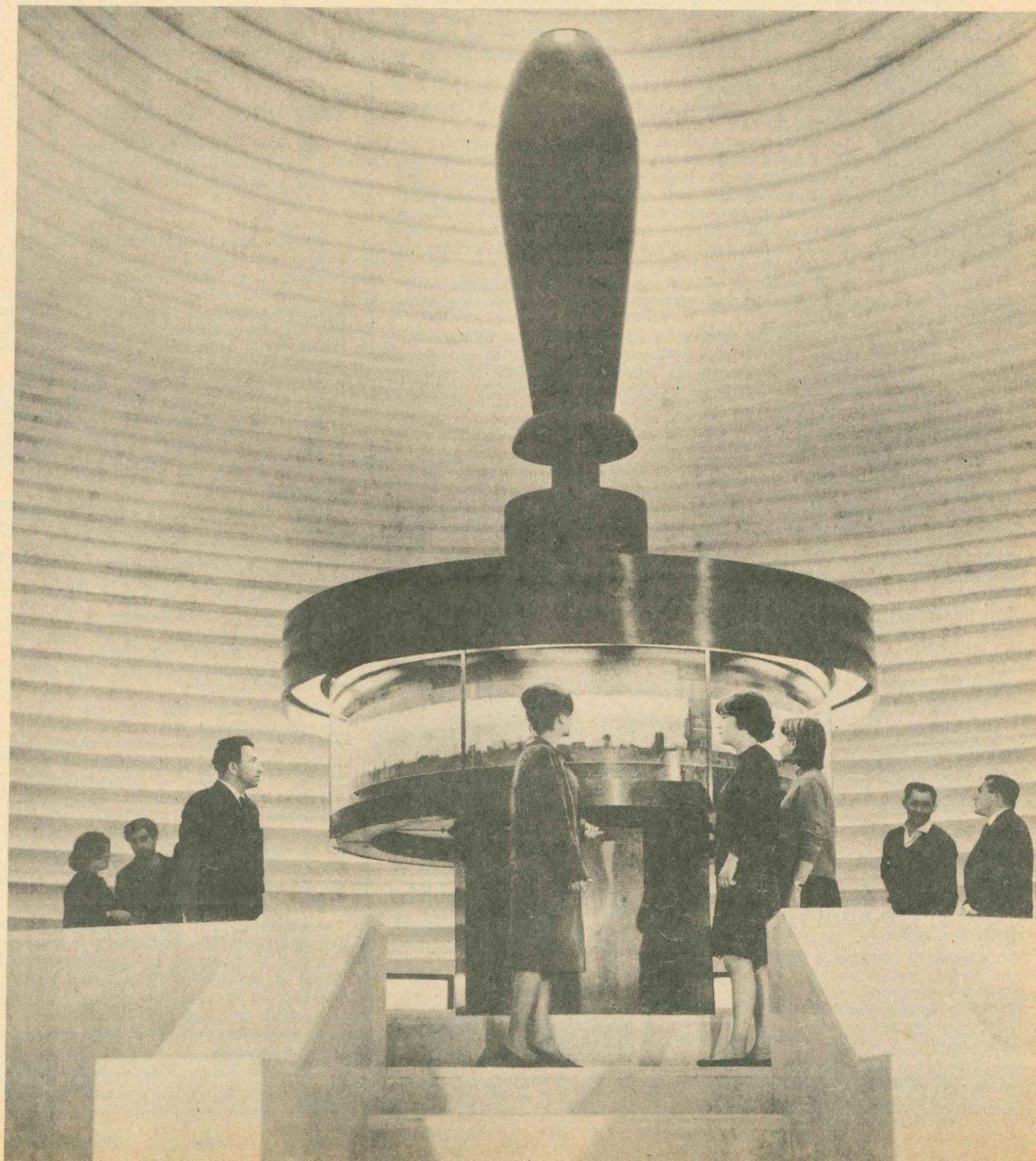




WESTERN RECORDER

FEBRUARY 14, 1970

The Shrine of the Book in Jerusalem holds the famous Dead Sea Scrolls, discovered in 1947. Found in a cave near the Dead Sea, the scrolls supply the most ancient copies of the Old Testament now in existence. Until they were discovered the oldest and most complete Hebrew copies of the Bible dated as late as the ninth century A.D.



Why Prepare For Illness

Someone has observed that very few people get out of this world alive. By the same token it can be said that very few of us will go through life without becoming sick or having to be hospitalized. Since illness is a part of our human experience it is important for us to understand what sickness may mean and to learn how to cope with it in ways that will enable us to experience it and its consequences in the most creative and redemptive manner.

Our Lord's ministry, in addition to including preaching and teaching, also involved healing the sick as an evidence of the power of God over all of life. Throughout the history of the Christian faith, compassion for the sick and the ministry of healing have been top priorities of the mission of the Church. Today, renewed emphasis on the role of religion in illness and health is the focus of creative conversation between theologians and men of medical science.



Boyle contribute to ill health in the physical, emotional, social, and spiritual areas of men's lives.

The Christian's responsibility then is to take seriously his human condition and prepare himself for the eventuality of illness so as to experience its spiritual possibilities for growth in his relationship to God, to himself, and to other persons. Also, he needs to take seriously the human condition of his society so as to participate responsibly in those movements, forces, and programs aimed at reducing and eliminating the social conditions which produce many of the health problems of our day.

In this series of articles we shall try to interpret some of the dimensions of illness and health which may help us to understand this aspect of our human situation. Most important we shall want to explore how our Christian faith can enable us to experience illness in ways that can strengthen our relationship to God and allow us to draw upon His healing power in our lives.

EDITOR'S NOTE: John Boyle currently serves as associate professor of psychology of religion at Southern Seminary where he also serves as Seminary Chaplain. For 12 years he was director of the department of pastoral care at the Louisville Medical Center. This article is the first in a series of twenty prepared especially for *Western Recorder*.

Week of Prayer for Home Missions

March 1-8

WESTERN RECORDER

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

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DEVOTIONAL



Chas. H. Chandler
Pastor, Baptist
Tabernacle Church
Paducah

Learning To Pray

"He was praying in a certain place, and when he ceased, one of his disciples said to him, 'Lord, teach us to pray...'"
(Luke 11:1)

It's strange how something can be done or seen time and time again, then suddenly the event takes on a new and vital meaning. This is something of the situation presented by Luke as one of the disciples approached Jesus saying, "Lord, teach us to pray." We are not to suppose that they had not heard prayer before, nor that they were not men of prayer themselves. They had heard Jesus pray many times, but suddenly the difference had come home to them with a sense of overwhelming awe, and they felt that if this was prayer, then they had much to learn.

Jesus' attitude toward prayer was revealing. Instead of praying on the busy street corners or going to the temple at an appointed time to be seen and heard of men, Jesus often went upon a mountain and talked to God alone. Instead of the selfish, greedy prayers, He prayed for others. He never argued for the validity of prayer. He turned toward God, and He let the disciples learn from His life and practice.

Not only was Jesus' attitude toward prayer revealing, His entire ministry was one of prayer. Jesus was always found praying at the great crises moments of life; His vocation (Matthew 3:13-17), the period of temptation (Matthew 4:1-11), after the choosing of the twelve (Mark 1:35), the triumphal entry (Matthew 17:1-3), the agony of the Garden (Luke 22:41), and even on the Cross (Luke 23:46).

So it is no wonder the disciples requested to learn to pray. And Jesus still teaches today. The prerequisite to learning is still the same, to somehow come home to the need to say, "Lord, teach ME to pray."

Introduce the...
WESTERN RECORDER
... to a friend

The Greatest of These Is Love

FEBRUARY - TIME FOR LOVE

A. DONALD BELL, professor of Pastoral Care at Southwestern Baptist Theological Seminary, discusses the dynamics of expressing Christian love.

An old Southern story unfolds as follows: There lived a beautiful and wise girl on one of the most extensive cotton plantations of Louisiana. Her rich father, who owned the lands, had become prominent and socially accepted among the many planters of the early Mid-south. Thus, the sons of these planters repeatedly asked for her hand in marriage. Since she didn't really love any of them, she wisely refused to allow her father to accept any offers.

There also worked on a neighboring farm a poor tenant farmer. He had a fine and intelligent son. This lad had contacts with the girl throughout their childhood. As they matured, the poor boy fell in love with the rich girl.

One day he mustered the courage to ask her permission to talk to her father and discuss marriage. She responded that she admired him tremendously. She wanted him always as a friend, but she didn't love him. She insisted that marriage without true and returned love would perish. The lad took her refusal with deep grief and left home to seek his fortune in the new and prosperous seaport town of New Orleans. Meantime, the girl married a planter's son whom she really loved.

The poor boy fell into the company of a group of young French engineers. He listened to their conversation for several weeks and, because of his keen mind, developed an idea. He told them of his plan. It was a method of draining useless swampland and producing fertile cotton acreage. They were so astounded at his workable project, that they arranged for its financing.

He returned home, implemented his idea, and became rich. Meantime, the husband of the wealthy planter's daughter passed away. She became the eligible young widow of the area. After a respectable time had passed, the poor boy—now rich and socially accepted—asked her to become his wife.

Again she refused, but even more kindly, because she admired him all the more. Yet, she explained, she still

didn't love him. He pressed his plea. In her sorrow and lonesomeness she finally accepted. This "one way" love ended in one of the great marital tragedies of the South.

As this month reminds us of love—romantic and divine, what is true love? Do I really understand it?

This includes divine and brotherly love as well as romantic love. Love is the most important relationship in all of life; yet, too few of us understand it. Therefore, it is always a good time for the personal evaluation of our loves—to God, to our brothers, and to family members.

Such an inventory of our loves might involve answers to the following questions:

Do I return love?

Love may begin as a one way thing; but true love looks forward to fulfillment in a two way exchange. The Bible says that God first loved us. Yet, the process is not complete until we return that love. I first love an unsaved person enough to tell him about Christ, but after he becomes a Christian he returns my friendship and Christian love. A one way friendship ought not go on forever.

A Christian leader must both love and be lovable. His colleagues and followers accept his leadership when it is based in a two-way relationship of sincere, brotherly love. This "commerce" of Christian love becomes the spiritual "lubrication" between the mechanical parts of human relations.

Do I try to force love?

Love cannot be coerced. A "forced" love is a dead love. I can't demand that people love me. I cannot make lost people love Christ. Even God gives us the power to refuse his love. You must build love by feeding it. We can urge, exhort, encourage and persuade—but not demand.

Do I express love regularly?

Love, being a living and growing thing, must be expressed (fed) regularly. If my loving attitude is consistently expressed in deeds, I can win people.

Even as our personal love to Christ must be shown in consistent service, church attendance, and daily prayer, so must our loving attitudes toward people be consistent! One secret of successful marriage, for example, is the continuous expression of love.

Is my love personal?

A prime characteristic of true love is individuality. Do I make my love personal as I deal with others? "Mass production love" is meaningless. One must show others that he is intimately concerned about them. Jesus expressed his love at the cross to individual lost souls.

Does love feed my life?

Am I "lovable"? As I relate to others in ways which express my love and concern to others, I will receive love. When I meet the real needs of people's lives, they will love me!

Keep reminding yourself of your love to individuals. Do not let it be taken for granted. Love returned to love completed: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

True tests of friendship

There are people that live in crowded areas of large cities and yet they are still lonesome. Lonesomeness is worse than hunger and is perhaps more dominant in the world today. Man needs bread, but, more important, he needs the friendship of God, through Christ, and the friendship of people with interests, talents, and loves similar to his own.

There are numerous people in your church and community that need Christian friendships. If we will present ourselves as a friend to them we can help them more than we perhaps will ever know, and we also will profit greatly by the experience.

Let us look at some ways to cultivate friends and some characteristics which bind Christian friends together. We shall discuss what we profit from such Christian friendships and what these friendships will mean to us in later years of our lives.

Friendship must be cultivated

Mrs. Bill Williams was a young housewife in Centerville. She was always disgruntled because she had no friends, and finally she talked with her pastor about the situation. He suggested some means of cultivating friends. The pastor assured her that she had an attractive personality, a fine home, and a respected husband; but he led her to see that she had been waiting for folks to come to her and make her friendship. She needed to get out of her house, become more active in her church, and have people into her home socially. Soon Mrs. Williams learned that, for most people, friends must be cultivated.

Some people find this an easy thing to do; others have some difficulty; but all must pay the price for having

(Continued on page 14)



And Now For Bingo

There is no rest for those concerned for the moral climate of Kentucky. No sooner is one threat put down than another raises its ugly head. There are always those who want to make legal what is clearly wrong.

The latest threat is the introduction into both the House and Senate of the General Assembly bills to legalize bingo in Kentucky. This is nothing new. Similar efforts have been made before but have failed.

This does not mean the present efforts will fail. The last strong push for legal bingo several years ago was nearly successful and was headed off only by a march on Frankfort by concerned citizens and by a strong appeal to the then governor, Honorable Burt Combs.

What is behind this effort to legalize gambling in the form of bingo? An examination of the provisions of the legislative proposals and the sponsors who introduced them gives the clue.

The bills would allow cities in counties with population of 75,000 or more to hold bingo games under the direction of certain organizations. The cities would be responsible for licensing and for supervising the bingo games. The bills were introduced by Republican Senator Donald L. Johnson of Ft. Thomas and by Democratic Representative William Donnermeyer of Bellevue.

Both of these legislators are from the Covington-Newport area and here is the situation. Because bingo is gambling it is illegal in Kentucky, but Roman Catholics and other charitable organizations have been conducting bingo games for years while law officials winked at the violation. But when the famous gambling casinos of Northern Kentucky, headed off on other gambling, turned to bingo, law officials moved in on them. They then had no alternative but to clamp down on bingo in churches and other charitable organizations. Those who have helped finance schools and other projects from these gambling profits are now crying.

The aim of the legislative proposal is clear. It intends to give cities like Covington, Newport and Louisville the power to deny professional gambling places a license for bingo while granting churches a license to have this gambling game.

What an absurdity! Deny gambling casinos a gambling game and reserve it for churches and charitable organizations. Gambling is gambling, whether it is in a night club or a church. If it is wrong one place, it is wrong the other place.

Proponents argue that this is the only way of support for some worthy projects. What moral blindness! Money which is ill-gotten can hardly be well spent. It is also pointed out that innocent little old ladies use bingo for their recreation and at the same time help support good things. Since when should little old ladies, for any kind of cause, be encouraged to gamble away their incomes which in many cases are meager.

These bills must be defeated. The best approach is to let them die in committee.

They are House Bill 408 and Senate Bill 235. The house bill has been referred to the Business Organizations and Professions Committee. The Senate Bill had not been assigned to a committee at press time.

To assure defeat, here is what thousands should do. Personal letters or cards should be written to each member of the Business Organizations and Professions Committee in the House expressing opposition to legalized bingo. The writer should simply say, "I am opposed to House Bill 408 (the bingo bill) and I hope you will vote against it." Personal letters or even postal cards are worth far more than petitions or resolutions.

Here are the members of the House Committee and they can all be addressed at the State Capitol, Frankfort, Kentucky 40601. A list of the members of the Senate Committee handling the bill will be included in next week's issue of the *Western Recorder* if action is still pending.

Business Organizations and Professions

Chairman James E. Murphy, D-Newport; Vice Chairman Mae Street Kidd, D-Louisville; Vice Chairman W. J. (Jay) Loudon, D-Carrollton; Archie Brown, R-Stearns; David Carter, D-Paducah; Lloyd Clapp, D-Wingo; William (Bill) Donnermeyer, D-Bellevue; Joe W. Haney, D-West Liberty; Phillip E. King, D-Covington; Denver Knuckles, R-Middlesboro; Carl Mershon, D-Ludlow; Lloyd McKinney, R-McKee; Carl A. Nett, D-Louisville; Clifford Sharp, R-Williamsburg;

Marjorie Tobin, D-Harned; David Van Horn, D-Lexington; Dexter Wright, R-Louisville.

In case these bills get out of committee, letters should also be sent to the representative and senator from your district. If you don't know their names,

call your county clerk's office.

Since there is no way to know how soon these bills will be considered, these letters should be sent the same day you read these words. Even then it may be too late.

The Lord's Day

By BOBBY B. COLVERT
Pastor, Elk Creek Baptist Church
Taylorsville, Kentucky

Christians should have a conviction about the purpose of the Lord's day. For the Christian this should be a day of worship and rest. Without worship, man



Colvert

becomes self-righteous, without rest man desecrates the temple of God. Big business is now involved in an effort to destroy this day for multitudes of store employees. They could care less about worship and rest. The goal of big business is to make more profit.

Many of our churches are aiding big business in their effort by refusing to state their position, or either they rationalize the position of the church by listening to the world. Some of the cries we hear are these: everyone doesn't worship on Sunday; we can not control others and the day they worship.

We are not trying to control others, but we as Christians are living under grace and not the law. We want the Lord's day to be free for a day of worship and rest for those desiring.

Another voice heard is this, you can't legislate religious behavior. This is not our purpose for asking that businesses be closed on Sunday, except those of necessity.

If the Sunday closing laws are done away with this will affect multitudes of people across our convention.

It is estimated that out of a community of five million people, two hundred and fifty thousand would be employed on Sunday, if there were not Sunday

closing laws. This will not only affect the employee, but in many cases the family will possibly be denied the opportunity to worship because of lack of transportation, etc.

To do away with Sunday closing laws would also make the lost who are employed on Sunday harder to reach.

Then the cry of objectivity is heard. The basis for this proposition is freedom of choice. Every man is created equal in the sight of God. Each man should be free to make his own decisions. We are free moral agents.

This sounds good but if we take this position about all of our laws, it would only be a short time until our country would be in a chaotic condition.

Most of the people who would say let's be objective would be against legalizing prostitution or narcotics. If asked why, their reasoning would probably be something like this. This action would speed up the moral decay of our country and be responsible for destroying the lives of many, plus the fact that it is against the teachings of the Bible. Jesus was concerned about the total welfare of man.

If we are not concerned about the spiritual welfare of our co-workers in the church who would be affected by this law, GOD HELP US.

If we believe that Sunday is the Lord's day, a day for the community of believers to gather for worship and fellowship, then let's support our fellow Christians, and our Lord.

This can be done by letting your state representative and senator know of your convictions. Write or phone these men immediately.

RISE UP! Oh people of God. At this time there has been five bills introduced to either liberalize or do away with the Sunday closing law.

PAROCHIAL SCHOOL AID

Dear Editor:

Would it be possible for church and state to collaborate in educating the young by letting the state pay on the salaries of lay teachers in parochial schools, provided those teachers have no religious symbols in class, and teach non-religious subjects with state approved curriculum textbooks, and certificates? Would that preserve separation between taxes and prescribed wor-

BAPTIST FORUM



ship, between favoring or hindering any religious view and the law?

No, because the unit of education in total still would influence the pupil one way in religion. If the state pays for the non-religious classes of a parochial school, it only releases that much of the school's or church's money to be used as needed for religious propaganda! The assist is thus passed along right to the promotion of a religion. In order to

separate between taxes and prescribed worship, the student's entire segment of the time at the school must be free of religious favoritism, or the student should have an equal chance at every kind of religious favoritism and opposition.

If the state is going to put public classes in religious schools, it should be prepared to put religious classes in public schools. (I use the term "religious" here as pertaining to prescribed worship and to religious favoritism.) And what

(Continued on page 15)

Mission Gifts Up As 1970 Begins

Southern Baptists started the year 1970 with a record level of giving to world missions.

Contributions through the Southern Baptist Cooperative Program unified budget for January of 1970 increased 4.6 percent, or \$114,997 over last year's record high for January, 1969.

Designated gifts to world missions likewise reached a record level, with an increase of 13.8 percent, or \$447,548.

Cooperative Program contributions for January totalled \$2,613,571, compared to \$2,498,574 last year.

Designated gifts were \$3,939,062, compared to \$3,461,514 in January of 1969.

Grand total Cooperative Program and designated gifts for the month reached \$6½ million an increase of 9.94 percent.

Of the \$3.9 million in designated gifts, \$3.8 million went to the Southern Baptist Foreign Missions. During the month of January, foreign missions received \$5.2 million of the \$6.5 million total received.

Most of this was attributed to the Lottie Moon Christmas Offering for foreign missions in December.

The totals would have been even higher, but three of the 31 state conventions did not send in their monthly contribution checks to the Cooperative Program.

The monthly financial report, prepared by the Southern Baptist Convention Executive Committee here which receives and distributes the funds, does not include amounts given to local and state mission programs. (BP)

Baptists Converge On State Capitol, Express Concern On Pending Legislation

Approximately 100 Baptist pastors and laymen from across the state descended on the state capitol Thursday, February 5, to express their opinions on House Bill 198 and Senate Bill 128.

Both bills enable the state to pay 70% of the salary of teachers of non-religious subjects teaching in parochial schools.

The call to come to Frankfort was extended by Public Affairs Committee chairman Malcolm Lunceford, pastor of Immanuel Baptist Church, Frankfort. Lunceford said the legislators needed to know the feelings of Kentucky Baptists. Coming to Frankfort would accent the hundreds of letters written by Baptists in recent days he pointed out.

About 50 men were present for the 9:30 a.m. orientation meeting at the Immanuel church. Packets of material were distributed and instructions given about contacting legislators.

One group of Baptists were able to secure an appointment with Lieutenant Governor Wendell Ford, a Baptist layman from Owensboro. Another group arranged to see Governor Louie B. Nunn the following day.

Numerous senators and representatives said their mail was beginning to change concerning the parochial aid bills. One Jefferson County representative said his mail used to be all one way, in favor of the bills. However, in recent days the mail has been about half and half.

Another expressed surprise that Kentucky Baptists had become involved in the political matter. "Baptists are usually asleep on political matters," he said. "You really surprised a lot of us."

Although the aid to parochial school is the only matter currently before the Legislature on which the state convention has taken an official stand, many executive board members took the opportunity to be heard on other matters.

Senate Bill 52, which advocates local option on a county wide bases, including all cities within the county, drew the attention of several. Sunday closing laws and tuition grants to college students attending private colleges also drew fire from those attending.



Baptists pick up materials before going to the capitol to see legislators.



Keep letters coming

Keep those letters, cards and telegrams coming to your state senators and representatives in the Legislature at Frankfort on House Bill 198 and Senate Bill 128 proposing tax funds for parochial and private schools!

The Public Hearing on these bills will be 10:00 A.M., Thursday, February 12, and we are hoping to have many of our leaders in the Senate Chambers on the third floor of the Capitol Building present to voice our strong opposition.

Of course we do not know the timing of a decision by the Education Committees on these bills — they may not report them out, may disapprove them, and thus the fight may be over unless the larger bodies vote to get them out for a full vote. So, keep posted. Keep reading. Keep writing. If they do come up for a House and Senate vote, redouble your efforts directly to your own delegation.

Marched on Frankfort

Your chairman of the Public Affairs Committee, Pastor Malcolm Lunceford of Frankfort, has been working incessantly, and with him other members, leaders, and the Long Run committee has been very active. The Executive Board of our Convention descended — about 100 strong — on Frankfort in heavy snow February 5, going to scores of senators and representatives, as well as the offices of the Governor and Lieutenant Governor. The tide of interest is turning our way, but the battle is not over. We are grateful to the magnificent reporting job of the *Western Recorder* in keeping you informed. Be faithful to the end! Do it again — if you've already acted.

If you want to speak at the Public Hearing on HB 198 and SB 128 February 12, write Mr. George Siemens, Jr., c/o Legislative Aid Office, Capitol Building, Frankfort, Kentucky 40601. The hearing will run from 10:00 A.M. to about the end! Do it again.

Other legislation

Other bills of concern to churches include SB 52, to permit a referendum in a dry territory, consisting of one county and all cities in it. Delbert Butts of Kentucky Temperance League strongly urges its defeat.

SB 189 and HB 297 (identical) provides for repeal of present law KRS 160 relating to work on Sunday "closing laws." Many would defeat this. There are 6 bills relating to Sunday closing. Help.—Harold E. Sanders

Staff Changes

Carlisle Calls Webb, Sorrell Leaves State

James Atchley resigned the Salem Baptist Church in Liberty Association to accept the pastorate of Simpsonville Baptist Church in Shelby County Association.

Ronnie Blakeman is the new pastor of Friendship II Baptist Church in Hodgenville, Lynn Association of Baptists. He resigned the Pierces Chapel Baptist Church in Russell Creek Association to become pastor of Friendship II.

J. C. Carpenter is now the pastor of Plano Baptist Church in Warren Association. He resigned the pastorate of the First Baptist Church, Byrdstown, Tennessee.

Don Farmer is the new pastor of Sharon Baptist Church in Graves Association of Baptists.

Joseph C. Foreman is now pastor of Andrew Baptist Mission in the Warren Association.

John Gilliland resigned the pastorate of Sloan's Valley Baptist Church to accept the pastorate of Cooper Baptist Church. Both churches are in the Wayne Association of Baptists.

Thomas B. Hale of Sassafras, Kentucky, has resigned the Vicco Baptist Church of Three Forks Association.

Clifford Huddleston resigned the pastorate of Oak Grove Baptist Church in Mt. Zion Association. He is now the pastor of Mt. Zion Baptist Church in Laurel River Association.

Leon Lawson resigned the Line Creek Baptist Church in Rockcastle Association to accept the pastorate of Jacksonville Baptist Church in Pulaski County Association.

William W. Pierce, pastor of First Baptist Church at Phelps, has resigned to accept the pastorate of the Nebo Baptist Church in Little Bethel Association.

Wilburn Oscar Pogue has accepted the pastorate of Allen Grove Baptist Church in Liberty Association. Allen Grove Church is one-fourth time in preaching services. He also is the pastor of Shady Grove and Bon Ayr Baptist Churches in Liberty Association and the Little Flock Baptist Church in Goshen Association.

Virgil Richardson, who resigned the pastorate of Rector's Flat Baptist Church is the new pastor of Steubenville Baptist Church in Wayne County Association.

Clarence Robinson is the new pastor of Fellowship Baptist Church in North Concord Association.

William Richard Smith became pastor of the Crescent Springs Baptist Church, Northern Kentucky Association, on January 4, 1970. He came from Sligo Baptist Church, Sligo, Kentucky, where he had served as pastor for the past seven years.

Smith is a graduate of Georgetown College and Southern Seminary. He and his wife are native Kentuckians; Smith is from Louisville, a former member of Highland Baptist Church, and Mrs. Smith is from Harrodsburg.

Mrs. Smith, Joyce, is a registered nurse, having graduated from Kentucky Baptist Hospital School of Nursing, Louisville. She commuted from Sligo to Louisville to nurse in the Kentucky Baptist Hospital.

The Smiths have five children ranging in ages from two to sixteen years.

Sam Smock, pastor of Crockett Baptist Church, Bell Baptist Association, has resigned Crockett Church to accept the call to the Parkville Baptist Church in the South District Association. Smock will be graduating from the Clear Creek Baptist School in May.

Billy Spears has resigned as pastor of the Cave Springs Baptist Church to accept the same position with the Pleasant Hill Baptist Church.

James Sorrell, pastor of the Hiseville Baptist Church for the past four-and-a-



half years, resigned on January 25, 1970, to accept the call of the First Baptist Church of Ruston, Louisiana. He will begin his new ministry on March 1, 1970, in this city of 20,000 people. Louisiana Tech is located in this north central Louisiana city.

Sorrell was one of the first men to receive his Doctor of Sacred Theology degree from Southern Seminary. This new degree is especially designed to give advanced training to men who plan to enter the pastoral ministry.

The Sorrells will be leaving Hiseville on February 23. Their new address in Ruston will be 1105 Robinette Drive, Ruston, Louisiana 71270.

Raymond Stewart has submitted his resignation as superintendent of missions of the Lincoln County Baptist Association and has accepted a call to service from the Burton Memorial Baptist Church in the Warren Association near Bowling Green.

Charles F. Tidd has accepted the call to serve as minister of music with the First Baptist Church, Ashland, in the Greenup Association. He began his ministry with the church in the last week of January.

Tidd will serve as director of the choirs and will also serve as coordinator of the youth work in the church working with the leadership in the junior, senior high and college-career departments.

Tidd is from St. Louis, Missouri. He was educated in the Hannibal-LaGrange Junior College and Oklahoma Baptist University, finishing with a BCM degree in 1967, with a major in organ and a minor in voice. He is also a 1969 graduate of Southwestern Theological Seminary, majoring in organ, and minoring in voice, with work in conducting.

Mrs. Tidd, Kathy, is from Kansas and holds a bachelor of music education degree from Oklahoma Baptist University. She has taught elementary music in the schools for a year and a half. She plays the oboe and the clarinet and majored in organ.

James Vandy resigned the East Barbourville Baptist Church, North Concord Association, to accept the pastorate of Liberty Baptist Church, Laurel River Association.

Harold Waitman, who has been serving as interim pastor, has been called to the pastorate of the Woodland Baptist Church, Muhlenberg Association.

E. Kenton Webb is the new pastor at Carlisle Avenue Baptist Church, Long Run Association.

Webb, a native of Missouri, is the son of a retired Baptist pastor, E. N. Webb, of Butler, Missouri. His coming to Carlisle follows educational experience at Southwest Baptist College, Bolivar, Missouri; William Jewell College, Liberty, Missouri; and Midwestern Baptist Theological Seminary of Kansas City, Missouri, where he was graduated magna cum laude. Besides his pastorates in Missouri, which include the Center Baptist Church, Ash Grove, and First Baptist Church, Polo, Webb was, for ten years, an executive with the Boy Scouts of America.

In June, 1969, Webb came to Louisville to work toward a doctor of theology degree at the Southern Baptist Theological Seminary. In addition to his studies, Webb has served the Carlisle congregation as interim pastor since October 1, 1969.

Mrs. Webb is the daughter of Mr. and Mrs. T. Frank Williams of Mt. Vernon, Missouri. The Webbs have three children: Judith, 15; Jane Ann, 12; and Jeffrey, 7.

Harold Sanders, executive secretary of the Kentucky Baptist Convention, and Allen West, superintendent of missions for the Long Run Association of Baptists, participated in a consecration service for Webb on Sunday, February 1, 1970.

Everett Wilkins, Route 1, Central City, has accepted the call to be pastor of the Martwick Baptist Church.

Jimmy Workman is now the pastor of Mt. Moriah Baptist Church in Lynn Association of Baptists.

Three Queens' Courts Scheduled For March

Three Girl's Auxiliary Queens' Courts, sponsored by the Kentucky Woman's Missionary Union, will be held during March. The Courts will be hosted by the state's three Baptist colleges, Georgetown, Cumberland and Campbellsville.

Miss Rosa Fiechter, state G.A. director, explained that the Queens' Court at Georgetown and Campbellsville are only for the intermediate age girls who have completed the Queen step or any of the advanced steps since the last Queens' Court.

Junior age girls who have attained the Queen step, or higher, may join the older girls at the Cumberland College Court.

Theme for the meetings is "In Times Like These." On program are career missionaries, BSU summer missionaries, summer missionaries sponsored by the Home Mission Board, US-2 workers and Journeyman from the Foreign Mission Board.

One of the many highlights of the three-day meetings will be the annual Queen's Banquet Saturday evening of each Court.

The Queens' Court at Georgetown College, March 6-8, is already full. However, reservations are still being taken for the Queens' Courts at Cumberland College, March 13-15, and Campbellsville College, March 20-22.

A \$1 registration fee should be mailed to the WMU Office in the Kentucky Baptist Building, Middletown, Kentucky 40243.

An additional \$8 will be charged for meals in the college cafeterias.



BSU LEADERS—State Baptist Student Union workers met at Cedarmore Baptist Assembly recently to evaluate their work mid-way through the year. From left to right, they are (seated) Robert Richardson, Campbellsville; Dwikht Lyons, University of Louisville; J. Chester Durham, state secretary for student work; Joe Smith, University of Kentucky; and Emery Smith, associate state secretary. Standing are Don Blaylock, Morehead; Otto Spangler, western area; Paul Larsen, Berea; Tony Romeo, Western; Quintin Lockwood, Jr., eastern area; Douglas Sjolander, Eastern; and Lloyd Cornwell, Murray. Elwyn Wilkinson of Cumberland was absent.

Critics Prompted Second Term, Criswell

W. A. Criswell, president of the Southern Baptist Convention, said he would not be serving his second term as president of the 11.4 million member convention had it not been for criticism of his preaching and writing by "liberals."

Criswell, pastor of the 15,000 member First Baptist Church of Dallas, Texas,

made the comment at a news conference introducing his newest book, *Look Up Brother*, which already has drawn criticism from some of the same persons critical of his book the previous year, *Why I Preach That The Bible Is Literally True*.

"What those liberals in the SBC don't know is if they had left me alone, I would not be serving a second term as president of the convention," Criswell said in the press conference.

"Had they (the critics) kept their mouths shut, none of this would have come about," the *Dallas Times Herald* quoted Criswell as saying regarding his decision to accept another term as president.

Criswell said he originally had intended to serve only one term as president and had so informed the men who backed him for the first year.

But in February of 1969, the Association of Baptist Professors of Religion adopted a resolution taking exception with Criswell's book on the literal interpretation of the Bible, saying it denied the "historical critical" method of biblical interpretation. It was also critical of the publicity surrounding the book, published by Broadman Press, the general book publishing arm of the Southern Baptist Sunday School Board.

"After the criticism of my book, I couldn't turn my back on the whole thing," he said in the press conference, explaining why he decided to allow his name to be nominated for re-election. (BP)



ASSOCIATIONAL MISSIONS WORKSHOP—The annual workshop on Associational Missions, held February 2 through 6 at the Southern Baptist Theological Seminary, focused on "Associational Administration." The workshop, which is a part of the seminary's program for continuing education, is jointly sponsored with the Home Mission Board. The conference drew about 75 Southern Baptists. Pictured above are some Kentuckians who attended: I. Houston Lanier (right) of the Laurel River Baptist Association, James R. Pinkley, Jr., (left) of the Bell Association, and O. G. Lawless, (second from left) of the Warren Association. Second from right is E. C. Watson, associational consultant with the Home Mission Board.

Shaping 70's Conferences Near, Registration High

The first rays of the 70's will dawn on Kentucky, February 23-28, 1970, when associational leaders attend the state convention's Shaping the 70's Conferences.

A team of nine persons from each association — making a total of 729 persons — have been invited to attend the conferences at Camp Cedarmore and Bowling Green.

The Shaping the 70's Conference is the first step in a massive plan to acquaint Southern Baptists with the specifics of new plans, curriculum and church programming of the 70's.

The conferees will include associational superintendents of missions or moderators; a "70's opportunities" representative; and representatives of church administration, Brotherhood, Church Music, Sunday School, Church Training, Woman's Missionary Union, and church library.

The state Shaping the 70's Conference will train an estimated 10,000 persons throughout the Southern Baptist Convention. In turn, they will return to their associations to conduct Shaping the 70's clinics for pastors and church leaders. Through the associational clinics, another 275,000 persons will receive assistance in getting ready for the new decade.

The next step will be a preparation period in each church. Actions to get

ready for October, 1970, could involve more than 1,000,000 people.

Twelve persons from SBC agencies will serve as conference leaders. Merrill D. Moore, executive director-treasurer, stewardship commission, SBC, will be keynote speaker.

Superintendents of missions will attend sessions led by M. Thomas Starkes, Home Mission Board.

W. O. Thomason, assistant to the director, education division, and George Euting, consultant, education division, Sunday School Board, will lead sessions to help conferees spot opportunities churches can prepare to meet in the 70's, February 23-24 and 27-28, respectively.

Idus Owensby, church administration department, Sunday School Board, will train conferees in programing, curriculum selection, church records, building utilization, and all facets of the 70's program.

Roland Smith, church architecture department, Sunday School Board, will consult with conferees on building needs and best use of space.

Conferences in program organizations will be led by the following specialists: Brotherhood, Larry Bryson; Church Music, Richard Ham; Sunday School, James Chatham; Church Training, Jimmy Crowe; Woman's Missionary Union, Betty Jo Corum and Helen Allan; church library, James Rose.



Cauthen



Mrs. Cauthen



Mrs. Mathis



Griffith

VBS Clinics Draw Record Registration

The two state Vacation Bible School Clinics held in late January drew a record response from the state's 81 Baptist associations.

All told, representatives from 69 associations registered at one of the two state meetings: Madisonville or Lexington. The previous high for association registration had been in the 50's. Total attendance was 550.

State Sunday School Secretary Roy Boatwright said the interest and enthusiasm evidenced at the clinics indicates an outstanding year for Vacation Bible School.

Those who attended the state clinics will conduct similar VBS clinics in their respective associations. "All new VBS material and approaches makes these associational clinics absolutely necessary for local church VBS workers," Boatwright declared.

Last year 189,500 persons enrolled in Vacation Bible Schools in Kentucky. Boatwright said he is confident that this year's enrollment will surpass the 200,000 mark.

Cauthen To Headline WMU Program

Baker James Cauthen, executive secretary of the SBC Foreign Mission Board, will headline the program for the annual meeting of the Kentucky Woman's Missionary Union. Hosted by the First Baptist Church of Paducah, the meeting will begin Tuesday evening, March 31, and continue through Thursday morning, April 2.

Emphasizing missions, Cauthen will speak at both the Tuesday evening and Wednesday morning sessions.

Mrs. Cauthen is also on the program. She will bring the opening meditation at each of the convention's five sessions.

Mrs. R. L. Mathis, president of the Woman's Missionary Union of the SBC, will speak Wednesday afternoon. In addition to her WMU responsibilities, Mrs. Mathis is chairman of the program committee for the 1970 Baptist World Alliance Congress in Tokyo, Japan.

Somerset, Kentucky, native L. O. Griffith, director of the division of communication of the Home Mission Board, will bring the Wednesday evening message. Griffith is a former assistant executive secretary of the Kentucky Baptist Convention.

Thursday morning will feature addresses by missionary to Indonesia William McElrath and missionary to Chile Mrs. Kenneth Park.



Mrs. Park



McElrath

Local personalities listed on the program include Robert Kersey, directing the theme interpretation, Mrs. Donald Jett presenting the calls to worship and Mrs. Harold J. Purdy leading a memorial service.

Among the business items termed important by Mrs. George Ferguson, executive secretary of the state organization, are the adoption of new by-laws for the group and the election of officers for the coming year.

Doctrinal Dispute Leads To Fellowship Withdrawal

Following a statement by F. Eugene Garman setting forth eight reasons why he does not believe that the Bible is the infallible work of God, the members of First Baptist Church, Zion, Illinois, voted to withdraw fellowship from him.

Garman said in a release he distributed prior to the action that he was attempting to refute the published comments by Southern Baptist Convention President W. A. Criswell, who urged liberals who do not accept the Bible as infallible to leave the denomination.

Garman called the church business meeting in which he was excluded "a heresy trial," and said it was setting the stage "for further purges in the Southern Baptist Convention as its present leadership seems united in creating an atmosphere ripe for witch hunting and brain washing."

A graduate of Baylor University and Midwestern Baptist Theological Seminary, Garman studied for the ministry but never held a full-time pastorate.

He recently wrote a book entitled *Rocking the Pulpit*, in which he traced his own reasons for deciding to leave the ministry, and told "about Southern Baptist preachers who don't always tell the truth."

After the letter of complaint was read, Garman listed eight reasons why he believed the Bible is not infallible. The reasons were:

"1. The King James Translation can-

not be described correctly or honestly as infallible.

"2. No translation of the Bible can be described correctly or honestly by the word infallible.

"3. There is no text in the Bible which can be described correctly or honestly by the word infallible.

"4. No manuscript of the Bible can be described correctly or honestly by the word infallible.

"5. Original writings do not exist.

"6. All translations, texts or manuscripts of the Bible are not infallible. There is no evidence that can be described correctly or honestly as infallible.

"7. Therefore an infallible Bible exists only as a figment of the imaginations of wishful-thinking persons.

"8. I could be wrong, so show me an infallible Bible. Show me what you are talking about. You can't. Deacons, Sunday School teachers, preachers, First Baptist Church, W. A. Criswell — you can't.

"You have me on trial, but actually I think you are all on trial," he said. "What is also on trial is the right of a Southern Baptist to make up his own mind, disagree, decide on all issues, speak truth, and speak honest convictions."

Ben Stripling, church pastor, said that Garman's challenge has brought conflict in the church. He has argued in the Sunday School and Training Union

that the Bible is not infallible, and caused divisions among the members, Stripling said.

"This was the reason given to him and the reason for withdrawal of fellowship," Stripling said. "In no sense was Mr. Garman on trial for his beliefs." (BP)

Sex Education Gets Negative SBC Reaction

The Southern Baptist Sunday School Board has received "larger than normal" negative reaction to a sex education study unit for teenagers, and has suggested alternative studies already available for those requesting other materials.

The action came in response to study curricula in dated Training Union quarterlies prepared for 13 and 14 year olds, and for 15 and 16 year olds.

The units appear in Baptist Intermediate Union Quarterly I (13-14 year olds), and Baptist Intermediate Union Quarterly II (15-16 year olds), and are dated for use on February 22, March 1, and March 8. Circulation of each quarterly is about 200,000.

The units are entitled, "Youth Faces Attitudes Toward Sex," and are in the context of a quarter's study of Christian answers to current problems and concerns of youth, Training Union secretary Philip B. Harris said.

Harris stated that the lessons were planned more than 18 months ago. "We honestly felt led of God to provide Intermediates with Bible-based sex education materials," he said.

"Surveys had been made which indicated that Intermediates wanted and needed help in dealing with personal problems of this nature. We wanted to provide them with study materials which help them make decisions and solve problems in the spirit of Christ," Harris added.

The church training leader noted that his department has been delegated responsibility in providing sex education materials that stem from biblical teachings.

He noted also that the Southern Baptist Convention in New Orleans passed a resolution encouraging "individuals, groups and churches to make fuller use of the limited family life and sex education materials now available from the Southern Baptist Christian Life Commission, Sunday School Board, and Southern Baptist Seminaries." (BP)

Kansas Baptists Select New Leader

James Curtis (Pat) McDaniel, field representative in the church loans division for the Southern Baptist Home Mission Board in Atlanta, was elected executive secretary of the Kansas Convention of Southern Baptists, effective March 1.

The unanimous action came in a called meeting of the Kansas-Nebraska Executive Board, on the recommendation of the convention's five-man board of managers.

McDaniel has been assisting the Kansas Convention for several months, and previously was the SBC Home Mission Board's representative in Kansas after the state convention asked the

SBC board to provide sound business counsel. The request came following disclosure that the state Baptist church loans associations was insolvent.

McDaniel accepted the position after a telephone conversation with W. E. Thorn, president of the Kansas convention and pastor of Metropolitan Baptist Church, Wichita.

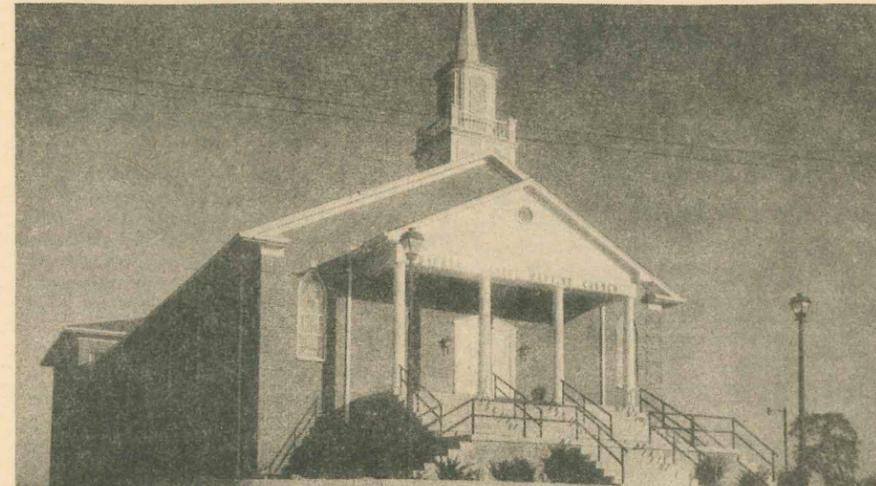
"I am thrilled and excited that we have a man of the capabilities of Pat McDaniel coming to lead the Kansas convention and the Church Loans Association," Thorn said.

Before joining the SBC Home Mission Board staff in Atlanta, McDaniel was assistant to the executive secretary for the Baptist State Convention of Michigan, in Detroit.

Previously, he held various positions with banks and trust companies in Michigan and Texas, including five years with the Citizens National Bank, Weatherford, Texas. (BP)



YOUTH GROUP—The Teen Choraliers is the name of a contemporary singing group sponsored by the Second Baptist Church of Greenville. To achieve the "sound of today" the group uses a guitar, a piano, a trumpet and a xylophone as accompanying instruments. The Teen Choraliers have presented numerous concerts including one at Murray State University where they received a standing ovation.



CHURCH DEDICATED—Bruner's Chapel Baptist Church, Harrodsburg, dedicated their new sanctuary December 28. Fred Kendall, executive secretary of the Tennessee Baptist Convention and former pastor of the church, delivered the dedication sermon. Garnie Brand, former Georgia Training Union secretary and now with Norman College, delivered the morning message. Brand is also a former pastor of the church. The keys to the church were presented by Howard Whitehead, chairman of the building committee, to Pastor Ernest Carpenter.



STUDYING—Eight Kentucky associational missionaries gather around a copy of the book "Superintendent of Missions for an Association" which the group studied during a south wide meeting of missionaries on the campus of Southern Seminary February 2-6. Pictured are (left to right) Robert Bogarth, Muhlenberg; Louis Shepherd, Pulaski County; James Pinkley, Bell County; O. G. Lawless, Warren; I. Huston Lanier, Laurel River; Joe Weaver, Little River; W. W. Johnson, Liberty; and Donald Burnett, Enterprise.

Seminary Plans Youth Workshop

A summer workshop designed to teach and train youth in the 1970s will be held on the Southern Baptist Theological Seminary campus in late spring.

Sponsored by the seminary's school of religious education, the "Summer Youth Program Workshop" will be held May 8 through 10 and will feature several Southern Seminary professors and three personalities from the Sunday School Board of the Southern Baptist Convention.

William R. Cromer, associate professor of religious education and director of the workshop, said "the workshop is designed to provide practical, how-to assistance for anyone working with youth this coming summer."

"Specific assistance will be offered to youth leaders in the areas of counseling, leading in Bible study, music, effective teaching-training, writing for youth publications, recreation, sports, drama, and dealing with contemporary issues," he said. The workshop is open to all ministers of youth, summer youth directors, pastors, ministers of education or music, or an interested lay worker.

Workshop leaders include Wayne E. Oates, professor of psychology of religion, Philip Landgrave, associate professor of church music, and Harold Songer, associate professor of New Testament interpretation. Also included on the program are Frank Hart Smith, Leon Mitchell, and Mancil Ezell, all of the Sunday School Board of the Southern Baptist Convention.

Cost for the workshop will be \$12 which includes room without board. Persons wishing to register should send the \$6 registration fee to Cromer at Southern Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

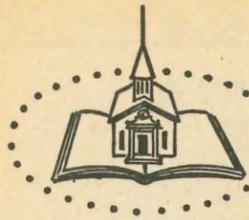
Campbellville College Makes Policy Change

Effective in August, 1970, general education requirements at Campbellville College will be reduced from 56 hours to 48, according to Harley White, acting academic dean.

The new general education program, which will give students the advantage of taking a wider range of electives, will be applicable to incoming freshmen and transfer students who initially enroll at Campbellville College in August.

Students enrolled before August, 1970, will be required to continue in accordance with the catalog under which they entered.

Requirements under the new program will be 21 hours in communications and humanities, 12 hours in math and science, 12 hours in social science and 3 hours in health and physical education.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 22, 1970)



LIFE AND WORK SERIES

The Confidence Of Faith

Romans 8:18-30

Paul lived victoriously in an evil environment, where persecution, suffering and death were frequently experienced or observed, with an implicit confidence in God's purpose and with a hope that was steadfast and sure. Hope is a combination of desire, expectation, patience and joy. It implies a desire for some good, which is future in its realization and enjoyment, attended with the possibility of obtaining it.

The hope of glory

Romans 8:18-25

Living a victorious Christian life in Paul's day was extremely difficult and dangerous. It subjected one to persecution and suffering. Paul acknowledged that suffering was unpleasant and often without any justification, but he sought to inspire the Christians who were suffering for Christ's sake to endure their hardships courageously inasmuch as their sufferings were so insignificant in comparison to the glory that awaited them. As certainly as suffering is a part of this present life, there is a glory which is yet to be revealed in which Christians will share. What is in store for us is greater than anything we have ever known, and we are to wait for it confidently, patiently and longingly.

According to verse twenty-two, the creature groans under the weight of sin and without full knowledge of what the ultimate end is going to be. According to verse twenty-three, the Christian groans within himself, not as a helpless sufferer, but as one who is awaiting the complete redemption of his body in the resurrection. The groans of the Christian do not always reach the ears of men, but they do reach the throne of God. As David expressed it: "Lord, my desire is before thee; and my groaning is not hid from thee" (Psalm 38:9).

Salvation includes all the benefits of our redemption — remission of sins, justification, adoption, sanctification and glorification. All of the great triumphs which our faith expects have not materialized, but they will. Until they do, we are nourished and inspired by hope. Whereas fear is the frightful waiting for something worse, hope is the anticipation of something better.

Help of the Spirit

Romans 8:26-27

Our need of assistance in prayer is stated tersely in the words, "For we know not what we should pray for as we ought." We can approach the Father's throne through Christ our Mediator, but we need to know how to talk with Him. The Holy Spirit solves this problem for us by bringing to our attention the things for which we need to pray and by making intercession for us. The Father and the Son understand the Spirit's language and so the connection between earth and heaven is made complete. To meet the requirements of true prayer we need a Helper far beyond our own wisdom and strength. All of our prayers may not be in accord with God's will, but the ones which are prompted by the Holy Spirit are in perfect harmony with it.

When a Christian prays, it is a good thing for him to open his heart to the Spirit's touch and to make those things which are impressed upon his mind the

subject of supplication and intercession. What a blessed comfort to know that the inarticulate longings of the human heart are interpreted by the Holy Spirit and intercession made by Him for us! Is the Holy Spirit your prayer partner?

Purpose of God the Father

Romans 8:28-30

It is so encouraging to know that, in spite of frailties, persecution and suffering, God is still in control. To know that God can turn all of life's experiences into a means of blessing to all who love Him and want His purpose fulfilled in and through them is a great strength to our faith. Paul did not say that all things and every experience of life are good. He said that all things work together for the ultimate good of those who keep on loving God. Our all-wise God is working in His own way, and making all things work together, to carry out His plan for our everlasting good and His imperishable glory. This is not a proposition which needs to be proved, but an absolute certainty to be accepted.

INTERNATIONAL SERIES

Recognizing Jesus As The Christ

Approximately six months before the Saviour was crucified, unbelief was prevailing among the leaders in Israel and opposition to Him was increasing rapidly. Fully aware of all this, our Lord took His disciples and went into the coasts of Caesarea Philippi. There, away from the multitudes that usually thronged Him, and away from His enemies who sought to destroy His influence, He had a choice opportunity to instruct His disciples.

The person

Matthew 16:13-17

In the light of His irreproachable life, matchless teachings, astonishing miracles and marvelous example, our Lord asked His disciples to tell Him Whom they had heard others say that He was.

He was not seeking this information for Himself, because He knew all things, but He asked the question in order to get His disciples to give the subject more serious consideration and come to a correct understanding of Who He was.

Christ's question was answered promptly, and the answer revealed that the people had a variety of opinions about Him. Some thought that He was John the Baptist, reminding them of their obligations to God; others were of the opinion that He was Elijah, calling upon them to live righteous lives; still others thought that He was Jeremiah, advocating a genuine revival; and numerous others declared Him to be one of the prophets. All seemingly thought well of Him, and readily admitted that

He was some great man, perhaps the greatest one who had ever lived. In reality the people did not know Him. To them He was no more than man. They ignored or denied the fact of His deity.

A right conception of Christ is essential to a proper relationship to God. So, after Christ had listened to the various reports as to His identity, He asked His intimate friends a very personal question, "Whom say ye that I am?" This crucial question was vastly more important than the first one, and it was intended as a heart searcher.

With his usual impetuosity, Peter, the spokesman for all the disciples, answered, "Thou art the Christ, the Son of the living God." His answer indicated that there was not any doubt in his mind about that. His reply was a very wonderful confession of faith. The Master hastened to tell Peter that it was not due to any human wisdom that he had reached that conclusion, but that it had been revealed to him by the Father. The glorious truth of the deity of Christ, which is the very heart of the Christian faith, is a divine revelation, and not a human discovery.

The purpose

Matthew 16:18-20

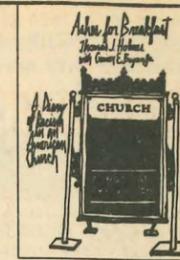
In announcing His purpose our Lord said, "Thou art Peter (Petros—literally, 'a pebble' or 'a little rock'), and upon this Rock (Petra—literally, 'a fixed rock' or 'a ledge rock') I will build My church." So, this Rock, upon whom Christ promised to build His church, is Himself, the Son of the living God. "For other foundation can no man lay than that is laid, which is Jesus Christ." I Corinthians 3:11. As a foundation He is solid, safe, secure, and eternal. "Jesus Christ the same yesterday, and today, and forever."

It would be difficult to find anything in the scriptures more magnificent than this marvelous declaration of Christ, "I will build My church." The carrying out of His purpose in this regard through the centuries constitutes the clearest possible proof of the deity of Christ. Only God could speak thus and then bring it to pass.

The program

Matthew 16:21-23

Christ had known all along that He was to suffer and die and rise again. When He informed His disciples that such was on His program, Peter immediately opposed it. From confessing his Lord, Peter turned to tempting Him to avoid the cross. For the time being he yielded to Satan, and did his bidding by trying to keep Christ from going to the cross. Satan did everything within his power to keep Christ from the cross, because he knew that there at last the seed of the woman was to bruise his heel. In response to the remonstrance of Peter, Christ administered a solemn and sharp rebuke, letting him know that all opposition to God's plan for Him to go to Calvary originated with Satan. His language, "Get thee behind Me, Satan," was certainly appropriate.



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CHESTER L. HAGER

(Continued from Page 3)

friends. Even Jesus went where the people were, and Paul traveled most of the known world. We, too, usually must take the initiative. However, even if we are the type of persons to which people are naturally attracted, we will soon lose their friendship if we do not return that friendship in deeds and love. Attractive people who do not return the friendship of all of their following have a constantly changing circle of friends.

Then, finally, it pays to develop the right kind of friends — Christian friends who will stimulate us to higher living. Many young couples have been led downward because they had friends with low standards. A number of our parents met each other in a church group and courted in that group. They were then married in that church and continued to be inspired and challenged by their place in the church family. Are our children that fortunate now? To a degree, we can determine whom our children will marry and the

kind of homes they will have. This can be done by helping them cultivate the right circle of friends, for friendship may grow into love, and love into marriage.

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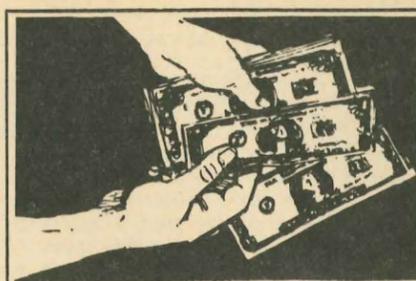
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(Continued from page 5)

it does for one religion, it should do for all religions and for atheism. It would be impossible!

Parochial schools that are unable to survive should simply sell their property to public systems and let them become public schools. But the public schools should put in the curriculum courses which survey religious and ethical viewpoints, and should permit spontaneous individual worship, as in a minute of meditation and silent prayer at the beginning of the day. This would keep our schools from being schools of atheism, yet keep them from promoting prescribed worship and a distinctive religious view.

Cynthiana, Ky.

Winn T. Barr

PAROCHIAL SCHOOL AID

Dear Editor:

The Binghamtown Baptist Church Resolution Committee requests that the enclosed resolution regarding aid to parochial private schools be published in the *Western Recorder*.

WHEREAS, since the origin of the Christian Church, Baptists have approved the basic doctrine and fundamental principle that our Lord Jesus Christ intended His kingdom's work be financed by voluntary free will offerings and tithes, and

WHEREAS, many Baptists in preceding centuries have given their lives in support of this fundamental Bible tenet; and

WHEREAS, as members of Binghamtown Baptist Church, it is our firm conviction that it would be un-Christian and un-Constitutional for any political entity (federal, state or local or other) to levy and collect or use, any such tax or any part thereof in support of any private or parochial school or any religious denomination.

BE IT THEREFORE RESOLVED, that members of the Kentucky State Legislature and Governor Louie B. Nunn be and are hereby requested to reject any and all efforts of any and all persons, groups, or denominations who would violate the precedent of our Pioneer Ancestors and their descendants who provided for complete separation of Church and State, and who established our great free public school system.

PAROCHIAL SCHOOL AID

Dear Editor:

I have just read your editorial on opposing Parochial School Aid. I agree with your reasoning completely and



shall write my representatives in Frankfort after completing this letter.

I should like to suggest also that people who are interested in destroying the bills that would provide this illegal aid, organize and immediately begin a vigil at Frankfort. There is nothing that I know of that is illegal or immoral about an eyeball to eyeball confrontation with our lawmakers on this issue. Local people from Frankfort and the surrounding counties could begin the vigil and others could drive in on days convenient to them. I realize that this sort of tactic was used by many groups to whom many of our people are opposed, however, it works and there is nothing illegal or immoral about it. In the hands of well behaved and well dressed people it becomes a potent weapon.

The basic reason for the attack upon our liberties is that our people are not active in politics, believing that politicians are dirty. Perhaps some are dirty. This, however, is no reason why we should not get into public life and support those of our people who are honest and in public office.

Florence, Ky. Kenneth R. Warner, Sr.

PLACEMENT BUREAU

Dear Editor:

Dr. Matthews' article, "More Sinned Against than Sinning," in the February 8, 1970, issue of *Western Recorder* is to be commended. Isn't it about time that we realized that God can and does work through human instrumentality? Have we forgotten that the "Word became flesh?" The North Carolina Baptist Convention has already created a position in its convention for assisting churches and pastors.

I would like to suggest that our state executive board and denominational officials begin a study that will result in the establishment of a placement bureau. The person who would direct this "agency" of the convention should be a man free from denominational pressures and "suggestions". He could be a pastor to pastors and a counselor to churches. Such a man would have to have the respect of both pastors and churches. Fairness, honesty and objectivity would need to characterize his ministry. Certainly there are many men in our state who could serve well in this capacity.

We can expect some opposition from this plan as Dr. Matthews suggests; such opposition should not deter this vital ministry which the convention could and should perform!

Hiseville, Kentucky James E. Sorrell

ATTITUDE TOWARD ALCOHOL

Dear Editor:

I would like to say "thank you" to Clarence Lassetter for his words about alcoholism. (January 31) My father was an alcoholic; and though neither of my parents were church-goers, I began attending a Baptist church when I was nine years old. For several years I was afraid that if the people at church knew my father was an alcoholic, they would reject me.

Looking back I realize that I felt this way for two reasons: first, because they preached against drinking with an attitude that indicated they didn't want anything to do with anyone who drank, and second, because my father's attitude indicated he felt he would be rejected by the church.

Probably very few people in my church would actually have rejected me or my father, and certainly many of them knew about our problem. The tragedy is that my father was convinced and I was convinced that the alcoholic and his family were somehow unacceptable. Now that I'm an adult church member, I hope I can do my part to make all persons feel welcome and comfortable in my church. Please withhold my name for the sake of the church to which I've referred.

Name withheld

COVER PICTURE

Dear Editor:

Western Recorder readers will be interested to know that the old covered bridge pictured on the January 3 cover is located in Fairfax, Vermont. Vermont and New England have nearly 200 of these nostalgic reminders of a quieter and less hurried yesterday.

Yet the New England of today is also a crowded and bustling area of over 11,000,000 people living where a spiritual vacuum exists perhaps more so than in any other area. May the picture be a reminder to all those studying the 1970 Home Mission Study Books on the Northeast to pray for the work in New England. For here Southern Baptists face challenges and opportunities unequalled in any other part of the nation. The prayers, interest, and support of *Western Recorder* readers will be sincerely appreciated.

Northboro, Mass. Merwyn Borders

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ROSES 44¢

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Many of these rose varieties formerly sold for \$1.50 to \$3.50 each while under patent. They are no longer under patent. We pass on to you terrific discounts through volume buying. Rose Bushes: 2 year, field-grown, ever-blooming blooming size bushes, in these varieties:

PRICES ON ROSE BUSHES: 44c each; 6 for \$2.49; 12 for \$4.98; your choice of varieties.

REDS	YELLOWS	PINKS	TWO TONES	WHITES	CLIMBERS
Etoile De Hollande	Eclipse	Editor McFarland	Talisman	K. A. Victoria	Cl. Blaze Red
Red Radiance	Golden Charm	Pink Radiance	President Hoover	Calendonia	Cl. Talisman
Mirandy	Peace	The Doctor	Betty Uprichard	F. K. Druski	Cl. Red Talisman
Crimson Glory	Luxemburg	Briarcliff	Edith N. Perkins	American Beauty	Cl. High Noon
Ami Quinard	Lady Hillingdon	Picture	Condesa de Sagato	Blanche Mallerin	Cl. Paul Scarlet
Charlotte Armstrong	Lowell Thomas	Show Girl	Forty Niner	K. Louise	Cl. Pink Radiance

FLOWERING SHRUBS

	EACH	5 for
RED WEIGELIA	.35	1.59
FORSYTHIA, yellow	.39	1.79
DEUTZIA, snow white	.39	1.79
MOCK ORANGE, white	.39	1.79
PINK SPIREA	.29	1.29
ALTHEA DOUBLE, red, pink, white	.39	1.79
PUSHY WILLOW, bears catkins	.49	2.29
RED BUSH HONEYSUCKLE	.39	1.79
PINK WEIGELIA	.39	1.79
CREPE MYRTLE, red or pink	.79	3.69
HYDRANGEA P. G., pinkish white	.39	1.79
SPIREA VAN HOUTTEI, white flower	.25	1.11
CYDONIA JAPONICA, red flowers	.49	2.29
PERSIAN LILAC, old favorite orch.	.39	1.79
PINK BUSH HONEYSUCKLE	.39	1.79
FLOWERING ALMOND, pink	.79	3.69
PINK AZALEA	.49	2.29
FLOWERING CRABS, red, pink	1.08	5.19
CLEMATIS VINE, white flowers	.59	2.79
COMMON PURPLE LILAC, purple	.69	3.19
RED BARBERRY, 1 to 2 ft.	.69	3.19
TAMARIX, lavender pink	.49	2.29
ALTHEA ROSE OF SHARON	.29	1.29
RED ALTHEA	.29	1.29
RED SNOWBERRY, red berries	.49	2.29
SNOWBALL, white flowers	.49	2.29
WISTERIA VINE, purple flowers	.59	2.79

FRUIT TREES

PEACHES: Varieties, Elberta, Hale Haven, Indian Cling, Early Elberta, J. H. Hale, Mayflower. Prices 2 ft. to 3 ft. 89c; 3 ft. to 4 ft. \$1.29.

APPLES: Varieties, Red Delicious, Red Jonathon, Red Staymen, Winesap, Yellow Delicious, Grimes Gold, Lodi, Yellow Transparent. Prices 2 ft. to 3 ft. \$1.29; 3 ft. to 4 ft. \$1.49.

APRICOTS: Varieties, Moorpark, Early Golden; prices 2 ft. to 3 ft. \$1.09; 3 ft. to 4 ft. \$1.49.

CHERRIES: Varieties, Early Richmond, Montmorency. Prices 2 ft. to 3 ft. \$1.29; 3 ft. to 4 ft. \$1.89.

PEARS: Varieties, Bartlett, Garber, Keiffer, Douglas. Prices 2 to 3 ft. \$1.29; 3 ft. to 4 ft. \$1.49.

PLUMS: Varieties, Bruce, Blue Damson, Burbank, Red June. Prices 2 ft. to 3 ft. \$1.09; 3 ft. to 4 ft. \$1.49.

GRAPE VINES: Concord, Niagara. Prices 1 yr. 79c; 2 yr. size 99c.

CHINESE CHESTNUT, 2 ft. to 3 ft. \$1.69.

BLACK WALNUT, 1 to 2 ft. 89c.

HARDY PECAN 1/2 to 1 ft. \$1.29, 1 ft. to 2 ft. \$1.49.

SHELLBARK HICKORY, 1 to 2 ft. 99c.

PERSIMMON KAKI, 1 ft. to 2 ft. \$1.29.

BLACKBERRIES, 1 yr. plants, 1/2 to 1 ft. 29c each.

DEWBERRIES, 1 yr. plants, 1/2 to 1 ft. 29c each.

BOYSENBERRIES, 1 yr. plants, 1/2 to 1 ft. 39c each.

YOUNGBERRIES, 1 yr. plants, 1/2 to 1 ft. 39c each.

RASPBERRIES, red or black, 1 yr. 1/2 to 1 ft. 49c each.

FIG BUSHES: Varieties, Magnolia, Texas Everbearing, Celestial, Brown Turkey. Prices, 12 to 18 inches \$1.29, 1-1/2 to 2 ft. \$1.49, 2 ft. to 3 ft. \$1.89.

STRAWBERRIES: Gem Everbearing. Price 25 plants \$1.79.

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 Jonathon, Dwarf Lodi, Dwarf McIntosh, Dwarf Idared, Dwarf Cortland, Dwarf R. I. Greening, Dwarf Northern Spy; price 3 ft. to 4 ft. \$3.49 each.

DWARF SOUR CHERRY: Varieties, Dwarf North Star, Dwarf Meteor; price 3 ft. to 4 ft. \$3.49.

DWARF PEACH: Varieties, Elberta, Golden Jubilee, Red Haven, Jerseyland; price 3 ft. to 4 ft. \$3.49 each.

DWARF PEAR: Varieties, Dwarf Bartlett, Dwarf Clapp's Favorite, Dwarf Duchesse; price 3 ft. to 4 ft. \$3.49 each.

DWARF PLUM: Varieties, Dwarf Burbank, Dwarf Stanley; price 3 ft. to 4 ft. \$3.49 each.

SHADE & FLOWERING TREES

	EACH	3 for
MAGNOLIA, 1/2 to 1 ft.	.49	1.29
SILVER MAPLE, 1 to 2 ft.	.39	1.03
SILVER MAPLE, 3-1/2 to 5 ft.	.89	2.48
MIMOSA, 1 to 2 ft.	.59	1.59
MIMOSA, 4-1/2 to 6 ft.	1.09	3.09
RED BUD, 5-1/2 to 7 ft.	1.18	3.29
WHITE FL. DOGWOOD, 2-1/2 to 4 ft.	.69	1.89
RED FL. PEACH, 2-1/2 to 4 ft.	1.18	3.29
PINK FL. DOGWOOD, 1 to 2 ft.	2.18	6.29
RED LEAF PLUM, 2-1/2 to 4 ft.	1.18	3.29
TULIP TREE, 4-1/2 to 6 ft.	1.18	3.29
GOLDEN RAIN TREE, 1 to 2 ft.	.98	2.79
GINGKO TREE, 1 to 2 ft.	1.09	3.09
MAGNOLIA SOULANGIANA, 1-1/2 to 2 ft.	1.89	5.29
LOMBARDY POPLAR, 1 to 2 ft.	.39	1.03
LOMBARDY POPLAR, 5-1/2 to 7 ft.	1.09	3.09
SWEET GUM, 3-1/2 to 5 ft.	1.09	3.09
PIN OAK, 1 to 2 ft.	.99	2.79
SYCAMORE, 3-1/2 to 5 ft.	1.09	3.09
RED OAK, 1 to 2 ft.	.99	2.79
LIVE OAK, 1 to 2 ft.	.79	2.19
WEeping WILLOW, 4-1/2 to 6 ft.	1.09	3.09
SCARLETT MAPLE, 4-1/2 to 6 ft.	1.09	3.09
TREE OF HEAVEN, 3-1/2 to 5 ft.	1.09	3.09
CHINESE ELM, 2 to 3 ft.	.49	1.29
MOUNTAIN ASH, 2 to 3 ft.	1.18	3.29
WILLOW OAK, 1 to 2 ft.	.79	2.19
PURPLE LEAF PLUM, 1 to 2 ft.	1.18	3.29
NORWAY MAPLE, 1 to 2 ft.	1.09	3.09
CUCUMBER TREE, 2 to 3 ft.	1.09	3.09
LINDEN TREE, 1 to 2 ft.	1.18	3.29

HEDGE PLANTS

100 SOUTH PRIVET EVERGREEN HEDGE. 2.49
 50 SOUTH PRIVET EVERGREEN HEDGE. 1.89
 25 MULTIFLORA FENCE ROSES. 3.49
 25 LOMBARDY POPLAR FOR HEDGE. 3.49
 (All hedge 1 to 2 ft. tall, 1 or 2 yrs. old.)

THIS MONTH'S DISCOUNT SPECIALS!

10 Violets—\$1.00

Get this beauty bargain . . . 10 Violets for only \$1.00. Easy to grow, prolific bloomers, cover themselves with gay flowers.

Camellias

Mine No Yuki • Pink Snow • Texas Star • Setsugeka
 Prices on blooming size 99c, 3 for \$2.79.

Floribunda Roses

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

Red Ripples	Cherry Red
Floradora	Orange Vermillion
Lafayette	Bright Red
Betty Prior	Rich Pink

Prices: 2 yr. old bushes, blooming size: 99c each, 6 for \$5.49.

10 Cushion Mums—\$1.98

These gorgeous CUSHION MUMS are good growers, develop into large, sturdy plants and normally develop to big basket size when matured . . . covered with dazzling flowers, each flower 1 to 2 inches diameter. All plants are hardy, field grown, root divisions. Assorted colors of reds, pinks, yellows, etc. as available. Get 10 GIANT CUSHION MUMS for just \$1.98.

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BULBS & PERENNIALS

	EACH	5 for
CANNAS, red, pink, yellow	.39	1.89
PEONIES, red, white, pink	.89	3.79
IRIS, yellow, blue, white, purple	.39	1.89
HOLLYHOCKS, mixed colors, roots	.39	1.89
SHASTA DAISIES, root division	.39	1.89
RED CARNATIONS, red	.39	1.89
ORIENTAL POPPY, scarlet	.39	1.89
HIBISCUS, giant blooms	.39	1.89
GLADIOLA, red, pink, yellow	.39	1.89
CREEPING PHLOX, pink, blue, white	.39	1.89
PAMPAS GRASS, white plumes	.39	1.89
VIOLETS, hardy blue	.39	1.89
CHRISTMAS FERN, for outdoors	.39	1.89
TRITOMA, red hot poker	.39	1.89
ASTERS HARDY, red, pink, blue	.39	1.89
CUSHION MUMS, red, yellow, pink	.39	1.89

EVERGREENS

	EACH	3 for
MAGNOLIA, 1/2 to 1 ft.	.79	2.18
SOUTHERN JAP YEW, 1 to 2 ft.	.79	2.18
MOUNTAIN LAUREL, 1 ft.	.59	1.59
ABELIA, 1/2 to 1 ft.	.35	.91
BOXWOOD, 1/2 to 1 ft.	.59	1.59
PFITZER JUNIPER, spreading 1/2 to 1 ft.	.99	2.79
WAX LEAF LIGUSTRUM, 1 to 1-1/2 ft.	.79	2.18
RHODODENDRON, 1/2 to 1 ft.	.89	2.49
COLORADO BLUE SPRUCE, 1/2 to 1 ft.	.69	1.89
NANDINA, 1/2 to 1 ft.	.69	1.89
RED BERRY PYRACANTHA, 1/2 to 1 ft.	.99	2.79
GARDENIA, 1 to 1-1/2 ft.	.79	2.18
CAMELIA SASANKUA, 1 ft.	.99	2.79
BUFFORDI HOLLY, 1/2 to 1 ft.	.89	2.49
CANADA HEMLOCK, 1 to 1-1/2 ft.	.29	.75
HETZI JUNIPER, spreading 1/2 to 1 ft.	.99	2.79
IRISH JUNIPER, 1/2 to 1 ft.	.99	2.79
DWARF YUPOON HOLLY, 1/2 to 1 ft.	.79	2.18
AMERICAN HOLLY, 1/2 to 1 ft.	.35	.91

Azaleas

Christmas Cheer • Coral Belts • Salmon Beauty
 Pink Pearl • Hino Crimson
 Prices on blooming size Azaleas; 99c each, 3 for \$2.79.

Baby Doll Roses

Exquisite little Polyanthas, often called "Baby Doll" roses. A myriad of penny size blooms in clusters . . . a riot of blazing colors . . . a sight seldom seen in flowerdom.

ideal	Dark Red
Golden Salmon	Pink and Orange
Summer Snow	Snow White
George Elger	Bright Yellow

Prices: 2 yr. old Baby Doll roses 99c each; 6 for \$5.49.

Miniature Roses

Red • Pink • Yellow • White • Two Tone
 Miniature roses 98c each.

10 Iris—\$1.00

These 10 Iris come in assorted colors. These planting stock Iris are root division, fresh and healthy. Get 10 of these beauties for only \$1.00.