

 **WESTERN RECORDER**
DECEMBER 18, 1971

Lottie Moon Christmas
Offering Goal
\$16,750,000



GIVE... That They Might Go



Kentuckians Retire From HMB

The Southern Baptist Home Mission Board paid tribute in Atlanta to two of its division directors who are retiring at the end of the year after more than 35 combined years of service.

The board honored L. O. Griffith, director of the division of communication for the past 12 years, and George W. Cummins, director of the division of chaplaincy for the past 10 years.

Griffith, a native of Kentucky, has



Griffith



Cummins

spent the past 20 years of his life promoting communication of the mission work of the board. He joined the board staff in 1951 as director of promotion from a position as assistant to the state executive secretary in Kentucky.

"The Lord has given me so many unique mission opportunities," Griffith said. "I don't plan to retire. I plan to do some of the things I've been wanting to do — I used to supply and preach in revivals; I'm far behind on my preaching."

In earlier years Griffith served more than 20 years in pastorates in the Kentucky mountains. He obtained his start in communications there with a camera photographing mountain people eager to have their children "in pictures."

In 1959 he became the first director of the board's newly formed division of education and promotion, renamed the division of communication in 1966. From three departments and five staff members in 1959, the division has grown to four departments, nine staff members and 21 office workers, artists, technicians and writers.

A graduate of Georgetown College

in Georgetown, Kentucky, and Southern Baptist Theological Seminary in Louisville, Kentucky, Griffith was honored by Georgetown College with a doctor of divinity degree in 1955.

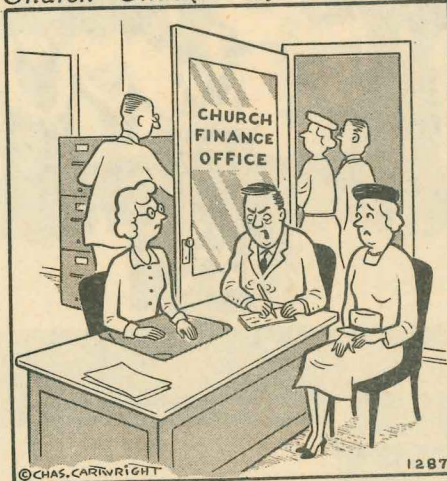
As director of the board's division of chaplaincy for the past 10 years, Cummins has travelled all over the world, preaching on military bases, in hospitals and prisons.

He said he plans to continue preaching, visiting military bases and leading revivals, with hopes to continue to spread through these efforts "the principles of the chaplaincy."

Like Griffith, Cummins is a graduate of Georgetown College and Southern Seminary and received an honorary doctorate from Georgetown College. He also received a doctor of laws degree from Atlanta Law School.

Cummins assumed his position as director of the division of chaplaincy in 1961. Previously he was the division's associate director for six years. Before coming to Atlanta, Cummins served as superintendent of western missions in Salt Lake City, Utah, and as associate missionary in San Diego, California, County Association. (BP)

Church Chuckles by CARTWRIGHT



"The atheists have one point — it's cheaper!"

DEVOTIONAL



Stan Murphy
Pastor, Lafayette
Baptist Church

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10-11

As a former radio announcer and news director I have made many important announcements. Many times I have hurried into the studio and made announcements like: "we interrupt this program to announce that President Kennedy has been shot in Dallas," or "many U.S. servicemen lost their lives in Vietnam today." In spite of the many news events that I have announced and the many products that I have advertised I have never made an announcement as important as, "... for unto you is born this day in the city of David a Saviour. . ."

The record of the announcement of the birth of Christ should keep the heart of every Christian singing. Instead of wars around the world, instead of programs of hate, we should hear voices around the world singing. "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." Luke 2:20

God revealed himself in extraordinary ways in the past, but now the pillar of cloud by day was not needed; the pillar of fire by night was not needed. Christ was and is everything that is necessary for salvation. Christ Jesus is everything that is necessary for the comfort, for the peace and for the happiness of mankind.

When certain babies have been born — a prince, a princess, an heir to a throne, or an heir of great fortune — they have been heralded. When a high government official arrives at a military base they are often saluted by great guns. Here is a great declaration: "Today a Saviour is born." For Christ there was no demonstration of earthly honor, homage or promise. He was born in a manger and wrapped in swaddling clothes. He was born poor but indigence is no sign of degradation. Great hearts often throb under the rags of penury.

Let us announce Him this season. Let us praise Him. "Glory to God in the highest."

January Bible Study Countdown

Plans for convention-wide Bible Study of the Book of Job for January, 1972, are in position on the launching pad. Are you ready for the liftoff, Brother Pastor? Whatever your stage of burning (preparation) perhaps the following suggestions will help provide the thrust necessary for putting your plans in orbit.

Familiarize

1. Familiarize yourself with the literary type(s) found in Job. The book is primarily poetry (3:1 - 42:6). Hebrew poetry possesses a unique characteristic — *parallelism* — by which is meant it rhymes (is parallel) in thought instead of sound. Basically this means that two (or more) lines express the same thought in different words. This simple device for emphasis may prove repetitious to the point of boredom unless the reader is aware of its presence and purpose.

Also, familiarize yourself with the content of Job by several rapid read-

T. Miles Bennett
Professor of Old Testament
Southwestern Seminary
Fort Worth, Texas

ings of the Biblical text itself using various versions. (Most versions later than KJV render the poetical section as poetry.) Such a procedure will enable you to become more keenly aware of the poetic style characteristic of most of the book. At the same time begin to probe for the possible purpose(s) of the author for writing such a book.

In addition at this stage of your preparation, give consideration to the literary structure (outline) used by the author to present his inspired idea(s). The Book of Job is uniquely structured — a tribute to the literary genius of its author.

Utilize

2. Utilize the literature on the Book of Job. Since works (old and new) on this ancient classic are so numerous, there is a real danger that one's preparation (reading) may be too extensive and final plans for presenting the book are never formulated. A thorough grasp of a more limited bibliography is definitely superior to a hazy understanding of an extensive one. If time permits, read widely of course — the greater the input the greater the output, other factors being equal.

The following selected bibliography should prove adequate.

Commentaries (exegetical): A. B. Davidson, *Job*. "The Cambridge Bible," 1937. (Out of print. Used copies usually available.); Samuel Terrien and Paul Scherer, *The Book of Job*. "Interpreter's Bible," Vol. 3, Abingdon Press, 1954; John D. W. Watts, *et al. The*

Book of Job. "Broadman Bible Commentary," Volume 4, Broadman Press, 1971.

Commentaries (expository-homiletical): T. Miles Bennett, *When Human Wisdom Fails*. Baker Book House, 1971; Andrew W. Blackwood, Jr., *Devotional Introduction to Job*. Baker Book House, 1959; D. David Garland, *Job*. Zondervan,

1971. L. D. Johnson, *Out of the Whirlwind*. Broadman Press, 1971; Ralph L. Smith, *Job*. Convention Press, 1971. (These five books, Blackwood's excepted, are inexpensive and readily available paperbacks written by Southern Baptists.)

(Continued on page 14)

JOB

By M. Pierce Matheny, Jr.
Midwestern Baptist Theological Seminary
Kansas City, Missouri

JOB is the January Bible Study book for 1972.

Job is Wisdom Literature about Human Suffering.

Job is a poetic dialogue within a prose tale.

Job is written by an anonymous Hebrew wisdom writer.

Job is best dated in the sixth century B.C., with a life setting of the Babylonian exile.

Job is related to Ancient Near Eastern wisdom literature.

Job is the name of the protagonist of the book, whose experiences challenge traditional beliefs.

Job is patient in the prologue.

JOB endures impatiently through the debate.

Job begins with no belief in a life after death.

Job begins with the same theology as his "friends".

Job's experience makes a mockery of this theology.

JOB never learns why he had to suffer.

Job knows nothing of the Adversary, nor of the tests he proposes to Yahweh.

Job does not claim to be sinless, but only innocent of any wrong doing commensurate with his suffering.

Job is finally humbled into repentance by his encounter with God.

JOB's enduring faith in a God greater than that of the traditional theology brings him through his experience of suffering.

Job may have more to say about how one behaves as a sufferer, than about why one must suffer.

Job's author is not precisely of the same total viewpoint as his chief character Job.

Job's author does not disagree with everything the friends say, anymore than he agrees with everything the character Job says.

Job's author uses the speeches of the friends to structure the setting for the reflections of chief character Job.

Job's author deepens and qualifies the dramatic, but over-simplified answers in the prose tale.

JOB's wife and family are simply foils to the plot of the prose tale, whose true focus is Job's ignorance of the scene in the divine council.

Job's friends know their textbook theology, but consistently misapply it to the exceptional experiences of their "friend".

Job's pilgrimage of faith in the prose tale begins in pious acceptance of suffering as a "gift" of God.

Job's pilgrimage ends in the epilogue with the surface prosperity with which it began.

JOB's inner experiences of faith in the agonizing poetic dialogue are the kernel in the prose shell.

Job's final edition must have come during the Persian Period, about the fifth century B.C.

Job's editor, in the Elihu speeches, elaborates and vindicates the theology of the disciplinary value of suffering.

JOB's theology has the wisdom school's emphases on creation, life's practical problems, the mystery of death, upper class morality, questioning traditional doctrines, and individualism.

Job is a book which poses some of life's most puzzling questions, but refuses to give them easy answers, preferring through its dramatic and poetic literary structure to maintain the mystery of man's pilgrimage of faith through the experience of suffering toward a personal experience with the living God.

WESTERN RECORDER

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

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The Executive Board Action Appears Wise

The Kentucky Baptist Convention Executive Committee's semi-annual session at Cedarmore, December 2-3, was routine and without major actions with one exception. This is what's expected of this meeting each year. It is mainly an organizational time when Board members are assigned to the several sub-committees and these committees organize and devise strategy for their work during the rest of the year. By the time this is done there can be precious little time left for anything else.

Ordinarily major recommendations do not come for Executive Board action at the December meeting since it follows so closely on the heels of the convention meeting itself. This year was an exception to this rule in that a six year major capital improvements programs for Cedarmore was presented by the Assembly and Camps Committee for immediate approval and implementation of initial phases. This plan called for the expenditure of an estimated \$492,782 plus interest on any loans necessary for implementation.

This recommendation generated the most interest and discussion. In fact, it consumed practically all the time allotted for reports from all committees of the Board. This is nothing new for Kentucky Baptist Executive Board meetings since the tendency seems to be for one issue to dominate nearly every session of the Board. Nor is this bad in that it indicates a spirit of free and full discussion before final action. Board Chairman Harold Wainscott is to be commended at this point. No presiding officer could have been more serious, more fair, more patient and considerate of every member who had a view to express.

After lengthy discussion, pro and con, the six year "Package Program" was approved by a 48 to 42 vote. Following a long overdue coffee break the matter was reopened, the earlier action was reconsidered and finally the recommendation of the package plan was tabled though emergency projects were lifted out of the list and approved for immediate implementation.

Why was the package plan tabled? There are some obvious reasons and these should teach us something about how to go about such matters.

For one thing it hit most of the Board members unexpectedly. Most of them had never heard of such plans and to some it appeared a hurried up recom-

mendation and not thoroughly researched and not based on verifiable, factual information. No opposition was expressed to the recommendation as an ideal plan but sincere reservation was expressed in the minds of those who questioned the wisdom of the timing and implementation.

The recommendation on paper looked beautiful, especially since it was presented as not involving the use of any Cooperative Program funds not already allocated for Cedarmore capital funds. Kentucky Baptist Missionary Women were to provide a sizeable portion of the total funds needed. However, there are some around who have learned that projections on paper and actualization of those projections are not always the same. Some have not forgotten the beautiful and now considered indispensable Boone Lodge was presented as a self-amortizing project on the basis of income from occupancy. It just didn't turn out that way and though few have expressed regrets we have this wonderful facility, many believe we must be more realistic in planning and presenting such projects. Faith and hope are indispensable in the Lord's business but so are financial resources in all building projects including those to be used for religious purposes.

And this was the turning point in the final decision on the recommendation for a major capital needs program immediately at Cedarmore. With past income from the use of the Cedarmore facilities not coming up to expectations, with the extremely limited new Cooperative Program money available for anything more than we are now doing, with Kentucky Baptist colleges and schools severely hurting and having been pegged in the Cooperative Program budget for several years, with Baptist hospitals, Children's Homes and every other ministry we are now sponsoring as Kentucky Baptists needing more and more financial help, it appeared unwise to many Board members to approve on first sight a major capital needs program at Cedarmore.

The decision to look more carefully and take time to decide on priorities appears wise. At least the Executive Board members could have opportunity to sound out those they represent before they vote on such a far reaching commitment. Time is important and undue delay is never proper. However, it's better to wait a while and move together than to proceed in a hurry on a 48 to 42 vote whether it is in a local church or a convention project.

Explanation Of Change In Secretary Ratification Request

One action of the Executive Board in its December session stands to be misunderstood. This was the decision not to have the Kentucky Baptist Convention in a regular or a special session ratify the Board's choice of the next executive-secretary. This cancels previous plans to ask the whole convention to express its vote of confidence or non-confidence in the choice of this chief staff member of the Executive Board.

Under the circumstances the change in plans appears necessary though it would still be an excellent boost for the new leader if he had the assurance of the confidence of the whole convention as well as the whole-hearted support of the Board members. When the nominating committee for this new leader recommended such a ratification procedure, it was felt almost a sure thing that an executive-secretary elect would be ready to be presented to the regular convention in November, 1971. But there was no selection ready by then. Consequently it was asked and granted by the convention that the convention president be authorized to call a special meeting of the Executive Board and a special session of the convention for the specific purpose of electing and ratifying the committee's nominee for the post.

One of the possible times for such special sessions of the Executive Board and the convention would be in connection with the Evangelism Conference next February. But then it occurred to President Wainscott that to call both at the same time could be embarrassing. Suppose the Executive Board turned down the nominee presented by the Nominating Committee? Then a special convention though already called

would have no one to ratify.

The other possibility would be to call a special convention only after the Executive Board had made its choice or to wait until the regular sessions of the convention in November, 1972, for convention-wide ratification. In the first case it would be an expensive and time consuming extra meeting for many who already feel there are too many denominational meetings to attend. In the second case it would be somewhat superfluous to ask for ratification of a man who had already been in office at least more than two months since the present secretary retires September 1, 1972.

Since the constitution of Kentucky Baptists makes the executive-secretary an employee of the Executive Board to be elected by the Board, about the only logical action was to rescind the former plans and follow the present constitutional provisions.

However, in spite of the constitutional provisions it would still be very good if the whole convention had an opportunity to say "Amen" and "We are with you" to our new leader. One possible way to provide for this in the future would be amending the constitution to make such provisions. It's too late for such a provision to be made now for the next executive-secretary, however. About the only other way left to give the convention such an opportunity and the next new leader such a boost would be a spontaneous expression of confidence from the convention messengers next November. The suggestion for such an action would have to be sincerely spontaneous and come from a messenger who was not a member of the Executive Board.

BAPTIST FORUM



AGAINST 'ALTERNATIVES' STUDY

Dear Editor:

Having read of the recent state convention debate concerning the proposed study of the feasibility of consolidating all three Baptist colleges, I feel impelled to state my own wholehearted agreement with the stand and conviction expressed by Chester Badgett. He so aptly stated the case that Kentucky Baptists should mature and stop bringing up this perennial proposal and instead should offer more support to the schools as presently instituted. I believe that Christian education in Kentucky, through the ministry of the Baptist liberal arts college, can and should become a powerful influence on the

life and sustenance of the church, if they are supported properly by the individual, the churches and the convention.

With a son presently a student at Campbellsville College, I can personally attest to the academic excellence and the dedicated and capable Christian administration and faculties employed. If all Kentucky Baptists having young sons or daughters would strongly encourage, if not actually insist, that they attend their own denominational colleges, I believe the results would be unbounded in terms of future Christian leadership throughout every area of state and church life. Further, the present lop-sided balance of Baptist students on state campuses versus the number in Baptist colleges

would be altered radically in favor of the Baptist college.

Evansville, Indiana Maurice E. Dill

A PLACE OF HEALING?

Dear Editor:

After becoming critically ill, I was admitted to a fine hospital well staffed with doctors. I was seeking a miracle cure. I put complete faith in my doctors; however, when they left medicine I very candidly disposed of it thinking it really wasn't necessary to bother myself with that bad taste.

In the room with me was another woman whose body was racked with disease. She grew weaker each day and finally died. All around me people were seriously ill and dying. I began to lose faith in my doctors. I reasoned — how can there be so many sick people in a hospital — this is supposedly a place of healing and cure — yet so many are ill. It did not seem right for sick people to be in a hospital!

(Continued on page 15)

Executive Board Debates Cedarmore Project, Decides No Ratification Vote

The Executive Board of the Kentucky Baptist Convention approved and then reconsidered and tabled a development program for Cedarmore Baptist Assembly with a \$636,751 price tag.

By a vote of 48-42, the board approved the recommendation of its assembly and camps committee that a "package program" calling for extensive development in the boys and girls camps as well as the assembly area.

Committee chairman William Kaufman of Valley Station told the board that the project could be completed "without increasing the current level of debt services for Cedarmore projects in the current budget." He explained that previous building projects had debt maturity dates beginning December 22, 1971, and going through October 13, 1975.

"By continuing our present rate of support when these debts are retired, and with the additional funds pledged by Woman's Missionary Union, we can finance this package program," Kaufman declared.

Several persons opposed the proposal. John Huffman of Mayfield said it was unwise for the board to commit itself to such an extensive program so close to a change in convention administration. He referred to the upcoming retirement of KBC executive secretary Harold Sanders scheduled for September, 1972.

John Dunaway of Corbin told the

By Bob Terry
Associate Editor

board that the finance committee had been unable to find \$13,000 to raise missionary salaries this year but now the board was considering a half-million dollar program for Cedarmore. "We have other needs to take care of that I believe are more important," the First church pastor stated.

However, two attempts to sidetrack the proposal failed. Dunaway moved to refer the program back to committee with instructions that the proposal be brought to the board in phases. George Jones of Covington asked the board to defer action until the May

meeting when board members would have more information and be better prepared to handle the issue.

However, when board chairman Harold Wainscott of Owensboro called the vote, the motion carried.

After a recess, an attempt was made to defer implementation of the program until after the May meeting of the executive board. Chairman Wainscott ruled that the motion was out of order at that time. Later, Glen Armstrong of Beaver Dam asked the board to reconsider the Cedarmore proposal in light of the closeness of the vote. The board agreed.

After some discussion, Jones moved that the matter be laid on the table until the May meeting. This time the motion passed.

One recommendation for Cedarmore was approved. Arlis Hinson, camp manager, together with Sanders and convention business manager G. B. Morton were authorized to deal with the North Shelby County Water District to negotiate an eight inch water line for the assembly. Some cost may be incurred by Cedarmore in securing an eight inch line instead of the normal four inch line.

In other action, the Executive Board reversed itself concerning the calling of a special convention to ratify the election of a new executive secretary for the convention. The ratification vote was originally suggested by the committee to secure a new executive secretary. At the time it was antici-

pated that a person would be elected by the November, 1971, annual session.

However, as late as November, the board agreed to empower the convention president to call a special convention for the purpose of ratifying the Executive Board's choice for the office.

Harold Wainscott told the board that, as president, he would not call a special convention to immediately follow a meeting of the Executive Board.

"To do so would place unfair pressure on the Executive Board," he said. "It would assume that the Executive Board would approve the committee's recommendation so the convention could vote.

"This is not fair. This board must be given the privilege of accepting or rejecting the nominee without the external pressure of a special session of the Kentucky Baptist Convention."

John Huffman, chairman of the committee to secure a new executive secretary, moved that the ratification vote be held at the next regular session of the Kentucky Baptist Convention. Later, he expressed opposition to the idea of a ratification vote by the convention and withdrew his motion.

George Jones then moved that those sections dealing with the ratification by the convention be omitted from the job description of the executive secretary and that no ratification vote be held.

Glen Sullivan of Russellville, a member of the new executive secretary committee, opposed the motion. "The convention needs some way to express confidence or lack of confidence in the executive secretary," he declared.

However, the motion carried with only two dissenting votes.

Committees were appointed to study the three motions referred to the board

by the convention. These deal with scholarships for Baptist students attending Baptist colleges, an alternatives study for ministry to college students and penal reform.

It was also reported that a lease has been signed for property on the University of Louisville campus where a Baptist Student Union center will be constructed, and that in the Kentucky Southern law suit the judge is hearing arguments asking for the suit's dismissal. The suit is by the University of Louisville for funds designated by the convention to Kentucky Southern College over a five year period. The funds were withheld after the college merged with the University of Louisville two years ago.



Earl Bell, left, and Walter Bryant, right, exchange ideas during break.

Missionaries Remain In Dacca

Compiled December 13 from Baptist Press news stories and interviews with FMB officials.

Southern Baptist missionaries in East Pakistan have evidently chosen to remain in that war torn country despite the advancing Indian army which is marching on Dacca, the last Pakistani stronghold in that country.

According to John D. Hughey, the Southern Baptist Foreign Mission Board's secretary for Europe and the Middle East, the missionaries evidently decided not to board one of four United Nation's evacuation flights from Dacca on Sunday, December 12. About 400 persons were airlifted out of the besieged capital before a United Nation's arranged cease fire expired.

Scott Butcher, a U.S. state department official, assured Hughey that had the missionaries wanted on the flights, they would have been allowed to board. However, there is no indication that

the missionaries tried to leave.

Last word from the besieged missionaries was December 8. Hughey received a cablegram from James F. McKinley of Kentucky stating that all the mission force had gathered in Dacca and were safe. According to the communication, the group had enough food and fuel for two or three weeks. In Dacca with the McKinleys are the Troy C. Bennetts of North Carolina and Virginia, the Thomas E. Thurmans of Mississippi, J. Howard Teel of Alabama and Dr. John D. Freeman of Texas.

Teel is known in Kentucky after completing a year's study at Southern Seminary during his furlough year. He spoke in numerous foreign mission conferences throughout the state during that time.

Freeman is assigned to Thailand but arrived in Dacca December 3 to offer possible help. He was later unable to leave.

Prior to the cablegram, the only report from the East Pakistan missionaries had come through Kentuckian William Marshall, a missionary living in Cyprus. Marshall had been in Dacca November 30 - December 4. He was evacuated to Karachi, West Pakistan. From there he went to Teheran, Iran, and then to Cyprus where he notified Hughey that all the missionaries were in Dacca and all were safe.

Hughey said one possible factor bearing on the missionaries' decision to stay is that only one family has re-entry permits. "If they leave the country, they must stay out," Hughey noted. "They know that whether they decide to stay or leave, they have the backing of the Foreign Mission Board," he added.

According to the U.S. state department, there are currently 17 American officials in Dacca, 15 to 20 American journalists, 34 United Nation's personnel and an unspecified number of missionaries.

No further evacuations are expected.



Your Diary garbled?

Is your new 1972 Diary (if you are a leader who got one from this office) complete? We have had several reports of missing middles, missing pages and duplicate pages — and we want to know if any great number of our Diaries are incomplete or garbled. We know that some are perfect. But we do not know how many are imperfect — but if you write me a note about your copy we may get some idea of how widespread the printing errors are — and whether or not to require a reprint of the number of imperfect copies.

So, please run through page by page of your new 1972 Baptist Diary and if it's all there, fine; if not, please write me and tell me exactly what's wrong. Send the bad Diary back to me if you will.

And, while you are going through it, change the date on the 1972 State Baptist Convention to November 14-16 — that's how C. Wells Burr of Walnut Street church staff found out that his Diary was wrong — from September through November, 26 pages were missing!

Year end gifts

Many individuals, churches and associations take stock of their funds this time of year and make "year end gifts" — sometimes just to do more for the Cooperative Program, a mission/education cause — or, individuals, for income tax purposes as a minor motive.

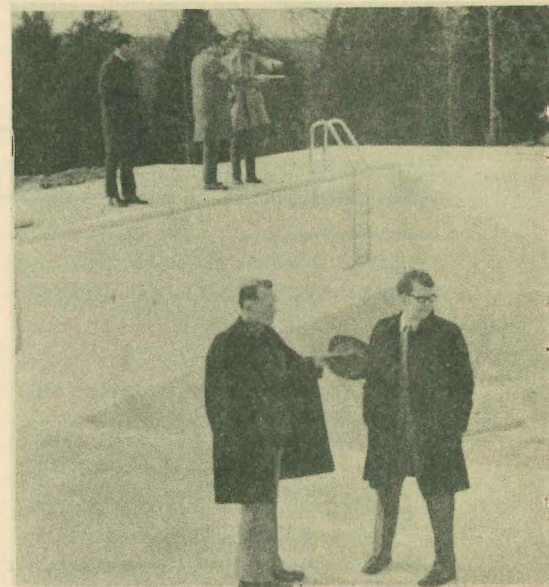
That's a fine habit. Do it this month — before 1972 rolls along.

Can you give more to the Cooperative Program? More to your favorite (and needy) college or school? Children's home? Hospital? Cedarmore? — send these in to my office if you desire and we will send them to the place you select. Or, you can send them direct.

What joy for the college and school president to get some needed money right at this time! So with all the rest. So with the Cooperative Program promoter — myself!

Christmas is near

If you want Christmas to have real meaning, tell someone about Christ. Help Him to be born again in the life of your friend — or enemy who will henceforth be your brother.



TOURING — State Brotherhood secretary Forrest Sawyer, center, explains the fine points of the new Camp Rabro swimming pool to Russellville pastor Glen Sullivan. The visit to Camp Rabro was part of a bus tour taken by Executive Board members to acquaint them with Cedarmore Assembly facilities.



After lengthy debate, board members voted on Cedarmore development program.

An International Student Retreat--So What?

One hundred forty-seven International college students gathered at Cumberland Falls State Park November 26-28 for the 16th annual International Student Retreat. Under the direction of the Baptist Student Union departments of the Kentucky and Tennessee state conventions, the retreat brought together Internationals from campuses in the eastern sections of both states. A similar event will be held in February for campuses in the western sections of the states.

So what? What difference does it make if the students did meet? Why should Baptists fund an event for largely non-Baptists anyway? And what type students are these who do attend?

According to J. Chester Durham, Kentucky campus ministries director, Baptists will be disappointed if they expect most of the Internationals to be converted because of the retreat. "Most do come with some religious background," he said, "but their background is Buddhist, Hindu, Muslim, Zoroastrian, Shinto, Bahai, Sikh or something else."

Some have no time for God, Durham pointed out. He quoted one man attending this year's retreat as saying, "I am a Palestinian. I have no time for any God. I have only time for Palestine and my people, the Palestinian refugees."

Of those who do claim to be Christian, most are affiliated with such groups as Episcopalians, Lutherans, Greek Orthodox, Roman Catholic or other denominations. A few are Baptists.

"While we are not arm-twisting evangelists in this conference," said former University of Louisville campus minister Fred Witty, "we do make a factual presentation of the Christian gospel. We do not hesitate to share our faith and the 'why's' of it."

Witty, now campus minister at East



Dennis Hamm, left: talks with students.



Flags in world map indicate the 27 countries represented by retreat participants.

Tennessee State University, said that some people have accepted Christ as a result of the retreat. He recalled that one International asked him about his philosophy of life and how Jesus Christ figured in that philosophy. Two weeks later the student made a profession of faith in Christ and was baptized.

"This is the exception rather than the rule," Witty added. "For most the out-

**By Bob Terry
Associate Editor**

come of the retreat is increased understanding of the Christian faith and exposure to some Americans who are trying to be Christian in their daily living."

Durham commented that in most countries religion and the way of life are synonymous. "We want these Internationals to realize that Christ and capitalism do not necessarily go together."

"There is a difference between Christianity and the 'American way of life,'" he emphasized.

Impressions made during the conference are deep. Most are favorable. Some are not.

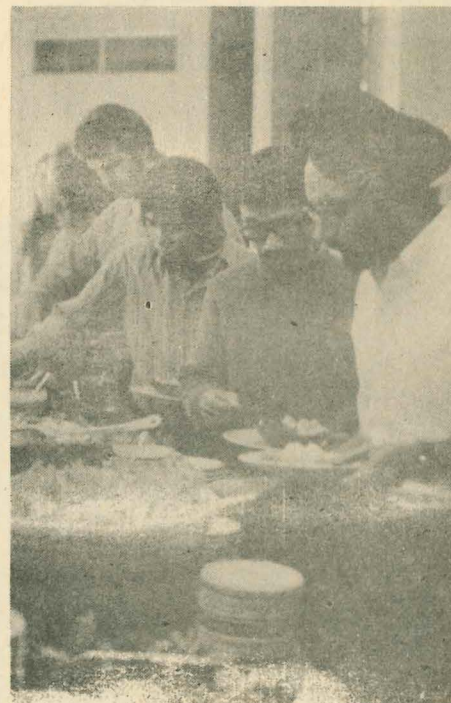
Durham reports that a former University of Kentucky Baptist campus minister received a call from a UK student advisor who reported on a trip to Vienna, Austria. While there he attended a meeting where a Catholic doctor was presenting slides of the International Student Retreat. The Austrian doctor termed the event "the most outstanding thing I experienced while in the States."

In a Southwest Asian country, a missionary went to a government official seeking permission for a particular project. The reception was cool, according to Durham, until the official mentioned attending an International Stu-

dent Retreat while in the United States and realized that the missionary represented the sponsoring group.

"Here is a specific example where our work made it possible for Baptist missionaries to share Christ in a way that otherwise would have been closed," the state director said.

"Some people don't realize the type students we are working with," Durham added. "There are the very top students in their countries. Among those who have attended as students are the minister of education for Korea; the minister of agriculture of Jordan, the person responsible for all li-



Meal time helped break down barriers.

brary services in India, the person responsible for all radio and television in Burma, a British state department official, an Indonesian opera singer known throughout that part of the world, engineers from Egypt, and one of the 12 persons who helped frame the Malaysian constitution. Numerous medical doctors and other professionals from 70 plus countries have also participated.

But why do these students come year after year to an "International Retreat"?

Durham commented that a lot of them come because something is happening and they want to know why. Students interviewed gave several other answers. A boy from Iran said he came because his brother attended the year before and said he ought to go. The boy then contacted the Baptist campus minister expressing interest in attending. A girl from Columbia said she came because she wanted to know how other people thought. A Chinese student said he wanted to better understand Christianity. A student from the Middle East said he wanted to represent his country. A Vietnamese girl said she was seeking increased understanding of all people.

While no one voiced it at this retreat, Durham acknowledged that in the past students have attended because they had no where else to go during the Thanksgiving holidays. "It is alright with us," he continued, "if this is the reason they come or whatever reason they have. We are trying to demonstrate our concern for people, not use them for some ulterior motive."

An interesting conference sidelight was the way "enemies" got along. In conference sessions, an Israeli sat next



(Left photo) Glen Yarborough, state director for Tennessee and former Georgetown College student worker, talks with



Chinese students symbolized "oneness" in songs in their native dialect.

to a Syrian. At a meal, a West Pakistani sat with a group of Indian students. Political differences were acknowledged but, in the quiet of the retreat, the anger normally associated with these historical differences was missing.

Instead, each tried to see the other as a person rather than as "enemy." Most sought to understand and discuss issues rather than waving an emotional banner to marshal support for his or her particular cause.

This was especially clear when the Chinese students, those from Hong Kong, Formosa, the Philippines and mainland China, stood to declare that "in spite of differences, we are one people just as there is only one China."

An International Student Retreat: a time when the claims of Christ are shared with top students from countries around the world; a time when

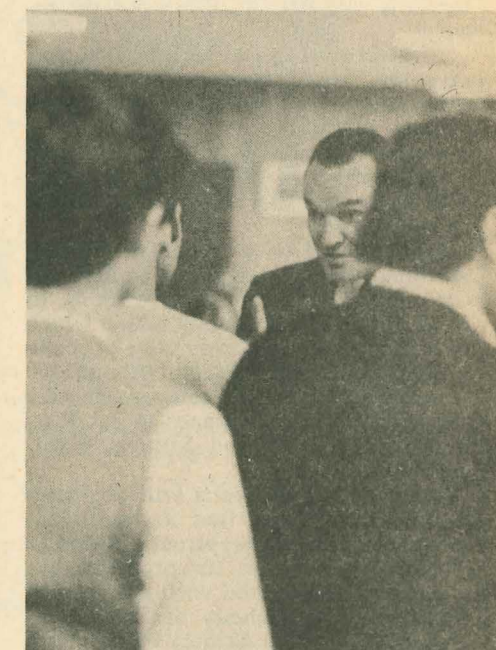
Christianity is compared to Buddhism, Hinduism, Islam, Shintoism and the rest; a time when people are first of all people and Pakistanies, or Indians or Syrians or Israelis secondly; a time when seeds are sown that may bear fruit years later in a country half-way around the world; a time for relaxation and fun.

These are the parts of a retreat. But in this case the sum effect is greater than the total of its parts. In this case the International Student Retreats are making a difference in individual lives. They may make a difference in the course of world history.

An International Student Retreat: an event originated by J. Chester Durham and the Kentucky campus ministries department and financed largely through the state mission offering sponsored by Woman's Missionary Union.



U. of L. campus minister Dwight Lyons, center, and Fred Witty, formerly of U. of L., right. (Center photo) An Arab



from Israel sings native songs. (Right photo) Southern Seminary prof Clyde Francisco and students discuss theology.

November Cooperative Program Receipts Show Substantial Gain

An increase of 9.44 percent in giving through the Southern Baptist Convention Cooperative Program unified budget during the month of November helped to boost contributions through the Cooperative Program to an increase of nearly \$1.5 million over gifts for the same 11 month period in 1970.

Porter W. Routh, executive secretary of the Executive Committee, said that if present giving rates continued during the month of December, the denomination would end the year with gifts exceeding the \$29.1 million operating budgeting and paying about \$500,000 on the capital needs section of the budget.

This would leave the denomination about \$1.5 million short of the \$2 million needed for capital needs. The 1971 budget includes \$29.1 million in operating funds, \$932,927 in capital needs not paid in 1970, plus \$1,050,000 in capital needs budgeted for 1971.

In addition to the \$27.3 million in Cooperative Program contributions, Southern Baptists have given \$23.5 million in designated gifts to specific mission causes during the first 11 months of the year. (BP)

Bible Vending Machine Proves Popular Idea

A vending machine which dispenses the four Gospels in French and Dutch is proving attractive to travelers in Brussels, the Belgian Bible Society reports.

P. Caufriez, Bible Society director, says the rented machine, which once dispensed chocolates or cigarettes, can't replace human contact. But by making Scriptures available when the Bible Society office is closed, the machine does show that the Society cares about people's needs.

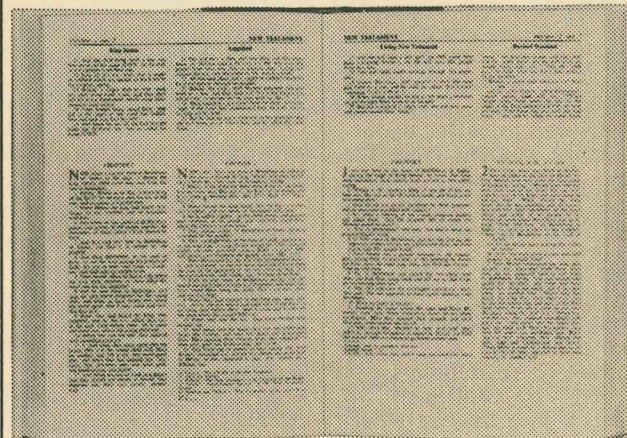
Caufriez had long thought a vending machine might make sense, so he rented one for six months, placing it in front of the Bible Society office which is at a bus and tramway stop opposite a major railway station. About 100 Gospels a month are sold, purchasers inserting 10 Belgian francs to get Matthew, Mark, Luke and John in a colored slip-case.

Only certain locations will do, however. Caufriez says that a church, located on a six-lane street, placed a similar machine on its property but has been disappointed with the results.

Tremendous publicity has been generated by the Bible Society experiment. Foreign visitors reportedly are asking at the Brussels tourist center, "Where is the Bible vending machine?" (EBPS)

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DEDICATED — Following dedication services of new quarters for the Baptist Center in Accra, Ghana, its director, Southern Baptist missionary Nadine Lovan, left, of Kentucky poses with missionary Ralph Davis, chairman of the Ghana Baptist Mission, and Mrs. J. C. Ofuatey-Kodjoe. Miss Lovan says the new building, located on a major highway, has already done much to promote the name "Baptist" in the area. Before her appointment as a missionary in 1958, she taught school for two years in Adairville, Kentucky.



CAMPBELLVILLE QUEEN — Miss Elinor Clark of Monterey, Kentucky, left, cries as she is being crowned "Homecoming Queen of Campbellville College." Presenting the crown is Miss Kay Catlett. The event occurred during Homecoming Weekend in November.



once upon a time...

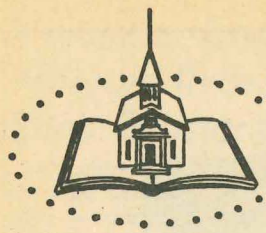
More than 400 years ago, the New World was a mission field with tremendous challenges against overwhelming odds.

Aren't you glad the Christians of that time didn't give up?

Today, we realize that the Whole World is and always has been, a mission field. The challenges are still there and the odds are even greater.

Thanks be to God—Southern Baptists aren't giving up!

Foreign Mission Board, SBC



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for December 26, 1971)

LIFE & WORK SERIES

Luke 11:1-13

While Christ was praying in a certain place, His disciples stood nearby. Silently and reverently they looked and listened as their Master communed with His Father. Seeing and hearing Him must have convinced the disciples that they knew comparatively little about this spiritual exercise. So, they wanted to learn to pray as He prayed. One of the disciples requested, "Lord, teach us to pray."

The pattern Luke 11:2-4

In answer to their 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. Christians should pray for everything they need and, to the best of their ability and knowledge, for the needs of others. We should never be hesitant 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. Let us pray for both our spiritual and our material needs! Our prayers should include a request for daily bread, a plea for forgiveness and a plea for pro-

tection from temptation and for deliverance from the power of Satan.

The promise Luke 11:9-13

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 prayer but of how the children of God should offer prayer. Just as earthly fathers are ready and willing to give good gifts to their children when they ask for them, our heavenly Father will supply our daily needs if we will earnestly and persistently ask Him to do so. Why should we be slow in claiming such a wonderful promise?

An important truth which these verses accentuate is that God's infinite love is exemplified in His provision for His own. Since earthly parents can be trusted to give good gifts to their children, how much more so will our heavenly Father care for His own,

whom He loves devotedly and infinitely! He wants to give His children the things they need, even more than do the very best of earthly fathers. However, He wants His children to ask for the things which they need.

Those who have made the greatest impact on the world and left the best influence behind them have been men and women of prayer. In addition to being a glorious privilege, prayer is a duty which we owe to God, to others and to ourselves. We can accomplish so much more in the service of our Lord when we attach our impotence to God's omnipotence through sincere, definite, persistent and expectant prayer. Readily acknowledging that our prayer life is not all that it ought to be, by the example and instruction of Christ we are encouraged to be steadfast and persistent in prayer. God certainly wants each of His children to pray sincerely, earnestly, intelligently, definitely, trustingly, submissively, persistently and expectantly. The kind of praying which pleases God enriches our lives and greatly benefits those over whom we have an influence. Converse of the soul with God cannot be overemphasized.

INTERNATIONAL SERIES

Jesus Overcomes Temptation

Luke 3:21-22; 4:1-12

When Christ Jesus requested baptism at the hands of John the Baptist, the latter was reluctant to perform that holy task but at His insistence he baptized Him.

Luke 3:21-22

As Christ sank beneath the baptismal waters, He prefigured the death which He was to die on the cross, when all the billows of God's wrath against sin should roll over Him, and as He arose from beneath the water He symbolized His resurrection from the dead. As Christ was coming up out of the baptismal waters the heavens were rent asunder and the Spirit came upon Him in a dove-like form, symbolizing peace, meekness, gentleness, tenderness and love, those characteristics which would be obvious during His ministry, and enduing Him for the accomplishment of His mission. When

John the Baptist raised Him from the watery grave, God the Father spoke His approval of what had just taken place.

Luke 4:1-12

Immediately after His baptism Christ was led by the Spirit into the remote, desolate and forlorn part of the wilderness to contend with Satan.

1. The Tempter. Satan is the tempter. God never tempts anybody to do wrong. Temptation always comes directly or indirectly from Satan. Satan did his utmost to entice the Lord Jesus to sin. Christ was led into conflict with Satan on the ground of His humanity and not on the basis of His deity. So far as we are concerned, the value of His victory over Satan rests on this fact. Had he fought with Satan on ground that we could never occupy and with a strength which we could not possess, it never would have been said:

"He was tempted in all points, like as we are, yet without sin." He met and defeated Satan on the ground of His humanity and so can we.

2. The Temptations. Christ's power was for the benefit of others but Satan tried to get Him to use it in a miraculous way to satisfy His own desires and needs but He refused to do it. Instead of arguing with Satan, which would have been useless, Christ merely quoted God's Word (Deuteronomy 8:3). Satan never means well by any suggestion that he makes. He is determined to sidetrack holy intentions, thwart righteous impulses, wreck lives and destroy souls.

Satan tempted Christ in the realm of the appetite by trying to get Him to turn stones into bread and satisfy His extreme hunger but He refused to yield to temptation. Then, Satan turned to the realm of ambition. He took Christ to the top of an high mountain, falsely claimed to be sovereign, showed Him the kingdoms of the world and promised to give Him dominion over all that He could see on the condition that He render to him that worship which belonged to God alone.

To the temptation to sacrifice principle for property and power, Christ, in utter abhorrence to the suggestion of Satan, quoted Deuteronomy 6:13 and triumphed over the tempter.

Satan tried to get Christ to put God's keeping power to the test by jumping from one of the wings of the temple in Jerusalem in view of the crowds below, with the expectation that the Father would protect Him from any injury. From Christ's refusal to yield to the temptation in the realm of adventure we learn that it is right to trust God but that it is wrong to make presumptuous experiments in order to discover how far God can be trusted. In reply to Satan's appeal to do something spectacular and sensational Christ quoted Deuteronomy 6:16.

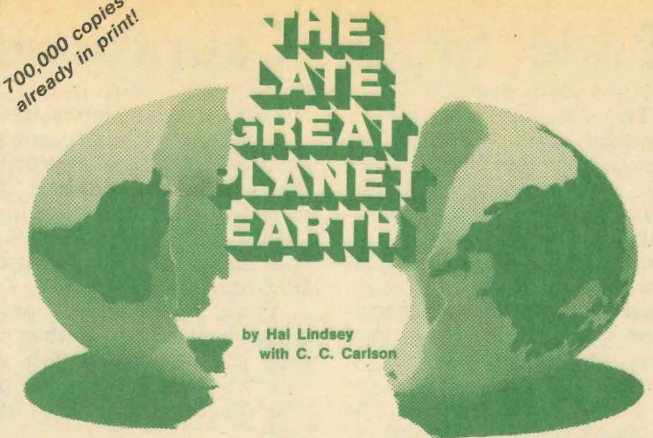
3. The triumph. Three times Satan sharply assailed the Master, fully determined that he would bring Him into subjection to his own wicked will, if at all possible, but he made a miserable failure in each instance. He was unable to stand before the incisive power of God's Word, so he fled and left Christ alone for a season. It was only a matter of time until he would return and again attempt to get Christ to refrain from doing God's will and accomplishing His redemptive purpose, but he failed in every case.

In His triumphs over Satan in the realms of appetite, ambition and adventure, our Lord used the threefold method of all victory over Satan, namely, absolute dependence on God, accompanied by absolute faith in Him, and reinforced by obedience to God. If you, as a Christian, will follow Christ's example, you will be triumphant over Satan when you are cast into the fires of temptation.

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Bible Study Countdown

(Continued from page 3)

Journals: Two journals produced by Southern Baptists annually devote the entire fall issue to a treatment of the Biblical book to be used in the forthcoming January Bible Study. A veritable treasure house of information, instruction and guidance is available in these publications.

One of these, *The Review and Expositor*, is authored by the faculty (and guest writers) of Southern Seminary, 2825 Lexington Road, Louisville, Kentucky 40206 (\$1.50 single issue). The other, *The Southwestern Journal of Theology*, is similarly produced at Southwestern Seminary, Box 22038, Fort Worth, Texas 71622 (\$1.50 single issue).

Finalize

3. Finalize your plans for January Bible Study. First of all make a decision relative to your method of ap-

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proach with your people. What basic thrust will you emphasize — preaching or teaching? Many pastors effectively combine the two approaches. If you plan to invite someone outside your church to lead, what preliminary work should be done in order to prepare your people to receive maximum benefit from the study?

Again, you need to come to a final decision as to the author's major purpose in the Book of Job. At least, decide which of his several purposes you will magnify, and make plans accordingly.

Lastly, finalize the structure (outline) you plan to use in presenting what you feel to be the major emphasis of the author of Job. This is especially necessary if you plan to teach the book.

In summary, *familiarize* yourself with the literary type(s) and content of the Book of Job; *utilize* the literature on the book; and *finalize* your plans for presenting the book to your people. And do it all in the spirit of prayer and dependence on God.

Good luck! May your plans have a successful orbit and safe splashdown. Ten — nine — eight — seven — and counting . . .

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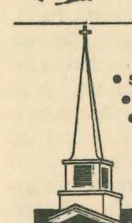
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(Continued from page 5)

I announced to my doctors one morning that I was leaving. I couldn't tolerate being in a place that claimed to heal and housed only the ill. The physicians warned me of the dangers involved. They pleaded with me to stay — claiming that I could probably live a long life with the proper treatment. I refused.

I couldn't wait to warn the world of all the sick people in hospitals. My vigorous campaign began, "Don't go to hospitals — they are full of horribly ill people." I felt better being away from all those phony claims made by my doctors and I decided that if I were going to die I would be honest enough to do it openly and not under the roof of some hospital which claimed healing power.

A foolish argument? A farce? Of course it is but don't we hear and accept that same argument about our churches.

A church like a hospital would be an unusual place if only the well attended. People are spiritually ill at times and need a hospital for the soul. However, some stand with pointing fingers making claims that "no person who goes to church should sin like that." They have to be spiritually well before they are "accepted" into the church family or before those on the outside will agree that they are wor-

thy of going. Wouldn't we be surprised if we did go to a hospital and did find only the well. If we search our churches we will also find the spiritually sick. Aren't they better off in the church seeking help from the Great Physician than they would be on the outside claiming that there are spiritually sick or hypocrites in the church.

If people could only realize that our churches are hospitals for sinners, perhaps our pews would be full of those seeking a cure for their painful lives. Have we advertised as being a museum for saints! If this is the problem, it is not surprising that people who visit this "museum" or see its "saints" in daily life are disillusioned and disgusted with its claims.

A church like a hospital cannot "cure" everyone — some don't heed the prescription and some are too involved with a disease to free themselves. No hospital would claim to house only the physically well and no church consists of only the spiritually whole. Wouldn't it be wonderful if the world saw the church as a place of spiritual healing.

Morganfield, Ky. Mrs. A. Y. Hodge, Jr.

'SUPERSTAR' — HANDWRITING ON WALL

Dear Editor:

For what it's worth, at the recent football game between Western Kentucky and Murray State Universities, one of the bands played a medley of "religious" music, as a prelude to the holiday season. The crowd was rather quiet and respectful (as much as a football crowd ever is) but less than enthusiastic as they played such traditional church pieces as "Amazing Grace" and such old pop-religious things as "He's Got the Whole World in His Hands." But when they broke into the overture of "Jesus Christ, Superstar," the crowd — probably those under forty for the most part — responded with cheering and yelling and stomping. "Superstar" brought down the stadium; it was the hit of halftime.

Now such popularity does not mean that "Superstar" will live forever as great religious music; nor does it mean that it is a faithful expression of orthodox Christianity. But as our Baptist ancestors taught us, orthodoxy is not always an accurate gauge of Christian devotion and it just may be that "Jesus Christ, Superstar" is for the modern churches some very important handwriting on the wall.

Bowling Green, Ky. James Baker

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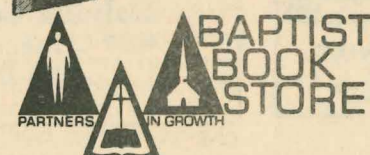
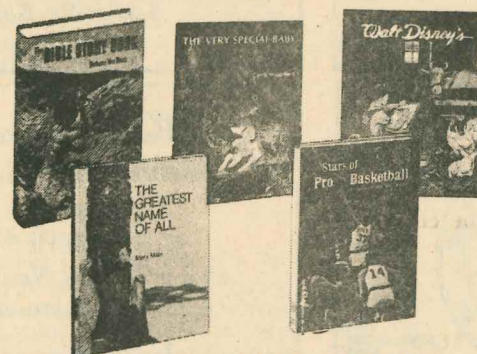
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Students To Share Experiences

When his home church has its Student Night at Christmas service on December 26, Bob Brandon will have something to share. Bob is one of eight University of Washington students who last summer spent nine weeks on a mission-witnessing involvement in Saskatoon, Saskatchewan, Canada.

Supported by a grant from National Student Ministries and faith that God would supply their needs, the students and their BSU director, Miss Margaret Shelton, had as their number one ministry the University of Saskatchewan.

The BSUers witnessed to the students. They started Bible study groups. They became actively involved in Faith Baptist Church, the only Baptist church in Saskatoon. They held Bible schools, youth and children's camps and worked on several Indian reservations. They coordinated their efforts with two touring youth choirs from Arkansas and Texas. In all, more than 200 persons accepted Christ during those nine weeks.

And that's not all. One of the BSUers, Joe Rust, is spending the year in Saskatoon helping to build Baptist student work on the campus. "The objective was to personally grow in commitment to the person of Jesus Christ

and also to lead others to desire to do the same thing," says Miss Shelton. "We saw it happen!"

These students and thousands of others in the nearly 800 BSUs across the country demonstrate daily on campus and in special mission projects that there is "Unlimited Creativity in Christ," the 1971 Student Night at Christmas theme.

Students have experiences to share with members of their home churches. And Student Night at Christmas is the time. "Student Night at Christmas provides an opportunity for college and university students to communicate directly with home churches about their Christian witness on campus," said Charles Roselle, secretary, National Student Ministries. "The campus program may be ever so effective but incomplete without the assistance of the home church."

Bob Brandon and other Baptist students across the country will be offering a challenge and presenting an opportunity to members of their home churches on December 26. The challenge is this: the revolutionary nature of the Christian faith offers the Christian student — and any person willing to accept it — Unlimited Creativity in Christ.

Must Regain Moral Integrity—Graham

Moral integrity is the core of every human relationship and Western civilization will not survive another 10 years unless moral and spiritual values are quickly restored, Billy Graham said in London at the annual conference of the Institute of Directors, a major agency of 5,000 British industrialists and businessmen.

The American evangelist told the directors, "Moral integrity is the core of every human relationship, marital, social or business. There is a real danger that man, caught up in a technological fantasy, shall cease to be human."

In this context, he told of \$5 billion changing hands in the United States last year in bribes, pay-offs and kickbacks. He told of sweaters labeled "Made in Britain" which were actually made in Philadelphia of Japanese yarn, and of about \$75 million being spent each year for fake academic degrees.

"Against such a background of lack of integrity," he declared, "the way of life known to Western civilization will not survive another 10 years unless moral and spiritual values are quickly restored."

Putting it another way, he said that whether we survive or not as a civilization depends entirely on our attitude to God and the moral laws that He instilled in the universe.

"Can we keep the moral integrity that is the cohesive force of civilization?" he asked. "Many historians, sociologists, psychologists, and theologians are expressing doubts."

However, the evangelist also told of a "great religious awakening" among young Americans. "They want something more than mere success and pleasure," he said. "Their revolt is not against the older generation per se but against the lack of integrity and sincerity of their elders." (EBPS)

Single Women's Conference Announced

A conference for single young women will be sponsored by Kentucky Baptist Young Women January 21-23. Site of the event is Ken Bar Resort, located one mile south of Kentucky Dam on highway 641.

According to BYW director Miss Wanda Carpenter, the conference is open to single young ladies between the ages of 18-29.

Heading a program featuring Bible study groups, mission testimonies and sharing groups, will be Mrs. Marge Caldwell of Houston, Texas. She is a writer for *Accent*, the magazine for Ac-teens, and a charm teacher. During the January conference she will deliver two addresses. The first will be entitled "As a Woman Thinketh," the second, "God, Who Am I?"

Others on the program will be Miss Susan Upchurch, a former summer missionary to Venezuela; Miss Jika Allen, a former missionary journeyman to Liberia; and Miss Helen Duncan, a for-

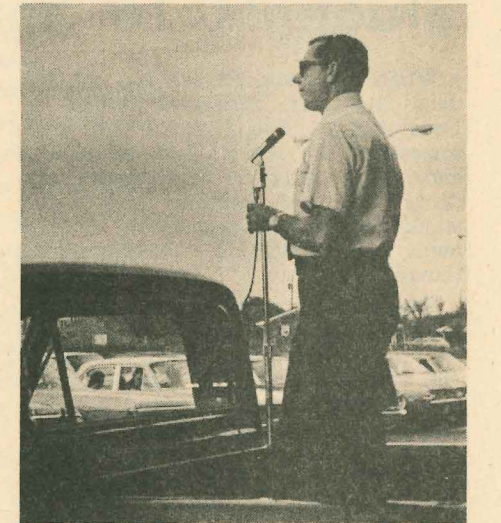
mer Christian Service Corp worker in Hawaii.

"This would be an excellent time to try and create mission interest among the young women in our churches," Miss Carpenter commented. "Churches would do well to encourage their single young women to attend this conference."

"It is the only thing planned this year exclusively for single Baptist young women."

Cost for the weekend is \$29 per person in a room for two. Three persons per room is \$26 per person. Four to a room is \$24 per person. This includes lodging, meals and reservation fee.

A reservation fee of \$2 should be mailed to Miss Carpenter at the Kentucky Baptist Building in Middletown. These must be received no later than January 14.



OUTREACH — Hodgenville pastor Kenneth Hayes is pictured above leading a Sunday evening worship service at a local shopping center. This was one of several outreach projects sponsored by the church during the summer months. Other programs included a mission Vacation Bible School in Ohio, a Vacation Bible School conducted in a Hodgenville nursing home and a series of Sunday morning worship services for campers. Hayes said that as a result of these programs, the "church is finding a sense of ministry beyond itself. Many are making the happy discovery that there is still a lot of life in the church."

POWERLINE LIFELIGHT FOR TEENS

JESUS FILLS NEED DRUGS CAN'T MEET

Dear Powerline:

I am an ex-drug user and I am now suffering from LSD flashbacks. There is a cool teacher at school that I trusted and told about my problems. She knows this psychiatrist that she thinks I should go to. But I can't unless I have my parent's permission, and I don't want to tell them I ever used drugs because they wouldn't ever trust me. This teacher says they would, but I know they would call the police on me. They have before. But I can't go on with these flashbacks. I'm scared I'm going to hurt myself or someone else.

□ □ □

You'd better dig the advice of that cool teacher. You were right in trusting her in the first place. She proved herself by not turning you in to the police or squealing to your parents. So why not trust her a little more and do like she says? Maybe she would even go to your parents with you and help convince them that you've really kicked the habit.

And while you're looking for someone to trust, how about turning to the One who has always loved you and won't ever let you down. I'm talking about Jesus Christ. For the flashbacks, you need that psychiatrist — and quick! But you need Christ to handle the things that caused you to trip out on drugs in the first place. He can give you a true picture of your own worth and a great sense of purpose. In Him life really adds up. Your fear of hurting someone when you have a flashback shows that you are already sensitive to others. But in dying for you, Jesus demonstrated what real concern is all about. Let Him put that kind of love in you, and you'll experience life that is fulfilling to you and rewarding to others.