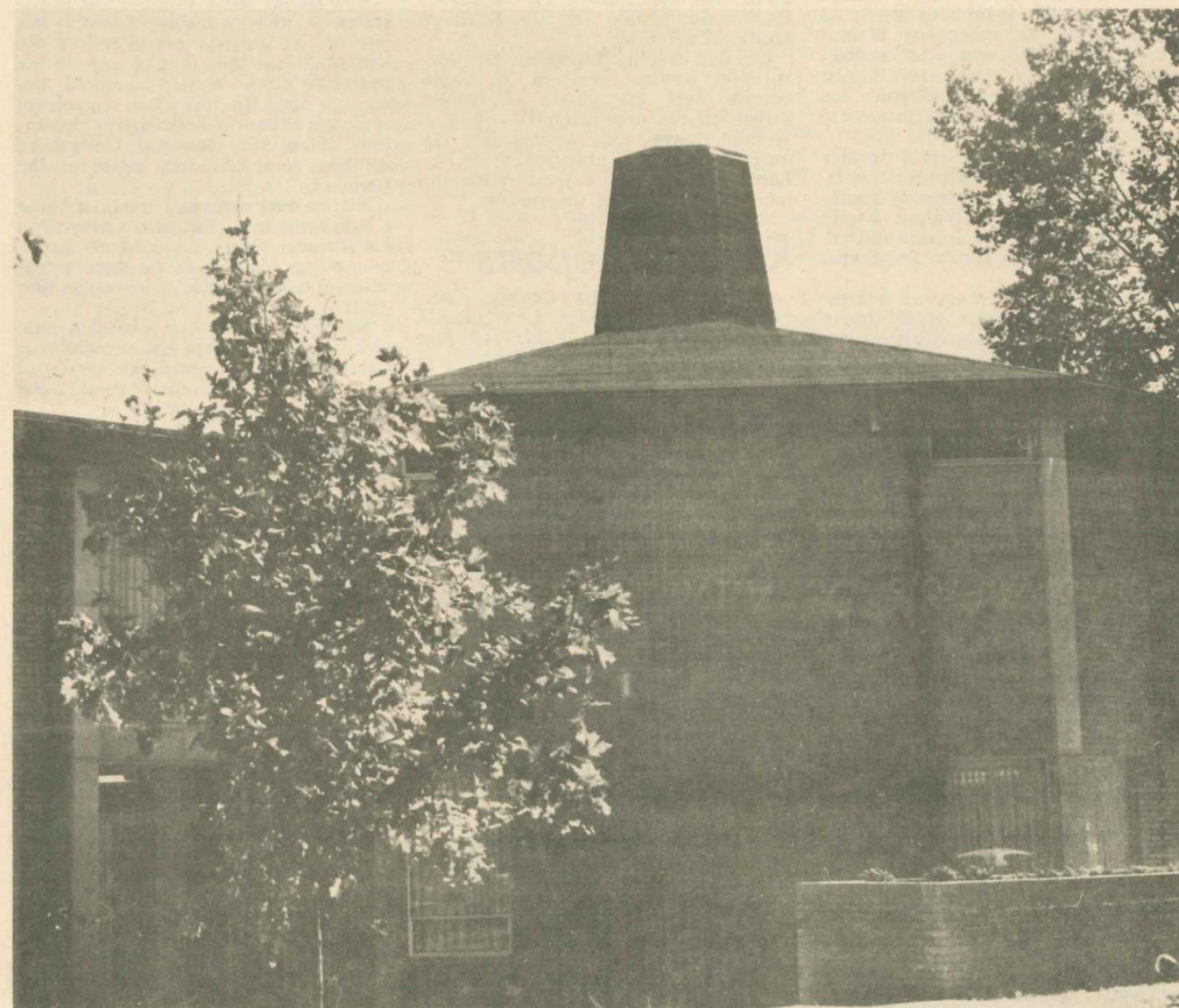




WESTERN

RECORDER

OCTOBER 17, 1970



On Saturday, October 3, 1970, the new Baptist Student Center at Morehead State University was dedicated. Franklin Owen, pastor at Calvary Baptist Church, Lexington, delivered the dedicatory address. Others on the program included Bill Jagers, chair-

man of the KBC student work committee; Chester Durham, KBC student work secretary; and Harold Sanders, KBC executive secretary. For additional information about the facilities at the new Morehead, Kentucky, student center, see story on page 11.

Hurstbourne Chapel Becomes Church

The Hurstbourne Baptist Chapel became Hurstbourne Baptist Church in a special constitution service on Sunday afternoon, October 4. The mission was sponsored by the Walnut Street Baptist Church and became the 26th church mothered by the Walnut Street congregation.

The first service of the chapel was held on April 3, 1966, at Lyndon Hall in Hurstbourne, the estate of L. LeRoy Highbaugh, Sr., by members of the missions committee of the Walnut Street congregation. Attendance at the first service was 52.

Highbaugh first conceived of a Baptist church in the Hurstbourne development and shortly before his death he approached W. R. Pettigrew, Walnut Street pastor, who was also enthusiastic about beginning a new Baptist work in Hurstbourne. Pettigrew led the Walnut Street congregation to sponsor the mission.

Wallace H. DeLoach, former pastor of Buechel Park Baptist Church, Louisville, was a graduate student at Southern Seminary and a Walnut Street member at the time the mission started. He was chosen as pastor for the chapel on July 14, 1966.

Shortly after the first service in Lyndon Hall the facilities of Kentucky Southern College became available for use of the mission. The college facilities were used until the completion of the present building at 8800 Shelbyville Road. The new building was dedicated on October 27, 1968, at which time the chapel membership was 127. The membership grew rapidly until there were 325 charter members on the day of constitution.

The constitution service was presided over by David McClure, chairman of the Walnut Street missions committee. Other participants included G. Allen West, executive director of Long Run Baptist Association, M. D. Morton, pastor of Beechmont Baptist Church and chairman of the Long Run Association mission committee, and Robert Young, associate pastor of Walnut Street. Walnut Street pastor Wayne Dehoney delivered the constitution ser-

mon. William Sanderson and Robert McKnight were the chapel representatives who took part in the constitution service along with Hurstbourne pastor DeLoach.

Ministers chosen for the new church were Wallace DeLoach, pastor; Phillip Landgrave, music minister; and Dorman Huggins, youth minister. Those already serving the chapel as secretary, organist, pianist, church clerk and officers and leaders of the various organizations and deacons were chosen to serve the new church. The constitution and bylaws of the new church state that the church will cooperate with the Long Run Association, the Kentucky Baptist Convention and the Southern Baptist Convention.

On the evening following the constitution service members of Hurstbourne were the guests of Walnut Street Church in a farewell service at Walnut Street. This service was climaxed with the observance of the Lord's Supper and a joint fellowship hour which followed the service.

Revival Reports

Gethsemane Baptist Church, Danville, recently completed a revival led by evangelist Larry Taylor of San Antonio, Texas. Music for the revival was led by Silas Duggins, minister of music at the Gethsemane church. H. C. Hedgespeth, pastor of the church, reports 45 professions of faith, 10 additions by letter and 105 rededications.

Petry Memorial Baptist Church, Hazard, recently completed a 10-day revival effort led by J. E. Howell of Ludlow. Pastor W. M. Averett reports four additions by baptism and two by letter.

First Baptist Church, Clinton, was led in revival September 21-27 by Russell F. Davis, pastor of First Baptist Church, Cassville, Missouri. James M. Everett, music director of the Clinton church, served as song leader. William R. Whitlow, new pastor of the church, reports four professions of faith and two additions by letter.

DEVOTIONAL



Austin Roberts
Lexington Avenue
Baptist Church
Danville

Criticism A Compliment

Matthew 11:19

Few people today would question the statement that Abraham Lincoln was one of the greatest presidents of the United States. But few, if any, of his contemporaries would have so described him. He was often the object of sharp criticism and defiant opposition. Even his immortal Gettysburg Address received scant notice at the time.

No one ever accused Lincoln of being a handsome man. But as we gaze upon his features today, a handsome manliness comes through as we discern features of the strength which made him great.

However, history has placed a halo about the very things against which in his lifetime were aimed the venom of carping critics. Time has turned these criticisms into compliments.

The same may be said of Jesus. Even his friends did not fully appreciate Him during His lifetime. And His enemies hurled their poisonous darts of criticism at Him on every hand. They cast a shadow of illegitimacy across His birth hour. They called Him insane. Their supreme act of perfidy was to nail Him to a cross, the death reserved for the most vicious of criminals. Yet history has reversed the verdict which His enemies pronounced. The facts point to a holy virgin birth. He is known as the greatest of teachers. And the cross of suffering and shame has become a symbol of mercy and love. The criticisms of His enemies have become the greatest of compliments.

In the Sermon on the Mount, Jesus closed the Beatitudes by saying, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad; for so great is your reward in heaven; for so persecuted they the prophets which were before you" (Matthew 5:11-12). These words might well be autobiographical. For Jesus was both reviled and persecuted. Yet He neither reviled in turn nor struck back. He was content to let history give the final and true verdict of His life and work.

The Church College And Relevancy

The college is on the cutting edge of changes in modern society. In the midst of this challenge, the church college faces one main dilemma: the task of guiding an intellectually-awakened individual into a properly interpreted Christianity, while checking free-thought from going in the other direction of conformity to the secular world.

By Donald Cassidy
Premium, Kentucky

Christians had better not conform to the mind of the secular world. The only time the Christian mind becomes relevant and suitable to all men is when all men have new minds in Jesus Christ.

Perhaps it is a misnomer to call even a denominational college Christian. Since it accepts students from the secular world as well and seeks to give them an objective view of knowledge, it cannot pronounce itself as qualifiedly Christian, although it stresses the Christian point of view. With the exception of one or two required Bible survey courses, the denominational Baptist colleges promote a non-sectarian curriculum and seek state accreditation. The curriculum is composed of disciplines from the liberal arts and sciences. This is also largely the policy of the state colleges and universities.

But the denominational college, the Christian-oriented college, has a unique role: it interprets. Religious education is qualified to editorialize and to comment. It does not do violence to objective knowledge because, in reality, all truth but leads to Christ. This is academic freedom with responsibility.

A writer for *Christianity Today* makes this point clear. James Kallas in his article "Christ in the Classroom" says that since Christ is the vital center, all human history and knowledge is to be understood in Him. "Christian education is indoctrination. It is a deliberate attempt to cultivate the conviction that it is not only proper and legitimate, but also vitally necessary to see all things from the vantage point of the Cross." (*Christianity Today*, August 30, 1968, pp. 1-3.)

He says that the church has itself caused the bad image of indoctrination, a substitution of piety for intellectual effort. But there is no excuse to go to the opposite extreme of irresponsibility and permissiveness. We must not forget, he urges, that education is education only when it creates a sense of values.

Kallas continues by noting that permissiveness without guidance can lead to the ideology of communism. Professors need to take a stand. Com-

plete neutrality is impossible. "To take no stand at all is (to take) a stand." Such a stand is doctrinaire—but so be it. "In history we insist that life is not chaotic, without purpose or meaning." Again, "Education is not simply the accumulation of facts but the molding of an outlook that examines all things from a given center.

It might be further explained that this indoctrination stated by Kallas is not coercion. The Christian witness indoctrinates everyone whom it touches. Whether or not the Christian is directly trying to witness, he still gives a spontaneous witness in his daily walk in the obedience of faith—by the way, the best kind of witness.

This witness is unsurpassed in effectiveness because of its spiritual suasion. It is anything but physical coercion. It is anything but gimmicks and trickery pressure to gain response. Nevertheless, there is the firm guidance, the persistent plea, the admonishing correction for the straying and the imature.

It goes without saying that the denomination college may not live up to these ideals. But it will defeat its pur-

pose to the extent that it does not make these principles its goal.

As to its prescribing worship and dictating creeds, that is out of its realm, just as such legalism is also out of the realm of the church. Christianity is personal, something to be experienced. Nobody can dictate or prescribe in absolute terms the faith and creed of another.

The implications for the denominational school are not difficult to surmise from the thoughts presented here. Academic freedom for the college press, for the faculty, for the student, and other aspects of exposure to truth are affected by such principles.

On such controversial issues, Baptists have not thus far found consensus. Maybe it is just as well that they have not; at least, some people are beginning to think and that is quite an improvement. Truth will mean more to an individual if he digests it rather than having it forced upon him. Better still, put the truth before him often enough and pretty soon he may accept it. He may even begin to teach it as his own idea, which is probably better than not learning at all.

The Tragedy Of Waste

By Gordon Harris

Waste is man's most tragic accomplishment. Wildlife and beauty is "killed" in the name of civilization. Wars and automobile accidents extinguish indiscriminately. Prejudice warps and maims the minds and futures of multitudes. Now through scientific discoveries man can ravage in immense dimensions.

More pathetic is the squandering of time. Opportunities are ignored, energy frittered away and possessions accumulated until time erodes everything but regret. Man mispends his life for he has no significant goal which will produce satisfying returns.

Even efficiency does not eliminate man's waste. Under the guise of frugality, he often ignores his family, his health, his God and his world. To cut down waste, institutions and businesses have relegated him to a number, a pawn in a callous competition. So efficiency goes on destroying beauty and relationships.

Only *redemptive waste* can bring breath back into the corpse of man's life. This is God's gift to man. To common moments God opens enjoy-

ment. Such redemptive waste brings resilience, not dissipation. One will waste time on an insignificant child, spouse or parent. Beauty will be enjoyed even if profits are cut. One will slow down at times to discover the preciousness of each fleeting experience. Redemptive waste is God's gift of eternal life.

The biggest tragedy of waste is that man cannot handle it. Most destroy themselves through it.

[Harris, whose home is Fort Worth, Texas, is the Garrett Teaching Fellow at Southern Seminary.]

Attend
Kentucky Baptist
Convention
November 10-12

WESTERN RECORDER

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

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Revived Hope For Eliminating Evil Bingo

This is a longer than usual editorial but the editor pleads for the readers to read every word of it because of its importance. Some of us who warned legislators during the debate in the Kentucky General Assembly earlier this year on providing for legalized bingo in counties with 75,000 population or more could now say, "I told you so." But though they were warned and at least many probably knew what would happen without being warned, they went ahead and voted to legalize bingo. And what was predicted by some of us has happened as recent newspaper reports verify and as on-the-scene observers testify.

Campbell County, where Newport is located, was the first and only county to take advantage of the new law so far. This too was no surprise. Newport, known for many years as the Las Vegas of the east because of its gambling operations and attendant evils, was virtually closed down only a few years ago so far as big time gambling, prostitution and the other evils generally associated with these operations go. This was accomplished by the determination of decent citizens of which there are many in the area and by some courageous law officials who hazarded their lives in order to do so.

Night clubs where gambling of notorious types and prostitution flourished had to go out of business or become reputable supper clubs. The consequence was the closing of many former gambling casinos and the exodus of many prostitutes from the area because of the loss of customers.

The result was a much more respectable community for moral people to live in and in which to rear their children.

Now what did legalized bingo do? The approval of legal bingo in Campbell County came as recently as mid-July. By September 18 bingo was going on in seven establishments, some of them the famous gambling clubs which had been put out of gambling business. In some of these clubs bingo became a five to seven night a week affair.

It doesn't take a prophet nor an on-the-scene observer to know what this kind of bingo operation produced. It was bringing the old gambling and other immoral customers back in droves. It was also bringing back the prostitutes who always ply their trade where crowds like this are found. In other words,

legalized bingo of this sort was taking the place of the old big time gambling which had been eliminated.

Proof of the immensity of the operations is shown in the report that bingo games in Campbell County during these short weeks of its supposedly legalized operation had grossed about \$370,000.

In the meantime what had become of the purpose for which the bingo bill supposedly was passed. With my own ears I heard legislators plead for votes for the bill so that dear old ladies who had no other recreational opportunities could play bingo at their Catholic churches or other places with the small profits resulting going for noble charitable purposes. The records of the kind of bingo which has been going on lately are revealing. Of the nearly \$370,000 gross receipts from bingo operations since mid-July, the Newport city clerk testified to the Kentucky Court of Appeals a few days ago that charity had received \$8,683. Who got the other \$361,683? Does this sound like the innocent plan to enable Catholic churches and other charitable organizations to have funds to finance worthy projects which was supposed to be the purpose of the legislation?

Now for the good news. Thank God for Circuit Judge Paul Stapleton who has ruled the 1970 bingo bill unconstitutional and has closed down at least temporarily bingo operations in Campbell County. And thank God also for the members of the Kentucky Court of Appeals who have rejected an appeal to allow these bingo operations to continue until this highest court in Kentucky rules on the constitutionality of the bingo bill.

Circuit Court Judge Paul Stapleton, Campbell County Court House, Newport, Kentucky 41071, should be written or otherwise contacted by thousands of Kentucky citizens concerned for decency in appreciation for his courageous action. And it took courage to oppose such evil forces as exist in the Newport area. The Kentucky Court of Appeals should also be urged by thousands of Kentuckians to consider carefully the position of Judge Stapleton that such bingo operations are a lottery which is unconstitutional in Kentucky. There is every reason to be confident that the members of the Kentucky Court of Appeals will study the matter carefully and will rule according to their best understanding of the

bingo bill and the Kentucky constitution. However the decision goes, I believe these Court of Appeal judges are unpurchasable men.

The names of these Court of Appeal judges are: Edward P. Hill; James B. Milliken; C. Homer Neikirk; Earl T. Osborne; John Talmore; Scott Reed; and Samuel S. Steinfeld. These can all be addressed: State Capitol, Frankfort, Kentucky 40601.

The ruling of Judge Stapleton against bingo in Newport naturally was appealed to the Kentucky Court of Appeals. And guess who presented the appeal of Judge Stapleton's ruling and made a plea for continued bingo operations while the Court of Appeals made its decision? None other than Senator Donald Johnson from Campbell County who guided the bingo bill through the Kentucky Senate. In light of the kind of bingo which resulted in Newport and his defense of it, there is now no doubt about what kind of bingo operations Mr. Johnson is interested in.

Dr. Fred Moffatt, Sr., Pastor, Preacher And Friend

Another revered leader among Kentucky Baptists for many years has been transferred by the Lord to the congregation of the glorified. The death of Dr. Fred Moffatt, Sr., in Frankfort on October 1 removed another one of those to whom many of us looked over the years for inspired and enlightened leadership.

Though a denominational leader who demonstrated his ability and dedication on such important convention-wide committees as the Foreign Mission Board and the Sunday School Board and his Kentucky Baptist service as a trustee of the Kentucky Baptist Hospital for 30 years, Dr. Moffatt was first of all a preacher and a pastor.

He served as pastor of the First Baptist Church in Frankfort for 24 years before retiring in 1961. Such a lengthy pastorate not only made him a vital influence in the entire community for these years but his influence in the community will be felt for many more years to come. His active participation in Frankfort civic clubs and other community organizations added to his impact. Such ministries characterized his other pastorates which were few because of their length.

Most of us will remember Dr. Moffatt most for his masterful, fascinating and effective preaching. As a native of Scotland his Scottish accent was never Americanized and so he sounded as if he had just arrived from his native land. This made his delivery fascinating but more than that the content of his sermons was always rich. He knew how to proclaim the gospel of God's grace and how to lead his hearers to make their decisions. In the first four years of his Frankfort pastorate the church received 746 new members.

In the meantime there is a place for admission of wrong and repentance on the part of at least some senators and representatives who claim they stand for morality but who voted for the passage of the bingo bill. This goes for some Baptists who were asked to vote against it but who voted for it or refused to vote against it by not voting either way. This goes also for some others who had ways to at least try to keep the bill from being voted on and for the governor who would not veto the bill.

In spite of the length of the editorial I am constrained to add these words to remove a possible misconception about the editor's view on games.

As far as I am concerned bingo is an acceptable party game just as monopoly or other games. In fact, I have played bingo myself on some occasion where gambling was not involved though it is not one of my favorite games. I happen to like several other games better as some of my readers know.

Dr. Moffatt had another virtue which endeared him to this editor. He befriended younger colleagues and seldom missed an opportunity to encourage them. For example, there was no special reason for him to take special interest nor to encourage me but he rarely passed the Baptist Building without coming by for a friendly greeting and a complimentary word. It helped probably more than he ever realized and all of us could make each other's tasks lighter if we practiced this virtue.

The heritage Dr. Moffatt leaves includes an outstanding family, only one of whom I am privileged to know well. This is his son, Fred, Jr., who is pastor of the First Baptist Church at Shelbyville. In many ways Fred, Jr., is unlike his father having his own talents and ways of using them. In one respect, however, he is very much like his father. He is a prince in the pulpit whose sermons are characterized by excellent delivery and high quality content.

Dr. Moffatt will be missed greatly but we have learned by now that the Lord is constantly preparing other servants to take up the earthly labors of those who are called to their heavenly reward.

Keep Current
with
Western Recorder

Bible Study Preview Features Garrett

The 1970 January Bible Study Preview will feature *The Letters of John* by William L. Hendricks, according to KBC Sunday School secretary Roy Boatwright.

Meeting at Cedarmore Baptist Assembly November 23-24, Kentucky Baptist pastors and laymen participating in the Study Preview will be taught by James Leo Garrett, professor of Christian theology at Southern Seminary.



Garrett

January Bible study materials in their respective churches.

To better achieve this goal, the 1970 program has been altered to conclude Tuesday afternoon, meaning that pas-

tors will be away from their church fields only one night. The Preview includes more than six hours of intensive Bible study plus inspirational messages by outstanding Kentucky Baptist preachers.

A side benefit, the state Sunday School secretary said, has been the fellowship of the Preview sessions. "This event has really become a highlight for many in our state. Churches that send their pastor are usually blessed by his participation," Boatwright said.

Registration begins at 2 p.m., Monday, November 23. The sessions will adjourn at 3:15 p.m., Tuesday, November 24. Reservation should be made with Marvin M. Byrdwell, Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003. Reservations will be held until 7 p.m. unless advised of late arrival. Those planning to arrive for the 12:30 lunch on Monday, should note this on their reservation request.



Education for a broken world

While the gospel never changes, the world in which it was declared and appeared constantly changes. Therefore, it is important that Christian young people understand the times in which they live and prepare themselves for maximum usefulness in the world Christian mission.

What kind of world?

The Great Commission must be carried out in a world broken by revolutions of such large proportions that few aspects of modern human life escape its influence.

A revolution of science has replaced old simplicities with new complexities. A button can be punched to turn on a light or orbit a human being around the world or destroy mankind. A political revolution has given birth to more than 50 new nations since World War II while Communism has brought a third of the world's population under its sinister control. The social revolution has triggered a worldwide racial upheaval, migration of masses to the cities and a population explosion which has born annually more than 50-million people to an overcrowded planet. A morality revolution has undermined traditional moral standards resulting in widespread disrespect for persons, property and constituted authority.

What kind of man is needed?

The cry of modern youth is, "I am all mixed up!" They must now look in faith to the church for guidance. Only whole men can restore this broken world. A whole person is one who discovers the proper balance for the inner and outer aspects of life. For the Christian, Jesus Christ is the foundation of all truth. In a world torn by doubt and disorder, there is great need for Christian young people to commit themselves vocationally to the will of God.

What kind of education?

Recognizing the urgent needs of the times, Kentucky and Southern Baptist colleges and schools have dedicated their full resources to the task of producing just that quality of wholeness which is so vital to an effective Christian service in such an age as this. In classroom and in campus life, an earnest effort is made to put human knowledge and relationships into divine perspective.

Christian education is rising to its fullest potential in meeting the demands of today's world. There is no substitute for a Christian college.



Ira Prosser directed the Elkhorn Baptist Men's Chorus and congregational singing.



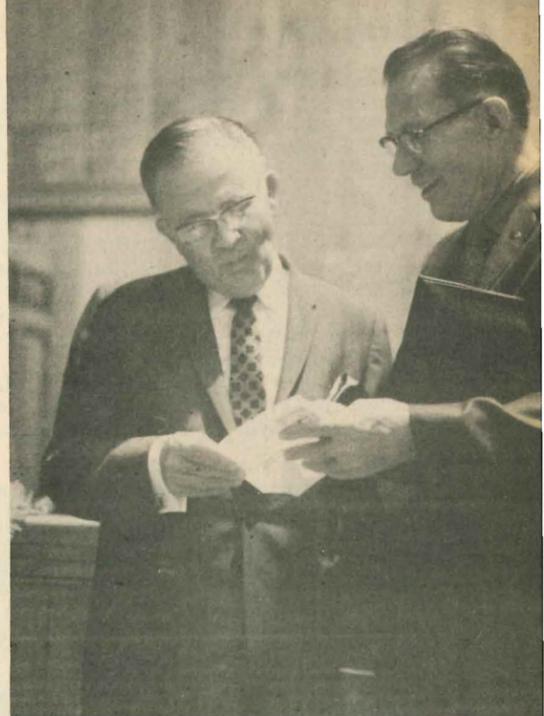
Harper Shannon of Alabama did exactly what Forrest Sawyer asked, "old fashioned, Bible centered preaching."



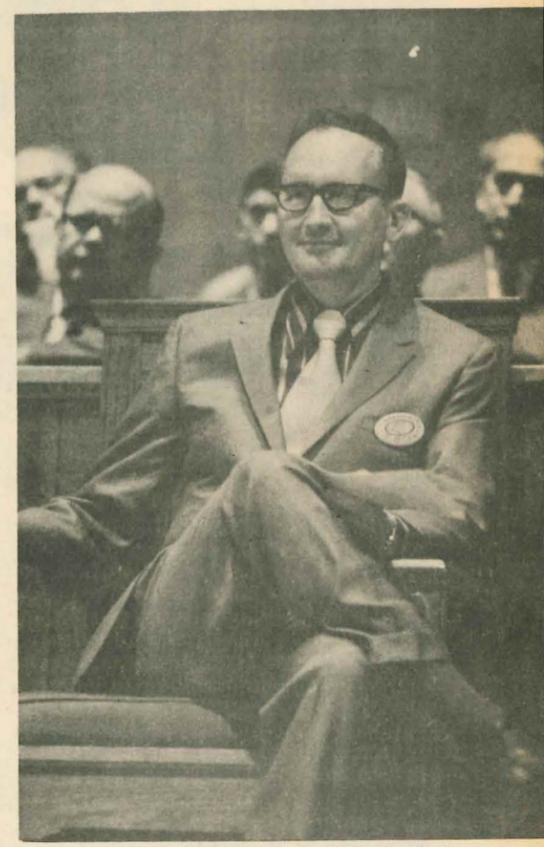
Brotherhood Associate Calvin Fields chats with Bill Vaught, an outstanding Royal Ambassador worker from Danville.



Mrs. Bea Jones of Hardinsburg shared how God had helped her through a brain disease diagnosed as terminal.



Forrest Sawyer, right, KBC Brotherhood secretary, visits with program personality James Baldwin, his former pastor.



J. B. Crawley of Campbellsville presided over the convention in his role as Kentucky Baptist Men's president.

Central Starts Expansion Program

Central Baptist Hospital in Lexington signed a \$5,000,000 contract for major expansion and renovation to its physical plant on August 6, 1970.

The new wing will add 65 beds to the hospital's capacity, bringing the total to 300 beds. The new wing will also house 14 hospital services.

Central's executive vice president Ben Brewer explained that two years of planning had gone into the new wing. An additional two years will be required for construction.

Brewer pointed out that the hospital had operated at 92-95 percent capacity during the past several years. Many times the occupancy has exceeded the 100 percent point, he added. Last year Central admitted 11,500 patients.

A campaign to raise funds for the new addition is also underway. The John F. Rich Company of Philadelphia is conducting the campaign. Portions of the cost will also be met through accumulated hospital funds and borrowed funds.



COOPERATIVE PROGRAM CARD-O-GRAM



October, 1970

A Report of What Kentucky Baptists Shared through September 25, 1970:

Cooperative Program	\$224,483
To date this year	224,483
Goal to date	341,666
Under goal	117,183
To date last year	230,995
Decrease	6,511
Percentage decrease	2.8%
CEA	560

Jesse Stricker

IF YOU REALLY CARE—
SHARE



Seminary Profs Do Advanced Study

Four Southern Seminary professors have returned home from sabbatical leaves and seven others, including one administrative official, are taking theirs.

Professors Dale Moody and Robert Proctor, and associate professors Jay Wilkey and E. Glenn Hinson completed sabbatical leaves during the 1969-70 school year and are back teaching. All but Hinson were gone for the full year. Hinson was gone only during the second semester.

Those who are taking sabbaticals during the 1970-71 academic year are professors Wayne E. Ward, J. J. Owen

and C. Penrose St. Amant, and associate professor Hugh T. McElrath.

Also included are professors Joseph A. Callaway and Eric C. Rust. They are both taking one-semester leaves—Callaway in the fall and Rust in the spring.

Seminary business manager Badgett Dillard is also taking a one-semester sabbatical leave. Dillard, who has been a member of the staff 17 years, is the first non-academic administrator to be granted a sabbatical.

The way these are spent include:

► Owens is working on projects that will improve the Hebrew language lab-

oratory at the seminary. He is checking out new equipment and securing and making new tapes.

► St. Amant is pursuing post-doctoral studies at the University of Zurich in Switzerland. He is also serving as a visiting professor at the Ruschlikon-Zurich Baptist International Seminary.

► Ward is cataloguing the major points of agreement which have been established by the leading biblical scholars of various communions for use in ecumenical dialogues.

► McElrath is working on a survey course text on hymnology.

► Callaway is back at 'Ai excavating and writing.

► Rust will be working on research for course offering and a new book on ecology and theology.

► Hinson worked on completing degree requirements for his doctor of philosophy degree from Oxford University in England.

► Proctor did research at Peabody College for his forthcoming book on educational psychology for Sunday School teachers.

► Wilkey worked in Japan studying oriental music for a new textbook on contemporary music.

► Moody taught a course on baptism at the world's leading Catholic University in Rome. He also found time to work on a commentary on Paul's letter to the Romans.



R. A. Week Set November 1-7

New blue uniforms, several thousand new members, and colorful RA Week posters will signal the beginning of Royal Ambassador Week, November 1-7.

Royal Ambassador Week, one of the most popular events in the Southern Baptist Convention, is a time for churches to focus attention on members and leaders of Royal Ambassadors, the missions organization for boys.

RAs will be helping in worship services by serving as ushers, singing in RA choirs and making special announcements and speeches. Many chapters will hold open house and participate in special mission action projects

during the week. Colorful posters from the October issues of *Probe* and *Crusader* magazines, published by the Brotherhood Commission, will publicize RA Week activities.

More than 225,000 RAs will have the opportunity to share in camp outs, family worship, father-son outings, recognition services and day camps. This is also the first time that Royal Ambassador Week activities will include the 6-, 7- and 8-year olds.

Another first will be the new blue uniforms that many Royal Ambassadors will be wearing. Described as the look for the 1970's, the uniform made its appearance in May.

SBC Mission Gifts Up, September Total Dips

Mission contributions through the Southern Baptist Convention's unified budget plan, the Cooperative Program, were up 2.21 percent for the first three quarters of 1970 despite a slight decrease in giving during the month of September.

Cooperative Program gifts for the first nine months of 1970 reached \$21,051,295, an increase of \$454,848 or 2.21 percent over the \$20.5 million given for the same period in 1969.

During the month of September, Cooperative Program receipts were down \$23,636 or 1.15 percent compared to September of 1969. Total Cooperative Program contributions for September reached \$2,023,402.

John Williams, financial planning secretary for the SBC executive committee which prepares the monthly financial reports, said he was encouraged that Southern Baptist Convention mission gifts had exceeded the previous year's contributions, especially in the light of reports of decreased giving in other denominations.

In addition to the \$21 million in Cooperative Program contributions so far in 1970, Southern Baptists have given an additional \$21.5 million in designated contributions to specific mission causes. (BP)



BAPTIST MAJORITY—Kentucky Baptists composed almost 50 percent of the participants in the Clergy Economic Conference sponsored by the University of Kentucky. This year's conference met October 5-7 at Shakertown, near Harrodsburg, Kentucky. Pictured above are some of the Baptist group. From left to right, they are (front row) Leon Greer, Jerry Oakley, Jim Taulman, Frank Borich and A. B. Colvin. Second row, Clarence Jones, George Jones, Keith LaGesse, Bill Smith and Bob Terry. Third row, Doug Strader, Yance Sanders, Boss Figart, Bill Hodge and Ward Spencer. Not pictured is Sam Gash. Labor and management leaders, along with agriculturists, economic professors and banking officials addressed the group concerning factors affecting the economic scene of the United States today.

Mission Work Began In Sarawak

The first Southern Baptist missionary couple to do evangelistic work in the Malaysian state of Sarawak arrived in Kuching, the capital, in June of this year.

Five days later Mr. and Mrs. Bobby D. Evans held an initial worship service in their living room with 13 persons present. "Since that day, our number has increased and the spirit of worship and fellowship is thrilling," reported Mrs. Evans. A weekly Bible study is being held in the homes of Christians and non-Christians alike, she added.

One day eight members of the Baptist group distributed handbills door-to-door in the heavily populated Green Road section where the Baptist Gospel Center and missionary residence is located. The following Sunday over 100 people crowded into the Evanses' living room and peered through doors and windows to see a movie. Tracts were given to those attending and plans were made to show other movies.

The Evanses have opened their home to young people who meet weekly for recreation and "spiritual uplift." These meetings offer opportunities for Christians to bring their non-Christian friends to get acquainted, said Mrs. Evans. At least one girl has accepted Christ after talking with the Evanses.

Attempts to start work in Sarawak

began in 1952 with a survey by Eugene L. Hill, then a Southern Baptist missionary and now a Foreign Mission Board administrator. At that time the British colonial government denied permission for Baptists to open a mission in Sarawak.

In 1964 another survey was made by missionaries Ernest W. Glass (resigned) and Charles H. Morris, along with Chinese pastor Victor Tan. The government of Sarawak, by then a part of Malaysia, turned down their appeal that missionaries be allowed to begin work there.

Evans, missionary G. Harold Clark and a Baptist layman flew from Sabah to Kuching in 1968 to make another try at placing missionaries in Sarawak. Finally, in December of that year permission was granted for two couples to enter the country. A second couple, besides the Evanses, may be assigned to work there by the Foreign Mission Board within a year.

Sarawak, in northwest Borneo, has an area of 48,250 square miles and a population of 930,000. Sea Dyaks (Ibans) and other indigenous peoples are the majority; there is a large Chinese minority. Kuching's population is over 50,000. Like its neighboring state, Sabah, Sarawak joined Malaysia in 1963.

Career Guidance Centers Available To Pastors, Staff

Centers for career guidance and counseling are springing up throughout the United States.

Some have been created to help men make the transition from church to secular occupations.

Others through the help of various denominational boards assist pastors and church staff in reviewing goals and assessing basic competencies.

The various centers have formed a nonprofit organization called Career Development Council: Career Services for Church Personnel.

Nine denominational bodies and six accredited career development centers were involved in organizing the council. Its purpose is to coordinate the efforts of the groups in career development for church personnel.

Three centers are now operating. They are Midwest Career Center, Columbus, Ohio; Western Church Career Center, Oakland, California, and Center for Creative Living and Spiritual Growth, Athens, Georgia.

The centers operate on a fee basis and require a three-day period of testing for evaluation of development in a church occupation. Confidential sessions are directed by medical, psychological and counseling specialists.

Centers report that 60 percent of those attending the centers are pastors and church staff who are experiencing trouble in continuing a church occupation.

Community Revival Breaks In Morton's Gap

A most unusual revival in influence and spiritual impact is now in progress in the South Hopkins High School gymnasium, according to a telephone report from Edward Owens, pastor of First Baptist Church, Morton's Gap, Kentucky. The revival is a community-wide effort including Baptist and some congregations of other faiths in the area.

The revival was scheduled to end October 4 but is now in its third week and has been extended indefinitely due to the unusual response. The attendance has grown from around 300 in the first services to over 1300.

Over 300 decisions have been recorded in the revival services themselves and every church participating reported at least some decisions in their local church services last Sunday as a direct result of the revival.

Evangelist for the services is Al Grounds, pastor of the Fairview Baptist Church in Christian County. Those living in the general area are invited to join in this unusual revival as long as it is extended.

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ASKING ABOUT ILLNESS

If You Must Have Surgery

by John H. Boyle,
Professor, Psychology of Religion, Southern Seminary

A psychiatrist friend of mine tells me that children experience three basic fears which they frequently carry with them into adult life. One is the fear of being abandoned, deserted, left alone. Another is the fear of being unloved and rejected. The third is the fear of physical mutilation, being cut upon or physically injured.

This last fear is one which many people experience as they face surgery. The thought of having one's body cut upon brings into sharp focus the fear of pain, suffering and even of death itself. In addition, the experience of being put to sleep by anaesthesia also is the source of anxiety. Not only does a person sometimes fear not waking from the anaesthesia, but he may likewise be apprehensive about losing control of his life. For this is what is involved essentially when a person undergoes surgery. He decides to put his life into the hands of others. He gives up control of his life for a time and turns his destiny over to doctors and nurses.



Boyle

Such a decision involves an act of faith and trust and, as such, of courage. Obviously there is a certain amount of risk to the surgical patient. Though medical advances in surgical treatment have been considerable, even so-called "minor" surgery is not without its dangers, however small. Also, the surgical patient frequently does not know the various members of the operating team which will be performing the surgery. For the most part they are strangers to him. To entrust one's life to strangers takes courage. Usually, however, the surgeon and/or anaesthesiologist sees you on the day before the scheduled surgery to explain something of what will happen. They may alert you about post-operative discomforts which you might experience. Sometimes a person's first couple of days following surgery are uncomfortable not only because of the pain of operation but because of nausea and upset stomach which may occur. Usually both pain and nausea are brought under control but until they are you may feel that the operation did you more harm than good. Indeed, you may even wonder if you will recover at all.

For the first few hours after surgery when you are in the recovery room or, later on, in your own hospital room, you may sleep quite a bit and hear only bits and pieces of conversation of those nearby in the room. Later you may not remember much of what took place during these hours. Some people become anxious concerning whether they said anything revealing or inappropriate during the period they were heavily sedated. Occasionally people do make some humorous and embarrassing statements during this time. Visitors and family members should remember that such statements were made when the patient was not in control of himself. Therefore, they should be heard with tolerance and dealt with discreetly.

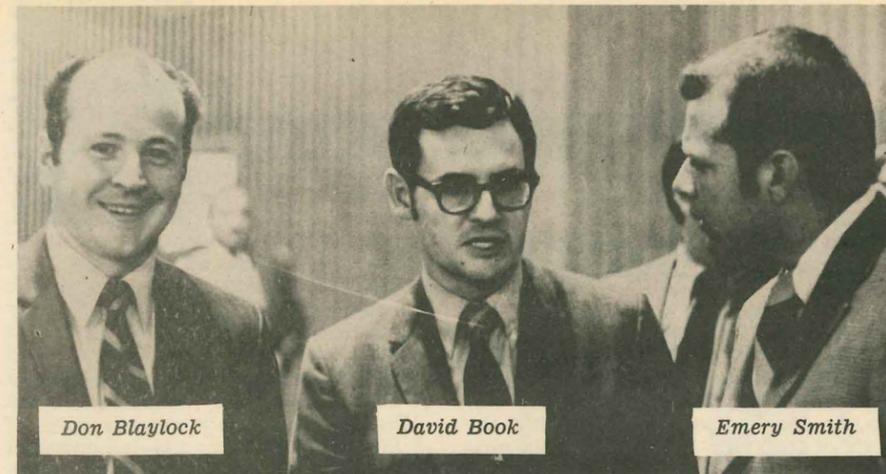
During the pre-operative phase of this experience you may find yourself quite anxious concerning diagnostic tests which the doctor may make to determine the exact nature of your condition and to aid him in planning his surgery strategy. These tests may also be uncomfortable and waiting for their results is sometimes a period in which a person's imagination may work overtime. Some patients find that talking out their fears with their doctor, pastor, the hospital chaplain and family members or friends can help them to bear their anxiety better.

Visitors to a surgical patient should keep their visits brief and supportive during the pre-operative and post-operative stages. During the latter stage and while the patient is undergoing surgery the other members of the family may need some comfort and support as they wait out the results of the operation and see the patient through the hours immediately following the surgery. At times the patient may be neglected by visitors in the longer period of convalescence, especially if this runs into days, weeks or even months. Boredom soon sets in if the patient is forgotten by family and friends.

If you are to undergo surgery, remember that healing comes sometimes only through hurting. But the surgeon seeks to prepare you for the hurt, tries to reduce pain to the minimum, gives you help in bearing the hurt and sees to it that you are surrounded by a team of people who bind up the wound and care for you until healing is complete.

Come to think of it — isn't that what God and the Church are all about?

Morehead Baptist Student Center Dedication



Don Blaylock

David Book

Emery Smith

Campus minister David Book meets predecessors Don Blaylock and Emery Smith.



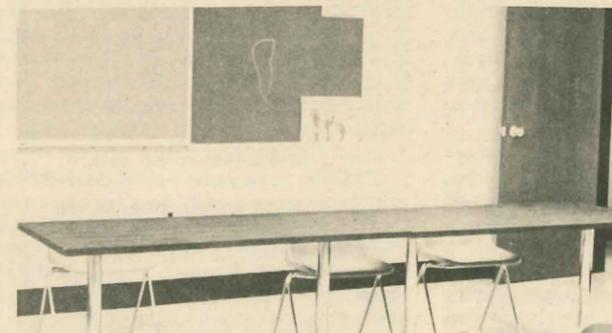
Open House guests make use of the center's snack room.



The BSU choir practices in the chapel of the new center.



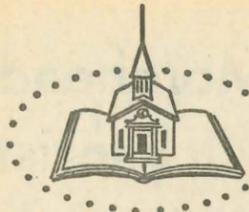
A view of the campus minister's office. The student lounge has game tables, a television, fireplace and conversation areas.



Seminar rooms will aid the BSU's discussion programs.



The recreation room will always be an active place.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for October 25, 1970)

LIFE AND WORK SERIES

The Spirit Of Freedom

Galatians 5:1, 13-24

Truly appreciating the freedom which Christ gives, Paul wrote this urgent request to the Christians in Galatia: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." This exhortation to act like you are truly free is applicable to all believers in Christ in every generation.

Freedom is what many are clamoring for today but when they use that term they usually really mean "license." The fact that Christians have been set free from the law through the gospel of Christ does not give them license to sin. There is a vast difference between freedom to do what we please and freedom to do what God would have us do. When one is set free in Christ, he does not have any desire to make that freedom an occasion for selfish and carnal living. Due to a lack of a personal knowledge of Christ as Saviour and the teachings of the scriptures, there are some who look upon grace as something which abolishes all restraint and allows the Christian to live carelessly or to break the laws of God with impunity. In this opinion they are wrong. People do not have the right to say that since they are saved by grace they may live as they please in obedience to the lusts of the flesh. Grace delivers from legalism in order to enable the Christian to fulfill the law of love in his life. Freedom from the law should always result in loving service to others.

The believer in Christ has a carnal nature and a spiritual nature, and the desires of each are antagonistic. The law does not enable one to overcome the flesh and the lusts thereof but the indwelling Spirit does provide that power when it is needed. The flesh and the Spirit are so completely opposite that if a child of God is walking in the Spirit there is no possibility that he will be under the control of the flesh at the same time. One who is led by the Spirit is a person who has yielded himself intelligently, willingly and cheerfully to His direction. The Christian is not under law, either as a means of justification or as a rule of life.



When one is under the direction of the Holy Spirit, his manner of life will be the very opposite of fulfilling the lusts of the flesh. To walk in the Spirit is to live daily under His guidance and control. What God wants of us, His children, is a life fully yielded to the Holy Spirit.

Paul contrasts the characteristics of the life in which the flesh holds precedence and the one in which the Holy Spirit has the pre-eminence.

By the works of the flesh is meant the operation of the carnal nature. Those who choose to live according to the impulses and desires of the flesh will be practicing the sins of sensuality — adultery, fornication, uncleanness or impure thinking and living, and lasciviousness; the sins of false religions — idolatry, witchcraft; the sins of the temper — hatred, contention, jealousy, wrath, strife, factions, envyings and murder; and the sins of dissipation — drunkenness and revellings. Those who habitually practice such things as a

INTERNATIONAL SERIES

Growth Through Prayer

Luke 11:1-10

No subject which has to do with the Christian life and service is more important than prayer, which is the converse of the soul with God. The principal elements of prayer are: adoration, confession, thanksgiving, intercession, petition and dedication. Conscious communion between the heart of the Christian and God can hardly be over-emphasized. And this exercise is one about which all of us know more than we are practicing.

While Christ was praying in a certain place, His disciples stood near-by. Silently and reverently, they looked and listened. They observed in Him a strange separation from the world, a conscious nearness to God, a delight in the Father's presence and a familiarity in communion with Him which seemed to them like heaven upon earth.

settled course of conduct are strangers to God's grace and Christ's salvation.

Paul contrasted the "works (plural) of the flesh" with the "fruit (singular) of the Spirit." The works of the flesh are separate acts performed by an individual but the nine-fold fruit is the creation of the Holy Spirit. When the Holy Spirit comes into one's life, he begins to bear fruit. There cannot be any fruit apart from Him. The flesh can produce works but it cannot produce fruit. Works are wrought but fruit is grown. Works can be produced by man but only God can produce fruit.

The nine virtues, which constitute "the fruit of the Spirit," fall into three groups:

1. Those related primarily to God — love, joy and peace.
2. Those related primarily to others — long-suffering, gentleness and goodness or uprightness.
3. Those related primarily to ourselves — faith, meekness and self-control.

After hearing Him pray, doubtless the disciples felt that they had never really prayed. As they looked at and listened to their Master communing with His Father, there was something which told them that He was really praying. Seeing and hearing Him pray must have convinced the disciples that they knew comparatively little about this spiritual exercise. So, they wanted to learn to pray as He prayed. How wonderful it must have been to have heard Christ praying!

The plea, Luke 11:1

Christ's example emphasized the privilege, power and blessing of prayer. It also aroused the disciples' sense of their ignorance and inability in this realm and filled them with a desire to learn to pray. His example simply made them anxious to learn better how to pray and prompted one of them to

make the earnest request, "Lord, teach us to pray."

The pattern, Luke 11:2-4

In answer to that plea, the Lord gave them the prayer which had to do with the whole range of human need, temporal and spiritual. It was a model of brevity, simplicity and comprehensiveness. In it three things are indicated — relationship, "Our Father"; reverence, "Hallowed be thy name"; and resignation, "Thy will be done." The deepest desire of the heart should be concerned with the Father's name, kingdom and will. It is permissible to summarize the human side of prayer in the following threefold manner: as related to self, the supply of daily bread; as related to God, the removal of guilt; and as related to Satan, victory over his temptations.

This pattern of prayer has to do with the material and spiritual needs of the disciples, for it includes a request for daily bread and a plea for forgiveness, protection from temptation and deliverance from the power of Satan. Our Lord wants us to pray for the small and everyday things of life. Christians should pray for everything they need and, to the best of their knowledge, for the needs of others. We should never be backward about asking the Lord to supply our needs.

The parable, Luke 11:5-8

In these verses Christ gave His followers a specific lesson on importunity and perseverance in praying. How simple, and yet how profound, is that wonderfully human and homely story! The embarrassed host had a real sense of need. He also had a friend to whom he could go. He firmly believed that this friend could and would help him. He went to his friend personally and directly. He was specific, persistent and unselfish in his asking. It was the need of another which made him ask. Intercession, which is born of the recognition of the needs of others, is the highest form of prayer. We should be persistent in prayer because God is moved by our importunity in asking.

The promise, Luke 11:9-10

Christ followed the parable with the assurance which has comforted the hearts of innumerable people through these intervening centuries. He stressed the point that Christians should persevere in their praying. "Keep on asking and it shall be given to you. Keep on seeking and you shall find. Keep on knocking and it shall be opened unto you." This is not a picture of how God answers prayers, but how the children of God should offer prayer. Why should we be slow in claiming such a wonderful promise?

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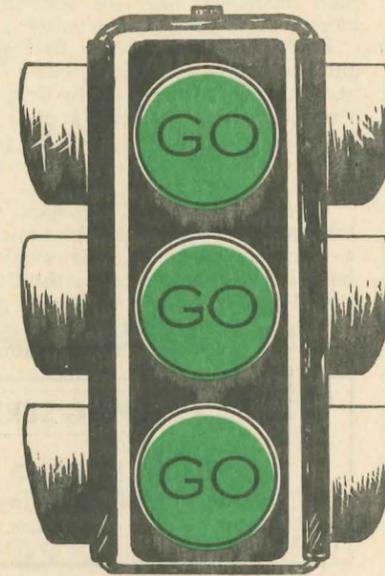
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