

WE HAVE ONLY TO GROW IN THE ART OF LIVING
AND THEN IN SEASON AND OUT OF
SEASON TO PREACH THE WORD
IN ALL THE WAYS WHERE WE WALK.




WESTERN RECORDER
APRIL 11, 1970

Observe Life Commitment
Sunday, April 26

Who Is A Baptist?

The Authority Of The Bible

(Second of a series of short articles on the distinctive beliefs and characteristics of that group of Christians called Baptists)

Wayne E. Ward

This crisis of authority is only the most recent manifestation of a problem that has been with us always: who determines the standards of conduct and who enforces them. During church history the monarchical bishop gradually developed across the centuries to be the supreme religious ruler in a metropolitan area. The bishops at Alexandria, Constantinople, Rome, and other great cities vied for



Ward

power and influence. Finally, Rome, the seat of the imperial power, became the most influential religious center, with the Roman bishop exerting a major influence upon Christendom. Constantinople broke away in the eleventh century, and its Patriarch became the ruler of Eastern Orthodoxy. In the sixteenth century, the Reformation leaders broke away from Rome and began to exert influence in their own regions of Germany, Switzerland and Western Europe.

In almost all cases the Reformers appealed to the Holy Scripture as their authority, instead of the pope or bishop. However, many of them continued religious rituals and doctrines which they knew were contrary to the scriptures because they were afraid to break with tradition. Also they drew up creeds or doctrinal statements which they required all persons to accept who belonged to their churches. They preserved much of the hierarchy of the church, in which church rulers determined who would be ordained to the ministry, who would be baptized, who could be admitted to the communion table and who would be excluded from church membership.

It is a fundamental characteristic of Baptists that they have always resisted the authority of bishop or creed or church hierarchy. They were the most radical of the free church movement during the Reformation and after. They fought for what they called the "crown rights of the Redeemer," the right of the Lord Jesus Christ to rule over His church *directly* — without any priest or creed or church board intervening. They believed that Christ exercised His authority over His church through the word of Holy Scripture and the inner witness of the Holy Spirit. Quakers became the most radical of the free church movements, rejecting even the plain letter of Holy Scripture in favor of the "inner light" of the Holy Spirit.

Baptists have always tried to hold up the Bible as the authority in all matters of faith and practice. Where Baptists have published "Confessions of Faith," they have prefaced them with the explanation that they are a witness to the world of the things "commonly held among us" and have not used them as a creed to enforce conformity or excommunication. It is one of the most ominous signs among us today that there are Baptists who are demanding that certain statements of faith be used as a creed to coerce uniformity. This is exactly how the old catholic church was formed in the passing of the centuries, and it would be a tragic blunder to substitute a creed for the Bible again!

Baptists do not worship the Bible, as they are sometimes accused of doing; but they do *believe* the Bible and seek to follow its teachings. Any truth that is convincingly interpreted from the Bible is a truth that Baptists must accept — because the Bible is their written authority. In the debate over the 1963 Statement of Faith, approved at the Kansas City meeting of the Southern Baptist Convention, one angry brother protested the article on the church with these words: "That may be Bible, but it's not Baptist!" His Baptist brethren, through the centuries, have said just the opposite: "If it's Bible, it's Baptist!"

DEVOTIONAL



Bob Terry,
Assistant Editor,
Western Recorder

Learning To Forgive

I'm sorry; forgive me.

How many times have we been forced to utter this phrase because of careless words or deeds or even some calculated plans that have done harm to another.

It is difficult to bring oneself to ask forgiveness and sometimes these words are said superficially. Simply by asking forgiveness we expect it to come. We have acknowledged our error, corrected our ways and now all should be right between us and the one wronged.

How artificial this approach is! We overlook that simply asking another's forgiveness does not correct the harm already done. It does not lessen the hurt. It does not redeem the time lost in bitterness. It does not redeem the situation in which the wrong occurred.

Forgiveness may come but the scars caused by the wrong or even by the forgiveness may last longer than we wish to acknowledge.

Yes, scars sometimes result from forgiveness. When God sought to forgive mankind it was no easy task. Our forgiveness cost God his Son. This was not a cheap price. It was painful to God (Matt. 27:46). It was a price Christ was not eager to pay (Luke 22:42). But it was a necessary price for forgiveness to be experienced by mankind.

Those who claim to follow Christ must be willing to follow His example. Forgiving someone who has wronged us may not be easy. It may be a painful struggle but it is a struggle that allows us to die to self and become more like God. Even as God forgives us when we wrong Him, so we learn to forgive others who wrong us; and so we experience forgiveness when we have wronged another.

In this is a wonderful truth of the Scriptures. God loves us when we are unlovely. God forgives us even when we wrong Him. We cannot earn His forgiveness. He offers it to us.

As we deal with other people, let us realize that we can not earn their forgiveness nor can they earn ours. It must be given. That means we must accept one another as we are, faults and all.

Drugs: Causes And Cures

By Leighton Ford

Today, drugs have become for many a way of life. A conservative estimate is that at least five million Americans have tried marijuana at least once. Some would push that estimate up to twenty million.

It is no answer to the problem to panic or give way to hysteria as many parents have done.

First, we need to recognize that the drug problem is a growing one. We are now faced with multiple drug use. It's not a matter of simple answers to one drug — marijuana or LSD. Drug users take many other drugs — amphetamines, barbiturates, sedatives. Young people often make up names for these drugs — *speed, grass, red-birds, yellow-jackets, acid* — in order to confuse adults.

The age of drug users has gone down alarmingly. New York has had its first heroin death of a 12-year-old. Drug use has also spread from the deprived inner city to the affluent suburbs.

Why do people use drugs? From my study I have listed ten different reasons:

- (1) *Plain curiosity.* Spare time, plenty of money and pressure from peer groups is probably the biggest reason.

- (2) *Lack of leadership.* Young people looking for charismatic heroes to follow have become disillusioned with our so-called leaders.

- (3) *Rebelliousness.* Some use drugs in a deliberate effort to flout parents, tear down authority and widen the generation gap.

- (4) *Mind-expansion.* Some users are searching for greater insights into themselves.

- (5) *Fear of the future.* A teenager said, "Our generation knows that the wrong finger on the right trigger could blow up the world. So we live for today, 'cause tomorrow may never come."

- (6) *Boredom.* This is the result of an affluent society that gives nothing to live for and nothing to die for.

- (7) *Loneliness.* A University of Florida co-ed, who is a former drug-user, says that loneliness of students on big campuses leads many to drugs.

- (8) *Alienation.* This is a deep personality problem for many who find it impossible to give love or receive love and hide from it by drugs.

- (9) *Sex problems.* Some are so confused and frightened by changing sexual mores that they seek either to relieve their guilt or run away from contact with the opposite sex through drugs.

- (10) *A spiritual hunger.* Man has an inner need. If his spiritual craving is not satisfied by a real relationship with God he will look for false fulfillments.

Parents: four things to do

You may be a parent who has discovered that your child is using drugs. My advice is: (1) don't panic; (2) go

to your doctor or some competent person and find all you can about drugs; get educated; (3) then forget about drugs and start looking at your child and trying to understand his or her motivation; (4) look at yourself; examine the priorities of your life and your home; is there a spiritual vacuum?

There is no simple answer to the drug

problem. Proper legal control, proper medical treatment, proper social action are needed. But the ultimate solution must be in the spiritual dimension. As one teenager says, "We have to go to the root of the problem and the root of the problem is not where people get their narcotics. It has to do with the heart."

ASKING ABOUT ILLNESS

Who Are The Healers?

For some people entering a hospital for treatment is like going into a strange country for the first time. There is so much that is unfamiliar to a new patient in spite of the fact that he may have visited the hospital many times previously to see a friend or loved one who was a patient. Strange sights, sounds, smells, noises, people, instruments, procedures all combine to produce a rather frightening, even terrifying, situation.

In addition to the awesome quality of the hospital itself the presence of a group of highly trained professional and semi-professional people who speak a foreign language of technical terms often adds to one's anxiety. Doctors, nurses, chaplains, social workers, technicians, aides, etc., form a team of persons whose collective competency and skill are both a welcomed help as well as a potential threat. Except for our own physicians, whom we presumably know and trust, the other members of the healing team are essentially strangers to us. Often we are somewhat frightened and even suspicious of strangers, especially those with knowledge and power greater than our own. We must, therefore, ride piggyback on the confidence which our own



Boyle

doctor has in the other team members as we commit ourselves into their care. In a sense, this kind of trust is not too unlike the trust we have in God, who is both known to us through Christ and at times is something of a stranger whose ways we may find difficult to understand.

It is important for us to realize that behind the special uniforms, equipment, instruments, technical language and procedures, which make up our image of these healers, lie fellow human beings. Doctors and nurses and other members of the healing team are more essentially like us than otherwise. They have families, cope with problems, experience feelings, struggle with hurts and search for answers to life's questions just as we do. They love, hate, grieve, fear, rejoice, get frustrated, doubt, hope and sometimes wonder about the meaning of life much as we do. Most of them are essentially religious persons. Many of them are committed Christians and their work is an expression of that commitment. Though it is true that some of the better paid ones may be "in it for the money," most of them are "in it for the meaning." They are healers because they have an abiding compassion for people and an intense dedication to people and to the business of healing their hurts.

However, this healing team is not complete without the presence of the patient. For he too is a member of the team. Indeed, in a sense, he is the most important member. He and the other team members must enter into what one writer has called "the healing partnership" if therapy is to be effective and healing take place. In many instances the patient's attitude toward the other team members is as important as their attitude toward him.

It is at this point that one member of the team can be of special help to the patient in enabling him to enter fully and trustingly into the healing partnership. This person is the hospital chaplain. As he seeks to offer pastoral care, companionship and comfort he also serves as a bridge between the patient and the other professional members of the healing team. Often by confiding in the chaplain we can be reassured that we are in the good hands of people who, though strangers, can be trusted to care for us with the resources which God has placed at their disposal. In this way we are reminded that though there be many healers, there is but one Healer.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 144 April 11, 1970 No. 15

C. R. DALRY, JR. Editor
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Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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In Defense Of The Broadman Bible Commentary

Southern Baptists should feel indebted to Broadman Press and Dr. Clifton J. Allen for the *Broadman Bible Commentary*. Two volumes are now on sale with the others scheduled for periodic release. Some criticism has been directed toward the commentary, especially toward the treatment of Genesis in Volume I.

Criticism was expected when the project was undertaken by the Sunday School Board. No commentary has ever been produced which someone did not criticize at some points. The surprise and disappointment are that some of the critics are those who should understand how such works are produced and that some disagreement over interpretation is an expected part of such a project.

One of the important considerations when the project was only in talking stages was whether editorship or censorship would be exercised over the materials submitted by the writers. It was quickly decided that careful editorship would be exercised but not censorship. Respectable scholars simply do not allow and should not allow their materials to be expurgated of all interpretations which would not please every reader.

Since it was to be a Baptist production, it was decided to enlist the most able Baptist commentators available. This was done under the general supervision of Dr. Clifton J. Allen who is serving as general editor. Dr. Allen's long and valuable work of editing materials for the Sunday School Board made him the natural choice to direct this project and the *Broadman Commentary* is a fitting climax to his brilliant ministry.

Dr. G. Hinton Davies, a British Baptist scholar, was chosen to write the commentary on Genesis. This is a notoriously difficult book for interpretation. Dr. Davies has done a commendable job though few of us, including this writer, would agree with all his interpretations. But since when have Baptists all been expected to agree on the interpretation of every passage of the Bible?

With Dr. Davies and his critics it is the same old story of literalism versus nonliteralism. The passage singled out by critics is Genesis 22:1-2 where God is

pictured as commanding Abraham to sacrifice Isaac. Dr. Davies says this was actually not the command of a moral God but was Abraham's understanding of God's will and was a result of the psychology of Abraham's life lived among heathen who practiced child sacrifice.

Many of us would not go that far with Dr. Davies but would hold to the belief that this was actually God's command to Abraham, however Abraham and God communicated. It is wrong to say, however, as one critic says, that the interpretation of Dr. Davies is contrary to *The Baptist Faith and Message* statement on Baptist belief in the Bible. Dr. Davies would hold as strongly as his critic to the divine inspiration of the Bible. It is a matter of how one understands inspiration.

The *Broadman Bible Commentary* is not intended to be the Southern Baptist interpretation of every Biblical passage. It is an interpretation of each passage by a responsible Baptist scholar. The only way to satisfy every critic would be to let each critic write his own commentary.

It is too early to tell whether or not this set of commentaries will be a major contribution to Bible scholarship. It is certain that as the first two volumes are carefully examined and the other volumes are published there will be other objections. Some of these will probably be more valid than those being made now but this will not keep the *Broadman Bible Commentary* from being the most valuable work of this kind ever done by the Southern Baptist Sunday School Board.

Let us be grateful to Dr. James L. Sullivan and other Sunday School Board leadership which will risk criticism for the sake of scholarly integrity and a respectable set of commentaries. This is the only way Baptists will ever have a commentary worth the cost of producing. We won't agree with every interpretation but at least we will have something to go with and to offset *The Interpreter's Bible* and other sets of commentaries that now adorn the library shelves of many Baptist pastors and Sunday School teachers.

(For additional information, see story page 11.)

The Cooperative Program Is Good But Is Not God

In 1968 the total reported receipts of Southern Baptist churches, agencies and institutions was about \$795,000,000. This means the Southern Baptist enterprise all the way from the local church to the last mission point costs more than two million dollars every day of the year. All this comes from voluntary giving and most of it is given through the Cooperative Program.

The requirement of two million dollars a day for the worldwide Southern Baptist enterprise dramatically demonstrates the importance of the Cooperative Program and its well-being. This is why any threat to the Cooperative Program causes sleepless nights and reactivated ulcers for denominational leaders.

An illustration is the recent controversial morality conference sponsored by the Southern Baptist Christian Life Commission. When a number of churches and pastors objected to this conference and some of its participants and several churches even voted to withhold Cooperative Program gifts to the denomination, serious concern and opposition to the conference were expressed by several state executive secretaries. (Kentucky Baptist Executive Secretary Harold Sanders was not one of these.) On the grounds that the conference program would hurt the Cooperative Program, at least one state Baptist editor opposed this project as planned.

While such concern is understandable, is not such a philosophy bordering dangerously on compromising expediency? The Cooperative Program and its health are important and are worth more than one morality seminar but making a judgment based on financial welfare is bordering on, if it is not actual, idolatry.

Such a reverence for the Cooperative Program tends to put a plan of giving above God and this is idolatry. It leads to a tragic kind of reasoning which makes us ask of any thing, not is it right but is it good for the program. One step further leads us to the conclusion: if it encourages financial giving, it's good; if it discourages financial giving, it's bad. And this was the attitude of the masters of the soothing damsel of Philippi when she was healed of the spirit of divination. "And when her masters saw that the hope of their gains was gone, they caught Paul

and Silas, . . . and brought them to the magistrates. . . ." (Acts 16:19-20)

This is a built-in problem with any form of voluntary giving or spending. The quickest and most effective way to get at the beneficiaries of any type of business is economic boycott. This works in a denomination like it does in a business.

The Southern Baptist Sunday School Board faces this problem every day. The income for the board's vast operations depends upon the purchase of materials by churches and individuals. Some churches which object to the doctrinal positions of some materials and to the Board's publishing of Training Union units on sex education or other controversial subjects are threatening to boycott the board. Courage and integrity are required on the part of Executive Secretary James L. Sullivan and the Sunday School Board members not to give in to such economic threats. The same goes for the leadership of every denominational agency and institution.

Such a dilemma may be more of a blessing than first appears. Surely churches and individuals have the right to protest and a boycott of giving or buying literature is a valid form of protest. Denominational leaders should have to answer for all their policies and they should always be sensitive to the thinking of the Baptist masses.

On the other hand denominational leaders must have the courage and integrity to stand on principle and not compromise for expediency's sake. If any denominational leader is not strong enough to risk popularity, position and worldly success for truth and right, it ought to be revealed.

What does all this mean? It means these are times that try the soul of every Baptist whether he is on the giving or receiving end. It means those who give should exercise their right not to give very cautiously. Their decision should be made on the basis of conscience enlightened by God's revelation and not on personal likes and dislikes. It means denominational leaders must remain sensitive and responsive to the views of the Baptist masses but must never compromise principle for expediency. It's better to go out of business than to sell one's soul to stay in. The Cooperative Program is good but it is not God.



REALLY NOW, MR. HARGIS

Dear Editor:

Billy James Hargis, the Oklahoma right-wing crusading evangelist whose religion and politics are hopelessly

mixed, recently stirred up quite a controversy for Southern Baptists in typical extremist fashion by telling just half of the truth. In the February 22, 1970, issue of his *Christian Crusade Weekly* he announced that the Christian Life Commission of the Southern Baptist Convention had invited Anson Mount of *Playboy* magazine, Joseph Fletcher of situation ethics and new morality fame, and Julian Bond, controversial black

leader, to address a national seminar on morality.

Hargis did not bother to tell the rest of the story — that these men were being brought in for close-up study by a group limited to mature Christian leaders and would be answered point by point by more than capable Baptist scholars in a way that would have scarcely been possible without this head-on confrontation.

(continued on page 15)

Life Commitment Sunday Nears

by David K. Alexander,
Consultant,
Sunday School Board

April is Life Commitment Month in Southern Baptist churches across the nation, climaxing with Life Commitment Sunday, April 26.

Youth and young adults in your church are anxious to know how they can discover the will of God for their lives occupationally. Does Christ want them to enter a church vocation or a so-called secular vocation? Numbers of adults wonder if they are in the right slot occupationally. Further, those satisfied with their choice of an occupation

are wondering how they can make a forthright Christian witness within it.

Why not plan a series of symposiums or panel presentations in your church featuring outstanding Christians in major representative categories of work or occupational fields?

Ask the pastor or a selected outside speaker to speak on "Christ's Call to Christian Discipleship." Then engage outstanding and competent Christian persons for panel discussions on "The Opportunities I Find in My Work to Express My Christian Discipleship." These discussions may be given for several different programs using several occupational groupings such as the medical, dental and nursing professions; business and selling; church occupations; law and government; education, psychology and social work; technical-vocational, crafts and denominational work.

You might like to select an outstanding person or couple to serve as "permanent" panel member(s) to toss questions at the guest panelists each session. They might also assist with organizing and promoting the series.

Perhaps the most fitting climax to the series would be for the pastor or an appropriate speaker to preach on "God's Call to the Already Called." The appeal could be made to those who have already agreed to follow Him in discipleship by encouraging them to consider a church or denominational occupation. It might include those who are uncertain about what God wants them to do. Another facet would be to include those who feel God is leading them into a secular occupation but who have dedicated that work to His glory. For use in this service, order a supply of "Your Decision" booklets, free from the Program of Vocational Guidance, 127 Ninth Avenue, North, Nashville, Tennessee 37203.



Youth Night set

A different month, a different day (night) of the week for the 9th Annual YOUTH NIGHT has been set — Saturday, 6:00 p.m. (early), May 9, Louisville Freedom Hall, Kentucky Fair and Exposition Center!

Why Saturday? Why earlier? Well, thousands of high school and other students want to come, and not miss part of the school day. So, Saturday. Also, since it is Saturday, and then comes Sunday in the churches, the Committee set it up early, so that those coming from the far ends of the state can bus back before midnight and the Youth Nighters can be in the churches Sunday morning to share the inspiration of Youth Night.

5,000 in youth choirs

Every youth choir in the state is invited to come at 4:30 p.m. to rehearse three fine songs with Elwyn Raymer, youth consultant, church music department, Nashville. Eugene F. Quinn, our state music secretary, will coordinate all choirs. He is registering choirs and will send free sheet music to all choirs registering. Choir directors should have heard from him already — and the music may be on its way to them.

The youth choirs of the General Association are again asked to participate in this great rally. Thurmond Coleman, state music director for the General Association met with the planning committee March 31 in Louisville. Register choirs with Eugene F. Quinn, Kentucky Baptist Building, Middletown 40243 — NOW! Practice these three songs at home — "Teenager, Take Jesus"; "How Great Thou Art," and "Let Go and Let God."

Arthur Blessitt returning!

The dynamic, youth-moving 1969 speaker, Arthur Blessitt, will return May 9 as the speaker. He brings his wife and three children (9 months, 3 and 5 years), and his team of cross-carriers who also are a top Christian rock group called the "Eternal Rush" — they will thrill you, too.

Watch the *Western Recorder* weekly and your newspapers. Listen to your radio and TV for the big stories about Youth Night, May 9.

If the Safety Director and Retail Merchants can permit, we hope to join Arthur and his cross on a "Jesus Walk" on Fourth Street in Louisville, Saturday at 1:00 p.m. Pray about this.

Harold G. Sanders

Blessitt Heads Youth Night May 9

Sunset Strip evangelist Arthur Blessitt will headline the annual Kentucky Baptist Youth Night, scheduled May 9 at Freedom Hall, Louisville.

Announcement of the state-wide rally was made by Versailles pastor John Kruschwitz, chairman of the KBC's committee on order of business, following a meeting with Blessitt Tuesday, March 31. Blessitt was in Louisville at the request of the KBC to discuss the possibility of a state-wide event.

Also present at the meeting were Ohio executive secretary Ray Roberts and several Ohio Baptist pastors.

Currently the youthful evangelist is on a cross-country walk he calls "A Walk for Christ." Together with four other staff members, Blessitt is pulling a cross across the United States. The trek began in Los Angeles and will climax with a mass rally and prayer meeting in Washington, D.C., in mid-July.

Initial plans for the Youth Night call for the Freedom Hall doors to open at 6:00 p.m. "This early starting time will allow people from across the state to return home early enough to be prepared for Sunday services in their local churches," said KBC executive secretary Harold Sanders.

A 5,000-voice choir, composed of groups from across Kentucky will perform at the May 9 meeting. Under the direction of Elwyn Raymer of the church music department of the Sunday School Board, the group will perform a special arrangement of "How Great Thou Art" and other numbers.

Choirs wishing to participate may contact Eugene Quinn, church music secretary, Baptist Building, Middletown. Quinn will forward free copies of all the special music planned. Rehearsal time is set at 4:30.

While the choirs practice, other young people will participate in correlated preliminary activities. Christian rock music groups will perform in one of the Freedom Hall wings from 4:30 until 6:00. Attenders will be able to listen to the bands as well as purchase snacks prior to the program's beginning.

Some vacancies are still open for Christian rock music. Any group desiring to participate should contact Chester Durham, student department, Baptist Building, Middletown.

A highlight of the day will be a "walk for Jesus" through downtown Louisville. At the March 31 meeting, Blessitt said, "Think what it would do to this town, to this state if 10,000 people from across Kentucky gathered to walk behind the cross as testimony of their faith in Jesus Christ."

A request for a parade permit has been filed but at this writing the permit has not been granted. The applica-

tion states 1:00 p.m., Saturday, May 9, as the time of the parade.

While the Youth Night activities are sponsored by the Kentucky Baptist Convention, Sanders pointed out that this is not an "exclusive Baptist meeting."

"We are inviting all people from all over the state to come to Louisville for this event. Our concern is that all men come to know Christ," the Baptist executive declared.

Blessitt came to the attention of most Kentuckians in 1969 when he led a revival campaign for the Walnut Street Baptist Church in Louisville. He conducted "Blessitt Happenings" in area shopping centers, featuring Christian rock music and short sermons. Numerous high school audiences heard him discuss the problems of drug addiction.

A month later he returned to Louisville for the annual Youth Night. A capacity crowd jammed into Freedom Hall to hear the hippy-type evangelist describe his work with hippies, Hells Angels and others on world-famous Sunset Strip.

When the invitation was issued, young people filled the aisles making decisions for Christ. A total of 324 decisions were recorded on decision cards. Others making decisions did not fill out cards.



Arthur Blessitt, right, introduces two recent converts to a mass evangelistic rally in Oklahoma City, Oklahoma.

Billy Graham Sets New York Crusade

Evangelist Billy Graham announced in New York City that he would return to New York for a five-day crusade June 24-28.

Graham held a 10-day crusade in June, 1969, at the 20,000-seat Madison Square Garden. This year's crusade will be held at the 60,000-seat Shea Stadium, home of the New York Mets and Jets. As during last year's crusade, the services will be televised nationwide.

The emphasis of this year's crusade will be on students, Graham said. He added that in his crusades over the past year many young people have found a solution to their drug addiction through "an experience with Christ."

Graham also announced that he would hold a crusade in Germany April 5-12. Each crusade service, he said, will be televised live in 11 countries, with translations into seven languages. (ABNS)



COOPERATIVE PROGRAM CARD-O-GRAM

April 1970

Plautus, a Roman comic dramatist, said, "I cannot at the same time be here and also there." ---but---he didn't know about the miracle of the Cooperative Program.

---As I stand here in one place, and yet by the miracle of the Cooperative Program giving, my feet travel the halls of six seminaries training pastors and church leaders. I stand beside the beds of many ill in Southern Baptist hospitals, I walk the campuses of Southern Baptist colleges and universities, educating Christian leadership, I carry the gospel message to 72 nations of the world. Impossible? Nevertheless, I do it through faithful support of the Cooperative Program.

Here is the Cooperative Program summary for March 1970.

	Jesse C. Stricker	
	Stewardship-Promotion Department	
March Cooperative Program	\$ 281,255.23	
To date this year	2,165,947.68	(Sept. through March)
This time last year	2,020,872.32	Under goal: \$167,385.63
Goal to date	2,333,333.31	7.17% increase: \$145,075
CEA received \$709.96 in March, a total of \$12,690.74		



Yeary



Sykes



Junker



Norfleet

Nearly 200 students will gather at Morehead Baptist Church, Morehead, Kentucky, the weekend of April 24-26 for the annual Baptist Student Union Spring Leadership Training Conference. The theme of this year's conference is "My World — Welcome To It."

Sponsored by the Kentucky Baptist Student Department, the conference is designed to offer leadership training and inspiration for newly elected BSU officers and adult leaders of the 25 campuses where Baptist Student Union work is organized.

Program personnel include: Dan Yeary, college minister at First Baptist Church, Lubbock, Texas, and former associate in the Kentucky Baptist Student Department, who will bring messages Friday evening and Saturday morning. Leading a Bible study will be John Sykes, pastor of First Baptist Church, Ashland, Kentucky. C. W. Junker, director of editorial section, student department of the Baptist Sunday School Board, will speak on Saturday evening. Morris Norfleet, vice-president of research and development at Morehead State University, will address the group on Saturday afternoon.

The weekend is filled with workshops and student reports designed to give ideas, suggestions, resources and practical helps to the new leaders.



WMU directors of "distinguished" groups stand in recognition of their work



New officers are (left to right), seated, Mrs. A. L. Meachan, recording secretary; Mrs. J. S. Woodward, president; standing, Mrs. W. H. Jaegle, treasurer; and Mrs. H. C. Randall, vice-president.



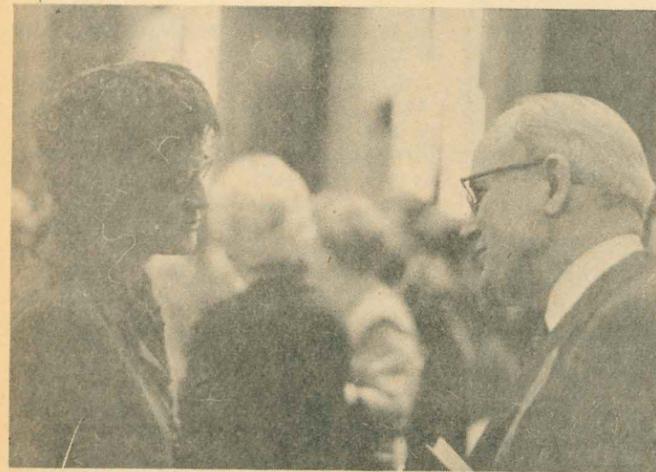
Hundreds of ladies came through receiving line at Tea honoring the upcoming retirement of Mrs. Ferguson, center.

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Mrs. Woodward presents \$2,000 check to Mrs. Ferguson. The money was received in free will offerings during past months.



Mrs. Luther Tackett of Flatwoods talks with Baker James Cauthen after one of his addresses to the WMU Convention.



L. O. Griffith, HMB, visits with two ladies from Sanders, Kentucky, where he was the pastor for several years.

W.M.U. Convention Hears Cauthen, Honors Mrs. Ferguson

By Mrs. George R. Ferguson
State WMU Executive Secretary

Baker James Cauthen, executive secretary of the Foreign Mission Board, SBC, who has been characterized as a man with the whole world in his heart, highlighted the annual meeting of Kentucky WMU held at First Baptist Church of Paducah with his two stirring messages. In ringing challenges to advance in missions he told of Southern Baptists' recent entry into the country of Laos, bringing the number of countries where Southern Baptists have work to 72. He stated that doors are open everywhere to mission advance except where Communism or the Muslim religion has closed them.

Mrs. Cauthen set the mood for each session with her devotional meditation. In her four messages she emphasized that God is Able to Save, God is Able to Keep, God is Able to Provide and God is Able to Do So Much More. She bound each message to the others with the thought, if we put our trust completely in Him we shall be "sealed with witnessing power" which was the theme of the convention.

L. O. Griffith, direction of the division of communications of the Home Mission Board, SBC, reviewed much of the work of the Board with very clever use of slides, calling special attention to the work in Kentucky and also giving glimpses of the 125 years of history of the work of the Board.

Miss Alma Hunt, executive secretary of Woman's Missionary Union, SBC, spoke in place of Southwide president, Mrs. R. L. Mathis, who was ill. Miss Hunt, who is always a forceful and inspiring speaker, referred several times to the encouragement she has found in the growth of the work in Kentucky during the period of adjustment to new plans.

Furloughing missionaries who spoke of their work included Mrs. J. Kenneth Park of Chile and William N. McElrath of Indonesia. Both are Kentucky-born missionaries from the area where the meeting was held. Hearing from the missionaries is the prime reason for attendance on the part of many women.

Mrs. J. S. Woodward of Lexington, state president, presided with ability and charm. With her gracious manner she is able to encourage the spirit of warmth, relaxation and friendliness which was evident even in so large a meeting. Those present were concerned for the world and interested in each other.

Women in authentic, colorful costumes of the countries where the missionaries serve, who, according to the Prayer Calendar, were having birthdays that day, led in a morning prayer time for these missionaries daily. Mrs. Donald O. Jett, youth director of south-



HONORED AT TEA — Miss Alma Hunt, SBC Woman's Missionary Union executive secretary, far right, joined past state presidents in the reception line at a Tea honoring retiring state executive secretary Mrs. George Ferguson. Pictured from left to right are Mrs. J. S. Woodward, Mrs. H. C. Randall, Mrs. George Ferguson, Mrs. Encil Deen, Mrs. W. C. White and Miss Hunt. Mrs. Ferguson retires in September.

western region, directed the Prayer Time.

A beautifully appointed tea, honoring the state executive secretary who will retire in September, was held at nearby Immanuel Baptist Church, in its spacious and beautiful ladies parlor. The ladies of Immanuel church arranged the details of the lovely affair, sponsored by the WMU executive board.

Superb planning for the meeting by First Baptist Church, John A. Wood, pastor; Mrs. J. Brandon Price, WMU director; and Mrs. Ed Darnell, general chairman of arrangements, was evident.

Beautiful music for each session, under the direction of Bob Kersey of the host church, added inspiration and pleasure.

The unveiling of plans for the Week of Prayer for State Missions in September by Mrs. W. F. Ware of Trenton who is chairman, dramatized the theme for this year, "In Times Like These . . ."

The spirit of the meeting was one of strength of purpose, happy friendliness and fellowship, optimism in the midst of change, and dedication to a challenging task. Particularly noticeable was the absence of tension or fear.

Registration ranged near 800 for the three-day meeting, March 31-April 2. However, Mrs. Woodward, state president, estimated that no more than two-thirds of the group registered for the event.

**Give Baptists Facts
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Changes Effective July 1 For Church Workers Insurance

July 1, 1970, is the final date a Southern Baptist minister or church employee may join the Group Insurance Program without providing evidence of good health, an official of the Annuity Board announced.

According to Ransome Swords, director of Insurance Services of the Annuity Board, any application mailed by the July 1 deadline will be accepted.

The Group Insurance Program, inaugurated last October, has two separate schedules of benefits for life insurance, Swords said. Insurance benefits range from \$5,000 to \$60,000, depending on the schedule selected.

He said the program also provides a long term disability income protection benefit, one of the most important benefits available. During total disability, the plan will pay 60 percent of monthly earnings (70 percent if dependent Social Security is involved) and may be as much as \$1,000 a month.

In addition, Swords said both schedules provide for accidental death and dismemberment, plus insurance benefits for spouse and all children age 14 days to 23 years.

The program also allows life coverage after age 65, Swords added.

He said detailed information about benefits and costs may be obtained by writing Insurance Services, Annuity Board, SBC, 511 North Akard Building, Dallas, Texas 75201, or from Kentucky Annuity Secretary A. W. Walker, Baptist Building, Middletown, Kentucky 40243.

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Why The Broadman Commentary Was Published

by James L. Sullivan,
Executive Secretary-Treasurer
Sunday School Board

Clifton J. Allen, who before his retirement served the Sunday School Board as editorial secretary for twenty-three years, and who continues now as editor of *The Broadman Bible Commentary*, has set down five significant comments concerning the commentary. I believe they deserve thoughtful consideration:

"1. The editors and all the contributors are persons of recognized and confirmed commitment to Christ and of fidelity to the historic Baptist position. They are persons of reverent faith and fidelity to the Scriptures as the authentic revelation of God in Christ.

"2. The contributors and the consulting editors are persons of recognized competence for their assignments; they are persons of recognized scholarship, some of them of international reputation and influence.

"3. The commentary is based on an objective approach to the Scriptures and draws freely on the fruits of biblical scholarship. It recognizes varying viewpoints and alternative positions and the freedom of persons to accept or reject the positions set forth by the contributors. A basic presupposition is the recognition of differing views about the nature of the Bible and the interpretation of its message. The commentary is non-authoritarian.

"4. Within the context of the clearly stated purpose an approach of the commentary, the contributors are expected to exercise responsible freedom in presenting their own understanding of the meaning of the biblical revelation. The context in which the commentary is published is characterized by the following: (1) a reverent approach to the Scriptures as the Word of God, uniquely inspired and fully authoritative; (2) the validity of objective biblical scholarship; (3) the freedom and responsibility of persons to think for themselves and to witness to their understanding of the meaning of the Scriptures; (4) the intention to help serious students of the Bible to gain a more mature understanding of the Bible and a stronger faith relevant for life and witness; (5) the recognition that there are valid and serious questions asked about how the Bible came to us, about its historical, cultural and literary elements, about how its contents are to be interpreted and made relevant to our experience, and about how its meaning and authority are to be related to the perfect revelation in Christ and to his lordship.

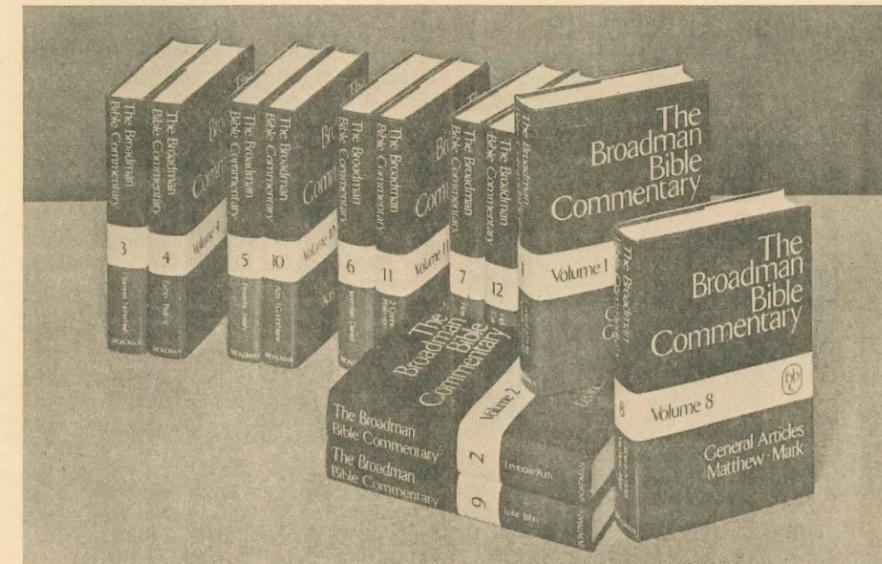
"5. The publication by Broadman Press of a comprehensive Bible commentary must be done with integrity. It recognizes all segments of the constituency Broadman Press is expected to serve. It assumes that a commentary

which simply repeats traditional interpretations and ignores the results of current biblical study would command little interest and have little value. It expects that evaluations of a multi-volume commentary will be based on intelligent and objective appraisal of the entire work rather than on single volumes or on the interpretation of specific problem passages which undertake to deal with complex and crucial issues involved in God's revelation to and dealings with mankind."

When this is completed, attention will be given to the publication of a one-volume commentary."

I cannot at this time designate the form the new commentary will take nor a schedule for its production. Many factors need to be considered before these are made firm. The intent of the commentary will be clear, however. It will be written by Southern Baptists, and will be aimed at the broadest possible audience.

It is my prayer that evaluation of the



One further observation needs to be made. *The Broadman Bible Commentary* was conceived in 1957. It was approved by the elected Sunday School Board in 1961. It is designed for those who feel a need for a more thoughtful type of work, probing in depth into the truths of God's Word.

A more "popular" type of commentary to be published by Broadman Press is now in early planning stages. It may take the form of a one- or two-volume commentary, or it may be a book-by-book series. Its design will be to appeal to the layman, to the Sunday School teacher who does not have the background or time to delve as deeply into the Bible study as do the users of *The Broadman Bible Commentary*.

In 1965, the Southern Baptist Convention referred to the elected members of the Sunday School Board a motion "That we request the Sunday School Board to undertake the publication of a single volume commentary with Southern Baptist authors." The following year I reported to the Convention on behalf of the elected Board that "The Sunday School Board had previously authorized the publication of a multi-volume commentary. Plans for its publication are being developed, and these will be pressed toward consum-

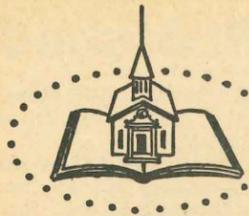
total effort of Broadman Press and the Sunday School Board to meet Bible study requirements of Southern Baptists might take into consideration all of these factors. It is my prayer that as we acknowledge our differences on matters of detailed interpretation of Scriptures we may do so with mature respect for each other's convictions and opinions. It is my prayer that the works that are published may all be used to reach the evangelistic goals and the teaching and training goals that God has set before every one of his children.

Alumni Helps Planned

Alumni of the Glen Dale Children's Home have adopted a project to send Glen Dale children to RA and GA camp at Cedar Grove, according to an announcement by Jack Bennett, Glen Dale alumni president.

The cost for each boy or girl to attend camp is approximately \$20 and a goal of 20 children per camp this summer has been set.

Anyone interested in this project is encouraged to mail contributions to Glen Dale Baptist Children's Home, Glendale, Kentucky 42740, designated for the Alumni Camp Fund.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for April 19, 1970)

LIFE AND WORK SERIES

A Gospel For All Mankind

Paul was shocked and grieved that so many of the Galatians, whom he had influenced to receive Christ and obtain forgiveness of sin and salvation, had exemplified such an amazing instability by deserting the glorious gospel of the blessed God and turning to the erroneous teachings of the Judaizers which could not meet their needs or those of others.

To the Galatians Paul had preached salvation by grace through faith in Christ, but false teachers had come along insisting that all Christians must keep the old Jewish law if they were to be saved. Paul was determined to refute this heresy as quickly and bluntly as possible.

Galatians 3:7-14

In substantiating his contention that faith is the only means of justification before God, Paul summoned the towering figure of Abraham as a witness. He called attention to the fact that Abraham's faith "was accounted to him for righteousness," and gave him acceptance with God. Likewise, all true sons of Abraham were justified before God through faith alone. God has never had any other way of salvation for any sinner than by grace through faith. The attempt of any man to justify himself before God on the basis of his own goodness and his personal obedience is positive proof that he is ignorant of his terrible innate sinfulness. To seek justification through obedience to the law is to attempt the impossible, but with a genuine faith it is possible to receive the forgiveness of sins and eternal life.

Inasmuch as the law demands perfect obedience, and no mere human being has ever been completely obedient to it, every one of us has been under the curse as a result of our disobedience. Any who seek justification before God through their personal efforts or works will live and die without coming into possession of it. Conviction of sin can come through the law, but keeping the law can never bring justification or salvation to anybody. Faith in Christ alone can deliver from the curse of the law.

Devastating sin crept into every life that has ever been lived, with the exception of that of Christ, and has left each sinner standing before God under the

burden of condemnation and the blight of His wrath.

Sin, which is the most tragic fact in human life, created the need for redemption. Sin robs life of everything that is really worthwhile. Every anguish that rends the brow, every pain that pierces the body, every shame that shadows the life, and every guilt that pollutes the soul are the fruits of sin.

As to the nature of redemption from sin, Paul wrote, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." The basis of redemption is the worthiness of Christ as expressed in His death on the cross. We are redeemed by the blood of Christ. His blood cleanses from all sin — sins of thought, word and deed; sins of presumption and of ignorance. That the blood of Christ made atonement for our sins is the foundation of our faith and the inspiration of our hope.

INTERNATIONAL SERIES

In Conflict With Things

This lesson focuses our attention on the conflict between current discipleship and materialism.

The rich young ruler
Mark 10:17-22

This young man possessed many praiseworthy virtues. Seriousness was one of the first signs of his greatness. He was unusually discerning. His morals, habits and conduct were commendable. His character and reputation were above reproach. He was justly proud of his clean record. He was reverent in spirit but, like many others, his piety was purely negative. All that he could boast of was the evil which he had not done. He had great possessions, but that fact speaks of great opportunity and grave peril.

Yet he still had a craving for something which he did not have. He was not discontented with what he had, but he was dissatisfied with what he was. Having heard about eternal life and

Galatians 3:26-29

God's purpose in redemption was to create a new people in Christ Jesus. The Lord Jesus came to bring salvation to all who would receive Him as their Saviour. The purpose of the law was to serve as a schoolmaster to convince men of their need of Christ and bring them to Him. The responsibility of the law was discharged when men were brought to Christ. Right relationship with God comes through personal faith in Christ. People are either in Christ or without Him. Through faith in Him they become the children of God. Those who are in Christ and belong to Him are characterized by oneness with Him. Whether they are rich or poor, privileged or underprivileged, educated or uneducated, God treats them with equal love and compassion. As His children they are heirs of God's resources and promises. What a glorious privilege is theirs!

knowing that he did not have it, he was interested in learning how he might obtain it.

Confident that Christ knew the secret of how it might be secured, he ran and knelt at His feet.

Christ directed his attention to the commandments, which he had been trying to observe in the belief that nothing else would be required of him. The Saviour wanted him to see that eternal life is not something bestowed upon one as a recompense for moral excellence or faithful service.

No man has ever been saved because of what he did to or for his fellows. Although some people are teaching salvation by works with new vigor and viciousness today, it is still true that nobody has ever been able to save himself.

Knowing full well that he had one fatal lack, which was eternal life, Christ commanded the young man to dispose

of his possessions because they were standing between him and salvation.

Levi
Luke 5:27-29

Christ found Levi sitting at his post at the receipt of custom. We are not told much about his early life. About his family we know nothing except that Levi was the son of Alphaeus.

Publican was the name given to the employees of the Roman government whose duty it was to collect the tribute money. Levi had sold himself and all that a man thinks worthwhile for the opportunity of making money by this means. In so doing he turned his back upon his people, his religion and his honor for the sake of money. As a publican he was despised by both Jews and Gentiles. The Jews despised and scorned him as a traitor, and they hated and feared him as an extortioner. The Gentiles scorned him as a mere timeserver, who had sold himself for money. All groups looked upon him as a despicable and contemptible renegade.

It is quite likely that Levi had heard Christ preach and teach. If he had not heard Him personally, he had known of His fame. At any rate, the Lord Jesus issued a straight-forward call to Levi to follow Him. Christ was not calling him to follow Him on one short trip, but He was calling him to intimate friendship, to holy fellowship and to sacred employment.

Instantly, unhesitatingly and resolutely, without a single question, or without waiting to gather up his money, or to sell his possessions, he forsook all, arose and followed Christ.

Of Levi Christ made a clean, self-respecting, happy, God-honoring man. Levi celebrated his salvation by giving a great feast in honor of his Lord. To this great feast in his house, Levi invited many of his friends. One reason for this remarkable display of hospitality was to express his joy, love and gratitude to Christ for what He had done for him. He also wanted to introduce all of his friends to the Saviour, hoping that they too might put their trust in Him and live for Him. One of the best evidences that one has received salvation is his desire to see others saved.

Christ accepted his invitation and was present at the feast which was given in His honor. He did not look down on him or on his guests. Never did the Saviour do that sort of thing. He ate with the publicans and the sinners, not because he approved their manner of living, but because He wanted to change it.

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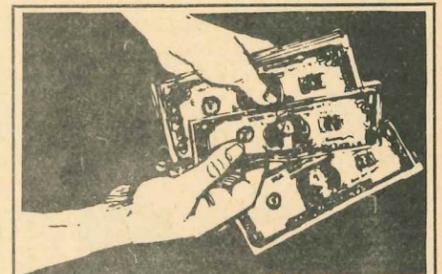


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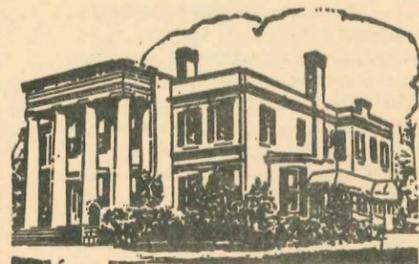
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(continued from page 5)

The ironic thing, however, is that Mr. Hargis also did not bother to tell his readers that he thinks enough of *Playboy* magazine to indicate that he would like to be interviewed in its pages. This delightful bit of information was given to Southern Baptists by Anson Mount, the public relations director for *Playboy*, as he spoke at the Atlanta seminar.

Hargis wrote in his paper, "I am sure that these officials of the Southern Baptist Convention may now be expected to further attack Christian Crusade and Billy James Hargis because we have dared to 'let the cat out of the bag'... What's going on in the denominational headquarters of the Southern Baptist Convention of which the laymen and ministers across the country have not been made aware?"

Really now, Mr. Hargis, it seems to be your cat which has been let out of the bag and we wonder what kind of two-faced performance you are putting on for your readers. And that delusion you have about being persecuted by Southern Baptists is shot full of holes.

The California Southern Baptist
Terry Young

ASSOCIATIONAL WORK

Dear Editor:

I am glad to see the emphasis and publicity you have given in the *Western Recorder* to our associational work. One of my earliest recollections as a child was of the "all day meeting with dinner on the ground" type of associational

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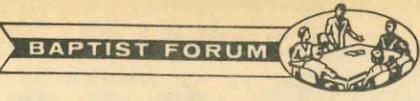
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meetings. Too, I can remember reading the minutes that were kept of the association's activities.

While an institution cannot be maintained because of its hallowed and honorable tradition, the Baptist Association should and must be retained as a most worthwhile ministry.

Recently I have had the opportunity to familiarize myself with the work of the association through serving as Associational Training Union Director. This has convinced me more than ever that here is a force of cooperation that must be strengthened and undergirded, not only with money, but with prayer and hard work on the part of Baptists everywhere. In our own association, we are sometimes financially hard-pressed to meet our obligations and this ought not to be. We should be as enthusiastic about supporting our associational work as we are about the Cooperative Program. Associational work not only is a mission effort — it is also a cohesive force of cooperation among many Baptist churches in the area.

So my admonition to Baptists everywhere (and regardless of who you are and where you are, you are part of an association), support your association and your associational missionary. Give freely to its budget so that its finances are in good order at all times. Do not permit a situation to exist, such as the one I was made aware of, where a Vacation Bible School had an enrollment of 38 with no literature or materials available for its use.

Perhaps we of the older generation are not channeling the Baptist association traditions and methods to the younger generation. If we do not present the association as a dynamic and vital force of Baptist faith to those who follow us, then we have shirked our responsibility as Christians, and those who follow in our footsteps will be all the poorer for it.

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PERSONAL APPEARANCE

Dear Editor:

Years have gone by and still we have very few people, including preachers, who will dare stand up for the church and protect it from being condemned by the world because of the lewdness of the new morality and the lack of good common sense by the women of the world who insist they do not know the difference between showing the arm and showing the leg. This may stand up with the world but Jesus invites (not forces) us to overcome the world as He overcame.

Sin is sin and will reflect more so on the people who allow the church to come under condemnation through their lack of respect for the church, themselves and their influence as a consecrated Christian in the work of winning lost souls from the fires of hell. This is no laughing matter. The house of God surely should be a place where a person can come and sit quietly and reflect and pray. When in His house today we have the choice of either abhorring the flagrant showing of the body to win attention from the "Word" or in admiring the beauty of the human form and disregarding the "word" altogether.

Even as "Eve" led "Adam" to sin so are our women folk so entwining the men around their fingers that the "word of God" is becoming of little effect. Men are afraid to correct their children and their wives, they must keep up with the styles of the world whether or not it is causing the church to be condemned by the world.

People are saying that the "old time religion" is not good enough for this younger generation. That we must change. That music must be contemporary and we must "get with the beat." We forget that God is the same yesterday, today and forever and the person that expects "beat music" to be in Heaven is going to have to get a ticket to the other place to satisfy their desires.

The writer readily admits he is not versed in writing, neither is he a preacher, yet anyone can see if they use their eyes that the churches are in a good many places conforming to the world and that with this conformation we lose the power, the sense of responsibility, the lack of "being still and knowing" that God is a God of judgment as well as of love. Someone should know and try to correct these things.

Louisville, Ky. Earl McComas

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RED WEIGELIA	.35	1.59
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FLOWERING ALMOND, pink	.79	3.69
PINK AZALEA	.49	2.29
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WISTERIA VINE, purple flowers	.59	2.79

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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
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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
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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
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	EACH	5 for
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PEONIES, red, white, pink	.89	3.79
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FRUIT TREES

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

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

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IRISH JUNIPER, 1/2 to 1 ft.	.99	2.79
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