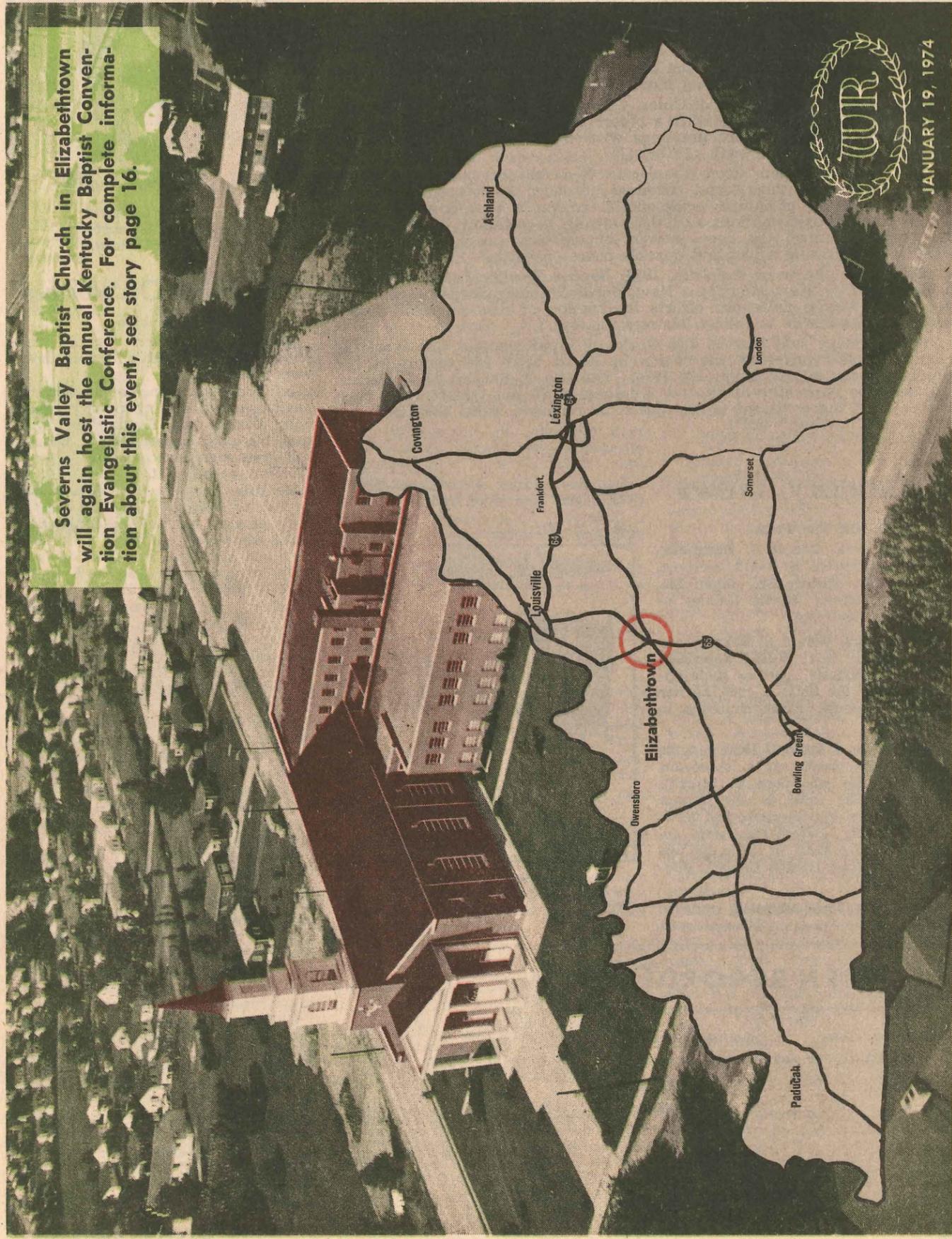


**Severns Valley Baptist Church in Elizabethtown will again host the annual Kentucky Baptist Convention Evangelistic Conference. For complete information about this event, see story page 16.**



# Russian Baptists Send Greetings

In a special Christmas and New Year's greeting to Christians around the world, Baptists in the USSR have called on "all those who follow Jesus Christ" to reinforce their prayers for reconciliation in 1974 and "to extend cooperation with all people on earth in the cause of strengthening confidence and friendship among nations."

The message from the All-Union Council of Evangelical Christians-Baptists in the USSR, according to a report by the European Baptist Press Service, opens with "sincere greetings with words of love and peace on this great festival of the birth of Christ."

The communication offers thanks to God for the past year, EBPS reports, "when His mercy and covenant of peace have been so visibly revealed in the life of nations—the end of the war in Vietnam, the relaxation of international tensions and the warmth in relations between East and West . . . (and) the deep interest of ordinary people all over the world in establishing a just and durable peace on earth."

Citing the theme of the July, 1975, Baptist World Alliance Congress in Stockholm—"New Men for a New World Through Christ"—the message says, "Let us unite our efforts in creation of new men for a new world through Christ as fellow laborers for God."

The message said that in the world of rapid changes, the world of tribulations and suffering, the words in Isaiah 54:10 are important and consolatory for all Christians in 1974: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (BP)

## Missionary News

### On The Field

Mr. and Mrs. Robert J. Daugherty may be addressed at R-112 2-chome, Hirahata Cho, Misawa Shi, Japan 033. She is the former Myrtle Dabney of Monticello, Kentucky.

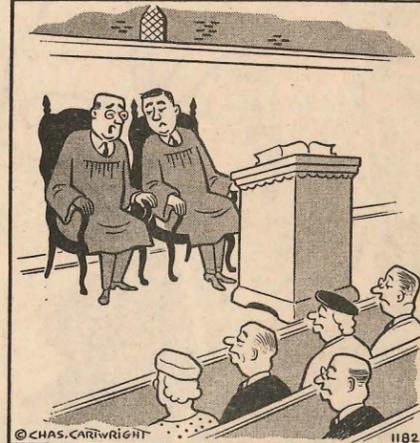
Mr. and Mrs. Gerald S. Harvey may be addressed: Box W-92, Waterfalls, Salisbury, Rhodesia. Before their appointment by the FMB in 1954, he was pastor of several rural churches in Kentucky.

Mr. and Mrs. J. Randall Jones may be addressed at Casilla 1171, Asuncion, Paraguay. He was born in Murray, Kentucky. His wife is the former Lawanna Cain of Owensboro and Newman, Kentucky. Before they were appointed by the FMB in 1973, he was pastor of Nolynn Baptist Church, Hodgenville.

Gerald and June McNeely returned to their mission post on December 26.

Their new address is Av. Generalisimo, 133, Sexto, Madrid 16, Spain.

### Church Chuckles by CARTWRIGHT



"Wonder how many would notice the difference if I took my scriptural quotation from the Yellow Pages?"

## DEVOTIONAL



Cecil G. Irwin  
Pastor, Greensburg  
Baptist Church

## "The Worth Of Worship"

Isaiah 6:1-8

Archbishop William Temple once wrote: "When worship breaks down, wars break out."

Isaiah dated this memorable and momentous event as being in the year that King Uzziah died. He became aware that his vital experience of worship had great significance for his life and therefore recorded it.

He came into the Temple and was confronted with the glory and the majesty of God. He experienced God as being completely different from Man; high and lifted up. Yet, God was very near. "My eyes have seen the King, the Lord of hosts" (verse 5).

Isaiah's was a personal experience and so far as recorded history is concerned, was never repeated. I am sure that Isaiah had many valid experiences of Worship in his lifetime. This was a special time for him. He heard the call of God.

When Isaiah found himself in the presence of a holy God whose glory filled the whole earth, he became aware of his "undone-ness." "Woe is me! I am undone" (verse 5). After recognizing his own inadequacies, he became aware of the needs of his community and nation.

The chapter records for us his moving experience of the cleansing grace of God. After this cleansing and purging of iniquity and sin, he heard a voice directing his attention to the needs of the people, the people he had recognized as being sinful along with himself. Then he is ready to respond to God in the words that are so familiar to us: "Here am I, send me."

Our worship today may not duplicate exactly the experience recorded in our scripture. But the vital elements contained in the one should also be contained in the other. We should meet God in worship, be confronted by Him, after which we will become aware of our "undone-ness," recognize and experience his cleansing, and have our attention directed to the needs of others. Then, our response: "Here am I, send me." □

## SPECIAL SERIES —

# What Are Tensions In Baptist Life?

By Albert McClellan  
Program Planning Director and  
Associate Executive Secretary,  
Southern Baptist Convention

It is the nature of man to react to changes that take place around him. Sometimes his reaction is immediate and he speaks in anger or strikes a blow or shouts in joy or says a prayer of thanksgiving.

Other times his reaction is slow and silent. He may turn on himself and create an ulcer.

Or, he may do a slow burn that finally erupts in a violent consuming flame of anger.

Or, he may turn on innocent bystanders to do to them what he feels the changes are doing to him.

The more violent the changes, the greater possibility of tension on his part.

When one looks at the changes of the past 15 years, the wonder is not that there are tensions in all the structures of mankind but that man has survived all these tensions as well as he has.

Look at what has happened since 1957.

Sputnik that led to men standing on the moon which we saw with our own eyes on television.

A wave of public assassinations — Martin Luther King, the two Kennedys and George Wallace.

Our largest and perhaps costliest war, which we did not win.

The rise of the "uncomfortable pew" generation in our churches.

The revival of the "God is dead" movement.

Waves and waves of revolutions — youth, sex, race, education and others.

Rise of the drug culture with attendant crime and delinquency.

Fantastic business expansion with unprecedented affluence and almost universal employment.

Money reforms that brought the disappearance of silver coinage and abandoning of the gold standard.

A swing from an economy of abundance to an economy of scarcity.

A turn from the cold war to rapprochement with the two great Communist powers, Russia and China.

(Editor's Note: This is the first of four articles by Albert McClellan on tensions in Baptist life, and what can be done about them. They grew out of messages he recently delivered in Atlanta, Georgia. Reprinted from Christian Index.)

Development of the interstate highway system, the disappearance of the steam whistle and the coming of passenger planes that go 800 miles an hour.

Rise of women's liberation and among some young women the loss of pride in personal appearance.

Return to patched overalls and the coming of the hippie movement and hippie communes.

Suddenly hearing the awful echoing sound of the bottom of the gasoline barrel.

The explosion of the cities and appearance of the apartment house culture.

In this period, the churches have known some of their most triumphant moments and some of their most gloomy moments.

Is it any wonder that we come to this hour feeling great tensions? Is it any wonder that we have questions about the future?

The truly amazing thing is not our survival, but that we have survived as well as we have.

It could be much worse than it is. God has surely been good to Southern Baptists.

### Temper of churches today

Baptists have always been faced with internal problems. These arise from the convictions they hold on the autonomy of the believers.

One of these convictions is that Baptists do not live in social isolation. They are colonies of believers always dispersing into the community.

They are not Amish or Mennonite and do not live as hermits untouched by what happens in the world.

The great events listed above all have taken their toll of our church members, changing their attitudes and, in some cases, their convictions.

The average church member of 1974 is much more a questioning and seeking individual than he was in 1957.

Church members today are greatly influenced by mass communication. As a result they are often confused and frustrated. They cannot always keep Christian values in focus.

Social issues dominate their thought and conversation, e.g., ecology, migrants, housing, poverty, guaranteed income, social medicine, social security, minimum wage, automation and energy.

Many congregations are overwhelmed by the presence of inflation

and gigantic church debt, and the dreams of financial disaster.

The temper of the people sometimes leads them to strong differences of opinion and polarization on almost any issue. This may not be as true now as it was a few years ago.

Leadership is frustrated in attempting to deal with so many factions and so much diversity.

Symbols and other expressions of our faith and our life together are being seriously questioned, e.g., the tithe, Christian hospitals and colleges, baptism, missions, Cooperative Program, sanctuaries, educational buildings, preaching, dedication, church membership, even the term "Baptist."

Pastors are more and more uncertain about their exact roles and their relation to their laity.

### Place of tension in Baptist life

Tension is defined as "the condition of being stretched to stiffness." Its earliest use in the English language was in application to some malfunction of the body, a feeling or condition of tightness.

Usually when the word is used there is a suggestion of an outer or surface calm straining against an inner or sub-surface anger.

In physics, the word has a slightly different meaning, the balance of forces against each other in such a way as to maintain a dynamic equilibrium.

These definitions would suggest that while at times tension can be bad, it is not necessarily always bad. It can also contribute to the growth and health of a person or an organization.

Some tension is inevitable even in Baptist life.

Walker Shurden in his book, *Not a Silent People*, has said, "Individualism demands freedom; freedom creates diversity. Diversity inevitably leads to controversy."

With Baptists, faith is individual and personal, each person does his own repenting and believing, each man accepts Christ personally, each man comes before God in his own way, each church is free and autonomous, no outsiders are allowed to run us, no creeds control us and our emphasis is on religious liberty.

Convictions like these are almost certain to lead to deep inter-personal reactions.

Baptist conflict is always painful, but it may also be profitable. John Clifford, a famous British Baptist leader of the early 20th century said, "The evils of controversy are all temporary; the benefits are all permanent."

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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### No Easy Solution To The Educational Dilemma

Catholic school officials in the Louisville archdiocese are to be commended for making it clear their schools will not be havens for those trying to escape desegregation in the Louisville and Jefferson County public schools. The dilemma has been created by the recent decision of the United States Court of Appeals ordering a desegregation plan to be drafted for the Louisville, Jefferson County and Anchorage schools. This decision was a reversal of an earlier decision of United States Judge James Gordon approving the present policy.

Both the Louisville and Jefferson County school officials have indicated they will appeal the decision of the Court of Appeals all the way to the Supreme Court if necessary. This is understandable in light of the absence of evidence that any intentional efforts have been made by school officials to perpetuate segregated schools.

The present situation then is not due to overt efforts by the school leaders to avoid desegregation. It has resulted from the flight of so many whites to suburban areas leaving areas of the city almost exclusively to the blacks. The natural result was schools in these areas became predominately black while schools in suburban communities remained predominately white.

What can remedy such a situation? So far no solution has been found which is agreeable to all persons concerned. Many of us believe pupils should attend the schools in their own community. At the same time we believe blacks should have educational opportuni-

ties equal to those of whites but this can hardly be achieved as long as schools remain segregated.

One of the plans to achieve equal opportunity is busing white and black students from their communities to other communities for the sake of racial balance. To many of us this is not the solution. It just doesn't make sense to transport pupils from one side of the city or county to the other side. Nevertheless such busing has been ordered by the courts in some places.

The prospect of such a plan for Louisville and Jefferson County has led some parents to consider taking their children out of public schools and sending them to Catholic or other private schools. Since Catholic school leaders have given notice that they don't intend to accept students seeking to avoid desegregated public schools, the next alternative would be to start private schools in which the court orders would not apply.

This is surely not the answer. To desert public schools and build private segregated schools would be a tragic mistake. Without receiving public education funds it would be extremely difficult to have private schools offering all the educational opportunities of the public schools.

There seems to be no entirely satisfactory solution to this problem. But considering the vital place of public schools in American life we should stick to them realizing the present problems will pass with time.

### More Integrity Instead Of More Rules

The revelations of the Watergate affair and similar political activities have set off reactions and expressions of determination to institute changes in laws to prevent the possibility of such conduct. This is an understandable reaction and a noble aim but we have little reason to expect success from this approach. No doubt the election laws now in effect need some revision but we know that ultimately rules and laws are no better than the persons operating under them. The cliché, "morality cannot be legislated," is overworked but true.

What goes on in political life also goes to some extent for local churches and denominational life. Strict rules for controlling the activities and conduct of church staff members and denominational workers have at best only limited value. To have clearly understood policies and relationships is of great value. They can prevent harmful misunderstanding between church and denominational employees and those whom they serve and to whom they report. To draw up a set of rules to guarantee the desired conduct from those working under them is an exercise in fu-

tility. Persons with good sense and integrity do not need detailed rules; persons without sincerity and integrity can always find a way around rules.

In the case of churches general job descriptions for the pastor, staff members and other employees are helpful. Beyond this there is little hope for proper conduct except in the persons involved. Indeed, rules and regulations designed to cover every eventuality are often more harmful than beneficial. It reduces professional level people to legalism and nitpicking.

There is no place for such rules as how many hours church staff members or denominational administrators must spend on the job. Most pastors are on call 24 hours a day and surveys show that many pastors spend up to 70 hours a week in actual service. A con-

scientious pastor will never turn down a call to help even though he has put in more than 40 hours during the week. On the other hand a pastor or staff member who is not really committed can log 40 hours a week in an office doing little or nothing.

And so in politics, business and religion the hope for morality and ethical conduct lies not in air tight rules and regulations but in persons of honor and integrity. There should be mutual understanding among those concerned as to what is proper conduct and there should be established procedures for conferring and correction when breaches appear. Beyond this it is better to change personnel than to keep tightening up the rules in an effort to force ethical conduct from an unethical person.

### BAPTIST FORUM



#### WRITERS' CONFERENCE

Dear Editor:

If enough interest is shown, a Christian Writers' Conference will be held in the scenic mountains of western North Carolina during the fall of 1974, for the inspiration and fellowship of established writers and encouragement of new writers.

Food and lodging are available; tuition reasonable. Length of conference (including final banquet) will be five days. To express your interest or encouragement in this endeavor, please write immediately to the following address: Christian Writers' Conference, P.O. Box 983, Black Mountain, North Carolina 28711.

North Carolina Mrs. Yvonne Lehman

#### AMNESTY

Dear Editor:

I have read with interest the article in the *Western Recorder* which discusses Henlee Barnett's request to take a stand for amnesty. From the content of the article it seems he suggests he should stand for amnesty because:

1. Members speak — I suggest every Southern Baptist church in the convention would have to be polled in order to secure the true feelings of Southern Baptists at this point. No resolution passed at the last minute at a Southern Baptist Convention session can measure the true grass root feeling.

2. His family was personally involved. I suggest that because his son made this decision is no reason to suggest that all Southern Baptists should be for amnesty.

3. Politicians ought not to be given blank checks. I agree, but this needs to be changed at the polls, not through printed resolutions of a denomination.

4. The past actions of political figures — There are some who would say these men he mentions were given blank checks to do as they wished or assumed this power on their own.

5. Actions of other denominations — Since when do we have to make decisions just because other denominations have.

6. There are some things that belong to God. I suggest all things in the life of the Christian belong to God. If a person obeys Christ, does this exclude him or her from suffering the results of that decision? Is this any ground for asking a whole denomination to stand for amnesty?

7. Apparent disagreement with the 1972 action of the Southern Baptist Convention while in session — I suggest it was a good resolution.

I suggest we need pass no further resolution on amnesty, but need instead to pass a resolution on corporate unity regarding patriotism.

Madisonville, Ky. Deryl G. Watson

Dear Editor:

In answer to Henlee Barnett's article of December 29, 1973: I am thankful that Southern Baptists are not in favor of granting amnesty to those Americans (if they can be called Americans) that fled their country for Canada, Sweden or Switzerland to avoid the draft.

Those many thousands left on their own so why not let them remain? I am sure they dare not speak against their new country. They didn't respect our country enough to fight for free-

dom; I don't consider them conscientious objectors only draft dodgers. If they were as they claimed, there were places to serve without fighting, as in our military hospitals: cleaning floors, making beds, carrying bedpans, helping the sick and wounded service men. All these jobs would have been much more honorable than fleeing the country. There were many young Americans that gave their all (lives) that all Americans might remain free.

We are proud parents of our two sons, our only children, for giving 25 years in military service. We hold our heads high and so do they. Neither have any regrets. One served in the Korean War. The ship he served on was fired on many times. The youngest served in Vietnam for 33 months as well as in Cuba and other trouble spots.

I hope that all of our professors don't think like professor Barnett does.

Bardstown, Ky. Mrs. Harold Searcy

#### MESSAGE TO AMERICA

Dear Editor:

"Something is wrong with America. Things are not like they used to be." I hear this kind of talk more often these days. I hear it from dedicated Christians, from apostate church members, from admitted lost sinners, and they are right — "Something is wrong with America."

The Bible says, "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34). It's because of America's rejection of God, because of her wickedness and immorality, that God's hand of wrath is beginning to apply the whip of judgment. Watergate, the energy crisis, the awful economic problems are the judgments of God upon America. But these are only the small beginning, for if our country persists in its immoral and present reprobate condition it will soon slip beyond the point of no return. Then the most blessed nation will be-

(Continued on page 14)

# Moral Leadership Question Skirted By Vice President

Vice President Gerald R. Ford skirted the problem of moral leadership by the Nixon administration during a question and answer session with Baptist college students during a student seminar on political involvement in Washington.

Avoiding a discussion of the Watergate scandal and the role of highly-placed government officials, Ford reminded the students that he had recently gone through two months of intensive investigation by congressional committees, the Federal Bureau of Investigation and others. "I come to the job with reasonably clean hands. That should help," he said.

Ford then said that much misinformation had been given out about moral standards in the federal government. While stating that he hoped all who are guilty of law violations in the Watergate scandal would go to jail, he said that there should not be a blanket condemnation of public officials.

Ford responded to a question on the need for election reforms in the light of Watergate and related scandals. He opposed (1) changing the term of office for U.S. representatives and senators, (2) changing the presidential term of office from four years and a maximum two terms to a single term of six years and (3) public financing of elections.

"We darn well better take a hard look" at taking taxpayers' money to finance election campaigns, he said.

Even so, he admitted that the Election Reform Act of 1972 needed further revisions to prevent such abuses in campaign contributions as occurred in the Watergate scandals.

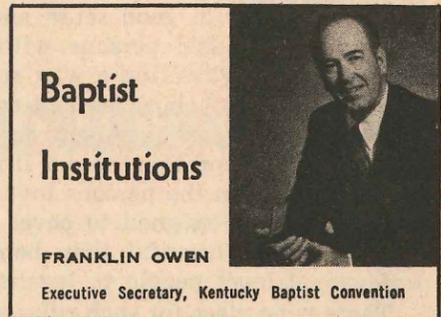
Other speakers during the seminar were not as cautious in their assessments of the moral leadership of the Nixon administration.

Brooks Hays, former congressman and former president of the Southern Baptist Convention, proposed an alternative to impeachment of President Nixon. He said that he would prefer that some way could be devised for the nation symbolically to say to the president that the time had arrived when he could no longer do the job and that he should resign.

C. Welton Gaddy, director of Christian citizenship development for the SBC Christian Life Commission, told the student group, "As a patriot, the Christian citizen affirms the value of diversity, seeks solutions not scapegoats to problems and offers honest criticism of the government as an expression of patriotic love."

James M. Dunn, executive secretary of the Texas Baptist Christian Life Commission, declared, "If Jesus is Lord of all life, then he is Lord of our politics."

Dunn then charged the White House with committing "spiritual offenses, not just legal and ethical blunders." They are "spiritual offenses against the spirit of the nation," he said. (BP)



**Baptist Institutions**

**FRANKLIN OWEN**  
Executive Secretary, Kentucky Baptist Convention

Long live our Baptist institutions, schools, children's homes, hospitals — when I pass by these places, I'm always grateful that we as a people are involved in such business.

The perpetuation of our institutions is critically important to our denominational life. They symbolize our united existence. They are emblems of our being. A fellowship needs something the eye can see and the hand can touch. A people need a place on the map where they may come and go, to which they may relate in some manner. These places become shrines of the mind and our thoughts of self-existence as a people of God tend to gather round them. These mental pictures are second only to our church structures themselves in their importance to our sense of existence and identity.

Don't be persuaded by the well meaning person who tries to tell you that the spiritual fellowship of people is enough in itself for continuity and survival of our witness. Geographical sites, even the buildings themselves outlast human beings and become the rally points around which the generations are linked together and the cause is passed on in perpetuity. Visible institutions are the stakes that we drive that stand there and witness from one generation to another.

If we were to remove all of our visible institutions that are owned and operated by our denomination, I am convinced we would slowly diminish as a religious body and perhaps cease to be an identifiable fellowship. Some of the strongest denominations in American history that founded our greatest institutions have since gone out of the institutional business and since doing so have largely declined out of business themselves and largely lost their identity.

The world will know us in large measure by the institutions we build and maintain and will be reminded of our witness by these visible signs. We shall continue to know ourselves as a people of common cause in large measure through our institutions. Let us support them, take pride in them. Let them be true to their heritage and purpose in Christ. Long live Baptist institutions.

—Frank Owen

## Staff Changes



**Boggs**  
children.

**Willard Payne**, minister of music for Bethlehem Baptist Church in Louisville, resigned effective January 14. He has served the congregation for the past seven years. Payne has assumed management and ownership of a retail store in Cincinnati, Ohio.



**Chandler**  
couple has three children.

First Baptist Church, Paducah, has extended a call to **Larry Sloan** to become the congregation's minister of music and youth. He will assume his new responsibilities effective January 21. Sloan formerly served in the same capacity at the First Baptist Church, Alcoa, Tennessee. He and his wife, Glenda, have one child, Erin, 3 years old.



**Payne**  
mer Pat L. Price and the couple has three children.

**Sunshine Baptist Church** in Harlan recently called **Ernest Boggs**, a student at Clear Creek Baptist School, as pastor. He was formerly pastor of the Liggett Baptist Church also in Harlan. Boggs is married to the former Anna Sue Mitchell. The couple has four children.

**Liggett Baptist Church**, Harlan, recently ordained **Joseph F. Chandler**, a student at the Clear Creek Baptist School, to the gospel ministry. A native of Shreveport, Louisiana, Chandler is married to the former Carolyn Wilson of Eldorado, Arkansas. The couple has three children.

**New Prospect Baptist Church**, Oneida, has called **Ronald Payne**, a student at Clear Creek Baptist School to serve as pastor. Payne is a former resident of Owensboro and a member of Dawson Baptist Church in Owensboro. He is married to the former Pat L. Price and the couple has three children.



**McLaughlin**  
and Southern Baptist Seminary, McLaughlin is married to the former Patricia Roggenkamp.

**Wayne McLaughlin** has resigned as pastor of the Liberty Baptist Church at Skylight to accept the pastorate of the Bethel Baptist Church in North Vernon, Indiana. The resignation is effective January 20. A graduate of Kentucky Southern College

received certificates of ordination, retroactively to their date of ordination on December 21. Chairman Douglas D. Hays recognized deacons H. B. Bruner (posthumously) and J. L. Simpson as deacons emeritus. Those who received the same recognition in absentia were M. L. Showalter, Louis Herdel, W. B. Craig, Sr., and W. T. Watkins. Robert Langdon, a graduate student at Southern Seminary, is the pastor of the church.

**Gilda Joyce Dorris**, daughter of James E. Dorris, pastor of Pleasant Run Baptist Church, in Falls of Rough, passed away on December 30. She was 10 years old. Burial was in the Hillside Cemetery, Franklin.

The **Portland Avenue Baptist Church**, Louisville, will hold a homecoming and burning of the mortgage service on Sunday, February 17. The program will begin with the morning worship service after which a fellowship meal will be shared at 1:00 P.M. and the service of rededication and note burning at 3:00 P.M. Thomas Cox, pastor, reports that friends and former members of the church are invited to attend the day's activities.

A recent issue of the *Western Recorder* incorrectly reported that the new building of the **Maytown Baptist Chapel** is completed. The building is not completed and still lacks several necessary construction completions.

## People And Places

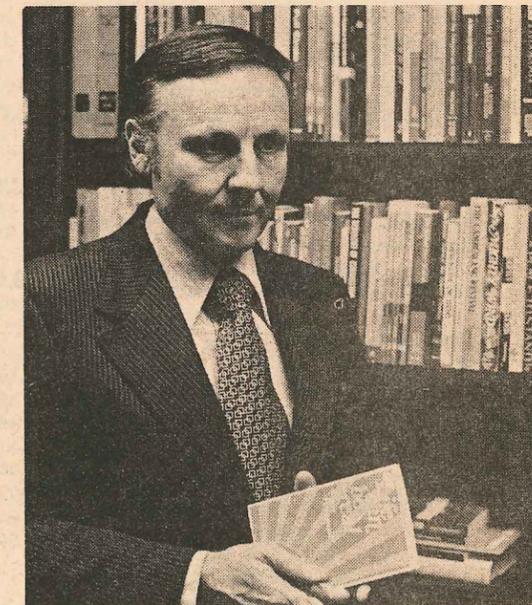
A former Kentucky pastor, **Clarence E. Baker**, died December 29 in Phoenix, Arizona. His home church was the Pleasant Ridge Church in Boone County. In 1930 Baker left the pastorate of the First Baptist Church, Lancaster, to go to Richmond, Indiana, where he served for 17 years. After another pastorate in Jasonville, Indiana, he moved to Phoenix six years ago. Baker attended Georgetown College and was a student at Southern Seminary when its location was changed from downtown Louisville to the present site. Mrs. Baker, the former Edith Maddox, will continue to reside at 6107 West Osborn Road, Phoenix 85033.



**Smith**

**L. E. Smith**, a businessman in Bowling Green, has again accepted the position of clerk-treasurer of Warren Association. Smith has served in this capacity for 25 consecutive years. Francis R. Tallant is executive director of the association.

**John T. Gowin**, 80, died November 8 at the Mary Immaculate Hospital in Lebanon. He suffered a heart attack at his home three days previous to his death. Gowin was a member of Temple Baptist Church where he was also a deacon. He helped organize several Baptist missions and the Pleasant View Baptist Church near New Washington, Indiana. Funeral services were conducted by David Simpson, pastor of Temple Baptist and Reverend Murphy of Liberty, Kentucky. Burial was in Shelbyville.



**NEW BOOK PUBLISHED** — **Lewis Drummond**, Billy Graham professor of evangelism at Southern Seminary, has written a new book entitled *Life Can Be Real*. The book focuses on involvement of the Holy Spirit in making life real.



**KENTUCKIANS IN NASHVILLE** — Fifty-four church training special workers from 29 state conventions gathered recently to receive instruction for conducting conferences in their respective state conventions on church training children's work. Kentucky workers shown (left to right) with William E. Young, supervisor, children's section, church training department of the Southern Baptist Sunday School Board, are Richard Hale, Owensboro, and Laura Burnette, Dayton.

# Time to Get Ready for... 1974 Ky. Baptist Festivals

**STEP 1**—Order your music you plan to use. Include "Give the Lord a Chance" by W. J. Reynolds, Broadman Press, No. 4565-44 (SATB) 35c, for all youth and adult choirs in the combined choir rehearsal concluding each festival.

**STEP 2**—Contact the Regional Music Director for whichever festival you choose to attend, as listed below. He has further details for you.

**STEP 3**—Register your youth choir which attends the regional festival to attend the All-State Baptist Youth Choir festival at Versailles on May 11, 1974. Register for the state festival with E. F. Quinn, P.O. Box 43433, Louisville, Ky. 40243.

Date	Location	City	Age-Group	Reg. Music Director
February 22	Erlanger B.C.	Erlanger	Adult-Youth	Larry Cook First Baptist Church Walton, 41094
February 23	Erlanger B.C.	Erlanger	Children	Larry Cook
March 22	Eastwood B.C.	Bowling Green	Adult-Youth	Byron Songer First Baptist Church Scottsville, 42164
March 22	Harlan B.C.	Harlan	Adult-Youth	Robert Young Box 358 Barbourville, 40906
March 22	Porter Mem. B.C.	Lexington	Adult-Youth	Larry Cook
March 22	Louisa B.C.	Louisa	All Ages	Bill Johnson First Baptist Church Pikeville, 41501
March 23	Eastwood B.C.	Bowling Green	Children	Byron Songer
March 23	Harlan B.C.	Harlan	Children	Robert Young
March 23	Porter Mem. B.C.	Lexington	Children	Larry Cook
March 23	Louisa B.C.	Louisa	Children	Bill Johnson
March 29	Hartford B.C.	Hartford	Adult-Youth	Bill Hart 1102 Hall St. Owensboro, 42301
March 29	St. Matthews B.C.	Louisville	Adult	Donald Spencer P. O. Box 22 Versailles, 40383
March 30	Hartford B.C.	Hartford	Children	Bill Hart
April 5	Lyndon B.C.	Louisville	Youth	Donald Spencer
April 6	Parkland B.C.	Louisville	Children	Donald Spencer
April 26	Lexington Ave. B.C.	Danville	Adult-Youth	Jim Cordell First Baptist Church Somerset, 42501
April 26	Lone Oak B.C.	Paducah	All Ages	Ronald Sholar First Baptist Church Hopkinsville, 42240
April 27	Lexington Ave. B.C.	Danville	Children	Jim Cordell
May 11	Versailles B.C.	Versailles	Baptist All-State Youth Choir Festival	

## Revamp Mission Strategy Study Committee Asks

By W. C. Fields  
Director, Baptist Press

A major study to be considered by the Executive Committee of the Southern Baptist Convention in February calls for revision in agency work to increase the denomination's missionary effectiveness in the USA and overseas.

The Committee of Fifteen, which has been at work since February, 1970, evaluating the denomination's national agencies, says in its report just released, "We believe that the time has come for bold new strategies in home and foreign missions."

The Southern Baptist Foreign Mission Board currently has work in 77 countries and the Home Mission Board in all 50 states, Puerto Rico and Panama. Budgets for the two boards total \$55 million, and they have 4,700 missionaries.

The report will recommend to the SBC Executive Committee in Nashville February 18-20 that a comprehensive two-year depth study be made of Southern Baptist home and foreign mission strategy.

**MOST IMPORTANT:** Members of the Committee of Fifteen, an Executive Committee subcommittee, indicate that this is one of the most important of the 22 recommendations included in their report. E. W. Price, Jr., High Point, North Carolina, is the committee chairman.

Twenty-eight of the 97 "areas of concern" cited in the report deal with the two mission boards, the Brotherhood Commission, which develops missionary study and participation among Baptist men and boys, and Woman's Missionary Union (WMU), which fosters missionary study and work among Baptist women and girls.

The "areas of concern" specified in the report will be referred to the trustees of the appropriate agencies for their consideration. The agencies are asked to report back to the SBC Executive Committee by February, 1975, on their disposition of these matters.

**DECLINES:** The study committee expressed disappointment over the decline in circulation of missionary mag-

azines published by the four missionary agencies. Agency personnel are asked to review their missionary information services and try to reverse this trend.

The four missionary agencies are also requested to consider, with the Baptist Sunday School Board, the possibility of restoring missionary materials to Sunday School and Church Training curriculum periodicals.

The report calls attention to the need for enrollment upturns in the missionary organizations sponsored by Woman's Missionary Union and the Brotherhood Commission.

WMU enrollment reached a peak of 1.5 million in 1962 and has dropped almost a third in 10 years. Between 1958 and 1972, Brotherhood men's enrollment declined 41 percent at a time when church membership increased 28 percent.

The Committee of Fifteen report to the SBC Executive Committee calls on the two mission boards, both founded in 1845, to give greater promotion to the Cooperative Program, the SBC unified budget. In the 1973-74 SBC operating budget of \$34 million, 51.14 percent of the Cooperative Program funds will go for foreign missions and 18.31 for home missions.

**'UNESSENTIAL' GROWTH:** The report cautions the two mission boards about unessential growth of home office staff. The Foreign Mission Board staff has increased from 107 in 1960 to 252 in 1972, a gain of 136 percent. This compares to a 95 percent increase in missionaries to a total of about 2,500.

The committee suggests to the board, "Conduct a careful study of the home staff with the view to streamlining whenever possible."

The Home Mission Board home office force has increased from 76 in 1959 to 207 in 1972.

Evangelism is cited as one of the areas of concern by the Committee of Fifteen. The committee's report calls on the Home Mission Board, which has the denomination's primary evangelism assignment in the USA, to strive to correlate this work more effectively with other agencies in literature, student and lay evangelism and in the use of television.

**EVANGELISM COMMISSION:** The report adds, "The Study Committee does not believe the creation of a separate commission on evangelism at this time is the answer." Five reasons for this position are given:



1. The entire Home Mission Board is basically a board of evangelism;
2. During the past few years evangelism has done well under the board's leadership, reaching an all-time high of 452,000 baptisms in 1972;
3. "There seems to be excellent cooperation between the Home Mission Board and the state departments of evangelism;
4. "While a few people have advocated a separate organization, the idea does not seem to have gathered widespread support;
5. "The expectation of saving money by creating a separate organization does not seem to be well founded."

**CHURCH EXTENSION:** The committee report asks the Home Mission Board's trustees and administration to consider a higher priority for church extension, with a special emphasis in 1976-79, concentrating on heavily populated unchurched areas, and giving full consideration to the needs of inner cities.

The Home Mission Board is asked to give new attention to strengthening the work of the district Baptist associations.

The study committee report proposes that the Foreign Mission Board take appropriate steps to reverse a decline in available candidates for foreign missionary service.

The report notes with gratitude the increase from 1,283 missionaries in 38 countries in 1958 to 2,507 missionaries in 76 countries (now 77) in 1972. "Yet it may be possible," the report notes, "for our missionary force to become too thinly scattered. It may be also possible that proportionately we can have more missionaries than we can provide program support."

The committee report asks the Foreign Mission Board likewise to strive to reduce the number of resignations among career missionaries. It cites 198 resignations (8.63 percent) in 1962-66 compared to 398 (14.78 percent) in 1967-72. (BP)



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### Avoiding the Capital Gain Tax

Also, when you give appreciated securities to Georgetown College, neither you nor the school pay a capital gain tax on the appreciation. This is an important advantage for both you and the school. For example, assume that you are in a 32% bracket, and you plan to sell \$1,000 worth of securities (with a \$300 basis) to raise the cash to make a \$1,000 gift. When you sell the securities, you will pay a capital gain tax of \$112 (32% of 1/2 of the \$700 gain).

Of course you will be entitled to a \$1,000 deduction for the gift, and this will produce an income tax saving of \$320. However, this figure must be reduced by the amount of the capital gain tax. Therefore, instead of enjoying a tax saving of \$320, your actual tax saving is only \$208 (\$320 minus \$112).

On the other hand, if you give the securities directly, instead of selling them and giving the cash, there will be no capital gain tax. You will derive the maximum benefit (the full \$320 tax saving) from the \$1,000 deduction, and the full \$1,000 will be available to the school.

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gain tax. You can then invest the cash that you could have given to Georgetown College in other securities.

Again, where you have securities whose income tax basis is unknown, you may want to give them instead of cash. This avoids the problem of having to determine their basis for capital gain tax purposes when they are sold.

### A Sense of Satisfaction

Of course, your desire to help the school is the primary reason for making a gift to Georgetown College. Tax benefits are welcome by-products, but the primary reward of any gift to Georgetown College is the sense of satisfaction it brings.

The Office of Development at Georgetown College will welcome an opportunity to cooperate with you and your attorney in planning a gift to the College. We shall also be happy to provide you with details about the development program of Georgetown College and to discuss with you special projects for which your gifts may be made.

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This article is one of a series intended to acquaint our graduates and friends with the advantages of making various kinds of gifts to Georgetown College.

In the next issue of the *Western Recorder* we will discuss "How You Benefit From Giving a Remainder Interest to Georgetown College."

## EXTENSION'S THEME —

# Lifelong Learning Encouraged

The Seminary Extension Department of Southern Baptists' six seminaries has announced an increased emphasis upon encouraging ministers to engage in lifelong learning.

"Every minister needs to engage in purposeful, planned learning as long as he is in active service," according to Raymond M. Rigdon, department director.

Describing the department's extension center program, he explained, "A primary value of these centers is that they provide pastors with purposeful, planned learning experiences with their fellow ministers."

He cited low cost and time saving factors as major pluses for these learning opportunities. "Travel time for additional training is minimal, and the minister doesn't have to leave his church field," he noted.

He went on to point out that "the department is committed to the belief that learning produces changes in how persons think, feel, and act.

"An extension center is not concerned with book knowledge alone," declared Rigdon. "Since the extension center involves local people as teachers and students, major consideration can be given to how people feel and what they actually do as a result of learning."

He also suggested that "effective continuing education helps persons discover how to learn and to commit

## World Baptists Set February 3 For Special Prayer

Robert S. Denny, Baptist World Alliance general secretary, has called on Baptists around the world to "pray for fellow believers in difficult circumstances," during BWA Sunday, February 3, 1974. Theme for this year's observance is "Reconciliation: God's Gift — Our Task."

Denny, a Kentucky native, suggested that "sermons on that day should call attention to the oneness of our people in Jesus Christ." He said services may be more meaningful if persons of other nationalities were invited as special guests.

Twenty-eight million baptized believers in 95 Baptist conventions and unions in 75 countries cooperate in the work of the Alliance "to show the essential oneness of Baptist people in the Lord Jesus Christ," Denny said. (BP)

themselves to lifelong learning."

"As a person develops his self-concept and increasing skills in ministry, he will have a clearer focus of his own identity and role," said Rigdon. "Finding out how to learn enables a person to assess his own learning needs and discover the resources available to him in his community. A person's commitment to lifelong learning is an outgrowth of his sense of identity as a minister and his desire to develop his God-given gifts for ministry," he concluded.

The Seminary Extension Department recently published the first issue of a new publication, primarily for persons studying in seminary extension centers and with the Seminary Extension Home Study Institute, called *The Lifelong Learner*. It will be issued four times annually. Anyone desiring a sample copy may write: Seminary Extension Department, Southern Baptist Convention Building, 460 James Robertson Parkway, Nashville, Tennessee 37219.



NEW BOOK AVAILABLE — Lucy R. Hoskins, left, and Howard B. Foshee are shown discussing "Church Secretary: Girl Friday, Saturday, Sunday, Monday . . ." The new text is authored by Miss Hoskins.

## Churches Risking Misfortune On Workmen's Compensation

By overlooking "workmen's compensation" coverage, many churches are risking misfortune for themselves and for their pastors and other church staff personnel.

"In most states, a church is held liable and can be sued by an employee injured on the job," added Harold S. Bailey, Dallas, a vice president of the Southern Baptist Convention Annuity Board.

"While this would rarely happen, the church would be wise to be prepared," Bailey said.

He also pointed out the church's "moral responsibility toward its employees" as well as legal liability involved. It is not always maintenance personnel who are injured on the job. Secretaries have been injured operating office machines, or have fallen on stairways. A pastor was burned recently when a boiler exploded at the church.

"Many churches have ignored the area of workmen's compensation or have assumed they and their employees are excluded from its requirements," Bailey reported. In only a few states are churches excluded from workmen's compensation coverage. Churches, ac-

cording to Bailey, should take workmen's compensation into account in planning their total insurance protection. The cost of this insurance is reasonable and within financial reach of any church," he said.

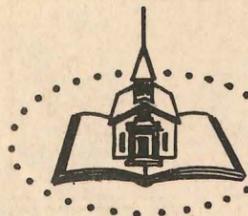
"Rates are regulated by the state, so there is no great profit for companies offering it," Bailey continued.

Workmen's compensation provides disability income, specific sums for specific injuries, survivor's benefits, rehabilitation benefits, and medical benefits for a person hurt "arising out of and in the course of employment."

Bailey reminded churches that workmen's compensation cannot be secured through disability, health, or other insurance plans handled by the Annuity Board.

A local attorney or insurance expert could counsel the church on how best to obtain workmen's compensation coverage.

Even in the few states where churches are specifically excluded from workmen's compensation laws, churches have a moral obligation to seek alternate protection for their staffs, Bailey said.



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for January 27, 1974)



## LIFE AND WORK SERIES

### Does Jesus Care?

Mark 1:21-27

These verses portray a typical day in the ministry of Christ. Immediately after the call of Simon, Andrew, James, and John, our Lord and His disciples entered the synagogue at Capernaum. After the reading of the Scriptures, the presiding officer invited any who chose to do so to address the people, whereupon Christ availed Himself of the opportunity to teach those present concerning the kingdom of God. His teaching was original, direct, novel, and fresh. He spoke with earnestness, conviction, wisdom, and finality. He taught the Word, told the people it meant exactly what it said, and then challenged them to believe it and to obey it. This method of teaching has never been surpassed.

In the synagogue that day was a demon-possessed man, but for what purpose he was there is unknown. The presence of our Lord disturbed the unclean spirit in the man and made him vocal. Despising his flattery, and refusing to accept a testimony from him, Christ commanded the evil spirit to hold his peace, and to come out of the man. The demon threw the man into convulsions, laid him prostrate on the floor, and, much against the demon's will, as his loud cry indicated, he came out of the man. Naturally the people were amazed at Christ's power to cast out a demon. He had, and still has, the power to release men from Satan's domination.

Mark 1:40-42

On Christ's tour through Galilee a leper approached Him in intense earnestness, knelt before Him, acknowledged that He had the power to heal him, but he was not sure about His willingness to do so. Nevertheless, he cast himself upon the mercy of the Lord. Of course, he did not come in vain. How tenderly Christ dealt with him! With His heart filled with compassion toward the leper, Christ extended His hand and touched him. In all probability, this was the first time since he had become a leper that a sympathetic hand had actually touched him. Christ said to him, "I will; be thou clean." Immediately the leper felt the cleansing power of Christ going through his being, and he was thoroughly healed of his leprosy.

Christ commanded the man who had been cleansed to show himself to the priest, who alone could pronounce him cured and permit him to return to his home. By meeting the Mosaic requirements he would obtain legal restoration to society. He charged this man not to announce that a miracle had been performed on him, thereby exciting the curiosity of the people and obscuring the spiritual work of the Great Physician. He did not want to be advertised as a mere wonder-worker. But the leper's joy overflowed and he disobeyed Christ. It must be remembered, however, that he did not do the cause of Christ any good with his tongue while He was disobeying Him in his life. Neither can we.

Mark 4:35-41

At the approach of evening, following a busy day of incessant and hard work, came the thought of a little rest apart from the multitudes. Christ suggested to His disciples that they go across the Sea of Galilee. He had them to turn the bow of the little boat which He had been using as a pulpit toward

the opposite or eastern shore. Extremely weary from the strain of teaching through the day, Christ felt the need of rest. He went to the rear or stern of the boat, lay down, and soon went to sleep, while the others steered the craft. Suddenly a violent squall or hurricane arose and the high waves began dashing against the boat and over the sides of it.

It was their obedience to Christ that brought the disciples into this grave danger from which they were powerless to escape. Panic-stricken, and fearful and alarmed that Christ was either unconscious of their peril or unconcerned about their danger, they quickly aroused Him with words that were mingled with distress, petulance, and rebuke, saying in substance, "Master, we are perishing; don't you care enough to do something for us?"

Christ arose and spoke to the sea as if it were a person and immediately there was a great calm. Then He rebuked His disciples for their fear which had grown out of their lack of faith.

## INTERNATIONAL SERIES

### Life In Christ

John 15:1-11

In His farewell message to His disciples on the night when He was betrayed, Christ presented to them a beautiful picture of the relationship existing between Himself and them.

This chapter does not deal with the way of salvation, but how to serve Christ and to bear fruit for Him after we have been saved. It teaches us that fellowship with Christ is the secret of a radiant personality, of the overcoming life, of the untroubled heart, and of effective service. Fellowship with Christ results in fruit-bearing for Him. Because Christ is the life-giving vine, it is to be expected that believers, who are the branches, will perform their God-given function and bear fruit. They can only bear the fruit which He

desires and will accept through union with Him.

In order to bear much good fruit there is a real need for pruning, purging, and cleansing. While this process is not always pleasant, it is profitable. Let us thank God for the pruning knife when its work is needed. Often, when the Christian thinks that he has done his best, God comes along and purges or cleanses the branch in order that it may produce more and better fruit. The pathway to real fruit-bearing is the cleansing by the Word, the pruning by the Lord, and the abiding by the disciples. God removes those things which mar the effectiveness of our lives in order that we may be more prolific fruit-bearers, which is the great purpose for which He has brought us into His family.

For abundant fruitfulness in the Christian life there must be a regular study of the Word of God for instruction and correction, a frequent calling upon His name in prayer, and a consistent dependence upon Him for the necessary strength for victorious living. Christ's statement, "Without me ye can do nothing," is the death blow to the pride of man. Natural man believes that he can do much without Christ, but he is sadly mistaken.

While it is true that without Christ man cannot do anything, it is encouraging to know that in Him there is power for all things that are harmonious with God's will. When Christ's strength and the Christian's surrender unite, proper fruit will always result. Thus the Christian is able to fulfill His purpose in the world. God is glorified when a Christian bears fruit. The more he bears the more God is glorified.

Christ has commanded us to continue in His love. By that He means that we are to exemplify it. Love walks in the straight way of obedience to the commands of our Lord. When we love Him enough to do the things which He has commanded us, we shall enjoy His favor upon us. Fulness of joy comes from abiding in Christ and His love, and from doing the things that are pleasing to Him.

It is somewhat surprising that our Lord spoke of His joy in that particular dark season through which He was passing, for He was about to be plunged into a sea of suffering the like of which never engulfed another. To be speaking of joy at that time was amazing. He stated that He wanted His people to be the possessors and exhibitors of His joy. Christ's joy did not consist of material possessions, physical enjoyment, or human approbation, but rather in a proper relationship to God the Father, and a redemptive ministry for others. The joy of Christ within us is His clearly expressed purpose for us. He came to bring joy and to impart it to those who believe on Him. His teachings were recorded in order that we might have joy. Through our compliance with them we come into possession of the same kind of joy which He had. He does not impart joy to those who live for selfish purposes, or at variance with God's expressed will. If you would have real joy, then put God first, others second, and self last.

True Christian joy comes through self-surrender to God and submission to His blessed will. A Christian cannot have true joy unless he is willing to say truthfully: "Thy will, O God, be done." Nobody can be full of joy who is out of harmony with God. There is no joy to be compared with that which issues from introducing people to Christ and influencing them to do His will.

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## SBC President Advocates Six Day Business Week

Owen Cooper, president of the Southern Baptist Convention (SBC) and a retired industrialist, said in Nashville that he favors a voluntary six day business week as an energy-conserving measure.

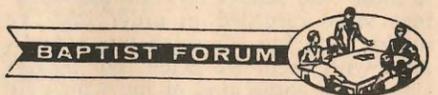
"The number of businesses open on the Lord's Day, such as energy-consuming shopping centers in full operation and large quantities of gasoline still consumed in pursuit of the secular, not only strikes a blow at the American home but also gives a boost for 'Mammon' at the expense of God," Cooper said.

He indicated that most people work only five days and the sixth day could be used for shopping and personal business. He called on all people who recognize Saturday or Sunday or any other day as the "Lord's Day" to voluntarily help preserve that day's religious significance for them.

Cooper said he advocates that the six day business week be brought about as a result of personal religious commitment rather than depending on legislative action.

"If the Christians in this country were to commit themselves to the protection of the Lord's Day, they not only would conserve enormous amounts of energy, but they would also make unprofitable the operation of many business establishments on the Lord's Day," Cooper said.

Cooper continued, "If the efforts of over 34,600 Southern Baptist churches and a large segment of the more than 12 million members were directed toward energy-conserving measures for the Lord's Day, not only would a substantial contribution be made toward the needed energy conservation program, but a significant contribution might be made toward generating spiritual energy." (BP)



(Continued from page 5)

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Red Snowberry, 1 to 2 ft. \$2.99 ea.  
White Snowberry, 1 to 2 ft. \$2.99 ea.  
French Lilac—Red, White, Purple, 1 to 2 ft. \$4.99 ea.  
Scotch Broom, 1 to 2 ft. \$2.99 ea.  
Hypericum, 1 ft. \$2.99 ea.  
Spice Bush, 1 to 2 ft. \$2.99 ea.  
Butterfly Bush—Purple, 1 to 2 ft. \$7.99 ea.  
Butterfly Bush—Pink, 1 to 2 ft. \$7.99 ea.  
Vitis—Purple, 1/2 to 1 ft. \$4.99 ea.  
Green Barberry, 1 to 2 ft. \$2.99 ea.  
Azalea—White, Purple, Red or Pink, 1/2 to 1 ft. \$5.99 ea.  
\*Rose Acacia, 1 ft. \$4.99 ea.  
\*Red Chokeberry, 1 to 2 ft. \$2.99 ea.  
\*Black Chokeberry, 1 to 2 ft. \$2.99 ea.  
\*Hydrangea Arborcescens—1 to 2 ft. \$2.99 ea.  
Spice Bush, 1 to 2 ft. \$2.99 ea.  
Winter Honeysuckle, 1 to 2 ft. \$3.99 ea.  
Arrowwood Viburnum, 1/2 to 1 ft. \$5.99 ea.  
Witchhazel, 1 to 2 ft. \$4.99 ea.  
\*American Elder, 1 to 2 ft. \$4.99 ea.  
\*Opopson Haw, 1 to 2 ft. \$2.99 ea.  
False Indigo—Purple, 1 to 2 ft. \$2.99 ea.  
Burning Bush, 1 to 2 ft. \$8.99 ea.  
Flowering Pomegranate, 1/2 to 1 ft. \$7.99 ea.

### FLOWERING TREES—1 or 2 Years Old

Magnolia Grandiflora, 1/2 to 1 ft. \$5.99 ea.  
Magnolia Niagara, 1 to 2 ft. \$4.99 ea.  
Magnolia Rustica Rubra, 1 to 2 ft. \$4.99 ea.  
Mimosa—Pink, 2 ft. \$2.99 ea.  
Mimosa—Pink, 3 to 4 ft. \$4.99 ea.  
Mimosa—Pink, 4 to 5 ft. \$8.99 ea.  
American Red Bud, 2 to 3 ft. \$3.99 ea.  
American Red Bud, 4 to 6 ft. \$8.99 ea.  
White Flowering Dogwood, 2-3 ft. \$3.99 ea.  
White Flowering Dogwood, 4-6 ft. \$14.99 ea.  
Pink Flowering Dogwood, 1 ft. \$1.29 ea.  
Pink Flowering Dogwood, 2 ft. \$1.98 ea.  
Pink Flowering Dogwood, 3 to 5 ft. \$3.98 ea.  
Golden Raintree, 3 to 4 ft. \$2.99 ea.  
Golden Raintree, 5 to 6 ft. \$7.99 ea.  
Golden Chain Tree, 1 to 2 ft. \$8.99 ea.  
Smoke Tree, 1 to 2 ft. \$1.49 ea.  
Purple Leaf Plum, 1 to 2 ft. \$5.99 ea.  
Purple Leaf Plum, 2 to 3 ft. \$8.99 ea.  
Purple Leaf Plum, 4 to 6 ft. \$13.99 ea.  
Flowering Peach—Red or Pink, 1 to 2 ft. \$5.99 ea.—2 1/2 to 4 ft. \$1.19 ea.  
Peppermint Flower Peach, 2 1/2-4 ft. \$1.19 ea.  
Dbl. Pink Flowering Cherry, 3-5 ft. \$4.49 ea.  
Flowering Crab—Red or Pink, 2 to 3 ft. \$1.19 ea.—4 to 6 ft. \$1.38 ea.  
Chinese Red Bdd., 1 to 2 ft. \$4.99 ea.  
\*Tree of Heaven, 3 to 5 ft. \$8.99 ea.  
Dwarf Red Buckeye, 1/2 to 1 ft. \$5.99 ea.  
Magnolia Soulangiana, 1 to 2 ft. \$4.99 ea.  
Weeping Peach—Red or Pink, 1 ft. \$1.99 ea.  
Weeping Peach, Red or Pink, 2 1/2-4 ft. \$1.49 ea.  
White Flowering Peach, 2 1/2 to 4 ft. \$1.29 ea.

### FRUIT TREES—1 or 2 Years Old

Belle of Georgia Peach, 2 to 3 ft. \$5.99 ea.  
Belle of Georgia Peach, 2 to 3 ft. \$8.99 ea.  
Belle of Georgia Peach, 2 to 3 ft. \$2.49 ea.  
Dwarf Northern Spy Apple, 2 1/2 ft. \$2.49 ea.  
Dwarf Northern Spy Apple, 4-5 ft. \$2.49 ea.  
Dwarf Yellow Transparent Apple, 2-3 ft. \$2.49 ea.  
Dwarf Yellow Transparent Apple, 4-5 ft. \$2.49 ea.  
Dwarf McIntosh Apple, 2-3 ft. \$2.49 ea.  
Dwarf McIntosh Apple, 4-5 ft. \$2.49 ea.  
Dwarf Jonathan Apple, 2 to 3 ft. \$2.49 ea.  
Dwarf Jonathan Apple, 4 to 5 ft. \$3.98 ea.  
Dwarf Lodi Apple, 4 to 5 ft. \$3.98 ea.  
Dwarf Cortland Apple, 2 to 3 ft. \$2.49 ea.  
Dwarf Cortland Apple, 4 to 5 ft. \$3.98 ea.  
Dwarf Northern Spy Apple, 2 1/2 ft. \$2.49 ea.  
Dwarf Northern Spy Apple, 4-5 ft. \$2.49 ea.  
Dwarf Yellow Transparent Apple, 2-3 ft. \$2.49 ea.  
Dwarf Yellow Transparent Apple, 4-5 ft. \$2.49 ea.  
Dwarf McIntosh Apple, 2-3 ft. \$2.49 ea.  
Dwarf McIntosh Apple, 4-5 ft. \$2.49 ea.  
Dwarf Bartlett Pear, 2 to 3 ft. \$2.49 ea.  
Dwarf Bartlett Pear, 4 to 5 ft. \$2.49 ea.  
Dwarf Kieffer Pear, 2 to 3 ft. \$2.49 ea.  
Dwarf Kieffer Pear, 4 to 5 ft. \$2.49 ea.  
Dwarf Burbank Plum, 2 to 3 ft. \$2.98 ea.  
Dwarf Burbank Plum, 4 to 5 ft. \$3.98 ea.

\*White Fringe, 2 to 3 ft. \$1.29 ea.  
Japanese Flow. Cherry, 3 to 5 ft. \$4.49 ea.  
European Mountain Ash, 3 to 4 ft. \$2.98 ea.  
Paul's Scarlet Hawthorn—Red Blooms, 3 to 5 ft. \$4.49 ea.  
\*Big Leaf Cucumber, 3 to 4 ft. \$1.98 ea.  
\*Paw Paw, 3 to 5 ft. \$1.29 ea.  
\*Sourwood, 2 to 3 ft. \$3.98 ea.  
Yellow Buckeye, 1 to 2 ft. \$7.99 ea.  
Downy Hawthorn, 1/2 to 1 ft. \$8.99 ea.  
Dwarf White Buckeye, 1/2 to 1 ft. \$5.99 ea.  
Red Flowering Dogwood, 1 ft. \$1.49 ea.  
Red Flowering Dogwood, 2 ft. \$2.49 ea.  
Red Flowering Dogwood, 3 to 4 ft. \$3.98 ea.  
5-N-1 Flowering Crab, 3 ft. \$3.98 ea.  
Red Leaf Peach, 2 to 3 ft. \$8.99 ea.

### SHADE TREES—1 or 2 Years Old

Silver Maple, 3 to 4 ft. \$4.99 ea.  
Silver Maple, 4 to 6 ft. \$8.99 ea.  
Chinese Elm, 4 to 6 ft. \$3.99 ea.  
Chinese Elm, 4 to 6 ft. \$3.99 ea.  
Green Weeping Willow, 2 to 3 ft. \$3.99 ea.  
Green Weeping Willow, 4 to 6 ft. \$8.99 ea.  
Catalpa Tree, 2 to 3 ft. \$1.49 ea.  
Ginkgo Tree, 1 to 2 ft. \$7.99 ea.  
Ginkgo Tree, 3 to 5 ft. \$23.98 ea.  
Pin Oak or Red Oak, 2 to 3 ft. \$8.99 ea.  
Pin Oak or Red Oak, 3 to 5 ft. \$14.99 ea.  
Willow Oak or Scarlet Oak, 2 1/2 ft. \$8.99 ea.  
Lombardy Poplar, 1 to 2 ft. \$5.12 ea.  
Lombardy Poplar, 2 to 3 ft. \$1.19 ea.  
Lombardy Poplar, 3 to 4 ft. \$2.99 ea.  
Lombardy Poplar, 4 to 6 ft. \$4.99 ea.  
Lombardy Red Leaf Maple, 3-5 ft. \$4.98 ea.  
Sycamore, 3 to 4 ft. \$5.99 ea.  
Sycamore, 4 to 6 ft. \$8.99 ea.  
\*Sugar Maple, 2 to 3 ft. \$3.99 ea.  
\*Sugar Maple, 3 to 5 ft. \$5.99 ea.  
Sweet Gum, 2 to 3 ft. \$5.99 ea.  
Sweet Gum, 4 to 6 ft. \$8.99 ea.  
White Birch, 2 to 3 ft. \$2.98 ea.  
Tulip Tree, 2 to 3 ft. \$3.99 ea.  
\*Tulip Tree, 3 to 4 ft. \$5.99 ea.  
Crimson King Maple (Pat. No. 735), 3 to 5 ft. \$4.98 ea.  
Sunburst Locust (Pat. No. 1313), 4 to 6 ft. \$5.95 ea.  
Cut Leaf Weeping Birch, 3 to 5 ft. \$4.98 ea.  
Silver Variegated Maple, 3 to 5 ft. \$4.98 ea.  
Schwedler Maple, 3 to 5 ft. \$4.98 ea.  
\*Yellow Wood, 2 to 3 ft. \$8.99 ea.  
Canoe Birch, 3 to 4 ft. \$4.49 ea.  
White Ash, 3 to 4 ft. \$5.99 ea.  
Green Ash, 3 to 4 ft. \$5.99 ea.  
Persimmon, 2 to 2 ft. \$5.99 ea.  
Dawns Redwood, 1 to 2 ft. \$2.49 ea.  
Honey Locust, 3 to 4 ft. \$3.98 ea.  
Morain Locust, 4 to 5 ft. \$4.98 ea.  
Kentucky Coffee Tree, 1/2 to 1 ft. \$7.99 ea.  
\*American Linden Tree, 2 ft. \$1.49 ea.  
\*American Linden Tree, 3 to 4 ft. \$1.49 ea.  
Skyline Locust (Pat. No. 1619), 4 to 6 ft. \$4.99 ea.  
Sassaparilla, 1 to 2 ft. \$2.99 ea.  
\*Sassaparilla, 2 to 3 ft. \$3.99 ea.  
\*Scarlet Maple, 4 to 5 ft. \$4.98 ea.  
Russian Mulberry, 2 to 3 ft. \$7.99 ea.  
Sycamore Maple, 1/2 to 1 ft. \$5.99 ea.  
\*Black Gum, 2 to 3 ft. \$7.99 ea.  
Japanese Red Leaf Maple, 1 ft. \$2.49 ea.  
Norway Maple, 1 to 2 ft. \$3.99 ea.  
Golden Weeping Willow, 2 to 3 ft. \$3.99 ea.  
Golden Weeping Willow, 4 to 6 ft. \$8.99 ea.  
Amur Corktree, 1 to 2 ft. \$4.99 ea.  
Black Locust, 2 to 3 ft. \$2.99 ea.  
Bald Cypress, 1 to 2 ft. \$4.99 ea.  
\*Little Leaf Cucumber, 2 to 3 ft. \$5.99 ea.

Champion Peach, 1 to 2 ft. \$5.99 ea.  
Champion Peach, 2 to 3 ft. \$8.99 ea.  
Champion Peach, 3 to 5 ft. \$12.99 ea.  
Maygold Peach, 1 to 2 ft. \$5.99 ea.  
Maygold Peach, 2 to 3 ft. \$8.99 ea.  
Maygold Peach, 3 to 5 ft. \$12.99 ea.  
Maygold Peach, 1 to 2 ft. \$5.99 ea.  
Blake Peach, 2 to 3 ft. \$8.99 ea.  
Blake Peach, 3 to 5 ft. \$12.99 ea.  
Stayman Winesap Apple, 2 to 3 ft. \$1.19 ea.  
Stayman Winesap Apple, 4 to 6 ft. \$1.98 ea.  
Red Delicious Apple, 2 to 3 ft. \$1.19 ea.  
Red Delicious Apple, 4 to 6 ft. \$1.98 ea.  
Early Harvest Apple, 2 to 3 ft. \$1.19 ea.  
Early Harvest Apple, 4 to 6 ft. \$1.98 ea.  
Red Rome Beauty Apple, 2 to 3 ft. \$1.19 ea.  
Red Rome Beauty Apple, 4 to 6 ft. \$1.98 ea.  
Red Jonathan Apple, 2 to 3 ft. \$1.19 ea.  
Red Jonathan Apple, 4 to 6 ft. \$1.98 ea.  
Lodi Apple, 2 to 3 ft. \$1.19 ea.  
Lodi Apple, 4 to 6 ft. \$1.98 ea.  
Grimes Golden Apple, 2 to 3 ft. \$1.19 ea.  
Grimes Golden Apple, 4 to 6 ft. \$1.98 ea.  
Yellow Transparent Apple, 2-3 ft. \$1.19 ea.  
Yellow Transparent Apple, 4-6 ft. \$1.98 ea.  
Yellow Delicious Apple, 2 to 3 ft. \$1.19 ea.  
Yellow Delicious Apple, 4 to 6 ft. \$1.98 ea.  
Early McIntosh Apple, 2 to 3 ft. \$1.19 ea.  
Early McIntosh Apple, 4 to 6 ft. \$1.98 ea.  
5-N-1 Apple—5 Varieties on each tree, 3 to 5 ft. \$3.98 ea.  
Montmorency Cherry, 2 to 3 ft. \$1.98 ea.  
Montmorency Cherry, 4 to 5 ft. \$2.98 ea.  
Black Tartarian Cherry, 2 to 3 ft. \$1.98 ea.  
Black Tartarian Cherry, 4 to 5 ft. \$2.98 ea.  
Early Richmond Cherry, 2 to 3 ft. \$1.98 ea.  
Early Richmond Cherry, 4 to 5 ft. \$2.98 ea.  
Kieffer Pear, 2 to 3 ft. \$1.49 ea.  
Kieffer Pear, 3 to 5 ft. \$1.98 ea.  
Orient Pear, 3 to 5 ft. \$1.98 ea.  
Bartlett Pear, 2 to 3 ft. \$1.49 ea.  
Bartlett Pear, 3 to 5 ft. \$1.98 ea.  
Moorpark Apple, 2 to 3 ft. \$1.98 ea.  
Moorpark Apple, 4 to 5 ft. \$2.98 ea.  
Early Golden Apricot, 1 to 2 ft. \$5.99 ea.  
Early Golden Apricot, 2 to 3 ft. \$1.19 ea.  
Nectarine, 1 to 2 ft. \$5.99 ea.  
Nectarine, 2 1/2 to 4 ft. \$8.99 ea.  
Damson Plum, 1 to 2 ft. \$7.99 ea.  
Damson Plum, 2 1/2 to 4 ft. \$1.19 ea.  
Red June Plum, 1 to 2 ft. \$5.99 ea.  
Red June Plum, 2 1/2 to 4 ft. \$1.19 ea.  
Bruce Plum, 1 to 2 ft. \$5.99 ea.  
Bruce Plum, 2 1/2 to 4 ft. \$1.19 ea.  
Methley Plum, 1 to 2 ft. \$7.99 ea.  
Methley Plum, 2 1/2 to 4 ft. \$1.19 ea.  
Burbank Plum, 1 to 2 ft. \$7.99 ea.  
Burbank Plum, 2 1/2 to 4 ft. \$1.19 ea.

### NUT TREES—1 or 2 Years Old

Hazel Nut, 1 to 2 ft. \$7.99 ea.  
Hazel Nut, 3 to 5 ft. \$13.98 ea.  
Butternut, 1 to 2 ft. \$4.99 ea.  
Butternut, 3 to 4 ft. \$1.98 ea.  
Chinese Chestnut, 1 to 2 ft. \$7.99 ea.  
Chinese Chestnut, 3 to 5 ft. \$13.98 ea.  
Hardy Pecan Seedlings, 1 to 2 ft. \$3.99 ea.  
Stuart Pecan—Papershell, 2 ft. \$3.88 ea.  
Stuart Pecan—Papershell, 3 1/2-5 ft. \$4.95 ea.  
Early McIntosh Apple, 2 to 3 ft. \$1.19 ea.  
Early McIntosh Apple, 4 to 6 ft. \$1.98 ea.  
5-N-1 Apple—5 Varieties on each tree, 3 to 5 ft. \$3.98 ea.  
Montmorency Cherry, 2 to 3 ft. \$1.98 ea.  
Montmorency Cherry, 4 to 5 ft. \$2.98 ea.  
Black Tartarian Cherry, 2 to 3 ft. \$1.98 ea.  
Black Tartarian Cherry, 4 to 5 ft. \$2.98 ea.  
Early Richmond Cherry, 2 to 3 ft. \$1.98 ea.  
Early Richmond Cherry, 4 to 5 ft. \$2.98 ea.  
Kieffer Pear, 2 to 3 ft. \$1.49 ea.  
Kieffer Pear, 3 to 5 ft. \$1.98 ea.  
Orient Pear, 3 to 5 ft. \$1.98 ea.  
Bartlett Pear, 2 to 3 ft. \$1.49 ea.  
Bartlett Pear, 3 to 5 ft. \$1.98 ea.  
Moorpark Apple, 2 to 3 ft. \$1.98 ea.  
Moorpark Apple, 4 to 5 ft. \$2.98 ea.  
Early Golden Apricot, 1 to 2 ft. \$5.99 ea.  
Early Golden Apricot, 2 to 3 ft. \$1.19 ea.  
Nectarine, 1 to 2 ft. \$5.99 ea.  
Nectarine, 2 1/2 to 4 ft. \$8.99 ea.  
Damson Plum, 1 to 2 ft. \$7.99 ea.  
Damson Plum, 2 1/2 to 4 ft. \$1.19 ea.  
Red June Plum, 1 to 2 ft. \$5.99 ea.  
Red June Plum, 2 1/2 to 4 ft. \$1.19 ea.  
Bruce Plum, 1 to 2 ft. \$5.99 ea.  
Bruce Plum, 2 1/2 to 4 ft. \$1.19 ea.  
Methley Plum, 1 to 2 ft. \$7.99 ea.  
Methley Plum, 2 1/2 to 4 ft. \$1.19 ea.  
Burbank Plum, 1 to 2 ft. \$7.99 ea.  
Burbank Plum, 2 1/2 to 4 ft. \$1.19 ea.

### EVERGREENS—1 or 2 Years Old

Glossy Abelia, 1/2 to 1 ft. \$2.99 ea.  
\*American Holly, 1/2 to 1 ft. \$2.99 ea.  
\*Rhododendron, 1/2 to 1 ft. \$2.99 ea.  
Pfitzer Juniper, 1/2 to 1 ft. \$2.99 ea.  
Cherry Laurel, 1/2 to 1 ft. \$2.99 ea.  
Nandina, 1/2 to 1 ft. \$2.99 ea.  
Boxwood, 1/2 to 1 ft. \$2.99 ea.  
Irish Juniper, 1/2 to 1 ft. \$2.99 ea.  
Savin Juniper, 1/2 to 1 ft. \$2.99 ea.  
Red Berry Pyracantha, 1/2 to 1 ft. \$2.99 ea.  
Yellow Berry Pyracantha, 1/2 to 1 ft. \$2.99 ea.  
Burfordi Holly, 1/2 to 1 ft. \$2.99 ea.  
Dwarf Burfordi Holly, 1/2 to 1 ft. \$2.99 ea.  
Wax Leaf Ligustrum, 1/2 to 1 ft. \$2.99 ea.  
Colorado Blue Spruce, 1/2 to 1 ft. \$2.99 ea.  
\*Mountain Laurel, 1/2 to 1 ft. \$2.99 ea.  
\*Canadian Hemlock, 1/2 to 1 ft. \$2.99 ea.  
\*Short Leaf Pine, 1/2 to 1 ft. \$2.99 ea.  
Slash Pine, 1/2 to 1 ft. \$2.99 ea.  
Red Cedar, 1/2 to 1 ft. \$2.99 ea.  
Hetzli Holly, 1/2 to 1 ft. \$2.99 ea.  
Japanese Holly, 1/2 to 1 ft. \$2.99 ea.  
Foster Holly, 1/2 to 1 ft. \$2.99 ea.  
Helleri Holly, 1/2 to 1 ft. \$2.99 ea.  
East Palatka Holly, 1/2 to 1 ft. \$2.99 ea.  
Chinese Holly, 1/2 to 1 ft. \$2.99 ea.  
Andorra Juniper, 1/2 to 1 ft. \$2.99 ea.  
Cedrus Deodara, 1/2 to 1 ft. \$2.99 ea.  
Jap Yew, 1/2 to 1 ft. \$2.99 ea.  
Baker Arborvitae, 1/2 to 1 ft. \$2.99 ea.  
Berckman's Arborvitae, 1/2 to 1 ft. \$2.99 ea.  
Globe Arborvitae, 1/2 to 1 ft. \$2.99 ea.  
Greek Juniper, 1/2 to 1 ft. \$2.99 ea.  
Gardens—White, 1/2 to 1 ft. \$2.99 ea.  
Camellia—Red, 1/2 to 1 ft. \$2.99 ea.  
Norway Spruce—1/2 to 1 ft. \$2.99 ea.  
Euonymus Radicans, 1/2 to 1 ft. \$2.99 ea.  
Euonymus Manhattan, 1/2 to 1 ft. \$2.99 ea.  
Euonymus Pulchellus, 1/2 to 1 ft. \$2.99 ea.  
Euonymus Dupont, 1/2 to 1 ft. \$2.99 ea.  
\*White Pine, 1 ft. \$2.99 ea.  
Austrian Pine, 1/2 to 1 ft. \$2.99 ea.  
Mugho Pine, 3 to 5 inch \$2.99 ea.  
Scotch Pine, 3 to 5 inch \$2.99 ea.  
Western Yellow Pine, 3 to 5 inch \$2.99 ea.  
White Spruce, 1/2 to 1 ft. \$2.99 ea.  
Serbian Spruce, 1/2 to 1 ft. \$2.99 ea.  
Douglas Fir, 1/2 to 1 ft. \$2.99 ea.  
Cleyera Japonica, 1/2 to 1 ft. \$2.99 ea.  
Elaeagnus Fruitlandi, 1/2 to 1 ft. \$2.99 ea.  
Thorny Leagnum, 1/2 to 1 ft. \$2.99 ea.  
Hetzli Juniper, 1/2 to 1 ft. \$2.99 ea.  
Sargent Juniper, 1/2 to 1 ft. \$2.99 ea.  
Shore Juniper, 1/2 to 1 ft. \$2.99 ea.  
Yupon Holly, 1/2 to 1 ft. \$2.99 ea.  
Mahonia Beali, 3 to 5 inch \$2.99 ea.  
Gray Carpet Ground Cover, 3-5 inch \$2.99 ea.  
Blue Rug Ground Cover, 3 to 5 inch \$2.99 ea.

### DWARF FRUIT TREES—2 or 3 Years Old

Dwarf Elberta Peach, 2 to 3 ft. \$2.49 ea.  
Dwarf Elberta Peach, 4 to 5 ft. \$3.98 ea.  
Dwarf Red Haven Peach, 2 to 3 ft. \$2.49 ea.  
Dwarf Red Haven Peach, 4 to 5 ft. \$3.98 ea.  
Dwarf Belle of Georgia Peach, 2-3 ft. \$2.49 ea.  
Dwarf Belle of Georgia Peach, 4-5 ft. \$3.98 ea.  
Dwarf Golden Jubilee Peach, 2-3 ft. \$2.49 ea.  
Dwarf Golden Jubilee Peach, 4-5 ft. \$3.98 ea.  
Dwarf Red Delicious Apple, 2-3 ft. \$2.49 ea.  
Dwarf Red Delicious Apple, 4-5 ft. \$3.98 ea.  
Dwarf Yellow Delicious Apple, 2-3 ft. \$2.49 ea.  
Dwarf Yellow Delicious Apple, 4-5 ft. \$3.98 ea.  
Dwarf Winesap Apple, 2 to 3 ft. \$2.49 ea.  
Dwarf Winesap Apple, 4 to 5 ft. \$3.98 ea.  
Dwarf Early McIntosh Apple, 2-3 ft. \$2.49 ea.  
Dwarf Early McIntosh Apple, 4-5 ft. \$3.98 ea.  
Dwarf Jonathan Apple, 2 to 3 ft. \$2.49 ea.  
Dwarf Jonathan Apple, 4 to 5 ft. \$3.98 ea.  
Dwarf Lodi Apple, 4 to 5 ft. \$3.98 ea.  
Dwarf Cortland Apple, 2 to 3 ft. \$2.49 ea.  
Dwarf Cortland Apple, 4 to 5 ft. \$3.98 ea.  
Dwarf Northern Spy Apple, 2 1/2 ft. \$2.49 ea.  
Dwarf Northern Spy Apple, 4-5 ft. \$2.49 ea.  
Dwarf Yellow Transparent Apple, 2-3 ft. \$2.49 ea.  
Dwarf Yellow Transparent Apple, 4-5 ft. \$2.49 ea.  
Dwarf McIntosh Apple, 2-3 ft. \$2.49 ea.  
Dwarf McIntosh Apple, 4-5 ft. \$2.49 ea.  
Dwarf Bartlett Pear, 2 to 3 ft. \$2.49 ea.  
Dwarf Bartlett Pear, 4 to 5 ft. \$2.49 ea.  
Dwarf Kieffer Pear, 2 to 3 ft. \$2.49 ea.  
Dwarf Kieffer Pear, 4 to 5 ft. \$2.49 ea.  
Dwarf Burbank Plum, 2 to 3 ft. \$2.98 ea.  
Dwarf Burbank Plum, 4 to 5 ft. \$3.98 ea.

### VINES—1 or 2 Years Old

Red Scarlet Honeysuckle, 1 ft. \$3.99 ea.  
Wisteria—Purple, 1/2 to 1 ft. \$2.99 ea.  
Bittersweet, 1 ft. \$2.99 ea.  
\*Clematis Vine—White, 1/2 to 1 ft. \$2.99 ea.

### BERRY PLANTS, ETC.—1 or 2 Years Old

Black Raspberry, 1/2 to 1 ft. \$2.99 ea.

Rose Bushes: 2 yr. field grown blooming size bushes. All monthly bloomers in these varieties. 99¢ each.

### BULBS, AND PERENNIALS—1 or 2 Years Old

3 Pampas Grass—White Plumes \$1.29  
12 Hibiscus, Malloy Marvel in Mixed Colors \$1.29  
8 Hollyhocks, Mixed Colors, Roots \$1.49  
10 Cannas, Red, Pink, Yellow \$1.49  
20 Iris—Blue or Purple \$1.98  
\*20 Day Lilies, Roots, Orange Flowers \$1.29  
8 Creeping Phlox, Pink, Blue, White and Red \$1.49  
6 Fancy Leaf Caladium, Red, White, Yellow \$1.59  
50 Gladiolus, Mixed Colors \$2.98  
8 Alysium, Gold Dust \$2.98  
8 Anemone, Yellow \$2.98  
8 Carnation, Red, Pink, or White \$2.98  
6 Coreopsis, Sunburst Double \$1.29  
6 Candytuft (Iberis), Semp. White \$1.29  
6 Baby's Breath, White \$1.29  
6 Gaillardia, Red \$1.29  
6 Blue Flax (Linum) \$1.29  
5 Shasta Daisy, Alaska \$1.29  
4 Delphinium, Dark Blue \$1.29  
6 Trifolium, Mixed \$1.29  
6 Dianthus, Mixed \$1.29  
6 Lupines, Pink Colors \$1.29  
5 Sedum, Dragon Blood \$1.29  
4 Clematis, Yellow \$1.29  
8 Fall

## Annual Evangelistic Confab Nears, Severns Valley Is Host

Kentucky Baptists are again expected to jam into the Severns Valley Baptist Church in Elizabethtown to participate in the annual Kentucky Baptist Evangelistic Conference January 21-22.

This will mark the third time in four years that Baptists have gathered at the oldest Baptist church west of the Allegheny Mountains to focus their attention on evangelism.

Heading this year's program will be Jack Taylor, pastor of Castle Hills First Baptist Church, San Antonio, Texas; John Havlik, associate director of the evangelism division of the Home Mission Board; and Findley Edge, professor at Southern Seminary.

"Triumphant living" will be the theme of three addresses by Taylor. Monday evening he will discuss "Beginning the Triumphant Life." Tuesday morning and evening he will discuss the "Preacher and Triumphant Living" and "Continuing the Triumphant Life," in that order.

Havlik, a frequent speaker at Kentucky evangelism conferences will discuss "Valid Evangelism" on Tuesday afternoon. At Monday afternoon and evening sessions, the HMB staffer will lead the Bible study sessions.

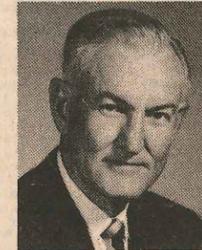
Edge, who is also founder of the Vineyard Conference Center in Louis-



Taylor



Havlik



Edge



Shelton

ville, will explain renewal evangelism during his only appearance on the program, Tuesday afternoon.

A special feature of the 1974 Evangelistic Conference will be a study of

demonology led by Southwestern Seminary professor John Newport. The philosophy professor will discuss "Magic and Witchcraft," "Astrology" and "Communicating with the Living and the Dead." These addresses will be during the first three conference sessions.

Newport will be joined on the program by his brother Russell, a businessman from Springfield, Missouri. Russell Newport will be featured Tuesday afternoon and evening in sacred music concerts. Also bringing special music will be Thurmond Coleman, pastor of First Baptist Church, Jefferson-town.

Dotson Nelson, pastor of Mountain Brook Baptist Church in Birmingham, Alabama, will deliver Bible expositions of Ephesians during the three Tuesday sessions. Nelson will be remembered by many Kentuckians as the preacher of the annual sermon at the Southern Baptist Convention in Portland, Oregon.

Sessions begin Monday afternoon at 2:00 p.m. Final adjournment is scheduled for 9:00 p.m. Tuesday evening, according to conference coordinator T. Hicks Shelton, director of evangelism for the Kentucky Baptist Convention.

## Personnel Exchange Instituted

A missionary "clearing house" or exchange aimed at sharing information regarding medical and other trained personnel with mission groups needing their special capabilities has been initiated by the Baptist World Alliance (BWA) at the request of missionary-sending agencies.

Robert S. Denny, general secretary of BWA, views the mission personnel exchange as a channel whereby the Alliance's 95 member bodies can exchange specialized personnel in order to better meet overall need.

The initial proposal for the exchange came through the BWA Commission on Cooperative Christianity, meeting at Kingston, Jamaica, in 1972.

The Commission noted that overseas medical programs of some conventions are in need of additional personnel, while young doctors and nurses may be available in other groups which cannot financially afford an overseas medical program. Also a surplus of skilled persons may exist in one group which could be shared with another group.

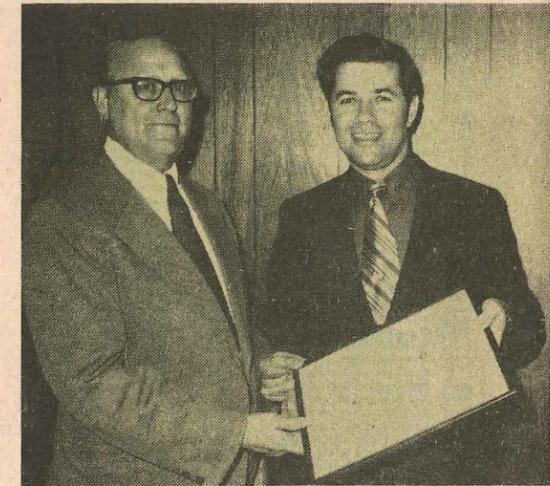
Denny said that the proposal was discussed with leaders of mission boards and agencies and approved on a two-year trial basis by the BWA meeting in Einsiedeln, Switzerland, last July.

The plan is broad enough to include trained personnel in education, agriculture and other specialized fields as well as medicine, a BWA spokesman said.

Carl W. Tiller, BWA associate secretary who will administer the program, said it is designed as an information exchange between member bodies of the Alliance.

Individuals desiring to be considered as candidates must obtain the endorsement of their own church structures. Southern Baptists interested in mission service will still go through normal appointment channels of the Southern Baptist Foreign Mission Board, a board spokesman said.

Baptist mission bodies and societies are invited to file either of two information sheets with the Washington office of BWA. One form lists mission positions which are available; the other lists missionary candidates with special capabilities. (BP)



**HONORED** — Robert C. Jones, director of mountain missions of the Kentucky Baptist Convention was guest of honor at the monthly meeting of the Red River Association on December 10. Charles Ham, association moderator and pastor of the Campton Baptist Church, served as master of ceremonies for the meeting. Jones was presented a resolution adopted by the executive board of the association expressing appreciation for his work and granting him the title "Pastor to the Mountains."