

WESTERN RECORDER
APRIL 3, 1971

April 1s
Life Commitment Month

Staff Changes

George W. Smith began his ministry as pastor of First Baptist Church in Leitchfield on February 21. He resigned as pastor of Grace Baptist Church, Shively, to accept this new post.



Smith
A native of Georgia, Smith is a graduate of Mercer University and Southern Seminary. He was pastor of two other Kentucky Baptist churches, South Fork in Hodgenville and Gilead in Glendale.

Smith is married to the former Carolyn Morgan of Georgia. The couple has three children.

The **Fern Creek Baptist Church**, Louisville, has called Allen W. Graves as interim pastor and Eugene Quinn as interim minister of music. Graves is administrative dean of Southern Baptist Theological Seminary and Quinn is secretary of the music department of the Kentucky Baptist Convention Executive Board.

Irene Lady is a new youth worker at Grace Baptist Church, Elkhorn Association, Lexington.



Miss Lady
Her duties at Grace will be in planning and conducting youth fellowships, working with the young people's departments in Sunday School and Church Training, assisting with the missions' varied, and other youth related responsibilities.

Miss Lady is a junior at the University of Kentucky; from Princeton, Kentucky, and last summer she served as a Baptist Student Union summer missionary to Baltimore, Maryland, in the inner city.

Steve Cook, a pre-ministerial student at Georgetown College, is a new youth

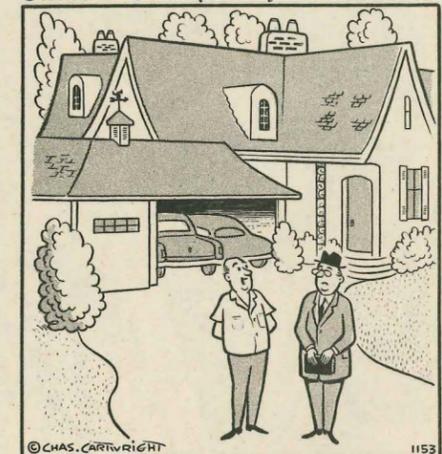
worker at Grace Baptist Church, Elkhorn Association, Lexington. His duties at Grace will be in planning and conducting youth visitation programs, assisting the pastor in pulpit supply and other ministries of the church, working with the young people's departments in Sunday School and Church Training, assisting in the Royal Ambassador program, and other varied youth related responsibilities.

Cook, a native of Princeton, Kentucky, served as youth pastor for the Oak Hill Baptist Church, Evansville, Indiana, during the past summer.

Ortie E. Bradshaw, a native of Russell County, is the new pastor of Grace Baptist Church in Independence, Kentucky. He came to Grace from the West Hills Baptist Church in Jonesboro, Tennessee.

Bradshaw graduated from Campbellsville College; Georgetown College and Southern Seminary in Louisville. His former pastorates were with Butler, Kentucky, Grants Lick and Wilmington Baptist Church, Fiskburg, Kentucky. In 1941, he left Wilmington and served churches in Richmond, Virginia. He served as pastor of the First Baptist Church in Jonesboro, Tennessee from 1957-1961.

Church Chuckles by CARTWRIGHT



"After hearing your sermon on materialism, I've decided not to buy a fourth car."

DEVOTIONAL



Hughlan P. Richey
Director of Missions,
Little Bethel Assn.

A GOOD CONFESSION 1 Timothy 6:12, 13

We witness when we make our confession. Paul said Timothy made a "good confession (profession)" before many witnesses.

What is a good confession? It must be sincere—genuine. Without this ingredient it could not be effective. It is personal because it happened to you.

A good confession is humbly given. In other areas of life one may boastfully tell of his accomplishments but not in the Christian confession. We, ourselves, have nothing to boast of. Our confession concerns the merits of Christ and not our own. We display no diplomas, neither boast of any special abilities. We must extol, however, the grace of Christ. In giving expression to what the Lord has done for us, we witness through a good confession.

This is sometimes difficult. Paul was inspired by the marvelous confession of Jesus before Pontius Pilate. Opportunities may come to bear a witness before the high or the low. Naturally, we desire to be faithful and effective. The promise of the Holy Spirit's help is reassuring. Some are privileged to give a witness before great numbers and others before only a few. It is not just the number but the quality of these confessions which counts.

There was a monk named Martin of Basle who lived at the same time as Martin Luther. This monk came to the knowledge and truth of Christ as Saviour and knew that he could only be justified by confessing Him. He wrote his confession on a piece of paper which read, "Oh most merciful Christ, I know I can be saved only by the merit of thy blood. Holy Jesus, I acknowledge Thy suffering for me. I love Thee! I love Thee!" Then, he hid the confession in a hole in the stone wall of his cell. It was not discovered until more than a hundred years after his death. No one knew that Martin of Basle had found Christ as Saviour. At the same time, another monk, Martin of Wittenberg, who had discovered the same truth, made known his profession of faith in Christ. Because Martin Luther openly confessed, he transformed the religious world.

As I Face Death

By Albert M. Casteel

Albert and Barbara Casteel have been missionaries under the HMB since 1958. When the disease was discovered, the couple was in Louisville where he had been studying at Southern Seminary. The diagnoses was made at Baptist Hospital. Presently they live at 3002 Dudley Avenue, Nashville, Tennessee 37212, while Casteel undergoes treatment at Vanderbilt University Hospital.

No, I am not angry with God. Many have written asking my attitude toward life since, at the age of 40 and with a devoted wife and four lovely children, my year-long illness is diagnosed as incurable cancer.

My dinner tray had just arrived when the doctor entered and declared, "Mr. Casteel, I have bad news and there is no easy way to tell you. You have cancer." He mentioned several methods of treatment and seemed in a hurry to leave. As he left, I was calling Barbara, and enjoyed my dinner as she was en route to the hospital.

My wife and I discussed the imminency of death and how difficult it is to accept separation after a marriage of only 15 years and my absence from our young children and their growing up without a father. But the thought never occurred to either of us that we could not or would not accept these crushing facts.

We were not angry with anyone and least of all God.

Our attitude is based upon our concept of God as a personal, all-wise, ever-present, comforting and sustaining Being. Having believed this for most of our lives, we were better fortified to accept this grim prospect without anger and with an attitude of profound trust.

Being human, we did wonder why the problem had not been discovered sooner. I had been examined by numerous specialists and had been in and out of the hospital for over a year. But the diagnosis had been difficult as the early symptoms were misleading.

Now, after having read more about this type of cancer, we are able to sympathize with the many doctors who attended me but were unable to make a diagnosis. We certainly are not angry with any of them — we only pray that through God's wisdom medical science will be successful in its quest for a cure for this dreaded disease.

Divine healing

We believe in divine healing and we are convinced that God does heal — even cancer — if He so desires. We furthermore believe that God can take this disease that I have, seemingly a chastening defeat to many, and turn it into a glorious victory for Himself. Also, there are new means and methods by and through which we can serve the Lord and our fellowman.

We accept my illness as a unique opportunity for service. During these long months we have had many privileges to extend our ministry by expressing our faith in the Lord to the many who have visited my bedside. Letters go out daily giving voice to the assurance we have that God is with us, that He has never left and will never leave nor forsake us. We also tell of God's goodness to us by tape recordings which are exchanged with friends.

Life itself is the greatest miracle. Since the Christian thinks in terms of eternity, he does not concern himself

too much with the brevity of a life span — be it 40 years or 80. How can this brief pilgrimage be compared to eternity? The Christian faith gives this assurance of eternal, never-ending life.

My perspective of life is strangely different now. Prior to this illness my continual thanksgiving to God was largely ritualistic. Now, when I thank Him for each new day, it comes from the innermost part of my soul. The song of the bird outside my window is more melodious and inspiring. The sun is brighter; the moon clearer, the noise of children at play is a welcomed sound.

Christians are rewarded for the good they do. Here again our reaction is based upon our concept of rewards. A reward is all too often thought of as something tangible which is good and profitable. Indeed, I have already been rewarded in many ways. For example, we are told that in the normal lifetime of a missionary, he may expect to establish six or eight new churches. The Lord has richly blessed my humble efforts in that we have seen the beginning of a dozen churches and 2,000 persons have professed faith in Christ as Saviour.

Treasured rewards

But God's most treasured rewards are not seen by the human eye — they are eternal. Therefore, if I am not healed and I do in fact succumb to this disease, this in eternal terminology will be my greatest victory, my finest hour. For me, death has no sting; the grave wins no victory. It will merely be a change of residence, a departing for my eternal home.

I feel most fortunate to have had some advance warning. The Lord has given me the opportunity and insight to get my will in order, to make arrangements for my funeral and burial, and to obtain for my wife all the information concerning benefits upon which she and the children can depend for their material existence.

I am happy that I will not leave this burden to her at a time when she will have all too many decisions to make. Knowing that the end could come any time has challenged me to give special and concentrated teachings to the children and express certain last wishes to other members of the family. Most people die without having the opportunity to do these things.

Honor due Lord

If my attitude and faith is commendable, the honor is due the Lord whom I have tried to serve. If such an assurance is desirable, it is readily available to anyone who has the volition to humbly consign his life to Jesus Christ by faith.

It is truly marvelous to be able to say: "For no one of us lives and equally no one of us dies to himself alone. If we live, we live for the Lord and if we die we die for the Lord, whether therefore we live or die, we belong to the Lord" (Romans 14:8, NEB).

WESTERN RECORDER

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

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Goldie Boatwright: A Character To Match A Name

A name and a character have never been more perfectly matched than in the case of Mrs. Roy Boatwright. Goldie was her name and golden was her character.

But those who knew her realize she was made of more than gold. Her strength and struggle against overwhelming physical odds were like steel. Nothing short of ironlike courage could have provided the strength and the determination she demonstrated since 1964 when she was first stricken with a severe heart attack. She was determined to serve her Lord on this earth every day she possibly could before going to her heavenly home and reward.

Her strength in adversity was not only an example

for all who knew her but was the inspiration for her husband to carry on his full load of responsibility. No man could have been more blessed and could have performed his ministry so well without such a devoted and helpful mate.

Though she has entered into the presence of her Savior, her full reward awaits the final judgment when the full account of her good works can be reckoned.

In the meantime the Kentucky Baptist family will miss her greatly, the prayers of all their friends and the Lord will sustain her husband, daughter and other loved ones and heaven will be a richer anticipation because she is there.

Reflections Upon The Nationwide Bible Conference

For a first effort in Southern Baptist history to conduct a Nationwide Bible Conference this project in Dallas last week must be judged definitely a success and was most surely a unique blessing for this participant. In most ways it lived up to or surpassed expectations, in a few places it was less than could have been hoped for. No doubt the planners learned much from this first experiment with such an ambitious project and the lessons learned from this one will be profitable if such a project or similar ones are tried again.

The response in the number of participants was less than was hoped for but the 3,500 official registrants plus the Dallas area Baptists made it a formidable crowd at that. Only the evening sessions were designed to reach the masses and even these sessions were planned to feature Bible exposition instead of free-wheeling preaching which traditionally attracts the overflow crowds. One of the most encouraging statistical reports was that about half of the 3,500 registered participants were laymen and laywomen.

The seriousness with which the participants engaged in study was demonstrated every morning when it appeared all 3,500 of those registered were in their places at 8:30 to hear the brilliant British Baptist scholar, George Beasley-Murray, deliver lec-

tures with amazing insights on the Book of Revelation. Careful attention was required to follow him but no one who listened with mind and heart was not persuaded that this book which closes the New Testament provides Christian hope in the crisis times in which we live. Nor could any fair minded listener but conclude this Baptist scholar believes with all his soul this hope is in the Second Coming of our Lord even though his interpretation of the symbolism of Revelation was not that of every one of his listeners.

The panel discussion of Dr. Beasley-Murray's lectures by leading Southern Baptist scholars helped elucidate and clarify the scholarly material presented by the British scholar and for myself the lectures on Revelation were of inestimable worth. This difficult book which has been much neglected by me because of so many conflicting and different interpretations has now become what it was surely always intended by God to be. This is a source of victorious Christian hope for its day and all ages and an inspiration for service at any cost in every generation with the assurance of ultimate victory for the saints of God and the redemption of all creation at the consummation of the ages.

I cannot fairly judge the 45 morning conferences on all sections of the Scriptures and the 40 afternoon

conferences of what the Bible says on contemporary issues. As a reporter I visited many of these conferences and found some overflowing with participants and others with scarcely enough to justify the time and expense of the instructors. A general impression of this observer is that 45 choices in the morning covering the whole Bible and 40 in the afternoon covering as many subjects were just too many to attempt. I heard nothing but appreciation from those who attended these studies which surely provided the finest instruction available among Baptists.

I came away not only personally blessed but with a renewed assurance that the Biblical interpretations upon which we agree as Southern Baptists are far more than those we do not share. I truly believe that the overall impact of this conference was more unifying than most conventionwide meetings we have had in recent years. This does not mean there were not some solid differences in interpretation heard but this is a wholesome practice of Baptists through the ages.

The one address which encouraged disastrous doctrinal polarity among Southern Baptists was Dr. Cris-

well's which revealed his oft expressed concern for liberalism among Southern Baptist scholars and seminaries. Few hearing him could but be swept up with him in his love for and belief in the Book. This belief in the inspiration and the sole authority of the Scriptures we surely must never waver on but I cannot believe Dr. Criswell's fears of Southern Baptist liberalism are as well founded as he seems to believe. I share completely his concern for holding steadfastly to the authority of the Bible but I fear his manner of presentation in this case was more divisive in its effect than unifying.

In dollars and cents the conference was probably a loss for the Sunday School Board but it was another example of the unending efforts of this agency to exalt what Baptists must exalt if we find victorious hope in our times—the Bible. In this respect the conference was a blessing which cannot be judged by costs in dollars and cents and for which we owe the Sunday School Board a vote of confidence and appreciation.



THE BUDDHISTS ARE COMING!

Dear Editor:

When I first saw the words, "Nichiren Soshu, Washington, D.C. Chapter", written across the side of the micro bus parked on the George Washington University campus, I stopped dead in my tracks and thought: here they come!

I knew those words were the official title of the 17 million member fanatical Buddhist sect in Japan known as Soka Gakkai, the most powerful religion in the country and its third largest political party. Soka Gakkai means value creating society. Through "Shakabuku", their aggressive, brain washing methods of "evangelism", they promise material benefits here and now, to those who will follow the only true religion, and they have for all intents and purposes dominated the religious scene in Japan and are biding their time for a political take over. This I knew both from observation and from translating the one book to be published in Japan which had dared to expose them — entitled *I Denounce Soka Kakkai*, by Fujiwara Hirotsu, well known political scientist. Both Fujiwara's life and the lives of his children had been threatened when he refused to withdraw his book from publication but his steadfastness in the face of pressure made the book a best seller and shook up the Diet as well as the hierarchy in Soka Gakkai. The issue was the separation of church and state, which is

strongly protected in the new post-war constitution of Japan. Here was one author they could not buy.

Soka Gakkai is today called America's fastest growing religion, claiming some 200,000 families (they count only households), one thousand of them in Washington, D.C., where I'm quite sure they intend to establish their strongest witness in this country, if for no other reason than because of the tremendous propaganda value in furthering their avowed aim of making Soka Gakkai the one faith of the entire world.

Once they have a strong base in the nation's capital, they can say that they have won America. I do not doubt that they will succeed here as they did in Japan, given the present apathy of the churches, the low standard of morals and the acute spiritual vacuum now prevalent among the youth of our land.

No longer confining their efforts in proselyting to the Japanese wives of American servicemen and their husbands, they now boast members in this country from all walks of life and are obviously determined to win large numbers of students — a group they have been very effective in winning in Japan.

Just as Soka Gakkai thrived among the masses in Japan who after the war found themselves living in a spiritual vacuum — disillusioned, defeated and overcome with despair — they perhaps

see a similar spiritual condition among the students on American college campuses today.

As I walked on, I heard the girls say "Wouldn't you like to attend a lecture on Buddhism?" I wonder how many did attend — and why.

Washington, D.C. Worth Grant
Former SBC Missionary to Japan

NUN APPOINTED

Dear Editor:

I just read again in the March 6 issue of our state paper the account of Southern Seminary trustee executive committee appointing a Catholic nun as a "Fellow" and assistant to Dr. Moody.

I can not express my feelings of complete amazement and bewilderment at this action. May I ask what this action is supposed to accomplish? Will it but further divide and cause confusion in our great convention? Frankly, I as a pastor am concerned to say the least.

How can I encourage and explain increased Cooperative Program giving to support such actions which seemingly disregards many other Baptist convictions, ideas, opinions and positions? It would seem to me that we Baptist could well afford to consider our fellow Baptist when we speak, write or act in regard to things which affect all of our Baptist convention.

Could it be that this action is supposed to impress and please our Catholic neighbor without considering what it might do to our own Baptist family?

I dislike ending a letter with a question but this is the only way I know to end this one.

Yours in Christ service,
Eubank, Kentucky Owen Edwards

Draft May Face Divinity Students

Divinity students will lose their military draft exemption if proposed legislation recommended by the House Armed Services Committee is approved by the House and Senate.

President Richard Nixon, in a message to Congress in January of this year, asked for the authority to cancel exemptions for divinity students along with deferments of all students after a certain date.

Men who now hold such exemptions would be permitted to retain them but none would be granted in the future under the proposals. About 17,000 men enter divinity schools each year in the United States, according to government figures.

Under the new bill reported by the committee, conscientious objectors also would be required to serve for three

years instead of two in some kind of alternate service.

The committee voted against changing the requirement for conscientious objector status to permit "selective" conscientious objection. To obtain conscientious objection status a young man still must oppose all wars and not just a single conflict, a requirement that was upheld in a recent Supreme Court decision.

Committee chairman F. Edward Herbert (Democrat, Louisiana), who sponsored the amendment to extend the requirement to three years, argued that it was only fair that these men serve a longer stint than draftees, since draftees must join the reserves for four years after their two years of active duty. (BP)

Baptist Students Take Awards

The Georgetown College forensic team, directed by Mrs. Margaret Grey-nolds, won first place sweepstakes at the Ball State University Individual Events Tournament at Muncie, Indiana, on March 19 and 20.

Georgetown's forensic team members were in the finals of six of the 10 events of the tournament. Twenty-seven colleges and universities from 10 states in the east and midwest had entries in the events.

Sophomore John Wall of Campbells-ville placed first in oratory. Cathie Craig, a Georgetown freshman from Diamond, Ohio, was awarded a first place trophy in after dinner speaking. A second place award went to Fred Foster, sophomore from Hoover, Ohio. Junior Robbie Sanford from Florence, Kentucky, ranked fourth and fifth in poetry and prose reading respectively.

Georgetown's entry in readers' theater took first place honors with a program from James Joyce's *Portrait of An Artist As A Young Man*. The play was adapted and directed by Susan Reeves, a junior speech major at Georgetown.

Heart Disease, Cancer Top Preacher Killers

Heart disease and cancer killed more Baptist pastors, church staff members and denominational employees in 1970 than any other disease.

It was the 11th straight year the duo topped the list as killers of active and retired members of the Southern Baptist Annuity Board's protection programs.

During the year, 67 persons died while in active service and another 92 died after retirement, according to records from the Annuity Board.

Heart disease, the number one killer, resulted in the death of 45 percent of those who died while in active service and claimed the lives of 62 percent of the retired members.

Cancer claimed the lives of 10 percent of the active members and 12 percent of those retired.

Nine accidents and six suicides ranked as causes of death for other active members. Last year, neither cause was recorded. (BP)



April 20 — On your calendar?

Turn to your calendar or diary or whatever you use to jot down the big things you want to remember to do, and see what you have on "Tuesday, April 20" at 7:15 p.m. — is it the Foreign Mission Board's Appointment Service (and Kentucky Baptist Youth Night) to be held in Freedom Hall, Fairgrounds in Louisville? If so, you're on the right track!

Notice in your mind what you are to do besides just "attend"! Are you working with others in your church, among your friends, and in the association to get out hundreds from your church and association? This is a great meeting. A Big meeting — we hope. We want leaders and youth leaders and youth. We want your youth choir, but we want youth who do not sing in your choir — there's lots of them.

18,000 free seats

Freedom Hall is the largest auditorium in Kentucky — its big, big for a basketball tournament, a prize fight, and for A GATHERING OF BAPTISTS who are interested in our foreign mission work, who want to see the new missionaries who are being sent out (for us) to the ends of the earth, to hear Foreign Mission Secretary Baker James Cauthen — warm-hearted, world-minded, missionary statesman whom God has used so greatly as pastor, missionary, and now Southern Baptist Convention's Foreign Mission Secretary.

Great music by thousands

Already 3,067 Kentucky Baptist youth (Black and White) have already been registered in 121 choirs to sing together that night under the direction of Eugene Sutherland of Walnut Street Church.

Also, the three Seminary Choirs of Louisville (120) will sing under the direction of Donald Hustad, of the Church Music Department of the Seminary. A brass ensemble of 9 persons will accompany the Seminary singers—they are from the Seminary, too! (If you still aren't registered and want your choir to sing, call Eugene Quinn, Baptist Building, Middletown (phone 502-245-4101).

Dedication service

Dr. Cauthen, after commissioning the new young missionaries, will give a call to missionary commitment and dedication. Let God have a chance to talk to you.

—Harold G. Sanders

To whom it may concern:

No one has asked me to write this letter. Perhaps, in fact, it may never be read; nevertheless, today as I ponder over life and its treasures I have a great desire to say Thank you! to someone. Is it you?

I would like to express my gratitude, as a Christian, as a North American living in a foreign country where the culture, predominant religion and life style are different from that found in the United States. I would like to thank those who are responsible for providing missionaries who came to Venezuela. Certainly God calls men to serve Him, but the called must prepare themselves and often they are unable to go unless you help.

I have heard that it is less expensive to send missionaries to other nations because the cost of living in Venezuela is so elevated that our Baptist finances "stretch farther" in other countries. We who live here understand and accept that fact. Yet we owe someone our heartfelt gratitude for those men and women that the Cooperative Program has sustained here. It is true that we do thank God, but I think that we should tell someone else that we appreciate their concern for Venezuela.

Those of us who have made Venezuela a permanent home and who are raising a family here find our children growing up surrounded by non-Christian influences at school, in the neighborhood, everywhere. The best schools are private ones and the private ones are usually parochial. We do not have a luxurious church building with numerous university-prepared staff members, various choirs, youth directors and extensive training programs. We are not large in number.

But we do not mind that because you have sent us sincere workers who are devoting their lives in visible Christian service before us. We have examples of Christian faith and service such as your children may never see. Do you know what it is like to be outnumbered? Do you realize how greatly we are influenced by numbers? It is easier to go along with the crowd than to stand apart and be different, especially if you are a growing child. The community influences make it easy to stray from a Christian home. Those unusual leaders that you support are models that we desperately need.

Baptist work in Venezuela is relatively young when compared to other areas. However, within the past 10 years, in which I have lived here, we have been fortunate in receiving some new workers. The national churches are growing, but they still need help. Their leaders are not usually from wealthy homes, which is like saying that their educational preparation is limited. Surely God uses all types of ministers, but the training needed for reaching all levels of this society is just beginning.

The new Baptist Institute in Caracas, which is for developing leadership and providing education for the national Baptist Christians, would seem like a meager accomplishment if compared to your local Baptist educational center. But for those of us who have lived here for a while, who have beheld the need and seen the poverty, this new school represents much. We are thankful for it.

So, on behalf of my family, the English-speaking Baptists who have made Venezuela their permanent home, and on behalf of those beloved people who are now believers because you cared enough to send God's missionaries. Thank you.

Anne Farmer de Omana

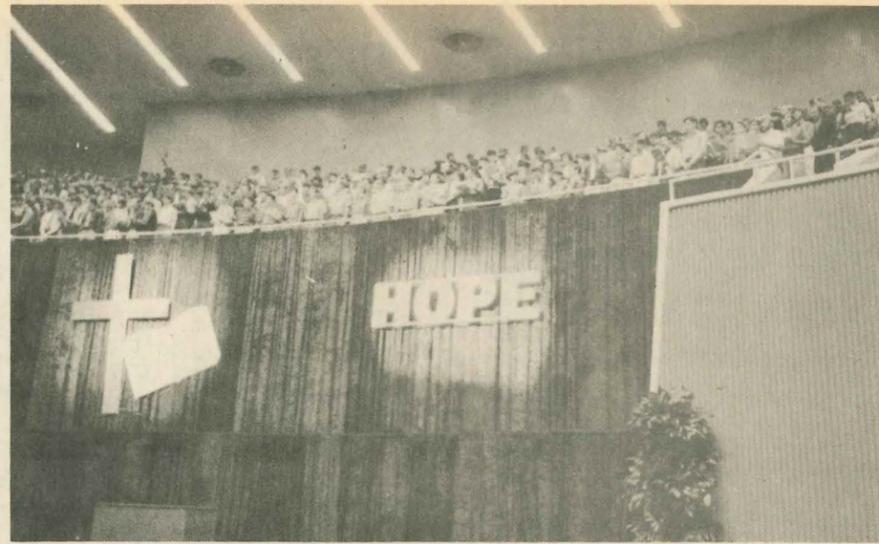
NOTE: Mrs. de Omana, is a registered nurse trained at Baptist Memorial Hospital, Memphis, Tennessee. She received a BS degree from Blue Mountain College, a Baptist school in Mississippi, and did graduate work at the University of Texas. She and her husband, who was an engineering student at the university, met through Baptist Student Union work.



GROUND BREAKING — Beech Ridge Baptist Church, Bagdad, broke ground March 14 for a new building complex. The new structure will include both a sanctuary and an educational unit. The present building, constructed in 1812, will be removed. Church pastor Ronald Bullock, center, looks on as Lee Quire, oldest man in the church, turns the first shovel of dirt signaling the beginning of construction.



Former Southern Seminary prof. Ray Summers, now at Baylor, led a conference on "The Lord Will Return."



A mass youth choir lent their voices in proclaiming the conference theme, hope.



The camera caught Southern Seminary theology professor Dale Moody in several different poses during his Tuesday



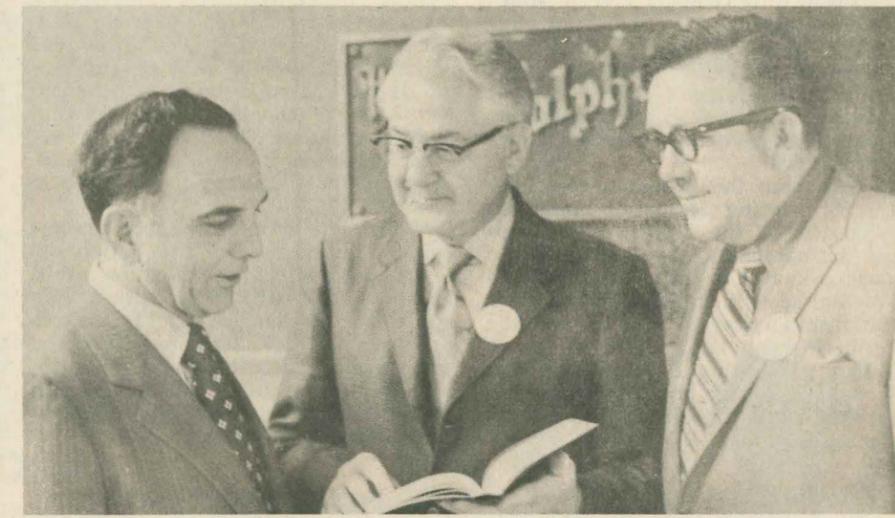
night address on "The Bible and the Holy Spirit." Moody drew one of the larger crowds of the Conference.



Among the Kentuckians attending the conference were, front row, left to right, Charles Saylor, Reidland church, Paducah; Jim Lewis, Westport Road church, Louisville; Louis Walters, Ralph Avenue church, Louisville; (back row) James W. Abernathy, former Carlisle Avenue, Louisville, now of Knoxville, Tennessee; Leon Boyd, Long Run Association staff member.

NATIONWIDE
Bible Conference
March 15 - 18 Dallas, Texas

Photos by C. R. Daley



Northern Kentucky associational director George Jones, left, and Bellvue pastor Lee Hopkins, discuss a point with Sunday School Board official A. V. Washburn.



W. A. Criswell stresses points during sermon on "Bible and Inner Life."



Ky. Temperance League director Delbert Butts, right, chats with Dale Moody.



J. J. Owen, Southern Seminary Old Testament professor, had almost a full house for his morning conferences.



Oklahoma City pastor Herschel Hobbs, Southern Seminary president Duke McCall, Texas executive secretary T. A. Patterson, English Baptist leader George Beasley-Murray, former Richmond, Virginia, pastor Ted Adams, and HMB evangelism director Ken Chafin, discuss "Revelation" address.

American Baptists Organize First Unit In South

Calling itself "the first thoroughly integrated Baptist organization to encompass the South," The American Baptist Churches of the South held its constituting convention.

The president of the new organization, composed of 124 churches in 14 states, said it would provide a new option to Southern Baptist churches that are not happy with the Southern Baptist Convention's stand on race.

The new organization is composed of 104 black churches and 20 predomi-

nantly white churches. All of the white churches are jointly affiliated with the American Baptist Convention and the Southern Baptist Convention, officials of the organization said.

"Only tokenism, not integration" exists in the Southern Baptist Convention, said J. B. Henderson, a black Baptist pastor from Norfolk, Virginia, who is the new president of American Baptist Churches of the South.

"Some Southern Baptist churches desire another option," Henderson added.

"We are seeking to provide that option."

Henderson said that a desire to clarify their stand on race, a more liberal theological position and approval of ecumenical cooperation has moved some Southern Baptist churches toward alliance with the American Baptist Convention.

Both the president of the organization, Henderson, and the second vice president, Leroy Jordan, are black. The first vice president, Samuel Hill, professor at the University of North Carolina and member of a dually-aligned ABC-SBC church in Chapel Hill, North Carolina, is white.

The American Baptist Convention, with 1.4 million members in about 6,200 churches has about 750 black churches. The Southern Baptist Convention, with 11.6 million members, in 34,400 churches in all 50 states, has about 50 black churches.

Emmanuel McCall, associate director of the Southern Baptist Home Mission Board department of work with National Baptists, contacted by the Washington Post for comment on the organization of American Baptist Churches of the South, had this reaction:

"The new American Baptist unit in the south should force us (Southern Baptists) to not just accept black churches but to actively seek them." McCall, one of the few black executive staff members for a Southern Baptist agency, observed that none of the SBC state conventions is "thoroughly integrated" and there are no blacks on any national committee of the Southern Baptist Convention.

American Baptist Churches of the South includes congregations in Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas and Virginia. (BP)

Former Baptist College President Dies

Funeral services were held March 9 for P. Boyd Smith, first president of California Baptist College, who died in a Riverside, California, hospital at age 75.

Smith was president of the Baptist school in Riverside from 1950-57. He was pastor emeritus at First Southern Baptist Church, Glendale, California.

A graduate of Oklahoma Baptist University, Shawnee, with an honorary doctorate from Howard Payne College, Brownsville, Texas, Smith was pastor of churches in Burden, Kansas; Dewey, Okemah and Lawton, Oklahoma, before moving to California in 1949.

Graham Scolded By Am. United

Jimmy R. Allen of San Antonio, Texas, president of Americans United and the Baptist Convention of Texas, has challenged Billy Graham's recent statement that parents who send their children to parochial schools should be excused from paying taxes for public schools. Also Graham's endorsement of various forms of public aid to parochial schools was challenged. Allen's statement follows:

"We lament the mistaken reasoning of this towering leader of American evangelism on the subject of tax support for parochial schools. The White House is known to favor federal aid to parochial schools. I fear that the close relationship between Graham and the President has clouded the issues in Graham's reasoning. I would hope that he could disengage himself in order to examine more objectively the results of this reasoning.

"To excuse parents of parochial school pupils from paying public school taxes ignores the fact that public schools have never been sustained by taxes levied upon parents as such. They are sustained by taxes levied upon the entire public. People with no children at all have always been required to pay taxes for schools, just as those who do have children. Those who have never called upon the police or fire department must still pay taxes for their services.

"Education is, in fact, the most important public service the nation offers. Admittedly, our education problems are difficult and complex. We appreciate Graham's interest in these problems but feel that the course he recommends would be harmful to public education, would promote sectarian divisiveness and violate the religious conscience of Americans."



NEW ALASKA BAPTIST BUILDING — Construction on this new two story office building for the Alaska Baptist Convention will begin May 1 following the Alaska "break-up" or ice thaw. The proposed new building combines features of an Alaskan Indian meeting house with those of an Alpine lodge. Architect Roland H. Lane, a 21 year old resident of Alaska, designed the building. The Alaska Baptist Building will be located six miles south of downtown Anchorage just off the new Seward Freeway. Estimated cost will be \$150,000.

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Dr. Wayne Dehoney, Pastor

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2. Portrait of Minister with message for congregation.
3. Group portraits of church officials, deacons, boards and committees, etc.
4. Church history, program, schedule of services, events, reports, etc.
5. Family portrait of congregation members arranged alphabetically.
6. Directory section to contain list with name, address and phone number of every member of the congregation, whether or not photographed.
7. We will be happy to work with any ideas the church has.
8. When the books are delivered, the Pastor will receive a photo of each family photographed.

This program is financially feasible for us because most of the people we will photograph in your church have never had the occasion to sit for the family portrait, and will be delighted to obtain copies for themselves and their loved ones. They will have a free sitting with many poses to select from, and because we photograph in volume they will have the advantage of comparatively low prices. IN ANY CASE, NO ONE IS OBLIGATED OR WILL BE PRESSURED IN ANY MANNER to order extra copies.

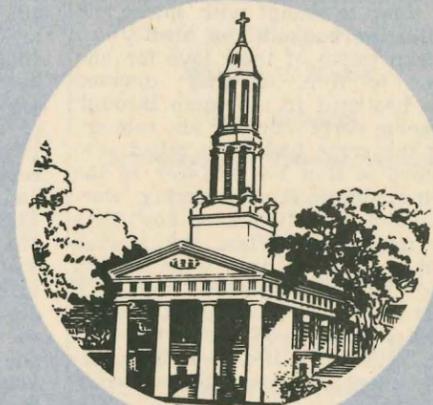
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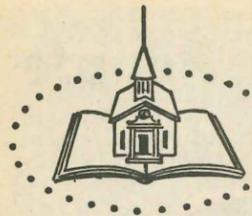


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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for April 11, 1971)



LIFE AND WORK SERIES

A Witness Of The Living God

Joseph of Arimathaea and Nicodemus prepared the body of Christ for burial. Together they tenderly and lovingly laid their Lord in the new sepulchre which was hewn out of a rock in the garden and then rolled a stone in front of the door. Mary of Magdala and Mary the mother of James observed where the body of Christ had been interred and then returned to their homes and rested on the Sabbath. Their hearts were sad because they thought their Lord was gone, never to return.

At dawn on the morning after the Sabbath these women and Salome went to the tomb to anoint with spices and perfumes the body of the Lord Jesus as an expression of their love for and devotion to Him. As these devoted women hastened to the tomb through the bracing early morning air, remembering the stone had been rolled into its groove to shut the entrance to the sepulchre, they were wondering, worrying about and discussing how they might remove it. When the women arrived at the tomb, they were amazed to find that their concern had been entirely unnecessary because the stone had been rolled away from the entrance. Thus it is in life, so often dreaded difficulties are never encountered.

John 20:1-2

Instead of lingering about the tomb in wonder about what had happened, frightened and mystified Mary Magdalene ran quickly to Peter and John and informed them that the body of Jesus was not in the sepulchre, hoping that this disturbing news would arouse their interests and their efforts to locate it. This alarming news caused Peter and John to run to the tomb to investigate the matter. Since Christ had told them repeatedly about His forthcoming death and resurrection, one might have expected Peter and John to have been present at the tomb awaiting His resurrection instead of being amazed when they failed to find His body therein.

John 20:11-18

Mary Magdalene was unable to remain away from the spot where her Lord's body had been placed. Knowing that His body was not in the tomb, Mary's grief increased tremendously but it would have been far better had she been rejoicing that His grave was

empty in proof of His deity and messiahship. Frequently we, like Mary, weep when we should be rejoicing. Mary tarried outside the tomb and gave full vent to her sorrow. She was mourning because her Lord, Who had done so much for her, was missing. She still felt that she could not give Him up, even though Peter and John had already done so and had returned to their homes. To stand by while others do likewise is not difficult, but to remain alone is evidence of real love.

With tears streaming down her cheeks in overwhelming and unconsolable grief, Mary stooped down and looked into the tomb. She saw two angels in white apparel, sitting at the head and at the feet respectively of the place where they had laid the body of Christ. These angels asked Mary Magdalene, "Why weepest thou?" She replied with the explanation that someone had stolen the body of her Lord. Then, somebody or something caused Mary Magdalene to turn around, whereupon she saw Christ but failed to recognize Him. He inquired, "Woman, why weepest thou? whom seekest thou?" Grief stricken and thinking that she was talking with the gardener who was responsible for and informed as to the whereabouts of the body of Christ,

INTERNATIONAL SERIES

The Nature Of Our Resurrection

There were people at Corinth who denied the glorious doctrine of the bodily resurrection from the dead. Because of their opposition to and denial of this great and fundamental doctrine, this masterful message respecting the truth of the resurrection was recorded in 1 Corinthians 15.

1 Corinthians 15:20-22

In verse 20 we have the statement of the triumphant truth that Christ has arisen. This enables us to turn aside from the black path of incredible assumption and stand again in the light of the resurrection and rejoice in the words, "But now is Christ risen from

Mary Magdalene urged Him to tell her where His body had been placed. Because of her great love for Christ, she seemed to think that she could do almost anything for she said, "I will take Him away." Although she did not recognize her Lord in His resurrected body, as soon as He called her "Mary" His tender and familiar voice revealed His identity and she exclaimed, "My Great Master." Thus she was the first to see, recognize and talk with the risen Christ.

Thrilled that Christ was alive again, Mary was about to fall on her face before Him and in typical Oriental fashion display her strong emotion by throwing her arms around His ankles and clinging to Him when He said to her, "Touch me not;" (or as it is sometimes translated, "Do not cling to me;") "For I am not yet ascended unto my Father." Seeking to lead Mary from the attitude of worship into the realm of willing and active service, Christ commanded her to go and tell His disciples about His resurrection and forthcoming ascension. She promptly informed them about the glorious victory of Christ over the grave and the fact that she had seen Him. She also told them what He had said.

the dead and become the first fruits of them that slept." Historic fact, spiritual experience, transformed lives and unimpeachable testimony are against His being yet in death's dreary dominion or the tomb.

Just as in Adam all die, even so all of the people of Christ shall be raised from among the dead and be made alive. Christ's triumphant victory over death and the grave is the pledge and guarantee of the victory of His followers over the same. How grateful we should be for the assurance that the time is coming when death will be overcome completely and abolished en-

tirely and forever!

1 Corinthians 15:35-45

The truth of the appearances of our Lord Jesus Christ after His resurrection from the dead does not rest upon isolated testimony. God saw to it that hundreds of people were able to testify that they had seen the Lord after His resurrection. He walked, talked and ate with those who had known Him well. There is no other event in history that is supported by such an unimpeachable body of testimony as the resurrection of Christ from the grave. The glory of the resurrection of our Lord consisted in its being the pledge of the resurrection of all believers in Christ. Because He lives, all who believe in Him shall live also.

After emphasizing the fact of the resurrection, Paul proceeded to record some truths concerning the nature of the resurrection. He anticipated the likelihood that some would request additional information concerning the resurrection of the dead, such as the method by which it would be done and the kind of a body that a resurrected person would have. The only thing that Paul knew, or that we know for a certainty as to how the dead are raised, is that it is done through the power of God alone.

That some would raise the question: "What kind of a body shall we have in the resurrection?" is not at all surprising. As an answer to this interesting question Paul recorded a simple analogy from nature with which all of us are familiar. Paul directs our attention to the experience of sowing seed in the earth and leaving it there to disintegrate before the kernel itself bursts forth into a new shoot. Through the process of germination the seed loses its identity. In the place of the seed there comes forth a seedling. The seed which were sown in the soil must die to themselves, never again to be what they were before their burial and disintegration. That which comes forth through the soil is similar to that which was sown but the particles are not identical. This is a striking illustration of life coming from the grave. Just as the seed was buried and a certain dissolution took place, God in His wisdom planned for and perfected a new life to rise from the ground and additional grain to be harvested therefrom.

The kinds of flesh in the animal world differ from species to species — animals, birds, fish and human beings. To each God has given the kind of body best suited for its environment and individual needs.

Just as the physical body is appropriate to the earthly existence the resurrected body will be appropriate to the heavenly existence. The resurrected body will not be capable of sinning or be subjected to disease or death. The body with which the Christian will be endowed after death will not be subject to the processes of deterioration and

decay. The glorified body will be like that of the Lord Jesus Christ and will be appropriate for the new realm of existence and will be free from all physical limitations. It will be wonderful to be like Christ and be with Him and worship and serve Him forever. In a series of contrasts Paul gives a splendid description of the nature of the resurrected body. Our glorified bodies will never be subjected to earthly corruption.

The burial of the physical body of one who has "fallen asleep in Christ" is as seed sown. It is sown in corruption but it will be raised in incorruption. It is sown in dishonor but it will be raised in glory. It is sown in weakness but it will be raised in power. It is sown a natural body but it will be raised a spiritual body like the one in which our Lord arose from among the dead — a body of flesh and bones but without blood. Christ's body after His resurrection was real, recognizable and glorious beyond description. Just as the natural body is suited to the requirements of maintaining life on the earth, so the body received in the resurrection will be suited to the life of heaven.

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Jewish Heritage Emphasized

Professors of religion at Christian colleges were called upon to increase their emphasis upon Christianity's Judaic heritage.

Required study of Hebrew Biblical commentaries, increased Judaic materials in religion libraries and an appreciation of Jewish history in courses on religion and western culture were urged at the Institute on Contemporary Jewish and Christian Thought held at Emory University in Atlanta, Georgia.

The meeting was attended by about 30 Jewish and Christian professors of religion, including several from campuses related to Southern Baptist bodies.

The three-day meeting was co-sponsored by the Anti-Defamation League of B'nai B'rith and the United Methodist Division of Higher Education. Rabbi Solomon S. Bernards, director of interreligious cooperation for the Anti-Defamation League, said the institute's purpose was to study current approaches to Judaic studies on Christian cam-

pus and to seek to stimulate more. In a major address, rabbi Seymour Siegel, professor of rabbinic theology and ethics at Jewish Theological Seminary in New York, said that the consciousness of contemporary Jewry centers about a "fierce will to persist as a people despite its enemies."

The messianic hope of Jews gives the religion its warmth and exuberance, Siegel said. Rabbinic tradition seeks to view present realities in light of that hope; to unite hope with patience, he added.

In another major address, Jack S. Boozer, professor of religion at Emory University, called for a balance of institutionalism and spontaneity in Jewish-Christian relations.

Boozer pointed out that no one in either tradition has spoken the last word of his tradition. Every person must live in the hope that other possibilities exist besides those currently perceived, Boozer said.

Americas Crusade Ends With Revival

Professions of faith in Christ during the "Campaign of the Second Harvest" in Ecuador have reached 1,638, according to preliminary reports from the several sections of the country.

The special evangelistic thrust came as the final phase of the Crusade of the Americas (COTA) and was jointly

promoted by COTA and the Pan American Union of Baptist Men.

During the period covered by the special emphasis, Ecuadoran Baptist churches baptized 190 persons and reached a total church membership of almost 1,300. "Reconsecrations" were made by 323 persons and 28 "surrendered for special service," Stamps said.

About 40 weddings were performed during this period. Many of the couples who had been living in common-law union but who upon being converted wanted to legalize their union in order to be baptized, he said.

Churches reported that many persons were attending prebaptismal studies. Ordinarily a waiting period of up to several months is observed by the churches, during which the candidate is indoctrinated in the New Testament faith and his life and conduct are observed by the church.

Baptism comes after a formal request before the church in session and is followed by a personal testimony and brief questioning about the person's beliefs.

At least six new mission points were begun as a result of the campaign, Stamps said, and another was reopened after a few months of inactivity. Several churches reported that they had experienced revival and increased attendance as a result of the campaign. (BP)

Church Music In — Family Ministries

How will you help your church to guide its families through the various problems they confront during the coming year?

1) Will you work close with other organizations as they promote family prayer and Bible reading, urging families to sing appropriate hymns relating to the Bible texts of their daily family devotional services?

2) Will you guide the preschool and children's music workers to make and pursue specific plans for involving families in music being taught by the boys and girls in their choirs? Some suggestions are found in the new music magazines entitled *The Music Leader*, *Music Makers* and *Young Musicians*.

3) Will you start a children's choir or enlarge your present children's choir program to provide you an opportunity to extend this area of ministry to your families this year?

4) Will you use the "Congregational Hymn Rehearsal" plan to enrich and improve your congregational singing in worship services? A free pamphlet is available at the church music department of the Kentucky Baptist Convention at Middletown.

5) Will you encourage family music activities through articles in your church bulletins periodically during the coming year? "... think on these things."

(Third in a series of articles by E. F. Quinn, state music secretary.)

People And Places

Nace Anderson of Morganfield, Kentucky, a Georgetown College trustee, recently died of a heart attack.

Country Crossroads, the Radio and Television Commission's weekly half-hour country music program, has been accepted for broadcast on the American Forces Radio Network.

The marriage of Elaine Hatter to Ron Williams took place at Sulphur Spring Baptist Church, Franklin, Kentucky, Sunday afternoon, March 14, at 3:30.

Williams is pastor of the McHenry Baptist Church. Both are students at Western Kentucky University, Bowling Green, Kentucky.

The bride is the daughter of Mr. and Mrs. James O. Hatter. Mr. Hatter has been Director of Church Training for Simpson Baptist Association for 17 years.

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HEDGE PLANTS

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

THIS MONTH'S DISCOUNT SPECIALS!

10 Violets—\$1.00
 Azaleas
 Christmas Cheer • Coral Bells • Salmon Beauty
 Pink Pearl • Hino Crimson
 Prices on blooming size Azaleas; 99¢ each, 3 for \$2.79.

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

Floribunda Roses
 These are semi-dwarf roses, bloom profusely in large heads.
 Red Ripples • Cherry Red
 Floradora • Orange Vermillion
 Lafayette • Bright Red
 Betty Prior • Rich Pink
 Prices: 2 yr. old bushes, blooming size: 99¢ each, 6 for \$5.49.

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

Write Out Your Order—Send It Today
 Money Back Guarantee: We will replace or cheerfully refund your money if you are not completely satisfied. Simply notify us within ten days after merchandise is received.
 All Our Plants are nursery grown from seeds, cuttings or budded stock, never transplanted, except those marked with () Asterisks, which means those are collected from the wild state. All plants inspected by Department of Agriculture.
 CASH ORDERS: Send check, money order or cash, plus 89¢ for postage and packing and we ship postpaid.
 C.O.D. Orders: If shipped C.O.D. you pay C.O.D. fee, Money Order Fee and postage charges.
 Kentucky Residents add 5% Sales Tax. • Send Orders Early—Tell us when you want shipment.
 INSURANCE FEE 10¢: Any damaged or lost shipments will be replaced FREE.

Reservations Open For Graham Crusade

Reserved seats are available for the upcoming Billy Graham Crusade in Lexington, Kentucky, April 25-28.

This announcement was made Monday, March 29, by Lexington pastor Bob Brown who is co-chairman of the event. Brown said that reservations are available in groups of 20 or more by writing to Billy Graham Crusade, 1076 Eastland Shopping Center, Lexington 40505.

"The response is fantastic," Brown said in a telephone interview. "We got letters from 21 states in this mornings mail alone." Brown said the letter writers got a box office number from an article in *Decision Magazine*, a publication of the Graham team.

Reservations will be on a first come, first served basis. They will be held up to 30 minutes before the beginning of each service.

The Sunday service will begin at 3:00 p.m. The other services will get underway at 7:30 p.m. All services will be in the Memorial Coliseum.

Faculty Set For Pastor's Institute

John Killinger, former Georgetown College teacher and dean of the chapel, presently serving on the Vanderbilt Divinity School faculty, will return for the 1971 Pastor's Summer Institute.

The conclave will be held during the last week of Georgetown's summer school, August 9-13. The renowned author, lecturer and theologian will be joined by three other widely known teachers and preachers.

John Bright of Union Theological Seminary, Richmond, Virginia, will be one of the guest teachers. He is author of several major works on the Old Testament. His book, *A History of Israel*, has become a standard reference.

Wayne Oates, professor of psychology of religion at Southern Seminary, Louisville, will be on the second institute's faculty. Oates is the author of some 15 books and the co-author or editor of four others. He is regarded by many as the most outstanding man in his discipline.

The fourth member of the staff, Clarence Cranford, is returning to the institute. He is pastor of Calvary Baptist Church in our nation's capital.

Those interested in additional information may write Pastors' Institute, Georgetown College, Georgetown, Kentucky.

Poverty, War, Race Relations Are Topics For Sunday School

"Baptists believe that the Bible offers authoritative guidance not only for faith but also for life," said Robert J. Dean, editor of adult materials at the Southern Baptist Sunday School Board. "Since these issues are a part of life, Christians need to approach them from the Bible's point of view."

"Bible Teachings on Today's Issues" will be the theme for Adult Life and Work Sunday School lessons during July, August and September, 1971.

The four units will be "Bible Teachings on Poverty," "Bible Teachings on Race Relations," "Bible Teachings on War and Peace" and "Bible Teachings about Alcohol." These units of Bible study will not deal with the issues as topics of interest within themselves, nor will they attempt to deal with all the facets of these issues.

"The lessons will major on what the Bible teaches about these issues, since the Sunday School is charged with the task of teaching the Bible and applying its teachings to life," said Dean.

A resource package on "Bible Teachings on Today's Issues" will be available with the literature. The package includes a 48-frame color filmstrip, manual and recording. Also included are four wall posters relating to the units. These materials are designed to be used in a department period to introduce the quarter's studies and to introduce the material in each unit. All items may be ordered on the church literature order form.



TO REBUILD BURNED CHURCHES — Pastors of National Baptist churches burned during inter-racial strife in Texarkana discuss preliminary sketches for new buildings with Baptist General Convention of Texas leaders. From left are B. C. Green of St. Paul Baptist Church; Larry Rose, missionary for the Bowie Baptist Association, which includes Texarkana; Taylor Pendley, secretary of the BGCT church building department; S. A. Stuckey of Mt. Orange Baptist Church; and Joe W. Srygley of First Baptist Church, Hooks, moderator for the Bowie Association. Darwin Farmer, secretary of the BGCT direct missions department, who supervises the convention's work with National Baptists, called on Baptists to respond to the "misfortune of their fellow Christians in Texarkana." Texarkana churches planned special offerings to help rebuild the destroyed Negro churches.