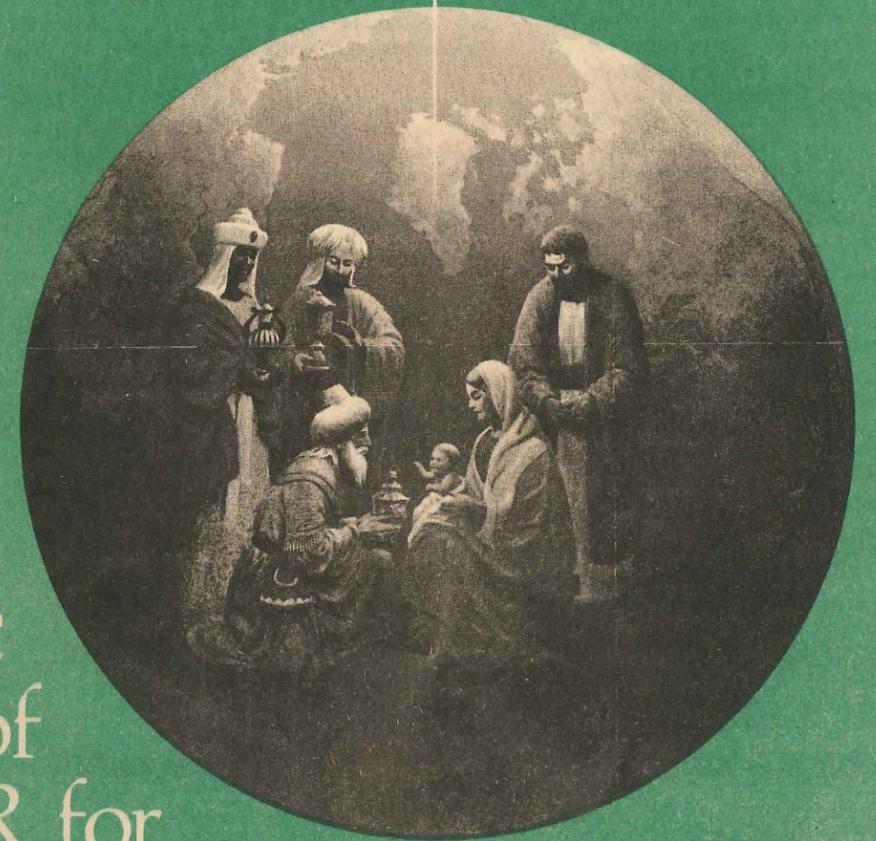




Grace so
amazing... love so
divine



DECEMBER 1-8
1974
WEEK of
PRAYER for
FOREIGN MISSIONS

Lottie Moon Christmas Offering Goal \$23,000,000

DECEMBER 7, 1974

Revival Reports

Allensville Baptist Church, Boone's Creek Association, concluded a two week revival recently. Decisions included 23 professions of faith, two additions by letter and 64 rededications.

Anson Perkin of Monticello was the evangelist.

The last day of the revival was also dedication Sunday for the church's new building. Roy Boatwright, Sunday School director for the KBC, delivered the dedication message.

Kenneth Slagle is pastor of the Allensville church.

The Long Run Baptist Church near Eastwood has recently concluded revival services. Attendance records were set in both Sunday School and worship service during the revival. The church recorded eight professions of faith, three additions by letter and 26 rededications.

Fred B. Hill, Oak Grove, was the evangelist. Don Gowin is the church's pastor.

Southside Baptist Church, Princeton, conducted revival and evangelistic services November 4-10. Jerry Barren, pastor of the Earlington First Baptist Church, was the evangelist. Decisions included eight for baptism and two additions by letter.

Don Mathis is the pastor at Southside.

Duke Memorial Baptist Church, Somerset, was recently led in revival by Gene Hansford, pastor of the Woodstock Baptist Church, Pulaski Association. Jerry Stamps, minister of music and youth at Beacon Hill Baptist Church, Somerset, led the music.

Public decisions included 10 professions of faith, one addition by letter and 24 rededications.

The pastor of Duke Memorial is Roy M. Alexander.

Dewitt Baptist Church, North Concord Association, recently concluded revival services. John Cooley, an evangelist from Seneca, South Carolina, led the services in which seven professions of faith were made.

The pastor of the church, Seibert K. Sullivan, is also a student at Clear Creek Baptist School.

Trinity Baptist Church, Lexington, was recently led in revival services by Bill Burkett, an evangelist from Birmingham, Alabama, and former native of Covington, Kentucky. Bob W. Brown is pastor of Trinity Baptist.

New Salem Baptist Church of Valley Station conducted its November Horn of Plenty on November 17-24 and featured six different preachers. Pastor Charles Flener reports 18 professions of faith and 10 additions by letter, as well as numerous other rededications.

Church Chuckles by CARTWRIGHT



"I think I'll suggest serving free coffee BEFORE the service!"

DEVOTIONAL



Ron Stone
Pastor, Central Baptist
Church, Winchester

"After these things God tested Abraham, and said to him, 'Abraham,' and he said, 'Here am I.' He said, 'Take your son, your only son Isaac, whom you love, and go to the land of Moriah and offer him there.'" (Genesis 22:1-2)

Here on Mt. Moriah, one of life's greatest questions is asked in complete innocence by Isaac: "Behold the fire and the wood: but where is the lamb?"

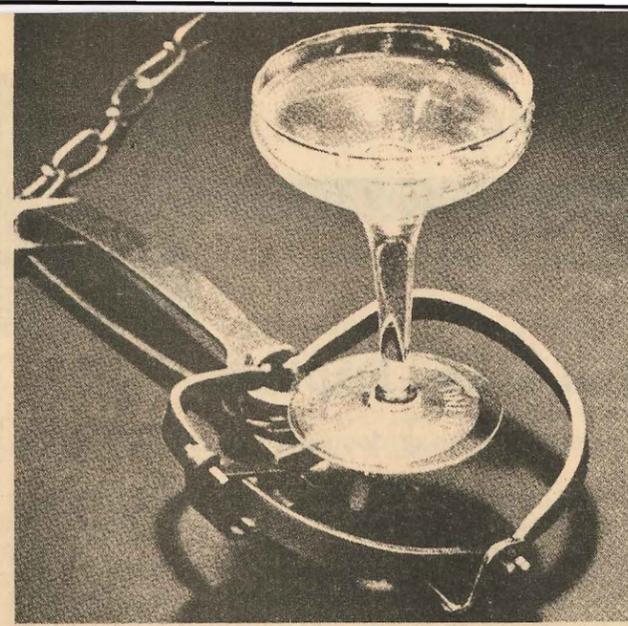
What must be underscored within the story is its main abiding truth: Sacrifice is a vital part of Biblical faith.

Out on Mt. Moriah the wood was assembled and the fire readied. Yet, something vital was missing: "Behold the fire and the wood: but where is the lamb?" The physical necessities were there—the props, as it were—the religious paraphernalia—the fixtures. Lacking still was a life symbolically or actually offered up! We have here a principle that runs through all of life, a truth that will never be outgrown. It is this truth of sacrifice that we abandon to our own destruction. We sense its absence in our national life. Behold the constitution and the machinery of government; but where is the lamb?

Where is the willingness in high places or low to sacrifice for the common good? We have leaders obsessed with power, political maneuvering and waste that goes beyond the common man's ability to understand.

We sense the absence of sacrifice in our homes, "Behold the house and the furnishings; but where is the lamb?" We have all these luxuries, and with what results? Misunderstandings, cold wars, credibility gaps, estrangements and divorce.

We sense the absence of sacrifice in the church. Behold the building and the program, but where is the lamb? We live in the era of the pampered athlete, pampered executive, pampered student, pampered patient, and even the pampered congregation and minister. We live in a day when so many can afford to tithe; it is time for an offering and not just a tithe.



The alcoholic is "the leper" of this generation. He feels himself an outcast, misunderstood, criticized and rejected. His sense of dignity sinks to low ebb. He knows to escape only through excessive drinking. To tell him he is destroying himself is to increase his drinking for that is what he is trying to do. To tell him that he is hurting his family and destroying their love increases his drinking. To tell him to stop drinking, particularly if you are a significant person to him, is to push him farther into alcoholism because you have told him to do that which he cannot. He has lost his sense of selfhood and worth. His one desire is to get drunk, to forget all.

A pastor's first approach to this problem should be acquiring information. In recent years volumes have been written to inform the public about alcoholism. Millions in federal funds have been put into prevention programs. A ministry to alcoholics cannot be realized as long as misunderstanding, ignorance and prejudice about the subject exist.

The pastor's contacts with alcoholics must reveal understanding of alcoholism. By being a good listener, the pastor will be able to determine whether the alcoholic is willing to accept assistance. If the alcoholic insists that drinking is no personal problem, for the moment there is no help to be rendered unless, of course, it is an emergency requiring hospitalization. In such cases, the minister may assist the family and the alcoholic to meet the emergency.

Alcoholism is a disease. One should not be unfair in dealing with the alcoholic. The will to be made well cannot be imposed on him from the outside. The desire must be inborn, for external coercion makes the situation difficult. He recovers from his illness in proportion to his willingness to recover. This should be

How Pastors Can Help Alcoholics

By James E. McReynolds

for alcoholism is a disease that has death or insanity as its end if it is not treated and arrested.

If the alcoholic is ready for treatment, there is the problem of referral. Many communities have state operated clinics where alcoholics can get treatment. Other agencies available are state hospitals, general hospitals, private treatment centers, and private sanitariums.

Letters of encouragement, visits, and willingness to drive the patient to and from the treatment center are ways the pastor can help. Maintaining sobriety is a hard struggle. Churches are becoming more sensitive to their responsibility. The pastor can prepare his people to receive such needy individuals.

A series of services, special church training sessions, or a workshop conducted by a professional in the field of alcoholism might be used to help the church become acquainted with this problem of alcoholism that now claims 10 million people in the United States. Baptist churches throughout the nation have used staff from various hospitals in these programs. Alcoholics from neighboring cities and counties attend these services as regularly as they attend Alcoholics Anonymous meetings.

The native concern of Christianity is to help people in time of need. The church may get criticism for not "forgetting" the drunks and allowing them to take care of themselves." The unpleasant of all experiences connected with the ministry to alcoholics are compensated in the knowledge of the alcoholic's recovery. Christ died for the alcoholic. With 10 million victims in our country, if each alcoholic related to or knew just 10 other people, 100 million persons, nearly half the nation, is involved in a direct way.

There is no easy way formula for success in working with alcoholics, but it cannot be done apart from real knowledge of the problem, dependence upon God's grace, and untiring love and respect for a distressed human being who is a child of God. □

James E. McReynolds is information and education specialist for the program of alcoholism in Missouri. He preaches weekly to alcoholics in treatment at Waraich Chapel in the alcoholism unit of St. Joseph State Hospital, St. Joseph, Missouri.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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The Predicament Of Too Many Baptists

Southern Baptists are not only the largest evangelical religious group in America but also one of the most Biblically illiterate and doctrinally uninformed denominations in the land. The huge majority of Southern Baptists have to thumb through the entire Bible to find a book and wouldn't make 50 on a simple test on Baptist doctrine.

Why this predicament? Why do we boast of an open Bible and leave ours closed at home and mostly closed at church? Why do we proclaim a free church in a free state and at the same time seek government aid for Baptist schools and accuse courts of communism when state sponsored Bible reading and prescribed prayer in public schools are ruled unconstitutional?

Our Biblical illiteracy is due in part to our preoccupation with statistical success. We have been more concerned with making converts than making disciples. We hold to requirements to get into a Baptist church but make it purely optional to grow as a Christian and to serve as a disciple. We keep counting names of missing Baptists and continue a recruiting program which loses within one year one of every two recruited.

All of this seems more surprising in light of our historic stress on Bible study and missionary education. The same Baptist stalwarts in the first generation of Southern Baptist Convention history who spent themselves providing theological training for Baptist preachers also endorsed Sunday Schools when they were not popular and recommended a denominational board to produce Sunday School literature when denominational boards were suspect.

The very first national organization of Baptists in America in 1814 was prompted by concern to support missionaries already on foreign fields and one of the reasons for the organization of the Southern Baptist Convention in 1845 was disagreement between Baptists in the north and south over

policies for home or domestic Baptist missionaries.

But in spite of our heritage and our claims, a look at many Baptist churches will reveal our weaknesses. It starts in the pulpit. A preacher who takes his sermon preparation very seriously is a candidate for criticism and unemployment. Many Baptists are so infantile that anything more than a weak milk preaching diet upsets their constitutions. The more a preacher digs for the gold in the scriptures, the more likely he is to be accepted as a scholar and rejected as a pulpiter.

The ideal sermon for most Baptists is a 20 minute lightly treated topical message. It is entertaining but not disturbing. It fits neatly into family schedules for the cafeteria line and the televised professional football on Sunday afternoon. Expository and doctrinal preaching is a rare commodity except in sermon volumes from earlier generations.

Unlike other religious bodies where pastors ultimately answer to denominational officials and not to congregations, the tenure of Baptist preachers depends upon their popularity and the whims of their listeners. Baptist preachers know they should obey God rather than man but when it comes to the nitty-gritty, the temptation is to compromise for the sake of popularity.

Nor can we take much comfort when we consider what goes on in Sunday School classes. We beg whoever will to teach and ignore the New Testament injunction which says not many should aspire to teach since teaching is one of the special gifts of the Spirit given to some but not to all. We pay preachers to exhort us and use volunteers to teach us. Maybe we should try reversing this. Why not pay God gifted and professionally trained teachers to teach the Bible and depend upon volunteers to exhort? Somehow, somehow we must become big in knowledge and understanding as well as in numbers.

Breakfast For The Soul

Poets and painters can make something sublime out of almost nothing but there are soul experiences which cannot be captured by the pen of a poet nor the brush of an artist. These experiences that defy description can be communicated only between those who have shared them. Many of you who read this column know what I mean and for your sake as well as mine I am recounting one of these memorable moments.

Unforgettable experiences of life are not alike for all persons. They differ according to the background, disposition and capacity of those experiencing them. For me the breakfast table has afforded some of the highest moments of human experience. This is likely true for many of us born and reared on the farm by godly parents. There is something truly invigorating and inspiring about greeting the dawn in the country after restful sleep and pleasant dreams.

For several years I have kept a date in mid-November with my parents on their farm in south Georgia. It is more than coincidental that this date coincides with the opening of quail season. All our moments together are spent in awareness of God's goodness and grace through the years. Even the hardships of life now appear to have been a part of the mystery of God's love. This awareness is at its height around the breakfast table. Breakfast is not so much the beginning of a new day as it is the climax of a restful night.

Walking across the fields and woods in November brings a welcome weariness. After a long day one doesn't have to look at the clock to know it's bedtime and no wintertime bed is quite so cozy as one with several layers of quilts in an unheated room. And nothing is more conducive for pleasant dreams than recalling dogs on point and quail on wing. (It's amazing how much better marksman I am while dreaming.)

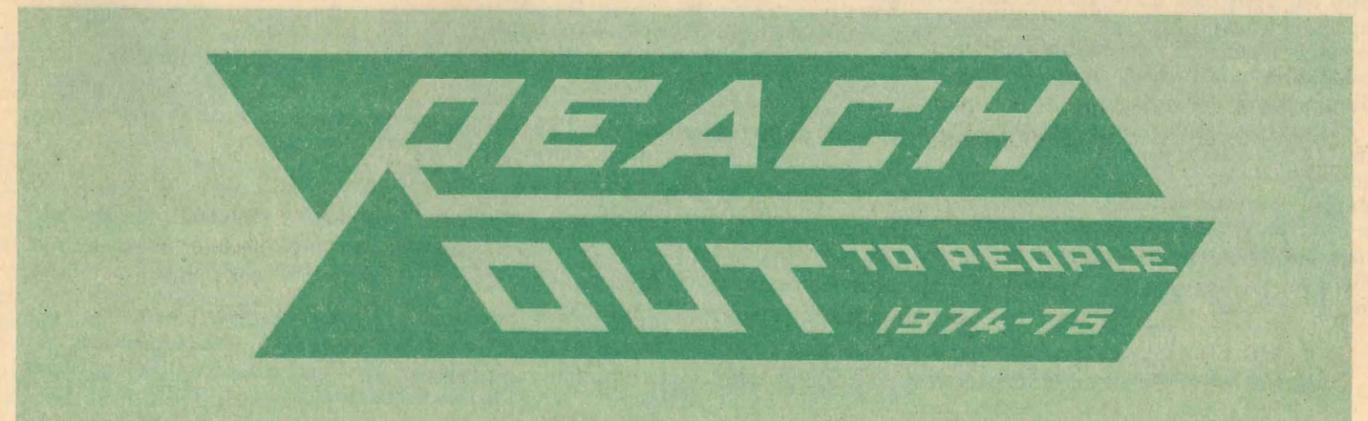
There are so many songful sounds in a November night in the country. The mournful wind passing through the naked limbs of pecan trees sounds like a dirge sung for all the departed souls who lived and passed by these trees now more than 75 years old. Even the howling of far away dogs is musical on a November night. A pecan occasionally loosened by the wind from its hull and dropped upon the tin roof punctuates the somnific symphony.

Then comes breakfast and what an experience! The table is pulled up close by the open fire in the same fireplace which has been the center of family life for more than 50 winters. The green oak logs sing a simmering, soothing song and on the table the same food beckons as in childhood days.

In the middle of the table sits the dish of quail cooked slowly and tenderly. The quail gravy goes over the grits and over cold sweet potatoes baked the day before. Hot corn hoecakes, wild dewberry jelly and coffee round out a meal as near perfect as this world can afford.

Admittedly much of such an experience is sentimentality. So what? With the rigors and routine of today's life there is need for a sentimental retreat occasionally. For a while, at least, violence, terrorism, inflation, energy shortage, man's inhumanity to man and the like seem far away.

It also nearly equates the physical with the spiritual and the earthly with the heavenly. Why not? In each of us are blended the physical and the spiritual, the earthly and the heavenly and it is not possible to mark the end of one and the beginning of the other. This is how the Creator made us and explains how a sentimental breakfast is food for the soul as well as for the body. Whoever named the first meal of the day breakfast must have been inspired. How better to break an overnight fast!



Our Fast

FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention



Christians haven't done much fasting in this land of plenty, but unusually great world hunger is suggesting it. There is famine in Bangladesh and in great portions of India and Africa. It is estimated that 10,000 are dying daily. This is getting to the conscience of well-fed American Christians. A resolution passed at our Convention directs the Executive Board to challenge our people to give now to the World Relief Program of the Foreign Mission Board. We are further instructed to promote a one meal fast and to urge Baptists to give the equivalent savings for world hunger.

Fasting is most virtuous when it shares with another's need. Accordingly, there may be different ways to "fast." Mrs. Owen and I exchange a great many Christmas cards with friends whom we see often, and others who admittedly belong in the category of public relations and return courtesies. There is nothing wrong with this, but it is not as important as feeding the hungry in starving lands. We have decided to send cards this year only to friends in more remote places with whom we have virtually no other continuing contact, such as: comrades of World War II, former school mates, friends in distant states and other countries. The savings will help us to send \$100 to the Foreign Mission Board's World Relief Program. Our Baptist Building leadership is beginning to talk such and similar ways to "fast" and contribute the savings.

Further, we propose to forego the annual Christmas letter from the Executive Secretary and Staff to Pastors and to make available postage savings and other costs on more than 2,000 letters, and I expect to recommend to our Executive Board on December 12 that this approximate amount go immediately to Foreign Mission Board World Relief.

These are ways that we seem able to "fast," in addition to the skipping of a meal. Maybe there are still other ways adaptable to your situation. In any event, let us all help feed the hungry. Send your "fast gift" to Kentucky Baptist Building, Middletown, We'll see that it gets to the Foreign Mission World Relief Program.

Frank Owen

Thomas D. Allerton, assistant professor of religious education at Southern Seminary, has announced his resignation from the seminary faculty to accept a position on the staff of Wieuca Road Baptist Church in Atlanta, Georgia.

Allerton is a graduate of the seminary and the University of Georgia where he earned the doctor of education degree last August.

Before joining the seminary faculty in 1971 Allerton served as minister of education and administration at churches in Tennessee, Georgia and Florida.

He is a former vice president of the Southern Baptist Convention Religious Education Association and has served as president of associations in Georgia, Atlanta, and the eastern United States.

James W. Best has resigned the pastorate of the First Baptist Church, Fulton, effective November 24. He has accepted the call of First Baptist Church, Greenville, Tennessee.

While at Fulton, he served on the Executive Board of the state convention and on the administrative board of Western Baptist Hospital. He also served on the board of directors of Baptist Hospitals, Incorporated.

Best, his wife and three children, will be living on Henderson Drive in Greenville.

Dorman Huggins has resigned from the staff of Midlane Baptist Church, Louisville, to accept the minister of music position at Dunwoody Baptist Church in Georgia.

Emery G. Kinslow, pastor of Mt. Washington Baptist Church, East Lynn Association, has resigned to accept the pastorate of First Baptist Church, Ross, Ohio. A native of Glasgow, he is a former pastor of Cedar Grove Baptist Church, Liberty Association; Monroe Baptist, Monroe Association; Turkey Creek Baptist Mission, North Concord Association; and Mt. Salem Baptist, Lincoln County Association.

Kinslow is moderator of East Lynn Association and a member of the Kentucky Baptist Convention's Executive Board. He is a graduate of Clear Creek Baptist School, Pineville.



Allerton



Best

Staff Changes

B. Elaine Dickson, Southern Seminary's dean of students since 1972, has resigned to accept a post in the youth division of the Sunday School Board in Nashville, Tennessee.

An instructor in the seminary's school of religious education prior to assuming the administrative position, Miss Dickson earned the doctor of education degree in 1972.

The Illinois native is co-author of two books and author of another.

Before coming to the seminary she served as assistant to the director of the promotion division in the Southern Baptist Convention WMU.

Miss Dickson has also served as youth director of a Texas church and as a school teacher in Illinois.

Bruce C. Jayne has been called as pastor of the Maranatha Baptist Church, Indianapolis. Jayne is a native of Jackson, Mississippi, and received his doctor of ministry degree from Southern Seminary in June, 1973. His new responsibilities as pastor will begin January 1, 1975.

Elizabeth G. Hutchens, associate professor of religious education at Southern Seminary, has announced her resignation effective at the conclusion of the current academic semester. Miss Hutchens was granted a leave of absence effective November 1.

One of the few ordained women Southern Baptist ministers, she holds the doctor of education degree from Teachers College, Columbia University.

Before joining the seminary faculty in 1957, Miss Hutchens served as director of children's work at Highland Baptist Church, Louisville.

Author of two books and several articles appearing in denominational publications, Miss Hutchens stated in her letter of resignation that she intends to pursue her vocational objectives outside the seminary.



Dickson



Hutchens

ASSOCIATIONAL MISSIONARIES TOLD—

'You're Missionaries First, Then Administrators'

Directors of missions for associations of Southern Baptist churches are missionaries first and then administrators or representatives of Southern Baptist programs, F. Russell Bennett, Jr., said in Shocco Springs, Alabama, recently.

Bennett, director of associational administration service for the Southern Baptist Home Mission Board, made his remarks during orientation for some 50 new home missionaries. He was responding to recent inquiries to his office about the role of the director (superintendent, associational missionary) of associational missions.

"The director is first a missionary," Bennett said, "more, he is a catalyst for the first-line missionaries in the local church."

Bennett said he recognizes the director of associational missions has a significant educational aspect to his duties and a responsibility to relate all Southern Baptist programs to his churches.

"But the central thrust of the director's role should be in evangelism and missions," he said.

In areas where little need exists for beginning new churches, the director should focus on mission ministries, coordinating associational affairs and contributing to the organizational and educational development of congregations.

"The director has an overseer's task for the multiple programs of the Southern Baptist Convention (SBC) and the various state conventions," Bennett observed. "But he must not let himself be trapped into the untenable role of representing one or two programs in the association. Rather, he should help the association as a whole decide its priorities and deal with respective programs from that stance."

He also cautioned against the temptation a director faces in trying to be an interim pastor for every mission or vacant pulpit.

"The director has a preaching task," Bennett said, "but it is his task to multiply his strength by enlisting others. He is to be a leader."

Bennett pointed out that the director's primary denominational relationship is with the state convention. But his ministerial relationship is with the churches of the association. That relationship is damaged if he is viewed as the "agent of the state convention," and he may be less effective in leading the churches to grow in indigenous strength.

A director's functions will vary according to local needs, Bennett said, but he should be committed to helping the

churches accomplish their mission in their setting.

What he does and leads others to do to accomplish their mission should be dictated by 1) his job descriptions; 2) the needs of his total field; and 3) the number, types, relationships and

strengths of the churches in the association.

"In any case," Bennett said, "the director's administrative task is to lead Baptists and their churches in that association to fulfill their mission to Christ." (BP)

Louisville Churches Unite, Form Area Ministry Program

A new area ministry for eastern Louisville is forthcoming after the action of the representatives of 12 churches meeting recently in the Crescent Hill, Clifton and Clifton Heights areas.

The announcement of plans for the united Crescent Hill ministry program was made at a Thanksgiving service for several participating area churches at St. Leonard's Catholic Church. Mainert J. Peterson, executive committee chairman for the ministry, told the Thanksgiving worshipers that 13 churches had made definite commitments to the ministry program. Member churches will provide facilities for a variety of shared activities. About one-half of the budget has already been pledged by the participating church-

es. Also, a site has been selected for a headquarters office to be opened early in 1975.

Thirty-five church representatives from the Crescent Hill, Clifton and Clifton Heights areas met on Saturday, November 23, 1974, to prepare plans for the program and its structure. These representatives delegated planning functions to a six member executive committee.

The Louisville Area Interreligious Organization for Disaster Recovery has provided staff assistance for the new organization. An organizational meeting for the united Crescent Hill ministry program will be conducted in early January.



NEW LOOK INSIDE—After eight months of worshiping in temporary quarters, members of Central Baptist Church, Corbin, recently occupied their renovated sanctuary. The project, which cost about \$200,000, leaves the church with less than \$100,000 indebtedness. Ray E. Cummins is pastor.

Preparing for the harvest...

"Take a good look at the fields; the crops are now ripe and ready to be harvested! The man who plants and the man who reaps will be glad together. I have sent you to reap a harvest in a field where you did not work; others worked there, and you profit from their work."

—from John 4:35-38, TEV

- Before the harvest, the missionary must cultivate the field
—and have nourishing resources to give.
- Before he cultivates, he must plant
—and have plentiful seed of high quality.
- Before he plants, he must plow the unbroken ground
—and have tools to work with.
- He must be patient and faithful
—and have unfailing support from those who share his vision.

The missions timetable demands vision and long-range investment. Seedtime and harvest, the stores of prayer, faith, personnel, and funds must be constantly replenished. Southern Baptists have 81 missions fields in varied stages of harvest. The upcoming Week of Prayer and Lottie Moon Christmas Offerings for Foreign Missions can speed the missions timetable.

Breaking Ground



In the Niger Republic, one of Southern Baptists' newest missions fields, missionaries offer relief amid devastating famine as a means of establishing contact with the people. Missionary Doctor Walter M. Moore from Ghana treats a man with eye infection.

LMCO Allocations for Niger: dependent on amount offering in excess of basic allocation

In Yemen, which had no Christian witness for centuries, a much-needed hospital helps to open the door for planting seeds. Missionary Doctor David C. Dorr works with a patient in the hospital at ancient Jibla.



LMCO allocations for Yemen \$61,200

Planting



Personal friendships and communications enable missionaries to gain a hearing for the gospel. In Upper Volta, Mrs. J. Bryant Durham talks with women.

LMCO allocations for Upper Volta \$9,800

Teachers must be trained to help plant the Good News across a wider area. Missionary Jerald W. Perrill in Laos talks with the dean of students at Dog Dok Teachers' Training School.



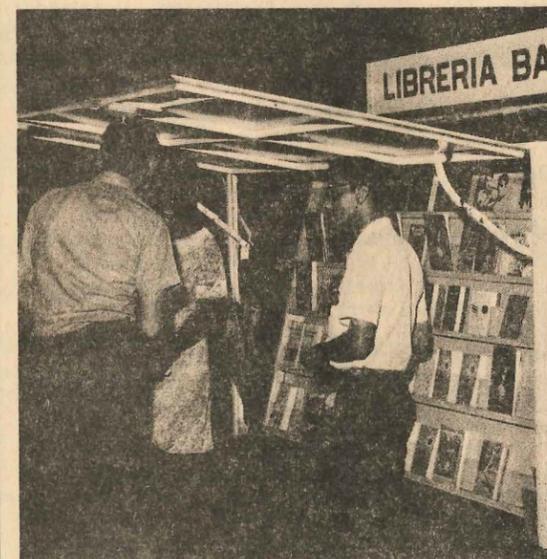
LMCO allocations for Laos \$25,000

Cultivating



In Vietnam, years of struggle and planting are beginning to bear fruit. Mrs. Lewis I. Myers, Jr., (center) teaches the Bible to women at Hope Baptist Church in Danang.

LMCO allocations for Vietnam \$194,666



Preparation and distribution of literature help nurture the crop. In Costa Rica, Donald H. Redmon and a layman talk with a woman who has responded to the appeal of the Baptist bookmobile.

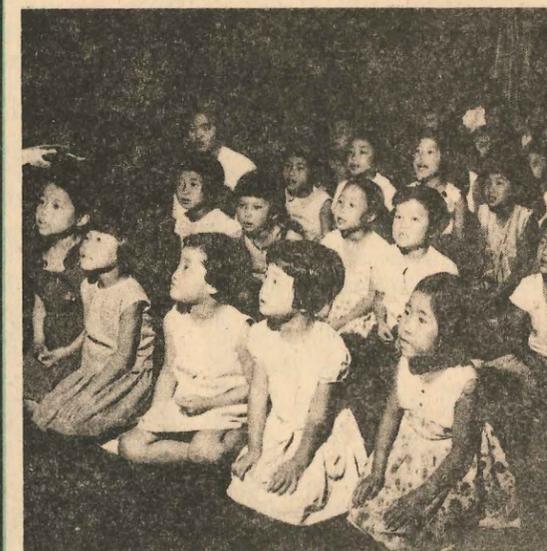
LMCO allocations for Costa Rica \$71,260

Harvest



Years of plowing, planting, and growing in Brazil are having their results. Evangelistic campaigns, such as this one in Recife, reap spectacular harvest.

LMCO allocations for Equatorial, South, and North Brazil \$1,016,293



Conversions and inquiries in Korea make the need for more missionaries crucial. Sunday School children in Taejon are symbolic of the crowds that can be gathered to hear the gospel.

LMCO allocations for Korea \$316,960

Week of Prayer for Foreign Missions December 1-8
Lottie Moon Christmas Offering
National Goal \$23,000,000

"The harvest truly is plenteous, but the laborers are few."

—Matthew 9:37

Florida Elderly May Lose Homes

Some 720 residents and 170 geriatric patients at Baptist Village in Pompano Beach, Florida, are among about 4,000 elderly persons in religious-oriented retirement centers in Florida who may lose the roofs over their heads.

Of the nearly 60 religiously oriented retirement facilities in Florida, at least three, according to a report by *Miami Herald* religion editor Adon Taft, are in various stages of bankruptcy proceedings, with several others appealing for special funds to keep them operating and

High Court Rules In Pastor Dismissal Case, Requires Due Process

The U.S. Supreme Court let stand a New York court ruling requiring a Baptist church in that state to exercise due process in seeking to dismiss its pastor.

The case, *Riley v. Howell*, was brought to the nation's highest court by members of the Bethesda Baptist Church, Port Chester, New York. They had unsuccessfully sought the removal of the church's pastor on the grounds that "he no longer represented the religious views of the majority of the congregation."

The congregational dispute arose when a group opposing the pastor sought to call a church business meeting to consider terminating the pastorate of James H. Howell.

Supporters of the pastor allegedly prevented his opponents from entering the church building for the meeting.

A local court ordered a second meeting two weeks later to allow the congregation to act upon the matter. Although a majority voted to remove the pastor, the church constitution required a three-fourths vote.

When the pastor refused to step down, his opponents brought suit to force his removal.

Supporters of the pastor insisted that the congregation had standard channels through which the opponents should have gone in their effort. The key failure of the pastor's opponents, his supporters charged, was their attempt to call a business meeting on their own rather than seeking approval from the church's deacons. That action, they said, was "in contravention of Baptist custom, practice and tradition."

The New York Supreme Court held the opponents of Howell must follow due process procedures in seeking his removal.

solvent. Many elderly retirees have invested their life savings in such homes.

Baptist Village, the *Herald* noted, is in the most serious financial straits of the Florida religiously related centers. The complex, which went into receivership last year, is the creation of Mack Douglas, the former interim pastor of First Baptist Church of Margate, a Southern Baptist congregation.

The seven year old Baptist-run retirement complex, technically tied directly to the First Baptist Church of Margate, is in reality a separate operation and not connected with the Florida Baptist Convention. The church, however, is affiliated with the Florida convention.

The diversified retirement complex could be anywhere from \$10 to \$20 million in debt, depending on who is doing the estimating, the *Miami Herald* reported.

The complex received its tax-exempt status under the Margate church's name, although construction began while Douglas was the pastor of First Baptist Church, Pompano Beach.

At facilities which face serious difficulty, experts have cited inflation and "the leadership of visionary, naive clergy" as reasons for the financial troubles, the *Herald* reported.

"There was never any fraud or never

really mismanagement but just a lot of bad judgment," the *Herald* quoted Bob Russell, executive vice president of the Florida Nursing Home Association.

The present pastor of the Margate congregation, Yates Brooks, said laymen there didn't realize what was happening when Douglas placed the whole Baptist Village Corporation under the church's name.

In October, 1973, Baptist Village was placed under receivership and recently a trustee was named to attempt a reorganization at the direction of the bankruptcy court.

Now each Sunday's collection from the 500 member congregation goes directly to the trustee who deposits money in the church's name for budget operation and sees to directing funds that remain, Brooks said.

Most religious-oriented retirement centers in Florida are in sound financial shape, the *Herald* noted. The Florida Baptist Convention owns one such well run operation — the Florida Baptist Retirement Center in Vero Beach. Residents pay an entrance fee and, if they are able, pay a fluctuating figure of about \$200 a month.

Several other "Baptist" retirement homes in Florida are set up as independent corporations by Baptist laymen, to enable them to receive federal funds and avoid the conflict related to separation of church and state and acceptance of government monies. (BP)

You're Never Too Old To Hear Better

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Arkansas Church Asks Withdrawal Permission

Meeting in Little Rock, the Arkansas Baptist Convention voted unanimously to accept the request of a church's messengers to withdraw from participation in this year's convention.

The issue concerned the First Baptist Church of Russellville and its stated membership policy of accepting "alien immersion," baptism by non-Baptists.

The church's constitution differs with the Arkansas convention's constitution on this subject, according to convention president Don Moore, who was reelected for his second term.

The convention's credentials committee recommended that the church's messengers remain as a part of the convention. But the messengers from Russellville asked that the state Baptist body allow them to withdraw.

A deacon from the church said, "Our pastor is just as Southern Baptist as anyone here. As we withdraw, it is not out of anger or animosity but simply to keep down controversy. We will continue to support the Cooperative Program and to work with the brethren in every way possible."

In other action, the convention adopted a resolution that called for a study of ways of helping pastors and church staff members experiencing physical and emotional needs.

Messengers also passed a record budget of \$4.2 million. Forty percent of receipts will go to national Southern Baptist causes.

Temporary Slowdown On New Loan Requests

A 60-day slowdown on receiving new loan requests for church construction was approved by the SBC Home Mission Board at its director's November meeting.

The slowdown was approved to allow time for processing some 100 preliminary requests for loans. The requests that have already been received by the division of church loans total \$7 million.

Tight money and soaring interest rates have doubled the number of loan inquiries received by the board. More than 100 loans for some \$8 million already have been made in 1974, according to Robert H. Kilgore, division director.

Last month the board's directors approved a raise in the interest charged on church loans to 9 percent. They also authorized the borrowing of \$2 million to augment the loan fund.

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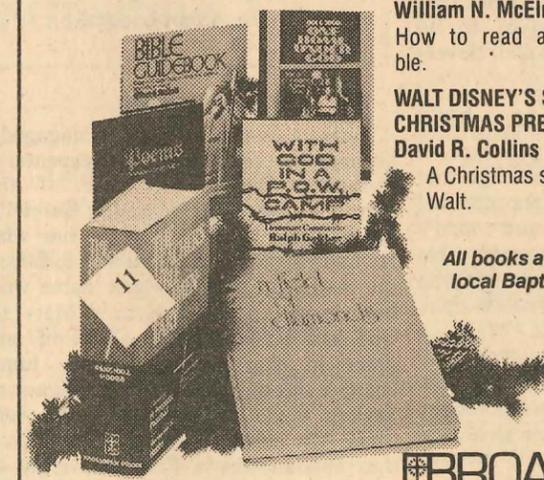
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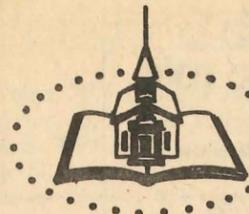
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(These Lessons for December 15, 1974)

LIFE AND WORK SERIES

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Luke and Matthew recorded the details as to how the eternal Christ became flesh in order that He might dwell among men, giving His genealogy through Mary and Joseph respectively.

The Promise. Luke 1:26-31

Mary, a devout and godly Jewish maiden, and Joseph, a devout young carpenter, were betrothed or engaged. Betrothal, which usually lasted a year, was not a light thing which might be broken off casually upon some slight pretext. The tie of betrothal was as sacred as that of marriage. During that interval, unfaithfulness on the part of the young lady was punishable by death.

During the period of their betrothal, to the surprise of Mary, the angel Gabriel suddenly appeared in her presence, while she was yet a virgin, and informed her that through the grace of God she had been chosen by God as the one to conceive and to become the mother of a child, Whose name would be "Jesus," as per the promise in Isaiah 7:14.

The Prediction. Luke 1:32-33

For the encouragement of Mary, who doubtless was thinking of the great blessedness which would come to future generations through her son, Gabriel also predicted the greatness of Jesus Christ and the perpetuity of His kingdom. This "Son of the Highest" deserves to be recognized as both Saviour and Sovereign.

The Plan. Luke 1:34-35

Mary was startled by the presence of Gabriel and puzzled by his message that God intended to use her as the channel through whom His Son and man's Saviour would come into the world. This honor was the highest that could come to any woman and Mary was the one upon whom God had bestowed it. Mary, a virgin, could not understand how she could bear a son, so she inquired of the angel, "How shall this be, seeing I know not a man?" Gabriel told her that God had the ability to make possible the virgin birth.

The Perplexity. Matthew 1:18-19

For Joseph and Mary, this period, during which they were looking forward to their coming nuptials, was a time gilded by many bright hopes of future happiness. Naturally, it was a terrible shock to Joseph when he was informed that Mary was to become a mother. His trial was most painful because he did not know what the written gospel later plainly asserted, namely, that the Holy Ghost was responsible for her condition. Joseph did not know the details of Mary's conduct, but he naturally thought that she had been unfaithful to him.

The Proclamation. Matthew 1:20-21

While Joseph thought seriously and prayerfully about what he should do, an angel appeared unto him in a dream and delivered a message from the Lord. This message removed his doubts, calmed his fears, and caused him to rejoice again in the love of his betrothed. When the angel proclaimed the fact that "that which is conceived in her is of the Holy Ghost," Joseph was convinced and his heart was filled with gratitude for the revelation. This message assured him that Mary had

not transgressed; therefore, his reputation could not be impaired by their marriage.

Concerning the yet unborn Child, Joseph was informed as to His birth, His Name, and His Mission. He was coming to root out and to destroy the diseases of the souls of men, and to give them perfect spiritual health. God's Son was coming for the purpose of bringing eternal life to all who would receive Him as a personal Saviour.

The Prophecy. Matthew 1:22-23

More than 700 years before, the prophet Isaiah had recorded the statement: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This prophecy, which was spoken by the Lord God through Isaiah, had to be fulfilled in God's own time and manner. In the fullness of time, which was also in the hour of man's greatest need, God sent forth His Son. Isaiah 7:14 was fulfilled when Mary gave birth to Jesus. And Mary was a virgin when she gave birth to the Messiah. God is with us to redeem, to regenerate, to cleanse, and to sanctify. ■

INTERNATIONAL SERIES

Celebrating The Promise

Luke 1:39-55

Mary, a Jewish maid, was engaged to be married to Joseph, a carpenter of Nazareth. During the year of their betrothal, God sent the angel, Gabriel, to inform Mary that she was the one whom He had chosen to conceive and to become the mother of a child whose name would be "Jesus." Gabriel assured Mary that God had made her the object of much grace in choosing her as the human channel through whom the Redeemer and Saviour would be brought into the world. Mary was startled beyond description by that announcement. She believingly and submissively remarked: "Behold the

handmaid of the Lord; be it unto me according to thy word."

Mary went to visit her cousin, Elizabeth, who resided in the hill country of Judea. When Mary arrived, Elizabeth greeted her as "the mother of my Lord." She expressed her congratulations to Mary because of her believing the promise of God through His angel, and then assured her of her utmost confidence that His promise would be fulfilled. In response to Elizabeth's words of greeting, Mary broke forth in the words of this song, usually called "the Magnificat," which gives us a marvelous insight into her wonderful character.

The Character of Mary's Song

1. It was worshipful.
A study of Mary's song reveals that praise was its keynote. Mary was moved to magnify the greatness, the goodness, and the graciousness of God in making her the channel of blessing to the whole world.

2. It was confessional.
"My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden." She readily confessed her deep appreciation for the wonderful blessing of salvation which she had received from the Lord.

3. It was prophetic.
Mary realized that the great promise that God had made to Abraham, which embraced all the nations, was culminating through her. She knew that the birth of the Saviour would be a fulfillment of many of the Old Testament prophecies.

The Content of Mary's Song

1. Praise for salvation.
Mary thanked God and praised Him for salvation, both for herself and for others. She needed a Saviour just as every child of the human race does. She was fully conscious of her need in this regard. She said: "My spirit hath rejoiced in God my Saviour." She thoroughly magnified the Lord, and thereby repudiated any worship of herself.

2. Praise for the divine character.
Mary praised God for His almighty power, His absolute holiness, and His abundant mercy. His abundant mercy was not limited to Mary, but it is "on all them that fear him from generation to generation."

3. Praise for what the Saviour would accomplish.
Mary gave the assurance that He would exalt those who turn from their sins and exercise faith in Him. He would also send away empty those who might arrogate importance to themselves because of the things which they had received, all of which had come from His own bountiful hand.

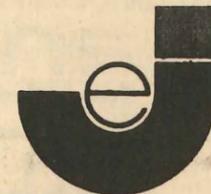
4. Praise for the divine faithfulness.
God's faithfulness is shown in the manner by which He keeps all of His glorious promises to us. His faithfulness is a sufficient reason for our loving Him, praising Him, and obeying Him.

A careful analysis of Mary's song indicates the fact that she was an earnest, diligent, and believing student of the Old Testament scriptures, and rejoiced in the privilege of expressing her gratitude and praise for God's goodness. ■

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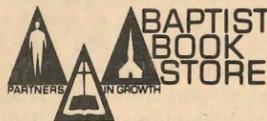
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Book Reviews

Meditations For Bird Lovers, by Ruth C. Ikerman; Abingdon Press, copyright 1972.

Lawn and garden visitors are used as lessons in life. The author writes with Christian insight. Each chapter contains a scripture reference, a meditation, a prayer and concludes with suggestions for bird-watching enjoyment.

Modern Myths, by Cecil E. Sherman; Broadman Press, copyright 1973.

In this volume of sermons on myths, the author describes each myth and attempts to prove, with scripture references, that they are mere sayings and not actual truths.

Spirit Hill, by David Gordon Cruse; Vantage Press, copyright 1973.

Poet Cruse was born in Lexington, Kentucky, attended Campbellsville College and was awarded the AB and MA degrees by Western Kentucky University. He has written this volume in sonnet form in the Italian framework. In its contents are found every emotion, every urge and every ordinary human reaction to life.

Two Wheelchairs and a Family of Three, by Fred Camp; Tyndale House Publishers, copyright 1973.

The author was left a paraplegic due to an accident injury at the age of 18. This is a true account of his battle to overcome bitterness and resentment and, then, in spite of his handicap, his progress from a useless invalid to a businessman, victorious Christian, husband and father.

Real Life in Christ (A Bible guidance for walking the Christian way), by T. B. Maston; Broadman Press, copyright 1974.

Using six passages from Paul's letters and two from the gospels, the author examines distinctive qualities on the powerful life that Christ gives and how it must affect every aspect of a person's life. He attempts through this book to help the Christian acquire a richer quality life through better understanding of the basic nature of the life in Christ.



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A Catholic Looks at Billy Graham, by Charles W. Dullea, S.J.; Paulist Press, copyright 1973.

From extensive and serious studies this book is written on William (Billy) Franklin Graham, Jr., and says he is "more than a single man. He is an institution, an organization, a trademark." Dullea, the author who is a "moderately conservative" Roman Catholic theologian, weighs the beliefs, methods and aims of the world's best-known Christian evangelist.

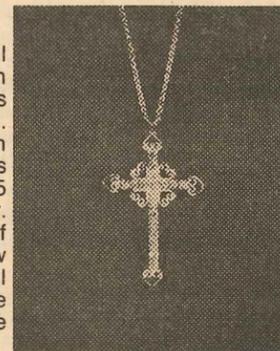
New Men In Christ, by Herschel H. Hobbs; Word Books, Inc., copyright 1974.

A study of the epistle of Ephesians which the author considers to be the apostle Paul's "richest writings." This study is presented in a devotional style, verse-by-verse treatment of the Biblical text. Lessons taught in this volume include the power of God's grace, applying Christian belief to behavior and the obligation to spread with zeal the gospel.

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Laymen Needed In Honduras

Two Southern Baptist denominational leaders recently issued a call for about 150 laymen to contribute their construction skills and time toward building a school, a church and some homes in hurricane-ravaged Honduras.

The call for help came from W. Eugene Grubbs, consultant for laymen overseas for the Foreign Mission Board, and Glendon McCullough, executive director of the Brotherhood Commission.

Grubbs, who is serving as the denominational liaison in the United States for the disaster relief project, said the men are needed during the next four months to help construct an elementary school building, a Baptist church building for a mission congregation and a large number of homes. The building projects are now on the drawing boards, he said, and await the response of Southern Baptist concrete block masons, carpenters, and electricians who will donate their services and care for their transportation to and from Honduras.

McCullough urged volunteers to get in touch with the Brotherhood department in their state Baptist convention for details about the projects, because the current timetable calls for the building projects to be completed by March 1.

Southern Baptists are now concentrating relief efforts mainly on the suburbs of San Pedro Sula, a city of 150,000 about 40 miles inland from the north coast of the Central American country.

Hurricane Fifi struck Honduras on September 19, killing 10,000 and leaving 129,000 homeless.

Within hours after the tragedy, Southern Baptist missionaries in Honduras and surrounding countries responded with emergency medical assistance.

Later, six Baptist physicians and a nurse from the United States spent stints of up to four weeks providing medical relief.

A Texas Baptist disaster relief unit began providing hot food for the hurricane victims on a daily basis on October 27 and served 110,000 meals.

Robert E. Dixon, executive secretary of Texas Baptist Men, who is supervising the operation of the relief unit, said the

unit will be moved to the site of the building projects and used as a mobile hotel for the work crews.

The unit will remain in Honduras until at least February, Dixon said.

During a one-week stay in November, six laymen from Virginia and Louisiana built 200 cots of wood and canvas for hurricane victims living in tents and sleeping on the ground, Grubbs said.

"Now we are ready for the more permanent construction," Grubbs said, "and that depends largely on the response of Southern Baptists with construction skills." (BP)

HMB Says Improvement Needed In Disaster Response Time

Southern Baptist response to national disaster should be faster, an ad hoc committee of state and agency Brotherhood and mission representatives attending a stateside disaster relief meeting said in Atlanta, Georgia.

To speed response, the committee recommended to the Southern Baptist Home Mission Board that a national coordinator be appointed, a how-to man-

ual be written, and the development of a uniform band symbol for immediate recognition of qualified volunteers.

The committee gave their recommendations to Paul Adkins, director of the HMB's Christian social ministries department which administers disaster relief funds of \$100,000 per year to churches and individuals as direct gifts to those in need.

Normal procedure is for funds to be requested from and channeled through state conventions.

"We sent \$6,000 this morning to Alaska to help in the Nome area which was hit last week by high tides and winds," said Adkins.

The committee said a national coordinator would operate out of the HMB's Atlanta offices with full-time responsibilities of assisting state conventions in providing training and identifying governmental referral agencies and types of equipment needed.

"This person should have at hand a computer printout of plumbers, carpenters, physicians and paramedical personnel ready to drop everything and give three days to two weeks to disaster relief," Adkins noted.

The how-to manual which the committee plans to begin work on immediately should become a policy and action guideline for state conventions interested in disaster relief. It will include information on the impact phase, the cleanup and inspection phase, reconstruction and repairs after a disaster. (BP)



COLLEGE HOMECOMING—“Campbellsville College, a part of Kentucky's Heritage,” was the theme of this year's homecoming events. Float competition was won by the Spanish Club with this float, entitled “My Old Kentucky Home.” Features of the week long celebration included a parade, a student-faculty match of fulbito, an antique show, election of alumni officers and a winning basketball game against David Lipscomb College.