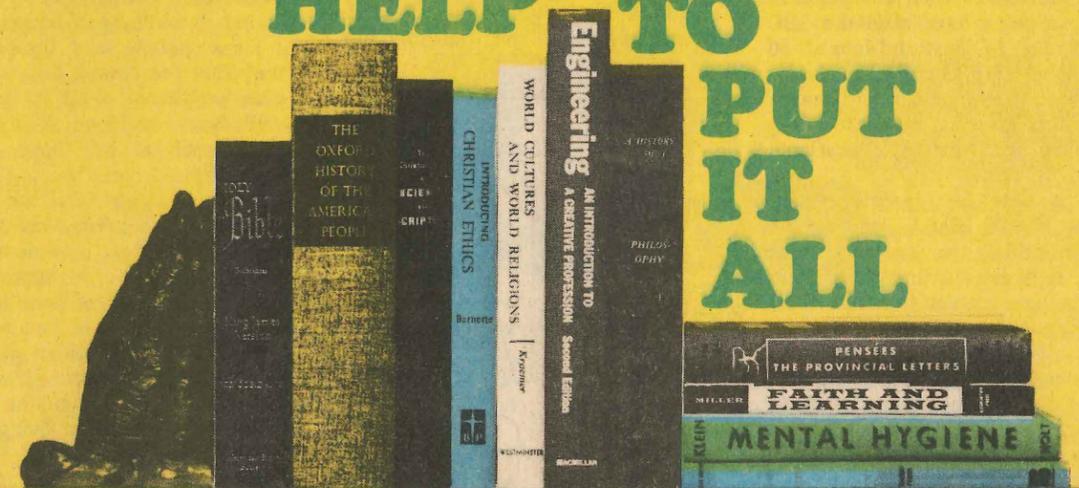




WE HELP TO PUT IT ALL



TOGETHER

OBSERVE BAPTIST SEMINARY, COLLEGE, AND SCHOOL DAY, FEBRUARY 16, 1975
Sponsored by the Education Commission of the Southern Baptist Convention



By Ben C. Fisher
Executive Director-Treasurer,
SBC Education Commission

Perhaps never before in American history have so many people been so desperate to find individuals and institutions who can help put things together for them.

Southern Baptists are helping students "to put it all together" in 71 colleges, schools, and seminaries around the nation, with a total enrollment of more than 126,700 students.

Members of the 12.3 million member, 34,665 church Southern Baptist Convention (SBC) can look back on 130 years of growth. Those years have seen the SBC stretch from coast to coast and into all 50 states — emphasizing Christ's life-changing power through evangelism and church growth but also growing in appreciation of the impact of Christian educational institutions.

In 1784, a date far predating SBC organization, Rhode Island College, the first Baptist college in America, was established. It began an unbroken chain of people who have chosen to secure their training in Baptist institutions.

On Sunday, February 16, designated on the SBC calendar as Baptist Seminary, College, and School Day, many of those 34,665 churches will hold special observances in recognition of how Christian educators really do "put it all together" — by emphasizing total growth of young men and women who will carry Southern Baptists into our nation's third 100 years and beyond that into the 21st century.

"The foolishness of God," said Paul, "is wiser than men, and the weakness of God is stronger than men. The unspiritual man," he said, "does not receive the gifts of the spirit of God, for they are folly to him and he is not able to understand them because they are spiritually discerned."

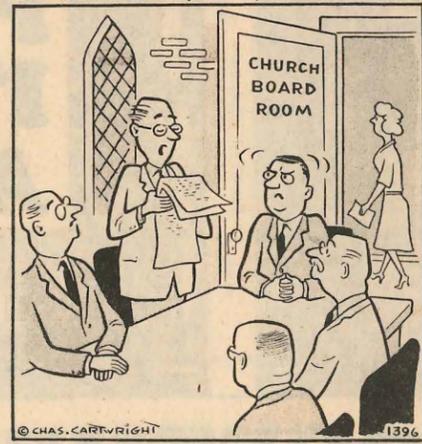
As Southern Baptists pause on Sunday, February 16, to observe the Convention-wide emphasis on Baptist Seminary, College, and School Day, they need to take a close look behind the headlines. They will find here a unique educational process which combines Christian purpose with high academic standards and moral precepts rooted in the message of Christ. These are the factors which have helped to generate the growth of a great denomination.

They will look at the hundreds of Baptist lay people who leave Baptist schools to mature into active church leaders — leaders who "put it all together" as they permeate society's troubled structures.

They will look at the 10,000 ministerial students and the 1,600 mission volunteers which flow through Baptist educational institutions.

That kind of individual and that kind of institution really do "put it all together."

Church Chuckles by CARTWRIGHT



"Computer analysis shows attendance is lowest this time of year, except during summer, and sometimes spring and fall."

DEVOTIONAL



Ronald Moore
Pastor, First Baptist Church, Highland Heights

I Corinthians 1:11

People are a church's greatest asset and its greatest liability. We work like crazy to get someone to join our church. When they do join they turn out to be just as cantankerous as the people we already have. We fire our pastor and hire a new one only to discover we have exchanged one headache for another. Always the church is a kettle seething with unrest, hurt feelings, personality conflicts and unhappiness. The reason these things are true is because the church is made up of people.

Some people are disappointed when they find the church fellowship fractured with problems. With its high ideals of selflessness and love, these people expect the church to be above pettiness and bickering.

May we suggest that the humanness of our churches tend to serve the purpose of God rather than to defeat it. For one thing, we have the opportunity in the conflict to grow as a Christian. No church to which Paul wrote had more problems than did the Corinthian church. By the same token, there are no writings in the New Testament more filled with advice on practical Christian living than are the Corinthian letters. The antidote to a church's human problems is for the people who make up the fellowship to learn in the give and take of life to live as brothers and sisters in Christ. A church will also tend to profit from its diversity. If everyone on every church committee had the same solution to every problem the church would suffer for it. When different solutions are offered to solve a problem, the result may be a heated discussion. It may also be that the result will be a better solution to the problem.

It was God who made us different and gave to each of us our own unique personality. Obviously He thought it was a good idea. Ours is not to bemoan our differences or to wish the conflicts thus created would go away, but to learn to apply the gospel to our life in the church fellowship.

When You Pray—

By Raymond Bailey
Pastor, First Baptist Church
Newport, Kentucky

A lot of people are talking about prayer today. The book stores are replete with books on prayer. But I wonder how many people are praying. I don't talk to many people who share satisfying experiences in personal prayer. It is easier to find students of prayer than it is practitioners. More representative of our contemporaries is the young churchman who confesses, "My prayer life is a room with no furniture in it. Even the wallpaper is gone. I don't go in there anymore."

These are neither the words of a pious sentimentalist nor those of an arrogant secularist. More likely they are the sad words of an honest man surrounded by dry dust, lost in the desert of arid religious ceremonialism and the desert of human despair. Within himself he feels a wellspring but he doesn't know how to release it and his tongue grows thick and his lips encrusted.

Prayer is the central problem of the Christian life. Jesus assumed that his disciples would emulate his example and maintain a prayer connection to the source of spiritual power. His own life demonstrated that prayer is the key which unlocks the door to God's storehouse of gifts. Why then do we not pray? Our difficulty in personal prayer reflects our spiritual condition. The crisis in prayer reveals a crisis in faith.

Perhaps the greatest obstacle to prayer is the doubt that grips us. The lives of many Christians suggest that they are practical atheists. They hope there is a God, perhaps even give intellectual assent to his involvement in the world but they cannot bring themselves to believe he is the least bit interested in their individual problems. The dilemma is that of a deep longing to speak to the deepest source of life in conflict with the foolishness one feels talking to someone who cannot be seen or audibly heard.

The earnest believer must struggle to overcome his doubt, to recover a sense of personal spirituality. The fact that we hang on at church and maintain our religious identity, aligns us with the man in the gospel who cried out to Jesus, "I do have faith, but not enough. Help me!" Prayer will pierce our doubt. Christ is the light not only of the world but of our lives and, when uncovered, will dispel the darkness that engulfs us. Prayer is always an act of faith.

As debilitating as is doubt, there is another equally devastating feat that stifles the voice of prayer. This is the fear that God will hear, that his response will shatter our illusions and make demands on our lives. Genuine prayer always carries with it the surrender of personal will. In Shakespeare's play, "Hamlet," Claudius attempts to pray with the guilt of his brother's blood on his hands but he is unwilling to give up the benefits of his evil deed. Unwilling to repent, yield his will and alter his life, he cannot pray and concludes, "My words fly up, my thoughts remain below: Words without thoughts never to heaven go."

True prayer is a bridge to God and even as Jacob's ladder transported both ascending and descending angels, so our bridge brings God to us and us to our neighbor. Prayer is a movement towards God, a movement which will effect change in our lives and in the order of the world. God's unleashed presence in one's life will impel him to commitment and service.

All this is to say it is dangerous for indifferent or lazy Christians to pray. Prayer is always bound to mission. We should not pray for world peace unless we are willing to work

for world peace. We dare not mock God by praying about world hunger unless we are serious enough to make some sacrifices to do something about it. Abraham Heschel has written, "A man's prayer is answered only if he stakes his life on it."

To this point I've focused on obstacles to prayer, let me now turn to some steps to a meaningful prayer experience. A good place to begin is with FOCUS PRAYER. Psychologists tell us that our attention is divided between what is focal and what is marginal. For too many, God is in the realm of the marginal. There is a little chorus that goes like this:

Turn your eyes upon Jesus
Look full in his wonderful face
And the things of earth will grow
strangely dim in the light of
his glory and grace.

That's the starting point, the threshold that leads out of the room of doubt. In this time when our "mind's eye" is so cluttered, the focus must be consciously adjusted. Thoughts should be literally directed to concentrate on God as revealed in the Lord Jesus Christ. The model of Jesus' life can be taken seriously. The reality of the continuing presence of Christ can be brought to the level of consciousness. Prayer is a chisel with which we can carve out a place for God in our lives. Spend some time in prayer not asking anything or promising anything but wrestling with yourself to lay hold of God.

When the focus is clear we pray to find ourselves in the picture. This is the prayer of reflection. This is Moses in the desert, Paul in Arabia, Jesus in the Garden. What is my cup, Lord? Martin Buber warns, "self-knowledge leads a person to either self-destruction or rebirth." Prayer will make us morally self-conscious and inform our decisions. Prayer will reveal to us our strengths and our weaknesses. Prayer is the struggle to have "the mind of Christ." This attitude can result in a relationship to God that will transform our lives into an act of prayer.

In spite of our historical stress on the responsibility of the individual before God, many Baptists confess a weakness in their personal prayer life. Our churches are only as strong as the individuals who comprise them and a meaningful prayer life is essential to effectual Christian living. Each of us must struggle to pray more than ceremonial prayers on Sunday morning and memorized table prayers. We can begin by papering the walls of our prayer life.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

Vol. 149 February 15, 1975 No. 6

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Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, P.O. Box 43401, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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The Way It Was In The 1870's

Turning through some of the issues of *Western Recorder* in the 1870's in search of centennial activities was a fascinating experience. In some respects the *Western Recorder* of the 1870's was very different from the *Western Recorder* of the 1970's. In other respects it differs little.

The subscription rates for the *Western Recorder* in 1876 would do for today. Individual subscriptions were \$3.00 a year in advance (\$3.50 if not paid in six months), group rates for six or more were \$2.50 a year and active ministers paid \$2.00 a year.

A hundred years ago Baptists who let rain affect their Sunday School attendance were talked and written about the same as today. A satire appearing in an 1872 issue of the *Western Recorder* would pass for a pastor's paragraph today. The writer describes the Sunday School teacher who looks at the threatening clouds on Sunday morning and concludes the rains will surely come and it's no fit day to go to Sunday School. He stayed home.

As it turns out the rains didn't come on Sunday but it poured on Monday morning. The streets were flooded and the wind blew rain into the faces of those outside. The streets, however, were filled with passers by and among those braving the elements to go to work was the Sunday School teacher who was frightened away on Sunday by the clouds.

In the 19th century the *Western Recorder* was the only newspaper many Baptists received. To meet the readers' needs the *Western Recorder* included market reports on a wide variety of commodities as well as livestock.

In 1872 beeswax was listed in the *Western Recorder* for 28c per pound, corn brought 50c a bushel and whiskey was 80c a gallon. Cows sold for \$5.30 a head and hogs went for \$4.50 a head.

Advertisements in the *Western Recorder* those days were often more interesting than the other contents. Among the most attractive ads were those for horse drawn carriages.

Judging by the number and space they used, patent medicine ads must have provided a good

part of the *Western Recorder* income in the 1870's. They amuse us but they were taken seriously 100 years ago. Here are some examples:

- Brady's Family Bitters for dyspepsia, chills, fever, dysentery and flux. For liver and kidneys it has no equal.
- Dr. Wm. Hall's Balsam for the lungs. The great American consumptive remedy. The old reliable cure for coughs, colds, croup, whooping cough, bronchitis, asthma, spitting of blood, night sweats and all lung diseases.
- Dr. Pierce's Pleasant Purgative Pellets.

Any inconsistency in the *Western Recorder* today was matched by editors a hundred years ago. In the same issue where the market report on whiskey appeared, a strong denunciation of tobacco chewing was included. The writer's words are better than mine.

"Why do men use it, when it produces indigestion, dyspepsia, drowsiness, nervousness, vertigo, shortness of memory, insanity and many other ills?"

"It is a very unclean practice. Often, of a Sabbath morning, when we go in a church that has been closed during the week, the air is so impure with the effluvia arising from quarts of tobacco juice, mixed with saliva and juices of the human stomach, splashed upon the floor of the men's side the week before, and perhaps just stirred up with a broom, that it becomes almost unbearable for one who does not use it. There is no wonder that the ladies prefer to sit by themselves, when we see half the floor on the 'men's' side covered with offensive amber . . ."

"Even the pastor may be defiling our once nice pulpit by besplattering it with his green saliva so it will present a disgusting appearance to anyone. . . ."

Whatever else was included, the *Western Recorder* a hundred years ago was the only regular source of Baptist news and views going into the homes of Kentucky Baptists. This is still so. Let us pray the *Western Recorder* will contribute as much now and in the future to Baptists as it did in the 1870's.



Roses And The Rose of Sharon

The principle of living by dying taught by Jesus is observable in all realms. Most parts of creation have to give up life to become immortal. This truth was demonstrated most completely in Jesus Christ and it must be embraced by all true followers of him.

Roses are one of my first loves and it is almost worship to be their companion and cultivator. But roses are made to die so far as I am concerned. To cut them is to encourage even more beautiful blooms as well as to share their fragrance and beauty with those unable to walk among their bearers.

Dewdrops on roses in the garden may be tears shed because they have not been chosen to brighten some weary soul. Once cut they shed no tears for being separated from their source of life but yield their rarest beauty and fragrance as they die to bless others.

But no cut rose ever really dies. It becomes a

part of everyone who sees it and at least a part of the one who nurtured it and cut it. I am no nature worshiper nor pantheist but every rose I have ever seen is a part of me and I would be infinitely poorer without the Creator's gift of roses.

No wonder the inspired poet called the Son of God the rose of Sharon. No rose of the earth could possess his grace and beauty, but like a cut rose he was separated from earthly life in order to live forever in the hearts of his lovers.

There is one great difference between the roses of earth and the Rose of Sharon. Roses of the garden have no say in their cutting; the Rose of heaven gave up his own life in the garden of Gethsemane. Thus he did for us what no rose on earth could ever do. He gave us his life which is eternal life.

The psalmist longed to be a doorkeeper in the house of the Lord. My longing is to be a gardener among the roses of heaven's gardens.

BAPTIST FORUM



WORLD HUNGER

Dear Editor:

In the *Western Recorder* of January 18, as well as in other recent issues, some of the prime subject matter has involved the current world hunger crisis. This is as it should be, the gospel according to Christ (as found in Matthew 25) having as a keystone the alleviating of human suffering. The Christian is to be concerned if just one of God's creation is in need.

However, some of the remedies recommended for use in meeting the hunger problem simply blow the mind. Skipping one meal a week and contributing the cost of it to the relief effort may sound compassionate; but, at least in relative monetary terms, it is practically useless. And those who claim this exercise as a "fasting" experience symbolizing some sort of identification with the problem are only kidding themselves. Ninety-nine percent of all Southern Baptists could skip their meals for two or three days, or probably even longer, and still not identify with the problem — spiritually, psychologically, or physically — because (1) They know they will eat lustily again very soon, and (2) Their bodies are

among the best fed and healthiest in the world, easily accommodating such modest deprivation.

What the hungry of the world DO need is for Southern Baptists to realize that they, again as a group, are a bunch of cheapskates, long on philosophy and righteous rhetoric, but unbelievably short on the practical exercise of what they claim as their "faith," whatever in the world that is. The tipoff on this can be found on page seven of the January 18 *Western Recorder* in an article describing SBC "growth" in 1974. The projected amount of receipts was said to be about \$1,350,000,000. If the statistics relative to the giving habits of Southern Baptists haven't changed much in the past few years, this amounts to a paltry three percent, or less, of the earnings of Southern Baptist families in 1974.

In other words, if Southern Baptists, as a group, could have brought themselves to just the Old Testament level of tithing, they would have had about THREE BILLION more dollars in 1974 to contribute toward world food relief. Whole countries could have been adequately fed on that kind of cash.

Relative to the hunger problem, it would be far better for Southern Baptists, until they put up, to simply shut up. As it is now, every pronouncement is just so much sounding brass, signifying nothing. And all the while, one wonders what could be done with THREE BILLION DOLLARS worth of grain, medicine, and goodwill! Evangelism has always been more "do" than "say." It's high time for Southern Baptists to put their money where their sizeable (and usually open) mouths are.

Finally, I am a life-long Southern Baptist, and an active member of my church. I am not an outsider bent on taking potshots, perhaps jealously, at the second largest denomination in this country. But, I have to confess shame when I realize how little, relatively speaking, my own beloved denomination actually does, in practical terms, to assuage this worldwide hunger problem, particularly when I see the affluence in which the Southern Baptist Convention revels.

Danville, Kentucky James L. Clark

JOKES IN BAD TASTE

Dear Editor:

Sometimes the jokes in the *Western Recorder* are making fun of things that we are supposed to hold sacred!

The joke in the January 25 issue regarding hell was in very bad taste. The

(Continued on page 15)

Name Change Study Seeks Info.

Baptists wishing to express their views on a name change for the Southern Baptist Convention or on the operations of the Southern Baptist Convention Executive Committee are invited for interviews with the committee appointed by the convention to study these matters. The committee will meet March 31-April 1 at the Atlanta Airport Holiday Inn, Virginia Avenue, Atlanta, Georgia.

Appointments with the committee can be made through chairman C. R. Daley, Box 43401, Middletown, Kentucky 40243, telephone (502) 245-4101.

Appointments will be made on a first come, first serve basis.

Daley said those desiring to meet the committee must provide their own expense since no funds have been provided by the convention for this purpose. Southern Baptists who cannot appear in person are invited to share their views with the committee in writing. Opinions can be addressed to chairman Daley or to any other member of the committee. The other committee members are: Harold C. Bennett, Florida Baptist Building, 1230 Hendricks Avenue, Jacksonville, Florida 32207; Miss Alma Hunt, Woman's Missionary Union, 600 N. 20th Street, Birmingham, Alabama 35203; W. A. Criswell, First Baptist Church, 1707 San Jacinto, Dallas, Texas 75201; Olin T. Binkley, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina 27587; H. H. Hobbs, 1202 N. Robinson, Oklahoma City, Oklahoma 73103; and Dan C. Grant, 1049 N. Phelps Circle, Arkadelphia, Arkansas 71923.

As for progress of the committee studies, Daley said interviews by the entire study committee or some members of the committee have been conducted with all Southern Baptist agency heads,

staff members of the Executive Committee, past and present members of the Executive Committee and others. Members of the study committee will meet with Southern Baptist state executive secretaries and editors in Mobile, Alabama, during their annual meetings in February.

In the meantime the state papers have included ballots on the question of a convention name change for all subscribers to register their views. Daley says these state paper surveys along with a planned professional opinion survey of the entire Southern Baptist Convention will strongly influence the committee in its report to the Convention in Miami Beach in June.

Radio-TV Comm. Gives Kentuckians 'Bargain'

Kentucky Baptists have not been getting short-changed in terms of their giving to the Southern Baptist Radio and Television Commission.

According to the commission's recently released figures, Kentucky Baptists give \$80,853.17 out of the total Radio and Television Commission budget of \$1,902,087.75. In return, Kentucky Baptists received some \$273,000 worth of free air time in 1974 for programming produced by the commission.

According to the commission's report, such programs as "The Baptist Hour," "Powerline," "Country Crossroads," "MasterControl" and the "Human Dimension" series have been shown throughout Kentucky year round on two television stations and 118 radio stations.

Pipeline



FRANKLIN OWEN
EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

A church member said, "Pastor, you preach to us that salvation is free, but yet you're always taking up an offering. If salvation is free, why do we have to give money?"

Replied the pastor, "Salvation is free all right, but somebody has to pay for the piping. Somebody else piped it to you, now you must pay for it to be piped to others."

Some people view world missions as hurling our gifts across a void to some foreign place. Not so. It is more like a pipeline with a reservoir and a tank behind it, with good relative proportions among the size of the tank, the diameter of the pipe, the pressure and volume of the flow.

Our Christian operation is a whole system of reservoir and tank, of pipes and pumps and facilities. If all of this is in good operation, with healthy relative proportions, then occasionally we can hurl an extra across, like the Lottie Moon Christmas offering. But if the pipeline, itself, and the reservoir that feeds it and the tank that produces the pressure are not in good functional strength, we shall end up with no one to whom to throw it—no sustained facility to catch and put to use what we throw.

The entire system must function in balance; the reservoir, the tank, the pipeline, the pressure, the volume that flows to the other side, where personnel and facilities must be maintained.

I speak of the denomination, our great Convention, institutions, and agencies; the various departments that hold our fellowship of churches together, lest we all fall into isolation—out of touch with one another and thus incapable of united effort and pooled resources.

The budget, after all, is holy and its balance important. It is all one great arterial system in which flows the message of life, the blessed hope, the promises of God. Every working part must be large enough and strong enough to stand up under the full load of its part of the task—which is to fully witness at home, far away, and all points in between. "... and ye shall be witnesses unto me both in Jerusalem (Kentucky), in all Judaea (the USA), and in Samaria, (all the Americas) and unto the uttermost part of the earth." (Acts 1:8)

FEBRUARY 17-21 —

Eight R.A. Congresses Planned

Kentucky Baptist Brotherhood director Forrest Sawyer and associate director Calvin Fields head the program teams for the 1975 Royal Ambassador Congresses scheduled February 17-21.

To be conducted at eight different sites, these meetings attempt to present an overview of the total mission program of Southern Baptists. They also give Kentucky Royal Ambassadors opportunity to meet missionaries.

For the first time, two laymen will represent foreign missions at the congresses. Louisville dentist Carl Kuhl and retired iron worker Gordon Higbee will share of their experiences as volunteer missionaries in foreign countries.

Kuhl, a deacon at Walnut Street Baptist Church, has made three trips under the sponsorship of the SBC Foreign Mission Board. These have taken him to the Caribbean, East Africa and Japan.

Higbee was a member of a group just returned from rebuilding churches and schools in devastated Honduras. He spent a total of three weeks in the Central American republic.

"We want these RA's to realize that being a missionary is not limited to being an employee of the Foreign Mission Board," said Fields. "That is why we invited laymen. We hope this will make

the boys see they can be missionaries in lots of different ways."

Fields and Kuhl will be joined by Carl Enoch and Bob Jones in their tour of western Kentucky. Enoch is pastor of the Church of the Deaf in Louisville. Bob Jones is director of Kentucky Baptists' mountain mission program.

Joining Sawyer and Higbee will be Joe Buckner and Jesse Bourne. Buckner is the KBC's director of work with the deaf. Bourne is associational missionary for Three Forks Association and pastor of Smithsboro Baptist Church.

This team will hold congresses in Allen, February 17; Nicholasville, February 18; London, February 20; and Verona, February 21.

The western Kentucky team will be in LaCenter, Hartford, Albany and Hodgenville on corresponding dates.

Each congress will begin at 4:50 p.m. local time with a presentation by an associational missionary entitled "The Story of a Dollar to Friends Around the World." This will be followed by an introduction to home and foreign missions by the program personalities.

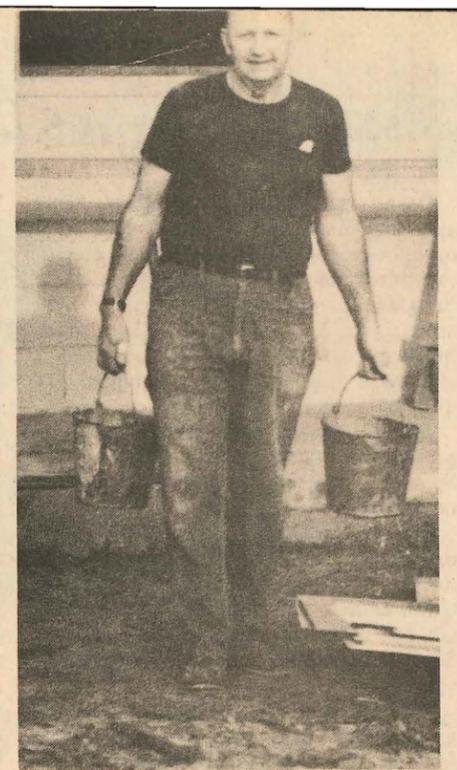
Kuhl and Higbee will speak of "Overseas Neighbors." Deaf workers Buckner and Enoch will present their work under the title "Home Mission Neighbors."

To round out the afternoon program, Bob Jones or Jesse Bourne will speak to their congresses on the subject "Kentucky Neighbors." "Neighbors" has more than a dictionary meaning to these men. Both are Kentucky natives, both graduated from Georgetown College, both hold bachelor of divinity degrees from Southern Seminary and both are Kentucky missionaries.

Following a break for hot-dogs and fellowship, the congresses will continue into the evening. A series of special programs has been planned to include a preview of RA camping, camp applications, posters and wagons. There will also be a talk on the "Hill Country of Kentucky." Enoch has promised to teach everyone the Royal Ambassador pledge in sign language.

Each participating chapter will be recognized and awarded attendance certificates before the congress adjourns at 8:10 p.m.

After the closing challenge to "Share His Love, Now," RAs and their leaders will have the opportunity to meet the missionaries and discuss their individual roles in world missions.



SBC Coop. Program Hits Record Level For January Giving

Undaunted by recession and inflation nationally, the national Cooperative Program unified budget of the Southern Baptist Convention soared over the \$4 million mark for the first month in the denomination's history.

Collections in January, 1975, totaled \$4,303,029, an increase of 9.3 percent over January, 1974. The \$3,937,030 total in 1974 was the all-time one month high for the 130 year old SBC.

Represented in the total givings are 34,665 churches and 33 state or regional conventions covering 50 states. The totals also represent only about one-third of the contributions sent by churches to the state conventions—after the churches retain what they need for local operations. State conventions retain the remaining two-thirds.

The national Cooperative Program has received \$13,675,353 through the first four months of fiscal 1974-75. That amount is 6.74 percent more than the \$12.8 million at this time in the 1973-74 fiscal year.

Total national contributions for the fiscal year to date amount to \$20,927,279 as compared to \$19 million a year ago.

Designated funds for national SBC causes alone total nearly \$7.3 million, which is an increase of almost 17 percent over the \$6.2 million last fiscal year.

For January alone, total national SBC givings amounted to \$10.4 million.



NEWSGRAM

Cooperative Program Receipts

FOR THE MONTH CLOSING JANUARY 24, 1975

	1975	1974
Cooperative Program receipts (Jan. 75) ..	546,599.44	543,836.57
Goal to date this year	2,000,000.00	1,875,000.00
To date this convention year	2,161,133.92	1,984,378.98
OVER GOAL	161,133.92	109,378.98
To date this time last year	1,984,378.98	1,742,953.77
Increase	176,754.94	241,425.21
Percentage increase	8.91%	13.85%
NEEDED EACH MONTH TO REACH GOAL	\$400,000.00	

Disaster... Are We Doing Enough?

Desert sands move across West Africa and thousands die in the midst of a drought-created famine. A flood engulfs two-thirds of the struggling nation of Bangladesh and millions turn to the streets to beg for food. The worst hurricane of the century rips through Honduras leaving disease, hunger and destruction in its wake.

Each of these disasters reached crisis proportions during 1974. Where were Southern Baptists? What were they doing? Was it enough?

This first article in a series of three will examine the ministry of Southern Baptist missionaries in each of these disasters. Other articles will deal with the response of the Foreign Mission Board and Southern Baptist churches and individuals.

"People come from all areas and ask us to come help their children," said Mrs. H. Jerold Palmer, Jr., missionary to Niger. "A large majority need medical

help now or will need it in a few days. It's hard to know which ones can wait another day."

For the Palmers and Mr. and Mrs. Robert D. Williams the day-to-day routine changed almost overnight from helping plan and develop a Christian trade school to famine relief.

Both couples stationed in Maradi, Niger, saw the famine growing and first recognized its magnitude in 1973. They knew that food and medical help was desperately needed.

In early March, Walter M. Moore, missionary to Ghana, and a missionary journeyman, Rachel Bandy, a nurse, were transferred temporarily to the Niger Republic to help meet emergency medical needs.

Throughout the summer, missionaries worked, sometimes 20 hours a day, relieving as much pain and hunger as they could. They didn't neglect their original purpose for being there and



A throng of Guyanese children await dental care outside a government school. Southern Baptists sponsored the clinic.

continued to have worship services and to witness.

Moore stayed through July when rain came and partially relieved the drought. The refugees began returning home.

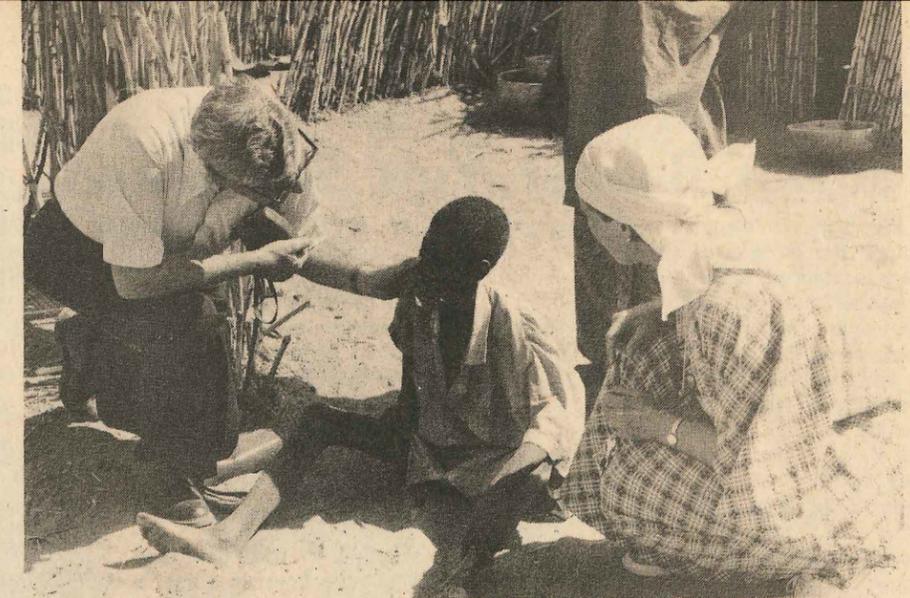
Miss Bandy stayed longer to help care for the needs of the refugees who did not return immediately.

This situation called for immediate relief action on the part of the missionaries and involved not only their efforts but their cooperation with the efforts of the government of Niger and with several relief agencies. This was short-term emergency relief. Long-range rehabilitation would have to wait.

Later, a well-digging program was implemented in another West African nation, Upper Volta, and missionaries continue to seek ways to provide permanent help.

As rains came to Africa breaking the drought, rains hit Bangladesh bringing a murderous flood. The rivers of the tragedy-ridden nation flooded and banks broke sweeping away people, homes and whole villages. Parts of the country stood under 30 feet of water.

This disaster has the potential of claiming millions of lives. At least 30 million people have been affected and 15 million have lost their homes. As the waters receded cholera and starvation



Walter Moore, missionary specialist in public health, and Mrs. Robert D. Williams, missionary to Niger, care for a sick child in the city of Maradi.

became a grim reality as millions were without food, land or pure drinking water.

Missionaries are currently engaged in a

program to provide seeds, plants and other supplies which will help farmers grow a good winter crop. In one day,

(Continued on page 14)

IN DISASTER RESPONSE—

Southern Baptists Must Avoid Duplication, Apathy

The tragic human consequences of great natural disasters and widespread hunger have impressed Southern Baptists in recent months as never before.

Who can soon forget the devastation which left 50,000 homeless and 10,000 dead in Guatemala and Honduras after Hurricane Fifi struck?

Who can be comfortable when thinking of the great tragedy that befell Darwin, Australia, or some communities in the United States as tornadoes swept to earth?

Who can be complacent after looking at pictures of the haunting eyes and the emaciated bodies of little children in Bangladesh or the sub-Sahara?

Who does not share in the tremors of earthquakes bringing death and destruction to Central America, Peru, Iran or Pakistan?

Jesus said one characteristic of the righteous would be that they "saw the hungry and gave something to eat." Again and again, the Bible teaches mercy and compassion.

Southern Baptists have always expressed concern in meeting world emergencies. After World War II, more than \$4,000,000 was given for relief and rehabilitation. In 1966, the Southern Baptist Executive Committee studied the problem, found that the Home Mission Board and the Foreign Mission Board were involved in relief. The board executives, Arthur Rutledge and Baker James Cauthen "reported that a specific sum for emergency or disaster relief would be suggested as a part of the requested budget."

The 1966 report concluded "Because of the manner in which both mission boards plan to move into action immediately upon knowledge of any future disaster, and feeling that any added or new organizational machinery would be extraneous and financially burdensome, we would

By Porter Routh
Executive Secretary-Treasurer, Executive Committee,
Southern Baptist Convention

suggest that the matter be left in the hands of the two mission boards."

The report also stated, "We would further suggest that the Executive Committee put its stamp of approval on such a plan and seek to inform the membership of our many churches that any funds donated for specific relief by individuals or congregations be sent immediately to the Nashville office where the treasurer could forward such to the mission board directing such assistance. If funds shall be contributed without specific designation, the distribution shall be in proportion to the annual appropriation set forth in each board's operating budget."

The report was adopted by the Executive Committee on February 23, 1966, and reported to the Southern Baptist Convention (SBC).

In program statements adopted by the SBC in 1966, the Foreign Mission Board was mandated in its "Program of Benevolent Ministries in Foreign Lands" to "maintain and publish clearly defined procedures for administering relief in foreign countries in crises created by wars, storms, earthquakes, famines, and other calamities" and to "coordinate direct assistance in facing benevolent ministries and relief by groups or individuals in the United States." The Foreign Mission Board was also authorized to work with "the Baptist World Alliance through cooperating in relief programs."

The Home Mission Board in the same year was authorized to "maintain clearly defined procedures for administering relief in times of crises created by storms,

earthquakes, war and other tragic forces in areas served by the Home Mission Board" and to "coordinate national relief assistance of Southern Baptist groups or individuals in times of crises."

The Home Mission Board was also mandated to "work cooperatively with state conventions in administering relief in times of crises; wherever feasible, such efforts will be correlated with the relief effort of others."

The great tragedies brought on by disasters such as tornadoes, hurricanes, and earthquakes usually call for short range solutions. This may consist of food, clothing, energy, building material, and skills prepared to assist in rehabilitation. Governmental agencies from many parts of the world combine with agencies from the private sector to meet immediate needs. The needs in Honduras illustrate the problems which arise.

A more devastating need is brought on by world hunger, sometimes brought on by national disasters, such as the floods in Bangladesh, or the drought of sub-Sahara, brought on partly by ecological imbalance. These problems are larger, longer and more mind-boggling in finding solutions.

Lester R. Brown tells in his book, *By Bread Alone*, that probably a billion people in the world, about one-fourth of the total population, suffer from serious hunger or malnutrition at least during part of the year.

United Nations demographers are now projecting a 6.5 billion population for the year 2000. All four of the major essentials for food production — land, water, energy and fertilizer — are now in short supply, very costly and diminishing on a per capita basis.

The stress on ecology brought on by overgrazing, deforestation, pesticides, etc., has had its effect on the supply of fish, on drought in Africa and on floods in Pakistan and Bangladesh.

The daily protein intake varies from about 90 grams per day in affluent countries to about 40 grams per day in the poorest. The United Nations food experts say a 145 pound

man needs about 37 to 62 grams per day, depending on the quality of the protein consumed.

The literature on world hunger is growing as the food itself is dwindling, but this brief view is presented only to point out the complexity of the situation. Statistics do not define the problem. It is one thing to say an African mother must have six children in order to have one grow to maturity. It is another thing to go into a mud hut with the mother and share her grief.

In the face of these growing problems, growing shortages and growing complexities, governments are trying to shift more of the burden to private agencies. Sending more dollars overseas is not always the answer. In some cases, it just drives up the price of already scarce grain or soybeans, or even fertilizer.

One does not know all of the answers, but perhaps we should seek for a greater share of the burden. The motivation for feeding the hungry and binding up the broken should be more than the secular and humanistic. Our Lord hears these cries.

What can we as Southern Baptists do as we hear these cries — at home and around the world?

We feel that the conclusion reached in 1966 still has validity; that new organizational machinery, new bureaucracy, is not the answer.

There is some understandable hesitation by the mission boards in mounting campaigns in face of the SBC Business and Financial Plan regarding special solicitations.

Perhaps the answer might lie in setting up a small advisory committee composed of the president of the Convention, representatives of the Home Mission Board, Foreign Mission Board, Executive Committee, state secretaries, editors, pastors, and laypersons, who could act quickly on the basis of considered criteria, in sounding the alert for Southern Baptists when immediate action is needed.

We should avoid duplication and waste, but we must also avoid apathy and unconcern. ■

Soviet Baptist Vins Sentenced

For alleged illegal religious action, Soviet Baptist leader Georgi Vins has been sentenced to five years in jail and five additional years of "internal exile," according to a Soviet human rights campaigner and wire reports.

Andrei Sakharov, a physicist and a leader in the struggle for human rights in the USSR, said recently that the 46 year old Vins, an underground Baptist pastor, was arrested last March and sentenced recently in Kiev. As secretary of the Council of Churches of Evangelical Christians-Baptists (CCECB), Vins is the best known leader of more than 100,000 reform Baptists who refuse allegiance to the governmentally recognized All-Union Council of Evangelical Christians-Baptists (AUCECB).

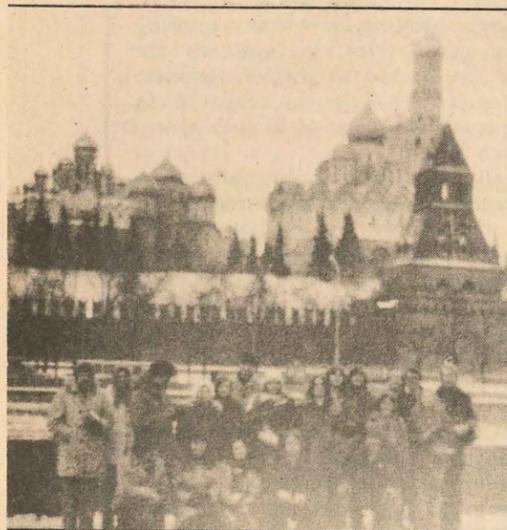
Known as the "Initsiativniki," the reform group broke from the AUCECB several years ago because they alleged

SENATOR TELLS BAPTISTS —

Spiritual Erosion Must End

The events that led to what is now known as the Watergate scandal have been detrimental but not fatal to our nation's spiritual awareness, according to U.S. Senate majority whip Robert Byrd.

"We're not morally bankrupt as a nation because of Watergate, the Demo-



GEORGETONIANS SEE THE KREMLIN — A 23 day travel-study tour of the Soviet Union was offered by Georgetown College during its recently completed January interterm. Accompanied by Georgetown instructors Mr. and Mrs. James Heizer, the group [pictured above] is seen after a tour of the Kremlin.

crat from West Virginia told Philip E. Jenks, executive director of the communication division of American Baptist Churches in an interview. "I think we have gone downhill in our spiritual awareness from what we were when I was a youngster.

"There are many reasons for the decline," he said. "The breakdown of the home, the falling away of the church . . . I'd say that people in every walk of life who appreciate the heritage that is ours and who believe this country was founded by men and women of great religious faith, need to state such beliefs wherever they can."

Byrd also handed out some advice to the young. "I advise them to work, study, and believe in themselves and in the system," he explained. "They can go as far and as high as common sense, ambition, drive, and a willingness to work will take them . . . They need not be discouraged because of the wrongdoings of a few."

When asked how a young person who does get into government can avoid pitfalls of the Watergate type, Byrd said the individual will always have to continue to do the right thing.

"I would imagine it's pretty hard to see a pitfall ahead," he said. "If one has had the right kind of upbringing and has lived in a home where the principles of honesty and patriotism have been taught, he will probably come out all right in the end."

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ECB does often support Soviet policy, much in the same manner religious leaders in the United States support politics. The main reason the AUCECB supports the state, the observers continued, is that the state allows their churches to operate openly, so long as they offer no religious training or baptize youths.

The travail of Vins is nothing new. He had served a three year sentence in 1969 when he was released, reportedly in poor health. His father, also a pastor, died in a prison camp and his mother completed a three year prison sentence in 1973.

In December of 1974, Robert Denny, general secretary of the Baptist World Alliance, issued a plea from Baptist leaders for clemency for Vins and other religious prisoners at a Moscow meeting with the deputy chairman of the board for international affairs of the USSR. Denny's plea was echoed in October of 1974 by the AUCECB. An estimated 60 were released.

The Soviet government rejected separate requests by the Baptist World Alliance, the World Council of Churches and others to be allowed to send observers to Vins' trial. Vins requested a Christian lawyer to defend him in the trial. Again, requests were denied.

Sakharov said Vins refused to be represented by an atheist attorney because of the "religious matters" involved.

The family of Vins reportedly feels that further imprisonment will lead to his death. He is reportedly in poor health in a Kiev hospital.

Clergy Group Opposes Imprisonment Of Vins

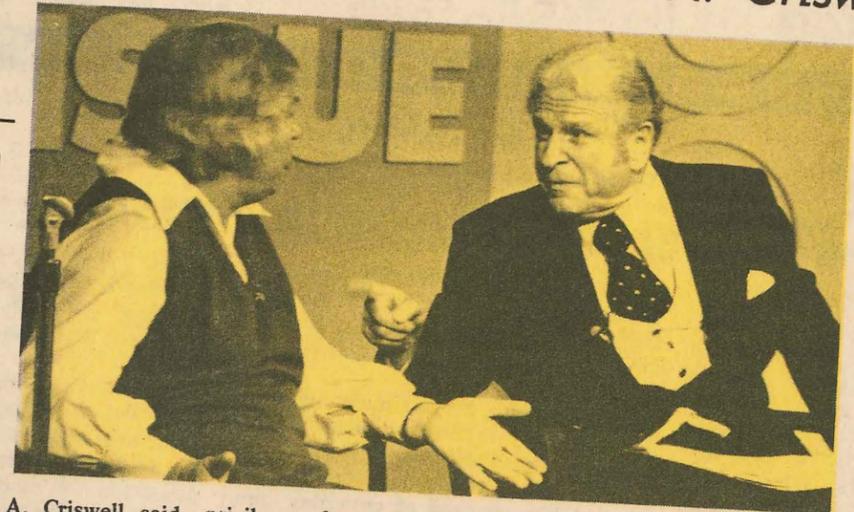
The national board of directors for the Academy of Parish Clergy recently voted in a Nashville meeting to publicly oppose the Soviet Union's suppression of religious freedom and imprisonment of religious leaders.

The action was taken specifically in reference to recent reports that Baptist reform leader Georgi Vins was sentenced to five years in prison and five years of "internal exile" in the USSR.

The ACP, founded in 1968 and made up of about 1,100 Catholic, Jewish and Protestant clergymen from 49 states, condemned "the action of the Soviet government in its repression of religious freedom" and particularly "the action of Soviet authorities in sentencing to five years in prison, Georgi Vins, a Baptist leader in the USSR."

Sparks Fly As Madelyn O'Hair, W. A. Criswell Debate

Mrs. O'Hair—
"I find him crude."



Criswell—
"I hate everything she stands for."

"I am aghast," W. A. Criswell said after his three-hour radio talk show with atheist Madelyn Murray O'Hair. "The result in my heart is one of amazement," he added.

Mrs. O'Hair summed up her opinion of Criswell, pastor of Dallas' First Baptist Church, after the marathon "debate": "I had expected an erudite, intelligent, educated, sophisticated man of the cloth. I find him crude."

Criswell also had some thoughts on Mrs. O'Hair's opinions: "I am not accustomed to confronting a gutter thought and a gutter religion and a gutter theology and gutter attitudes. It is new to me."

The much publicized confrontation featured Criswell, former president of the Southern Baptist Convention, and Mrs. O'Hair, of Austin, Texas, whose objection to prayer in public schools led to the famous 1963 Supreme Court decision.

The pair struck sparks from the very first. At a pre-talk show press conference, they admitted having met each other only 15 minutes earlier.

Asked why they were appearing on the Ed Busch Show on a statewide broadcast originating on WFAA Radio in Dallas, Mrs. O'Hair replied:

"I would like Dr. Criswell to understand that atheists are viable, warm, human, kind, intelligent, understandable, understanding and durable people. We have the right to our opinions," she said. "I want everyone to understand that we are fine citizens and that our opinions are just as valid to us as the religious opinions are valid to them and that there must be a sphere of opinion in the United States big enough for both of us to operate in."

Criswell responded: "My whole attitude and circumference is that she has a

privilege, of course, to be an atheist, but I think that what she is trying to do is destroy our churches . . . destroy the Christian faith in America."

The pattern which was to follow was established as Mrs. O'Hair interrupted Criswell to interject: "Only Christians can do that . . ."

"My impression of all that she does is that she is seeking to destroy the churches, and her words of freedom, of taxation, of all the avenues — nomenclature by which she approaches it — has as its ultimate end the destruction of our churches. I think that is what would please her. She would like that."

Criswell likened her pronouncements to those of "Russian propagandists," whom he said "sound exactly like Madelyn Murray O'Hair."

She countered that she "did not come here to defend my patriotism," and the battle was joined.

The pair insulted each other over academic qualifications. The catalyst came when a questioner from the 100 member studio audience asked about their educational backgrounds.

Mrs. O'Hair boasted of having a PhD in theology, and Criswell asked: "Did you get it from a diploma mill?"

"That's insulting," she said.

"It may be, but I want to know," Criswell countered.

When she replied it was from the Minnesota Institute of Theology, Criswell asked the audience: "Whoever heard of that?"

When he said he received his degrees from Baylor University (bachelor of arts) and Southern Baptist Theological Seminary (master of theology and PhD in theology) she replied: "You're no Princeton, you know. You're no Yale."

But, all in all, the biggest fight was over the remarks concerning Communism

which Criswell made on the air, in the press conference and during a station break. He said he "equates Communism with atheism and atheism with Communism."

The two disagreed on almost every point from the religion of the founding fathers of the nation to a definition of atheism.

Terms such as lie, half-truth, Fascist, Communist, red herring, exorcism, martyrdom, schizophrenia, repression, intolerance, narrow-mindedness popped up time and again.

Busch, who hosts the talk show—which was videotaped for possible televising—pointed out before the confrontation began that it was "not a debate. It is a talk show . . ."

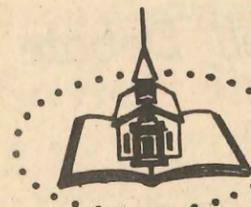
Nettled by her constant interruptions as he attempted to make his points, Criswell asked Busch to "keep her trap shut until I reply."

Criswell was asked on the air how he feels about Mrs. O'Hair. "I love her, for Jesus' sake," he replied, "but I hate everything she stands for."

Mrs. O'Hair took exception and called the response schizophrenic: "You can't love a person and hate the substance a person is possessed of. You can't separate the person from the idea. If you hate my ideas, you hate me."

One point both agreed on — after the show had ended — was that the discussion topic was "too broad" and did not allow each the opportunity to properly rebut the remarks of the other. Asked if he would do it again, Criswell replied: "I don't know. I would have to think it through."

Mrs. O'Hair, on the other hand, announced she is soon to leave on a trip to California where she has 54 radio and television appearances in two weeks, supporting and organizing atheists. (BP)



LIFE AND WORK SERIES

SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 23, 1975)



Merging Two Lives In Mission

Acts 18:1-3, 18, 24-28

After his great sermon on Mars' Hill, Paul went to Corinth. He sought a home in which to reside and a job at which to work in order that he might earn his livelihood. Paul soon found an abiding-place with Aquila and Priscilla, who, like himself, were tentmakers. What a delightful fellowship they must have had in their discussion of the things of their Lord! Finding two people of like faith in this wicked city who were willing and anxious to witness for Christ meant much to Paul. His ministry continued in Corinth for 18 months, assured of the presence, protection and provision of the Lord. Paul continued to preach the gospel faithfully, even though he had many unpleasant experiences in his encounter with Jewish prejudice, Roman indifference, and Greek strategy.

Before he went to Jerusalem to attend the feast of the Passover, Paul shaved his head as a sign to the public that he had made a vow before God to accomplish some worthy goal. When he departed on that journey, Paul was accompanied by Aquila and Priscilla from Corinth to Ephesus, but there he left them.

After Paul left Ephesus, there came into the city a zealous young preacher from Egypt, whose name was Apollos. Apollos was both learned and eloquent, but those things did not qualify him for the ministry. He was fervent in spirit, but he sorely needed much additional instruction.

Aquila and Priscilla kindly and graciously took Apollos into their home and carefully explained to him much of the background of Christianity and the content of the gospel with which he was not familiar. When they had finished their instruction he was a different man and much improved preacher.

Grateful for the additional knowledge gained from them, Apollos was doubtless greatly embarrassed by his former unqualified and immature preaching. Upon his decision to leave Ephesus, Aquila and Priscilla gave him a letter of introduction and hearty recommendation to deliver to the brethren in Corinth.

After receiving a cordial welcome, Apollos made a tremendous impression

on the Corinthians with the power of his eloquence and the content of his message. His scriptural arguments were so forceful that the prejudiced Jews were not able to gainsay them.

Apollos was a far more effective witness and a much more forceful preacher for Christ after Aquila and Priscilla had lovingly and tactfully instructed him, instead of criticizing him. Let us avail ourselves of the numerous opportunities to instruct those who are deficient in their knowledge and appreciation of the will and ways of the Lord.

Romans 16:3-4

In the closing chapter of this epistle, Paul sent personal greetings to an interesting list of faithful followers of Christ and loyal helpers in the work of the Lord. One is greatly impressed by the tremendous influence which Paul wielded in Rome, where he had never visited. The apostle appealed to the Christians in Rome to greet Aquila and Priscilla, his "helpers in Christ Jesus." This man and his wife had been banished by Claudius because they were Jews. In the meantime, they had been converted and wherever they went they proved them-

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A People Of Hope

Paul's letter to the Romans emphasized convincingly the fact that all men are sinners and in need of reconciliation with God. Upon his repentance toward God and through his personal faith in Christ, a sinner can receive the forgiveness of sin. Paul taught that faith in Christ is the condition of justification. Justification is the act of God declaring righteous those who trust in His Son for salvation.

Romans 5:1-5

Among the benefits of justification by faith are the following:

1. Peace with God. For a creature to be at peace with God means that he is in harmony with the divine will and that is

truly wonderful. Peace with God is an intelligent and calm sense of friendship and fellowship with Him. Through Christ's death on the cross, peace with God was made available to us. The sins which separated us from God have been blotted out and we have been reconciled to Him.

2. Access to God. Access to God is the continuing privilege of every child of God, regardless of his circumstances. A believer in Christ may "come boldly unto the throne of grace" and receive help. You have the right of access to God but are you enjoying the use of this wonderful privilege?

WESTERN RECORDER

3. The hope of glory. Complete triumph has not yet been experienced or obtained, but the believer in Christ has the assurance of one day being in the immediate presence of God and being conformed to the image of Christ, that is, having a body like unto His own glorious body. The believer who possesses this glorious hope should live a life of rejoicing.

4. Exultation in trouble. Numerous things press upon the Christian but Christ can enable him to conquer his trials and tribulations. Exultation in troubles and afflictions is possible through Christ Who never lets us down.

Romans 8:18-25

Paul lived victoriously in an evil environment where persecution and suffering were frequently experienced or observed. He had an implicit confidence in God's purpose and a hope that was steadfast and sure. Hope implies a desire for some good which is future in its realization and enjoyment, attended with the possibility of obtaining it.

Living a victorious Christian life in Paul's day was extremely difficult and dangerous. It subjected one to persecution and suffering. Paul sought to inspire, encourage and challenge Christians who were suffering for Christ's sake to endure their hardships bravely and courageously, inasmuch as their sufferings were so insignificant in comparison to the glory that awaited them. What is in store for us is far greater than anything we have ever known and we are to wait for it confidently, patiently and longingly.

According to verse 22, the creature groans under the weight of sin and without full knowledge of what the ultimate end is going to be. According to verse 23, the Christian groans within himself, not as a helpless sufferer but as one who is awaiting the complete redemption of his body in the resurrection. The groans of the Christian do not always reach the ears of men but they do get God's attention. As David expressed it: "Lord, my desire is before thee; and my groaning is not hid from thee" (Psalm 38:9).

Salvation includes all the benefits of our redemption — remission of sins, justification, adoption, sanctification and glorification. All of the great triumphs which our faith expects have not materialized but they will. Until they do, we are nourished and inspired by hope. Whereas fear is the frightful waiting for something worse, hope is the anticipation of something better.

Resting in this glorious hope and anticipation of what we have not yet received develops in us a patience that otherwise would never be ours.

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Are We Doing Enough?

(Continued from page 9)

missionary Thomas E. Thurman distributed 2,400 pounds of wheat seeds to Gazna Union so farmers could replant.

Missionaries are also building new houses and adding tube wells for safe, non-contaminated water. Cholera is an ever-growing problem.

Carl F. Ryther is helping the Bengali farmers by providing ducks and fast-growing fish to supplement their food supply.

"We are trying to strengthen those who still have some hope since we are not in a position to operate feeding camps nor do we have medical personnel," Kentucky missionary James McKinley said. "It seems there is no way to prevent many others from dying."

No one even knows the total death count. In October a total of 496 unclaimed bodies were picked up from the streets of the capital city alone.

Relief work in Bangladesh is going to continue for many years. Rehabilitation is necessary so missionaries will not find themselves saving a man's life today only to have him starve tomorrow.

When Hurricane Fifi struck Honduras in September, 10,000 lives were lost. Another 50,000 people saw their homes reduced to rubble. Days after Fifi hit, medicine had been shipped to begin vaccinations against cholera and other dread diseases.

Many of the hurricane victims were being housed temporarily in church buildings. Five food distribution centers and a medical clinic were set up in Baptist churches. Three missionaries, Dr.

W. David Harms, and registered nurses Mrs. C. Grady Nowell and Miss Frances Crawford, began helping with medical needs. Harms was named coordinator for the relief efforts of the Medical Assistance Program (MAP), which shipped tons of medical supplies and other goods into Honduras.

To meet the immediate needs, missionaries worked with the military providing plastic bags of food to deliver to victims. Many Hondurans were still stranded on roof tops several days after the storm. Six additional doctors came to Honduras from the United States and from other mission fields.

Long-range plans were made for Baptists, in cooperation with the Honduran government and other evangelical groups, to focus their attention on a single area.

Everything from blankets and sheets to tools was distributed. Makeshift open-air clinics distributed vaccines, antibiotics and vitamins. Between 250 and 300 people were inoculated and received medicine and a word of encouragement along with gospel literature each day.

Baptists are now active in rebuilding homes and churches.

This relief combined the emergency aid needed and the rehabilitation to enable the people to begin to reconstruct their lives again.

Throughout the world, throughout these national disasters, missionaries have put in unusually long hours, done whatever was needed and still found time to tell others about Jesus.

In the face of hopelessness, missionaries found hope in God and attempted to transfer that sense of hope in a small way to the people they were helping. □

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All Star Cast Highlights CLC Confab

"Integrity" is the topic of the 1975 national seminar sponsored by the Christian Life Commission of the Southern Baptist Convention. The seminar will be held in Louisville, Kentucky, at the Galt House, March 10-12.

The speakers and their topics include "Personal Integrity," Henlee Barnette, professor of Christian ethics, Southern Seminary, Louisville; "Integrity in Preaching," George A. Buttrick, author and lecturer, Louisville; "Integrity in the Political Process," Sam Ervin, U.S. Senator, North Carolina; "National Integrity and World Hunger," George McGovern, U.S. Senator, South Dakota; "Integrity in Race Relations," Walter Fauntroy, U.S. Congressman, District of Columbia; keynote address, Carlyle Marney, director, Interpreters' House, Lake Junaluska, North Carolina; "Integrity in Evangelism," Oswald Hoffman, "Lutheran Hour," St. Louis, Missouri; "Integrity in the Mass Media," Hal C. Wingo, news editor *People* magazine, New York; "Integrity in Family Relationships," Vera and David Mace, authors and lecturers, Winston-Salem, North Carolina.

"Integrity in the Organizational Life of Southern Baptists" will be discussed by three speakers — C. R. Daley, editor, *Western Recorder*, Middletown; Albert McClellan, program planning secretary, Executive Committee, Southern Baptist Convention, Nashville, Tennessee; and Cecil E. Sherman, pastor, First Baptist Church, Asheville, North Carolina.

W. Marvin Watson, president, Occidental National Corporation and former Postmaster General, Los Angeles, California, will speak on "Integrity in Daily Work and the World of Economics," and Tom Bland, professor of Christian ethics, Southeastern Seminary, Wake Forest, North Carolina, will speak on "Integrity and Health Care."

The theme interpretations are scheduled for presentation by Mary Cosby, author and lecturer, Church of the Saviour, Washington, D.C. The closing address will be by John Claypool, pastor, Broadway Baptist Church, Fort Worth, Texas.

"In the church and out of it, there is a pressing, critical, desperate need for the recovery of integrity," said Foy Valentine, executive secretary of the Christian Life Commission. "In this seminar we will be seeking to help Christians confront the integrity crisis creatively for Jesus Christ."

Persons interested in attending the seminar should write immediately to the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219. Registration fee is \$25. Special registration fees are \$12.50 for accompanying spouse of registered participants and \$12.50 for students.

(Continued from page 5)

one minister said to the other, "think that blizzard will blunt the effect of my sermon on hell?" I understood the joke to mean that because of the low temperature outside, perhaps the sermon on hell and its constant heat, wouldn't sound so bad! Whatever the meaning is, let's not joke about hell!

Versailles, Ky.

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George M. Trout Dies In Lexington, Was 73

George M. Trout, well known Kentucky Baptist minister, died in Lexington February 1 at the age of 73. He had been in declining health several years. He was a native of Harriman, Tennessee, and received his training at Carson-Newman College and Southern Baptist Theological Seminary.

He retired in 1966 after serving 20 years as pastor of Grace Baptist Church in Lexington. Earlier he was pastor of Bruner's Chapel in Mercer County and Trinity Baptist in Paducah.

Memorial services were conducted February 3 at Russell Cave Baptist Church in Lexington. Participating in these services were A. B. Colvin, Henry Downing and Trout's two minister sons-in-law, Kenneth Cole of Lexington and Joseph R. Estes of Deland, Florida.

Besides the two daughters he is survived by his wife who resides at 1014 Kees Road, Lexington.

New Brotherhood Film Available On Loan

A 16 millimeter film of the 1974 Brotherhood report to the Southern Baptist Convention has been produced and is now available for showing in churches.

The 28-minute film, in color and with sound, was produced from the Southern Baptist Radio-TV Commission's videotape of the proceedings. The Brotherhood report was hailed by the *Baptist Standard* (Texas Baptist convention publication) as the highlight of the convention.

Included in the movie are former Georgia Governor telling of his own witnessing efforts, the introduction of Glendon McCullough, executive director of the Southern Baptist Brotherhood Commission, and a powerful conversion testimony by shirt-sleeved Loren Rumley, a county road oil truck driver from Leon, Iowa.

Forrest Sawyer, Kentucky Baptist Convention Brotherhood director, said the film would be helpful in giving an overview of the work of Brotherhood, in starting a local Baptist Men's unit or in promoting outreach in the local church.

Interested churches may obtain the film on loan by contacting the KBC Brotherhood department office.

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