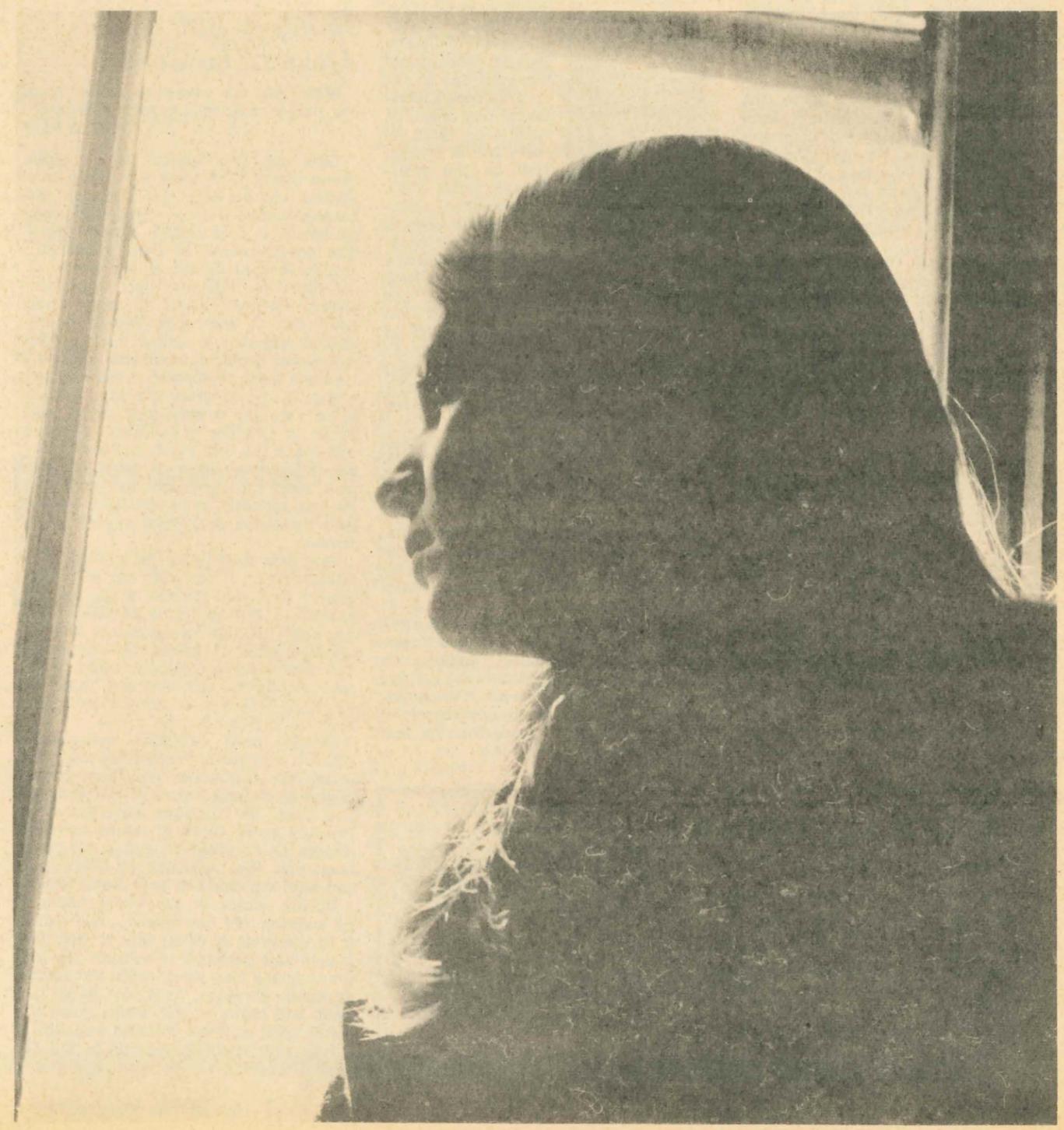


  
**WESTERN RECORDER**  
MARCH 7, 1970

"What's it all about?" is the question pondered by Cumberland College freshman Miss Cathie Perkins. The Baptist Student Union at the Baptist college is asking this question to all the school's students during Religious Emphasis Week March 2-6.



## Hurley, Chamberlin To Speak

**Parker Hurley**, director of the state probation system of Kentucky, will address the first session of the Parolee After Care Inservice Training program. Sponsored by the Long Run Association, the meeting will take place March 10 at 7:30 p.m. at the Baptist Center, 400 East Chestnut. The meeting is open to all interested adults.

**Clifton Baptist Church**, Louisville, sponsored a trip to Georgetown College, Lexington and the state capitol at Frankfort for the high school young people Friday, February 20.

Sierre Leone's Ambassador to the United States, His Excellency **John Akar**, recently spoke at Cumberland and Georgetown Colleges. He spent Tuesday and Wednesday, February 24-25, at Cumberland. The next two days were spent at Georgetown. His appearance was sponsored by a grant from the Danforth Foundation.

**Shawnee Baptist Church**, Louisville, is beginning a series of Community-Church Forums. As described by Educational Director Robert Hale, the Forums are designed to highlight community problems and focus "the gospel of Jesus Christ with its healing power for both physical and spiritual needs." The first of the series begins March 11 and will feature officer Tom Powers of the Louisville Police Department.

**A Deacons' Clinic** was recently held at the First Baptist Church of Pikeville, Curtis Warf, pastor. About 20 men from nearby churches attended the clinic directed by G. R. Pendergraph, director of the church administration department of the KBC. Robert Pogue, former *Western Recorder* Business Manager, was also on the program.

**Bethlehem Baptist Church**, Louisville, had Larry Bryson as its guest speaker Wednesday evening, February 25. Bryson is the executive assistant in the Brotherhood Commission in Memphis, Tennessee.

**James K. Fox** was ordained to the gospel ministry Sunday, January 18, by

the Youngers Creek Baptist Church of Elizabethtown. He is presently pastor of the Coldiron Mission in Pineville and a student at Clear Creek Baptist School. Pastor of the Youngers Creek church is Lowell V. Cantrall.

A professor of religious education at the Pittsburgh Theological Seminary in Pittsburgh, Pennsylvania, will present



**Chamberlin** and Columbia University, both in New York City, and is the author of six books.

**Mrs. Flossie A. Crumpler**, mother of Union Association Missionary W. L. Crumpler, died February 24. She was 83. Burial was in her native Alabama. For the past seven years she had lived with her son in Falmouth.

**L. McCoy Cunningham** died in Clinton, Kentucky, Tuesday, February 24. A member of the Mt. Moriah Baptist Church, he was the father of J. Edward Cunningham, former associate secretary of the direct missions department of the KBC, and now regional director for the American Bible Society with offices in Lexington. Funeral services were held Friday, February 27.

Second semester enrollment figures released by **Georgetown College's Registrar Dorothy DeMoisey**, indicate a slightly larger than typical mid-year decrease of full-time students. The statistics show a net loss in enrollment of 132. This is still 23 more than at this time a year ago.

## DEVOTIONAL



**Paul Sullivan**  
Pastor, Edgewood Baptist Church  
Hopkinsville

### Spring Is Just Around The Corner

*Wilt thou not revive us again! that thy people may rejoice in thee?*  
Psalms 85:6

Look out your window. It's a bleak brown world. The trees are brown and leafless and certainly without fruit. No flowers bloom in your yard and your garden is a cold sodden muddy mess. The deadly breath of frost wilted and chilled the beauty out of our world. In an effort to hide the ugly nakedness nature clothed herself in pure white snow but it was soon soiled, finally melted, exposing a barren world again.

But this is March. Soon tiny buds will turn the trees a yellowish green and the brown carpet of grass will give way to green. March flowers and tulips will bloom in splendor and beauty. The sun will warm the cold earth and it will begin to produce again. It won't be long now, soon the earth will live and produce abundantly as in the past. Nature isn't dead, it's only been chilled for a season!

Our lives sometimes get chilled. The frosty breath of sin wilts our Christian beauty and the flowers drop, leaving only scars. We may cover ourselves with the snow of self-righteousness but we are incapable of producing any fruit. Personal tragedy, many "little" sins, cold indifference, or that one "big" sin we never dreamed we could commit has made us into a dry tree.

Nearly every Christian experiences winters of fruitless frustration and cold doubt. Few Christians live always in the flowering Florida sunshine of blossoms and fruit. No Christian should live in the cold Arctic Circle of frozen bareness always. God's grace of spring can come upon you. The sunshine of God's love can and will shine in your heart again.

Spring comes to the world followed by summer for one reason. The world is in the orbit of God's will. If your life is cold and barren it is because you are a wandering star out of orbit, lost in the darkness of space. Turn to Jesus the light and truth of life. Place your life in the orbit of God's will and warmth of spring and the fruit of summer will fill your life again.

# Christianity And The Environmental Crisis

By J. David Book  
Student, Southern Seminary

It appears modern man has at last realized as he crossed the threshold of the seventies that he is on the brink of environmental suicide. The earth that he once considered an abundant, limitless preserve, created solely for his own comfort and sustenance now threatens his very existence. Due to his reckless exploitation of natural resources his planet is no longer a garden.

The ravaging of the environment is directly related to the population explosion. Projections based on current birth rates foresee seven billion people by the year 2000. Some scientists doubt that the earth under present conditions could sustain more than eight billion people.

The technology that has been developed to support this accelerating population has already done its damage. Air is so toxic in Los Angeles that a new school smog alert system has been installed to warn children to cease vigorous play during periods of high contamination. Rich farmlands have been transformed into arid deserts as a result of irresponsible management. Disposal of America's garbage is a multi-billion dollar business. Oil seepage, enough in 1969 to coat a beach twenty feet wide with a half-inch layer of oil for 8,633 miles, is threatening ocean plankton, a primary source of the earth's oxygen supply. In his environmental mayhem modern man may destroy himself.

Young activists are heeding the somber warning that perhaps man has but one generation to repair the damage. Anti-pollution causes are becoming popular on college campuses across the nation. President Nixon's recent State of the Union address reflected considerable sensitivity to this problem. Now is the time for the church to offer a reinterpretation of man's proper relation to God's creation and to develop an environmental ethic adequate for today's crisis that is a response to the depths of God's love as revealed in Jesus Christ.

That man is over nature is affirmed by Genesis 1:28. God gave to man the authority to "fill the earth and subdue it." Indeed, Christianity has been largely responsible for the emancipation of man from nature and has encouraged his dominion over it. However, biologists are proving that man like all other organisms belongs to the community of nature. His actions intimately affect nature, often quite radically, and nature in turn affects man. Ecology, the study

of this interrelatedness, has disclosed that man is linked to all creation through the complex web of life. God's decree in Genesis makes man master of nature, but does it provide him with a charter for exploiting it?

What does it mean "to subdue and have dominion"? In the Old Testament "to subdue" is considered a royal activity, something done by kings and masters. The term often refers to the gift of land from God (Num. 32:22, 29; Josh. 18:1; I Chron. 22:18). The landless Hebrew were to subdue the land God had promised for them. "To have dominion" is a promise of radical reversal. The oppressed will gain control; good will triumph over evil. The phrase also implies maintenance of order. Scriptural usage further suggests that "to have dominion" is to defend the poor and give deliverance to the needy (Psalms 72:4-8). Genesis 1:28 is, therefore, no charter for wanton exploitation of the resources which God placed under human control. Rather, it liberates man and gives him dominion over nature, making him a responsible steward of the creation which God has entrusted to him. At no time is man to forget that the earth is the Lord's (Psalm 24).

The concept of servanthood taught by Jesus Christ is imperative in understanding this idea of a dominion of stewardship. Jesus declared that persons who have authority and dominion are not to abuse those placed under their charge but are to serve their best interests (Mark 10:42-45). He lived as an example of that kind of dominion. The Apostle Paul also suggests this concept in his models of authority and subjection (Ephesians 5:22-6:9). The antitheses in these models indicate that authority and dominion are occasions for attention and care, not constraint or exploitation. Unfortunately, Christians have not related this style of lordship with their relationship to the environment.

As modern man "comes of age" in subduing his universe he may express his maturity in the gracious overseeing and tender utilization over that which God has made him a steward. Christianity does not condone devastation of the environment. Christians must voice outspoken opposition to the misuse of water, air and land that this planet will be habitable for future generations.

Perhaps it is not too late to heed the biblical truth that man was put into the world "to dress and to keep it," not to make a wasteland by necessity, but by faith to make a garden.

## WESTERN RECORDER

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

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### It's Time To Give Up Baptist Exclusiveness

One of the crying needs for this age is for Baptists to learn how to work with other Christians to achieve common objectives. Even to mention such an idea will turn off some readers but I plead that you hear me out before making a final judgment.

Let it be clearly understood that this is not a plea for compromising basic convictions or to consider joining some super church resulting from some kind of merger of denominations. It is only a call to combine moral forces with like minded people to meet the challenge of non-Christian forces which are rampant in modern society.

The value of closer relationships and cooperation with other religious groups is dramatically demonstrated in the current struggle to prevent state funds from going to parochial schools in Kentucky. In preparing to present testimony against this legislative proposal it became very evident that the voice of Baptists alone would not be nearly so effective as the combined voices of church groups opposed to this move. Fortunately, other groups were ready to join Baptists for a more effective presentation at a legislative hearing.

In the past we have been too much of a loner, especially in places where we have been strong and felt we needed no help. We have given an impression of exclusiveness not unlike that which we tend to criticize in others.

We have gone it alone as far as we could and then we have turned to others for help. Many times others

### There Is Inspiration In Unexpected Places

A Baptist editor is privileged to be in on many significant things in denominational and church life. He participates in the beginnings of many new churches and occasionally is even involved in the start of a school, a hospital or a children's home.

One of the most inspiring of such experiences for this editor came recently and under rather surprising circumstances. It was not as an editor but as a church member that I was in on the beginning of something significant. It happened this way.

have responded to our call but when they haven't it has been understandable.

Baptists need some type of joint efforts with other church groups on a sustaining basis instead of calling for help when a fire breaks out. What we need is a joint fire department and not just to put out fires but one engaged in perennial fire prevention and education efforts.

This does not mean all non-Catholics are to combine against Catholics. Unfortunately it appears that way too often but this is inevitable in light of the conflicting goals of Catholics and non-Catholics as illustrated in the parochial school aid issue.

In other matters, however, we could share convictions with Roman Catholics and it would be appropriate to combine forces with them for common objectives. Christian forces in today's world are up against hard and hostile forces. Scientism and secularism pose a serious threat to Christianity. It may be all that all Christian forces can do to stem the tide. There is no doubt that Christ and his church will ultimately be victorious over all forces but in the meantime Christians of this generation could be almost overwhelmed.

It's time Baptists gave up much of the exclusiveness that has characterized our history. This is not because it is stylish today to be ecumenical but because exclusiveness is inexcusable in light of the world we face today.

Hurstbourne Baptist Chapel, the mission where our family worships and serves has been moving into a complete program of worship and education step by step. We move deliberately and carefully only after prayerful study. An invitation to a covered dish dinner was extended recently to all chapel members who were interested in considering the beginning of a missionary organization for our women. Those responding included several men.

Careful preparation for the presentation of the new

look of Southern Baptist Woman's Missionary Union organization was made by Pastor Wallace Deloach. Our own ladies led by Mrs. Edna Keeling made an excellent presentation and the group enthusiastically recommended the start of a Woman's Missionary Union at Hurstbourne.

The real thrill came in listening to the details of the new approach of this organization which has been a vital force in Southern Baptist life for many years. The outline of the objectives and the work of Woman's Missionary Union sounds wonderfully like the New Testament. It affords the women and girls of Baptist churches an opportunity to practice in their lives the teachings of the Lord Jesus Christ.

Any image of a Woman's Missionary Society Circle as an organization of fastidious ladies mainly concerned to meet standards for standards sake or to show off their home, their china or their silver at a circle meeting is put to flight by hearing the real

purposes of this missionary organization.

The Convention-wide Woman's Missionary Union leadership led by Mrs. Alma Hunt is as sensitive and responsive to the needs of our day as any leadership among Baptists. Indeed, these ladies set a fast leadership pace for other leaders to follow.

Though a man should have learned better than to give advice to ladies long before he is as old as I am, here are some sincere words to Kentucky Baptist women. Get with the new look for Woman's Missionary Union. Don't cry over or hold to the old ways. They served their day but this is another day. If Baptists do much about shaping the 70's, it will be through a ministry like that recommended for our Woman's Missionary Union ladies.

What's true for Baptist ladies in Woman's Missionary Union is equally true for Baptist men. If you don't believe it, have a covered dish dinner and hear what the 70's offer for missionary minded Baptist men.

### Things Are Not What They Seem To Be

*The following testimony was given by Mike Finch at a Vesper Service sponsored by the Baptist Student Union at Murray State University. Mike is from Hopkinsville, Kentucky, and is now an active and effective Christian witness on the Murray campus. The Lloyd Cornell referred to in the testimony is the Baptist Campus Minister at Murray.*

by Mike Finch

You know, things aren't always what they seem to be. I can tell you that in five semesters I've taken 80 hours of credits, and in three of those semesters I've been on the dean's list. Seem impressive? It's all true, but let me be exact. In five semesters, I've only passed 55 hours of credit, and I've been on the dean's list all right. Right at the bottom of my grade slip it says Dean's List, Low Scholarship. See, things aren't always what they seem to be.

Since you want me to say something interesting, I'll tell you about myself.

Let's go back to the week before Thanksgiving. It seemed like everything bad was happening to me. I was failing history, I quit going to English, I was tired of school, and I had just been re-classified as 1-A. I was seriously thinking of joining Uncle Sam's movement.

Well, I'm in Circle K, and at the time, Kathy Lockhart was our K-Mate. I had talked to her about my collapsing world, and she suggested that I come over to the B.S.U. and meet some new people, like maybe I needed a change. I thought I was already involved too much in Circle K to do anything else, so I passed up

her offer. Thanksgiving week rolled in and along with it the lottery draft, and my number was 107, another problem.

About this time I decided I needed that change, so I came over to talk to Mr. Cornell. I spent an hour in his office, and I never felt like crying so much as I did while talking to him about the stuff that was bothering me. He talked to me about God, and when I got ready to leave, he introduced me to three members of the B.S.U. I talked to these people a few minutes and they seemed real interested in me, like I was already their friend. When I left I felt like yelling and jumping, and I just didn't know what to do because I felt so good.

I decided I needed some more of that good stuff because I wanted to be happy some more, so the next day I came back.

Mr. Cornell again talked to me about God, and after about an hour I left his office, and I met a couple of the people I had been introduced to the day before. I couldn't remember their names, but they remembered mine, and when they introduced me to some more people, they invited me to Vespers. Again I left, feeling as though I'd made some new friends, and I felt so good I ran home laughing and acting like a complete idiot because I felt so neat. I didn't know what to do.

Well, the next day I came back again, and when I walked into Mr. Cornell's office, he said, "Mike, have you ever accepted Jesus as your Saviour, and given your life to God?" I told him I hadn't, and that day he talked to me for about three hours, and when we were through, we went up to the prayer room and I

asked God to take my life and use it for his purpose.

When we came downstairs, some of the kids I had met were there and we talked a few minutes about decorating the B.S.U. for Christmas. As I left, I was overflowing with happiness, and for the first time in my life I felt like I knew what I wanted to do. So I stopped and thanked God for allowing me the association with the greatest people I had ever met.

Now I spend all my spare time over here because I feel like I've finally found some people who accept me for what I am and not for what I have, but it wasn't until Tuesday of this week that I realized just what this friendship meant to me.

I was in Nashville taking my military physical and for nine hours I had been rushed back and forth between two rooms. When we were finally through and waiting for our bus to return, all I can remember as I sat there was how glad I would be to get back to Murray and go over to the B.S.U. because I knew you would be interested without thinking it funny that I'll be drafted in June. As a newcomer I have learned at least two things about B.S.U.:

1. New people don't come here to be slapped on a committee and put into action, they come for friendship and to talk with Christian people;

2. So for the people who think B.S.U. has become inactive and believe B.S.U. doesn't seem to offer anything to newcomers take it from me, there is more here than any one person could want. You see, things aren't always what they seem.

## Georgetown Experiences "Revival"

The impact of two Asbury College students, together with the shock of a serious accident to a freshman gymnast, combined to produce a type of "revival" on the Georgetown College campus recently.

The gymnast, Shannon Chasteen, suffered a broken vertebra Monday, February 9, while practicing for a halftime show at a Georgetown basketball game.

"The accident struck the campus rather hard," Tom Corts, director of planning and development at the college, said. Students responded by organizing a fund drive to aid the Chasteen family.

The revival evidently began that Thursday when two Asbury students responded to a Baptist Student Union invitation to lead a vesper service.

The Methodist students told of the spontaneous revival service that had

gripped their campus for several days. The vesper service turned into a prayer time for Chasteen and then into a song service, moving to the lobby of the student center.

By 7:30 p.m. the group moved to the John L. Hill Chapel where testimonies, prayers and hymn-singing continued until early the next morning.

At its peak, between 10:00 p.m. and 1:00 a.m., officials estimated that between 600-700 students, about half the resident student body, was participating.

By 4:00 a.m., the number had dwindled to approximately 100. Fifty-five students stayed in the service for the whole night.

The following Sunday, February 15, the students organized a special worship service led by Joe Lewis, Bible professor at Georgetown. Approximately 400 students attended the Sunday service, officials said.

## Badgett Honored On Anniversary

A surprise ceremony prepared by the Campbellsville Baptist Church honored Chester Badgett Sunday, February 15, on his twentieth anniversary as pastor of that congregation.

The church prepared special surprise anniversary bulletins for the occasion. After the chairman of the deacons, Everett Lee, took over the service and had the pastor and his wife seated in the center of the congregation, the special anniversary bulletins were distributed.

Completing the surprise was the appearance of Baker James Cauthen, executive secretary of the Foreign Mission Board, and Harold Sanders, executive secretary of the Kentucky Baptist Convention.

Badgett is a former president of the Foreign Mission Board. Referring to his role on the board, Cauthen said, "There was something about his leadership that was appreciated. He presented a voice for moving ahead in performing the Great Commission."

Sanders described Badgett as the "hardest working state president I ever worked with." Badgett was president of the Kentucky Baptist Convention in 1963-64.

As an expression of its appreciation for its pastor, the Campbellsville church presented a color television set to Badgett and his wife.

An anniversary meal was prepared by the ladies of the church and served following the morning worship hour.



AWARD—Charles N. King, right, pastor of Corinthian Baptist Church, Frankfort, is congratulated by Malcolm Lunceford, moderator of Franklin Association, on being named Clergyman of the Year by the Frankfort Civitan Club. King is a member of the executive board of the Kentucky Baptist Convention and vice-moderator of the Franklin Association.



### Week of Prayer

The first week of March has been another Week of Prayer for Home Missions of the Southern Baptist Convention. How well the W.M.U. leads in this week of prayer, information and offering of mission dollars for the vast mission fields of our 50 states and our U.S. territories! They do it right — they "tell it like it is" on the mission fields, they "ask God to bless home missions and use us in the task," and then they receive an offering for home missions. You cannot beat that approach. It is relevant. It is real. It is of God. If you and your church have not done so, send a worthy offering for home missions this month. It is now called the Easter Offering for Home Missions — and, of course, it is still related to that great missionary, Annie Armstrong.

### We also aid stricken states

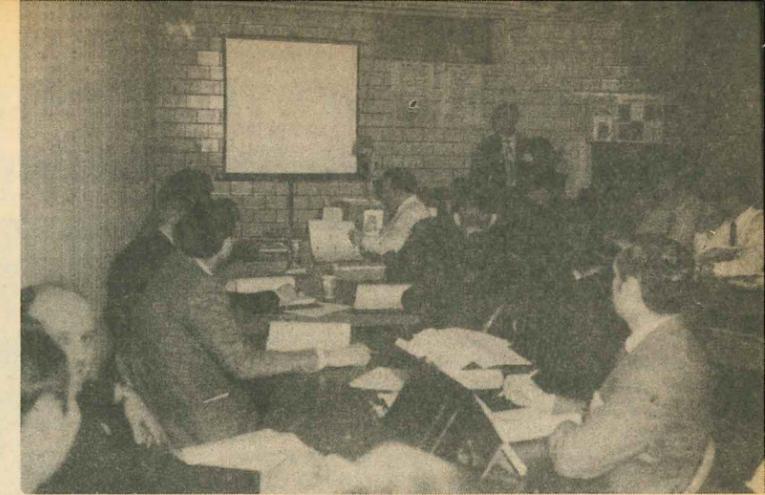
When Hurricane Camille ravaged the Gulf Coast leaving death and devastation in its path, Kentucky Baptists came to the relief of Mississippi, Louisiana and even Virginia Baptists. Other states joined in and every Baptist church need was met 100%. The Home Mission Board was there, too!

When word came that hundreds of struggling, mission Southern Baptist churches in Kansas were facing bankruptcy because they "bit off more than they could chew" in terms of floating bond issues to build buildings, then found that their growth and finances could not keep step, the churches and the convention which backed their bonds was facing bankruptcy and disgrace. Then the Home Mission Board came in, the Stewardship Commission came in, the Kansas churches came in — that is, through a campaign among the laymen; and Kentucky and other state conventions came in to promise a total of \$100,000 per year for five years — Kentucky promised \$10,000 per year. The upshot is that the entire pioneer state of Southern Baptist churches is being saved.

The floods of January hit hard again at the smaller mountain Baptist churches in our own beloved state, and many people suffered the loss of their homes, property and churches. The Kentucky Baptist Convention came in. The Home Mission Board came in. We assisted every church in the Harlan and Pineville areas which needed it — and the checks went out last week. God bless you, Kentucky Baptists. You are a people of God.—Harold G. Sanders



Executive Secretary Harold Sanders led the 70's Opportunity Clinic at Bowling Green; two hundred eighty-one people met.



Idus Owensby, church administration department of the Sunday School Board, led the Church Administration Conference.

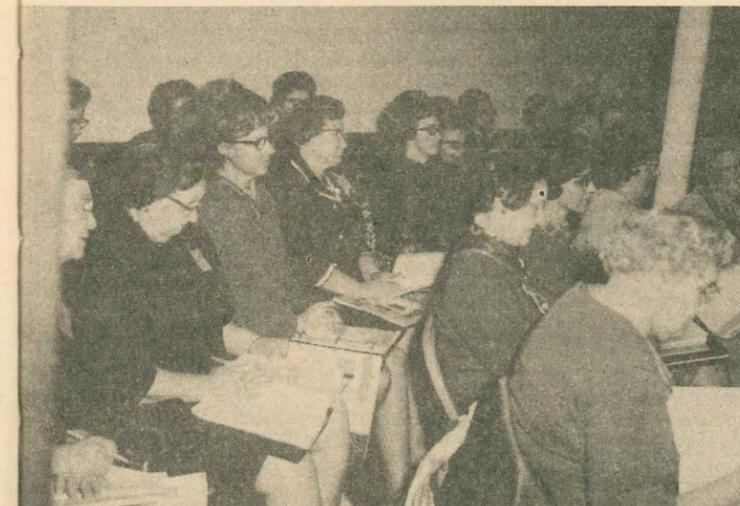
## Highlights Of Shaping The '70s Conferences



Forty-six associations were represented at the Missionary and Moderators conference at Cedarmore Baptist Assembly. 342 persons registered for the meeting.



Annuity Secretary A. W. Walker found time for a little friendly conversation.



Woman's Missionary Union workers overflowed their room in the First Baptist Church, Bowling Green, for their meeting.



State Training Union Secretary James Whaley leads a conference. All but two state associations registered for a session.

## Judy Retires At Henderson

E. Keevil Judy was guest preacher at the First Baptist Church, Henderson, Kentucky, on Sunday, March 1.

The former pastor of the church reached his sixty-fifth birthday anniversary on Saturday, February 28. On that day he completed 44 years as an ordained Baptist preacher and his resignation as pastor of First Baptist Church, Henderson, became effective.

Judy returned from his second pastorate at the Henderson church where he had served since February 1, 1962. Previously he had been the church's pastor from March 1, 1945, to August 1, 1952.

These two pastorate tenures composed the longest pastoral ministry of any man in the history of the church. One other pastor in the history of the church had served at two different times. He also retired from the pastorate at Henderson.

A native of Harrison County, Kentucky, Judy married his childhood sweetheart, Jane Tabor McCauley, in 1926. They are the parents of one child, Mrs. R. Trevis Otey, wife of R. Trevis Otey, former Kentucky Baptist pastor, now at Jackson, Tennessee. During that same year Judy was ordained and graduated from Georgetown College. He was granted an honorary doctor of divinity degree from Georgetown in 1953.

Following his undergraduate study at Georgetown, he earned the M.A. degree from the University of Kentucky and studied for two years at the Southern Baptist Seminary.

From the mid-20's through the 30's, Judy served several rural churches in Harrison, Pendleton, and Bracken Counties and was public school principal in Harrison County.

The pastoral ministries of Keevil Judy stretch from these rural churches and First Baptist Church, Newport, in Northern Kentucky to Harlan in the east and Paducah in the west.

During the 15½ years of his combined ministries at Henderson, Judy saw a new educational plant erected, a parking lot built and many improvements to the facilities and equipment made.

He baptized 500 members into the church fellowship and saw 650 others come by letter. He married more than 800 couples and conducted over 300 funerals. The church budget in 1970 is eight times the size of the budget when he first went to the church in 1945.

Church members and friends from the community joined in a public reception honoring the Judys later in the day.

Judy served as moderator of four different associations in Kentucky. He served on practically every board and committee of the Kentucky Baptist Convention. He also served on the Committee on Boards of the Southern Baptist



Judy preaches last regular sermon as pastor of Henderson church

tist Convention and the Board of Trustees of Golden Gate Seminary.

At the time of his retirement he had served for two years as Chairman of a Special Committee to Study the Direct Missions Department. He is serving on the Board of Trustees of Georgetown College and on the Executive Board of the Convention. He was President of the Kentucky Baptist Convention and Chairman of the Executive Board in 1963.

Judy plans to engage in supply preaching, revivals, Bible conferences, visiting, and other related ministries. He and Mrs. Judy have purchased a home in Henderson and will make their home there permanently.

The English Baptist Church, Whites Run Association, has called as their new pastor **Gene M. Adams**. He and his wife, Sandy, are living in Louisville, where he attends Southern Baptist Theological Seminary. Adams is a native of Wingo, Kentucky, and a graduate of Murray State University.

**Bob R. Agee**, pastor of the Shively Heights Baptist Church in Louisville, Kentucky, for the past five years, has resigned to accept the pastorate of the Ardmore Baptist Church in Memphis, Tennessee.

Agee has been active in associational work, serving as Sunday School Director and on the Missions Committee at the time of his resignation. He has served the Kentucky Baptist Convention as a member of the State Executive Board and has worked extensively with the State Sunday School Department as a conference leader and speaker.

Agee is a graduate of Union University in Jackson, Tennessee, and of the Southern Baptist Theological Seminary in Louisville. He began his ministry at the Ardmore Baptist Church on Sunday, March 1, 1970.

**Chuck Bass** has been called as the new minister of education and youth at Central Baptist Church in Boone's Creek Association. He is coming from Tulsa, Oklahoma, to start his ministry with Central Church about the middle of March.

**James Cordell** has been called to the First Baptist Church of Somerset as minister of music. His services are to begin on or near June 1, 1970.

**David Dunn**, pastor of Williams Memorial Baptist Church in Boone's Creek Association, resigned to accept the call of the Great Crossings Church in Scott County. The Great Crossings Baptist Church has recently completed the remodeling of the church sanctuary. All interior walls and woodwork have been refinished and carpet has been installed in both lower and balcony floors. A new modern kitchen is also near completion on the lower level. The parsonage has been cleaned and painted and new drapes hung. **George A. Price, Jr.**, business manager of *Western Recorder*, has been serving as interim pastor.

**Odes England** has been called as pastor of Rocky Springs Baptist Church. He formerly served as pastor of Dedicated Church. Both churches are in Warren Association.

**Gary Ervin**, Edmonton, Kentucky, is the new pastor of Antioch Baptist Church in the Liberty Association. He is a student in Campbellsville College, and this is his first pastorate.

Valley View Mission of Calvary Church, West Irvine, has called **Robert Hart** of Richmond, Kentucky, as its pastor.

Zion Baptist Church has called **Claude McCubbin** as pastor and he began his work with them March 1, 1970. He was the pastor of Pink Ridge Baptist Church in Russell Creek Association.

**Paul S. Moody**, former pastor of English Baptist Church in Whites Run Association, is now the pastor of the First Baptist Church in Jamestown, Tennessee. Moody, his wife and son, Greg, moved to Jamestown after his graduation from Southern Seminary this past January.

On February 8, 1970, **Walter Robinson**, of West Irvine, Kentucky, assumed the duties as pastor of the Beattyville Baptist Church. Robinson comes to Beattyville from the Boone's Creek Association, where he had served as pastor of the Cow Creek Baptist Church for a number of years.

**Fred P. Wimberly** is the new minister of music of the New Salem Baptist Church in Long Run Association. He is a student in the School of Music at Southern Seminary.

Wimberly graduated with a major in music education from Mars Hill College, a Baptist college near Asheville, North Carolina.

Mrs. Wimberly, Faye, is on the secretarial staff at the Southern Baptist Theological Seminary.

## Reexamine Bible, Baptist Religion Profs Urged

The president of the Association of Baptist Professors of Religion has called for a new look at the canon, message and authority of the Bible.

In an address to the group at its annual meeting at First Baptist Church, Atlanta, Georgia, T. C. Smith of Furman University, Greenville, South Carolina, said that the biblical concept of most Southern Baptists is inadequate.

"We need to come up with a concept that is more suitable to ourselves, our students and our convention," Smith told the professors.

Scoring a recent ouster by a Baptist church in Illinois of a member who doubted the infallibility of the Bible, Smith asserted that more freedom is essential to a modern understanding of scripture.

The Furman professor said that modern Christians should have as much liberty in determining their canon as the church fathers had in their time. Pointing out that the current canon was not agreed upon until the fourth century, he said that modern scholarship has more valid criteria for selection of a canon than did religious leaders 16 centuries ago.

In calling for a new probe into the depth of the Bible's message, Smith said that scholars who use the historical-critical method of biblical research are "following Christ who contradicted the self-assumed authority of the rabbis who accepted no new revelation."

Smith pointed out for scholars who reexamine the authority of the Bible that it is "the Bible, not God, whom we are questioning."

The association agreed to deal with the question of the authority of the Bible as its program theme for next year's meeting.

In another major report to the association, two professors from the University of Richmond (Virginia) traced the response to action taken by the association in Atlanta last year when they adopted a resolution critical of publicity given to the book, *Why I Preach That The Bible Is Literally True*, by W. A. Criswell of Dallas, president of the Southern Baptist Convention.

Robert Alley and W. C. Smith, of Richmond, the authors of the controversial resolution, said that members of the association suffered considerable

intimidation as a result of the resolution.

The intimidation, they said, came in the form of statements by Criswell urging those who do not accept the 1963 and 1925 SBC articles of faith to leave the denomination, letters from pastors in the SBC trying to pressure the professors who voted for the resolution to resign, and the publication of a second book by Criswell critical of the professors by Broadman Press, general books publishing arm of the SBC Sunday School Board.

Editorial reaction in the Baptist state papers distorted the facts, shifting the issue from criticism of publicity on the book and opposition to the historical-critical interpretation of the Bible, to a personal attack on Criswell, the two professors said.

They added they felt the silence from SBC theological seminaries on the issue of biblical interpretation was "thundering," and said that Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, had become a "champion of biblical fundamentalism" by criticizing the resolution in a widely-distributed article. (BP)

## Cedarmore Camp, Assembly Schedule Given

Cedarmore Baptist Assembly, located near Bagdad, Kentucky, will again play a vital role in the life of Kentucky Baptists during the spring and summer of 1970.

In addition to hosting the R.A. and G.A. camps, the Baptist Assembly will house three junior music conferences and an array of special interest assemblies.

The complete camp and assembly schedule is given below.

### ROYAL AMBASSADOR CAMPS

June  
15-20—RA Camp  
22-27—RA Camp  
29-July 4—RA Camp  
July  
6-11—RA Camp  
13-18—RA Camp  
20-25—RA Camp  
27-Aug. 1—RA Camp

August  
3- 8—RA Camp  
10-15—RA Camp  
17-19—Father-Son Camp (6-7-8 yr. old)  
19-21—Father-Son Camp (6-7-8 yr. old)

### GIRLS AUXILIARY CAMP

June  
15-19—Jr. GA Camp  
22-26—Jr.-Int. GA Camp  
29-July 3—Jr. GA Camp

July  
6-10—Jr.-Int. GA Camp  
13-17—Jr.-Int. GA Camp  
17-18—Overnight GA Camp (Grade 4 only)  
20-24—Jr. GA Camp  
27-31—Int. GA Camp

August  
3- 7—Jr. GA Camp  
MUSIC CAMPS

August  
3- 7—Junior Music Camp  
10-14—Junior Music Camp  
17-21—Junior Music Camp

### CEDARMORE ASSEMBLIES

April  
6- 8—Stewardship-Foundation Conference  
13-16—S.B.C. Development Officers and Foundation Executives Institute

May  
9—State RA Track Meet  
15-16—Intermediate — Young People's Training Union Convention

June  
12-13—GA Camp Leadership Workshop  
15-19—State W.M.U. Promotional Conference

July  
6-10—Youth Assembly

10-12—Y.W.A. Conference  
21-22—Associational Missionaries Workshop  
27-31—Adult-Youth Music Assembly  
30-31—Choir Leadership Conference

### August

3- 5—Training Union Leadership Conference  
6- 8—Training Union Leadership Conference  
10-12—Sunday School Conference  
13-15—Sunday School Conference  
17-19—College Orientation Conference  
19-21—B.S.U. Presidents' and Campus Ministers' Conference  
31-Sept. 4—W.M.U. Conference

### September

5- 7—W.M.U. Weekend Conference  
18-19—Pastor-Training Union Directors Retreat

Requests for information and/or reservations for all meetings other than R.A. camps should be sent to Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky 40003.

For information on Royal Ambassador camps, one should write to the Brotherhood Department, Kentucky Baptist Building, Middletown, Kentucky 40243.

## \$30.2 Million SBC Budget Recommended For 1971

The Southern Baptist Convention Executive Committee has voted to recommend a \$30.2 million budget goal for 1971, with major increases going to six Southern Baptist theological seminaries.

The recommended budget, which must be approved by the Southern Baptist Convention in Denver, June 1-4, would include \$29.1 million in Cooperative Program (unified budget) operating funds, and \$1.1 million in capital needs.

The operating budget would be an increase of \$1,988,764 (or 7.3 percent) over the 1970 operating budget of \$27.1 million.

Biggest amount of the almost \$2 million increase would go to the six SBC seminaries. Their recommended 1971 allocation would be \$5,988,500, an increase of \$783,440.

Earlier, the presidents of the six seminaries, with Olin T. Binkley of Southeastern Seminary as their spokesman, told the executive committee that Baptists have failed to keep pace with ad-

vancing costs of the theological education. He said \$5.9 million was the minimum workable amount for distribution to the six seminaries on a formula recommended by consultants.

The executive committee approved all but \$500 of the amount requested by the seminaries.

The vote was not unanimous, however. There was a vocal support given for providing more funds to home and foreign missions, which traditionally have received the biggest increases.

Arthur Rutledge, executive secretary of the SBC Home Mission Board, Atlanta, told the 58-member committee that the proposed 1971 allocation to home missions would cause some encroachments in their programs, and work a hardship on home missionaries who are "the poorest paid people in SBC life."

A motion by Kenneth Combs of Overland Park, Kansas, asking for equal amounts to home missions and the six

seminaries died for lack of a second.

As finally recommended, the SBC Foreign Mission Board would get \$14.8 million, an increase of \$750,000; and the SBC Home Mission Board would get \$5.3 million, an increase of \$221,387.

Biggest percentage of increase in allocations went to the SBC Stewardship Commission, which would get an increase of \$40,340 (47.6 percent) for a 1971 allocation totalling \$125,000 for a stepped-up emphasis on the Cooperative Program and stewardship. Technically, the increase is not that much since the executive committee voted last year to give \$50,000 from the SBC operating budget for Cooperative Program promotion.

Of the 20 SBC agencies and organizations receiving Cooperative Program operating funds, 16 would receive budget increases. Three agencies would get the same amounts they received in 1970 and one would receive a reduced allocation.

Other agencies receiving budget increases include the SBC Radio-Television Commission, \$1.4 million (up \$125,000); SBC Christian Life Commission, \$200,000 (up \$26,000); SBC Brotherhood Commission, \$281,000 (up \$16,000); SBC Education Commission, (up \$7,500); SBC Historical Commission, \$115,000 (up \$10,960); Public Affairs Committee, \$120,000 (up \$6,372); and SBC operating budget, \$225,000 (up \$25,000).

The Southern Baptist Foundation, with \$81,600; the SBC Hospitals, with \$36,000; and the American Baptist Theological Seminary, with \$95,000 would receive the same allocation they get in 1970. The SBC Annuity Board's allocation for relief would be reduced from \$200,000 to \$176,165.

Of the \$5.9 million allocated to the six seminaries, the amount would be distributed on a formula based on \$2,100 per student unit (the average number of students taking 24 semester hours over a three year period). Binkley said that the average annual cost per student in other representative theological seminaries across the country is \$3,191. The seminaries would need \$9 million to match this representative average, he said.

The breakdown of allocations under the approved formula to each of the seminaries would be: Golden Gate Seminary, Mill Valley, California, \$555,800; Midwestern Seminary, Kansas City, Missouri, \$504,000; New Orleans Seminary, \$1,086,400; Southeastern Seminary, Wake Forest, North Carolina, \$876,400; Southern Seminary, Louisville, \$1,327,200; and Southwestern Seminary, Fort Worth, \$1,638,700.

The \$1.1 million in capital funds as part of the total budget includes \$1,050,000 previously approved by the convention, plus \$53,000 estimated needs to complete 1970 capital funds.

## Report Says Nixon Pledges Support To Catholic Educators

President Richard M. Nixon told a group of Catholic educators in Washington, D.C., that he would support extended aid to parochial schools, according to a release from the National Catholic Educational Association.

The President urged the Catholic educators not to get out of the work of education, the release said. "If you retreat from the field, I see only a vacuum," the President was quoted as saying.

He continued: "You cannot retreat, you must not retreat. We must find ways to get public opinion behind you."

Professing belief in the "great value" of two educational systems, public and private, the President is reported to have said that it would be "a tragedy if either one should collapse."

The White House meeting with members of the board of directors of the National Catholic Educational Association (NCEA) was by special invitation from the President. C. Albert Koob, chairman of the NCEA board, described the special invitation and hour-long session with the President as "unprecedented."

The Catholic report said that President Nixon told the educators of plans to establish committees to study educational finances. He enlisted their cooperation "in an advisory capacity in this area."

Further, according to the report, the President said that "he expects their

cooperation on a special task force on private education that will be developed."

Bishop Raymond J. Gallagher of Lafayette, Indiana, headed the delegation that called on the President. He said after the meeting that "the President's encouragement and guarantee of support must be considered a challenge to Catholic education and to the National Catholic Educational Association to follow through in identifying areas of cooperation and in developing programs of cooperation with the public system."

The Bishop further noted that Nixon's attitude "relative to the absolute importance of continuing a private educational system would seem to carry a message to those in the Catholic community . . . who insist on writing the obituary of Catholic education."

The NCEA release continued: "Besides opening up additional forms of direct assistance to private schools, the President said he also hoped to develop aid for Catholic educators in programs for 'children under five' and in educational activities for Mexican-Americans and Puerto Ricans, many of whom are in the Catholic schools."

Ten members of the NCEA board met with the President, according to the report. NCEA is the largest and oldest professional organization of Catholic educators in the United States. Its national headquarters is in the Center for Higher Education on Dupont Circle in the nation's capital. (BP)



CENTENNIAL—A series of events designed to highlight the 100th birthday of the First Baptist Church of Mt. Sterling is under way. On February 8 former pastor Harry G. Jacobs led a special service commemorating the founding of the church on February 9, 1870. That evening a Centennial Banquet was held followed by service featuring two other former pastors, Delbert Butts and Ralph Couey. Other activities are being planned by a special centennial committee. Above is a picture of a group of church members dressed in costumes of by-gone days. The groups gathered around the pump organ to sing some of the old favorite gospel songs. Pictured are, left to right, Janet Wilson, Sue Ellen Wilson, Doris Wilson (seated), Scottie Gilbert, Pastor William Curl, Carol Curl and Thelma Shroul.

## "Drys" Carry Oldham Vote

In a county wide "wet-dry" referendum, Oldham County residents voted to continue their 30 year old policy of forbidding the sale of alcoholic beverages inside the county limits.

The vote was 2,339 in favor of continuing the "dry" policy and 1,864 favoring the sale of alcohol. The county had 6,035 registered voters.

A. L. Meachem, pastor of the DeHaven Memorial Baptist Church, LaGrange, headed the Oldham County Dry League forces. He was assisted by workers from every church in Oldham County. However, not all of the county pastors participated in the election.

The Dry League also received assistance from the Temperance League of Kentucky. Delbert Butts, Temperance League director, helped plan the strategy for the "dry" forces and helped secure finances for the work.

Publicity chairman Richard Bielski, pastor of the Crestwood Baptist Church, said the dollars came from all over Kentucky to help with the "dry" cause. The Crestwood pastor expressed distaste for a *Courier-Journal* article which insinuated that liquor money from neighboring Jefferson County was financing the "dry" campaign.

"That's simply not so," Bielski declared. "We know where every dollar came from and where every dollar went. We published a statement in *The Oldham Era* that our books were open for inspection by anyone interested in seeing them."

The voting pattern on Oldham citizens produced some surprises for the "wet" forces. Prior to the election, "wets" were claiming certain victory in the two precincts in Peewee Valley and the two in Crestwood. With solid support from these Louisville suburbs, the "wets" hoped to carry the county.

When the votes were counted, the "wets" had managed to carry only one of their four "certain" precincts.

"I think the people made up their own minds on the basis of facts," Bielski observed. "I know that we decided from the first to present the facts and let the people decide. We didn't engage in mudslinging or name calling. We stuck with the facts."

"I think our victory shows we did the right thing."

## Sixty-two Countries Register For BWA

Representatives from 62 countries have registered for the Baptist World Congress in Tokyo, July 12-18, and Baptist World Alliance general secretary Robert S. Denny has predicted the number will eventually reach 70 countries.

Denny said he expected registration for the congress to exceed 8,000 persons.

Persons from all but 11 of the 50 states in the United States have registered for the congress, with Texas leading the list of registrants with 141.

## Tuesday Convention Openings Approved

If recommended changes are approved by the Southern Baptist Convention in Denver next June, the denomination will start its annual conventions on Tuesday morning and end them on Thursday, rather than the usual Tuesday evening opening and Friday night closing.

The SBC Executive Committee voted in Nashville, Tennessee, to recommend the change in convention procedure so that the annual session could start earlier, and end earlier.

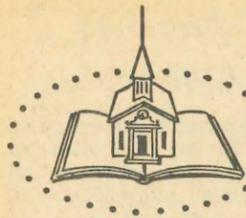
Last year in New Orleans, messengers to the convention asked the executive committee to study the matter of opening and closing dates for the sessions after convention president W. A. Criswell of Dallas had recommended shorter conventions and less emphasis on the pre-convention sessions.

The procedure calling for opening the meeting on Tuesday evening and closing on Friday was set aside for the 1970 convention to allow special emphasis on the convention's 125th anniversary to begin on Monday evening, June 1, with closing time set at noon Thursday, June 4.

The executive committee's by-laws subcommittee first decided to recommend a Monday night opening date, but strong opposition was expressed in a subcommittee meeting by several former presidents of the SBC Pastors' Conference, which meets just before the convention each year.

The Tuesday morning recommendation was a compromise suggested by Harper Shannon of Dothan, Alabama, former president of the Pastors' Conference and a vice president of the SBC; and Herschel H. Hobbs of Oklahoma City, former president of both the SBC and the Pastors' Conference.

Criswell was on a preaching tour in Africa and could not participate in the discussions. Two current vice presidents of the SBC supporting the new opening and closing dates were Lee Porter of Houston and Shannon. (BP)



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for March 15, 1970)

LIFE AND WORK SERIES

### Living Under Human Authority

Not only are Christians obligated to live in fellowship with other believers and in peace with non-Christians, but it is also their duty to be good citizens and maintain the proper attitude toward the government, which God has constituted to provide law and order.

Romans 13:1-7

Human government is ordained of God and functions by His providence. God instituted government for the specific purpose of maintaining order in human relationships. God has ordained government for the protection of its citizens, for the punishment of evil doers, and for the administration of justice. Defiance of governmental authority is a violation of the law and a mark of disobedience of God. He commands His children to be subject to the higher powers because they are ordained of God. Submission to one's government involves a growing concern for the improvement of it, the correction of social wrongs, and the building of a better society.

One must obey the law not simply to escape the consequences of wrongdoing, but for the sake of his own conscience which tells him to do right. Moreover, he owes it to his fellowmen, over whom he has influence, to be a law-abiding citizen. It is impossible to disobey God without incurring His displeasure and receiving the due reward for doing so; just as certainly as rebellion against the government and violation of the law cannot go unpunished.

It is incumbent upon the Christian that he pay taxes. This has been ordained by our Creator for the support of the state. As an evidence of the fact that the payment of taxes is in line with the will of our Lord, one only needs to read such passages as Matthew 17:24-27. The payment of taxes is both an acknowledgement of subjection to the government and the discharge of an obligation to pay for numerous services rendered. While we live in the heavens spiritually, we are not to evade our earthly responsibilities. Christians should be better citizens than those who do not claim to be followers of Christ. It is their duty to meet their obligations to all others.

I Peter 2:13-17

Those Christians to whom Peter wrote his epistle were in the throes of great distress and persecution by the civil powers. There was a tendency on their part to rebel against the civil government, or to ignore their responsibility to it. Since they were scattered abroad, he urged them to be in subjection to the governments of the countries in which they dwelt, and to render all rightful obligations to them. He commanded respect and reverence for the rulers, subjection to the constituted authorities, and obedience to the just laws.

In this epistle we have a most reasonable argument as to why Christians should obey civil authorities. We are told that they should do so for the Lord's sake. That in itself should be a sufficient reason, but it gives us others also. It states that it is in conformity to the will of God for us to do so. Such

INTERNATIONAL SERIES

### Jesus Promises The Spirit

Speaking to His followers who had become discouraged because they did not think that things were going as they should in the Christian movement, Christ informed them that before long they would be doing the same works He had done. He assured them that the Holy Spirit would provide the power which they would need in their work.

The Promise  
John 14:15-17

A Christian is a person who has experienced the pardoning love of Christ and in turn has an abiding love for Him. Love for Christ will manifest itself in thinking, reading, hearing and talking about Him, and in obeying Him. Every good Christian strives to do the

conduct on the part of Christians will put to silence the ignorant and all others who would like to see them fall into difficulties. Christians have been set free from Satan's bondage in order that they may serve God. He certainly has the right to expect them to be good citizens in whatever land they may reside.

Christians exhibit their patriotism and their obedience to God by giving proper respect to all human beings because they have been created in the image of God; by cultivating and promoting love among the believers in Christ, endeavoring to strengthen the ties that bind them together as the servants of the Lord; by giving proper reverence to God; and by giving proper honor to those to whom it is due. A sincere desire to do the Lord's blessed will always reveals itself in the best kind of citizenship. Christians are justified in disregarding man-made laws only when these laws interfere with the performance of their duties to God.

things that please Christ. Obedience to Christ is the real test of love for Him.

During His ministry among His disciples our Lord had guarded, protected, encouraged and guided them, but now that He was leaving them He promised them that the Holy Spirit was coming to be with them, and to assume the responsibility of being another guardian of the same kind as He had been. Christ made it clear to them that the Holy Spirit is a Person Who knows, feels, and wills. He assured them that when the Holy Spirit dwelt in them that He would remove their inadequacies and enable them to cope with the problems of life and to do whatever was necessary for them to live victoriously.



The Presence  
John 14:18-24

Having persuaded those whom He had made conscious of their guilt of sin to believe on Christ and to receive the salvation which was planned by the Father and provided by the Son, the Holy Spirit then imparted the divine nature to them. He also gives the assurance of salvation, strengthens the saved, guides them in the study of the Scriptures, directs in the Lord's work, comforts Christians in their sorrows, dispenses gifts, and empowers for service. He teaches Christians the will of the Lord for their lives and guides them in the doing of it.

Every person who has received Christ as his Saviour and been born of the Spirit is obligated to obey the scriptural injunction, "Be filled with the Spirit" (Ephesians 5:18). If a Christian is not filled with the Spirit, he is disobedient and his life is largely one of fruitlessness. Obedience to this commandment is a test of our love for God. When He is in possession and control of the believer's thoughts, words and deeds, the believer's discernments, decisions and delights conform to God's will.

All of God's children, who walk in the pathway of obedience to Christ, are assured the blessed presence, protection and power of God. All who disobey Him deprive themselves of this blessedness. How reassuring to hear Him say: "I will not leave you orphans!"

The Peace  
John 14:25-29

The Holy Spirit teaches us things that we need to know, leading us deeper and deeper into the truth of God, reminding us of what God said, and keeping us right in our conduct. Human wisdom gives us knowledge about the Word of God, but the Holy Spirit, Who is the author of the Scriptures and their interpreter, gives us the understanding of the Word itself. That is why we should always seek His guidance in the study of the Scriptures.

If there is any word which excites pleasing sensations, it is the word "peace." From time immemorial man has longed, prayed and hoped for peace. Wonderful as is peace in the family, social, national and international realms, it is nothing in comparison to the peace of mind and heart which comes from being right in one's relationship with God. This latter kind of peace is a condition into which we are brought by the Holy Spirit as a result of complete reconciliation with God. It is the cause of which peace is the effect.

Peace was the gift which Christ singled out, above all others, to bestow upon His disciples as a parting legacy. This legacy is the most precious of gifts, an inheritance which this world can neither give nor take away. God grant that you may enjoy this wonderful peace as you walk in conscious fellowship with Him in the doing of His blessed will.

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"That this may be a sign among you, that when your children ask their fathers in time to come saying,

## What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—

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## MISINFORMATION

Dear Editor:

Several weeks ago I received from the Kentucky Temperance League a bulletin listing provisions of Senate Bill 52 and enlisting the cooperation of all interested parties in urging defeat of the bill. Consequently, I passed this information on to fellow pastors in the Kentucky Baptist Convention in a letter I wrote urging their cooperation in trying to defeat Senate Bill 235 and House Bill 408 — companion bills authorizing limited Bingo operations.

This week, I discovered that the information which I included dealing with SB 52 was in error. The provisions deal with local option, but they do not negate the dry vote in cities. I accept full responsibility for my action, for I did not read the bill for myself, and this is unforgivable. I am also sure that this will not be the only mistake I will make in the complexities involved in trying to keep abreast of pending legislation, but I shall endeavor to make sure they are my mistakes and not those of another.

In fairness to Senators Latta, Downing, and Miller, co-sponsors of the bill, I believe an apology is in order, and I would appreciate your letting me do this through the *Western Recorder*. This will give wider coverage than another letter to pastors, who also are due an apology from me.

Senate Bill 52 still has some provisions which are distasteful to me personally, but they are not those included in the letter.

I am grateful to all Kentucky Baptists who have responded to our appeal for help on pending legislation. The day for separating ourselves from the ac-

tions of the General Assembly is past. We cannot hide our heads in the sand even though by sticking our necks out we get the head chopped off. Brethren, crow doesn't taste good, but it's more palatable than the fowl of misinformation.

Frankfort, Ky. Malcolm G. Lunceford

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KENDRICK STRONG

## Baptist Mission Board Visits Augusta After 125 Years

In mid-March the Southern Baptist Convention's Home Mission Board will return to Augusta, Georgia, its birthplace, to recall its history and to commission missionaries, the evidence of its future.

The meeting, March 9-12, will be part of the year-long celebration of the convention's 125th anniversary.

Plans are under way for a mammoth Missions Rally on March 11 at Augusta's Bell Auditorium. Preceding the service will be a musical period by a 500-voice choir.

State Baptist officials of Georgia, South Carolina, and other nearby state conventions, the editor of the *Augusta Chronicle* (the South's oldest newspaper), Porter Routh of Nashville and other SBC leaders, pastor Jack Robinson of the First Baptist Church and city leaders of Augusta will join in the mass meeting to highlight the anniversary.

"We are endeavoring to show the past and present of the Home Mission Board. The commissioning service will emphasize the future," said L. O. Griffith, director of the Board's division of communication.

The Augusta Baptist Association and its pastors' conference have voted their support.

The Home Mission Board, now in Atlanta, is one of two agencies established at that organizational meeting. The other is the Foreign Mission Board, now in Richmond, Virginia.

The agenda for the directors meeting, which will be part of the week's meetings, is not complete, but they will review and report on the Board's activities for 1969 as well as hear progress reports on the work of its 2,235 missionaries.

The Board's history is colored with achievements and setbacks, with periods of seeming disassociation from the world, and now, a period of great awareness of need. Through it all, however, the Board has proven itself worthy of its existence. Or so says the Board's 14th executive secretary, Arthur B. Rutledge.

This agency has been the primary force for the convention "in geographical expansion in the U.S.A. through much of its history," Rutledge says. "It has also been a catalytic agent, pointing up the needs which it met in part and which it stimulated others to meet."

"It has been a forceful, unifying instrument in that in working with various state conventions it has helped develop a uniform, convention-wide program of missions."

Rutledge also believes the Board has exhibited the successful marriage of evangelism and social action, a constant cause of dissension among Southern Baptists:

"The Board has been very useful in keeping alive a strong concern for evangelism, while at the same time being

able to reconcile social ministries and evangelism."

The constituency of the Southern Baptist Convention is inconceivably diverse and this has produced problems for the Board:

"Our problems lie in the difficulty of communicating to such a diverse people the true dimensions of the nature of our Home Mission task," Rutledge says.

Although the administrator of the complex agency (an annual budget in excess of \$14 million) admits that he is sometimes discouraged and tired, he apparently finds great joy in his responsibility:

"It is a great challenge and a great opportunity," Rutledge said. "I am grateful that in the providence of God, I was given this opportunity."

"I feel that I am supported by the prayers and confidence of a lot of people," he continued.

Rutledge believes that the acceptance

of the agency in the past by Southern Baptists may at times be an indictment against it:

"The temptation of agency leaders is to try to take a safe, middle course," he said. "On the one hand we must maintain contact with our constituency to the degree that they will hear us and act when we lead them. But, at the same time, if all we're going to do is what our people want us to do, we will not be fulfilling our role as leaders."

Southern Baptists have been accused of overlooking needs that were not spiritual, but Rutledge believes that there is an emphasis among churches to meet contemporary issues and that the Board has been instrumental in promoting this change of attitude.

"We have a long history of pietism and individualism that is hard to break," he explained, "but we are trying to relate to the world. I'm optimistic," he concluded.

## Royal Ambassadors In The '70s

What will Royal Ambassadors be like in the 70's? Not much different from Royal Ambassadors in the 60's. No major changes, just refinements to make Royal Ambassadors a better mission education organization for all boys.

One of the refinements is a stronger program for younger Royal Ambassadors — *Crusaders* — which will include: (1) boys in the first, second, and third grades as well as boys in the fourth, fifth, and sixth grades; (2) an advancement plan based on grades in school; and (3) activities that will stress more family participation.

Each boy who joins *Crusaders* will receive a Royal Ambassador membership pin and *Crusader* membership card. First graders will work on advancement in the *Lad 1* book. *Lad 2* is for second graders, and third graders will use *Lad 3*.

Fourth graders will work on *Page* requirements, fifth graders, *Squire*, and sixth graders, *Knight*. The *Lad* pin will be given to a boy when he completes his *Lad 3* book. Regular *Page*, *Squire* and *Knight* pins and elective bars and stars will continue to be given to fourth, fifth and sixth graders.

Husband and wife teams will be encouraged to work as counselor and assistant. Each church should have at least two *Crusader* chapters — one for the younger and one for the older boys — with 8 to 12 boys per chapter.

*Crusaders* will have two types of chapter meetings — weekly meetings at the

church and a parent-son meeting once a quarter at a member's home. A parent, preferably a father, will attend with his son in the home of one of the boys. Parent and boy will be involved in the program content.

Each chapter will be encouraged to participate in at least one mission activity a month, and each chapter member's family will be encouraged to participate in a family mission activity at least once a quarter. "*Crusader Parent*," an insert in *Crusader*, the new mission magazine for younger Royal Ambassadors, will have suggestions for family mission activities. Ideas for chapter mission activities will be included in *Crusader Counselor*, a quarterly magazine for counselors.

*Crusaders* in the 70's will focus on four basic relationships: (1) boy to parent; (2) boy to boy; (3) boy to man; and (4) boy to church. The success of the *Crusader* program of Royal Ambassadors in the 70's will depend on these and other relationships and the people who help develop them.

**The Cooperative Program is the major mission outreach of Southern Baptists**

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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 Sastago	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
PUSSY 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. C., 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.	.69	3.19
PINK BUSH HONEYSUCKLE	.39	1.79
FLOWERING ALMOND, pink	.79	3.69
PINK AZALEA	.49	2.29
FLOWERING CRABS, red, pink	1.09	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 Stayman, 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 Damsion, 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 PEGAN 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 ft. 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 Duchess; 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.	1.19	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 SOULANGEANA, 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 • Setsugeko  
 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, yellow, etc. as available. Get 10 GIANT CUSHION MUMS for just \$1.98.

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	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 GARNATIONS, 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.	.79	2.18
WAX LEAF LIGUSTRUM, 1 to 1-1/2 ft.	.99	2.79
RHODODRON, 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 SASANQUA, 1 ft.	.99	2.79
BUFFORD HOLLY, 1/2 to 1 ft.	.89	2.49
CANADA HEMLOCK, 1 to 1-1/2 ft.	.79	2.18
HETZI JUNIPER, spreading 1/2 to 1 ft.	.99	2.79
IRISH JUNIPER, 1/2 to 1 ft.	.99	2.79
DWARF YOUNG HOLLY, 1/2 to 1 ft.	.79	2.18
AMERICAN HOLLY, 1/2 to 1 ft.	.35	.91

## 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.

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