


WESTERN RECORDER
AUGUST 15, 1970

A young Zambian studies the Bible Way Correspondence School's course, "Who Is Jesus?" The Baptist correspondence school is an effective way for a small missionary staff to teach the Bible to many people in a large area. More than 12,000 students have enrolled in the school during its first five and a half years and more than 300 have completed all five courses of Bible study.

The Child's Hospitalization

By John H. Boyle,

Professor, Psychology of Religion, Southern Seminary

"Separation anxiety" is a term used to describe the experience of many children upon entering a hospital as patients. Becoming separated from parents, family and friends and being turned over to a group of strangers can be a terrifying experience for a child. In addition, should the child have to undergo painful diagnostic and treatment procedures he may well conclude that his parents were right when, in a moment of immature panic reaction, they threatened the child with hospitalization as a form of punishment. On top of this, if the child goes into the hospital feeling rather well and leaves the hospital with a very sore and painful throat after having had his tonsils removed he may well have difficulty believing that hospitals are really places you go to in order to be healed.



Boyle

All of this is to say that hospitalization can be very confusing and frightening to a child, depending upon the preparation he receives for this experience. Parents and others can do much to help prepare a child for what is in store for him in the hospital. Such preparation demands patience, honesty, sensitivity and, above all, a willingness to see and relate to the child as a person—that is, as a child person and not as an adult person. To place demands and expectations upon a child which one would normally put upon an adult is to treat the child as other than the person he really is.

When it is determined that your child must go to the hospital, break the news to him close to the time he must actually be admitted. This prevents him from having too long a period of time prior to admission to brood about it and allow his imagination to work overtime. Some children may be helped by a prior visit to the hospital in order to become familiar with the surroundings and the people.

Much reassurance by parents that they are not abandoning the child is necessary. If he has had previous experiences of your leaving him and coming back to him he may be better able to believe that the same will be true in the case of his being left in the hospital. This matter can be discussed with your child's doctor as well as with the nurses at the hospital.

Above all, do not lie to your child about what he will probably encounter in the hospital. If there is likely to be pain, admit this to him, but reassure him that the doctors and nurses will be doing all they can to make the pain go away as quickly as possible. On the other hand, do not go into a great deal of detail about what will happen to him in the hospital because this may be more than he can cope with at one time.

In the long run your child will take his cue from you concerning how he should respond. If you are extremely anxious he may respond accordingly. You may well have reason to be anxious if your child is seriously ill. In that case it will be important for you to have someone to whom you can talk and sort out your feelings so they will not infect your child's attitude unduly. Your pastor, the hospital chaplain and your doctor can often be of help to you here.

However, as in the case of all our loved ones so with our children, we must be willing to trust the ultimate goodness of God in the sure knowledge that of all His creation little children receive a special portion of His love and care. This we affirm as Christians even at those awful times when death is allowed to take them from us.

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R. G. Humphreys
Pastor, Highland
Hills Baptist,
Fort Thomas

Dangerous Blurs

In ancient days when foot-soldiers warred on valley or hill, trumpets blared battlefield commands. Accuracy and exactness by the trumpeteer could determine life or death for the troops. "...if the trumpet give an uncertain sound, who shall prepare himself for the battle?" (I Corinthians 14:8).

People are hearing an uncertain sound. A life and death distinction has become a blur. Becoming a child of God and becoming a local church member have become synonymous. This is not true.

To become a child of God—saved, born-again, Christian—one must decide to turn from his own way and accept Jesus Christ as God's Son and Saviour. To be a Christian is to have God as your Father, Jesus as your Saviour and the Holy Spirit in your heart (I John 3:23-24). All who have made this decision, who have experienced God's Holy Spirit and who are committed to God's way are brothers and children of God, regardless of the church to which they belong.

After one has become a Christian he should study the meaning and obligations of local church membership. One can be a Christian and not a local church member, but he should not be. The Christian who has not found a family of Christians with whom to fellowship, worship and work is like a person who boasts of his love for playing baseball but will never join a team. Jesus taught that God's work requires team effort.

Many people become Christians and join a local church at the same time. But, two separate decisions are involved and must not be confused. To blur the distinction is to encourage church membership without salvation. The Bible says that people will make this mistake and God's judgment on them will be: "I never knew you: depart from me..." (Matthew 7:23).

God forbid that we who witness to others remain trumpeteers who give uncertain sounds.

A Christian's Interpretation:

Unrest At The University Of Kentucky

By Joseph M. Smith,
Baptist Campus Minister,
University of Kentucky, Lexington

By now the eventful days of early May on the University of Kentucky campus have passed into the realms of editorial comment and judicial process. A building went up in flames, state police and Kentucky National Guard troops confronted crowds of students, a number of arrests were made—and the rhetoric on all sides rose to shrill pitch.

Now, over two months later, some nagging issues and questions remain—issues and questions which demand a Christian interpretation. Unfortunately, such an interpretation, which would by definition have to be totally redemptive and reconciling in nature, is not humanly possible. Nonetheless there is a place for the observations and conclusions of a Christian on the university campus, with a highly personal and thus considerably limited slant. Kentucky Baptist people, particularly university students and their parents, will find here some helpful insights as they deal with the University of Kentucky in the future.

As it happens, I was working late the evening of Tuesday, May 5, in my office in the Baptist Student Center. Some students at the center called my attention to the demonstrations on the corner just south of our center. We observed a crowd that was orderly, relatively quiet and in obedience with the directives given by city and campus police. This was war protest, pure and simple—a comment on the President's Cambodia decision and a demonstration of solidarity with the four students who had been killed at Kent State University.

Subsequent events are well known to every Kentuckian, though attitudes and interpretations differ. An ancient wooden structure which housed the offices of the Air Force Reserve Officers' Training Corps caught fire that night and burned to the ground. A nearby dormitory was also damaged and the residents had to be relocated in other dormitories.

Response was swift: the Governor, announcing that his information strongly suggested that there was danger to life and property on the University campus, dispatched state police officers; students preparing for final examinations found serious study next

to impossible with an atmosphere of tension and dislocation; and the administration imposed a curfew on the central campus in an attempt to curtail student movements after daylight hours.

This combination of responses from all parties changed the whole situation as far as the surface issues were concerned. Now the student group in serious and concerted protest—probably never more than 300 persons—had a new set of arguing points. No longer was the rhetoric on the lawn concerned with Vietnam, Cambodia, or Kent State; now tempers flared over such questions as:

- 1) Do students and other civilians have the right of free assembly on state property?
- 2) Were students being tried and judged as a class because of the arson—as yet unproved—of only a few?
- 3) What place did guns and uniforms have at an educational institution (this on the assumptions, supported by the "student grapevine," that no violent actions had been undertaken or were contemplated)?
- 4) Was the University basically designed for the students and their educations or was it actually a political instrument for the Governor?

Anyone reading these questions can easily see how impossible it would be for mature and fair-minded citizens to give easy, black-and-white answers. But one can also see that anyone who is already cynical and negative toward the present state and national governments could now conclude that the power of a "police state" was being deployed to "crush" the dissenter. A youth of such bent could now argue that if he were to give in to such pressure, he would never regain his freedom. Hence the events of Wednesday and Thursday, May 6 and 7: refusal to disperse, even more vigorous reaction against the presence of Guard troops, much milling about, and occasional moves by troops and police to arrest obvious student leaders.

The rest is still an administrator's nightmare: many students with incomplete examinations, commencement ceremonies postponed, judicial proceedings to be agonized over, a community to be pacified and the fall semester to be anticipated!

A number of observations can be

made from all these events; of necessity, they reflect the author's viewpoints rather than some "expert consensus," of which there is none available!

1) We must refrain from categorizing all students as "radical" or "disruptive"; most of the crowds on the campus were mere onlookers—curious to see what would happen next.

2) On the other side of the coin, the presence of armed security forces on the campus seemed to move a good many of the hitherto uninvolved students of little or no political persuasion into a position of dissent. There is obviously something deeply unnerving about moving around campus amid bayonets or running from opened gas canisters, and now a number of moderate students describe themselves as "radicalized."

3) Few social forces can compare in intensity with peer group solidarity—that vital feeling of empathy with every other student, every arrestee, everyone of the Kent State four. This can be not only a challenge for the churches, but also an opportunity, for our task remains, in part, the building of an accepting and loving Christian community in which the peer group feeling can be directed positively.

4) The role of the church, the campus ministry, or the Christian in such a time of high feeling and crisis is most frustrating. All of us, who were able, spent as much time as possible moving among the students, trying to persuade them that nothing could be gained by intransigence. But we found that little response could be called forth unless there was a long prior relationship of trust and dialogue. Thus the call of Christian discipleship to become profoundly involved with "movement" people and issues is clear.

5) Much more action can be anticipated on our campuses—at the regional schools as well as at the University of Kentucky, even at church colleges. A little taste of power is going to go a long way. And among devotedly Christian students, one may expect heightened political awareness and more definite political decisions in regard to the war and national priorities (in the last year I have done more counselling with potential conscientious objectors than ever before). One can hope, work and pray that both they and their elders will also decide for more concerted and sensitive efforts in direct Christian witness.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243
Vol. 144 August 15, 1970 No. 32

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

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Don't Write Off Today's Young People

It would be easy to write off all of today's youth if all we knew was what we read in newspapers and magazines and hear over radio and television. Almost every front page and every television news report today have some account of youth rebellion, violence, lawlessness and drug abuse. It is enough to make the most optimistic adult despair. But there's more to the story of today's youth and some of us hear reports that revive our hope for the future.

It is true that many young people are turning from the church in our times. Not all the reasons they give are valid but there's enough truth in their charges to lead us to a serious reexamination and to work for needed reforms. But the cheering news is that many young people have not turned from their churches. Rather they have found a redemptive ministry for themselves in their churches and have set their churches on fire with their zeal.

Reports reaching this desk in recent days indicate the young people in many churches in Kentucky and elsewhere are engaging in redemptive ministries this summer. The letter in last week's *Western Recorder* (page 5) from former Kentuckian John B. Daley describing the experiences of a youth group from Nashville in Vacation Bible Schools in the Kentucky mountains could have been written by many pastors of Kentucky churches. The picture in the same issue (page 6) of the Mt. Washington youth group who sang and witnessed their way to and from and on a Seminole Indian reservation in Florida tells a story that can be told for many other youth groups in Kentucky this summer.

The Shape Of Legal Bingo In Newport

A recent Louisville newspaper headline reads, "Bingo-playing crowds revive Newport's once-famous gaming halls." The article which follows the headline reveals that it didn't take long to see the true intent and effect of the successful push in the 1970 Kentucky General Assembly to legalize bingo in certain cities in the state. Newport was the first city to legalize this gambling game under the new law and on-the-scene observers say it's like old times in Newport.

There is a thrilling story of dedication in connection with many of these youth groups. The Mt. Washington group, for example, worked much of the year to pay most of the expenses for their crusade trip. A First Baptist, Mayfield, youth choir took their hard earned money and, instead of spending it on themselves, bought a piano to give to an Ohio mission church where they went to sing and witness. One of the most amazing examples of truly redemptive ministry of youth this summer comes from the First Baptist Church in Greenville. There the whole church has been stirred by the evangelistic fervor of the young people and by their concern and compassion for underprivileged youngsters in the community.

In many instances these youth receive their inspiration in choir programs. The modern music and the way they sing it is hard for some of us to take but it has a message which inspires them to do more than sing. Who could but thank God for such music and for pastors and staff members who know how to use it.

Could these young people about whom we often have misgivings be the instruments of God in starting the much needed revival among Baptists? This would be too much to assume but not too much to hope and pray for.

At least what's happening with these young people in our churches offsets the despair which comes from observing what other young people are doing. It should make those ashamed who write off this generation of young people as hopeless and should also make those young people who have written off the church take another look.

The once famous plush gambling halls where illegal bingo was shut down by the FBI two years ago are now bustling with legal bingo and other activities.

No such picture was painted by supporters of this legislation and when opponents of it warned that this is what would happen they were not believed. The plea of the legal bingo advocates was for an innocent activity for dear old ladies who had few other recreational opportunities. The charity benefits

included in the legislation were pictured as desperately needed for Catholic churches and other benevolent groups.

No one really should have expected it to turn out the way it was pictured. So far only three bingo licenses have been issued to Newport Catholic churches and church related organizations and at last report these had not started their games. Churches are required to pay the same \$5 a day license fee as the big commercial gambling places pay and the competition from these big time operations may prove too much for the small time church sponsored bingo. The dear old ladies and a few of the Catholic faithful might play bingo at church but everybody knows where the thriving business will be.

Most people in Northern Kentucky knew what to expect when bingo was legalized. They had seen enough in other years to know only a crack in the door was needed to revive old times in Newport. Now those who prayed and fought for a better moral climate in their community have reason to fear what was gained is lost.

Members of the Kentucky General Assembly, in-

Guest Editorial

The Plight Of Religious Publications

by Ed Pettis
Shreveport Journal

Ministers of all denominations have noted a definite wave of religious apathy in recent years, and that trend is making itself known in the financial statements of religious publications.

A case in point was brought to light in Baton Rouge recently when James F. Cole, editor of the *Baptist Message*, official weekly journal of the Louisiana Baptist Convention, made his annual report.

His report was somewhat morbid in nature as he told of a continuing decline in circulation.

"Not since the depression have Catholic and Protestant journals suffered as substantial a drop in circulation as have been experienced during the past 12 months," the report stated.

Four Million Loss

It continued, "There has been a net loss of nearly four million, and from all indications, the trend will continue. A number of religious journals have met their demise and others are slated for the morgue."

According to Fred W. Jones, chairman of the board of trustees of the *Baptist Message* and city judge at Ruston, there are three basic reasons for this decline in subscriptions.

Jones, who assisted Cole in the annual report to the messengers, told me in an interview in Baton Rouge that there is a definite "waning of interest in religious matters as a whole today." He said there was a marked return to religion after World War II and a rising tide in church membership. However,

cluding several Baptists, who voted for legal bingo should have known what to expect. They will have to share the blame with all the rest of us who did not do what we could to prevent passage of this legislation.

In spite of the sad spectacle of bingo in Newport, there's something honorable about it. At least the process of making it legal was followed and the majority of those voting in the referendum decided for it. This is more than can be said for other Kentucky cities like Louisville where bingo is openly advertised and played without having been made legal by process of law.

Will the other three Kentucky qualified cities—Louisville, Covington and Lexington—take the necessary steps to legalize bingo? Probably not so long as law enforcement officials and apathetic citizens wink at the illegal bingo now going on.

More and more it is obvious that we cannot look to laws for much help in the control of the moral climate of our communities. We must build in ourselves and others the inner strength to resist wrong which has legal sanction.

that situation has been reversed in recent years.

A second reason for the circulation crisis, he said, is the varied constituency of today's church members. He pointed out that members today range all the way from near illiterates to corporation executives and persons with Ph.D. degrees. As a result, he said it is difficult for a single publication to appeal to all of their interests.

A third detriment to the popularity of religious journals is the fact that most of the publications now deal with controversial issues and, consequently, alienate a certain percentage of their readers.

Casual observers might think this third problem could be eliminated simply by avoiding controversial matters; however, Jones said, "If religion does not deal with life itself, it is not relevant."

These problems leave the *Baptist Message* and other religious publications with the glaring question of what to do to cope with the ugly picture of red ink on the ledger sheet.

In his report, Cole said, "The function of a Baptist state paper is distinct and unique in Baptist life. It is not and must not be viewed as just another phase of our work. It is not just another department in Baptist work.

"It is and must remain at the very heart of Baptist life, as the promoter, the informer, and the interpreter of all Baptist life to all Baptist families."

In a challenge to the churches and to its members, Jones said, "Unless the *Baptist Message* goes into the homes of Louisiana Baptists, its effectiveness will be lost."

Colleges, Seminary Add To Faculty

Three Baptist educational institutions in Kentucky recently announced additions to their faculties for the coming school year.

Roy R. Ray, Jr., has been appointed to the post of vice president for student life at Campbellsville College, effective August 1, according to an announcement by president William R. Davenport. He succeeds L. Paul Prather who



Ray

has just completed work on a doctor of education degree at Southwestern Baptist Theological Seminary with emphasis on counseling psychology.

The new vice president, a Texas native, is married to the former Martha Louise Martin and they have three children.

He has written several articles about Baptist Student Union work.

Kenneth Roger Foster is returning to the math department at Cumberland College this fall after a three year absence, during which time he pursued his doctorate under a National Defense Education Act fellowship. Foster will receive his doctorate in mathematics education during the University of Tennessee's summer graduation exercises, August 22.

A 1961 graduate of Cumberland, Foster served on the faculty during the 1966-67 academic year after completing his master's degree at Tennessee on a fellowship sponsored by the National Science Foundation.

Prior to graduate work, Foster taught in the McCreary County, Kentucky, school system, where he was selected as Outstanding Teacher during his term.

Returning to Williamsburg with Foster are his wife, Wilda, and their two sons, Roger, Jr., and Rusty.

Southern Seminary has appointed Paul Dewayne Simmons of Louisville as assistant professor of Christian ethics.

Simmons, 34, joined the faculty on August 1. He previously has been an instructor in Christian ethics at the seminary but did not hold faculty status.

A native of Tennessee, he is a graduate of Southwest Baptist College, Bolivar, Missouri; Union University, Jackson, Tennessee, and Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

He has been pastor of Baptist church-

es in Tennessee, North Carolina and Kentucky and has also taught in the public schools of North Carolina and Kentucky.

Also joining the Southern Seminary faculty for the coming year is John D. W. Watts, who recently resigned after six years as president of the International Baptist Seminary in Ruschlikon-Zurich, Switzerland. He will serve as visiting professor of Old Testament at Southern Seminary during the 1970-71 school year.

Watts will continue with the Switzerland seminary as professor of Old Testament after his year at Southern Seminary is completed. He has been with the European school since 1948, having gone there when the facility was opened.

The professor is a graduate of Mississippi College, New Orleans Baptist Theological Seminary and Southern Seminary. He is currently serving as a member of the commission on doctrine of the Baptist World Alliance.

The author of six books (including works on *Amos, Obadiah, Isaiah, and Deuteronomy*), Watts has lectured in Germany, Spain, Sweden, Italy, Yugoslavia, Poland, England and the United States.

Auditorium Planning Seminar Scheduled

The Auditorium Planning Seminar, September 21-25, 1970, in Nashville, Tennessee, will feature discussions and consultations regarding capacity, attendance, church membership, enrollment, and future needs as related to new church auditorium.

Sponsored by the church architecture department of the Baptist Sunday School Board, it will offer church leaders professional help and guidance.

Other topics to be discussed are: the atmosphere of worship; how architecture helps to support the worship space; step by step planning in the details of the auditorium — music areas, choir, windows and glass, lighting, acoustics and sound systems, finishes, carpeting, television and radio-projection booths, baptistries, climate control, interior decoration, foyers, balconies and furnishings.

Persons registering are asked to bring information about their own churches. Drafting room services and consultation will be open to individual church studies.

Registration will be limited. A \$20.00 fee should be included with each application. Write the Church Program Training Center, 127 Ninth Avenue, North, Nashville, Tennessee 37203, for details concerning arrangements and registration. Write the church architecture department for additional details.



Striving toward the goal

Kentucky Baptists are striving to reach their mission commitments — the \$4 million goal for all Baptist mission work through the Cooperative Program for the Convention year which ends August 31!

Yes, messengers to the Annual Convention set the goal of \$4 million for all the churches to voluntarily send to the state office for the total work of Kentucky-Southern Baptists around the world. We have made great progress, but the goal is attainable only through extraordinary giving during the next 16 days!

All Cooperative Program gifts and other mission items should be mailed to the Kentucky Baptist Convention, Middletown 40243, and postmarked (if mailed) *not later than Monday, August 31 to count in this year's goal.* Note: If you wait until the last Sunday, that is August 30! So, treasurers, you do not have long to mail your check in to strive for this year's goal!

Encouragement, but

As of July 25 we had received in the state office from the churches the sum of \$4,372,906.50 — an increase of \$180,214.67 over the same 11 months last year (5.47%)! Yet, it was \$193,760.13 below the 11-month goal. Now add the monthly goal of \$333,333.33 and it will take \$527,093.50 by August 31 to reach the \$4,000,000 annual goal!

Is that possible? Yes, but it is not likely if our churches follow normal giving patterns — last August we gave a total of \$403,320.72. In 1967, the highest ever, we gave a total of \$477,118.68 — but even that would fall short of the \$527,093.50 needed THIS MONTH to reach the goal.

It can be reached

While it would be a miracle of mission vision and giving by all our churches, it can be done. If 1) all churches send — and in time — all they planned to send in 12 months; 2) if many churches voted to send in an extra love-and-care offering for the Cooperative Program — and on time; and 3) if many churches, many of them smaller churches, would send in a special offering for the Cooperative Program — and on time; then, God be praised, we could do it!

If we care — we will share

This is true — during this "striving month of August" and in your budget for next year, and always.

HAROLD G. SANDERS

WMU Conferences Near, Registration High

Registration for the upcoming Woman's Missionary Union conferences is climbing near the capacity limit of Cedarmore Baptist Assembly, it was learned recently.

Mrs. George Ferguson, executive secretary of Kentucky WMU, said space is always at a premium for these two conferences and this year is no exception. She related that Cedarmore Camp manager Marvin Byrdwell had some difficulty finding space for program personnel when two more rooms were needed than original reservations called for.

"These conferences have proven invaluable to our women," Mrs. Ferguson explained. "Every year we get many people returning and several new workers." Some churches make reservations for all their WMU workers as early as January to ensure a space, she pointed out.

This year's conferences, the first running August 31 - September 4 and the other September 5-7, will focus on the theme, "Learn to do Well." Much of the time will be devoted to conferences and workshops for the upcoming changes in Woman's Missionary Union work.

"We always get calls asking us which day would be the best to come to the conference," Mrs. Ferguson said. "Our response has to be that the conference is a week long program, not a series of one day meetings. Each day is built on what happened the day before so there is no 'best day' to come."



Teel



Mrs. Teel



Judy



DeVoss

The WMU executive continued, "But we are aware that many people can't come to a week long meeting. That is one of the reasons we began our week-end conference, September 5-7."

Beginning Friday afternoon, this conference runs through Monday noon, taking advantage of the Labor Day holiday. The format of the two conferences is the same, as is the material presented. "The main difference in the two," explained Mrs. Ferguson, "is that the weekend conference has to move rather rapidly because of time limitations."

Yet, in spite of the weekend conference, many people can only come for one day or perhaps two and some choose to commute from home each day.

"Our philosophy is that a little training is better than no training," the WMU head said. "We are glad our ladies are putting out all the effort they

can to avail themselves of equipping opportunities like these conferences."

Heading each conference will be missionaries to Pakistan, Mr. and Mrs. Howard Teel, now on furlough at Southern Seminary. Each will bring a series of missionary messages. Also highlighting the mission effort of Southern Baptists will be Harold Sanders, executive secretary of the KBC. Sanders will make three presentations under the title, "A Fresh Look at the Fields." He will draw on his recent around the world tour for much of the information as he examines the efforts of Baptists in Europe, the Holy Land and the Far East.

Recently retired Henderson pastor E. K. Judy will lead the Bible study each day. Also from Henderson will come Mr. and Mrs. John DeVoss who will have charge of the music program.

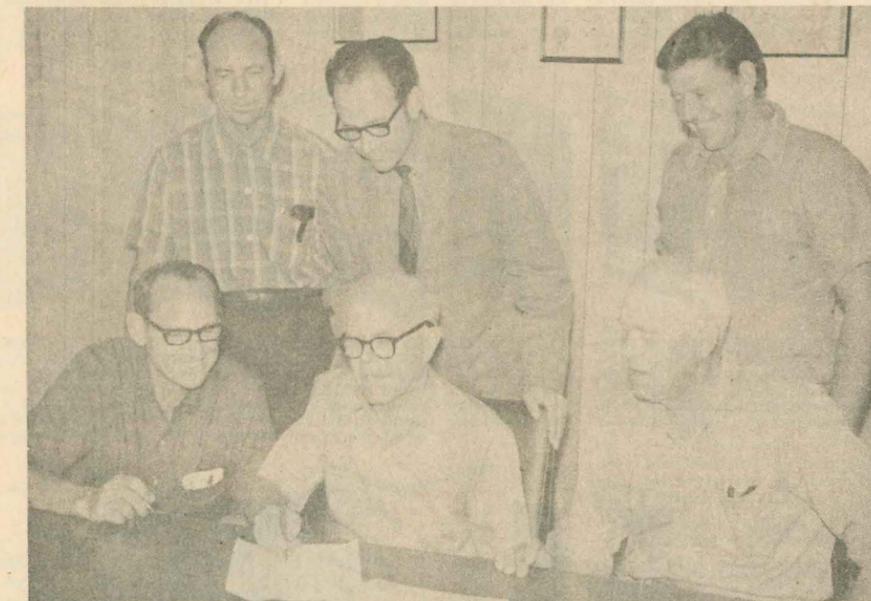
Approved age group workers, as well as WMS activity leaders, have been recruited to conduct the workshops and conferences. These workers include Mrs. J. S. Woodward, Miss Rosa Fiechter, Miss Sydney Portis, Miss Anna Mary Hack, Mrs. C. R. Ransdell, Jr., Mrs. Horace Hambrick, Mrs. George Ferguson, Mrs. C. P. Gunther, Mrs. W. C. White, Mrs. Leland Seaton, Mrs. C. D. Ransdell and Miss Mickey Martin.

Western Recorder July Subscriptions Up

The *Western Recorder* subscription list continued to grow during July when 11 churches joined the list under the church budget plan. Under this plan the churches provide *Western Recorder* to all of the church families for three and a half cents a week per family.

Added to the *Western Recorder* list during July were: Concord, White Plains; Olive Branch, Madisonville; Big Rock Botton, Buckhorn; Mt. Tabor, Elkton; Corinthian, Frankfort;

Northside, Middlesboro; New Salem, Nortonville; Pilgrim, Falls of Rough; White Plains, White Plains; Horse Creek, Gray; Uniontown, Uniontown.



CONTRACT — Trustees of the La Center Baptist Church sign the construction contract for a new sanctuary. Seated, left to right, are trustees Huell Tilley, Junius Lewis and Clay Powell. Standing are trustee W. E. Brockman (chairman of the building committee), pastor Ray J. Jackson and Lonnie Smith of the C. and L. Construction Company. The new sanctuary will be colonial in design, will seat approximately 400 and will have a balcony to provide for future growth. Pastor Smith says, "the completion of this facility will bring to fruition the dreams and the hopes of our people."

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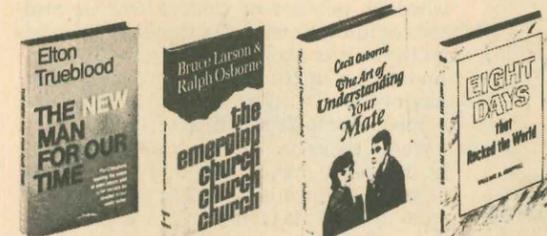
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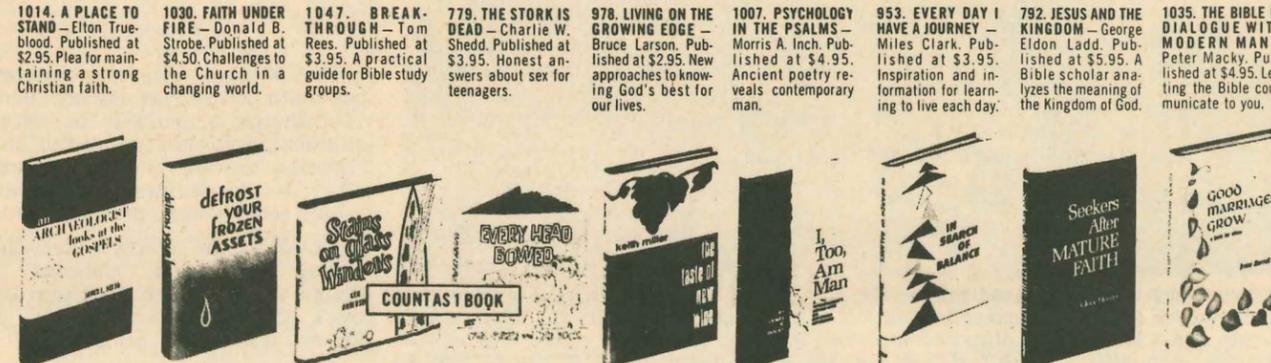
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Relief Efforts Underway

Celia Wreaks Havoc In 75 Baptist Churches

Damage by hurricane Celia to Baptist churches and other facilities over a wide area of the Texas Gulf Coast may run in the millions of dollars, Texas Baptist leaders said.

About 75 Texas Baptist churches and related buildings were damaged, many of them severely, by the killer storm which ravaged the lower Gulf Coast with winds up to 161 miles per hour.

Aid for the hurricane victims was almost immediate. The morning after Celia left Corpus Christi and surrounding towns torn and mangled, a task force was sent into the area by the Texas Baptist disaster relief committee.

The task force, cooperating with civil defense and other agencies, began distribution of food to all needy hurricane victims, established communications and activated Baptist disaster relief centers.

Morgan Avenue Baptist Church, one of the lesser damaged buildings in Corpus Christi, was designated as Texas Baptists' first relief center.

Earlier, the church had sheltered 200 people driven from their homes by the savage storm.

The Texas Baptist State Missions Commission approved \$150,000 for relief victims of Celia. The amount included \$5,000 given by the Mississippi Baptist Convention board, which received extensive help following the hurricane Camille disaster last year.

The Home Mission Board in Atlanta gave \$25,000.

By Orville Scott,
Baptist Press Staff Writer,
Dallas, Texas

Texas Baptists' executive secretary T. A. Patterson and Charles McLaughlin, head of the state missions commission, said other relief funds were to come through a special offering taken in Texas Baptists' 4,000 churches on August 9 and through the convention's disaster relief fund.

The first truckloads of food and supplies came from Baptists in San Antonio, Houston, Tyler and Lubbock, Texas. The relief operation is expected to continue and increase in weeks to come, Baptist officials said.

"Because most warehouses and other storage facilities were destroyed or damaged by the storm," McLaughlin said, "we urge everyone to consult our office in Dallas before sending supplies.

"This way, we can be prepared to receive and distribute them where they are most needed," said McLaughlin, head of the Texas convention disaster relief committee.

Assisting in the relief operations was a 54-member youth choir from Swope Park Baptist Church, Kansas City, Missouri. The young people, who rode out the hurricane in the basement of the Morgan Avenue Baptist Church, voted unanimously to remain for a week to aid hurricane victims.

A second wave of workers left the state convention offices in Dallas four days after the disaster to join the task force already at work. The group will assist churches technically and financially in rebuilding and continuing their programs.

At the University of Corpus Christi, four apartment buildings and the printing shop were completely destroyed, according to Kenneth A. Maroney, president of the Baptist school.

The art, science, administration, student union, gymnasium and music buildings, all suffered serious roof damage and broken windows.

The university's modern new library building lost many books when its windows were broken, allowing rain to pour into the stacks.

Summer school at the Baptist school was cancelled but about 30 students remained on campus to assist in cleanup and repair operations. President Maroney said school will be held this fall.

About 40 miles away, at Zephyr Baptist Encampment in Sandia, Texas, several dormitories were destroyed.

Damage to Texas Baptist churches in the hurricane-wrecked area may be in excess of \$1 million, said McLaughlin.

Robert Dixon, executive secretary of Texas Baptist Men, who led the initial Baptist task force in the storm ravaged area, said the hurricane wrecked Baptist facilities far beyond any previous disaster in Texas.

Local officials said the storm demolished 90 percent of Corpus Christi and surrounding towns. Damage to Baptist facilities was about average for the area. About half of the Corpus Christi Baptist Association building seemed to have exploded, reminiscent of a tornado.

Some churches were almost completely destroyed, while others had sections of roofs and walls torn out, allowing the rain to soak fixtures and furniture.

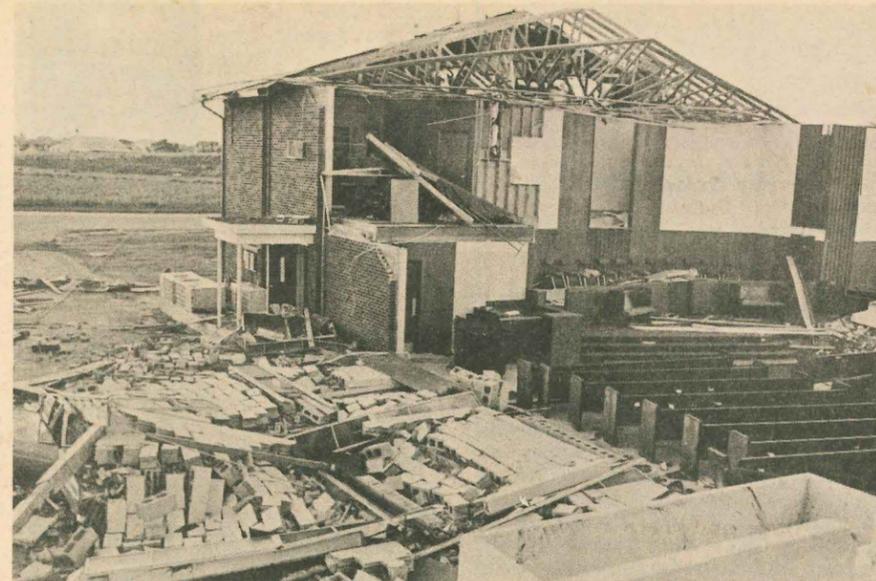
Among the churches destroyed were Tuloso Midway Baptist Church of Corpus Christi and Portland Baptist Church which had only the front and rear walls standing amid debris of a new building.

As far inland as Mathis, Texas, nearly 40 miles from Corpus Christi, a large section of the roof and a wall caved in at the Mexican Baptist mission.

Throughout residential and city areas, streets and lawns were littered with twisted and uprooted trees and the remains of businesses and homes.

The 161 miles per hour wind snapped large power line poles, leaving the entire area without electricity. It knocked railroad cars from their tracks and hurled mobile homes about like toys.

Downtown Corpus Christi was a shambles with large buildings staring



REMAINS OF A CHURCH — The debris of First Baptist Church, Portland, testifies to the damage wreaked by hurricane Celia when it struck the Corpus Christi area with 161 miles per hour winds. About 75 of Texas Baptists' churches and other facilities were destroyed or damaged. Texas Baptist leaders estimate that churches alone suffered in excess of \$1 million damages.

from windowless sockets and glass and debris scattered everywhere. One of the city's largest department stores collapsed.

Before the hurricane struck, the Texas Baptist disaster relief committee was standing by, ready to offer aid.

Locally, Baptist churches worked with civil defense and other agencies. Six Baptist churches had been designated as refugee centers and stocked with supplies.

The Morgan Avenue and Parkdale

Baptist churches, between them, sheltered about 300 people during the storm.

A few days after the storm, the state missions commission, at the suggestion of executive secretary Patterson, urged that an emergency mobile unit with communications and relief facilities be purchased by the convention for possible future disasters.

With nearly all phones out in the storm area, communications with outside areas was almost impossible, Patterson said. (BP)

Money, Food Needed By Hurricane Victims

Money and nonperishable food are the urgent needs of hurricane Celia victims, said Charles McLaughlin of Dallas, chairman of the Texas Baptist disaster relief committee.

Food should be sent to Morgan Avenue Baptist Church, 1525 Morgan Avenue, Corpus Christi, Texas. Contents should be clearly marked on the outside of boxes, McLaughlin said.

To facilitate handling and storage when goods arrive in Corpus Christi, everyone planning to send a shipment has been asked first to contact McLaughlin at 404 Baptist Building, Dallas, Texas 75201, phone (214) 741-1991.

Checks should be clearly marked "disaster relief" and sent to R. A. Springer, treasurer, Baptist General Convention of Texas, 201 Baptist Building, Dallas.

(Kentucky Baptist Convention executive secretary Harold Sanders suggested that Kentucky churches planning to send relief items or money channel their gifts through the state headquarters in Middletown.)

"This way churches can get credit for all their mission giving," he pointed out. Also, Sanders said, handling several smaller gifts could prove more tedious for the Texas staff than processing fewer larger gifts which would be sent from the state office. (BP)

Disaster Mobilization Plan Set By Baptists

Plans for instant mobilization of Baptist laymen interested in helping disaster victims and for matching lay persons with special mission projects have been prepared by the Southern Baptist Brotherhood Commission and the Home Mission Board, Atlanta.

Both plans, which become operative October 1, call for interested Baptist lay people to identify their skills and interest in disaster relief and other special mission projects.

Information on each lay person will be fed into a computer by the Brotherhood Commission and printed out as disasters and other special needs occur.

The skills will be matched with the needs and the appropriate lay persons notified of the opportunities for service.

Lay persons interested in participating in special mission projects may write their state Brotherhood departments for information forms for outlining their skills and interests.

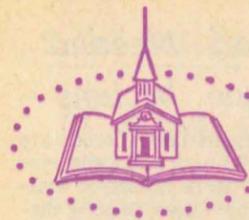
The plan was announced publicly at almost the same time Hurricane Celia hit the Gulf Coast area near Corpus Christi, Texas, but the plan was not yet ready to go into effect. (BP)



HURRICANE DAMAGE — Members of Texas Baptist's hurricane relief task force, Robert Dixon and Jerry Bob Taylor of the Texas Baptist Men's organization, survey the damage to the Corpus Christi Baptist Association office the day after Celia passed through the area.



MOPPING UP AT UCC — Robert LaKavage, Cleveland, Texas, left, and Bob Williams, San Antonio, students at the University of Corpus Christi, scoop up piles of books and documents destroyed when hurricane Celia shattered the windows of the Texas Baptist school's library. Several buildings were destroyed at UCC and others seriously damaged.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 23, 1970)

LIFE AND WORK SERIES

A Responsible People

Writing to believers in Christ, Peter challenges each of them to live responsibly and righteously. As children of God, they are under obligation to mold their lives in conformity to His will. Failure to meet their obligations in this regard results in disappointment and unhappiness on their part and displeasure and dishonor to God.

I Peter 1:13-16

This passage begins with the familiar word "wherefore," which means that what the Apostle is about to say is based on what he has just said. What went before furnished the reason for what follows.

Peter challenged his readers, who knew and loved the Lord, to gird up the loins of their minds. It was a custom in the East for men to wear long flowing robes. They wore a broad girdle around the waist. When they found it necessary to make speed, or when they were about to do something that required strenuous action or called for the free use of the limbs, they lifted their robes and fastened them under their girdles or belts, lest they should cause them to trip and fall. Peter urged believers to gird up the loins of their minds, to control their thinking and to think high and helpful thoughts.

The exhortation to "be sober" is exceedingly important. To counteract the tendencies to do wrong, he bids us to live soberly and hopefully, looking to the coming again of our blessed Saviour. He challenges us to nourish in our hearts a steadfast hope, one that is defiant of changing circumstances. Living in the Christian hope one can endure the trials of the present, knowing that for the believer the best is yet to come. This Christian hope is based on the grace that is being brought to us believers during the progressive revelation of Christ. This blessing, which is present, grows in wealth and wonder from day to day. The glorious culmination of the blessings of His grace will be experienced in the second coming of Christ.

Because God is holy, those of us who are His children are exhorted to be holy also. He most assuredly has a perfect right to demand that His people be characterized by holiness. It is good to know that we can depend on Him to provide the necessary strength for us to live in a manner acceptable to Him.

I Peter 2:1-10

A dedicated Christian will not play at the task of witnessing for Christ but will rid himself of the sins of ill-will, deceitfulness, jealousy and slander, all of which deprive a child of God of happiness, impair Christian fellowship and dishonor the Lord. He thrives on the milk of God's Word and as a result he grows into a strong Christian whom the Lord can use most effectively in His service.

One of the great doctrines of the Christian faith is the priesthood of believers in Christ. It is both obvious and noteworthy that the title of "priest" is conferred upon every believer in Christ. The Christian is a priest by virtue of having been saved by Christ. All of us whom Christ has bought with His blood shed on Calvary's cross are permitted and enabled to share in the continuing work of the Lord by offering ourselves in loving obedience to Him and in loving service to our fellowmen for Him.

The office of a priest is never of man's earning or deserving but always in God's grace. The birth from above qualifies one for the royal priesthood. Whatever of dignity, privilege, power and responsibility there may be in the

INTERNATIONAL SERIES

Adventuring In Faith

True faith in God is evidenced by genuine obedience to Him even though its results may not be fully known in advance.

Genesis 12:1-3, 7

While Abraham was living quietly in Ur, supervising the company of servants who were looking after his large flocks and herds, a summons came from God, probably in an audible voice, pleading with him to get out of his native country and away from his kindred and to go into a land which He had chosen for him. He wanted to get him away from his pagan forebears and their worship. The call of God is always away from the sinful manner of life. In the call of Abraham we see the sovereign grace of God in action. Abraham's call was both "from" and "unto." It was from the idolatry of his own land, from fellowship with his kindred and from occu-

royal priesthood, we must remember that it belongs to all believers in Christ and not merely some of them. All whom Christ has bought with His own blood are enabled to share in the continuing work of the Lord by offering themselves in loving obedience to Him and in loving service to their fellowmen.

The functions of the royal priesthood may be summarized in three words — sacrifice, intercession and benediction. We are challenged to present ourselves as a living sacrifice unto God. As members of the priesthood we come into God's presence, bringing our gratitude, praises and worship; also interceding with Him and others. By the grace of God we are to live, speak and act in such a manner as to be a blessing to others. God is seeking worshipers, workers and witnesses. With our lips and our lives we can proclaim the wonders of redeeming love to those who have never received Christ as their Saviour. As priests we go forth to represent the Lord and to convey His mind to others. What a wonderful opportunity of being interpreters of God's will to men! The open doors and broad highways of opportunity call for our very best efforts to proclaim the gospel of Christ to all who have not received Him as their Saviour.

pation with the pursuits of his own people. It was unto fellowship with God Himself, unto purity of worship and unto the purposes which had been formulated in heaven. God wants separated and dedicated believers in every day.

Along with that sovereign and gracious call from God for Abraham to become the founder of a new nation, through which He could work out His redemptive plan, there came an invaluable seven-fold promise or pledge. God pledged Himself to make of Abraham a great nation, to bless him, to make his name great, to make him a worldwide blessing, to bless those who blessed Abraham, to curse any who might curse him and through him to bless all the families on the earth.

This divine pledge should serve as a reminder to us that God's protecting care is guaranteed to all of His children



today who are engaged in doing His blessed will. Those who honor Christ will be honored and blessed by the Father.

Having learned the folly of compromise and procrastination, Abraham resumed his pilgrimage which brought him through a realm of danger (v. 6) into the presence of God (v. 7). Consequently, he built an altar and "called upon the name of the Lord." The altar signified that Abraham was a worshiper of God and made sacrifices to Him.

Genesis 22:1-8

The test to which God was subjecting Abraham was for the purpose of revealing the quality and maturity of his faith in Him. God made this shocking request of him: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering." The deep affection of this father for his son was reflected in the expression, "whom thou lovest." Thus Abraham was reminded of his dearest possession and was asked to give it as a burnt offering to God. This strange and startling request which God made of Abraham reminds us of the fact that centuries later He offered His only begotten Son as a sin offering.

Early the next morning Abraham, Isaac and two young men, who were the servants of the patriarch, set out on the journey from Beer-sheba to Jerusalem, which was approximately 50 miles. On the third day they came within sight of Mount Moriah, where Solomon's temple was built later and where "the Dome of the Rock" now stands in Jerusalem. Before they reached this spot of hallowed memories, Abraham instructed his two servants as follows: "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." To him the making of this sacrifice was too sacred for any except God to behold. His remark, "I and the lad will go yonder and worship, and come again to you," meant that he believed God was able to raise up Isaac from the dead, and that he fully expected the lad to return with him.

When Abraham placed the wood for the burnt offering on the shoulders of Isaac, he acquiesced fully by carrying it, even though he was a young man. God's Word does not state Isaac's age but Josephus, the Jewish historian, claimed that he was 25 years old. Isaac foreshadowed Christ bearing His cross on the way to Golgotha. Abraham carried the fire which would burn the wood and cause the sacrifice to be consumed. The statement, "they went both of them together," indicated that father and son were in hearty agreement.

The son's natural question about the lamb, as they ascended the mountain, was followed by the father's confident reply that God would provide it. God alone could supply that which would satisfy Himself.



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This is an unusual and interesting treatment of the Beatitudes.

Faces of God by Samuel J. Schreiner. Published by Broadman Press; 128 pages.

This is a book of devotionals based on Biblical characters. The book contains devotionals for twelve weeks.

Your Adversary The Devil by J. Dwight Pentecost. Published by Zondervan; 191 pages.

Pentecost examines portions of scripture dealing with the devil in an attempt to make his readers aware of the tactics of their adversary.

Serving With the Saints by Robert E. Bingham and Ernest Loessner. Published by Broadman Press; 127 pages.

Written by church staff members, the book is directed to all paid church staff members except pastors. It explores concepts of leadership and relationships. Positive suggestions are made for ways to make one's service valuable in a particular situation.

Is the Bible a Human Book? edited by Wayne E. Ward and Joseph F. Green. Published by Broadman Press; 159 pages.

A cross section of recognized Baptist leaders spell out what they really believe about the Bible.

Because We Believe by L. Craig Rattliff. Published by Broadman Press; 144 pages.

This paperback book is billed as "a layman's introduction to Christian beliefs." It tends to be a popular introduction to theological thought without the technical terms.

Trumpets in the Morning by Harper Shannon. Published by Broadman Press; 156 pages.

This is the first person account of the author's pilgrimage in the ministry.

Understanding Your Church's Curriculum by Howard P. Colson and Raymond M. Rigdon. Published by Broadman Press; 157 pages.

The authors attempt to explain the changes in church teaching methods.

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The author gives practical helps for living each day with confidence and assurance of God's care.

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Woman's Missionary Union staff members joined Mrs. C. P. Gunther, center, at a surprise reception held at the Baptist Building, Middletown, July 31, the last day of Mrs. Gunther's service as Woman's Missionary Society state director. Mrs. Gunther received gifts from the state WMU as well as the Kentucky Baptist Convention. Also attending the reception were Baptist Building staff members. Punch and cake were served.

Manifesto On Freedom And Responsibility

Adopted by the Baptist World Congress,
Tokyo, Japan, July 8, 1970

We who meet in Tokyo for the Twelfth Baptist World Congress believe that one of the most important issues confronting modern man is the establishment of a proper balance between freedom and responsibility. Convinced that both freedom and responsibility are values of the first magnitude and that Christians have a special stake in them, we issue this manifesto to our fellow Baptists and commend it to the attention of all men everywhere.

I. Our Contemporary Predicament

1. Mankind, at a glorious summit of technological achievement and with unprecedented possibilities for a richer life, seems at the same time to stand at the brink of disintegration and destruction.
2. Though the evil forces of irresponsibility and anti-freedom are always at work among men, modern technological developments, modern mass media, and modern political, economic and social movements now combine to pose a threat of unprecedented proportions to freedom and responsibility.
3. In their commendable drive to change things, some idealists intensify our problems by underestimating the necessity of structures and law for mankind's life together, while some custodians of social structures, in their commendable drive to preserve social order, aggravate our problems by underestimating the necessity of freedom, renewal and change.
4. Denials of religious liberty still occur in many lands and too costly concessions are sometimes demanded for mere toleration, while the curtailment of human rights is still all too common and too little is being done to relieve oppression and injustice.
5. Reliance on war as a preferred instrument of national policy, excessive nationalism, racism, injustice, poverty, moral permissiveness, extremism of both the left and the right, anarchism and totalitarianism are all mortal enemies of freedom and responsibility.

II. Our Christian Mandate

1. Because both freedom and responsibility are inherent in human nature and because both are explicit in the biblical revelation, Christians have

a mandate to maintain the essential unity of these two, keeping them in careful balance.

2. Because every human being is of infinite worth, Christians have a mandate, in the face of dire threats to man's freedom and manifold pressures toward irresponsibility, to work in self-giving love for the good of all men.
3. Because the freedom "for which Christ has set us free" is inextricably allied with responsibility to Jesus Christ as Lord and to other men as brothers, Christians have a mandate to minister to their fellowmen.
4. Because no one is ever free to exploit, abuse, despise, ignore or remain alienated from his fellowman, the Christian has a mandate to be responsibly reconciled not only to God but also to his brother and to love not only God but also his neighbor as himself.
5. Because Baptists stand in a heritage that has fostered both responsibility under law and commitment to freedom for all men, we today acknowledge a special mandate to hold high the banners of both freedom and responsibility.

III. Our Solemn Resolve

1. In commitment to freedom and responsibility, we will seek peaceful alternatives to war, work for the "things that make for peace," defend freedom of conscience regarding participation in war and uphold responsible citizenship.
2. In commitment to freedom and responsibility, we will contend for the religious liberties of all men and for the responsibilities of the religious man and the religious community toward society.
3. In commitment to freedom and responsibility, we will seek equal civil rights for all men and women and support the responsible use of these rights by all.
4. In commitment to freedom and responsibility, we will strive to conquer racism, achieve brotherhood, alleviate poverty, abolish hunger and support morally sound population objectives.
5. In commitment to freedom and responsibility, we will seek to maintain the intimate relationship of personal faith and social responsibility, proclaiming redemption through Jesus Christ and seeking with Him the renewal of society.



Mr. and Mrs. Falwell, Jr.



Mr. and Mrs. Webb

Former Kentucky Families Among Missionary Appointees

Two former Kentucky families were among the 26 persons recently appointed by the Foreign Mission Board in Richmond, Virginia.

Appointed missionary associates to Hong Kong were Mr. and Mrs. R. H. Falwell, Jr. Mr. and Mrs. Lehman F. Webb were appointed missionary associates to Singapore.

Falwell is a native of Murray where he attended Murray State University. Later he earned the master and doctor of theology degrees from Southern Seminary.

For three years he was pastor of the Cash Creek Baptist Church near Henderson. He has also served as director of religious activities and Bible instructor at Wayland Baptist College in Texas, as South Carolina Baptists' first secretary of student work, as a consultant in curriculum for the Sunday School Board and, later, in the student work department of the Sunday School Board.

Falwell and his wife, the former Rowena Gunter of Mississippi, have just returned from a year in Hong Kong where he was pastor of the English-speaking Central Baptist Church and teacher of a New Testament course in the Baptist seminary and college there. Mrs. Falwell worked with church related nursery schools and kindergartens.

When the couple returns, after 14 weeks of missionary orientation, they are expected to pick up about where they left off in June.

The Webbs, like the Falwells, expect to work in an English-speaking church when they reach Singapore.

Both native Arkansans, Webb was pastor of the Sulphur Spring Baptist Church near Franklin between 1944-

1948. Since that time he has served churches in Arkansas.

While a student at Southern Seminary, where he earned the bachelor of divinity degree and the master of theology degree, Mrs. Webb, the former Virginia Bryant, taught in the Louisville public schools.

Webb was pastor of the First Baptist Church of Hot Springs at the time of his appointment.

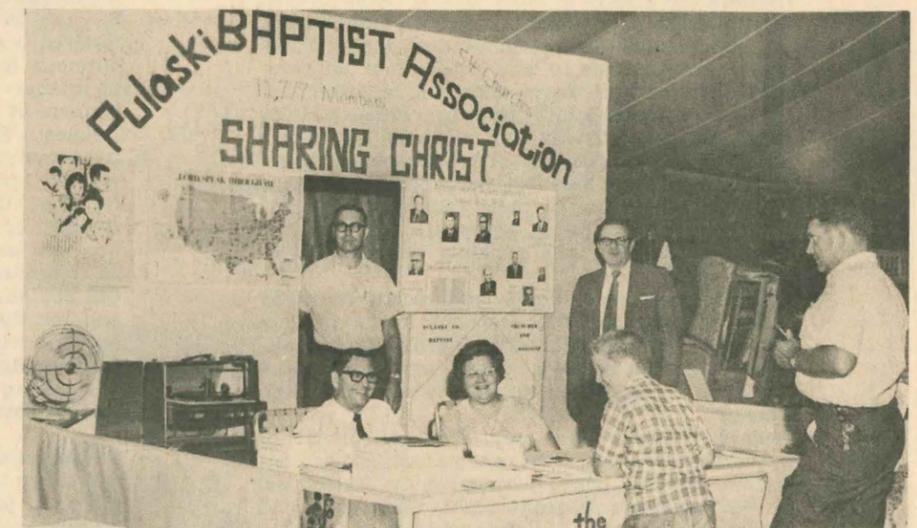
SBC Co-Op. Program Gifts Up In July

Contributions through the Southern Baptist Convention's Cooperative Program unified budget for world missions were up 2.01 percent for the first seven months of 1970 compared to the same period in 1969, a monthly financial report disclosed.

Total Cooperative Program contributions for 1970 reached nearly \$16.7 million, compared to \$16.3 million for the same period in 1969, said the report prepared by the denomination's executive committee.

Cooperative Program contributions for July totalled \$2.4 million, an increase of about .95 percent over gifts during July of 1969. Williams said the increase was in effect far more significant since one major state sent its July and August checks all during the month of July in 1969, making those figures higher than they actually should have been.

Designated gifts to specific world missions causes during the first seven months of 1970 stayed at about the same level as the 1969 designations, with \$20.9 million given to specific designated mission causes so far. This is an increase of \$10,429 or .05 percent over designations for the same period in 1969.



AT THE FAIR — An unidentified boy and former sheriff Hansford visit the booth sponsored by the Pulaski County Association of Baptists at the county fair in Somerset. Tracts, gospel portions and other religious literature were handed out at the booth. Booth attendants pictured are, left to right, standing, Glenn Singleton and Billy J. Turner. Seated are John A. Daulton and Mrs. Billy J. Turner. Turner served as chairman of the fair booth committee and was assisted by associational missionary Louis W. Shepherd. Several churches of the Pulaski Association provided the attendants for the booth.