

WESTERN RECORDER

APRIL 22, 1976

People & Places



Harlan Baptist Church, Harlan, Ky., honored Bill Melzoni and his wife Rachael (they are seated, right) with a "This Is Your Life" program Feb. 14. Melzoni had worked with the Harlan church mission programs for over 19 years. Melzoni also served as assistant to the pastor. Richard A. DeBell is pastor of Harlan Baptist Church.

Charleston Baptist Church, Dawson Springs, Ky., has doubled the goal set earlier for home missions. The church goal was \$500.00 but a recent offering exceeded \$1000.00. Over one-half of this amount was brought in by the Royal Ambassadors who went on a home mission hike.

Bob W. Brown, pastor of Trinity Baptist Church, Lexington, and Enrique Romero, Trinity's minister of music, led revival services in March at Second Baptist Church, Greenville, S. C. Mike Watts is Greenville pastor.

Highland Baptist Church, Louisville, has passed a resolution concerning the homegoing of Procter Eubank, an honor deacon for three years and church member for more than 25 years.

Youth groups throughout Kentucky, Tennessee, Indiana, Illinois and Ohio will visit the Village of Wondering Woods Saturday, May 8, 1976. This is Wondering Woods Annual Christian Youth Day. There will be a wide variety of youth-related activities that includes a modern musical group from

the University of Louisville, a ventriloquist/country-western singer and a "Christ-centered Kung Fu." Wondering Woods is located on Highway 70 at the Park City, Ky., exit.

Staff Changes

Jacob O. Malone is now minister of education at First Church, Sandy Springs, Ga. He is a specialist in church recreation and formerly served on the staffs of Ninth and O and Crescent Hill Baptist churches in Louisville. In Sandy Springs Malone will be director of the church's new family life center.

Clifton Courtney Jr. is now pastor of First Church of Liverpool, East Gary, Ind. Courtney is a native of McCracken County, Ky., and is a graduate of Georgetown College and Southern Seminary. In addition to pastoring several Baptist congregations in Kentucky Courtney did mission work in eastern Kentucky and held pastorates in Tennessee, Michigan, Indiana, South Dakota and Iowa.

Our Kentucky Baptist Heritage



Jack Birdwhistell

An earlier column traced the rise of the "Campbellite" movement and its impact on Kentucky Baptists. By 1832, most associations had withdrawn fellowship from Campbell's "Reformers" and a new denomination was formed. Alexander Campbell himself was a strong advocate of Christian unity, bringing Barton W. Stone's followers into his movement by 1833. Yet even before Campbell's death in 1866, his "Christian" churches had begun to separate into at least two denominations.

Some "Campbellite" churches in the North opposed slavery, became "sophisticated" and allowed instrumental music in their services. Congregations in the South tended to uphold slavery and remained very rural and conservative in their worship and doctrines. Although there was no official split during the Civil War, these two factions slowly moved apart. By the religious census of 1906 many southern "Campbellites" took the name "Churches of Christ," distinguishing themselves from the more liberal Christian Churches (Disciples of Christ). Of Kentucky's nearly 1000 congregations, 150 became "Churches of Christ." By 1971, however, the latter had surpassed the number of Christian Churches and had almost as many members.

It is little wonder that the religious history of Kentucky records many a debate between Baptist and "Campbellite." In the late 1820's Baptists were literally fighting for their survival as a denomination and, in later years, the groups have competed for new converts. Both, almost uniquely among denominations, claim to base faith and practice only on the New Testament, leading to debates full of proof-texting, which have changed few minds.

We can rejoice that relations between Baptists and the Christian Churches (Disciples) have improved over the years through ministerial associations, community worship services and other activities. Some tensions remain, however, with the more rigid and evangelistic Churches of Christ.

(For more information, see the excellent article by James Taulman in the new "Baptists in Kentucky 1776-1976, A Bicentennial Volume.")

Revolutionary Religion:

OF POLITICS OR FAITH?

Tom J. Holmes, Assistant to the President, Mercer University

George Washington, in his inaugural address as the first President of the United States, Apr. 30, 1789, said, "No people can be bound to acknowledge and adore the invisible hand, which conducts the affairs of men more than the people of the United States. Every step, by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency."

These words define the visceral conviction of the American people that they were being gathered from many nations and many religious traditions to a new land to become a new "chosen people" of God.

We have heard all our lives that our founding fathers were Christians. If this be true, in what respects is it true?

With the exception of Samuel Adams, Franklin, Washington, John Adams, Jefferson and Madison are labeled Deists by most historians.

They all believed profoundly in the existence of God and were proud to affirm their faith. Concerning Jesus Christ they agreed that He was the greatest religious teacher of all time, but doubted his divinity.

Benjamin Franklin's views seem to be representative of these five men.

Franklin wrote in his autobiography: "Some books against Deism fell in my hands, . . . It happened that they wrought an effect on me quite contrary to what was intended by them; for the arguments of the Deists, which were quoted to be refuted, appeared to me much stronger than the refutations; in short, I soon became a thorough Deist."

What is a Deist? Deism of the 18th century conceived God as Creator and the great first cause. He does not reveal himself by direct revelation but only by the observation and understanding of the natural order.

Was Franklin so thorough a Deist as he claimed? In 1790, a few months before his death, he wrote Ezra Stiles, president of Yale, "Here is my creed. I believe in one God, Creator of the Universe. That He governs it by His Providence. That He ought to be worshipped. That the most acceptable service we render to Him is doing good to His other children.

"That the soul of man is immortal and will be treated with justice in another life respecting its conduct in this."

He continued, "As to Jesus of Nazareth . . . I think (His) system of morals and His Religion, . . . the best the world ever saw . . . but I have some doubts as to His Divinity."

In his old age Franklin's pragmatic, rather than speculative, mind prevailed and we find him writing prayers which he used each morning. We see him in the Constitutional Convention recommending prayers to an all wise Providence.

Such a pilgrimage seems to have occurred in the spiritual life of them all during the course of the Revolution.

They were Deists intellectually, but they were profoundly influenced by the Puritan experience that formed the religious and social environment into which they were born.

With the exception of Madison, who studied theology one year at Princeton, they had no formal theological training.

Freedom and its full attainment was their passion. Naturalism and rationalism of the "Enlightenment" gave them their philosophy of freedom.

They simply adjusted their theology to the framework of their philosophy and there was born a new religious movement called Unitarianism. While not openly joining this movement, they privately encouraged it.

Samuel Adams was a thorough-going Puritan belonging to the Episcopal Church. He was bigoted and not a little choleric in his attacks upon Quakers, Catholics and others.

But upon reading these attacks, one becomes convinced that they were prompted by his politics of freedom more than by theology.

He despised the pacifism of Quakers and feared links with Rome of the Catholics. He raged against any and all who did not share his zeal in the fight for freedom.

In his later years, a generosity of spirit appears in a letter he wrote his daughter: "You know you cannot gratify me so much as by seeking earnestly the favor of Him Who made and supports you — Who will supply you with whatever His infinite wisdom sees best for you in this world, and above all, Who has given us His Son to purchase for us the reward of eternal life."

One other of our company of six was probably an active church member of the Anglican church, George Washington. Some biographers report him to have been a vestryman in his church.

His letters to various churches, ministerial groups, etc., in reply to resolutions of support were always gracious, complimentary and encouraging.

Over and over he affirmed his personal faith in God and his providence but carefully ignored any theological controversies in his statements.

He was consciously seeking harmony among the churches and pursuing his own particular genius — bringing together often contending groups in support of the Revolution.

Literally dozens of his general orders to his troops encouraged Christian morality in their personal lives.

Franklin, Jefferson, John Adams and Madison had scant respect and sometimes downright contempt for clergy generally. Each, however, claimed close friendship with individual ministers.

Franklin had great respect and affection for George Whitefield but resisted Whitefield's efforts to win him to personal faith in Christ.

John Adams maintained cordial and brilliant correspondence with various ministers, eschewing equally Calvinism and Thomas Paine's polemics against Christianity.

Our founding fathers understood the evils and excesses of the state church establishments in Europe and the colonies. Despite their own liberal views on religion, they were fair and just in their relations with all the denominations.

Further, they were determined that in the new government no denomination would be able to persecute another.

While political concerns of the Revolution have drawn the larger attention of most historians, it seems that citizens generally were equally, if not more, concerned with religious matters.

They believed that their religion was vital personally and socially in the formation of this new nation.

But our fathers saw that they needed certain political arrangements for the true spirit of Christianity to flourish.

Their method was to guarantee separation of church and state, freedom of worship and freedom of conscience in the new Constitution.

Given the historical situation, given the personal religious views of our founders, given the flawed characters of some of them, one must view with awe their finished work — a new nation under God.

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—JAMES 1

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Black and White Baptists, Together We Celebrate

Black Baptists in Kentucky joined white Baptists this year in celebrating 200 years of Baptist preaching in Kentucky. This is altogether appropriate since black Baptists were not far behind white Baptists in coming to Kentucky and they made their mark in preaching and evangelizing wherever they settled.

Since blacks were the property of whites most of them were accepted as members in white churches. Only a few white congregations did not have black members before the Civil War. But at the beginning of the Civil War there were at least 17 black Baptist churches in Kentucky numbering almost 6,000 members. All of these had black pastors.

The first organized black congregation in Kentucky was in Lexington. Records are scanty but the leading spirit in this congregation was a black who was called "Old Captain."

Old Captain was a slave born in Virginia and how he came to Kentucky is an interesting story. His wife belonged to one owner and he belonged to another. When the owner of his wife, who was a Christian, decided to move to Kentucky, he did not want to separate husband and wife and so he traded another slave for Old Captain and brought him with his wife to Kentucky sometime before 1785.

Eventually Old Captain was given land near Lexington on which to build a cabin and he began to hold services in his cabin. He was effective enough in preaching and witnessing to gain a following. At this time he was not ordained but having some sanction as to character from a white congregation, he began baptizing his converts. It is not certain he was ever formally ordained but in 1801 he was the pastor of a black congregation which grew to about 300 members. He labored as long as he was strong enough and died in 1823 at the age of 90.

The next black pastor in Kentucky was truly an outstanding preacher by every standard. His name was London Ferrill and he, too, was a slave born in Virginia. He was recognized as an able preacher before coming to Kentucky and was invited to be pastor of the church Old Captain had served but he refused because the black church was not a member in good standing with the Baptist denomination.

Later this black congregation applied and was

accepted as a branch of the First Baptist Church in Lexington and was also received into the Elkhorn Association. Ferrill who was not ordained in Virginia because of a state law prohibiting slaves from being ordained was ordained by the First Baptist Church and came to be a greatly loved preacher among whites as well as blacks. He served the black congregation for 32 years and saw it grow from a small group to a membership of 1820 members which was the largest church in Kentucky.

Ferrill was said to have descended from a royal family in Africa and his record reflects royalty. His ministry left a permanent mark in Kentucky. When Lexington was stricken with a cholera plague in 1833 he was reported to be the only minister who stayed in the city. With as many as 60 persons dying in a day, Ferrill buried whites as well as blacks including his own wife.

This remarkable preacher baptized 220 converts in 85 minutes on one occasion and 60 in 45 minutes on another occasion. (What a prospect for a spot on a Pastor's Conference program!) There was pathos in one statement he used in performing marriages. He pronounced them married "until death or distance did them part."

He died in 1854 and was said to have had the longest funeral procession in the history of Lexington except the one for Henry Clay.

This is but a glimpse at the heroic place of black Baptists in the history of Kentucky. Unfortunately there are little written accounts of black Baptists because whites chose not to record their history and only very few blacks could read or write in those days. Most of black Baptist history in Kentucky is recorded only in the minds of a few outstanding blacks still living. One of these is Dr. Homer E. Nutter of Lexington who has written a very interesting chapter on black Baptist history in our bicentennial volume, "Baptists in Kentucky, 1776-1976."

The bicentennial volume is the source of the above accounts of Old Captain and London Ferrill. The one chapter by Dr. Nutter is worth the \$6.00 cost of the book. It was on sale in Harrodsburg Monday, Apr. 19, when black and white Baptists walked together, ate together, worshiped and celebrated together.

Guest Editorial

How Did Baptists Begin?

by Jack L. Gritz
Editor, The Baptist Messenger

One of the most difficult questions which can be asked is, "How did Baptists begin?" and we are well aware of the difficulty. In the past there has been much controversy over this question and we do not wish to add to the controversy. We do hope by presenting the facts to clear up some of the controversy and help avoid some of it in the future.

There is a fundamental question which must be asked in addition to the above question in order to find its proper answer. When we say "Baptists" do we mean Baptist principles or do we mean Baptist churches? On the answer to this hangs the answer to the whole question of Baptist beginnings.

Probably the average Baptist when asked, "How did Baptists begin?" would answer without a moment's hesitation, "Why they began in the First Century with the teachings of Christ." In a sense this is absolutely true. But the question is more complicated than that.

Baptists are and endeavor to be New Testament Christians. The Bible is our sole authority—and we are careful to avoid creed or custom as a substitute for it. We are absolutely right when we say Baptist principles began with the teachings of Jesus in the New Testament.

Since then Christianity took various forms and grew in different directions.

When we ask the question, "When did churches first begin to have the Baptist name?" then we come to a different set of circumstances and must look at a different set of facts. (This itself by the way is not an easy question to answer. Groups seem to have sprung up almost spontaneously and the Baptist name was attached to them.)

But let's look at some of the facts.

In Sixteenth Century Europe a tremendous religious upheaval took place known as the Protestant Reformation. This centered in a man named Martin Luther, who with the help of certain German princes defied the Roman Catholic pope and withdrew many churches from Catholicism. There were other notable teachers such as John Calvin and John Knox. Certain excesses had created a spirit of rebellion against the Roman church and the establishment of separate—often national—churches seemed the logical thing.

In England the story was somewhat different. Of course the English were deeply influenced by reformation thought. The break with Roman Catholicism, however, came with the determination of King Henry VIII to marry Anne Boleyn and the pope refused to grant him a divorce from Katherine of Aragon. Henry simply pulled the church of England (also called the Anglican church) out of Roman Catholicism and established a national church.

In the years that followed there was a strong party—both

religious and political—known as the Puritans. Their purpose was to purify the Church of England of false teachings and false practices as they saw them. Civil war developed and although the Puritans under Cromwell won the war they lost the cause.

In addition in England there were the Dissenters. They dissented emphatically from the state church's teachings and practices. Some others, seeing no hope of bringing about changes, took another step and became what were called Separatists. This was much more significant than might at first appear. To deny the authority of the state church was a criminal action and they were persecuted and imprisoned for trying to have separate churches in their own homes or elsewhere.

Undoubtedly across the centuries there had been many Christians who had refused to accept the false teachings of the Roman church and had remained true to the teachings of the New Testament. They paid for this bitterly—often with their lives.

But the first churches in history which carried the name Baptist appear to be certain churches in the English separatist movement in the early Seventeenth Century.

In Europe certain churches insisted on re-baptizing (not necessarily by immersion) those who became converts or who had been baptized as infants and they became known as Anabaptists—but they did not follow Baptist teachings as we understand them today, particularly concerning immersion.

Among those who fled to Holland because of persecution in England was John Smyth and some of his friends. A second group led by John Robinson soon joined them. These struggling separatists trying to find their way to the truth were strongly influenced by the Mennonites with whom they came in contact. When Smyth and some of the others decided they should go over to the Mennonites a group objected.

Their leader was an influential and at one time fairly wealthy Englishman named Thomas Helwys. In 1611 or early 1612 Helwys and a little group called general Baptists returned to England and established a "Baptist" church at Spitalfields outside London. The name spread to other churches with similar teachings as they grew in the years which followed. The particular Baptists believing in once saved always saved date from about 1640.

The first Baptist church in America was established at Providence, R. I., in 1636. John Clarke provided able leadership in securing religious freedom for the colony.

Baptist principles date from the time of Christ. Churches with Baptist names came much later. The really important thing is not the beginning of a name but that we be true to the teachings of our Saviour and seek to do his will.

BAPTIST NEWS BRIEFS

Baptist Visitors' Center Opened in Nation's Capital

First Baptist Church, Washington, D. C., has opened a Bicentennial Visitors' Center in hopes of making a spiritual contribution to persons visiting Washington this year. U. S. Sen. Mark O. Hatfield (R.-Ore.), a Baptist layman was keynote speaker at the center's opening. Exhibits are being maintained at the visitors center by the District of Columbia Baptist Convention, the Baptist World Alliance and the Baptist Joint Committee on Public Affairs.

Exhibits include photos of each member of Congress who is a Baptist, a historical time scale from A.D. 1500 to the present, illustration of great moments in Baptist history, a display illustrating the three theories of Baptist denominational origins, and the pew used by Harry Truman and family during his presidency. During the bicentennial year, Charles A. Trentham, pastor of First Baptist Church, will preach on "the religion of the presidents" on the last Sunday of each month. Other bicentennial projects include a guided tour of the church and its stained glass windows, daily noontime organ recitals, and lectures, films and dramas. The Visitors' Center will be open daily from 11:00 a.m. to 5:00 p.m. Information on it is available by writing the church (zip code 20036) or by calling (202) 387-2206.

BWA Schedules Baptist World Youth Conference

Five thousand young people from 65 nations are expected to gather in Hong Kong July 19-23, 1978, for the Baptist Youth World Conference sponsored by the Baptist World Alliance. The meeting, which will convene under a proposed theme, "Jesus Christ—the One Light for All People," will be the ninth youth conference sponsored by the BWA. The first met in Prague, Czechoslovakia, in 1931, with 400 participants from 20 countries.

Guidelines for the meeting, which convenes every five years, use Bible study as a basis for examining self-identity, faith, culture and missions. Youths will meet in sessions ranging from small group discussions of 15 persons to mass assemblies at the Hong Kong Stadium, with a capacity of 28,451.

Arkansas Church Updated Insurance and Tornado Hit

A Baptist minister who advised his congregation in Cabot, Ark., to increase its insurance coverage is glad he did. Some 30 days later, the Old Austin Baptist Church whose pastor Eugene Irby saw the need for additional insurance, was hit by a killer tornado that leveled Cabot and heavily damaged the church in late March. Five persons were killed and 65 places of business destroyed or badly damaged, reports indicated.

Irby estimated that the recently built education building was a total loss and that the church's auditorium would be a 50 percent loss. Ironically, before the insurance was updated, he said, the auditorium was covered for 50 percent of its replacement value and the education building wasn't covered at all. When the storm hit, the church's buildings and contents were covered for 90 percent of replacement value, he added.

Third SBC Joggers Jubilee Planned

Plans have been announced for the Third Southern Baptist Convention Joggers Jubilee. This year's Jubilee will take place from 6:30 to 7:30 a.m. at Lake Taylor High School Track in Norfolk. Joggers Jubilee is sponsored by the church recreation department of the Southern Baptist Sunday School Board, which awards a certificate of participation to each jogger.

Persons wishing to participate in the Third SBC Joggers Jubilee are asked to report name, SBC hotel location and phone number so transportation may be arranged to the track. Registration information should be sent to Eugene Greer, SBC STRIDER, 11317 Earlywood, Dallas, Tex. 75201, by May 21. Joggers not attending the 1976 SBC may receive a certificate by notifying the STRIDER or the church recreation department, by no later than JUNE 30, of the time and distance jogged on June 15, 1976.

"Whistle Stop"



Franklin Owen

An old story from my native Southeast Missouri concerned the appearance on the Mississippi River of a steamboat with a stupendous whistle that shook the countryside, rattled door hinges and all but cracked the windows in the houses round about. It was deafening—thunderous.

The whole countryside was curious about this new and colossal vessel that no one had yet seen. The sound usually burst forth between 4 a.m. and 5 a.m. At last they decided on an early morning watch party. They were going to see this ear-splitting dreadnought with their own eyes.

Just before 5 a.m., a scrubby looking little tugboat chugging up river proved to be the source of the unbelievable sound. There was no question about it. The witnesses were all but blown prostrate by the force of the sound waves.

Upon re-gathering their senses, they noticed that the vessel was no longer moving, but was actually beginning to drift backward. It had taken all of the steam in the boiler to blow the whistle. It took a full hour of hard firing to build up enough steam to go again.

We have to be careful in religious circles (churches, etc.) where we are obliged to be concerned with public relations, publicity, promotion, etc. We mustn't use all the steam to blow the whistle. We haven't borne much fruit until the results exceed the volume of our own sound. The whistle is important, but the cargo and its destination must be the first consideration.

The parable is applicable wherever one tries to serve. We who serve the denomination must have a great deal of promotional activity, but the results achieved by it all are more important. All the parts of the whole mission pipeline of our denomination, from local congregations to foreign missions, and all points in between, need to be in good relative proportion. When a disproportionate share of the noise is made by any part, we need to check on how much of our general boiler pressure is being used to blow that whistle. "In whom all the building fitly framed together groweth unto an holy temple in the Lord." (Eph. 2:21).

Across the SBC

Baptist Editor Takes 3 Month Breather

Jack L. Gritz, editor of The Baptist Messenger, state news publication for Southern Baptists in Oklahoma, has taken a three month leave of absence to recuperate from a recurring illness.

The paper's associate editors, Bob E. Matthews and Mrs. Raymond Hurt, will continue to produce the weekly publication.

Joe L. Ingram, executive director-treasurer of the Baptist General Convention in Oklahoma will take responsibility for the editorial page.

Letters of Syntyche

One in a Series

Philippi, in Macedonia
60 A.D.

My dearly beloved brethren at Antioch. Grace be unto you and peace from God our Father and the Lord Jesus Christ.

Brother Timothy came unto us and read a letter from our dear brother, Paul, in regard to the qualifications of deacons. Our church here in Philippi is praying about the selection of two more deacons to serve tables. Timothy instructed us to choose those who are without fault, and who rule over their children. A deacon must be the husband of one wife and cannot be the wife of one husband. Euodia insists that these rules be followed.

We have spiritually minded deacons now serving, but none of them is blameless. Deacon Clement has no wife and Paul stated that he must be the husband of one wife. Deacon Epaphroditus has a son who never attends worship service and the younger son does not even profess to be a Christian. When in the city, Lydia serves tables and ministers to the poor. She has given generously to further Paul's missionary journeys. I have felt that the Holy Spirit has set me apart for a special work as a servant of the church. Euodia says that all of us must now be replaced.

The saints among us who take the word, 'blameless,' to mean 'without fault,' are the only ones in our church who claim to be without sin. I note a lack of love in their Christian character, but then, I am not without blame either. Peace and Amen

SBC Budget Expands

At the halfway point of the 1975-76 fiscal year, the Southern Baptist Convention's national Cooperative Program unified budget has received 14.34 percent more than the amount received at the same point last year. This increase does not include designated contributions during the first six months, which is a 10.22 percent increase over last year's designated contributions.

Combined Cooperative Program and designated receipts show a 12.16 percent increase over last year's combined six month total.

SBC Registration Cards Available

Registration cards for messengers from Kentucky planning to attend the Southern Baptist Convention in Norfolk, Va., June 15-17, are now available from the office of Executive Secretary Franklin Owen.

The constitution of the SBC provides the following guidelines for electing messengers:

1. One messenger for each such church which is in friendly cooperation with this Convention and sympathetic with its purpose and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.

2. One additional messenger from each such church for every 250 members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.

3. The messengers shall be appointed and certified by the churches to the

Convention, but no church may appoint more than 10.

4. Each messenger shall be a member of the church by which he is appointed.

Only 700 messenger registration cards are available. Churches should request only the number of cards they need for persons actually going to the convention. These messengers must be elected by the church and the card should be certified by the signature of the church clerk or moderator.

A Confusion of Priorities

A recent issue of Gist, a State Department publication described as a quick reference aid on U. S. foreign relations, speaks in highly idealistic terms of the thrust and purpose of this country's foreign assistance program. Foreign aid, Gist explains, addresses "basic humanitarian and development needs and reflects mutual agreement between the Administration and Congress as to priorities." Gist continues, it is concerned with "food and people, not arms and politics."

Congress does not seem to have gotten the message, not if the funding levels imposed in the House foreign aid appropriations bill have any meaning. The \$4.3 billion bill includes \$1.7 billion for economic and development aid. The rest is for military assistance principally to Israel and Arab states in the interest of "peace."

As a result of this glaring imbalance, the authorized spending levels for food and nutrition programs have been cut by 21 percent. The bill also cuts by 17 percent the U. S. contribution to the International Development Association, which gives loans to poor areas abroad.

NEWSGRAM

Cooperative Program Receipts

Cooperative Program Receipts	1976	1975
of March, 1976	\$ 572,031.15	\$ 400,193.20
To date this convention year	3,639,449.01	3,066,969.09
Goal to date this year	3,208,333.31	2,800,000.00
Over Goal	431,115.70	266,969.09
To date this time last year	3,066,969.09	2,781,929.03
Increase	572,479.92	285,040.06
Percentage Increase	18.66%	10.24%

NEEDED EACH MONTH:

Toward full Cooperative Program Goal (7,000,000)	\$583,333.33
Toward Operational Budget (5,500,000)	458,333.33

Baptists Hear Election Pitch from Politicians

Representatives of the nation's two major political parties assessed the 1976 election at a gathering of more than 600 Southern Baptists in Washington, D. C.

If the people have a tendency to forget what happened to the nation in the Watergate affair, the Democrats will see to it that their memories are stirred, U. S. Rep. Barbara Jordan (D.-Tex.) told registrants at the national annual seminar of the Christian Life Commission of the Southern Baptist Convention.

On the other hand, U. S. Sen. Howard H. Baker Jr. (R.-Tenn.) said that Republicans have been embarrassed enough and that they have done their penance over Watergate. He played down the meaning of Watergate and said that the incident was not a good commentary on the American political system.

The Democratic spokeswoman dwelt on the political process in the election of a president. She said that the candidates' speeches and positions in the party platforms would be devised to win the election. She said that the deciding factor in the election would not be the issues but the personality of the candidates.

On the other hand, the Republican spokesman emphasized three major issues about which the electorate must make decisions in its choice of president and other elected officials. He said that foreign policy, economic policy and energy-environment policy would be the major issues in the election.

Jordan spoke from the perspective of a party out of the White House and

seeking to oust the incumbent party. Baker spoke with the assurance of the incumbent party, which wants to divert attention from the scandals of the Nixon administration to the emerging problems to be solved by the next president.

The Texas congresswoman warned that during the campaign the country would be subjected to an overdose of "pap and pabulum" and that the public should learn to discern between what the candidates say on the campaign trail and how they will perform after they are elected.

Emphasizing the Democratic Party line, she insisted that the country needs a president who will work with the Congress. Jordan insisted that the Democrats would have a majority in Congress after the election and that the person sitting in the White House should be of the same party as the majority in the Congress.

She said that the people are tired of the fussing between the Congress and the President, and she predicted a Democratic presidential victory.

She warned, "We got into Watergate because the people failed to pay attention."

Her advice to the electorate in the upcoming election was: "Pay attention to what is going on, to what is said and analyze the situation to the best of your ability." Speaking of the American political process, she added, "If we have any drag on the system it is because of the people who don't care about anything."

Baker praised the two-party system of America. He observed that it "is a

product of our political genius," that there is nothing like it anywhere else in the world, and that as long as the two parties are broad-based, not specialized, and inclusive of a wide variety of viewpoints they would remain sensitive to the desires of the sovereign people.

On foreign policy, Baker said that for the first time since World War II the nation is in the process of forming new approaches to the other nations. He said that foreign policy should be one of the big issues in the coming presidential campaign.

"I don't know what the new foreign policy will be," Baker said, "but I feel it will be more like 'detente,' a word which President Ford has discarded." He encouraged debate on foreign policy among the candidates during the campaign.

On economic policy, Baker defended the free market system and the policy of revenue sharing with the states. "Government is not the answer to everything . . . What we need is less government, not more," he said.

Baker predicted that even though there is a considerable attack on revenue sharing by both liberals and conservatives, the Republican Party will come out in favor of the concept.

"Local government does a better job of spending than the federal government," he said, "but the federal government does a better job of raising money."

A third major issue in the campaign will be the problem of balance between a sound energy policy and protection of the environment, Baker said. The nation must deliver itself from dependence on other nations for its energy needs, the Republican spokesman declared.

"For our national security the United States can no longer remain dependent on other nations for its energy resources," Baker continued.

Both Jordan and Baker spoke with optimism about the United States.

Although the nation is observing its bicentennial, "this is still a young country and its future is before it—we have just begun," Baker said.

Both the Democratic and Republican representatives claimed that their party holds the solutions to the problems of the country and on this basis they appealed for support of their candidates in the up-coming elections.



Registrants at Christian Citizenship 76 stand on the west steps of the U. S. Capitol to read a "covenant of commitment to Christian citizenship." C. Welton Gaddy (L), Nashville, leads the covenant and closed the meeting with prayer for the nation.

SBC Church Music Conference

PROGRAM

First Baptist Church, Norfolk, Va.

June 13-14, 1976

Sunday Evening, June 13, 7:30-9:15 p.m.

A Service of Congregational and Choral Singing: Congregational Singing, William J. Reynolds, Nashville, Tenn.; The Centurymen, Buryl Red, director, New York City; Soloist, Carmella Scott, Virginia Beach, Va.; Organist Sharron Lyon, Nashville, Tenn.; Pianist, Al Washburn, Louisville, Ky.
Reception for SBCMC Members hosted by Virginia Baptist Church Music Department, Allen R. Brown, Secretary.

Monday Morning, June 14

- 8:50 Instrumental Ensemble, Emmanuel Baptist Church, Manassas, Va., Robert Simpson, director
- 9:00 Call to Order—Evelyn Phillips, Fort Worth, Tex.
- 9:05 Musical Inspiration—Clint and Jarvis Rose Nichols, New Orleans, La.
- 9:20 Introduction of New Vice President and Executive Council—Paul Bobbitt, director, church music department, Fla. Bapt. Conv., Jacksonville, and president, Southern Baptist Church Music Conference
- 9:30 Awarding of Honorary Memberships
- 9:40 Panel: "Foreign Music Missions"—T. W. Hunt, Fort Worth, Tex.
- 10:25 Exhibit Break
- 10:50 Presiding—A. Joseph King, Fort Worth, Tex.
- Ode to the Virginian Voyage, Thompson—adult choir, First Baptist Church, Alexandria, Va., Gary Horton, director
- 11:15 Address: "The Church Musician As Minister"—Richard E. Myers, Charlottesville, Va.
- 11:45 Benediction

Monday Afternoon, June 14

- 1:15 Call to Order—Sam Prestidge, Dallas, Tex.
- Musical Inspiration—Clint and Jarvis Rose Nichols, New Orleans, La.
- 1:30 Business Session
- 1:45 The Virginia Baptist Male Chorale—Allen R. Brown, Richmond, Va., dir.
- 2:15 Exhibit Break
- 2:40 *Special Interest Sessions (choose one—see below)
- 3:30 *Special Interest Sessions (choose another—see below)
- 4:20 Division Meetings—Election of Council Members
- 4:45 Adjourn
- *Special Interest Sessions (indicated above): Sacred Harp Singing—Hugh McGraw, Bremen, Ga.; Youth Mission Tours—Joel T. Land, Atlanta, Ga.; Music Missions—T. W. Hunt, Fort Worth, Tex.; Puppetry and the Music Ministry—Joe and Gloria Morrell, Bradenton, Fla.; Early American Church Music—Robert H. Young, Waco, Tex.; New Materials, Exhibit Area—Sam Prestidge, Dallas

Monday Evening, June 14

- 7:30 Choir of the First Baptist Church of Berkley, Norfolk, Va. — Geraldine Boone, director
- 7:50 Premiere of Anthem Commissioned by the SBCMC, "Come Before Him Singing with Joy," Mark Blankenship, Nashville, Tenn., Adult Choir, First Baptist Church, Alexandria, Va.
- 8:00 An Original Music Drama reviewing highlights of Southern Baptist Church Music in America since the landing of the Pilgrims
Produced by Thad Roberts, Houston, Tex., in collaboration with Sarah Walton Miller, Houston, Tex., and Harry Eskew, New Orleans, La.
- 9:30 Benediction

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- President—Paul Bobbitt, Jacksonville, Fla.
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- Vice President—Sam Prestidge, Dallas, Tex.
- Vice President—A. Joseph King, Fort Worth, Tex.
- Vice President—Evelyn Phillips, Fort Worth, Tex.
- Secretary-Treasurer—Mary June Tabor, Oklahoma City, Okla.

SEBTS Trustees Act

Southeastern Baptist Theological Seminary's board of trustees, in its annual meeting, reaffirmed its commitment to a professorship of evangelism, adopted a record \$2,098,040 budget for 1976-77, and elected a new member of the faculty.

Glenn T. Miller of Clinton, N. Y., was elected to the faculty as assistant professor of church history, effective Aug. 1, 1976.

Miller, 33, a native of Virginia, is currently teaching at Hamilton College. Before joining the Hamilton faculty, he taught at Union Theological Seminary, New York City, and St. Mary's Seminary, and was pastor and youth minister in Baptist churches in Virginia, Massachusetts and Rhode Island.

Summer is for Deacons

Glorieta and Ridgecrest Baptist Conference Centers will host national deacon ministry conferences July 17-23 and July 31-Aug. 6 respectively. Directed by deacon ministries consultant Charles F. Treadway, the conferences are for deacons, pastors and other staff members, laymen and wives.

Each program, to begin Saturday night and to conclude the following Friday at noon, will include opportunities for inspiration, Bible study, fellowship and deacon training. A special conference for wives will be held.

For additional information and registration blanks, write to Glorieta Baptist Conference Center, Glorieta, N. M. 87535; Ridgecrest Baptist Conference Center, Ridgecrest, N. C. 28770; or the Church Administration Department, Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37234.

EXCITED? YOU KNOW I AM! We're Increasing Cooperative Program Giving in Our Church.

Clear Creek is On the Air and in the Press

by K. Maynard Head

Clear Creek Baptist School, Pineville, Ky., recently celebrated the 15th anniversary of its first radio broadcast.

Reported to be the only Baptist school in the world with a two-fold syndicated media-ministry (radio broadcasts and newspaper features), Clear Creek produces three weekly radio broadcasts: Clear Creek Chimes, a 15-minute devotional program with Professor Louis Ader as the Clear Creek Chaplain; Clear Creek Country, a country gospel music program with Ralph Duncan as the Clear Creek Parson; and the Sunday School Lesson with Professor Earl Clark providing a commentary of the uniform lesson series. The three programs are heard on 100 radio stations in the United States.

Clear Creek Chimes, the oldest program produced by this local theological school for adults, was begun by the school president, D. M. Aldridge, in 1961, when a local radio station requested a high quality devotional broadcast.

Ten years later, Ralph Duncan, Clear Creek's director of development, began a new program, Clear Creek Country. It is a gospel music program featuring top country gospel music artists with a "Bluegrass" or "Nashville" sound. The fast moving program has been described as different from any known gospel music program.

The Sunday School Lesson, a non-

tarian Bible commentary on the uniform lesson series, is the school's newest program, begun in 1974.

Growth of the school's radio production recently required enlarged facilities housing offices for communication staff members, a work area for duplication and distribution of broadcasts and the public relations and alumni departments.

Clear Creek's newspaper features are now published in 275 newspapers in 15 states. The Sunday School Lesson, a written commentary prepared by Professor Earl Clark, appears in 125 newspapers in 11 states. This feature has the distinction of being both a radio and a newspaper feature.

Mountain Moments, a human interest column written by Clear Creek's director of public relations, K. Maynard Head, was begun in 1975 and is published in 150 newspapers in 15 states. Kiwanis International Magazine recently featured the column.

Clear Creek Baptist School is celebrating 50 years of history in 1976.

Begun in 1926 by L. C. Kelly, who was then pastor of Pineville's First Baptist Church, Clear Creek started as a training facility for mountain preachers. The three-week course of study has evolved into a three-year undergraduate theological school training pastors, evangelists and missionaries.



Ferde Robinson, left, veteran pastor-evangelist, congratulates student Gabriel Collett and his family who recently enrolled in the Kentucky theological school for adults. Clear Creek has a shortage of student family housing because of an enrolment which has doubled in the last five years.

The average age of the Clear Creek student is 33. He is married and has four children, and his wife attends classes with him. His educational background averages 12 years of school. Student employment workshops, scholarships or local part time employment provide his income. He is planning to become a Baptist minister, evangelist or missionary and has left another career to come to Clear Creek.

Students at the school take such courses as Old Testament, New Testament, Christian ethics, music, church history, Baptist doctrines, homiletics, pastoral care, religious education, evangelism, missions, English, Greek and speech which equip them for varied responsibilities in Southern Baptist churches.

With an enrolment which has doubled over the past five years Clear Creek has growing pains, including a shortage of available student family housing. A new student cottage was recently dedicated free of debt, and another is under way with occupancy scheduled for September 1976. In addition, a new 12-family student housing complex is under construction near the site of the historic Alice Rains Auditorium. It is expected that the structure will be completed by this fall.

A two-story educational facility is also being built just behind the school's administration building which will house a music department, library and additional offices and class rooms.



Another Clear Creek Country is completed. Ralph Duncan, the "Clear Creek Parson," is host of Clear Creek Country, a country gospel music program with the "Nashville" sound. Listeners in 11 states often request poems on the program.



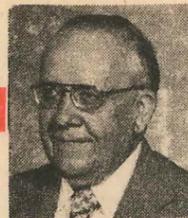
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SUNDAY SCHOOL LESSON

by H. C. Chiles

(These Lessons for May 2, 1976)



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The Challenge of Faith

Hebrews 11:1, 8-16

The value of our faith depends upon the trustworthiness of the one in whom it is anchored. Faith makes us certain of realities we have not seen.

"Things not seen" can refer to both the past and the future. We did not see Christ making atonement for our sins, but we believe that he did it.

Faith makes real to us some things we shall have in the future, such as a resurrection from the grave, a perfect likeness to Christ and the enjoyment of reunion in heaven.

A summons from God came to Abraham to leave his native country and go to a new land. God drew Abraham away from the sinful manner of his countrymen into fellowship with him. God's call was for faith, obedience and dedication.

As a superlative example of faith, Abraham immediately left the comforts of his home and started on his journey into the regions beyond. "He went out, not knowing whither he went," and without any knowledge of the future.

Because of his faith, Abraham firmly believed that God would provide for him. Certain that God was calling him, Abraham was ready to go anywhere. "By faith he sojourned in the land of promise, as in a strange country."

Resolved to be obedient to God, Abraham gazed far into the future. He saw a city of which God was the architect and master builder. The redeemed would enter the city and enjoy perfect communion with God.

Abraham's wife, Sarah, learned a lesson in faith. She was initially astonished when she was promised a son. Her laughter of unbelief was heard and known by God. When God challenged Sarah's laughter, she turned from doubt to faith and was given power to bear a son.

Sarah exercised faith in God's promise and in his power to do what was beyond human expectation. Sarah believed that the promiser was the performer. By God's grace and power the humanly impossible became the divinely possible.

Faith turned Sarah from a doubter to a witness bearer. A childlike trust in God will lead pilgrims in their life's journey. One's continual trust in God will reveal that "... faith is the substance of things hoped for, the evidence of things not seen."

Faith gives one a security that is vital in a changing, haphazard world. Sarah and Abraham exercised faith in God even though they may have been derided by friends. Their faith was so steady, that skeptics could not shake them. They may have been skeptics too, before they came to understand faith as the medium for communication with God.

A Christian's faith in God entitles him to the revelation of his place and style of life as conceived by God. It is a Christian's responsibility to practice faith in his creative, reviving God.

The Anguish of Parenthood

II Samuel 18:5, 31-33, 19:4-8

The home of David was not a happy one. It was plagued with jealousy, immorality and strife. Absalom, one of David's sons was a haughty young man. He was aware of his attractive physique and appealing personality.

Absalom did not hesitate to make himself known within the kingdom. He was willing to do wrong if he could get what he wanted. Ambitious to acquire the power of the kingdom, Absalom plotted to seize his father's throne. He instilled in the people a bad opinion of his father's administration. He spread false rumors and organized a revolt against his father.

David, in response to his son's rebellion, organized an army to suppress the rebels. But as he reviewed his troops, he said to the commanding officers, "Deal gently for my sake with the young man, even with Absalom."

During the battle, Absalom realized his army was losing. Upon his mule, he fled in terror. He galloped under an oak tree and his long hair caught in the low branches leaving him suspended in the oak boughs as the mule dashed away. A man of David's army saw the spectacle and told Joab, a commander in the king's army. Anxious for victory, Joab thrust three darts into Absalom's heart. Later, 10 soldiers mutilated his body.

David, in the meanwhile, sat at the gate awaiting a report from the battlefield. A panting runner approached him and reported, "Tidings, my lord the king for the Lord hath avenged thee this day of all them that rose up against thee." But vengeance for his foes was the last thought in David's mind.

David was concerned for his son. He asked "Is the young man Absalom safe?" The runner replied that he had been killed. David was pleased to learn of the military victory over the rebels, but he was displeased and grieved over his son's death.

To David the news of the runner was the end of hope for his son. Wrapping his mantle about him, David went to the guard chamber and cried in a loud voice, "O my son Absalom, O Absalom, my son, my son." David's bitter lamentation was understandable by some because the dead rebel was his own son.

David remained in seclusion in the upper chamber. His sadness caused his army to feel bewildered because the apparent victory was not joyous to David. Joab and his men did not appreciate David's reaction. Without hesitation, Joab bluntly attempted to shock David and remind him of his responsibilities.

Accepting his counsel, David resumed his leadership of the people. But he was never again the same man.

Parents need to be aware of the irrevocable influence they have upon their children. Had David been more conscientious in his fatherly role, Absalom may never have rebelled.

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American Mosaic of Ethnics Brings Change to Baptists

by Charlotte Powell

It's 8 a.m. The "American mosaic" begins to stir across the United States.

Margaret Lasley of Louisville sips her coffee while she plans a black history course for an afternoon teen-club meeting in the Baptist Fellowship Center.

Alexa Popovici drives through Chicago's streets enroute to greeting a Romanian family arriving in the U. S. by jetliner.

Jimmy Anderson leaves his home in Shawnee, Okla., bound for the Indian assembly grounds of the Muskogee-Seminole-Wichita (Indian) Baptist Association, where he and others will spend the day doing repairs and cleanup.

Further south, Jovita Galan prepares for the Mexican-American children already arriving at Central Baptist Church's kindergarten in San Antonio, Tex.

Ramona McKenzie takes her blind husband, David, in a car over muddy roads on a Navaho Indian Reservation in New Mexico, to visit a church member.

Peter Chen drops his three daughters off at school enroute to a coordinating missions committee meeting in San Francisco's Chinatown.

Similar scenes and events are repeated over and over, daily in Alaska, Hawaii and other states where Southern Baptists have ethnic missions.

All are part of the American mosaic. They are members of one or another of the 125 ethnic groups in the U. S. who communicate in more than 100 languages and dialects and comprise, according to recent estimates, more than half the U. S. population.

"Traditionally," says Oscar Romo, a Mexican-American who heads the Southern Baptist Home Mission Board's language missions department, "it has been assumed that the ethnic groups have become part of 'America's melting pot.' Actually, only a very small percentage have been totally assimilated."

And this, for Southern Baptists, gives added significance to these people called Galan, Anderson, McKenzie, Chen, Popovici and Lasley. They represent the diversity and tensile strength

that has transformed the 12.7-million member denomination from its regional and largely Anglo characteristics of the 1940s to "the most multi-cultural religious group in the U. S. today," says Romo.

The six represent an investment by Southern Baptists to cross racial, cultural and language barriers. Each is a Southern Baptist-supported missionary of the denomination's Home Mission Board.

They further personify a concept in missions that has caused Southern Baptists to move 10-15 years ahead of other denominations in its mission efforts, according to church growth specialist Peter Wagner of Fuller Theological Seminary in Pasadena, Calif.

The concept — indigenous mission — reflects Southern Baptists willingness to trust ethnic people to create their own patterns of Christian expression, rather than be force-fed transmogrified Anglo methods.

"The early missionaries went to Americanize and to evangelize at the same time," explains David Benham of the HMB's language missions department.

"They treated people paternalistically," says Benham, himself a Kiowa Indian, "rather than as equals."

As a consequence, missions fared poorly and few permanent, stable congregations grew, explains Benham, because the people saw Christianity as a "white man's religion."

Where ethnics did have opportunity to discover their own cultural identity in Christianity, churchwork succeeded. Benham cites the Creek Indians, one of the "five civilized tribes" in Oklahoma, as an example.

The five tribes were Christianized long before the government moved them out of their eastern U. S. homes. In the devastating 1830s' march to Oklahoma, called the "trail of tears" because so many died, the Creek people transported their own churches, complete with pastors and congregations.

In their new homes, the Creeks

formed their own associations, further developed their own forms of worshipping and conducting communion and baptism, and even began sending missionaries to other tribes.

The Creeks are among the most Christianized Indian tribes, believes Jimmy Anderson, a Creek who works with his own people as an associational missionary, "because no one went in and tried to change them to an Anglo way of thinking."

If such missions successes are to be repeated, Anderson adds, it will be because missionaries of whatever background or racial group — "respect the people for who they are. They present the gospel, and, if changes are to be made, let them come under the leadership of the Holy Spirit, instead of trying to match First Baptist Church in Memphis, Atlanta, or elsewhere."

But allowing ethnic people "the freedom and opportunity to follow God in their own way," says Benham, has not always been a part of Southern Baptist mission strategy.

The method of ministry has shifted from doing "for" to doing "among" and the role of missionary has changed from "doing personally" to "helping others to do."

Bus Outreach Growing

Bus riders attending Southern Baptist Sunday schools total 266,604 on an average Sunday, according to figures released recently by Sunday School Department officials at the Southern Baptist Sunday School Board, Nashville.

Statistics show that 19.5%, or 6,737, of the 34,472 churches in the Southern Baptist Convention reported having a bus outreach ministry during the 1974-75 church year. Also, 32 of the 33 state Baptist conventions reported having bus outreach programs.

D. Lewis White, bus outreach consultant in the board's Sunday School Department, said the total of churches reporting bus programs was up 550 over the last report in 1973. The number of riders on an average Sunday was up 46,426.

Convention-wide statistics identifying sizes of churches sponsoring bus ministries show that larger churches more often have bus programs. In churches having a total enrolment of 1-49 3.5% had bus ministries while 75.1% of churches with enrolments of over 3,000 had bus programs.

All attendance figures reflect only persons riding on buses provided by churches. The 1975 uniform church letter was the source of these figures.

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Baptists Grow in South America

Baptist growth in South America continued this past year, but at a slower rate than before, according to preliminary statistics for 1976 released by the Baptist World Alliance (BWA).

Membership in 12 South American countries where Baptists have work now number 515,434, compared to 512,379 a year ago. Three years ago the number was 462,169.

Six of the 12 countries showed an increase in church membership — Argentina, Brazil, Colombia, Paraguay,

Peru and Surinam. Five declined — Chile, Ecuador, Guyana, Uruguay and Venezuela. Data for Bolivia did not change. No Baptist work exists in the Falkland Islands or in French Guiana.

The BWA South American statistics are not limited to the 11 member bodies of the Baptist World Alliance in South America, but also embrace other Baptist work on the continent. Every country has at least two kinds of Baptists; one (Brazil) has as many as 15 varieties, according to the BWA.

Assemblies Add S.S. Weeks

In response to needs expressed by Southern Baptists and to an overwhelming number of registration requests, an additional Sunday school leadership conference will be offered this year at both Glorieta and Ridgecrest Baptist Conference Centers.

In-depth leadership training, a consistent drawing force of previous Sunday school weeks, will highlight the additions to be held Aug. 28-Sept. 2 at Ridgecrest and Oct. 25-29 at Glorieta.

Current trends in Sunday school work and skills for implementation will be presented in morning, afternoon and evening conferences. Bible study and worship will be led by designated pastors, ministers of music and Bible hour leaders.

Preschool accommodations will be available for the additional weeks. Day camp activities are planned for the week at Ridgecrest only.

Annuitants at Ridgecrest

The Southern Baptist Convention Annuitants Board announced it will sponsor an annuitants' conference May 10-14 at Ridgecrest, N. C.

Ramsey Pollard, Memphis, retired former president of the SBC, will be preacher. J. Winston Pearce, Buies Creek, N. C., retired teacher and preacher, will be inspiration speaker.

Mrs. Pearce will lead Bible study. Ira C. Prosser, retired music director living in Lexington, Ky., will direct the music.

J. Earl Mead, Dallas, retired church education director, will provide morning devotions and afternoon nature studies. Mrs. Monroe Scroggins, Longview, Tex., will instruct conference participants in crafts and oil painting.

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