

Western Recorder

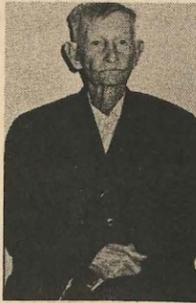
JANUARY 18, 1975



Photo by
Bob Terry

People And Places

Pleasant Hill Baptist Church, Pulaski Association, recently had a very special guest in Sunday School. Green Lay, 102 years old, made a journey to Sunday School. "You're never too old to learn," he commented. C. E. Jacobs is pastor of the congregation.



Lay

A recent publication is an autobiography written by Miss Ethel Harmon. Miss Harmon, now retired after an outstanding ministry in Nigeria, was persuaded by friends to write an account of her life and ministry. Her account glorifies God and should be read by all Baptists and especially by those considering foreign mission ministry. The book may be secured from the Baptist Book Store or the author, Miss Ethel Harmon, 602 South Kentucky, Corbin, Kentucky 40701. The book is entitled *His Call: 'Go Ye' To Nigeria*.

Cumberland College has been elected to full membership in the National Association of Schools of Music. The association is the designated responsible agency for the accreditation of all music degree curricula with specialization in the field of applied music, music theory, composition, music therapy, musicology and music as a major in liberal arts programs. Harold Wortman is head of the Cumberland College music department.



Wortman

Tommy Barnett, a sophomore at Campbellsville College, was elected college student division chairman by members of the Kentucky Alliance for Health, Physical Education and Recreation at the group's annual convention in Louisville. A physical education major at Campbellsville, he is the son of Mr. and Mrs. Tommy Jeff Barnett of Campbellsville.

George Allen Mills, for many years music director at the Elkton Baptist Church, Bethel Association, died recently. He was also music director at Todd County High School. In memory of Mills, the Elkton church compiled a resolution honoring the service he had rendered to the church and community.

Ashland Avenue Baptist Church of Covington recently ordained three deacons. Ordained were Robert Hacker, supervisor for Cincinnati Bell; Homer Jump, foreman in a local industrial plant, and Frank Steward, who serves as a staff assistant with the Cincinnati Gas and Electric Company.

W. Clyde Hankins has retired again after serving as interim pastor of the Livermore Baptist Church for a year and a half.

Church Chuckles by CARTWRIGHT



"Don't preach to me about sacrifice! Our church pledge knocked a week off Florida, and may even mean flying Tourist Class to Europe!"

DEVOTIONAL



Anthony B. Carson
Pastor, Muldraugh
Baptist Church

GOOD NEWS, GO TELL IT:
BUT NOT NOW — WAIT!

John 3:16

Let us spend a few minutes thinking about our responsibility to evangelize. What is our attitude toward the people who live in our community? This may mean people of a different race or it may mean those who are less fortunate than we. Are we willing to love every person, to share the "Good News" (introduce them to Jesus), and then allow them to become a part of the local church where God has placed us? If your answer is yes, read carefully and then proceed with vigor.

WAIT

1. Wait till you get the story straight. "But Peter and John answered and said unto them, whether it is right in the sight of God to harken unto you more than unto God, Judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:19, 20.

2. Wait till you know you've got it yourself. "For which cause I also suffer these things; nevertheless, I am not ashamed; for I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Timothy 1:12.

3. Wait till you know who you're gonna tell it to. "And He said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

4. Wait till you know from whence comes your source of authority. "Then said Jesus to them again, peace be unto you, as my Father hath sent me, even so send I you." John 20:21. "As thou has sent me into the world, even so have I also sent them into the world." John 17:18.

THEN GO

1. Tell it till every knee shall bow.
2. Tell it till the oasis waters the desert and it blossoms like a rose.
3. Tell it till the trumpet of the Lord shall sound and time shall be no more. ■

WESTERN RECORDER

A gaunt, troubled face of a man appeared on the television screen. He said, "I've lost my job and, if my family goes hungry, I'll steal."

Senator Mark Hatfield addressed a convention of Baptists recently and stated, "No problem is more likely to breed instability and conflict and increase the magnitude of mankind's suffering in the years directly ahead than the shortage of food."

Each of us North Americans consumes annually nearly a ton of cereal grains, the most basic food and form of protein. Only 150 pounds of this is consumed directly in the form of bread, pastry and breakfast cereals. The remaining 1,850 pounds is consumed indirectly in the form of meats, milk and eggs. In contrast to our abundance, an average person living in a poor country has only about 400 pounds of cereal grains to consume annually.

The energy crisis compounds the problem of hunger. It takes 80 gallons of gasoline to raise an acre of corn. While Americans waited in line for hours to obtain gas for their cars, Indian farmers waited in line for days to get gas for their irrigation equipment and machinery to harvest their crops.

Climatologists report that the earth's temperature has dropped 2.7 degrees since 1945 which will cause desert areas to advance toward the equator, thus expanding the region of drought. The Sahara desert has expanded southward 30 miles each year of the current drought. There are 25 million people suffering in seven drought stricken countries.

In our own country 10-15 million people are in need of food aid and another 10 million need some nutritional help. The Salvation Army in Kentucky was swamped with a 50 percent increase in requests for Christmas baskets. The soup kitchens of the Salvation Army have been reopened in some major cities.

Senator Hatfield also said, "Christians in America must face one basic, startling reality about our world and its suffering — most of humanity is hungry."

The problem realized

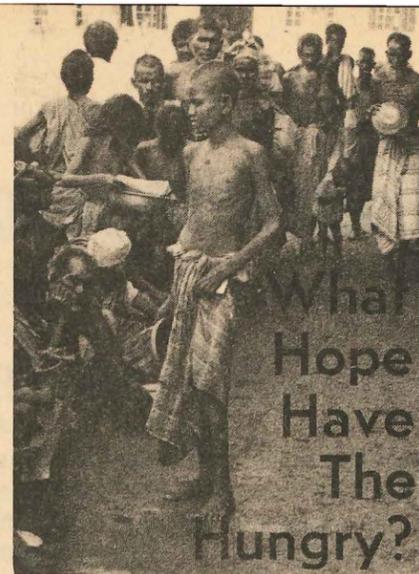
Mark reported the miracle of the loaves and the fish used for feeding the 5,000 men. The disciples realized the problem. What do we do in the face of problems?

We ignore some problems hoping they will go away. We turn to a specialized piety which testifies the work of the church is to meet spiritual needs. We pass by the problem just as the priest and the Levite who were too absorbed in spiritual matters to bother with the dying man lying alongside the road they were

By James Britt

Pastor, Eastwood Baptist Church,
Bowling Green, Kentucky

JANUARY 18, 1975



Mark 6:34-44

traveling. James wrote: "If a fellow man or woman has no clothes to wear and nothing to eat, and one of you say, 'Good luck to you, I hope you'll keep warm and find enough to eat,' and yet give them nothing to meet their physical needs, what on earth is the good of that?" (2:14 Phillips) We dare not ignore physical needs.

We deal with problems much like the disciples who asked Jesus to send the multitude away. "Send the people away, and let them go to the nearby farms and villages and buy themselves something to eat" (verse 36). If people have a problem then let them work out their own solution.

We manage to plead insufficient resources just as the disciples. They had only 200 denarii which was the average wage for six months of work by a laborer. Would that sum have been enough to feed the multitude? They discovered only five loaves and two fish. John called them barley cakes in his gospel. Such bread is the poorest of the poor.

Priorities analyzed

Jesus and the disciples had sailed across the sea to get away from the people. They needed rest and an opportunity to eat. But the people followed them and Jesus saw them as sheep without a shepherd. Sheep under such circumstances are in a predicament. They cannot take care of themselves. Someone must show them where food and water are. They needed teaching but they also needed food. Someone has said, "A hungry man's god is bread."

The priorities of Jesus included others. He was truly the man for others. So often our priorities are for ourselves. We take care of ourselves first. Although Jesus needed the rest and the time of withdrawal, he could not ignore the need of the people.

The problem humanized

The gospel is the humanization of God

through His Son. The need of the world was met through the Incarnation. God in order to meet man's need became man. God still uses the human instrument to meet needs. People still need people.

Unlike some of the other miracles carried in the gospels, this miracle is included in all four gospels. We get a composite picture of what happened by studying all four gospels. John gives the dialogue between Jesus and his disciples and the source of the five barley cakes and two fish (John 6:1-15).

All Philip could offer was his regret. There was so little for so great a need.

Andrew who seemed to be the searcher after men brought a boy to Jesus. He was resourceful but also saw the lunch as insufficient for such a multitude of men.

It was the relinquishment of his lunch by the boy which instructs us to give what we have to meet a need. We are told there is enough food to feed all the inhabitants of our world. But Ghandi reminded, "The earth provides enough for everyman's need, but not for everyman's greed."

The meager lunch was used to feed the multitude. Barclay suggests that the miracle resulted possibly when some saw the benevolent spirit of the boy and drew their lunches from hiding and shared them. The miracle resulted from the defeat of selfishness. It is a miracle whenever man's selfishness is challenged and defeated!

Sensitized to hunger

We will become sensitized by daring to investigate our eating habits. If we Americans would cut our meat consumption by 10 percent then 60 million people could be fed by the grain saved. What 210 million Americans consume annually, 1.5 billion Africans and Indians could subsist on for a year.

We would become sensitized by giving to meet hunger through the World Relief Fund being handled through our own Foreign Mission Board. It is as we divest ourselves of super abundant pantries that we invest in those who have no pantries at all.

We will know the hunger of the world when we endeavor to identify with that hunger through fasting regularly. It will sharpen us spiritually as the result of not allowing the body to dictate to the spirit. Fasting was a discipline known to the patriarchs, prophets, Jesus and the early church. It is for one purpose, which is to serve and glorify God. What better way to glorify God than to sacrifice for others?

What hope have the hungry? Is it with the church? When Jesus was among people in the flesh, he ministered to their needs. Dare His people do less when He is among them and in them by the Holy Spirit? ■

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Who's Concerned To Save Energy?

Is the fuel and energy shortage real? It seems so when we read the reports and when we pay fuel costs for our automobiles and homes. It appears not so when we observe so much unnecessary use of fuel and energy.

Everyone has his own ideas as to how to conserve energy. For many of us it is turning out needless lights, turning down the thermostat, cutting out unnecessary trips and reducing highway speed. None of these are painful sacrifices and are proper with or without a shortage.

However, those who inconvenience themselves like to feel others should also do their part. This is why it is demoralizing to witness total disregard and lack of cooperation on the part of selfish interests.

My pet peeve is business as usual or even more than usual on Sunday. How can we reconcile requests to save energy while business places consume more than when there was a surplus of energy? Through all the years merchants and consumers have made it with all but emergency type businesses closed on Sunday. But now enough

energy is consumed in business as usual on Sunday to meet the president's request for voluntary reduction.

Check parking lots of shopping centers on Sunday. Most of them are more crowded than any other day of the week. Think of the gasoline used by Sunday shoppers and those who wait on them. Think of the extra electricity and fuel consumed in heating, cooling and lighting stores on Sunday.

We are not only permitted to shop on Sunday but we are encouraged to do so. Our favorite stores tease and tempt us with Sunday specials.

Is this Sunday shopping necessary? No, not for the merchant nor the customer. There is only so much money to be spent in six or seven days. Profits were probably easier for businesses open six instead of seven days considering the cost of employees and extra overhead.

As long as there is such unnecessary use of fuel and energy it will be hard to generate in many of us a spirit of sacrifice. We not only are selling our souls in misuse of the Lord's day but also selling our survival with wanton waste of God-given resources.

Let Baptists Beware Of Cronyism

A growing attitude among rank and file Baptists is that all kinds of political manipulations go on in the selection of those serving as trustees, directors and committee members of state and Southern Baptist Convention agencies and institutions. They slough it off as a necessary evil of denominational life.

Actually this is not so except in some unfortunate incidents. Political maneuvering is not a necessary part of Baptist denominational life though it is always a temptation. I was once on the other side of the window of denominational structure looking through with all kinds of suspicions. Now I am among those looked at and I find denominational politics are not so prevalent as

I imagined. I realize that one tends to ignore or minimize the wrongness of what he is a part of but I trust I have not become blinded.

Though not a universal Baptist life style, denominational politics do exist and this is abominable. The word, "cronyism," has been invented to describe the unworthy practice of friends arranging for each other to have influential and enjoyable committee assignments.

Here is how it works. The most influential committee in Southern Baptist Convention organizational life is the Committee on Boards. From this committee come the names of persons recommended for trustees of our six seminaries, members of our home and foreign mission boards and members

of all other agencies and commissions. The convention elects those recommended almost always without questions.

Most of those elected are reelected for a second term which means six or eight years service. This not only means participation in the policy making of the agency but expense paid visits to the headquarters of the agency once, twice or more each year. This is how a Baptist from Virginia gets a trip to Golden Gate Seminary in California every year and a California Baptist comes once or more each year to the Foreign Mission Board meetings in Richmond.

The same situation exists in state Baptist structures. The nominating committee of the state convention recommends to the convention those to serve as college trustees and board members of the state agencies and rarely are these recommendations questioned. Unfortunately, prestige and prominence of Baptists usually are determined by membership on these boards and committees. Sometimes selection for the place is determined not upon what one knows but whom one knows.

Cronyism is most unfortunate when it is

involved in selection of members of the Southern Baptist Convention Executive Committee. This is the most strategic place in Baptist denominational life and is coveted as the ultimate in prestige and influence. From one to five of these are elected from each state and this group actually serves as the convention all the time except the three or four days a year when the convention is in session. Such power and responsibility call for the most able and committed persons among us.

Generally such men and women have served on this committee. The survival and present strength of Southern Baptist denominational life not only attest to God's blessings but also to the calibre of those serving on the Executive Committee and elsewhere through the years. At the same time there are enough signs of cronyism to make us vigilant. God forbid that in the Lord's business we degenerate to cronyism while crediting our decisions to the leadership of the infallible Holy Spirit.

In Southern Baptist life today there is a definitely negative reaction to cronyism. This means it will be dealt with decisively and those practicing it will be put down by their peers.

BAPTIST FORUM



HONORED EMPLOYEES

Dear Editor:

I read with much interest in the December 28 edition about the honoring of the employees of Kentucky Baptists who had been there at least 10 years.

Obviously I was excited to see the six employees from Cedarmore Baptist Assembly. I want to congratulate the Kentucky Baptist Convention on taking steps such as this, and also including such fine Christian servants as those at Cedarmore Baptist Assembly.

Glorieta, New Mexico Larry Haslam

ON POSITIVE THINKING

Dear Editor:

Who do you think determines whether or not you can have the abundant life promised you? God? NO! It is you. God has promised to heal, provide and protect us over and over again in the Bible ("All things, whatsoever, ye shall ask in prayer, believing, ye shall receive." Matthew 21:22). Why then do a large majority of Christians choose unhappiness and trou-

ble day after day when God has promised he will take care of us. No problem is too large or small for Him to handle if we will only take our problems to Him and leave them with Him.

If we as Christians would plug ourselves into the power given to us — power that anyone of us can possess because He has given it to us we could have that full and meaningful life. Each 24 hours is a new day, a new beginning. Why not become liberated and set free? You have the power to live — to love — to have inner peace. Because he died — I can live. He promised me life and I want all He has promised. He is no respecter of persons. You too can have all He has promised, if you will just realize what you have.

"Behold I stand at the door, and knock; if any man (or woman) hear my voice and open the door, I will come in to him, and will sup with him and he with me."

Greenville, Kentucky Barbara Shanks

WORLD RELIEF FUND

Dear Editor:

The Lord blessed Eastwood Baptist

Church Sunday. Following the message, one of the most respected men in our congregation came forward and in a spirit of humility committed \$100 a month towards the World Relief Fund. A partnership in which he shared for a number of years was dissolved a few years ago and he has begun a new business of engineering. He has a family of five boys and a foster son.

Our deacons are recommending our families fast once a month and give the money which would be used for a Sunday dinner to the World Relief Fund. An offering will be received for the fund following every observance of our Lord's Supper.

Bowling Green, Ky. Name Withheld

Is the . . .

Western Recorder

in your . . .

Church Budget?

If not, why not . . . ?

Every Family

deserves to know!

Kentuckians Respond To Hunger Needs

The Helpers for Hunger Club is growing and growing fast. In December the club had no members. Now there are several hundred Kentucky Baptists and others who have responded to the challenge of sharing some of their material wealth to provide food for hungry people around the world.

According to J. Chester Durham, assistant KBC executive secretary who has processed all of the funds to date, more than \$4,100 has been received to aid the world's hungry. Durham said most of the gifts are from individuals rather than churches.

"Our publicity got out a little late for churches to do much with it by January 5," he said. "We are beginning to get gifts from churches but this probably will pick up toward the end of the month."

A few large gifts have been received, Durham reported, but most are the few dollar variety.

"The things the people write in their notes makes me think we are receiving money from people who do not have a great amount of financial substance," he said. "But they are a compassionate people who want to help."

Durham pointed to a note from a retired missionary who calculated what she spent for food in a week and mailed a like amount to the Helpers for Hunger Club.

"It makes me realize how important this effort can be when I see that one who has lived there recognizes the need and wants to be a part of solving the problem," he added.

One letter noted appreciation for a way of sending help directly to the people who are suffering. The writer expressed

disappointment with government programs that sometimes end up raked by graft and black market scandals. "I am glad we now have a way of sending aid directly to the suffering through our missionaries who are on the scene," the writer stated.

Some people have contributed more than one gift, the records revealed. "These are evidently persons who are missing a meal a week and contributing the money for that meal for world hunger," Durham surmised.

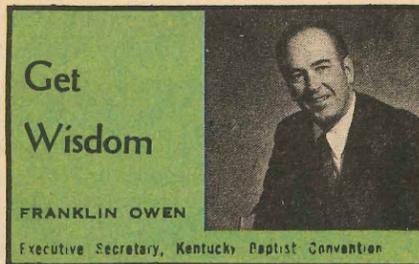
Each gift is recorded and an acknowledgement sent to the individual. Gifts from churches are not acknowledged by letter.

"The only problem we have encountered," said the project coordinator, "is that some people do not sign their names to the notes we receive. Others do not give us a return address."

Durham said that most contributors wrote that they first heard of the Helpers for Hunger Club or information about helping hungry people through the state convention in *Western Recorder*, the official journal of Kentucky Baptists.

In late November, *Western Recorder* editor C. R. Daley called for a Helpers for Hunger Club. This came after the messengers attending the annual KBC meeting in Paducah adopted a resolution asking Baptists to fast and contribute the cost of the food not eaten to the denomination. The funds would in turn be distributed to the SBC foreign missionaries for relief work.

By Bob Terry
Associate Editor



He didn't have much formal education, but he was as wise as a tree full of owls. He was a deacon in a rural church, of which I was pastor when quite young and he had been a considerable institution there for a long time, including during my father's pastorate 25 years earlier.

He came up to me after a service one day and said, "You ought to be having a birthday this week, about number 25."

I said, "That's right, how did you know?"

He answered, "Well, I was thinking, it was just about 25 years ago when I hitched up the surrey and drove your dad to catch a train back to school to see if you had arrived yet."

The thing that makes me think of this wise old friend is memory of the distinction he made between knowledge and wisdom. They are not the same thing, though they may be closely related. Knowledge is accumulated facts. Wisdom is how one puts them together and uses them. It's possible to have a mind like a blotter, pick it all up, but get it all backwards.

Father told me of a conversation with this same wise friend many years before I knew him. It seems that he had a young relative who had added about three degrees to his name, from multiple institutions, but who he thought was getting a little bit out of focus.

Father asked him how the young relative was getting along. He shifted his cud and said, "Well, I suppose physically and financially he's doin' reasonably well, but morally and spiritually, he's in pretty bad shape."

"What is the trouble," asked father?

The reply was a gem of insight that has stuck with me for 40 years, "His knowledge has exceeded his wisdom. He's learned more facts than he's got sense enough to handle."

The Proverb writer declared, "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." (Proverb 4:7)

Again from the Proverbs, the inspired writer wrote, "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." (Proverb 9:10)

Southern Baptist Convention Grows In 1974

The Southern Baptist Convention continued to show numerical growth in 1974, according to statistical projections released by the convention.

The preliminary statistics indicate increases in church membership, Sunday School, church music, Woman's Missionary Union and Brotherhood enrollment, mission expenditures, and total financial receipts.

While the convention showed a decline in baptisms over last year, the 412,872

baptisms reported was the fifth highest number in the convention's 129 year history.

For several years church membership has been increasing at approximately two percent each year and 1974 will be no different, the statistics indicate. Church membership is expected to reach 12,517,468, reflecting a gain of 220,122 members.

The projections indicate an 11.5 percent increase in total financial receipts

amounting to \$1,343,702,755. Mission expenditures showed a projected increase of 12.1 percent for a total of \$216,969,463, the first time mission expenditures have exceeded \$200 million.

Sunday School enrollment increased .09 percent or 6,646, to bring the new total to 7,189,014 members.

Church music enrollment was up by 62,381 members for a total of 1,315,009.

Brotherhood enrollment is expected to increase 1.07 percent, a gain of 4,934 members. This will bring the total enrollment to 466,014.

The Woman's Missionary Union gained 21,278 members to up their enrollment to 1,124,150. This was a 1.97 percent increase.

The church training enrollment showed a decrease of only 1.77 percent as compared to a 4.6 percent decrease in 1973. This represents a decrease of 34,500 church training members.

These projections are based on a total of 23,278 churches that have reported. Approximately 12,000 churches must report before official statistics will be known, but Martin B. Bradley, manager of the SBC Sunday School Board's research services department, said these predictions will be within an acceptable degree of accuracy.

Baptist Employee Faces Indictment

A former Illinois Baptist Association employee sought for questioning in the disappearance of more than \$30,000 apparently will turn himself in if indicted by a local grand jury.

The *Illinois Baptist* said James E. Paynter, former business manager and development director for Illinois Baptist Children's Home in Carmi, Illinois, apparently returned to Carmi on December 20 where he contacted a lawyer who later released the statement.

Paynter disappeared August 31, 1974, after it was learned that he opened a checking account under the name of the Baptist Children's Home Association and deposited two checks, for \$4,000 and \$32,721, in that account.

Later Paynter wrote a \$32,000 check on the account, according to James H. Smith, executive secretary for Illinois Baptists, and deposited it in another

account which he had opened in his own name.

Current reports of auditors, retained by Illinois Baptists to probe children's home records, show \$103,752.78 in funds missing from the home. This covers a period between January 1, 1972, and August 31, 1974. Smith said the state association of Baptists has filed a claim for that amount with the U.S. Fidelity and Guarantee Company to recover the loss.

In another development, Smith said "Mr. Paynter wrote a check on his account for \$25,468.85 as a down payment on a home in Springfield. At present . . . (that check) is being held by the Springfield Marine Bank pending a suit to determine the legal owner of the funds."

A grand jury session has been called to hear evidence against the seven-year Baptist employee and to consider an indictment.

Kentuckians To Attend Annuity Meeting

William Austin Roberts of Danville and Harold Wainscott of Covington will be among the SBC Annuity Board trustees who gather in Dallas to examine the investment picture for 1975.

Two main speakers are scheduled to address the board. Albert H. Cox, Jr., executive vice president and chief economist for Lionel D. Edie and Company will speak on "Investment Scene Overview — 1975."

The Edie Company is one of six investment managers for the common stock portfolio of the Annuity Board, according to Darold H. Morgan, Annuity Board president.

The second speaker will be Porter Routh, executive secretary of the SBC Executive Committee. He will speak about "The Annuity Board and the SBC."

Among other topics to be discussed, according to Morgan, will be congressional legislation on pensions and the Committee of 15 report as it applied to the board. The Committee of 15 studied the work of denomination agencies and issued an appraisal.

Roberts is pastor of the Lexington Avenue Baptist Church. Wainscott serves the Latonia Baptist Church.



INTERN AT STATE CAPITOL — Boyce Wells, left, a student at Campbellsville College, has been selected as one of 15 administrative interns to serve in Kentucky State Government for the spring semester of 1975. Robert Clark, right, is campus coordinator for the administrative intern program. Wells is the son of Mr. and Mrs. Lyford Wells of Buffalo, Kentucky.

Thirteen College Students Assigned To Projects

Thirteen college students have been assigned to Semester Missions Projects in eight states by the Southern Baptist Home Mission Board's department of special mission ministries.

Semester Missions Projects are for college students interested in devoting a semester's time to Southern Baptist mission efforts across the United States.

The students will serve in resort missions, student ministries, church extension and in Christian social ministries in Baptist centers.

The 13 include Darrel and Jeanette Adams, who are finishing a Home Mission Board US-2 assignment as student workers at the University of West Virginia; Jeff and Diane Ashton, who are continuing a Semester Missions Project at the University of Nevada at Las Vegas;

Susan Dossy, an elementary education major at Oklahoma State University, assigned to weekday ministries in the Milwaukee Baptist Center; Wanda Durham of West Georgia College, who will work with preschoolers and teenagers in weekday and language ministries at Crownpoint, New Mexico;

Anita Morris of Oklahoma Baptist University, who will work in the crisis concern center in Salt Lake City; Edward Smith of Ouachita Baptist University, and Janet Sublette of Arkansas State College, who will work in a special ministry to the ski resorts in Vermont and then in church extension;

Sharon Rouppett, a recent graduate of Golden Gate Baptist Theological Seminary, who will do student work at the University of Michigan at Flint, Mich.; Carol Lynn Goodson of Ouachita Baptist University, who will work in Kansas;

Timothy Adrian of Baylor University, who will work in church extension in

Harrisburg, Pennsylvania; and Henry Magee of Mississippi College, who will work in church extension in Utah-Idaho Baptist Convention.

Applications for the Semester Missions Projects are accepted anytime and assignments made by the department of special mission ministries. (BP)

Capps Assumes New Commission Post

George Capps, Jr., pastor of First Baptist Church, Cookeville, Tennessee, since 1961, has been named director of denominational relations for the Education Commission of the Southern Baptist Convention, effective February 1.

Capps will be responsible for cooperative work between the commission and 18 other national agencies of the 12.3 million member SBC, the nation's largest Protestant-evangelical denomination.

A native of Talladega, Alabama, Capps is in his second term as president of the Tennessee Baptist Convention's executive board and was a member of and re-

recording secretary for the Education Commission's board at the time of his election to the staff post.

He has been first vice president of the Tennessee Convention, president of the Tennessee Baptist Pastors' Conference, moderator of the Stone Association of Baptists, chairman of the Cookeville Ministerial Association and a member of the board of trustees of Baptist Hospital, Nashville.

Before entering the ministry, Capps, a civil engineering graduate of Auburn University, served as an engineer with the Tennessee Valley Authority. He is also a graduate of New Orleans Baptist Theological Seminary and was pastor of churches in Fordoche, Louisiana, and Parsons, Tennessee, before coming to First Baptist Church, Cookeville, in 1961. (BP)



Capps

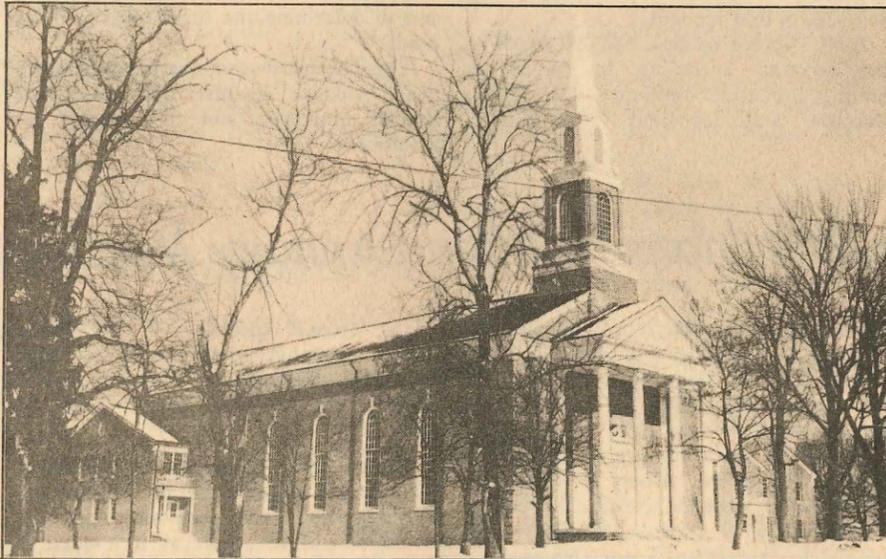
Teetersville Baptist Church Is Organized

Teetersville Mission of the Harlan Baptist Church was organized into Teetersville Baptist Church, January 5, 1975. Organized as a mission in 1952, the new church is located five miles from Harlan. Bill Melzoni, who has served as pastor of the mission since 1957, was called as the first pastor of the church.

Harlan Baptist Church deeded the present location to the new congregation. Plans are underway for the erection of a new church building.

The Harlan church has agreed to continue some financial support for a period of time until the church is stabilized.

There are now approximately 2,191 organized Southern Baptist churches in Kentucky.



SBC ARCHITECTURE SERVICE HELPS CHURCHES PLAN AND MAINTAIN THEIR BUILDINGS — Through more than 60 years of service, the church architecture department at the Southern Baptist Sunday School Board has responded to 246,576 requests from churches for aid in building, including the First Baptist Church of Franklin [shown]. This Kentucky church received help with the interior and exterior of its sanctuary.

GOD IS BACK

AND HE IS MAD

by Duke McCall
President,
Southern Seminary, Louisville

"God is back — and He is mad." That is one way of linking our present national tragedies with our past. The religious fervor of the 1950's evaporated, and the bone dry desert of the "God is dead" movement affected personal and public morality.

The dogmatism of right and wrong was replaced with the relativism of situational ethics. Puritan sexual ethics gave way to permissiveness. Uncritical orthodoxy collapsed under smart aleck barbs from scholars looking for the spotlight and not the Light of the world.

Now God is back. He is back in terms of a new personal piety. He is back in terms of the volume of young people responding to the call to mission and ministry. He is back in the new popular religious music which, with or without taste, extols his glory and mercy. He is back as Southern Baptists are investing with surprising generosity in their church, and through the Cooperative Program, in the institutions of their church. People seem more responsive to evangelism, and great revivals are taking place in some corners of the world.

God is back, and He is mad.

Indeed the wrath of God is poured out on all unrighteousness. Having abandoned a consensus about the character of our nation and its place in the purposes of God, we are more divided than ever.

Every ethnic or national group requires political appeasement. Politicians take their stand on the basis of the Turkish vote, the Greek vote, the Jewish vote, the Latin vote, the black vote, the Irish vote, the Catholic vote, the senior citizens, the youth.

The price tag for this provincialism is clearly a collapsing economy, an unstable political structure, and the loss of initiative in world leadership. It turns out that America was not economically strong enough to handle all of its internal problems, not to mention the world problems. Situational ethics applied by even some good men produced Watergate. The quarrelsome temper of the 1960's has reappeared around the efforts to get Watergate and the Vietnam War off the scene.

God is back, and He is mad enough to let us alone. And that is the most terrifying thing an individual or a nation can experience! God simply lets our selfishness, our pride, our greed, our stupidity work out to their logical conclusions. His judgment is woven into the very fabric of the universe. He does not need to send the winds and the earthquakes and the pestilence. What we will do to ourselves is horrible enough.

God is back, and He is love. He is love that offers wisdom to confused people. He is love that offers forgiveness to wrong and sinful people. He is love that offers healing to those sick in soul. He is love that offers redemption to those who deserve His wrath. He is love manifest in the incarnate Jesus of Nazareth who said, "I am the Way, the Truth, and the Life."

GOD IS BACK

AND HE IS LOVE

Russian Baptist Congress Meets In Moscow

The change in atmosphere at the 41st Congress of the All Union Council of Evangelical Christians-Baptists (AUCEB) in Moscow was "as if windows were opened and a breath of air was felt."

The analogy and comparison of the AUCEB Congress with its last meeting in 1969 was made by C. Ronald Goulding, London-based associate secretary for the Baptist World Alliance (BWA).

Goulding noted, however, that "the fresh air changed to a cold wind" as discussion came to the relationship of the AUCEB with the Council of Churches of Evangelical Christians-Baptists, a dissident group. The AUCEB is officially recognized by the Soviet government.

About 3,500 persons who separated themselves from the AUCEB in the early 1960s have returned to registered churches of the AUCEB, over the last five years, according to Goulding.

The AUCEB reported a total membership of about 535,000 in about 5,500 churches and over 12,000 baptisms over the past five years, Goulding noted. And it is probable, he said, that the "Council of Churches," increased in about the

same ratio, although membership of the latter group is impossible to determine.

Attending the meeting were over 480 delegates, who assembled in the Moscow Baptist Church as official representatives of regional, interregional, territorial and republican conferences of the Baptists in Russia. There were 130 guests including Robert S. Denny, general secretary for the BWA, Goulding, and the executive leaders of Baptist unions throughout Europe, among others, the BWA noted.

But, no official representatives came from the dissident Council of Churches, although the word had been spread that they would be welcomed, BWA's Washington office reported.

Alexei Bichkov, AUCEB general secretary, announced that invitations had been sent to the Council of Churches to send official delegates to the congress, but these had been rejected, Goulding said. Six Council of Churches members did attend the congress meetings as observers and participated in worship, he added.

The relationship of the AUCEB with the dissident Council of Churches was the

topic that finally turned the "breath of air" into a "cold wind," Goulding observed.

"Although attempts have been made," he said, "on a number of occasions to conduct 'brotherly conversations' between leaders of the two groups, there has been minimal success or none at all.

"There is an 'ebb and flow' of members between the two organizations of Baptists," Goulding said. Of these received back into the larger body (AUCEB), some have "left it to join Council of Churches congregations. There are registered and unregistered churches in both groups," Goulding said.

"Perhaps the wind became coldest," Goulding said, "when Mr. Bichkov spoke of terminology being used by some leaders of the dissident group to distinguish the two bodies — 'saving' and 'unsaving' churches.

"The inference," Goulding observed, "is obvious but hard to understand on the part of any who have been challenged and stirred by the evangelical fervor of AUCEB churches.

"The delegates and all members of the churches were urged to strive for unity with prayer, love and patience."

On the last day of the congress, elections brought about "important changes in leadership," Goulding said.

Ilya Ivanov retired as AUCEB president and Andre Klimenko, a vice president (both are Baptist ministers), was elected to succeed him.

One observer noted that the AUCEB congress consisted of about 60 delegates under 40 years of age, 250 between 40 and 60, and the rest over 60 years old. It was emphasized that leadership roles are being increasingly handled by "younger persons."

"Experiences during these days in Moscow," Goulding said, "confirmed earlier impressions of the evangelical fervor of Baptist brethren and sisters in the USSR and left no doubt of their deep anxiety to heal the sad and painful wounds of division." (BP)

**Give Baptists Facts
And They Will Usually
Make Right Decisions**

Baptists Have Not Forgotten The People of Qui Nhon . . .

Baptists have not forgotten the people of the city of Qui Nhon, South Vietnam.

The city of 200,000 people who live in shabby huts is the last stronghold of government forces south of the mountainous area where communist forces have never been uprooted.

Mr. and Mrs. Robert R. Compher, Southern Baptist missionaries, work among the ragged and destitute population which most people have tried to forget. Missionary work here is not like any other place in the world. The people are hungry. They are troubled. They are destitute and desperate.

Many of these people are selling the furnishing of their shacks, their electric wires and bulbs that speak of past better days and even the clothes off their backs to buy a little morsel of rice for their tables.

Life is met a day at a time.

Most of the people who have crowded the city during the last dozen years are refugees. They came from the rice fields of Binh Dinh and neighboring provinces in search of safety and survival as the war pressed in upon them.

American military and contract teams which once gave them employment have gone. And tens of thousands are lingering on with no jobs, their savings spent and no place to go.

The Comphers, in cooperation with the Vietnam Baptist Social Ministries, have carefully planned to help resettle some of these people on nearby abandoned fields.

One Baptist resettlement area, about 10 miles south of the city and on the perimeter of security, is a former American ammunition depot.

The mounds that once housed explo-

sives will be leveled so that a small fraction of the hurting people may return to the soil that they love so much to try to make a simple and basic living for themselves.

These missionaries have not despaired. Many other people would have given up, seeking a more peaceful climate. U.S. government aid has all but disappeared for the people of Qui Nhon.

Compher preaches and teaches each week at three churches and five mission points. More people gather each Sunday in Baptist meeting places here than possibly any other city in Vietnam. New Bible study groups are popping up all over, some 15 miles from the city.

Qui Nhon churches have a national flavor in worship that may concern some missionaries, but not the Comphers. Vietnamese stringed and wind instruments often furnish the only accompaniment as people sit on the dirt floor or on the thin concrete covering.

Baptists have only three permanent church buildings in Qui Nhon because all the other groups meet in private houses or rented facilities. All of the rented facilities are paid for by the national Christians themselves. Actually, the Southern Baptist Foreign Mission Board has invested only about \$35,000 in land and buildings in the city.

The churches and chapel groups have many activities to minister to the aching

Vietnamese Baptist aid in rice distribution to thousands of hungry people.



**By William T. Roberson
Southern Baptist Missionary
to Vietnam**

needs around them, though they have essentially no resources.

One church conducts two kindergarten classes for needy children who have little chance for other formal training. Another church has a small elementary school and a sewing class to help train youth to earn a living for themselves.

The Comphers admit that their most urgent problem is lack of trained personnel and leadership to preach and teach the Bible. On any given Sunday Compher teaches and preaches at least five times. There is no ordained national pastor to help. Laymen assist as they can.

Baptist work was begun in Qui Nhon by the Comphers in 1969, when the war was at its worst. The city suffered many rocket and mortar attacks, but God spared the lives of the missionaries as rockets hit within only a few yards of the missionary dwelling.

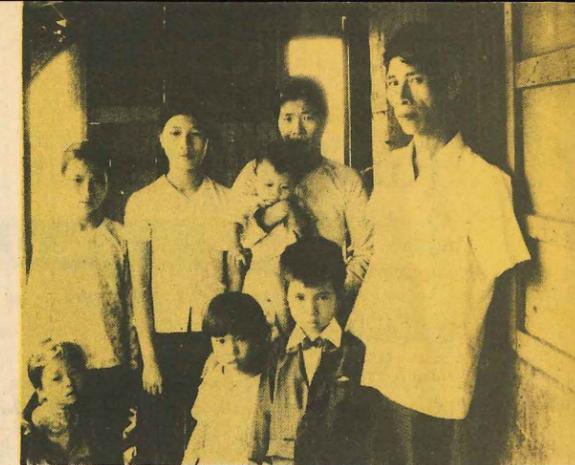
The drama and pathos of the Qui Nhon mission work was seen recently as Mrs. Compher sat in the crowded living room of a missionary's house in Saigon. As prayer concerns were being spoken, in her quiet voice she spoke of the poverty of the people, of their hunger and despair.

Tears welled in her eyes as she related how she and her family felt when they ate from their table of relative plenty, knowing that scores around them would retire any given night with gnawing hunger pains.

There is no way, however, the Comphers can feed the hungry hordes of Qui Nhon, though they have done much to assist in many ways. They are only two among so many. Yet these missionaries work tirelessly to help people help themselves.

A visit with the Comphers leaves one with the bold impression that time is running short but gives assurance that the thrust Southern Baptists are making in Qui Nhon is broad and well-formed.

As Christian missionaries, the Comphers feel they can do nothing less than try to minister as much as possible to the total need of the suffering people who engulf them. (BP)



World Baptist Leaders Ask Clemency

An international delegation of Baptist leaders pled for clemency for a dissident Soviet Baptist leader, Georgi Vins, and other such religious prisoners in a meeting in Moscow with the deputy chairman of the Board of International Affairs of the USSR.

The delegation, led by Robert A. Denny, general secretary of the Baptist World Alliance (BWA), was composed of international Baptist leaders attending the 41st Congress of the All Union Council of Evangelical Christians-Baptist (AUCEB).

Other members of the delegation with Denny were Jose Goncalves, president of the European Baptist Federation; Gerhard Claas, general secretary of the Baptist Union of West Germany; Andrew D. MacRae, general secretary of the Baptist Union of Scotland; David S. Russell, general secretary of the Baptist Union of Great Britain and Ireland; and Knud Wumpelmann, general secretary of the Baptist Union of Denmark.

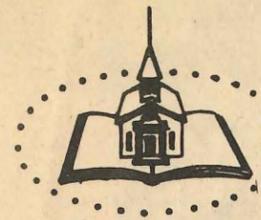
In particular, Denny noted, the position of the "Initsiativnia," a dissident Baptist

group, and other non-registered Soviet evangelical churches was examined. Separatist church groups have been a target of Soviet officials, landing Vins and others in prison for breach of Soviet law, reports have stated.

Vins, 46, of Kiev, is secretary of the Council of Churches of Evangelical Christians-Baptists (CCECB), a movement considered illegal by the Soviet government. A founder of the CCECB, he was arrested in 1966 and released in 1969, in broken health, according to *Christianity Today*.

Reports indicate Vins secretly carried on the work of the CCECB, even after officials had opened a new case against him in 1970. He was jailed again in March, 1974, pending trial. He has since asked for a Christian lawyer from the West to represent him in court. Various members of his family have suffered imprisonment and job discrimination, reports say.

His father was arrested for illegal religious activities and died in a Soviet prison camp of torture, relatives said, according to *Christianity Today*.



LIFE AND WORK SERIES

SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for January 26, 1975)



Sticking To The Task

In his youth Nehemiah was appointed by Artaxerxes, king of Persia, to the responsible position of cupbearer. It was his duty to taste the drinks and to sample the food which were served to the king, thus insuring his protection from poisoning. This position demanded the services of one whose character and loyalty were unquestionable.

Nehemiah 1:1b-4

Hanani and some Jewish brethren went to Susa to visit Nehemiah. He inquired of his guests concerning his people and their beloved city. With sad voices they reported that the Jews in Jerusalem were in a miserable condition, that the walls of the city were broken down, that its gates were burned, that the streets were filled with rubbish, and that the people were living in poverty. Upon hearing of the sad plight of his people, Nehemiah sat down, wept, fasted, and prayed. His prayer included a confession of sin, an acknowledgement of the justice of God's judgment, a request for God's forgiveness, and an invoking of the divine blessing. He offered himself to God to be used in helping his people in their time of great need.

Nehemiah 2:1, 4-5, 17-18

Normally Nehemiah was happy and buoyant. Because of his contagious smile he was a great asset to the king. When he appeared before the king with a sad countenance, it was so unusual that the king wondered what made him look so unhappy, and inquired as to the cause of his unhappiness. Nehemiah explained that he was grieved because Jerusalem was in ruins and his people were suffering. He requested permission to return to his beloved city for the purpose of leading in the work of reconstruction. The king granted his request and gave him additional assistance and sent him on his mission. Stirred with a spirit of patriotism and devotion, Nehemiah hastened on his way with a strong determination to do all that he could for his people.

When making a thorough personal investigation of the existing situation, Nehemiah called a meeting of the Jewish leaders and disclosed to them how God

had led him to them, and how he intended to go about changing the prevailing undesirable conditions. So ardent was his eloquence and so cogent was his argument that the assembly shouted, "Let us rise up and build." His program, as proposed, challenged and inspired them to do their best in rebuilding the walls.

Nehemiah 6:2-4, 15

Like every other venture of faith, this project encountered criticism and opposition. Sanballat and Tobiah, motivated by jealous animosity, raised their voices in sarcastic laughter, ridiculed the efforts of Nehemiah and the people, and mocked at their ability to do such a gigantic task, but their laughter, scorn, and ridicule did not thwart or lessen their efforts in the least. Nehemiah and his fellow-workmen were immune to criticism and sarcasm. They prayed to God and labored diligently. Unafraid of the threats, unmoved by the mockery, and unashamed by the ridicule heaped upon them, the people continued their work and ignored what

INTERNATIONAL SERIES

An Empowered People

Ephesians 1:15-23

It is indeed a privilege to read and study this great prayer of the apostle Paul. His prayer was a request for a fuller knowledge of the divine blessings which were mentioned in the hymn of praise in the preceding portion of this chapter. Paul was hopeful that the Ephesian Christians might receive a fuller revelation of God and come to know Him better. Paul's prayer contained three noteworthy elements:

I. Thanksgiving. 1:15-16

Paul assured the Ephesians that he spent considerable time in praying for them. He said, "I cease not to give thanks for you." After Paul had thanked God for what his readers were and the progress which they had made in the Christian life, he commended his readers for their faith in Christ through their genuine love and good works.

their critics said.

Sanballat's strategy was to get Nehemiah off the job, under the pretense of being anxious to have a conference with him, and away from Jerusalem. Had Sanballat and Geshum succeeded in getting him to Ono, in all probability he would have been murdered. Nehemiah declined to accept their invitation. He refused to be sidetracked by these disgruntled critics. Unwilling to waste his time and energy with them, he brushed them aside with his famous reply: "I am doing a great work, so that I cannot come down." He refused to cease building.

In spite of the active and bitter opposition of their enemies, and the pessimism and discouragement of their friends, Nehemiah and his co-workers worked diligently until their great project was completed within 52 days.

The factors in their remarkable success were an unshakable faith in God, an inspiring leadership, a corps of willing workers, an enthusiasm for the task, and a spirit of cooperation. □

II. Intercession. 1:17-19

Not only did Paul thank God for what his readers were, but he prayed unto Him for what he wanted them to become. Paul had a profound reverence for God, approached Him with a consciousness of deep and inexpressible wonder, and besought Him to supply the needs of those for whom he was interceding. He implied that God was the source of all glory, that He shared His glory with His Son, and that He is the One to Whom all glory belongs, and that He is the giver of the glory which shall be ours when we enter His presence in heaven. Paul did not ask God to give unto those for whom he was interceding easier lives and be spared of persecution, but he asked Him to give unto them spiritual discernment and wisdom. He prayed that they might be given such a spiritual revelation that they would be able to understand more clearly three things:

1. The hope of God's calling. 18b

This calling looked to the time when He summoned sinners to salvation in and by Christ, and it became effectual when they believed on Christ and were saved by Him.

2. The glory of God's inheritance. 18c

Paul prayed that they might know the riches God possessed in them. For them He paid a tremendous price — the precious blood of Christ, so they are precious to Him.

3. The greatness of God's power. 19

Paul asked God to let believers know the greatness of the power which He was prepared to exert toward them, if only they are willing to receive and use it.

III. Adoration. 1:20-23

Inasmuch as God has exercised His mighty power in raising Christ from the dead, exalting Him to the place of honor and authority, and in giving Him supremacy over all things, and has made this same power available to His children, it certainly behooves us to adore Him and bring to Him all the honor and glory possible.

Ephesians 2:1-7

In describing the plight of sinners in the first three verses of this chapter, Paul said that before Christ saved his readers they were dead in trespasses and sins, that they were disobedient to God — thinking and living as the world did, in alienation from God, yielding allegiance to Satan and doing what pleased him, and that they followed their own evil natures, "fulfilling the desires of the flesh and of the mind." Paul also declared that they were deserving of wrath.

After telling his readers about their condition before they were saved, in verses four to seven, he told them about their position after Christ saved them. He declared that they had been quickened from the dead. Rich in mercy and love, God quickened them and made them alive in Christ. After their salvation, there was as much difference in what they had been and what they were as there is between death and life in the physical realm. Paul informed the Ephesian Christians that they were saved from sin, that they were raised with Christ — meaning that the same power that had lifted up the body of Christ from Joseph's tomb to the highest place in heaven had grasped them and lifted them up out of the old life of sin, and that they were seated in the heavenlies in Christ. They had been delivered from degradation and ruin, and elevated into a glorious blessedness.

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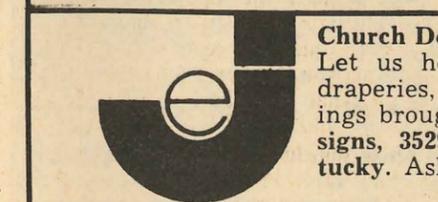
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Hobbs

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ENTHUSIASM OF BYGONE CONFABS SOUGHT —

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Recapturing the enthusiasm of the "old Bible weeks" will be the focus of this year's Bible Preaching Conferences held at the SBC's two national conference centers.

Howard Foshee, secretary of the Sunday School Board's church administration department, said the conferences "will couple that enthusiasm of past days with the new concepts and approaches in Bible study."

Designed for all Baptists, whether layman or staff member, the conference

at Ridgecrest is slated for August 2-8. The Glorieta conference will be held August 16-22.

The theme, "An Old Favorite Reshaped for Our Times" has been chosen for the week of preaching, Bible study, music and skill-development sessions.

Harper Shannon, pastor of Huffman Baptist Church in Birmingham, Alabama, will preach at the evening worship services at Ridgecrest. Grady C. Cothen, president of BSSB, will be the featured speaker for the evening services at Glorieta.

Day study session will include church administration, pastoral ministries, family ministry, vocational guidance, deacon ministries, day care/kindergarten, Baptist heritage, associational clerk work, church

secretarial work and youth ministry leadership.

Additional information can be obtained by writing Larry Haslam, manager of Glorieta Baptist Conference Center, Glorieta, New Mexico 87535, or Ken McAnear, manager of Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina 28770.

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Baptist Churches Demolished By Darwin, Australia, Storm

Baptist churches and institutions suffered damages estimated at \$500,000 to \$625,000 in the hurricane which practically destroyed Darwin, Australia, on Christmas Day, according to Alan C. Prior, chairman of the World Aid and Relief Committee of the Baptist Union of Australia.

One of two Baptist churches in Darwin was completely destroyed; the other lost its roof but held services in the shell of the building on Sunday, December 28. One of two parsonages belonging to the respective churches was completely destroyed, and the other suffered extensive damage.

A Baptist hospital for aborigine children was not damaged significantly and is serving as a reception and evacuation center for victims of the storm. A Baptist home for the aged, of relatively recent

construction, also withstood the hurricane force and continues in normal operation.

While more than 75 percent of the people of Darwin have been evacuated to other places, Baptist pastors and lay leaders are remaining in the ruined city and have been providing whatever material and spiritual aid they can, Prior reported.

The government of Australia has taken over relief operation, and necessities, such as food, clothing, blankets, medicine and temporary shelter, are being provided from public funds, Prior said. With limited exceptions the plan seems to be to bulldoze and rebuild the city.

The Baptist World Alliance (BWA) stands ready to receive donations to assist the Baptists of Darwin in the reconstruction of churches and parsonages and with other needs, Carl Tiller,

BWA relief coordinator, said in Washington.

The relief committee of Australian Baptists is limited by its charter to the raising of funds for relief outside of Australia and is currently unable to perform a fund raising task. Its services, however, will be used for the administration funds coming through the BWA from other countries.

The BWA consists of 98 conventions and unions in 75 countries. Membership is more than 33,000,000. (BP)

Miami Airlift Plans Set, Reservations Open

Final plans have been made for the *Western Recorder*-Southern Seminary sponsored Miami Airlift for messengers to the Southern Baptist Convention in June.

Three flights will be available to Kentuckians. Two depart Sunday afternoon, the third leaves Monday morning.

The Sunday afternoon flights leave from Louisville and Cincinnati. The

Louisville flight departs at 4:45 p.m. arriving in Miami at 7:34 p.m. The Cincinnati passengers will leave at 2:00 p.m. arriving in Miami at 5:59 p.m.

The Monday flight is scheduled to depart Standiford Field at 10:20 a.m. arriving in Miami at 12:30 p.m. All return flights are Friday afternoon.

Cost for the Sunday departures is \$234. The Monday flight cost is \$221. This

includes roundtrip air fare aboard Delta or Eastern Airlines, ground transportation to and from the airport via Red Top Limousine service, spectacular oceanfront double rooms at the Doral Hotel, hotel tips for baggage handling and maid service, yacht cruise of "Millionaires Row" and the seminary luncheon of your choice.

Each flight is based on affinity fare approved by the Civil Aeronautics Board for messengers to the Southern Baptist Convention and their immediate family members. Affinity fares are applicable only if 40 or more participants fly together for the entire itinerary. Those who deviate from any portion of the flight plan must pay standard coach fare for all parts of the itinerary.

Prices and flight times are based on January 1, 1975, schedules. *Western Recorder* nor Southern Seminary shall not be responsible for changes made by the airlines.

Space is limited on each flight. By placing reservations now, you can assure yourself of the finest facilities available during the June Southern Baptist Convention.

Clip out the reservation form and mail to MIAMI AIRLIFT, 2825 Lexington Road, Louisville, Kentucky 40206. Make checks payable to Miami Airlift.

Those wishing additional information may call the Miami Airlift reservation agent at (502) 897-4145.

Passenger 1 _____
 Passenger 2 _____
 Mailing Address _____
 City/State/Zip _____
 Telephone: Area Code _____ Numbers _____
 Messenger to SBC from _____ Baptist Church
 City of Departure: _____ June 8 June 9

I enclose \$ _____ to cover \$25 deposit for each passenger listed above. The full balance is due before May 1, 1975, and the deposit is not refundable after that date.

I enclose \$ _____ as full payment for all passengers listed above. Cancellation after May 1, 1975 is subject to forfeit of \$25 deposit per passenger.

Please charge full payment of \$ _____ to my credit card:
 BankAmericard number _____
 Master Charge bank code _____ card number _____