

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

Psalms 104:24

Western Recorder

JANUARY 15, 1976

Staff Changes

St. Matthews Baptist Church, Louisville, has experienced several recent staff changes. **I. W. (Jake) Stewart**, a retired Army major currently pursuing the M.Div. degree at Southern Seminary, was called as assistant to the pastor. He had served on the V. A. Hospital chaplaincy staff previously. **Mike Northcutt** of Montgomery, Ala., also pursuing the M.Div. degree at Southern, became minister of youth. He is a graduate of Samford University. **Hugh Halrston**, minister of education, resigned to accept a similar post at First Baptist Church, Fairview Heights, Ill. **J. Altus Newell** is pastor at St. Matthews.

Woodland Avenue Baptist Church, Lexington, called **Rex Sholar** as minister of music and youth. Sholar is a junior music education major at the University of Kentucky. He is the son of Mr. and Mrs. Ron Sholar, Hopkinsville, where his father has been minister of music at First Baptist Church 10 years. **B. B. Steele** is pastor at Woodland Avenue.



Lynn Dixon accepted the call to become minister of music and youth at First Baptist Church, Walton. He has served the Far Hills Baptist Church, Dayton, Ohio; Falmouth (Ky.) Baptist Church; and Cold Spring Baptist Church, Alexandria, Ky. He is a graduate of the Cincinnati Conservatory of Music.

Morton Oliver is now pastor of Mt. Vernon Baptist Church, Elkhorn Association. He moved from Newport where he had been pastor of Trinity Baptist Church several years.



Blood River Baptist Association extended friendship to 32 international students from 14 college campuses during the Christmas season. Churches provided programs, dinners, buses, etc., to contribute to the effort to provide food, profitable experiences and housing to internationals during the time most college facilities are closed. The program was under the joint directorship of Jerrell White, pastor of Memorial Church, Murray, and Jerome Browne, pastor of First Baptist Church, Calvert City. Earl Warford is superintendent of missions.



Campbellsville College library worker Debra Whittler of Middletown enjoys the Don Ensor print "Stitchin' Time." Ensor, a Louisville artist and Baptist layman, donated the print, the second time he has given a valuable print to the college.

People And Places

James A. Woody, 42, a current Southern Seminary student, is available for interim and pastoral work within commuting radius of the seminary. (Telephone 502-454-5346.) A graduate of William Carey College, Hattiesburg, Miss., he has served pastorates in Florida and Mississippi. He is married and is a native Georgian.

H. Franklin Paschall, pastor of First Baptist Church, Nashville, Tenn., was honored in a week-long celebration of the church Jan. 4-11 upon completion of 20 years' service. A native of Hazel, Ky., and former pastor there, he served First Baptist Church, Bowling Green, before going to Nashville. Paschall and wife, Olga, were presented a week's vacation as a love gift by members of his congregation.

The Church Music Department of the Kentucky Baptist Convention reports more than 2,000 persons representing 68 Kentucky Baptist churches participated in nine music-related activities during December. These included carol sings in **Christian, Liberty, Little Bethel** and **Nelson** associations; other congregational singing experiences in **Bracken, Mt. Zion** and **Muhlenberg** associations; a youth choir performance at **Elkhorn** association; and shoptalk including music leaders of **West Kentucky** association.

Second of a Series



New Testament Backgrounds Of Church-State Relationships

by Ronnie Prevost, New Orleans, La.

Before considering church-state relations in the New Testament era it is necessary to explore the background of some New Testament attitudes as they grew out of Greco-Roman civilization. The Greeks were very serious about their anthropomorphic religion. From the beginning they distinguished either very little or none at all between the religion and the state. Early Greek kings were also the chief priests. As the republican form of government emerged the elected leaders determined the particular cult to be followed. The union of religion and state still saw a dominant state. Even in this atmosphere there was a degree of religious toleration. In Athens, although one was compelled by law to worship Zeus and Apollo, one was also permitted to worship his private gods. This was quite different from the religious liberty secured for the United States by the fathers of our constitutional republic.

Early Roman religion and state relations paralleled those of early Greece to a great extent. Gradually, a hierarchy of priests developed. They were led by a chief priest called "Pontifex Maximus." Rome's state religion had become so corrupted by pagan deities that an extreme skepticism toward religion mushroomed. Such leaders as Cato, who said that he wondered how two augurs (priests or prophets) could meet without laughing, and Caesar himself, who even as Pontifex

Maximus told the Senate that he did not believe in a future life, led in this skepticism. Out of this atmosphere grew a new Roman state religion—worship of the state and the state embodied in the emperor. Those not worshipping the state (such as the later Christians) were considered atheists.

During the time of the New Testament there were numerous types of religions: the mystery cults, the religion of the Hebrews, the state religion of Rome, worship of the Olympian gods and some others. Church and state were inseparable. When one thought of Rome, one thought of emperor worship. When one thought of Palestine's civil government, one thought of the Mosaic Law and its resultant religion. Religion remained a political tool. A prime example of this is the story of the lawyer asking Jesus if Jews should pay tribute to Caesar or God. The inquirer did not really desire an answer about religion, but wanted to trap Jesus in a political snare. Jesus' answer has often been used as a proof text in discussion and preaching on the church-state issue. "Render to Caesar the things that are Caesar's and to God the things that are God's" does not have a direct application to the church-state issue. Had it dealt directly with the church-state issue, surely the lawyer would have pursued the question further and not have been silenced in amazement as he was. The New Testament does not provide a

systematic doctrine on the relations of church and state.

Both the church and state exist today as social institutions created for the benefit of man. The church was brought into being to satisfy the basic human need of reconciliation to the creator. The state was brought into existence because man has the need to live within some form of order. In the past the two have been joined and separated. To separate them does not mean that they are opposed, but that they fulfill different functions in society.

The relations of church and state have been marked through time with many unique experiments. Our view of history is often very narrow and we see American tradition as normative. The truth is that no single pattern has emerged in the history of the relations between the Christian churches and the governments with which they have been confronted. The relationships have shown signs of great diversity and to begin with there must be an open recognition of this diversity. The American tradition is one unique formation among others. It is from within this framework that Christians in the United States must formulate an ethic to deal with the issue. The question of the separation of church and state is one that affects every Christian and every taxpayer, especially in the area of educational considerations.

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. 150 JANUARY 15, 1976 NO. 2

C. R. DALEY JR. Editor

JAMES H. COX Associate Editor

PAUL WHITLER JR. Business Manager

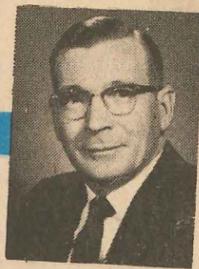
Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, P.O. Box 43401, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

BOARD OF DIRECTORS

JOHN M. SYKES, Ashland, Chairman; C. CARMAN SHARP, Louisville, Vice-chairman; MRS. J. S. WOODWARD, Lexington, Secretary; WILLIAM S. BLAKEMAN, Winchester; ROLLIN S. BURHANS, Bowling Green; WILLIAM CALDWELL, Danville; STANTON CARNEY, Paducah; GLENN DURHAM, Loyall; W. KEN FORMAN, Campbellsville; JOHN KRUSCHWITZ, Fort Thomas; BILLY D. MARCUM, Brandenburg; HAROLD J. PURDY, Madisonville.

SUBSCRIPTION RATES

INDIVIDUAL, \$2.75, plus 5% sales tax, total \$2.89. FOREIGN, \$3.00. CHURCH BUDGET RATE, \$2.00 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.



Church Organization Should Serve, Not Be Served

Young pastors and church staff members accepting their first calls are often in for a setback. They soon realize they are enmeshed in the mechanics of an organized church.

They are faced with the endless administrative details of planning meetings, the perpetual task of enlisting personnel for the many jobs in a Baptist church today and the frustrating efforts to keep harmony among members some of whom never get beyond spiritual infancy.

This brings up the whole matter of what place organization has in a New Testament church. Organization can be a friend or a foe of any spontaneous movement like a church. How to structure a church without destroying its spontaneity is a challenging task. Baptists face this problem both in local churches and on denominational levels.

Churches in the New Testament were characterized by spontaneity and creativity. They had no tradition to maintain nor denominational structure in which to fit. They were free and open to seek and to follow the will of the Holy Spirit. This explains some of their activities which amazed observers and even surprised themselves.

But organization and structure began to take place early in New Testament churches. The first church in Jerusalem held a business meeting and chose a replacement for Judas even before the coming of the Holy Spirit on the day of Pentecost. A little later deacons were elected. Still later, the apostle Paul called for a special "conventionwide" benevolence offering for the poor in Jerusalem.

The apostolic church grew in organization in proportion to numerical growth and in time the church became as rigidly structured as the political state in which it existed. This was possible because papal infallibility made papal edicts and the teachings of church fathers as authoritative as Scriptures. The Holy Roman Church rivaled the Holy Roman empire and in some instances the emperor bowed down to the pope.

But what does all this have to do with Southern Baptist churches? We were never a part of this stifling religious system.

True, but we are not immune to stifling over-organization. The same factors at work in other religious systems threaten the vitality and spontaneity of Southern Baptist churches. We organize in order to direct our efforts and activities and in order to conserve our gains. Our organization is always expanding or changing in order to meet new needs.

And so what starts out as a simple structure tends to grow and grow until it becomes a monster. For every need in the church we develop "the Baptist way" to do it. These Baptist methods become our "system" and without even trying to do so, we create pressure to conform.

The most disastrous result of "the authorized organization" is what it does to the pastor and to other staff members. They tend to become operators and mechanics of the system. To fill all the positions, replace the dropouts, instruct the committee members and attend all the meetings become a full time job.

By then the whole thing becomes counter productive and self-defeating. We prevent ourselves from doing what we started out from the first to do. We recognize a needed ministry and create a plan and an organization to get it done. But eventually maintaining the organization requires so much energy and time that little, if any, are left for the real ministry.

There is also a strong tendency to defend the "official organization" if it is ever challenged or threatened. By then the organization has become more important than the ministry for which it was created.

The best way to preserve any worthwhile organization is to be personally committed to the ministry for which it was created. Our perpetuity as a denomination depends not upon the perfection of our methods and organizations but upon our personal commitment to bringing people to God through Jesus Christ. Whatever organization helps to achieve this, use it. Whatever organization hampers this, scuttle it.

Where People Love Bible Study

A January Bible study is a happy experience anywhere; at the First Baptist Church in Walton it is super-delightful. Like the Christians in Berea, Walton Baptists love to search the scriptures daily.

For nearly a dozen years my first week in the new year has been spent with these good people. Over this period four pastors have served the congregation and each has been kind enough to renew the invitation for this study.

The first year will always be memorable. J. R. Tackett was the Walton pastor who invited me. I arrived on Monday evening in time to be the dinner guest of the Tacketts. My concern was for how many would show up for the Monday night sessions but Joe seemed not to be worried and assured me Walton Baptists would respond. I was overwhelmed when the old sanctuary which is now replaced was nearly full of eager students.

This level of response has continued over the years in spite of difficult circumstances some years. A standing joke now is that my arrival every January brings the bitterest winter weather. It has been snow, sleet, ice storms and near zero temperatures over the years. The only interruption was when an ice storm knocked out electrical power in Walton on a Wednesday night. Not to be outdone we postponed the study and resumed it a week later.

True to expectations the winter's heaviest blow arrived with the January Bible study last week in Walton. On Monday morning the official temperature in the Cincinnati area was two degrees above

zero. As usual Walton Baptists ignored the weather and showed up for the study.

This year there was more exhilaration in Walton than the Bible study. Pastor Robert Sheffield is a persistent jogger. He invited me to join him and I agreed before looking at the thermometer. For my sake Bob cut his usual two miles to one mile which at 6:30 a.m. was enough to make the rest of the day feel like a heat wave.

Driving home one night last week I reflected upon Walton Baptists and their faithfulness. How do you account for this kind of congregation? There is no one explanation but surely pastoral leadership and example have much to do with it. A congregation seldom rises beyond the level of its pastoral leadership. "Like pastor, like people" is a true principle.

My reflection brought to mind one dear 81 year old lady in the Walton congregation whose example is enough to inspire the rest of the members. In spite of winter's rigors Mrs. Elizabeth Jones was present every session. Her face radiated a hunger for God's word and a prayer for the teacher.

After teaching a Sunday School class for many years, Mrs. Jones retired several years ago. But when no one was found this year to teach a class of 10 year old girls, Mrs. Jones volunteered. And so at 81 she begins a new teaching career.

A church with one such committed member is fortunate. Walton has more than one. That's why fellowship in Bible study with Walton Baptists is a foretaste of heaven for me.

Guest Editorial

Bonus Babies—Next!

O. L. Bayless, Editor, The Rocky Mountain Baptist

A practice, long the pattern in sports, is the paying of a huge bonus to potential star players to sign a contract. Most any person interested in his financial future looks on with envy.

Now industry, big business, huge corporations, engage in the same practice. A short time ago—to get the man they wanted—a giant in the market place paid, according to news reports, a \$1.5 million bonus. The bonus is in addition to the magnificent, fantastic, multi-figured fat salary the job carried. Delivery potential of the new executive was the concern of the hiring board.

With church after church adopting practices and procedures of the business world, we are made to wonder WHO will be the first 'bonus' preacher or education director to make it? The delivery potential of prospective staff members is what churches are forced to look for in the midst of an ecclesiastical-social revolution.

A young man at the top of his class in university, then the seminary—one who made the best grades in Greek, Hebrew,

etc. (with the exception of Christian ethics)—a great speaker who can pack them in, with pulpit charisma—might just be the 'sought after' by many churches. Very comparable to the sport star isn't it? Be ready young man—a church wanting to acquire the very top 'potential' leadership will contact you. Don't make your decision too soon, there just might be a great big 'bonus,' and a contract to boot, in the package if you will be cagey. Just drop a hint that another good church is considering an offer.

Being of the 'old school' we still believe that the church-pastor relationship is brought about by each seeking and following God's will through the leadership of the Holy Spirit. We have never seen God's own, church or pastor, fail in accomplishing a great work and then their being properly and adequately compensated—where God's will has prevailed.

Making preachers 'bonus babies' is just going too far in bringing the ways of the world into the churches. Yet seeing the world infiltrating the churches more rapidly than churches are changing the world—it might just happen.

KENTUCKY BAPTIST STATE EVANGELISM CONFERENCE

SEVERNS VALLEY BAPTIST CHURCH

Elizabethtown, Kentucky

JANUARY 19 & 20

THEME: "FREE IN CHRIST"

MONDAY AFTERNOON

- 2:00 Scripture, Song and MusicDenny Allen
 2:20 Bible Study.....Russell Dilday
 2:50 Spiritual Preparation for Church RevivalRichard P. Oldham
 3:10
 3:20 Song and MusicDenny Allen
 3:30 "People Need Help"Leonard Sanderson

MONDAY EVENING

- 6:30 Concert of Sacred MusicJoe Ann Shelton and Loeen Bushman
 7:00 "Responses to the Gospel"J. C. Pyles
 7:30 WelcomeVerlin Kruschwitz
 7:45 "Get the Church Ready"Leonard Sanderson
 8:15 Offering and MusicJoe Ann Shelton
 8:30 "The Doctrine Of The Atonement"Harper Shannon

TUESDAY MORNING

- 9:15 Scripture, Song and MusicDenny Allen
 9:30 Bible StudyRussell Dilday
 10:00 "Get the Association Ready"Leonard Sanderson
 10:40 Hymn
 10:45 Evangelistic Opportunity in 1976Bill Hogue
 11:15 Music
 11:30 "The Lordship Of Jesus Christ"Harper Shannon

TUESDAY AFTERNOON

- 2:00 Song
 2:15 Bible StudyRussell Dilday
 2:45 Concert of Sacred MusicJoe Ann Shelton
 3:05 "Mr. Witness, Take the Stand"William Tanner
 3:35 Hymn
 3:45 "Do the Work of an Evangelist"Bill Hogue

TUESDAY EVENING

- 6:30 Concert of Sacred MusicJoe Ann Shelton
 7:00 Offering
 7:15 "Honorable Vessels"William Tanner
 7:45 Special MusicSeverns Valley Choir, Allen Case, Director
 8:05 "Worthy Is The Lamb"Harper Shannon

"Enough"



by
Franklin Owen

Now and then a fellow gets enough of what he dislikes and decides to escape it if possible. I speak of profanity.

I'm not a sissy; I was a football, basketball and baseball player. I've been through most of the dreaded experiences that rugged men are subject to, including World War II European combat, but I don't like slimy conversation. It nauseates me. More than that when people take the name of Almighty God or our Lord Jesus Christ in vain, I am simply unwilling to hang around and listen to it. I am convinced that it is a vastly worse sin than blasphemers realize.

But where does one go to escape such language? Recently I was in a place of business where I traded a great deal. The repeated, blasphemous use of God's name by the proprietor reached an unbearable level. I decided I had had enough. I don't have to spend my money at a place where I must listen to such.

Next time I stopped at another place nearby for which I had no credit card. After making a purchase, I requested and received an application form. While I was filling out the rather lengthy form the slimiest, filthiest mouth began to pour out its nausea. It got worse and worse until, finally, down at the last line or two of the application I decided that my reason for going to the new place was now lost, so I did not finish the application.

Again, I say, I'm not unduly squeamish. I can stand a bit of rough language, even though it shouldn't be, but I don't intend to endure such slimy level of filth and certainly not the use of my Lord's and my God's name in vain.

Even the public media now talk and print low language. Some television shows of late hold the Deity in very light regard, with very cheap use of God's Holy Name. They will get worse as the public use of profanity and obscenity gets worse. What can Christians appropriately do about it?

I'm looking for places to go and businesses with which to spend my money where God's Name is still considered too holy to be used as a by word and where there is reverence for Jesus Christ, my Lord. I believe there are enough of us to thus influence this degenerating language.

Report from San Antonio:

FREEDOM 76 Undercuts Comfortable Apathy

by Theo Sommerkamp

The 5,000 Baptist students and young adults who attended Baptist-sponsored FREEDOM 76 should have left San Antonio with doubts and uncertainties—amid hope for the future.

That's the way it was meant to be. The program for this national convocation, sponsored by agencies of the Southern Baptist Convention, was intended to make them uncomfortable.

It brought them stomach-to-stomach with world hunger—their stomach that had never known extreme hunger, let alone starvation, the other the stomach that had never in its life been fed an adequate meal.

The program told them of the awesome responsibilities of freedom, as well as rights.

It told them that America, just entering the third century of its existence, would need their participation as Christian citizens in framing domestic and foreign policy in the years following the bicentennial year.

Many students and young adults went home less certain of the courses they have chartered for their lives. Again, it was deliberately engineered.

Had they given serious consideration to serving as missionaries, or in some other church related vocation? If in secular employment, were they exercising good Christian discipleship there?

FREEDOM 76 gave no pat answers. It gave only guidelines and support. The participants would have to make their own choices, accept the responsibilities, in their private devotions.

Jimmy R. Allen, pastor of First Baptist Church in the host city, directed the attention of the 5,000 students and young adults to the plight of 460 million persons around the world who are starving to death. "While we are at this meeting, 40,000 people will starve to death, most of them under five years of age," he pointed out.

"The biggest decision most of us have to worry about is whether we will have Mexican food, fish, or steak for dinner." But the right to life and adequate nourishment is the crucial problem facing starving people around the world, he added.

Many of them heeded Allen's plea to forego one meal during the convocation and donate the cost of the food, or a minimum of \$2.10, to a special offering taken to alleviate world hunger. He said \$2.10 will feed six people through the food program of First Baptist Church, San Antonio, and will provide nourishment for 20 people in Bangladesh.

Delegates responded with \$9,352 for the special offering. The proceeds were shared in Baptist-maintained food programs in San Antonio, nationally, and internationally.

To sharpen the focus on world hunger, a soy-corn blend known as gruel, was served to delegates touring a world mission exhibit. The bland, yellowish porridge got this rating from one sampler: "Ugh. It's awful. The texture. The taste. Ugh," she grimaced.

Participants in FREEDOM 76 demonstrated their Christian citizenship through community work projects. They painted a rescue mission, sorted medicines for a church's free clinic, and provided a portable playground in a neighborhood short of

recreational facilities.

W. F. Howard of Dallas, chairman of the program committee, and Ed Seabough of Atlanta, chairman of the promotion and registration committee for FREEDOM 76, said a major aim of the meeting was to "furnish a strong missions emphasis."

Delegates had their previous life commitments questioned. Through mission exhibits, both home and foreign, and through speeches, seminars and multi-media they were urged to weigh carefully whether God is calling them into career missionary service.

After conference closing addresses by Glendon McCullough of Memphis, executive director of the SBC Brotherhood Commission, and Edward V. Hill, pastor, Mount Zion Missionary Baptist Church, Los Angeles, many students and young adults responded to an invitation for commitment.

The commitment was not only to career missionary service, but also to other church-related vocations, and to manifesting Christian discipleship and citizenship in everyday business, social and family life.

Through commitment cards containing their names and addresses, Baptist agencies will be able to keep in contact with them and counsel them on career opportunities.

Although the convocation failed to attract the 7,500 to 10,000 persons originally hoped for, those who worked for more than two years to organize FREEDOM 76 said they consider it a success.

The "real excitement" of FREEDOM 76 is that students and young adults, on one hand, and the denomination, on the other, experienced one another, said Stanley Nelson of Richmond, a member of the program committee and staff member of the SBC Foreign Mission Board.

"We weren't out to make money on this," he said. "Our real purpose has been achieved. The young adults are seeing that denominational agencies are real. The denominational agencies are realizing that the young adults are real. It's a two-way street of relating in a vital way."

The bicentennial flavored all of FREEDOM 76. It was scheduled to end as Father Time ushered in the new, and bicentennial, year.

The final phase of FREEDOM 76 consisted of a dramatic celebration service followed by a candlelight procession of at least 5,000 people along the sidewalks bordering a picturesque river in downtown San Antonio. This walk took them near the Alamo, a Texas state freedom shrine for which the city is perhaps most famous.

"We want FREEDOM 76 to continue to speak to student and young adult involvement throughout the third century of our nation," said Charles Roselle, Nashville, general chairman of the convocation and director of the SBC's program of National Student Ministries.

"We also want FREEDOM 76 to put feet to the mission strategy of our denomination for the remainder of this century, through the witness of students and young adults who have met here and who will be the leaders in the year 2000," Roselle continued. (BP)

There's No Housing Shortage for SBC, Norfolk

Rumors and reports of a possible shortage of housing for "messengers" and other attendees to the Southern Baptist Convention meeting in Norfolk, Va., June 15-17, 1976, were dispelled by local convention arrangements officials.

In spite of anticipated bicentennial traffic, officials insisted they will be able to take care of all who want to attend the SBC, if reservations are sent in as soon as possible.

Housing was available for a minimum of 15,000 persons, based on placing people 3-4 to a room minimum, where possible, said Mrs. Susan Deselet, convention coordinator for the Norfolk convention bureau.

A total of 6,000-6,500 rooms were reported available by Mrs. Deselet who said, "We have a firm commitment of between 5,500-6,000 of these, 2,500 in Norfolk, 250-300 in Portsmouth, 300 in Williamsburg, all confirmed, and the rest in Virginia Beach. Hotel rooms in downtown Norfolk were at a premium with most of the 300 rooms available at Old Dominion University also already taken.

At last report, Mrs. Deselet said, more than 1,000 confirmations had been mailed to persons planning to attend the SBC this June. Most convention-goers can expect to stay in outlying areas, such as Virginia Beach and the others.

A shuttle service, at a "reasonable fee" is anticipated at least from Virginia Beach and possibly from the other areas to the Norfolk convention complex, said John A. Brown, director of missions for the Norfolk Baptist Association, who is working with the local arrangements committee of Baptists.

The possibilities of campsites and private homes to convention-goers increased the chances of finding housing.

Mrs. Deselet noted, "Time is short. We would urge people planning to attend the convention to get their reservations in immediately. We will have no problem

BULLETIN

Mrs. Frank A. Heberlein, wife of the assistant manager of Cedar-more Assembly, died at Louisville's St. Joseph's Hospital Jan. 9. She had suffered a massive stroke the day before. Funeral arrangements had not been announced as this issue of *Western Recorder* went to press.

housing everyone, if they act as soon as possible."

Brown said some persons attending the SBC could expect to be housed about five miles from the Norfolk Scope convention center, with most to be about 18 miles away in beachside hotels.

The auditorium in Norfolk seats 12,000, with Chrysler Hall, in the same complex, seating about 3,000. Closed circuit television is planned for Chrysler Hall, with plans also for closed circuit TV to broadcast SBC night sessions to the Virginia Beach Convention Center, where 2,300-2,400 could be seated, Brown said.

The SBC housing committee has a policy that tour groups and special auxiliary meetings will not have preference over individual messengers for the hotel and motel space in Norfolk, but space is available in other areas for such groups requiring blocks of more than 25 rooms, local arrangements officials noted.

One local official also noted that rooms would not be available at Newport News and Hampton, Va., because the Virginia

Methodist Conference will be meeting in the area at the same time as the SBC.

Local arrangements chairman Cmdr. Vernon Ray Jenkins, USN, ret., said he expected all arrangements would be confirmed and finalized by February and noted, "I think we can do the job of housing those attending the SBC. And I think the city (of Norfolk) will work with us all the way."

Housing registration forms for the SBC meeting in Norfolk were published in the November 1975 issue of the *Baptist Program*. Forms were mailed also for publication to the Baptist state papers and are available through the various executive secretaries' offices of the Baptist state conventions.

Registration for campsites should be made with the campsite management personally. A list of campsites will be published in the February 1976 issue of the *Baptist Program*.

No special charter flights are planned for the convention this year, but several special busloads of tour groups are expected, according to reports. (BP)

Presidential "Primary" Reveals Conservatism of Young Adults

Southern Baptist young people are moderate conservatives, according to a poll taken in San Antonio at FREEDOM 76, national Southern Baptist meeting for young adults.

Participants at FREEDOM 76 were offered an opportunity to state their preferences from among hopefuls for the Democratic and Republican presidential races.

Former Georgia Gov. Jimmy Carter and President Gerald Ford won handily, defeating Alabama Gov. George Wallace and former California Gov. Ronald Reagan.

"There was a lot of interest in the voting," said Harry N. Hollis Jr. of Nashville, coordinator of the citizenship area in the conference's Freedom Hall, where the voting machine was located. It was one of many options in Freedom Hall.

"I do believe we can draw some conclusions, but it was not a scientific sampling because many of the registrants did not get to vote. It should not be taken as an absolute, final assessment of how all young people feel," he added.

Hollis said many of the conference

participants expressed displeasure with the choice of candidates.

He quoted voters as saying:

"I backed into the voter's booth."

"With the great problems we're facing in this nation, it's a shame that better people aren't running for president."

"The options weren't very good."

Hollis called the voting an "educational experience."

"Many young people have never been in a voting booth. They seemed to really enjoy the educational value of it. It also had another effect. Many of them started thinking about their choice of a presidential candidate. Many of them are considering who they will support in 1976," he added.

The outcome of the presidential preference poll:

DEMOCRATS: Carter, 145; Wallace, 101; Humphrey, 74; Kennedy, 63; Henry Jackson, 34; Lloyd Bentsen, 28; Birch Bayh, 19; Morris Udall, 17; Harris, 15; Sargent Shriver, 11; Terry Sanford, 6; Milton Shapp, 1.

REPUBLICANS: Ford, 291; Reagan, 197; John Connally, 60. (BP)

Walnut Street — A Church Reaching Out

by Phil Burgess

Western Recorder Intern

Louisville's Walnut Street Baptist Church is reaching out with a comprehensive program of community missions. The church ministers to the inner city through emergency assistance, alcoholic ministries, literacy aid, counseling, club activities and home Bible studies.

Robert Nowlin, minister of community missions, stated that Walnut Street voted in 1967 to develop a social work ministry for the inner city. The decision was made to hire a professional staff.

Since that time the services of community missions have been expanded and upgraded so that the whole man is nurtured. The major categories are crisis intervention, educative and preventative rehabilitation programs, church intermediate step programs, counseling, resource and pastoral programs.

Through crisis intervention needy families are provided food assistance and financial aid for emergency necessities. Transportation is made available for the sick, elderly and mothers with small children. Supportive services are offered to families of persons in jail or prison.

The educative, preventative rehabilitation programs help families break out of the poverty cycle. Also information is provided in cooking, sewing, food preparation and child care. A Sunday school is held for alcoholics. The girls' and boys' clubs are included in the educative program and they provide recreational opportunities. Currently the boys are learning the sport of boxing while the girls are engaged in making arts and crafts.

Walnut Street has developed neighborhood home Bible studies and Bible schools under the category of church intermediate step programs. Provision has been made for weekday prayer and Bible study groups for the socially and emotionally withdrawn. Nowlin explained that one of the members felt out-of-place in church due to illiteracy. However, she was interested in Bible study so she came to Sunday school and is now active in encouraging others to attend church.

COUNSELING — IN ALL DIRECTIONS

The counseling and family life programs of the church are centered around helping the individual with his problems. Counseling is provided in such a way that the

individual will develop a healthy self-image while coping with problems. Within this area of community missions, education is available in alcohol, drugs, tobacco and sex.

Nowlin related that one unwed mother had a poor self-image. One church told her that they never wanted to see her again and when contacted by community missions she asked, "You mean you want me in your church?"

Realizing the need to coordinate community missions activities with the total church program, the Walnut Street staff developed the resource and liaison category. Through this the congregation participates in Christian social ministries and local missions. They support programs outside the church that include the Neighborhood Development Corporation — a non-profit organization that is working to revitalize the inner city through housing rehabilitation and social services referral. Baptist Towers, an apartment complex for senior citizens, is sponsored by Walnut Street Church and the community missions personnel direct the social services.

MULTIPLIED MINISTRIES

The pastoral program of community missions reflect the philosophy that "each minister shall serve as pastor to those whose primary contact with the church is through the ministries of that minister, or to those who desire the pastoral services of that minister," according to Nowlin.

In describing the community ministry of Walnut Street, Nowlin related that all too often social work has been equated with welfare but in this church program efforts are made to help the individual realize his potential. Constructive work is required of those who need clothing so that it will not be a hand out. For those with alcohol problems, the community missions staff seeks to develop a sense of responsibility in the individual while helping resolve the crisis through spiritual resources. "God can help them stay off of alcohol," Nowlin said.

The Walnut Street missions program has a biblical philosophy based on the principle that the Christian is to be interested in his fellow man and help him resolve problems. Believing that Christ meets the

needs of the whole man, the community outreach teaches the gospel to those of the inner city.

Summarizing the program, Nowlin stated that "through the local church you have the best opportunity for outreach. Every person is a prospect if he is not a member of another church. Through the local church we can meet all needs better and we can develop a stronger volunteer program."

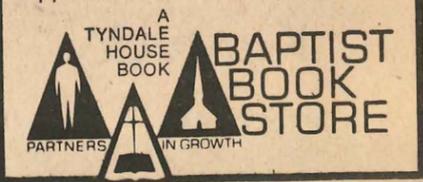
Realizing the nature of community missions, Nowlin emphasized that "this type of ministry should not be institutionalized in and of itself. It must not become a separate entity."

The church, Kentucky's largest Baptist congregation, has allotted \$11,416.00 for community missions during 1976, with \$5,700.00 allocated for personal and family assistance.

Under the leadership of Wayne Dehoney, Walnut Street Baptist Church is ministering to "Old Louisville" by meeting the challenges of New Testament evangelism. For the many inner city residents, Walnut Street Church is a beacon of light. It is a church that says "we care."



SUCCESS: THE GLENN BLAND METHOD. According to Bland, a successful sales executive, the essential ingredients of success include the following principles: a living relationship with God, setting goals, a personal plan of action, maintaining spiritual, financial, educational and recreational balances, a daily faith period, and making the most of opportunities. Paper, \$3.95.



GIVE US A CHANCE!

90-DAY FREE TRIAL

Give the Western Recorder the opportunity to help your church members become better informed.

Each resident family in your congregation can receive the Western Recorder free of charge for 90 days. At the end of that time the subscriptions can be purchased at a yearly rate of \$2.00 per family, if your church decides to do so.

If your church votes to include subscriptions to the Western Recorder in its budget, the church will be billed monthly, quarterly, semi-annually or annually, however the church prefers.

Give Western Recorder the chance to show your congregation how it has been successfully serving Kentuckians for 150 years.

Fill out the form below and mail it to us today. We will send additional information and address forms for your resident church members.



serving
Kentucky
since
1825

Church Name _____

Association _____

Pastor _____

Church Address _____

Send address forms to _____

WESTERN RECORDER
Box 43401, Middletown, Ky. 40243
Phone: 502-245-4101

Carolyn Weatherford: As Liberated as She Wants to Be

by Teena Andrews

Carolyn Weatherford doesn't consider herself a "radical bra-burning feminist," but admitted that "the more I talk the more feminist I sound."

Miss Weatherford of Birmingham, executive secretary of the Southern Baptist Convention Woman's Mission Union, led several seminars during Freedom 76 which was held in San Antonio.

"I'm as liberated as I want to be," Miss Weatherford said in her seminar on women in the church. "But I think many churchwomen want to be freer than they are," she added.

The WMU director pointed out that few career opportunities exist for women in the Southern Baptist Convention except in the traditional area of Woman's Missionary Union.

"Some women may want to hold positions as president of the Sunday School Board or president of the Southern Baptist Convention" she said.

"We tend to look too much at Paul's statements on women and the Old Testament view, instead of at Jesus who treated women as human beings," she

said, pointing out the many women to whom Jesus ministered.

Miss Weatherford objected to the word "equality" to define how she feels about women's roles in the church, saying that men and women are endowed with different qualities.

"At the crucifixion of Jesus, the men fled—they couldn't suffer with him vicariously—but the women stayed," she pointed out. She felt it was no accident that Jesus first appeared to women after his resurrection. In Jewish society, she said, it was a revolutionary idea for women to tell men something important.

During the Middle Ages many women entered nunneries. "Women could be leaders in a convent, but there were no leadership opportunities in the outside world," she said.

Even the Reformation was not concerned with improving the lot of women. The de-emphasis of Mary destroyed women's traditional, biblical female model. In summary, women played limited roles in church history, Miss Weatherford pointed out.

She noted that a few women played important roles in American church history, but said these were crusaders who were not playing natural roles for women.

Only in the area of missions have women really achieved, she said, calling Lottie Moon, a well-known Southern Baptist missionary to China, a "feminist in many ways. She was frustrated by the instructions of men at home who didn't know what it was like in China," she said.

In the modern-day church, Miss Weatherford felt that "some of the strongest foes to women are other women." As an example, she cited Florida's first woman president of the Baptist state convention. No men complained, but many women did, she said.

In local churches, most women hold traditional positions in volunteer leadership. She said some women are on committees, but few are on such responsible ones as finance. Few women are ordained as deacons, she added.

Miss Weatherford decried the fact so few women hold positions of importance in SBC life, such as board members of agencies and members of trustees and faculties of seminaries.

"There is more openness in the Southern Baptist Convention toward women than there has been in a long time," she ended optimistically. (BP)

Seminary Coed Ordained To Ministry in Houston

Susan Sprague, a 27-year-old Southern Baptist Theological Seminary coed, is believed to be the second woman in Texas and the first in Houston ordained to the ministry by a Southern Baptist church. She is one of about 20 women clergy in the 12.5 million-member Southern Baptist Convention.

Miss Sprague was ordained in Houston in late Dec. 1975, by the Willow Meadows Baptist Church, to which her mother, Mrs. Russell Sprague, belongs. The seminarian's father is an Episcopalian. Her own church membership is with the New Haven (Conn.) Fellowship of Christ, a small Southern Baptist congregation.

Miss Sprague, who expects to be graduated from Southern Seminary in May, 1976, with the master of divinity degree, said she sought ordination to work as a campus minister. She previously served an internship in campus ministry at Yale University, in a cooperative program of the Maryland Baptist Convention and Southern Seminary.

A graduate of Vanderbilt University in Nashville, she served 1970-72 in Washington, D. C., under the US-2 program of the Southern Baptist Home Mission Board. She is presently a youth minister for the Highland United Methodist Church in Louisville. (BP)

Ford Taps Baptist Pastor As Envoy

Baptist minister William L. Self was chosen by President Gerald Ford to represent the White House at the inauguration of Liberian President William L. Tolbert in early January 1976. Mrs. Self accompanied her husband to Liberia.

Tolbert, former president of the Baptist World Alliance, is currently president of the Liberia Baptist Missionary and Educational Convention, and has been pastor of a small Baptist church, along with political duties.

The invitation to serve as President Ford's personal envoy for the inauguration was the second venture into diplomatic circles for the Wieuca Road Baptist Church, Atlanta, pastor and his wife.

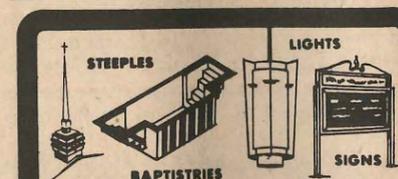
In 1975, the Selfs went to South Korea at the invitation of President Park Chung Kee, to view what was happening concerning Christianity and charges of persecution in that country.

Self is a member of the Southern Baptist Foreign Mission Board and has been pastor at Wieuca Road 12 years. (BP)

FREE BOOK!

Prophet Elijah Coming
Before Christ.

Dept. J., Megiddo Mission
481 Thurston Road
Rochester, N. Y. 14619



P.O. BOX 2218 DANVILLE VA 24541
PHONE (804) 797 3277

BOWLING UNITED INDUSTRIES

An Impressive, Comforting Service

that meets the requirements
of every family calling us

Kerr Brothers
FUNERAL HOME

Lexington, Ky.
463 E. Main St. • Dial 2-3345



SUNDAY SCHOOL LESSON

by H. C. Chiles

(These Lessons for January 25, 1976)



INTERNATIONAL SERIES

The Mission Of The Twelve

Matthew 9:35-38

Instead of establishing a residence and dispensing his favors to all needy applicants, Christ toured Galilee, teaching, preaching, healing, comforting and blessing. As he observed the condition of the masses his heart was filled with tenderness. These people presented a picture of confusion and frustration and Jesus was moved with compassion. Compassion means the going out of the inmost soul in tender love and suffering with those in need. Is your heart moved with compassion as you see the unsaved all about you? Christ wants Christians to have compassion for the Christless millions around the world.

Christ saw the masses as a plentiful harvest to be gathered. Listeners were numerous, but laborers were far too few. Christ expressed regret that the laborers were so few. He said: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Do you ever pray fervently for God to send his unemployed children back to work for him in the harvest fields? He has the right to send whom he pleases for it is his harvest. If we are to pray earnestly for laborers to be sent forth, as Christ has commanded us to do, we must be willing to be among those who are sent.

Matthew 10:1

Christ always calls people to him ere he sends them forth to work for him. Having called the twelve to discipleship and to intimate fellowship with him, Christ called them to apostleship. After they received the proper training Christ wanted them to go and practice what he had taught them. Those Christ calls into his service, he always empowers for the task. He knows that they would be helpless in the face of the tremendous forces against them unless his power is operating in them. Christ gave the disciples sufficient power over all the maladies that afflict the human body, even the demonic.

Matthew 10:16-20

Christ made it clear to the twelve that they would encounter the opposition of those who did not feel a need for the gospel and did not want to hear it. He sought to prepare his followers by assuring them of his identification with them and by suggesting certain ways to meet opposition effectively.

Christ told the apostles they would be tried before religious councils, scourged in synagogues and arraigned before governors and kings. They were sustained in the knowledge that the love, wisdom and power of God would be available when the need arose. Christ warned Christians they would experience ostracism, slander, persecution, and misrepresentation.

Matthew 10:40-41

To encourage the disciples Jesus told them they would be representing him as certainly as he was representing the heavenly Father. Those faithful in bearing their testimony for Christ would be rewarded by him.

LIFE AND WORK SERIES

Till Death Do Us Part?

Matthew 19:3-12

Constantly seeking to trick Christ into making statements they might use against him, the Pharisees asked: "Is it lawful for a man to put away his wife for every cause?" Their question was the outcome of two views held by the Jews. One group, following the teaching of Hillel, endorsed divorce upon almost any pretext. Others, following the teaching of Shammai, contended that divorce was not permissible except in the case of adultery. By referring this question to Christ, the Pharisees were trying to get him to take sides with one group or the other.

The Pharisees enabled Christ to give the world great truths that have enriched the knowledge of mankind. Ignoring human authorities, our Lord appealed to the Scriptures. He referred them to the story of the creation of man and woman in Genesis 2:18-24. The important thing is not what men think or say, but what God says.

The true foundation of a happy home is found in the God-ordained married relationship of one man and one woman. A true marriage, therefore, is one in which God has a vital part, uniting a man and a woman in such a bond that two become one flesh, not joined by some formula of man, but by the act of God. "What therefore God hath joined together, let not man put asunder." The relationship is to be as long as life lasts.

Some couples choose to live together without being married. Others who marry think of the marriage vow as tentative instead of as a lifetime commitment. Some may count wrong right and flaunt their contempt for the standard of marriage established by God and held sacred by society for centuries but they cannot change God's inexorable law. Let us never forget that marriage is subject to God's law rather than to man's whims or law.

The disciples were shocked and astonished by Christ's high ideal. They concluded that his high standard was too much for their generation. They suggested that, since Christ had declared fornication was the only cause for dissolving a marriage, it would be better not to marry at all. Christ reminded them that their declaration would not be acceptable to everybody. He asserted that God never intended for all to live in celibacy. He acknowledged that there are three classes who can observe the celibate life: those who are born "eunuchs" and are therefore incapable of the marriage relationship, those who have been made eunuchs by wicked men, and those who voluntarily forego marriage in order to serve the Lord with undivided interests.

Christ did not allow the disciples to condemn those who chose celibacy nor did he allow them to condemn those who did not live the celibate life. Marriage is optional. If one decides to marry, he should not do so hurriedly and with the idea that he can break the marriage relationship any time he pleases. Serve the Lord faithfully in your role, whether single or married.

Sunday School Weeks Set at Ridgecrest; Personalities Named

Ridgecrest (N.C.) Baptist Conference Center will offer Sunday school leadership weeks July 17-23 and July 24-30.

Charles G. Fuller, pastor of First Baptist Church, Roanoke, Va., will preach during the first week. Music director will be Harold Souther of Kansas City, Mo. James Smith, executive secretary of the Illinois Baptist Convention, will be Bible hour leader.

Leadership training for those who work with mentally retarded and the bus outreach program will be offered this first week, in addition to other conferences.

In the second week, Damon Vaughn, pastor of First Baptist Church, Bossier City, La., will preach. Tommy Lane of Bellevue Baptist Church, Memphis, will be music director. Milton Ferguson, president of Midwestern Baptist Theological Seminary, Kansas City, Mo., will be Bible hour leader.

During this week extra help will be offered leaders who work with the deaf as well as those who work with the mentally retarded and bus outreach ministry.

In 1975 1,356 persons registered for two Sunday school weeks at Ridgecrest.

Registration cost is \$15.00. To register, write: Ridgecrest Baptist Conference Center, Ridgecrest, N. C. 28770.

FIBERGLASS

- STEEPLES
- WALL CROSSES
- STAINED FIBERGLASS WINDOWS
- BAPTISTRIES
- BAPTISTRY HEATERS

Write for free color brochure.

Fiberglass Specialties

214 657-6524 Box 931 Henderson, Texas 75652

SERVING ALL RELIGIONS
Prices to satisfy every preference and need

AIR CONDITIONED PARKING AREAS

Pearson Funeral Service
Since 1848

1310 S. THIRD Phone 634-3628 BRECKINRIDGE LANE Phone 896-5349

PEARSON FUNERAL SERVICE
Louisville, Kentucky
Members: Kentucky Funeral Directors Burial Association
Members: National Selected Morticians by Invitation

Miss America Wants Two New Titles

by Mary Ann Ward

Miss America of 1975 wants two new titles.

Her Miss America year just behind her, Shirley Cothran, a Baptist, now plans to pursue a Ph.D. degree in psychology, she said in an interview in San Antonio. The \$21,000 scholarship from Miss America will finance her doctoral studies at North Texas State University in Denton, Tex., her home town.

Displaying her engagement ring, Miss Cothran also said she would assume the title of wife by marrying the man—Richard Barrett—"who has waited for me for four years."

Miss Cothran, looking back on her reign as Miss America, views the Miss America competition not as a beauty contest but as a scholarship competition. She entered it, she says, to win a scholarship.

With an undergraduate degree in elementary education and a master's in guidance and counseling, she is interested in the psychological problems children face with disintegrating American family life, she said.

This concern stems from the Christian faith she verbalized many times during her Miss America year. She said she's pleased non-Christians seemed to respect her Christian stance.

"I didn't feel persecuted because of what I stood for." She gave her home church, First Baptist in Denton, credit for teaching her many basic Christian principles.

"Spiritually, I became even more convicted as a Christian," she said. "I

consider it a real high point in my Christian growth."

She did not let being Miss America change any basic beliefs. In fact, she openly told people she opposed premarital sex relationships.

Maintaining a devotional life usually took place on the run. She considered time on planes available for herself. Her traveling companion, Irene Bryant, mother of a former Miss America, was "one of the most beautiful Christian women I've ever met," she said. "We'd pray together on planes."

Traveling as Miss America was her first time away from home for an extended period. She flew for the first time on the trip to Atlantic City for the Miss America pageant.

"Also for the first time," she explained, "it was Shirley Cothran going out on her own and depending on herself. Mother and Daddy were no longer there."

God was who she really depended on, she says.

She had never been east of Texas before the Miss America pageant. Since September 1974, when she received the crown, she's traveled more than 350,000 miles.

"Every single day, I was either on the road or at an appearance," she said. She had little time for herself. In fact, she went home only about every month and a half, and then for only 24 hours. That 24 hours included traveling to and away from Denton.

But Miss Cothran says she grew from the experience. And she doesn't mind being referred to as a former Miss America. "After all, it was definitely a very important part of my life."

While she admits being Miss America changed her, she says she is still rather shy and introverted. "I still don't like to come on real strong."

She wasn't and still isn't afraid to be herself, she said. In fact, at times she even traveled without any make-up on.

Now that she has time for herself, she enjoys needlepoint and sewing, she said. One outfit she wore in San Antonio is a "pantsuit I made myself."

Now that she's out of the main limelight, she says she learned "some very good lessons. I would definitely do it again." (BP)

Is the . . .

Western Recorder

in your . . .

Church Budget?

If not, why not . . . ?

Every Family

deserves to know!

Freedom: A Paradox In A World of Christian Options

by Celeste Loucks

"Christ freed me, so I could be his slave. That's what freedom is to me," a black college student declared during a discussion group session at Freedom 76, a Southern Baptist Convention-sponsored convocation for young adults in San Antonio.

The slavery to which Clifton Howard, a junior history major at Texas Wesleyan College, referred is a willing servitude to Christ—resulting in freedom from sin.

Howard claimed man's greatest power comes through Christ. But with that power comes responsibility, he insisted. "You can't just throw around the power you have," Howard said. Proper use of God's power comes through studying the Bible and following a supernatural will, he added.

Forty discussion groups formed each morning during the four-day conference to explore the ethics of obtaining freedom by force, to determine accessibility of freedom in relation to economic affluence, to find how to apply their freedom day by day, and explore many other areas.

The groups, consisting predominantly of college age persons, explored the ethics of using war to obtain political freedom. The predominantly post-Vietnam-peacenik young people in one group led by Don Guthrie, of Baylor University in Waco, Tex., failed to take a non-violent stand.

Delving into Old Testament guidelines, Bible study leader William M. Pinson, pastor of First Baptist Church, Wichita Falls, Tex., said God made provisions for freedom from bonds created by ownership.

Instead of continuous ownership, in the Old Testament an individual could acquire and hold land for only 49 years. Then it would be returned to the original owner.

Pinson mentioned that while the majority of people may think of liberty in terms of freedom "from" tyranny and enslavement, the other side of the coin is that mankind is free "for" something.

"My concept is we are not only free from restriction," claimed Pinson, "but free to do things."

Summing up the purpose of the discussions, Guthrie said, "What I really hope happens is we deal with specifics."

"I hope the things we talk about will work their ways into our lives as things we can do practically." (BP)

WAGONER BROS. MFG. CO.

BOONEVILLE, ARK.

Church Furniture • Pews
Pulpit Chancel Furniture

Superior craftsmanship at
a price anyone can afford.

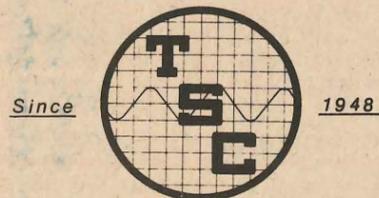
Write for free brochure

Joe D. Hornbeak

Ph. (901) 658-9049

P.O. Box 281, Bolivar, Tenn. 38008

"Sound systems designed for the
Baptist order of worship"



Since 1948
TECHNICAL SERVICE CORPORATION

2618 SOUTH FOURTH ST.
LOUISVILLE, KY. 40208
502-636-1496

CHURCH STEEPLES
FIBERGLASS WITH STEEL STRUCTURES

- 10 YEARS MFG. EXPERIENCE - 100'S OF MODELS
- COMPLETE ERECTIONS BY GLASSTECH
- 10 YEAR WARRANTY "IN-PLACE"

also

- STAINED-FIBERGLASS WINDOWS
- "DELPHI" MAGNETIC TAPE CARILLON SYSTEMS
- WALL CROSSES

32 MODELS
BAPTISMAL POOLS

WRITE FOR FREE COLOR BROCHURES
404-992-9980

Glasstech P.O. Box 135
Roswell, Ga. 30075

Every Carillon we sell comes from a good home



Sellersville, Pennsylvania is known far and wide as THE BELL CAPITAL OF THE WORLD because this small rural community is the home of Schulmerich Carillons, Inc.

When the craftsmen of Schulmerich finish their painstaking work on an individual carillon, the bells may then be shipped to the far corners of the earth. Today there are Schulmerich Carillons in every major American city and on every continent.

Yet the town of Sellersville seems unaffected by this international recognition. But if you talk to the townspeople; the ones who work in our offices and plant, you'll begin to feel their deep sense of pride in their work... and in our good name.

There's a little bit of Sellersville in every bell instrument we make, and that pride has helped to make us the most famous name in carillons in the world today.

Besides our famous Schulmerich Carillons we also manufacture handbells, cathedral chimes, cast bells, and a full line of automatic and keyboard bell systems.

For information about choosing the right Schulmerich Carillon to suit your needs and budget, please fill in the coupon below or call Toll Free 1-800-523-6510.

Name _____
Church _____
Address _____
City _____
State _____ Zip _____
Telephone _____

Schulmerich Carillons, Inc.

The Bell Capital of the World
1779 Carillon Hill, Sellersville, Pa. 18960

CLASSIFIED ADVERTISING

ALUMINUM SIDING, exterior decorating, quality work. Call Colville Aluminum Co., (502) 368-1100.

Drexel Church Furnishings

Pews, Pulpit and Chancel Furniture

Phone 704/322-8380
Dept. J. P.O. Drawer 2187
Hickory, North Carolina 28601

HERBERT C. CRALLE FUNERAL HOME

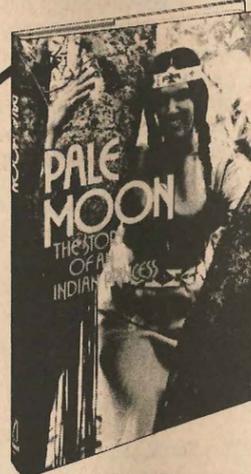
Edwin R. Hillock, President

Wallace C. Hatler

Phone 896-8821

Frankfort and Peterson Avenue

Louisville, Kentucky



PALE MOON. THE STORY OF AN AMERICAN INDIAN PRINCESS. Ashamed of her rich Indian heritage and unable to fit into the white society of her North Carolina home, Princess Pale Moon's hatred of herself caused her to abandon hope for a meaningful life—until she discovered Jesus and triumphant life in him. Cloth, \$4.95.



'doing something necessary'

Foreign Board's Deane Dean of Baptist Treasurers

Everett L. Deane joined the Southern Baptist Foreign Mission Board payroll 45 years ago as a telephone operator, shipping clerk and bookkeeper. Now he is treasurer, overseeing receipts and disbursements of a \$51 million annual budget.

Deane, who received a service pin for his years of service, began work at the board Dec. 8, 1930. The staff in those days included only eight people, and the agency was nearly \$1 million in debt, but Deane wanted to be involved in Christian service. He left his job at the Federal Reserve Bank after meeting and talking with the board's treasurer during bank errands at the board.

Answering the phone, filling literature orders and processing mail all day, Deane studied accounting and business administration at night at the Virginia Mechanics Institute (no longer in operation). He served as assistant treasurer nine years and became board treasurer in 1950.

One of the biggest changes during Deane's 45 years at the board has been the financial picture. The agency has climbed out of its large debt, he reflected, to an annual budget of \$51 million, and investments of \$10 million as an emergency fund in the event of financial crisis. The mission agency has grown from a staff of eight in the home office to 258 and from 425 missionaries to over 2,600.

Deane recalled his early days as treasurer. "I recall having to pay the bank so much interest every year on borrowed money. It was rather heart-rending. The wonderful thing is that year-by-year our income has continued to increase, and every year we have more and more missionaries."

To handle these vast sums of money, the treasury department has grown from the treasurer and assistant treasurer to 34 workers, over four times the number of total department staff in 1930. Deane, who heads the 34 workers, doesn't like the word, "Boss." Instead, he sees himself as part of a team effort.

"I can't do my part unless those working under me do their part. So it's a Christian cause all put together in one ball of wax, each supporting the other in Christian love."

Deane expects high standards of those working with him and sets high standards for himself, his colleagues said. Two persons who have influenced him, he

noted, are E. P. Buxton, who preceded him as treasurer, and Baker J. Cauthen, executive secretary of the board.

"If I could be half the gentleman and Christian he was," said Deane of Buxton, "I would have succeeded. He made a great impression in his service and certainly on my life."

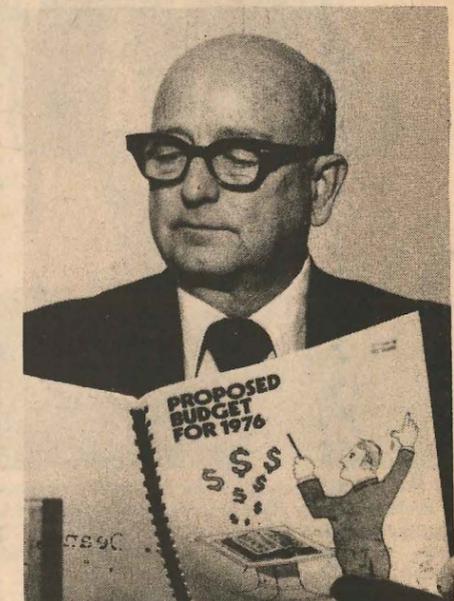
"Dr. Cauthen has certainly influenced me with his gracious spirit and understanding. As a person, he has drawn out from me the best I can give. He has been a strong influence."

Other examples and influences on Deane's life, he said, include the dedication he has seen of missionaries and staff with the board. He has also been touched by letters from persons sending contributions to the board.

"To me, the child who sends in a few coins is as important as the obvious large contributor," he said.

"It has been very rewarding," he said of his tenure. "It ties me and my thoughts with our missionaries around the world who I try to serve. I am thankful God has blessed me in allowing me to serve in this way."

"It's a great satisfaction to know that in my spot as treasurer, I am doing something necessary to enable the missionaries to do their jobs." (BP)



Everett L. Deane, Foreign Mission Board treasurer, recently completed 45 years of service.

Broadman Press Reenters Juvenile Book Market

After several years' absence from the juvenile books market, Broadman Press has announced plans to resume publication of juvenile books beginning in the summer of 1976.

According to Robert G. Fulbright, manager of Broadman products department, and Johnnie Godwin, supervisor of Broadman books and music section, plans call for the initial publication to be known as the BibLearn Series, a collection of books which will deal with the lives of Bible characters.

Serving as liaison between the Broadman Division of the Sunday School Board and denominational workers in the area of church program organizations is a newly-created Broadman juvenile books committee. Comprised of Brotherhood Commission, Woman's Missionary Union and Sunday School Board preschool and children's workers, along with Broadman Press staff members, the committee will fulfill several functions. Committee members will advise in determining juvenile books needed in Southern Baptist churches and homes, discover and recommend authors for juvenile books and explore avenues for effective marketing of juvenile books.

CP Surges Ahead 13.14% Over 1975

The Southern Baptist Convention's national Cooperative Program unified budget surged into the new year running 13.14 percent—or more than \$1.2 million—ahead of receipts at the same point in 1975.

Through the first three months of the 1975-76 fiscal year, 34,734 Southern Baptist churches, contributing through 33 state or regional conventions across 50 states, have given over \$10.6 million through the Cooperative Program.

Total giving, including designated contributions, runs the amount to more than \$11.8 million through the first three months. That's 12.97 percent ahead of the same point last year.

The contributions give Southern Baptist Convention agencies a running start toward a \$42,080,000 goal for basic operating and capital needs in the 1975-76 fiscal year.

The strong running start was shored up by giving in December 1975 of nearly \$3.5 million through the Cooperative Program, which outstripped December 1974 by \$438,090 or 14.47 percent. Total giving in December 1975 was in excess of \$3.8 million, including \$338,469 in designated contributions. (BP)

1,000 May Register For Missions Meet

For the first time in 20 years the student missions conference Feb. 27-29 at Southern Baptist Theological Seminary, Louisville, has been forced to limit participation to the first 1000 registrants.

Attendance soared to nearly 2000 in 1975. Officials expressed concern that housing and food facilities were considerably overtaxed. After evaluating existing facilities, it was decided that adequate provision could be made for 1000 persons without raising the \$5.00 conference fee.

A conference committee spokesman explained, "Recent emphasis on specialization and top-salaried positions in the ministry has in no way dampened the zeal of those feeling God's call into mission work. Every year the response to this conference has been more positive because it gives students who are interested in world mission work but don't know much about it the opportunity to meet missionaries and learn from them."

Program personalities for this year's conference include L. C. Lane, guitarist, singer and minister of music, First Baptist Church, Frankfort; William Wakefield, Foreign Mission Board area secretary for southeast Asia; Mary Cosby, Washington, D. C.; and Barry St. Clair, director of youth evangelism, Home Mission Board, Atlanta.

Annie Armstrong Giving Sets Record in 1975

The 1975 Southern Baptist Annie Armstrong Easter offering for home missions had a record year with a total of \$8,491,653, but it fell short of the \$8.5 million goal by less than one tenth of one percent.

"We're delighted with this response—another record year," said Arthur B. Rutledge, Southern Baptist Home Mission Board executive director-treasurer. "This response has enabled the Home Mission Board to meet its field commitments this year and to look toward beginning new work."

The 1975 offering included an increase of \$361,511, more than one third of a million dollars, over the 1974 offering.

The goal for 1976 is \$9.5 million. (BP)



The Broadman juvenile books committee includes, L to R, [top row] Tom Seale, Broadman art section; Eldon Boone, preschool section, Sunday School Department; Don Fearheiley, Broadman advertising section; Carl Prentice, Broadman merchandiser; [middle row] Joseph Green, Broadman product development coordinator; Mrs. Muriel Blackwell, children's section, Sunday School Department; Mrs. Lillian Patterson, Broadman Products Department; Mrs. Richie Whaley, editor, children's materials, Church Training Department; [bottom row] Grace Allred, Broadman copy editor; Lee Holloway, editor, Crusader materials, Brotherhood Commission; Robert Fulbright, Broadman Products Department; Mrs. Iva Jewell Tucker, editor, Girls in Action, Woman's Missionary Union; and Johnnie Godwin, Broadman books and music section.