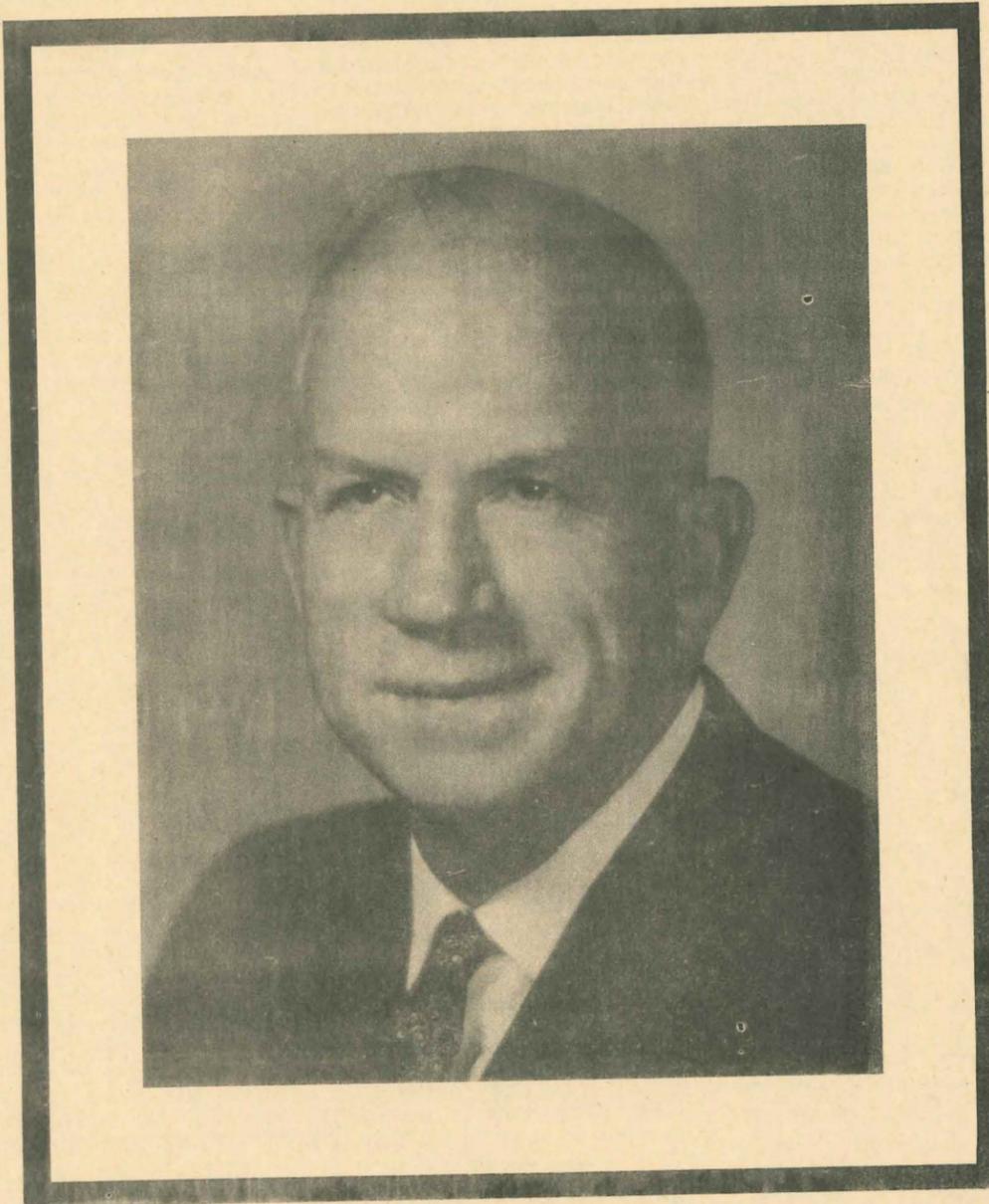


Herman Ihley, secretary of Kentucky Baptists' Interracial Cooperation Department died in Georgia, Wednesday, April 15, of a heart attack. For additional information see story, page 6.



# Who Is A Baptist?

## Believer's Baptism

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

By Wayne E. Ward,  
Professor of Theology,  
Southern Seminary

In the earliest Christian communities described in the New Testament, baptism was the sign of identification as a follower of Jesus Christ. Surely anyone alive today is aware of the tremendous power of a symbol, or a symbolic act, in identifying a cause or movement. More powerful than ten thousand words of impassioned speech was the raised clenched fist of the Olympic athletes in Mexico City. Whether people were for them or against them, they knew the meaning of the sign. It polarized a violent response ranging from outraged anger to downright adoration.

With a forceful shock, not unlike this, the sign of baptism struck the ancient world. The hated and persecuted Christians were often risking their very lives when they dared to confess the name of the crucified Jesus and seal it by the act of baptism. To this day missionaries report the persistent entreaties of families who try to persuade one of their number not to become a convert to Jesus Christ. Often they follow their relative right down to the water's edge, remonstrating with him, imploring him not to forsake the tribal religion for the religion of Christ. But when the convert is buried in the baptismal waters, they hiss or turn their backs and walk away. It is the sign of an absolute break with an old life, and a resurrection to a new life.

No emphasis of Baptists is better known than this — their stress upon the baptism of believers only. It has always been the occasion of great controversy, and sometimes bitterness, because this distinctive practice of Baptists set them apart from all the state churches of Europe and many other Christian groups as well. At many times in history, in many places in Europe and America, Baptists were the only group of Christians which insisted upon the baptism of believers only. They were

hated because they were different. Although they have many other beliefs of great importance, this one tended to become the most important one, because it was so visible. It was an objective act which everyone could see, and it brought down bitter persecution upon Baptists at many times in their history. Baptists were often drowned by the authorities of the established churches in a hideous parody of their believer's baptism and as a warning to others not to follow this dangerous deviation from the authority of the state church.

Because of the controversy which swirled around the baptismal practice, some Christians attached more importance to the rite of baptism than the New Testament itself does. Paul de-emphasized his own practice of baptism because it had become a matter of jealousy in the church at Corinth. He could even say, "I thank God that I baptized none of you, but Crispus and Gaius . . ." (I Corinthians 1:14) and "Christ sent me not to baptize, but to preach the gospel" (I Corinthians 1:17). This should be a warning to us that baptism should not be exaggerated out of all importance and made to be the absolute necessity of the Christian life. The order of priority in the New Testament is clear: first, make disciples of Jesus Christ; second, baptize them; third, teach them to do the things which Jesus commanded (Matthew 28:19, 20).

Baptism cannot make them disciples; they must be disciples first, before they are baptized. Only if they have committed themselves to be disciples and followers of Jesus Christ will their baptism have any meaning. It is the public declaration of their commitment to Jesus Christ. The performance of the act of baptism upon an infant or an adult cannot make them a disciple. That would be a magical rite and a complete repudiation of the meaning of faith. Baptism can have a valid meaning only when it is the act by which a believer in Christ declares to the world his death to an old, sinful nature and his resurrection to walk in a new life with Christ. This is the heart of the doctrine of believer's baptism.

# DEVOTIONAL



George A. Price,  
Business Manager,  
Western Recorder

*I will lift up mine eyes unto the hills,  
From whence cometh my help?*

Psalm 121:1

It seems that men everywhere are looking about for answers. Answers to the problem of youth, elderly, middle years, race, marriage, war, education. You name it, the list goes on ad infinitum and each one is a problem. Soon a committee is working on it or the government is seeking an appropriation to study it.

Now the real question is, do we ever solve them? To solve any problem we must use the known factors to give us the answers we seek. Can it be we are not using what we know to find our way in today's world?

The Psalmist was faced with problems too. Peculiar to his day, but troubles none the less. The mountains of his native land afforded security but, more, he could look beyond them and see the greatness of his God. He will not seek the answers to his needs by looking at the mountains. He will not inquire of his fellow men nor will he resort to nature, to work or any other thing — "My help cometh from the Lord."

The Christian's duty is to seek help from his creator God in every area of life. To know that God is creator, protector, savior and guide and not use Him is to deny Him. A New Testament writer reminds us that to know to do good and not do it is sin (James 4:17). Can it be we are not solving problems because we are not using the known factors to advantage? Why do we stumble when He will watch for us (verse 3). Why are we fearful when He promises to watch over us (verse 6)? Why not take God at His word and let Him be the "Way, the Truth, and the Life." What He has promised for eternity can begin in us right now if we will call upon Him.

**Informed Baptists  
are the  
Best Baptists**

# Who Ministers To Your Pastor?

By Frank T. Smith, Pastor,  
Cox's Creek Baptist Church

Everyone recognizes the pastors' responsibility to minister to the families and individuals in the church and community. Most pastors feel keenly this responsibility and are first to be concerned with their inadequacy to meet many needs. Few feel they have done all they would like to do in personal ministry because of pressures of other responsibilities: preaching, teaching, church and educational administration and the preparation these require. Indeed, most can say with Paul, "the pressure of the church is upon me."

The pastor is expected to offer consolation in sickness and death. He is called upon to give counsel in spiritual matters, in personal and family matters. He is expected to be marriage counselor, financial advisor, vocational guidance counselor and many other such ministries.

But who is ministering to the pastor? Few realize that usually the pastor and his family have moved far from family and friends. Who ministers to their

need for friendship? Most churches expect their pastors to visit homes of members and prospects, but who visits the pastor's home? What about his family; his wife and children, who cares for them? Who ministers to their loneliness while the pastor spends hours with others?

The pastor is expected to be a source of encouragement to leaders, teachers and other workers of the church. He is expected to offer them counsel and give recognition and share the burden of their responsibilities. But who encourages the pastor?

The pastor is expected to be the administrator of the church. He is to guide the total church program including organizations and committees. The success or failure, increase or decrease is credited to him. But who shares his concern and helps him carry this load? Who is willing to accept responsibilities of leadership and service and will faithfully perform these functions without the constant pleading of the pastor? Who is willing to be faithful and work in the church without being begged?

But perhaps the most important factor is the pastor is God-called to his place of ministry. Who will uphold his hands with prayer and support? When the pastor is discouraged because of the lack of interest and failure of response from the people, who encourages him? Who will help him as he seeks to help others? Who will give a kind word? Who will show appreciation for the hours of sacrifice and service he gives? Who will join him in serving the Lord God?

Who ministers to your pastor and his family? Are we not all to be ministers of God — even to the least of these?

## Don't Whittle On The Lifeline

"We've got to cut down somewhere," said the worried father of a large family.

Living expenses had skyrocketed. As the children grew older, their demands increased — "a room to call my own," "as good of clothes as the other kids in the neighborhood," etc. The list grew and grew.

Finally the bewildered parents made a terrible decision. They would rearrange the family budget so that the older children would share a considerable increase in benefits. The younger children? Well, they would just have to do with less or do without.

As a certain church grew older, its needs increased. Some of the buildings needed upgrading. Others needed replacing. Other churches in town had more modern facilities. In fact, there was another Baptist church in the city that had built an entirely new plant just last year.

"We've got to cut down somewhere," cried the chairman of the church's budget planning committee. All agreed that an inviting source of extra money for some of the fixed items in the budget was the church's Cooperative Program allocation.

"But what about world missions?" asked a concerned member of the committee.

After some time, the committee chairman stated the sentiments of the committee when he said, "Well, world missions will just have to do with less or do without."

World missions is the life of a New Testament church. The Cooperative Program is our lifeline to world missions. To whittle away at that lifeline in order to bail a church out of financial difficulties is as destructive as it is to a lost world waiting to hear of Christ.

# Abortion: Slaughter Of The Innocents

By Jewell Barrett, Pastor, Harmony Baptist Church, West Paducah

When wicked old king Herod slew hundreds of babies in Judea in the satanic attempt to destroy the baby King of kings, the world experienced one of its many dark times. The face of human history has been scarred often by tyrants who have slain innocent and helpless people, simply because they had the power to do so. Now, a sore is festering that may make an uglier scar on man's story than any before—the slaughter of unborn innocents: widespread, legalized abortion.

There is a growing clamor to legalize abortions, or to liberalize existing laws. The proponents offer mainly three reasons for the need of abortions: 1) When childbearing endangers the health of the mother; 2) Conception resulting from rape; 3) It is a woman's right, if she chooses.

We must ask, "What has brought mankind to this?" Some conditions may be: 1) the emphasis upon sex and the unrestricted expression of it; 2) the philosophies of situation ethics and relative morals that lead people to believe they have a right to do as they please; and 3) the current emphasis upon over-population makes any reduction in population excusable.

The sinister advocates of abortion are promoting it in the name of social reform, under the guise of progressive humanitarianism. They court the support of the medical profession by saying that abortions need to be taken out of the hands of quacks in filthy hotel rooms and into the hands of competent professionals in antiseptic conditions. They court the lawmakers by saying that abortions have gone on for a long time, illegally, and they are on the increase and here to stay, therefore it should be made legal and supervised.

Little, or nothing, can one hear about the rightness or wrongness of abortions. It is not even discussed because it isn't considered a moral issue. This is partly because nobody even raises a voice to say, "Thou shalt not kill!" No one says, "It is a sin against God who puts life into the fetus, after bringing about the miracle of conception, and that it is a crime against the person who would be born, but is murdered before he had the slightest chance to live." There are those who are using the word "genocide"—the killing of a generation, in a rhetorical sense regarding social injustices. Abortion on the scale now taking place is genocide in horrible reality!

We hear the angry cries against killing by war; we hear arousing voices about death by environmental pollution; we hear talk about death from anti-smoking campaigners; we hear some words about alcohol and drug deaths, and blood-smearred highways—but we hear hardly a whispered whimper about the estimated 200,000 unborn infants killed annually in the United States alone. It is time someone awoke to this nightmare to cry out in the face of a world gone stark raving mad, "Stop this slaughter of our innocents!"

## WESTERN RECORDER

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

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## Putting The Blame Where It Belongs

A popular exercise for many parents today is wringing their hands over what is happening to their children. Some blame the godlessness they see in them upon the Supreme Court for taking prescribed Bible reading and prayer out of public schools. Others blame the church or Baptist colleges for not making saints out of their sons and daughters and still others accuse Hollywood, television and society in general for corrupting the morals of their children. It would be much better to put the blame where it really belongs. While schools, churches, Hollywood, television and society in general do not always do their best, the major responsibility for the morals of youth is upon the home and the parents. The Lord ordained it this way but we are always trying to blame someone else.

The breakdown of marriage and the home is the greatest tragedy of our day and from it stems most of our problems. The home is where children learn the attitudes they display outside the home.

How about the attitude of rebellion in today's young people? Where does it come from except from homes where parents try to give children material things instead of love? Where do they see husbands rebel against wives and wives against husbands except in their own parents? Where do they learn disrespect for national leaders except from criticism they hear in their homes? Where do they learn disregard for law except in parents who consistently break the speed limit or run a red light when an officer is not looking?

What about the moral code of our children? Where do they lose their belief in the sanctity of marriage except from feuding and divorcing parents? Where do they learn to cheat except from parents who are dishonest in filling out their tax returns? Where do they learn to tell "white" lies except from a mother who says "tell her I'm not at home." What can they

think of drinking if we tell them not to do it but we take a cocktail with friends or sip champagne at a wedding reception?

From where does the attitude of youth toward religion and the church come? What do children think when parents put the golf courses, the lakes or visiting relatives ahead of church attendance? How important is worship to children whose parents let a rain shower or a little snow keep them home? What can they think of the ministry and church leadership when they have roast preacher for dinner every Sunday and when the rumored extra-marital affair of a deacon is openly discussed in the home?

Where do our children learn so easily to goof off? Is it from a father who takes a day off with pay every time he has a sniffle? Or how about when he calls in sick only to load up his fishing gear for a health trip to the lake?

Why do our children break our hearts with forced or teen-age marriages? Is it because we expose them to a constant diet of television and movies where often pre-marital and extra-marital sex are glorified? Could it be because we match our children with those of our friends and chauffeur them to the movies and to parties before they are old enough to drive themselves? What can we expect when we give our high school children their own automobiles, a generous allowance and smile upon their going steady? If we make them grown ups while they are still children, why should we be surprised that they nurse babies when they ought still to be playing with dolls?

Let's face it. In rearing our children there are forces against us and there is not much we can do about some of these. The greatest influence in molding our children, however, is our own family and home and we can do something about these. Think about it as we observe Christian Home Week, May 3-19.

news stories that came in one week's mail . . . as if the weekly flow of news stories about pastor resignations and firings weren't indicators enough.

One story came from Nashville, Tennessee, telling

of the formation of a new firm "to aid churches in gathering initial information concerning prospective staff members." The founders, a former minister of music and ex-Sunday School Board employee, says "the information provided is much the same as received by investigative agencies, but from a sympathetic and spiritual point of view, as well as from a business and professional standpoint."

The second news item was out of New York, telling of the expansion of services and budget for an organization called "Bearings," formed several months ago to help former clergymen in adjusting to secular life. "Bearings" will start charging \$100 fees for its services.

The third news story came from Minneapolis, detailing formation of a new Academy of Parish Clergy, a non-denominational first-time professional association for clergymen. The purpose is "to provide ministers the way to hammer out new forms that will be appropriate." The director said ministers will pay a \$25 fee and spend 150 hours in continuing education over a three-year period.

The stories fit into a pattern that is developing at such a rate as to pose a real threat to the future existence of local churches — Baptist and otherwise. That pattern is for young ministers to go into some field of service other than a local church pastorate.

A Southern Baptist seminary professor recently

stated that just under 40 percent of today's seminary students want to be local church pastors, compared to more than 80 percent 10 years ago. The other 60 percent want to be social workers, professors, editors or something other than pastors. What will be the percentage 10 years from now?

When our local churches die, everything we as a Southern Baptist Convention attempt to do will die. But if our churches can't get pastors, who's to keep them alive?

This is not to say that ministers who enter other service vocations have "deserted the Lord and their calling." Every man must know the Lord's will for his own life. But if churches die for lack of pastoral leadership, who will continue to preach the principles of salvation, compassion and ministry which lead other young people to give their lives to God and His children?

Reasons behind this pastoral exodus are myriad; we could do a whole series of articles on the issue. (Maybe we will soon.) Meantime, ask yourself some pointed questions: "What is my church doing to encourage more young men to enter the ministry?" "What support is my pastor getting, from myself and others, that would encourage him to stay in the pastoral ministry?" "What type of church am I helping to build; is it the type that a dedicated minister would want to serve?"

of worship and renewal of strength in Christ.

There are many here who have vowed to permit the Holy Spirit to use our church and ourselves. Many leaders persist in proclaiming our sins as a church. Those who speak out in our colleges, seminaries, churches and other institutions under the guise of being prophets are appreciated for their insight as to what is wrong. I need a "cup of cold water" from the classroom, the written word and the pulpits of churches and conferences. Tell us where to go for healing of our wrongs. I believe that Christ cast out demons that distorted the lives of men. I believe that Christ confronted Saul of Tarsus on the Damascus Road and began a work in his life that brought a great deal of right into the life of the church and millions of people. If my church is merely coming up for the third time before finally drowning then I want those who have special insight to tell me. I have given as much time to study of Church Renewal as anyone and I am convinced that the structure in existence now and the means and materials available to us now are adequate for the task. Here at Hopewell we feel that all that has been lacking is a refusal to give the Holy Spirit permission to use us His way.

I can hardly wait to see what the Lord is going to do through our church. The Holy Spirit has been given permission to work His Will here and I know great things are in store. Kentucky

(continued on page 18)

## BAPTIST FORUM



### WORSHIP AND SERVICE

Dear Editor:

A multitude of spokesmen have spoken out against the wrongs in Baptist churches today. There is a multitude of wrongs in our churches.

But I have a good word to speak for the church, at least for the church of which I am pastor, the Hopewell Baptist Church, Jeffersontown, Kentucky. A few months ago a plea was made for our people to get out of the church and into the midst of need. We felt that Sunday should truly be a day of worship and instruction as well as a time for renewal of commitment. I felt that it is wrong to be able to give an account of greater time being given in worship and service on Sunday than that which is given on six other days.

The first project initiated to place our people in service during the week was a worship service and activity period each Saturday afternoon at Sunshine Lodge in Jeffersontown. Children are placed here as a temporary residence pending court action as to where they will be placed for more permanent living. At one of the most traumatic peri-

ods in their displacement these youngsters were given no organized and consistent religious counsel and guidance. Twelve volunteers and I have committed every Saturday afternoon to this ministry. Most of these volunteers are teachers, deacons or active in organizations which keep them extremely busy on Sunday in our church building. Two of these volunteers are teenagers. One of the Saturday afternoons was so snowy that many roads were closed and business places were closed but all of our workers were at Sunshine Lodge. The next morning was somewhat clearer but two-thirds of our regular church attendance was missing because of bad weather. (Maybe the problem which faces many of our churches that promote Sunday as an end in service is lack of challenge.) One of our workers who has taught Sunday School for years remarked that "this is the greatest joy of my week."

I thank God for my church and the wonderful people that make it what it is. Their witness is transforming my life. Their witness during the week is making Sunday truly a wonderful day

### Guest Editorial

## Crisis In Pastoral Ministry Threatens Churches

By Jack Harwell,  
Christian Index

The growing seriousness of the restlessness and frustration of the modern minister is reflected in three

# Ihley Suffers Fatal Heart Attack

Kentucky Baptist Convention's first Director of Inter-racial Cooperation, Herman Ihley, died Wednesday, April 15, at Pine Mountain, Georgia. He was 55.

Ihley was playing golf when struck by the fatal heart attack. He was in Georgia attending an annual conference and retreat for state directors of work with the National Baptist at the resort center Callaway Gardens.

Ihley assumed his Kentucky post in 1967. Previously he had been secretary of the Sunday School department of the Baptist Convention of North Carolina for 10 years.

W. R. Grigg, associate secretary of work with National Baptists for the Home Mission Board, said Ihley was "one of the more creative men that we have had in this type of work. He was setting patterns that will be followed by others."

A native of Furman, South Carolina, Ihley graduated from high school in Savannah, Georgia. He did his college work at Mercer University, Macon, Georgia.

In 1939, he received the master of theology degree from Southern Seminary. Later, he was awarded the doctor of theology degree.

Ihley enlisted in the Navy as a chaplain in 1944 after serving as pastor of the Central Baptist Church in Americus, Georgia, for two years.

He continued as a military chaplain until the time of his death. Ihley had a total of 24 years in the army reserves, attaining the rank of lieutenant colonel.

In 1954, Georgia governor Herman Talmadge presented him the Distinguished Service Medal. He also served as president of the Southern Baptist Chaplains Association.

Ihley became pastor of the First Baptist Church of Elberton, Georgia, in 1946 and served there for 10 years. From the Georgia pastorate he moved to North Carolina as Sunday School secretary. During his 10-year stay there he worked closely with Grigg, then state Inter-racial secretary for North Carolina, in sponsoring joint conferences between National Baptists and North Carolina Baptists. Joint conferences were held in areas of work such as Vacation Bible School, Evangelism and Human Relations.

Since coming to Kentucky, Ihley had been instrumental in leading General Association churches to dually align with the KBC. One KBC church has dually aligned with the General Association.

At the time of his death Ihley was working with other KBC churches who were considering dual alignment.

Funeral services were held in Mrs. Ihley's home town of Adel, Georgia, Friday, April 17. KBC executive secretary Harold Sanders and Grigg conducted the funeral.

Ihley is survived by his wife, Bernice. During the last month Mrs. Ihley has suffered the loss of her father, brother-in-law and her husband.

Mrs. Ihley may be addressed at 7813 Pineridge Road, Louisville.



In the absence of Dr. Sanders who is participating in the funeral services for Dr. Herman Ihley, the column "Yours and His" is being prepared by his secretary.

All of us at the Baptist Building as well as all Kentucky Baptists and many throughout the Convention are stunned and grieved at the sudden and untimely death of Dr. Herman Ihley, a loved and faithful staff member. As secretary of the interracial cooperation department, he was leading the way in opening doors and "building bridges of understanding" not only between Kentucky Baptists and the General Association of Baptists in Kentucky but also with other groups.

Dr. Ihley was a deeply warm-hearted Christian with the unusual ability of remembering to do for others those "little things" which became great things that were meaningful and unforgettable by his friends.

Although he had been with us only three short years, he will not soon be forgotten as one of our Kentucky Baptist family and certainly as one of the Baptist Building family circle. We loved him!

### Executive board meeting in May

On May 4-5, the 147-member executive board of the convention will meet at Cedarmore in its mid-year session. Chairman Sidney M. Maddox will preside. The major item for consideration will be the Proposed 1970-71 Detailed Budget. Other important items are also on the agenda.

### Credential cards for SBC

Order now your credential cards for the Denver meeting of the Southern Baptist Convention, June 1-4. Please include the name of your church and association with the request. No church is entitled to more than 10 messengers. Other requirements are specified in Article III of the SBC Constitution as published on page 32 of the 1969 SBC Annual.

### Youth Night

Don't forget Youth Night, May 9, at Freedom Hall, Louisville. Dynamic, youth-moving Arthur Blessitt will preach. At 1:00 p.m. that day a "Walk for Jesus" will be staged between River Road and Louisville's Central Park, a distance of three miles. Be ready to walk at 12:45. Meet at River Road and Fourth Street.

Plan for your youth choirs to be at rehearsals at 4:30. Other young people can listen to Christian rock groups before the Youth Night program starts.

## Staff Changes

# Tallant Resigns, Twenty-Third and Broadway Calls Shipp

Harold D. Tallant, pastor of the Farmdale Baptist Church, Louisville, resigned on April 12. At the same time four staff members resigned: Clarence Tudor, minister of music; Don Lam, minister of education; Ron McKinney, minister of youth, and Mrs. Ron McKinney, organist.

Tallant and none of the staff members except Don Lam have announced their future plans. Lam has been called as minister of education for the First Baptist Church, Madisonville (See news story next week). Tudor and McKinney are students at Southern Baptist Theological Seminary.

Tallant formerly served as pastor of the First Baptist Church, London, and First Baptist Church, Madisonville, in Kentucky. He was also pastor of First Baptist Church, Daytona Beach, Florida, before entering full-time evangelism.

He has served as trustee of Georgetown College, member of Kentucky Baptist Executive Board and other boards and committees of the Kentucky Baptist Convention.

J. Wesley Shipp, recently fired as pastor of the racially troubled Ridgecrest Baptist Church, Wake Forest, North Carolina, has been called as pastor of the Twenty-Third and Broadway Baptist Church in Louisville.

Shipp will assume this new post around June 1.

The new pastor was fired from his North Carolina pastorate because of what he termed "racially progressive views." The night before the firing, a shotgun blast barely missed a group of teenagers partying at the parsonage. The group was racially mixed.

Currently, Shipp is completing requirements for the master of divinity degree from Southeastern Seminary in Wake Forest.

In addition to the Ridgecrest pastorate, Shipp has pastored four churches in Virginia.

K. Maynard Head has resigned as pastor of the Swiss Colony Baptist Church, London, and is now working with the Kentucky Department of Economic Security. Head will continue to live in London and says he will be available for speaking engagements, revivals and interim work.

He is a graduate of Clear Creek Baptist School and Cumberland College. He has served the Swiss Colony Church for six years. Under his leadership there have been 150 additions to the church and over \$25,000 improvements made to the building. He is presently serving as moderator of Laurel County Baptist Association.

George R. Cartwright, pastor of the

Geneva Baptist Church, Henderson, has resigned to accept the pastorate of the Germantown Baptist Church. He began his work there in the middle of April.

Larry Wedel, associate pastor of First Baptist Church, Hodgenville, has resigned to become a chaplain in the United States Army Reserve. He reported for duty at Ft. Meade, Maryland, April 20. He was commissioned a first lieutenant.

Jerry Davis, Miamisburg, Ohio, a first year ministerial student at Campbellsville College, was ordained to the Gospel

ministry April 17 by the Campbellsville Baptist Church. He has accepted the call to serve as pastor of the Acton Baptist Mission, sponsored by the Campbellsville church.

Roger Cowen, former minister of music at Third Baptist Church, Owensboro, is now minister of music and youth at West Jackson Baptist Church, Jackson, Tennessee. He is a graduate of Southern Seminary with the bachelors and masters degrees in church music. Previously he served in a similar capacity in First Baptist Church, Paris, Tennessee.



RELIGIOUS FOLK ROCK CONCERT — The Pilgrim 20 Singers performed two concerts in Lexington recently under the sponsorship of the University of Kentucky Baptist Student Union. The first concert was held at Calvary Baptist Church; the second in Memorial Hall on the University campus. The group had its beginning at Glorieta (New Mexico) Baptist Assembly and has since sung over 320 concerts before approximately 320,000 people. The Southern Baptist students also presented a concert at Berea. The group will return for concerts at Campbellsville College on May 12 and May 13 and at Paducah on May 24. They will also be featured at Student Week at Glorieta.



DEDICATION — Mrs. William R. Pettigrew cuts the ribbon marking the official opening of the activities building at Walnut Street Baptist Church, Louisville, named in honor of her late husband, a former pastor of the church. At right is church pastor Wayne Dehoney. Also pictured is Louisville mayor Frank Burke. Guided tours were conducted through the new complex and almost 1,000 persons stayed for a fried chicken dinner in the new facility. During the first week over 4,000 persons used the building for activities. Hundreds more toured the complex.

## People And Places

Lyndon Baptist Church, Louisville, sponsored a family



Denton

were invited.

The executive board of Mercer Association has gone on record expressing "profound appreciation for the highly commendable service of Wallace Carrier." Carrier recently resigned after 11 years as pastor of the Harrodsburg Baptist Church to accept a post with the Sunday School Board in Nashville.

Whippoorwill Baptist Church has adopted a resolution of respect to the memory of Earl Hughes. Hughes was cited for his "dedication and . . . active participation in all phases of church work."

Liberty Baptist Church, Madisonville, has adopted a resolution commending the "faithful service" of James E. Slaton. Slaton died February 15 at the age of 91. He had been a member of the church for 69 years. He had been a deacon since 1914.

Mrs. Rose McKee of Lexington was among 35 participants in a writers' conference for preschool and children's Sunday School materials. The conference was held in Nashville during March and was under the auspices of the Sunday School Board.

Robert Davis, head basketball coach at Georgetown College, was recently honored at the National Association of Intercollegiate Athletics' annual meeting. He received the Chuck Taylor Converse Award for his service as president of American Basketball Coaches Association for the past two years. He also received the NAIA Award of Merit for his service.

Georgetown College's Concert Band is completing a four state spring tour. The 43-piece band gave concerts in Kentucky, Tennessee, Mississippi and Louisiana. A jazz ensemble and a symphonic wind ensemble are featured. The band is under the direction of Ronald Dishinger. The annual spring concert will be performed in Hill Chapel, April 28, at the completion of the tour.

Oakland Avenue Baptist Church, Covington, recently participated in an interfaith Easter festival. Originally scheduled for Easter Sunday, the event was postponed to April 19 because of the Easter snow.

Miss Ruth Massey has accepted the post as full-time summer worker with youth at the First Baptist Church of Madisonville. Last summer Miss Massey worked with the Home Mission Board, serving in Worcester, Massachusetts.

Bob Hardison, son of Mr. and Mrs. A. B. Hardison of Greenville, was recently elected first vice-president of the Seminary Student Association of Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley, California, where he is a first year master of divinity student.

Edwin E. Deusner, pastor of the First Baptist Church, Lexington, Tennessee, suffered a serious heart attack March 24. His brother, Ford Deusner, head of Kentucky Baptists' child care program, reports Edwin in fair condition. Before moving to Tennessee, Deusner served as pastor of the Hawesville and Spottsville Baptist churches.

East Baptist Church has announced Homecoming Services for Sunday, May 3. Former pastor Ralph B. White will bring the morning message. All former members and their families are invited for the service and the dinner following, according to a church spokesman. East Baptist Church worships in the Baptist Center, 400 East Chestnut Street, Louisville.

A Flora Adkins Scholarship Fund has been established at Campbellsville College to assist students needing financial help. Paul Adkins, brother of the late Miss Flora Adkins, and his wife have established a scholarship fund in memory of "the one who gave so many years of her life as a dedicated professor in the music department at Campbellsville



ANNIVERSARY — Mr. and Mrs. A. T. Johnson of Grant County will celebrate their 70th wedding anniversary May 31. Both are members of the Mt. Zion Baptist Church. For 60 years Johnson was secretary of the Sunday School. Mrs. Johnson was a Sunday School teacher for over 50 years. For over 90 years the Johnsons have read Western Recorder.

College." Contributions from former students and friends may be mailed to the college marked for the scholarship fund.

Miss Patricia Penick Williams, a native of Adairville, will be on the music faculty at Ridgecrest Baptist Assembly (North Carolina) this year. She will lead beginner music activities. Miss Williams formerly represented Kentucky in the sword drill contest at Ridgecrest.

Wallins Baptist Church has dedicated its Annie Armstrong Easter offering for Home Missions to the memory of Mrs. Daisy Maikie, a member of the church who died in February.

Retired pastor W. G. Potts recently preached at Chestnut Grove Baptist Church near Lewisport. He was supplying for former KBC president J. T. Miller who was in revival in Centertown.

Georgetown College senior Frank Brown has been awarded first place in the undergraduate division essay contest sponsored by the Kentucky Philosophical Association. This is the second successive year Brown has won the competition.

Mrs. Ernest P. Clayton (Mary) died during December in Madisonville. She had been organist at First Baptist Church there for 45 years before her retirement in 1966. On several occasions she served as interim music director for the church. In 1961, the Madisonville church sponsored a "Mary Clayton Appreciation Day." At the time the church said she had "touched more lives in gladness and in sorrow than any other person in the church." It is estimated that she played in 5,000 funerals and 400 weddings during her time as church organist.

Chesterfield Turner, 86, long-time state pastor, died in late 1969 in a Shawnee, Oklahoma, hospital. Funeral services were conducted in Shawnee.

Turner, a graduate of Western Kentucky University and Southern Seminary, was pastor at First Church, Frankfort, for fifteen years before moving to Shawnee First in 1932. Georgetown College honored him with a doctor of divinity degree in 1933.

A native of Kentucky, Turner served ten years as pastor of the First Church, Shawnee, and as pastor of Geary, First, for seven years, before retiring in 1948.

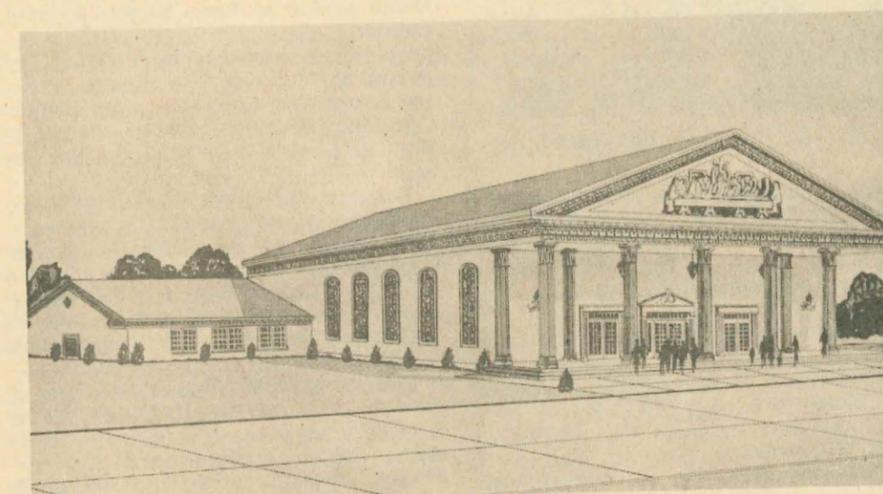
Malcom E. Reynolds, 88, died on March 17 at his home in Louisville. He was an active and faithful Baptist for 67 years, serving in the Goshen Baptist Church, Anderson County; the Harrodsburg Baptist Church, Harrodsburg; and the Farmdale Baptist Church in Louisville.

Memorial services were conducted March 20 by W. G. Potts, assisted by Farmdale pastor Harold Tallant and Western Recorder editor C. R. Daley. Burial was in the Lawrenceburg Cemetery.

Reynolds was survived by his wife, Mrs. Vivian Phillips Reynolds and a daughter, Mrs. Ruby Eckles, both of Louisville.



NOTE BURNING — Jackson Grove Baptist Church, Warren Association, recently held a note-burning ceremony commemorating the retirement of the debt on the church parsonage. Participating in the ceremony were (left to right) Garland Graven, chairman of trustees; Hulon Allen, pastor; and Merle Jenkins, chairman of deacons. Other church members look on. At right is a picture of the home, constructed in 1968, with Pastor and Mrs. Allen at front.



CHURCH DEDICATION — Porter Memorial Baptist Church, Lexington, will dedicate its new building Sunday, May 3. H. Leo Eddleman, former president of Georgetown College, will deliver the dedicatory message. The 1,000-seat edifice was erected at a cost of \$800,000 which includes 9½ acres of land. Pastor Albert Griffin will lead the 3:00 p.m. dedication service which will feature the laying of the cornerstone. An Open House will follow the service.



TOUR — Georgetown College's famed A Cappella Choir sang nine sacred concerts in four states during their spring tour, April 15-22. Under the direction of Wayne Johnson, the 42-voice choir has come to be recognized as one of the finest in the south. They sang for the first nationwide conference of Southern Baptist Musicians, the Southern Baptist Convention, and in the world premiere of Peter Mennin's "Pied Piper of Hamelin" with Max Rudolph and the Cincinnati Symphony.

## Literacy Missions Workshop Scheduled At Southern Seminary

A Literacy Missions Workshop will be conducted on the Southern Baptist Theological Seminary campus, Louisville, June 22 through June 30. The eight-day conference is expected to draw about 75 persons.

Miss Mildred Blankenship, literacy missions specialist with the Southern Baptist Convention Home Mission Board, will conduct the workshop, which is designed to equip individuals to serve as literacy missions resource persons in associations and churches. Miss Blankenship also hopes the program will equip some participants in conducting workshops.

Registration is open to all interested persons. Tuition is \$5.00; housing is \$25.00 for the eight days, and meals are extra.

The registration fee should be sent by June 12 to Allen W. Graves, administrative dean at Southern Seminary. Housing fees are due on the day the conference begins.

## Student G'ment Officers Elected At Cumberland

Robert Michael Duncan, son of Mr. and Mrs. Robert C. Duncan of Oneida, Tennessee, has been elected president of the Cumberland College Student Government Association.

Timothy B. Henderlight, son of Mr. and Mrs. Fred Whiteside, Knoxville, Tennessee, was named vice president.

Duncan and Henderlight defeated Roger C. Noe, Harlan, Kentucky, and William E. Owens, Clinton, Tennessee, respectively, in a recent campus election.

Mike, a 1968 graduate of Oneida High School, has served as president of the freshman class and treasurer of the SGA at Cumberland and was recently elected vice chairman of the Kentucky Federation of College Republicans.

He is majoring in history and political science.

Tim, a 1964 graduate of Knoxville's South High School, is a member of Cumberland's cross country and track teams, has served as SGA treasurer, has been a student senator and served as secretary of the Circle K club. He attended the University of Tennessee before coming to Cumberland and he is majoring in health and physical education with a minor in geography.

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## Missionary News

Mr. and Mrs. J. Gordon Harris, III, of Louisville, were appointed by the Foreign Mission Board, April 14, to serve in the Philippines.

Harris, a student at Southern Seminary, expects to receive his doctor of theology degree this year. He will teach in the Baptist theological seminary in Baguio on Luzon Island.

Mrs. Harris, the former Joyce Behm, is a native of Mount Vernon, Indiana. Currently, she is a music teacher in a Louisville area high school.

Miss Linda Crawford, a student at Southern Seminary has been appointed to serve as a missionary to Brazil by the Foreign Mission Board of the SBC. The appointment was made March 12 during a special service at Lakeland, Florida.



A native of Bagdad, Florida, Miss Crawford is serving as assistant director of the weekday ministry program at Jefferson Street Baptist Chapel in Louisville. For two summers she served with the Home Mission Board, working in Michigan and Texas. She also worked at a Baptist girls camp in Mississippi.

Crawford

may be addressed at 3512 Clairmont Avenue, Apartment 411, Birmingham, Alabama 35222. Both are native Kentuckians. Hardy is from Fulton. Mrs. Hardy, the former Ruby Brown, is from Madisonville.

### To the field

Mr. and Mrs. Lewis A. Miller may now be addressed at No. 59, Lane 38, Sec. 2, Shuang Shih Road, Taichung, Taiwan, Republic of China. Mrs. Miller is the former Joanna Pratt of Louisville. They were appointed by the FMB last May.

Mr. and Mrs. James A. Lunsford have completed a short furlough and may now be addressed at Caiza 558, Brasilia, Federal District, Brazil. Lunsford is a native of Paducah.

An incorrect address appeared in the March 28 issue of *Western Recorder* for Mr. and Mrs. Robert Fields. Their correct address is Box 154, Jerusalem, Israel.

Mr. and Mrs. Marshall E. Phillips may now be addressed at P.O. Box 2412, Arusha, Tanzania, East Africa. They were previously stationed in Mombasa, Kenya. Phillips is a native of Franklin County but grew up in Shelby County. Mrs. Phillips is the former Dorsie Murphy, a native of Shelbyville.

Mr. and Mrs. Lewis A. Miller, missionary associates, may now be addressed at Box 427, Taipei, Taiwan, Republic of China. Mrs. Miller is the former Joanna Pratt, a former resident of Louisville.

### Furloughing

Mr. and Mrs. Hubert L. Hardy, Jr., are on emergency leave from Chile. They



Mr. and Mrs. J. Gordon Harris, III

may be addressed at 3512 Clairmont Avenue, Apartment 411, Birmingham, Alabama 35222. Both are native Kentuckians. Hardy is from Fulton. Mrs. Hardy, the former Ruby Brown, is from Madisonville.

Miss Diane Williams, missionary journeyman to the Philippines, may now be addressed c/o C. J. Williams, Jr., Route 2, Winchester, Kentucky 40391. Miss Williams has lived in both Lexington and Winchester.

Mr. and Mrs. Jim C. Dillard, appointees to Nigeria, may now be addressed at Box 142, 2825 Lexington Road, Louisville, Kentucky 40206. Mrs. Dillard is the former Janet Davis of Owensboro. They were appointed by the FMB last June.

Dr. and Mrs. W. Griffin Henderson, recently employed missionary associates who will teach at Hong Kong Theological Seminary, may now be addressed at Southern Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

### Other news

Mrs. J. H. McNealy, mother of Walter B. McNealy, Brazil, died March 29. McNealy, a native of Catlettsburg, may be addressed at Caixa 145, Volta Redona, Estado do Rio, Brazil. He was appointed by the FMB in 1937.

## Revival Reports

A youth team from Georgetown College led a youth revival, March 13-15, 1970, at the Beaver Baptist Church, Cynthiana, Kentucky. The revival team was composed of Tom Powell, evangelist; Seton Norris, song leader; and Miss Faye Lane, pianist. Visible results included nine professions of faith and seven rededications.

The revival was called a dream come true by the Beaver Baptist youth who expressed a desire for such an activity

when they were asked at the first of the year by pastor Wayne Dutton what they would like to see happen in their church. Young people composed committees which planned the revival. The church sponsored their reception and a banquet for the youth during the revival.

A youth-led revival was held at Ghent Baptist Church April 3-5. Pastor Ben Baird reports five additions by baptism and three additions by letter. James Palmer did the preaching for the services and Ken Massey led the music. Baird said church members could not remember as many young people being in church previously.

Southside Baptist Church, Corbin, was led in revival recently by Comer E. Bond, pastor of First Baptist Church, Loveland, Ohio. Pastor Bill Clouse reports seven additions by baptism and twelve uniting with the church by letter. There were 13 decisions of rededication. Earl Hopkins, pastor of Liberty Baptist Church near Corbin, led the music.

Lone Oak Baptist Church, Paducah, recently was led in revival by James E. Pitts, pastor of First Baptist Church, Valdosta, Georgia. Music was directed by Eugene Quinn, KBC music secretary. Pastor Isaac B. McDonald reports 43 professions of faith and two additions by statement.

Geneva Baptist Church, Henderson, was led in revival March 29 - April 5 by a youth team from New Orleans Seminary. Visible results included six professions of faith, two additions by letter and 12 rededications. George R. Cartwright is pastor of the church.

Horse Cave Baptist Church was led in an Easter weekend revival by a youth team from Southern Seminary. The team was composed of Mr. and Mrs. Rich Marshall and Mr. and Mrs. Richard Stiltner. In addition to the evangelistic services, the team led youth fellowships after each evening service. Local activities were coordinated by local youth Mike Asbury. Horse Cave pastor Harold W. Barnes called the services, "most inspirational."

Pastor James T. Garland reports a successful revival for the Columbus Baptist Church, March 15-22. The evangelist was Clyde Gordon of Bowling Green, Kentucky. Visible results included 15 professions of faith and many life rededications and other decisions. Pastor Garland reports that the closing Sunday of the revival brought the largest Sunday School and Training Union attendance in more than three years.

A revival at the Calhoun Baptist Church, Daviess-McLean Association, resulted in 42 additions including 39 professions of faith, according to pastor Harold F. Skaggs. Sid Maddox, pastor of the First Baptist Church of Hopkinsville and Kentucky Baptist Convention president, was the evangelist. Skaggs also reports an all-time high attendance in Sunday School with 337 present on Easter Sunday.

## Gleanings

# Two Resign Home Mission Board

The Southern Baptist Home Mission Board, meeting in Atlanta, accepted the resignation of one staff member and transferred another to field work.

Dallas M. Lee, news editor and associate editor of *Home Missions Magazine*, resigned to complete a book.

J. Ed Taylor, assistant secretary in the board's department of Christian social ministries, will return to field work as a missionary.

Lee resigned to complete a book concerning the life and work of the late Clarence Jordan, founder of the Koinonia Farm, an interracial settlement in Americus, Georgia. He earlier had been granted a leave of absence to work on the book but found that the project will take longer than anticipated.

During two of his four years in the department of editorial services at the board, Lee was closely associated with Koinonia Farms, and was chairman of the board of trustees for Koinonia Partners, Inc.

One of the board's youngest staff members, Lee came to the board from McGraw-Hill Inc., where he was Philadelphia News Bureau Chief for a McGraw-Hill publication called *Purchasing Week*.

Taylor, who has been responsible for the national program of missions since his appointment in 1966, has served as a home missionary since 1957. He worked with migrant laborers in Texas, Oklahoma, Georgia, Florida, North and South Carolina, and served as superintendent of missions for the Savannah River Baptist Association in South Carolina. He was also pastor of churches in his native South Carolina for 11 years.

Taylor transfers May 1 from the Atlanta staff to the Atlantic Coast states, extending from Georgia to Delaware, as a field missionary. (BP)

Carroll Brownlow Hastings, Dallas, was appointed assistant secretary of the department of work related to non-evangelicals in recent action by the Southern Baptist Home Mission Board.

Hastings will major on Catholicism, doing research and writing in the area of Catholic life and thought. He will join the mission board staff in June, after serving as minister of Christian education at Park Cities Church in Dallas since 1960. He has also been director and teacher of the extension division of Baylor University.

The Texas native is a Baylor University graduate and holds a master's degree from Southwestern Baptist Theological Seminary, Fort Worth, and a doctorate from Southern Baptist Theological Seminary, Louisville. (BP)

Orrin W. Stites, field secretary of District 5 of the Florida Baptist Convention since January, 1961, has accepted the call as pastor of Mayfair Church, Jacksonville, Florida, and began his duties there on March 29.

A native of Tennessee, Stites grew up in Louisville, Kentucky, and is a graduate of Southern Seminary.

He served as moderator of the Long Run Baptist Association, president of the Louisville Baptist Pastor's Conference, on the Kentucky State Board of Missions, on the board of directors of Kentucky Southern College, chairman of the board of directors for Cedar-moore, the Kentucky Baptist Assembly, and president of the State Training Union Convention.

For 11 years he was pastor of Beechland Church, Louisville, and served three other churches in Kentucky prior to this.

Sterling L. Price, minister of Third Baptist Church, St. Louis, Missouri, resigned April 1 to seek a new career in business. He will work as a fund raiser for Missouri Baptist hospitals.

A widely-known minister, Price became pastor of the 3,000-member church in 1959, succeeding the late C. Oscar Johnson. He came to St. Louis from Abilene, Texas, where he was pastor of University Baptist Church.

He is a former pastor of Baptist churches in Newport News, Virginia, and Athens, Texas, and is a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Texas. (BP)

Glen E. Crofts, executive secretary of the Baptist Foundation of Arizona, was elected president of the Association of Baptist Foundation Executives at their annual meeting in Austin, Texas. Crofts, who succeeds Gus Johnson, executive secretary of the Baptist Foundation of Florida, had served as vice president in 1969. Vernon Yearby, executive secretary of the Baptist Foundation of Alabama, was named vice president and Jim Cherry, executive secretary of the Baptist Foundation of South Carolina, was elected secretary-treasurer. (BP)

J. Winston Pearce, professor of preaching at Golden Gate Baptist Theological Seminary, has announced plans for an early retirement, effective June 15. He has been professor of preaching since 1961.

At the request of the Southern Baptist Foreign Mission Board in Richmond, Pearce will journey to Switzerland to serve as professor of preaching at the Baptist seminary in Ruschlikon, near Zurich, for the 1970-71 academic year.

He is a graduate of the University of Chicago, Wake Forest University in Winston-Salem, North Carolina, and

holds the honorary doctor of divinity degree from Wake Forest. (BP)

J. W. Storer, retired executive secretary of the Southern Baptist Foundation and former president of the Southern Baptist Convention, died at a Nashville hospital after a long illness on Sunday evening, April 12. He was 85.

Storer had been executive secretary-treasurer of the Southern Baptist Foundation from 1956-67 when he retired. He was president of the Southern Baptist Convention from 1953-55, and previously had been president of the SBC executive committee.

For nearly 25 years, Storer was pastor of First Baptist Church, Tulsa, Oklahoma. Previously, he was pastor of Baptist churches in Richmond, Virginia, Greenwood, Mississippi, Pauls Valley, Oklahoma, and Paris and Ripley, Tennessee. While pastor in Tennessee and Oklahoma, he was president of the Baptist General Convention of Oklahoma, and vice president of the Tennessee Baptist Convention. (BP)

Richard S. Brannon, pastor of the Kathwood Baptist Church in Columbia, South Carolina, has resigned to become a special assistant in the Office of Economic Opportunity (OEO) in Washington, D.C.

He is the second Baptist pastor in Columbia to accept a high-ranking government post since January when R. Archie Ellis resigned as pastor of the First Baptist Church to become deputy director of the state welfare department.



FINAL CHECK — Two Brotherhood Commission leaders examine blueprints of a new operations wing following its completion. They are George Schroeder (left), executive secretary, and Norman Godfrey, assistant to the executive secretary. The two-story addition will be used to supply Southern Baptists with curriculum materials.

## Families Do Have Their Problems

"Families without daddies are no good," said a little boy sadly on a Saturday afternoon when his dad was out of town. This lad had discovered something important about families. They belong together. Family members need each other in order to face the decisions and difficulties common to all families. Families aren't much good sometimes, however, even when daddy is home.

Let's face it. The family today is in trouble. Divorce, a symptom of this trouble, is a peculiarly American problem. More divorces are granted in the United States each year than in the rest of the world combined.

In addition to these breakups, thousands of other homes are suffering from "emotional divorce." In such a situation husband, wife, and children walk on the same carpets and eat at the same table, but socially and emotionally they are miles apart. They stay together only because of religious, economic, or other pressures. Such a home provides a cold emotional climate for children.

Home is where you should find shelter, food, rest, and instruction. More important still, home is where you are *you*. Parents and children come to their homes weary in mind and spirit, with hopes damaged and with disappointments and resentments that have been pent up all day. At home they let down and let go. It takes a spiritual experience to heal wounds, right wrongs, and more than all else, to replenish the moral strength needed to fight the good fight, to have a victorious home.

Every stage of married life has its problems. The young marriage is filled with conflicts that are common to all stages. Whether or not the wife works is a big issue. What will happen if she becomes "with child"? Are living quarters adequate? Is there agreement about schedules of work, rest, play, love making, and worship? How do husband and wife communicate?

Other marrieds have their problems, too. Children have come, straining the budget. Discipline is often a problem. A tendency to take one another for granted must be overcome. The process of aging adds its unique problems.

Let us examine some causes of family tensions and some ways of facing tension in the home.

### Some causes of family tension

Tensions frequently grows out of the tendency to use marriage to serve individual rather than family needs. In the natural order of living, man is supposed to love persons and use things. Sometimes man uses persons and loves things.

"My wife has the attitude, 'A place for everything, and everything in its place'—and that includes me," declared a mistreated husband.

"It's not I that's loved," an unhappy wife reported. "It's what I can do that's loved."

These attitudes tend to reduce persons to things in the family. The "I—Thou" relationship degenerates into an "I—It" relationship as marriage partners use rather than love each other. It is true that individual needs are to be fulfilled in marriage. But we need also to give attention to the wider implication and values of family needs.

In a truly Christian marriage, subjection is mutual. In our day of the emancipation of womanhood, a Christian husband still exercises an authority which the wife does not have. Many a modern



CHRISTIAN HOME WEEK — Southern Baptist churches will observe Christian Home Week May 3-10. "The Family in a Changing Society" is this year's theme.

marriage has been wrecked by unwillingness on the part of the wife to accept the sacrifices involved in the husband's choice of a profession. In this area of conflict—with rare exceptions—the primary submission is on the part of the wife.

Other calls for submission are laid upon the husband. Even the most authoritarian father, because he loves his wife and family, has submitted to many "unlordly" services in kitchen and nursery. Increasingly, modern family life demands mutual subjection.

Emotional immaturity or instability is another frequent cause of family tension. Marriage calls for shifting of loyalties. Many persons simply have not grown up. The psychological umbilical cord which keeps them dependent on their parents has never been severed. Jesus, sensing this problem, clearly stated, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh (Matthew 19:5). When one or both

parties are so dependent upon parents that the couple cannot experience normal growth toward responsible marriage, something is wrong.

### Guiding principles for the Christian family

Certain principles put into action will help the family face its tensions. Probably the most important of these is the principle of love.

Paul wrote: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Ephesians 5:25). Billy Sunday said that if you want your wife to be an angel, then don't treat her like the devil.

Much of marital failure is due to

experience true repentance and forgiveness. The church needs to be redemptive at this point.

The principle of faithfulness also is essential in facing family tensions. Faithfulness ought to prevail after marriage as well as before. One of the Ten Commandments says, "Thou shalt not commit adultery."

For the Christian, faithfulness goes beyond sex to a basic family loyalty.

Paul taught the principle of mutuality. He enjoined husband and wife to submit themselves "one to another in the fear of God" (Ephesians 5:21). He also said, "Children, obey your parents in the Lord: for this is right" (Ephesians 6:1). At this point he placed mutual responsibility on the parent: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4).

If these principles could be incorporated into the life and thought of marriages, much immaturity, instability and family tension would be eliminated. These principles, taught in the Scriptures, in reality provide the foundation for Christian marriage.

Here are some ideas to help you use these principles in solving family problems. There are no simple or easy answers to family tensions, but there are some resources and guideposts.

### Facing family tensions

- Show appreciation. Everyone in the family needs this wonderful tonic. Jesus found the "unknown best" in Peter and Paul. We, too, by giving encouragement, can help others in the family discover their unknown best.

"Mary, your bouquet is lovely."

"Bill, I'm happy that you finished the lawn. I know it's been hot. Next time I'll take a turn at it."

"Mother, this supper is wonderful."

"Dad, tell us what happened in town today."

If Dad helps Mother with the dishes in the evening instead of burying himself in the paper, his children are learning something of the Christian way. If Mother sees Dad to the door with a cheery good-by as he starts to work, it is more than an idle gesture.

Simple things, yes, but the texture of Christian living is woven of appreciation and loving cultivation of little talents.

- No marriage will ever be free of all its tensions; but the following practical, common-sense "self helps" will go far in eliminating tensions:

- talk over problems
- read good books on marriage
- work things out jointly
- search for new areas in which mutual interests can be developed
- cultivate a sense of humor
- maintain personal attractiveness
- practice everyday courtesies

- Many couples in conflict have been helped by going to a qualified counselor. Probably the greatest obstacle to get-

ting help for conflicts in the home is not knowing to whom one should go. Ministers, Christian lawyers and doctors, and marriage counseling agencies often can be of much help.

- The most vital resource in times of family tension is one's Christian faith. More than ever, the family needs the values of the Christian faith. The home cannot go it alone. Such principles as love, permanency, faithfulness, and mutuality are Christian virtues. They are available to a believing wife and husband as fruits of the Spirit.

Christian marriage finds fulfillment when two people who have previously committed themselves to Christ give themselves jointly to Him to be used in God's service. God's gift of life abundant may be found in Christian marriage where family tension is conquered in the spirit and mind of Christ.

## Florida Frog Joins Thailand Missionary

Can a Florida frog find happiness with a Baptist missionary family in Thailand after a seven-month trip in a barrel?

Charles G. Campbell, a Southern Baptist missionary associate who worked at Cape Kennedy before going to Bangkok, inadvertently sent the little leaper on his long journey half-way around the world.

Campbell recalls packing their household effects on a rainy day last year and speculates that the frog with an affinity for deep-water Baptists sought a snug refuge in a box of bedding and, willy nilly, was off on a slow boat to Indo-China.

His first response in hopping out into the Thailand sun?

He croaked. (BP)



AUTHOR — Marse Grant, editor of the Biblical Recorder, Baptist state paper for North Carolina, shows a copy of his new book to Edwin C. Guy, commanding officer of the North Carolina State Highway Patrol. The book, now in its second printing, is *Whiskey at the Wheel: The Scandal of Driving and Drinking*.



... Suicide ranks at the No. 3 cause of death among the nation's adolescents, Dr. Cotten Hirschberg of the Menninger Clinic said in an interview recently.

"The adolescent today has a greater struggle in the relationship with his family. It is tougher to be an adolescent," said Hirschberg, associate director of the children's division at Menninger. Suicide among the nation's youngsters is caused by depression that sets in when a child fails to achieve after changing from one situation in life to another, he said. Such a change, Hirschberg added, occurs when a child goes to school for the first time or when he goes from junior high to high school. He explained: "A young elementary age child will become depressed when he cannot adapt to behaving in a group in school. He experiences failure. Puberty, when children undergo physical, chemical and emotional changes of their body, can be another time of depression. When puberty comes either too early or too late, a child will become depressed." (By William Greenburg, *Nashville Tennessean*, 10-14-69)

... Scientists will do "unpredictable violence to our environment" if they adopt the philosophy that "what man can do, he must do," Dr. Philip Abelson, editor of *Science* magazine, said recently at Vanderbilt University. "The big question is not whether man can learn to live with technology, but whether man can learn to live with man," Abelson, director of the geophysical laboratory at the Carnegie Institution of Washington, told students, faculty members and parents. Within the next 30 years there will be a "major industrial revolution in terms of the ways the needs of society are met," he said. The new age will call for men and women who "give their minds to science . . . but give their hearts to society." (*Nashville Tennessean*, 5-16-69)

... The State Farm Mutual Automobile Insurance Company printed the following advertisement in *Newsweek*, October 13, 1969. "Alcoholics and other problem drinkers, who make up a small minority of our population, are the most effective killers on our highways. They kill innocent men, innocent women and innocent children. And we share in their guilt. Our indifference to the problem of alcohol on our highways results in 25,000 deaths each year — year, after year, after year. It's time to do something. Write your governor, your state legislators, your judges.

# Republican Leader Asks School Prayer Amendment

The Senate Republican leader has proposed a new constitutional amendment which declares that voluntary prayer in public buildings and schools is a "right of persons lawfully assembled."

Senator Hugh Scott (Republican, Pennsylvania) said in his announcement that voluntary prayers in schools are "now forbidden by a controversial Supreme Court ruling."

In 1962 (Engel vs. Vitale) the Supreme Court ruled that a state-composed prayer required for recitation in New York schools is prohibited by the first amendment.

In 1963 (Schempp and Murray cases) the Supreme Court ruled that devotional exercises of Bible reading and recitation of the Lord's Prayer required in schools are a violation of the first amendment.

These two rulings have been interpreted by some as prohibitions of voluntary expression of religion in public schools. Others have said that the Supreme Court decisions are not related to voluntary prayers but apply only to officially sponsored or supported religious exercises.

The new "Scott Amendment" is a refinement of the old "Dirksen Amendment," which lost its chief spokesman

with the death of Senator Everett M. Dirksen (Republican, Illinois) last year.

The Scott amendment is broader and more flexible than the Dirksen proposal. Specifically, the proposed amendment says:

"Nothing contained in this constitution shall abridge the right of persons lawfully assembled, in any public school or other public building which is supported in whole or in part through the expenditure of public funds, to participate voluntarily in non-denominational prayer, or meditation."

Scott complained that efforts "for Senate hearings on this question in the last session of Congress failed to draw a favorable response." He hoped that the new proposal would renew congressional interest in the subject of school prayers. (BP)

## News Analysis:

# Shortcomings Found In Scott Prayer Amendment

by W. Barry Garrett

The newly proposed constitutional prayer amendment in the U.S. Senate is defective as was its predecessors. Senator Hugh Scott (Republican, Pennsylvania), Senate Republican leader, is attempting a resurrection of the old "Dirksen Amendment" which has lain dormant since the death of Senator Everett M. Dirksen (Republican, Illinois) last year.

With the addition of nine new words the "Scott Amendment" is the same as the "Dirksen Amendment." The new revised proposal reads:

"Nothing contained in this constitution shall abridge the right of persons lawfully assembled, in any public school or other public building which is supported in whole or in part through the expenditure of public funds, to participate voluntarily in non-denominational prayer, or meditation."

The new words added to the Dirksen Amendment are: "in any public school or other," "voluntarily," and "or meditation."

Among the objectionable features of the proposed prayer amendment are the following:

1. It is based on a false assumption. Senator Scott said in his press release that his proposed amendment "would permit voluntary prayer, now forbidden by a controversial Supreme Court ruling." This, of course, is not what the Supreme Court rulings on prayer and Bible reading in public schools did.

The Supreme Court did not rule on the right of persons to pray but rather restricted the powers of government in directing the prayers and meditations of school pupils.

The Supreme Court held that public schools may not sponsor religious exercises regardless of their voluntary nature and regardless of whether the exercises include state-written, nonsectarian prayers or scriptural prayer and Bible reading.

2. It is not a corrective of the alleged Supreme Court rulings about school prayers.

The Supreme Court ruled against "an establishment of religion" in the public schools. It did not rule on the "free exercise of religion" on the part of school pupils or of school officials.

The Scott Amendment does not achieve anything that is not already covered in the "free exercise" clause of the First Amendment to the Constitution. The first amendment continues to be adequate to protect "voluntary" prayers and the "free exercise" of religion on the part of school children.

3. It continues to make a political, partisan football out of the sacredness of prayer.

To be for God, Mother and the flag is always a popular political strategy. For a politician to appear to be against these is unthinkable. This makes it most difficult for those who choose to stand on the solid ground of basic principles in the school prayer controversy.

Championing children's prayers and certain elements of our heritage is popular. Forcing opponents to appear to oppose children's prayers and cherished past practices is politically useful. Since the constitution makes the amending process more or less a part of the regular political process of the nation, such political use of that process is inevitable.

Nevertheless, it should be objectionable to religious people for politicians

to seek to make "political hay" out of the religious expressions of little children.

In addition to the above defects, the proposed constitutional prayer amendment raises a number of specific problems. Among them are the following:

1. The proposal injects the problem of limitation to public schools and public buildings.

Would the phrase, "in any public school or other public building," possibly erode the present rights in other public places? That is, does the inclusion of one thing mean the exclusion of another? For some legal purposes it does.

2. The problem of "lawful assembly" is introduced in the context of free religious practice. The ramifications of this provision and restriction could be endless.

3. The proposal limits a person's rights to "non-denominational prayer, or meditation."

Would this mean that if a group of Baptist students got together at lunch in a public school to pray, the location of their prayer would determine that it had to be "non-denominational"? What about the theology and prayer convictions of other groups who pray in certain specific ways? Would their "voluntary" prayers be ruled out?

Conclusion: Although the "Scott Amendment" is relatively harmless, compared to other proposed constitutional prayer amendments, it does not solve the problem of praying in public schools. Neither does it add anything to the constitutional provisions for religious liberty now embodied in the first amendment as interpreted by the Supreme Court. There is no need at this time for a constitutional prayer amendment. (BP)

# Hodgensville Housewife Heads School Prayer Drive

A 22-year-old Hodgensville, Kentucky, housewife has declared war on the United States Supreme Court. But in a peaceful, democratic way.

Mrs. John M. Ward, mother of two children, is spearheading a campaign in Kentucky and several other states to restore Bible reading and prayers in public schools.

Her technique is grass-roots oriented. Making use of relatives, friends and other interested persons, she has distributed over 4,000 petitions to gain support for a constitutional amendment that would lift the Supreme Court's ban on prayers and Bible reading in schools.

About 1,000 such petitions have been distributed in churches, businesses and banks by herself and others in Kentucky. Mrs. Ward said about 200 petitions, containing about 10,000 signatures, have been returned to her.

About 3,500 petitions have been sent by Mrs. Ward to friends and relatives in seven other states — Georgia, Alabama, Texas, Arizona, Illinois, Pennsylvania and California.

The reason for this approach, Mrs. Ward said, is that the signed petitions can be forwarded to congressmen to demonstrate public sentiment in favor of a constitutional amendment.

Mrs. Ward's ambitious effort started about a month ago.

"I was washing dishes one day," she said, "and I felt something should be done."

Her motivation? "I'm interested in the children and the world," she said. Every child should "have the privilege of hearing it (Bible reading and prayers) in school."

Mrs. Ward, a Presbyterian, does not think that restoring Bible reading and prayers in schools would offend any

religious belief. As she explained it, "There is only one God."

Now, she said, her effort "consumes most of my time. My children (she has two boys, ages one and five) and my husband consume the rest of my time."

In the beginning, Mrs. Ward said she would stay up until midnight or 1 a.m. typing letters and sending out petitions. Since then she has received some help from other persons in various religious denominations.

Mrs. Ward is not discouraged by what she calls the "difficulty" of starting a

national movement. "It will take a while," she said, "maybe two years."

But she is optimistic. "I think we have a majority of people on our side."

And she is aware of the problems, too. "Most of the problem will come in the larger states," she said. "There's got to be some friction. All people don't believe the same way. But good will overcome evil."

Mrs. Ward said "no organization" has been established and no name given to her campaign. "It's just me," she remarked.

# U.S. Grants To Church-Related Colleges: Are They Constitutional?

The long-standing controversy over the constitutionality of federal funds for church-related colleges has moved a step closer to resolution following a major court decision.

The Higher Education Facilities Act of 1963 provides for federal grants to colleges and universities for construction. Although the government will not give funds for buildings to be used for religious services or sectarian instruction, a number of grants have been made to church-related colleges for libraries, science buildings and general-purpose buildings.

A group of Connecticut taxpayers challenged the grants made to four Roman Catholic colleges in that state. The taxpayers contended:

(1) That Congress did not intend church-related colleges to get money under the act;

(2) That, since the primary purpose of church-related colleges is the advancement of religion, any grant to such an institution would violate the principle of separation of church and state, as stated in the First Amendment to the U.S. Constitution.

In a decision that is sure to be appealed to the U.S. Supreme Court, a three-judge federal panel has rejected the plaintiff's arguments. Here are some excerpts from the court's opinion:

(1) "We hold . . . that the act has the secular purpose of increasing the student enrollment capacity of the nation's institutions of higher education — an existing urgent public need — and that the act does not have the purpose of promoting religion of any kind.

(2) "The legislative history is quite conclusive that Congress intended to make the benefits of the act available to church-related colleges and universities.

(3) "The act . . . was carefully drafted to insure that grants made to church-related educational institutions would subsidize the secular rather than the religious functions of such institutions.

(4) "It would be ironic . . . if this act of Congress, so specifically intended and precisely written to comply with the constitutional standard of a secular legislative purpose and a primary effect that neither advances nor inhibits religion, were to be stricken down in the name of religious freedom.

(5) "We find no conflict between preservation of religious freedom and provision for higher education. Without both, we may end up with neither."

If the Supreme Court accepts the appeal, its decision could have a great impact on the participation of church-related colleges in all present and future federal education programs — as well as in programs of state aid to private higher education.

# Malawi "Most Responsive"—Criswell

"People are responding by the hundreds to the simple gospel message," declared Southern Baptist Convention president W. A. Criswell after preaching in a village in Malawi, the sixth of seven African countries he toured recently.

Criswell and his daughter, Mrs. Anne C. Jackson, made a month-long tour of Baptist facilities in Ethiopia, Kenya, Uganda, Tanzania, Zambia, Malawi and Rhodesia at the invitation of the Southern Baptist Foreign Mission Board.

Criswell called Malawi "the most responsive by far" of the countries they had visited. From there they proceeded to Rhodesia.

Criswell, who is pastor of First Baptist Church, Dallas, and Mrs. Jackson, a noted soloist also of Dallas, were in

Africa to promote the evangelistic campaigns to be held in the seven countries this fall.

Already, however, Baptist leaders in Malawi have reported revivals breaking out in some villages, and one missionary said a "people movement" may be emerging.

At the final service of Criswell's tour in Malawi, five of the 14 Southern Baptist missionary children currently in that country made professions of faith in Christ.

There are more than 100 Baptist churches in Malawi, and new ones are starting all the time. Baptist missionaries expect churches and church membership to triple in some areas of the country this year.

# Four Needy Children: "God Gave Them To Me"

By Miss Marylu Moore,  
Missionary Director,  
G. B. Taylor Orphanage, Rome, Italy

On Christmas Eve the usual frantic preparations for the Big Dinner that night were in progress. Fifty chickens had arrived and been dispatched to the kitchen for dressing and roasting.

Our driver had been taken to the hospital for possible surgery. The dining hall was full of potential decorators waiting for me to go out and find a tree on sale. The office was full of various and sundry people who needed rides into town since the city transportation chose that day to go on strike. Someone was on the telephone waiting to talk to me; I never found out who.

In came some members of one of the Rome Baptist churches with four children, aged four to eight. Their mother had been arrested for begging for her family of eight children. The father was ill and would be taken to a sanitarium the following day. The children spent their days in the streets.

Could we take them for as much as a month until something else could be found for them?

The children all looked sick, possibly with flu. Their appearance was indescribable unless you have seen children who look as if they never had a decent meal or decent clothes in their lives.

The oldest child was a girl of eight. I asked her name. She said, "Maria,"

but she had no idea what her last name was. She had never seen the inside of a school.

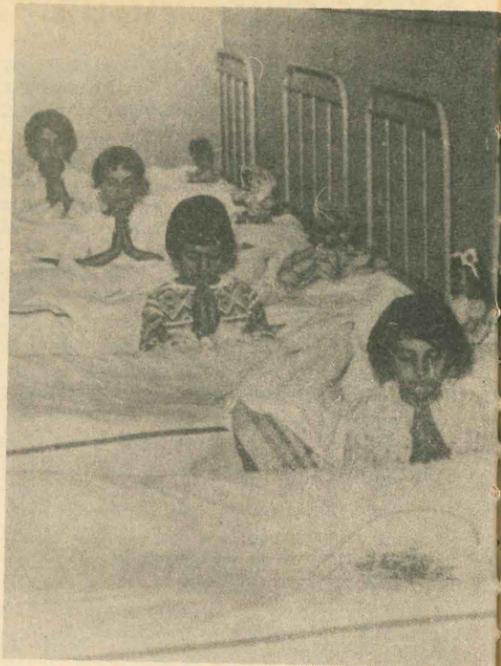
I hesitated for a moment at the thought of taking on four sick children with our reduced staff during the holidays. I asked what would happen to them if we didn't take them. The lady with them answered that she had tried several other places but with no success. She would just have to take them back where she had found them.

I found one of our young staff members who volunteered to take care of the children, emptied a small room where they could be isolated until we were sure of the nature of their illness, sent the crowd upstairs for baths and haircuts and then to bed.

While I went to find our Christmas tree and drive some of our workers into Rome, my secretary contacted friends in the pediatric ward of the city hospital who agreed to give tuberculin tests to the four children that afternoon.

It was the day after Christmas before we knew that all four children needed urgently to be in a sanitarium, though those who took turns caring for them had already guessed. A morning spent phoning public offices and finally visiting the central police station helped to get the authorization necessary to have the children accepted immediately.

During a lull, little Maria came over to me and asked, "What is happening to us?" I knew she had understood just



Children kneel for bedtime prayers in the girls' dormitory at the George B. Taylor Orphanage operated by the F.M.B.

enough of what was going on to be badly frightened and confused.

"You are sick right now, Maria, and won't be able to eat and play and go to school with the other children. So we are taking you to a place where there are other children with whom you can play until you are well."

"When I am well, may I come back here?"

"Yes, when you are well, you can come back."

"And I can eat and play and sleep with the other children and learn to read and write?"

A smile lit up her serious-sad pixie face as I said, "Of course!"

One of the younger staff members who helped with these children during their short stay here remarked afterwards, "I was so afraid Christmas this year was going to be without meaning, just another day in the year. I even applied to go to a youth camp so I could give something to help someone. But God gave me these children, some of the very least of His brethren. Though I was not able to do much for them I was able to do something. I feel the Christmas spirit."



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Our boys become  
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ROYAL AMBASSADORS

WESTERN RECORDER

# Social Ministries: Is Church's Pace Too Slow?

Will a generation pass before we see a change in the church's attitude toward social ministries? This question captures the attitude of Paul Adkins, former secretary of the Home Mission Board's department of Christian social ministries and now director of the missionary internship program at New Orleans Baptist Theological Seminary.

The Kentucky native, who recently assumed his position, is concerned that the institutional church is moving too slowly toward accepting social ministries:

"Young men coming out of the seminary are developing social consciences that I did not see 10 to 20 years ago. But there is an educational lag between the graduates leaving the classroom and moving into decision-making positions," Adkins said.

"I am not an authority but it may take 20 years between when a person leaves the classroom and when he is invited to become a decision maker."

As for what happens to the church in the meantime, Adkins said:

"I don't believe we can wait 20 years. Many of these people are leaving the established church."

Adkins responsibilities at New Orleans include recruiting and counseling students involved in internship and interested in full-time mission work. He attempts to interpret service opportunities offered through the Home Mission Board.

He attributes the church's pace to resistance to change.

"I am disappointed in some areas of the church," he said, "but my disappointment stems back to some of the old line structures that we do not want to change. I'm just as resistive to change as the next person, and so I see that we have become rather comfortable and secure in an on-going program."

Adkins does see some hopeful signs, however:

"I can definitely see some improvement in some churches," he said. "Some churches are trying to be innovative; some churches are struggling. But there are too few in the Southern Baptist Convention."

He said that too often churches, in their eagerness to formulate a program of Christian social ministries, try too much too soon:

"If the church could start one particular project and become perhaps successful at that, it could move on to something else. Sometimes I see churches that move too quickly and do not necessarily have the criteria for measuring success, or they want to measure it in terms of numbers.

"They may recognize some failure and then want to chuck the whole bit of social ministries. I think one of the steps would be to help a church see needs and establish some priorities."

He added that priorities should be determined according to the needs of the community; but the church must not be overcome by the magnitude of its task:

"I think that the work is so large that some churches become threatened by all that needs to be done and they do nothing," Adkins said.

"I have had to come to the place in my own experience where I said that the only way you serve God is by serving people."

Adkins tries to project this attitude on to his student interns:

"My responsibility is to help them work with some of their feelings and relate to the individuals with whom they come in contact.

"I believe if we can share attitudes, anxieties and aspirations I can help them even though they may never do mission work other than at this time."

The intern program was begun to provide on-the-job training for students plus needed help for missionaries. Many Southern Baptist seminaries have active intern programs; New Orleans now has eight students working in various goodwill centers.

"Hopefully, the student, at the end of his academic training, will look favorably toward a full-time appointment with the Board," Adkins explained.

A graduate of Los Angeles Baptist College in Newhall, California, Adkins

holds a master's degree in social work from the Carver School of Missions and Social Work, Louisville. He has attended Southern Baptist Theological Seminary and Kent School of Social Work at the University of Louisville.

His previous social work experience includes directing the Department of Agigin, Buckner Baptist Benevolences, Dallas, Texas.

## Missing Missionary Found Safe In Beirut

The Southern Baptist Foreign Mission Board learned April 9 that missionary James F. Kirkendall, missing in Beirut, Lebanon, since April 7, had returned home weary but unharmed.

A call from missionary James K. Ragland in Beirut to Foreign Mission Board executive secretary Baker J. Cauthen conveyed the information but was guarded in detail, Ragland said simply that Kirkendall had been detained by "non-official forces" and had been well treated.

An Associated Press release, datelined Beirut, says Kirkendall took "a wrong turn" and drove into the Sabra area where he was stopped and held for 42 hours by Palestinian guerrillas. They gave no clear reason for their detention of Kirkendall. His associates said there had been no "rough stuff."

The Foreign Mission Board was informed by the State Department on April 8 that Kirkendall was missing. Ragland said Kirkendall was last seen en route to a police station, where he intended to have some changes made to his passport.

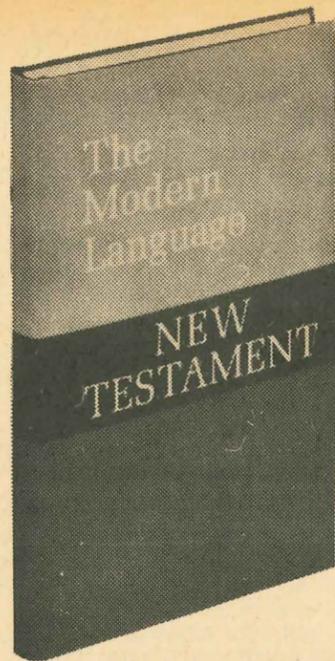
The 47-year-old Kirkendall, native of Birch Tree, Missouri, was pastor of the Moline Baptist Church in St. Louis before his missionary appointment to Lebanon in December, 1962. In recent months he has conducted an unusual itinerant ministry among U.S. citizens living in places in the Middle East where there are no Southern Baptist missionaries or churches.

Sometimes called a "jet-riding circuit rider," Kirkendall's ministry takes him throughout the Persian Gulf area to visit Baptist families, most of whom are associated with American oil companies. (BP)

If it's of interest to  
Kentucky Baptists, it's  
in *Western Recorder*



Spaghetti is a staple in the dining room of the Taylor Orphanage, Rome, Italy



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(continued from page 5)

Baptists have been used of the Lord in the past to bring our Convention into the will of the Lord. I believe God is at work in Kentucky now, bringing us renewal to lead our great Convention to claim God's promises.

Jeffersontown, Ky. Ralph W. Hodge

#### QUESTIONS PRINTING RECEIPTS

Dear Editor:

There are many questions being raised lately about principles and methods. We pastors receive almost weekly some literature informing us of how needy is the Cooperative Program for funds.

Being an ex-editor and printer, I want to raise this question? Is it really worth the expense and effort to run a list of churches and their contributions to the Cooperative Program, as a part of the *Western Recorder*? Most people will get the *Recorder*, look at their church record (which they hear every business meeting) and maybe look at their neighbor church's generosity, and that is the extent of usefulness in publishing the lengthy report.

I am a firm believer in the merits of the Cooperative Program. I just wish your paper would conduct a poll as to how many people there are who, like myself, believe that a little "parsimony" be injected into the program.

Morgantown, Ky. William L. Cook

#### A REASON FOR DECLINE

Dear Editor:

Everyone has a reason for our Baptist statistical decline, well here's mine. I think our decline started when the idea was promoted — "Divide and grow." The pie was cut into too many pieces. I'm talking about our Sunday School classes. Division within reason is logical, but too many new classes were organized with too few members and not staffed with able teachers.

It was voiced at the time that many classes were too click-ish. Well, Sunday, April 12, we studied — "The Early Church was strictly a fellowship." It's too bad that in the late 50's we didn't adopt the Kentucky motto, "United we stand, divided we fall."

Owensboro, Ky. Mrs. Lindy Mercer

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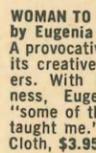
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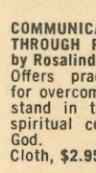
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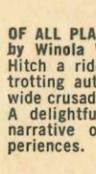
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## Protestants, Catholics, Jews Drawing Closer Together

An international, interfaith Religious Communication Congress sponsored by 40 different organizations, including two Baptist groups, ended with a Jewish leader predicting that Protestants, Catholics and Jews would move closer together than ever before during the decade of the 1970's.

In the major closing session address in Chicago, Marc H. Tanenbaum, director of Interreligious Affairs for the American Jewish Committee in New York, said that already a community of fellowship has begun to develop among scholars and those involved in interfaith dialogue.

Tanenbaum specifically cited to the congress the development of Baptist-Jewish dialogue, saying that Jewish scholars have begun to reevaluate their concept of the Messiah "as a result of a deep dialogue with Southern Baptist scholars."

"It is quite evident to me that extensively intensifying interplay is taking place in which we find the Catholic community becoming increasingly Protestant," especially in the area of the study of the scriptures; that Protestantism is becoming increasingly Catholic as it returns to more liturgical forms; and that Christians generally are becoming increasingly Jewish as they return to the biblical and Hebraic molds of self-understanding, he said.

Tanenbaum urged the 400 persons attending the three-day congress to use their skills as religious communicators to help hammer out a common agenda for interfaith activities in the 70's, adding that, unfortunately, Catholics, Jews and Protestants seem to have their own separate agendas for interfaith dialogue.

One of the main items of concern should be the reordering of national priorities in joint efforts by Protestants, Catholic and Jews, Tanenbaum said. He cited the expenditure of \$80 billion annually for military and defense programs and urged interreligious groups "to move on Washington" and seek at least \$20 billion of that amount for meeting human needs.

In an earlier major address, Will D. Campbell of Nashville, a former Southern Baptist from Mississippi who now heads the Committee of Southern Churchmen, a race relations group, charged that the church and the press are guilty of helping to establish what he called "the American tyranny" in the rapid move toward "the reality of a true police state in the U.S.A."

"The beginning of genocide is not ovens or concentration camps, but the expectation of majorities for minorities to become like themselves," Campbell said.

The publisher of *Katallagete* — *Be Reconciled*, Campbell charged that the press, with its cult of objectivity, is

guilty of contributing to the "tyranny" because "it is not enough (to be objective) when we are sitting on top of a powder keg which could explode any minute."

"The church," he said, "is most guilty of all, for it calls for peace and harmony but does nothing more than perpetuate the institution. It assumes that which is good for the institution (the church) is good for the Kingdom of God."

Saying every religious body represented at the meeting "is afflicted with the cancerous cells of racism," Campbell claimed that liberalism in the church and society has failed, and that race relations today are worse than ever before.

He called for a new biblicism and a new fundamentalism that stresses what the Bible fundamentally says about human relations and the church. "There's a lot of baggage and garbage in our religious tradition that the church needs to get rid of," he added.

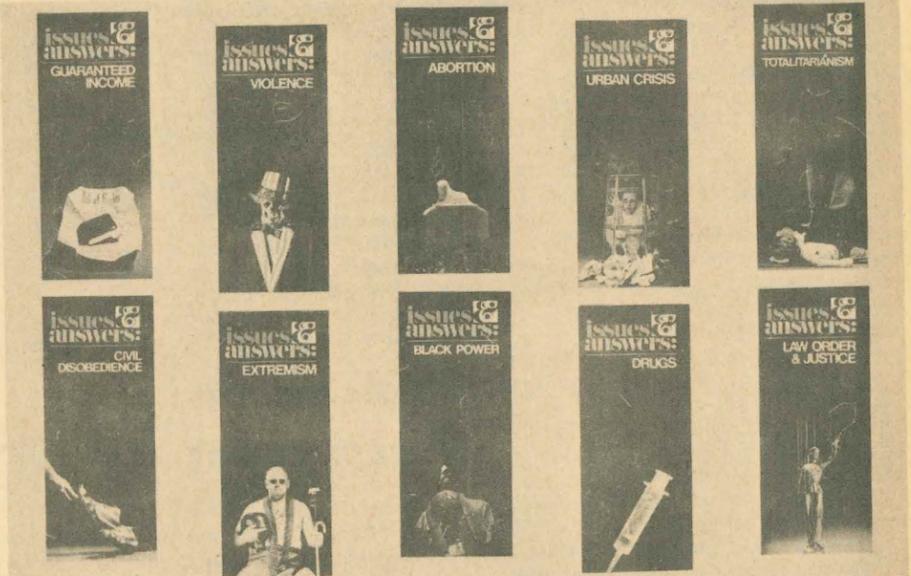
"We don't need all those steeples, altars, pipe organs, etc.," he declared. "We could get rid of poverty if we got

rid of the albatross around our neck," he said.

The meeting, the first of its kind held in the nation, was sponsored by more than 40 different organizations concerned with the broad field of religious communications. The Southern Baptist Press Association and the Baptist Public Relations Association were two of the cooperating groups.

Prior to the Religious Communications Congress, the Baptist Public Relations Association met for its annual session, as did the Religious Public Relations Council and the Associated Church Press, three of the major organizations involved in the congress.

W. C. Fields, public relations secretary for the Southern Baptist Convention executive committee and newly-elected president of Baptist Public Relations Association, presided at one of the congress' general sessions and directed a workshop on public relations. Martin Bradley, secretary of the research and statistics department at the SBC Sunday School Board, led a workshop session on research. (BP)



## Hot Issues Featured In New Pamphlets

"Aids for solving problems people face" is the way the Southern Baptist Christian Life Commission describes their ten new study pamphlets.

The new series, entitled *Issues and Answers*, probes difficult issues and offers some answers for Christians.

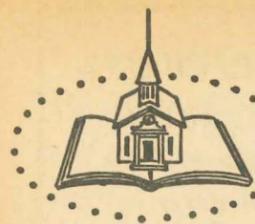
Subjects in the *Issues and Answers* series include drugs; abortion; violence; urban crisis; black power; civil disobedience; extremism; guaranteed income; law, order and justice; and totalitarianism.

Designed for use as resource material in Sunday Schools, Training Union

groups, associational and state meetings, tract racks, and personal study, *Issues and Answers* focuses on practical actions for individual Christians and churches.

The four-color pamphlets feature original editorial photographs and an easy-reading typeface.

Each of the ten titles will be available in Baptist Book Stores after February 1, 1970. Fifty copies of any *Issues and Answers* title can be secured now for \$2.50 from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219.



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for May 3, 1970)

### LIFE AND WORK SERIES

## Demonstrating A Changed Life

Luke 7:36-38, 44-50

Observe how the Saviour dealt with Simon, the recognized representative of religion, and the unnamed woman, who was the accepted type of a pronounced sinner.

We are not told what motive or motives prompted Simon to invite Christ to dine with him. Doubtless there was more than one motive, but hostility was one thing that prompted the invitation. Simon was anxious to listen to His words and observe His actions with a view to discovering some flaw in His teachings or in His behavior and then prefer some charge against Him.

Regardless of Simon's motive, Christ accepted his invitation and joined the other guests at the appointed time. When Christ entered the house the servants of Simon ignored Him and the proud and self-righteous Pharisee withheld the customary kiss of salutation and welcome, and merely proffered his hand and pointed to the seat which Christ was to occupy at the table. His discourteous attitude was a studied and intentional insult, but Christ refused to be affronted by Simon's incivility.

Hearing that Christ was in Simon's house, an unnamed and formerly unchaste woman, who had been notorious for her life of sin and shame, came uninvited and stationed herself behind Christ and at His feet.

Prior to this dinner, perhaps from the edge of the crowd somewhere, this outcast woman had listened to the tender and gracious message of Christ. Through His preaching she was led to deep conviction of sin, to genuine repentance toward God and to a personal faith in the Saviour. She had experienced the forgiveness of sin and her soul was filled with peace and joy.

Her purpose in entering Simon's house was to express her gratitude and love to Christ for forgiving her sins, saving her soul and transforming her life. Standing behind His extended feet, she fully intended to anoint them with delicately scented ointment she had brought with her. She was so overcome with emotion that she could not proceed with her task. Contrasting her past and present conditions, she gave vent to her feelings of thankfulness and joy by shedding warm and copious tears, which

rained down so abundantly that they moistened Christ's feet. For lack of a towel, she unloosened her long hair and wiped away the tears from His feet, then smothered them with her repeated kisses, as an expression of her gratitude to and affection for Him. She also opened her flask of precious ointment and emptied its fragrant contents upon His feet.

Because Christ tolerated the attentions of a woman of such bad repute, Simon was greatly perplexed and very indignant. He thought that, if Christ were a real prophet, He would have withdrawn His feet from this woman or thrust her back with them. On the other hand, he reasoned that, if He knew her character, His tolerance of her conduct proved that He was not a good man. Simon was wrong in thinking that she was either unpardoned or unpardonable.

Reading Simon's unspoken thoughts, which ability in itself was proof that He was a prophet and far more than one, the appreciative Christ courteously said, "Simon, I have somewhat to say unto thee." The Pharisee replied casually, "Master, say on."

Christ then told the story of the man with two debtors, one of whom owed

ten times as much as the other. Neither debtor could pay, so the creditor forgave both of them and cancelled their obligations. Christ then asked Simon which debtor would love the creditor most, whereupon he replied the one who had been forgiven the largest amount, which was obviously the correct answer. So, Christ let Simon know that this woman had been forgiven much and therefore loved Him much and devotedly. Her love was the result of forgiveness. He also reminded him that she had lavished upon Him her affections and gifts whereas Simon had even failed to extend to Him the common courtesies and hospitality accorded respectable guests.

In spite of the fact that Simon cavilled at grace in its object, its condescension, its generosity and its tenderness, great grace saved a sinful woman, rich grace encouraged her and unbounded grace gave her the assurance of divine forgiveness. Forgiven much, the soul of this woman went out in love to her Saviour. True forgiveness and salvation result in much love and they are demonstrated in a changed life and in faithful service for Christ.

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One of the most outstanding and profoundly significant events in Bible history was the conversion of Saul of Tarsus. As a diligent student of Judaism, Saul mastered the traditions of the elders and the philosophies of the Greeks and became one of the best educated men of his time. As an intensely partisan and ambitious Pharisee, Saul was a strong and bitter opponent of everything that seemed to belittle the Mosaic economy. Believing that the gospel of Christ was an assault upon the faith of his fathers and that the Lord Jesus was an imposter, Saul sought to stamp out Christianity and to exterminate all the followers of Christ. When he started on his journey to Damascus to arrest and imprison Christians, little did Saul think that before long he would be a follower of Christ.

Galatians 1:11-17

Prior to the writing of this epistle, Paul had established churches in Galatia. In keeping with his usual custom elsewhere, Paul gave the members of these churches numerous instructions which they needed. Judaizers, who had become professing Christians but had remained loyal to the law and zealous for its observance, went into these churches and taught that Gentile believers had to submit to the rite of circumcision in order to be saved. They also argued that Paul was not a true apostle. They accused him of preaching one thing in some places and another in other places for the sole purpose of pleasing men sufficiently to win them as his followers. Moreover, they charged that Paul's doctrines would encourage unbecoming conduct on the part of his hearers. Paul admonished all of his



readers to refuse to give heed to those who come to them with any message which is contrary to the gospel of Christ which is recorded in the Word of God and which he firmly believed and faithfully proclaimed.

In his defense of the supremacy of the gospel of Christ over the false teachings of his critical opponents, Paul went somewhat into detail regarding his personal experience of salvation on the road to Damascus, his realization of his call from Christ to become a minister of the gospel, his reception of the direct revelation from the Lord, his lack of direction from the other apostles and his personal withdrawal into Arabia for an extended period of prayer, study, communion with and instruction from God.

Acts 11:19-26

Antioch, the capital of Syria, had been famous for its commerce, art and literature, and infamous for its worldliness, licentiousness and wickedness. Into this populous and wicked city the gospel of Christ had been faithfully proclaimed by those unnamed disciples who had been forced to leave Jerusalem in order to live. As those brave and daring souls preached the gospel of Christ, the Lord placed His stamp of approval upon their work. Many believed on Christ and were saved, and the first Gentile church was established.

Tidings of these triumphs of grace soon went abroad and speedily claimed the attention of the church in Jerusalem. Greatly stirred by the news of the extraordinary happenings in Antioch, the leaders in the Jerusalem church decided to send one of their honored members along the trail of the zealous evangelists to inspect their work and to ascertain what should be done about it. They dispatched Barnabas thither as an official observer and a qualified investigator of this new movement.

Barnabas heartily approved the work as being of the Lord. He never proposed a change in it, but he did admonish the believers to live in dependence upon Christ and in devotion to Him. He was impressed so favorably with their work and its possibilities that, instead of returning to Jerusalem, he remained there and led in launching an evangelistic campaign.

Barnabas introduced Saul to his great work as the apostle to the Gentiles. Immediately, they plunged into the great work of teaching those who had been saved. They had remarkable success in giving instruction to the recent converts and in building them up in the most holy faith.

Presently, the nickname "Christians" was first applied by others to the children of God in Antioch. This nickname, which meant "little Christs," was occasioned by their manner of life. When those who were unsaved heard their words or saw their actions, they were reminded of Christ. What a compliment! Would that the same were true of us!

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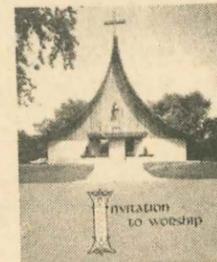
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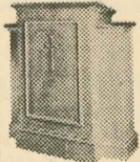
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# Don't Be A Copy-Cat—It's Illegal!...

(The first in a two-article series dealing with copyright law.)

by William J. Reynolds

Many music directors in our churches have easy access to some type of duplicating machine, either in the church office or in the office of some church

member or choir member. For a new song or choir anthem only one copy is necessary to provide "instantly" forty, sixty or more copies for the choir library.

The only problem with this is simply that if the music is copyrighted, dupli-

cation of any kind may be done only with the copyright owner's permission. Otherwise, it is illegal! Such infringement may result in serious litigation.

Church music directors have been gross violators of the copyright law. A search through church music libraries reveals multiple copies that have been mimeographed, multilithed, xeroxed, thermofaxed, etc., with complete disregard of the provisions of the Copyright Law and the rights of the composer, author and publisher.

Copyrighted music is legal, tangible, real property. It can be owned, sold, bought or merchandised, just the same as a house, car, boat, lawnmower, etc.

If we suddenly needed to borrow a friend's car, and we knew where it was and where the keys were located, we still would not presume to take the car without his knowledge and permission. When we take his song and, without his knowledge or permission, duplicate quantity copies, we have infringed upon his rights.

The fact that the music is to be used in a church service does not lessen the infringement nor make the wrong right. To use stolen property, wilfully taken, in the worship of God or in the proclamation of the gospel cannot be justified under any circumstances.

The Copyright Law is very clear and legal casebooks are filled with judicial decisions that prove again and again that the copyright owner may enforce these rights against the infringer through legal processes.

If you are discovering the Copyright Law for the first time, or if you have been aware of it but had decided that it didn't apply to church music directors, let me suggest two actions for you to take:

(1) Check your choir library for any illegally duplicated music and destroy this immediately.

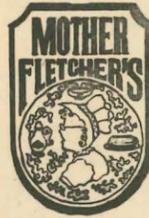
(2) Resolve that you will not in the future infringe the rights of any composer, any author or any publisher by duplicating in any way any music for your use unless you have clear and certain permission from the person or the company that owns the copyright.

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# Criswell Sees Exodus Of Liberals From Convention

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W. A. Criswell, president of the Southern Baptist Convention, said he believes there may be an exodus of liberals from the denomination, according to a wire service report.

He said the action of William C. Smith, Jr., could trigger such a movement.

Smith, director of religious activities for men and assistant professor of religion at the University of Richmond, Richmond, Virginia, announced April 9 he would leave the convention and his university posts.

Smith said he decided to leave after Criswell told the convention's executive committee last fall that Baptists who do not believe in the articles of faith of the convention should leave the denomination.

Criswell, pastor of the First Baptist Church of Dallas, said he was surprised

at Smith's decision and saw a possible stimulus to other "liberals" in the convention.

"My observation has been that these liberals finally drift out into nothing," Criswell said.

"They don't go to church, they don't believe anything — they just drift out into some kind of spiritual limbo."



## Second Professor Resigns Protestng Criswell Statements

A second Southern Baptist professor at the University of Richmond (Virginia) has announced plans to leave the Southern Baptist Convention. The action is partly in protest to statements by W. A. Criswell of Dallas, SBC president.

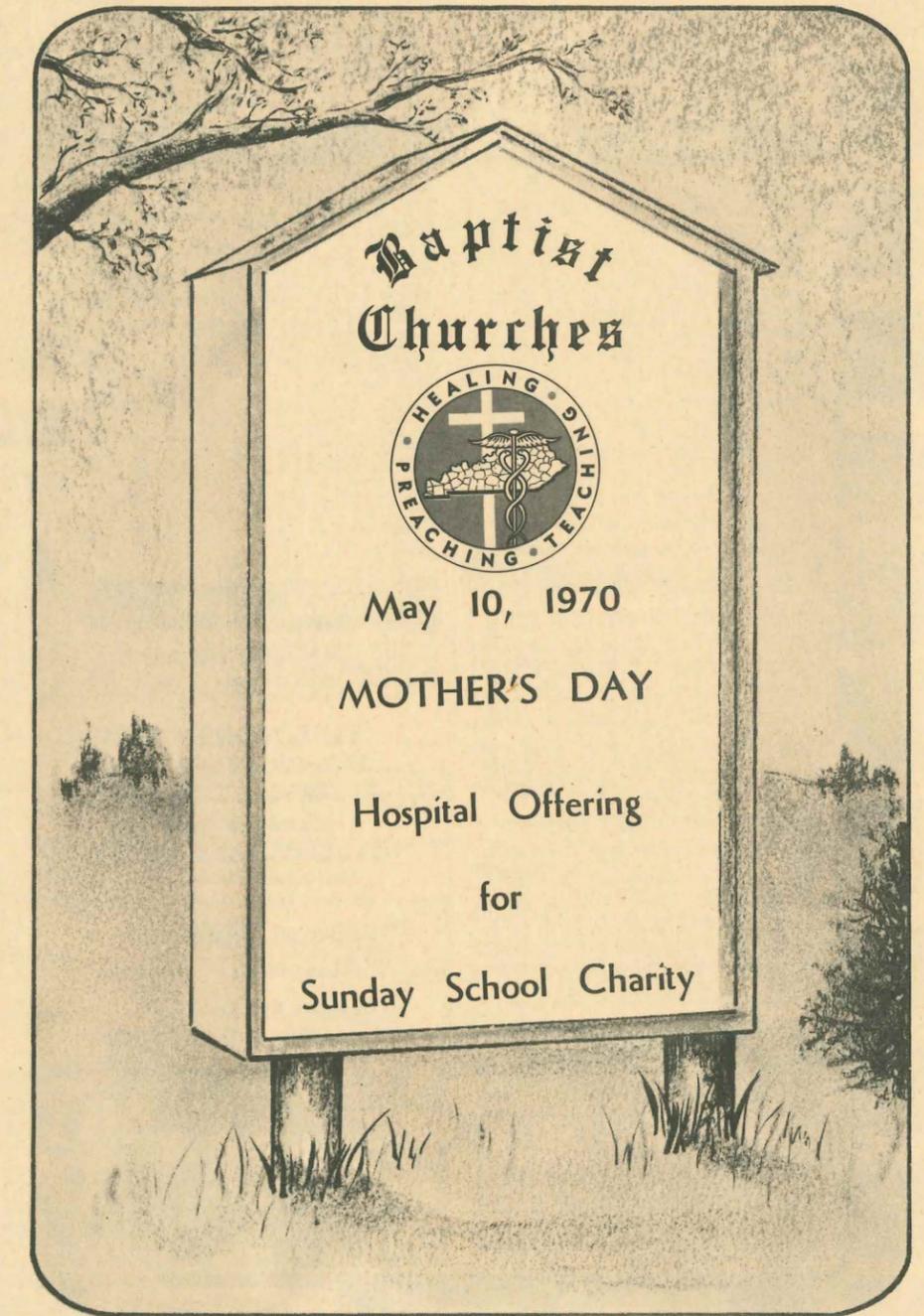
Jerry L. Tarver said he is quitting because of Criswell's remarks in connection with the earlier resignation of William C. Smith.

Tarver, head of the speech and drama department, resigned as a deacon of the Westhampton Baptist Church. He said he could not "in good conscience" remain a Southern Baptist.

Tarver said in a letter to Criswell that "ironically, I also disagree with much of what Smith believes, but at this point my membership (in the Southern Baptist Convention) becomes a matter of conscience as a conservative."

Involved in the whole issue is a Baptist confession of faith, first adopted in 1925 and reaffirmed, with few changes, in 1963. Opponents of Criswell's views say the SBC president treats the confession as a creedal statement which must be interpreted only as he sees it.

Criswell denies this charge, saying, "There are some things that make a Baptist a Baptist and if you don't believe them you ought to leave."



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