf Double Red Delicious, Dwarf Yellow Delicious, Dwarf Double Red, Jonathan, Dwarf Lady. Prices: 2 to 3 ft. \$2.29; 3 to 4 ft. \$2.59; 4 to 5 ft. \$3.29. Our Dwarf Apples are grown on Mulling Meriton 106 understock.

DWARF SOUR CHERRY: Varieties: Natural Dwarf, Dwarf Meteor, Dwarf North Star. Prices: 2 to 3 ft. \$2.29; 3 to 4 ft. \$2.59; 4 to 5 ft. \$3.29.

DWARF PEACH: Varieties: Dwarf Heap Big Indian Cling, Dwarf Belle of Georgia, Dwarf Early Eberta, Dwarf Eberta, Dwarf Hale Haven, Dwarf J. H. Hale. Prices: 2 to 3 ft. \$2.29; 3 to 4 ft. \$2.59; 4 to 5 ft. \$3.29. Grown on Prunus Bessevi understock.

DWARF PEAR: Varieties: Dwarf Sure Crop, Dwarf Bartlett, Dwarf LeConte, Dwarf Seckel. Prices: 2 to 3 ft. \$2.29; 3 to 4 ft. \$2.59; 4 to 5 ft. \$3.29. Grown on Cotoneaster and Angers Quince understock.

DWARF PLUM: Varieties: Dwarf American, Dwarf Bruce, Dwarf Sapa, Dwarf Gold, Dwarf Santa Rosa. Prices: 2 to 3 ft. \$2.29; 3 to 4 ft. \$2.59; 4 to 5 ft. \$3.29. Grown on Prunus Bessevi understock.

HEDGE PLANTS

100 SOUTH PRIVET EVERGREEN HEDGE for \$1.89
50 SOUTH PRIVET EVERGREEN HEDGE for 1.39
25 MULTIFLORA FENCE ROSES for 2.69
25 LOMBARDY POPLAR FOR HEDGE for 2.79
(All Hedge 1 to 2 ft. tall, 1 or 2 yrs. old)

THIS MONTH'S DISCOUNT SPECIALS!

15 VIOLETS—\$1.00
Get this beauty bargain... 15 Violets for only \$1.00. Easy to grow, prolific bloomers, cover themselves with gay flowers.

CAMELLIAS—89¢
Camellia Sasanqua are some of the most gorgeous flowers grown, astonishing, spring after spring with their sheer beauty. Fine Southern plants.

CLEOPATRA large red flowers
MINE-NO-YUKI double white
PINK SNOW fine grower, pink
TEXAS STAR light mauve pink
SETSUGERKA white, splashed pink
Prices on blooming size, 89¢ ea; 3 for \$2.59.
(All above plants, 1 to 2 ft. tall, 1 or 2 yrs. old)

15 IRIS—\$1.00
These 15 IRIS come in assorted colors. These planting stock iris are root divisions, fresh and healthy. GET 15 OF THESE BEAUTIES FOR ONLY \$1.00.

10 CUSHION MUMS \$1
These gorgeous CUSHION MUMS are good growers, develop into large, sturdy plants, and normally develop to big basket size when mature with... covered with dazzling flowers, each flower 1 to 2 inches diameter. All plants are hardy, field grown, root divisions. Assorted colors of reds, pinks, yellow, etc. as available. GET 10 GIANT CUSHION MUMS for just \$1.00.

BABY DOLL ROSES 79¢
Equisite little Polyanthas, often called "Baby Doll" roses. A myriad of penny-size blooms in clusters... make one big splash of color. Heavy bloomers.

FLORIBUNDA ROSES
These are semi-dwarf roses, bloom profusely in large heads.

RED RIPPLES cherry red
FLORADORA lush salmon, pink
LAFAYETTE bright red
BETTY PRIOR rich pink
Price 2 yr. old bushes, blooming size, 79¢ ea; 6 for \$4.69.

Write Out Your Order—Send It Today
Money Back Guarantee: We will replace or cheerfully refund your money if you are not completely satisfied. Simply return the merchandise within 10 days.

All Our Plants are nursery grown from seeds, cuttings or budded stock, never transplanted, except those marked with (*) Asterisks; which means those are collected from the wild state. All plants inspected by Department of Agriculture.

CASH ORDERS: Send check, Money Order or cash, plus 75¢ for postage and packing and we ship postpaid.

INSURANCE FEE 10¢: Any damaged or lost shipments will be replaced FREE.

C.O.D. Orders: If shipped C.O.D. you pay C.O.D. fee. Money Order fee, and postage charges.

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