

WESTERN RECORDER

APRIL 29, 1976



Christian Home Week— May 2-9

People & Places

R. Sam Jones is the new pastor of Van Buren Baptist Church, Louisville. He is a student at Boyce Bible School.



Jones

Bob W. Brown, pastor of Trinity Baptist Church, Lexington, was the evangelist in an April revival with Mt. Vernon Baptist Church, Versailles. Morton Oliver is the Mt. Vernon pastor.

New officers of the Georgetown College BSU are as follows: President, Steve Hopkins; Communications, Debbie Le Fan; Records and Finances, Hope Pierry; Witness, Coleen Beasecker; Churchmanship, Rick Muse; Fellowship, Susie Tate; Missions, Mary Keith; Worship, Garry Eldridge; Christian Service Organization, Janie Hicks; Music, Dave Ballbach; Married Student Representatives, Gary and Cissy Tufts; Study, Denise Ray.

Mr. and Mrs. Jim C. Dillard, missionaries to Kenya, are the parents of a son, Brandon James, born Feb. 1. They made be addressed at Box 895, Nyeri, Kenya. She is the former Janet Davis of Owensboro.

Mr. and Mrs. Larry N. Keaton, missionaries to Spain, may be addressed at Dr. Beltran Bigorra, 11-1a Valencia 3, Spain. She is the former Kitty Ray of Murray, Ky.

Pleasant Hill Baptist Church, Ohio County Baptist Association, held a revival Apr. 5-11 with L. C. Gray, Owensboro, as evangelist. The church experienced the most successful revival

in its history according to the pastor, John G. Backus.

Salem Baptist Church, Logansport, has just had a successful revival. Charles H. Ham, director of missions for Ohio County Baptist Association was the evangelist. James Cardwell is the pastor.

Staff Changes

John E. Pennington Jr. is now pastor of First Church, Middlesboro. He is a native of Tennessee and a graduate of the University of Tennessee and Southeastern Seminary, Wake Forest, N. C. He has had pastoral experience in North Carolina and moves to Middlesboro from First Church, Jacksboro, Tenn. He is presently serving as president of the Campbell County Ministerial Association.



Pennington

Henry Hobson has filled the pastorate of First Church, Russellville. He has pastored in Sulligent, Ala. and Magnolia, Miss. Hobson is a graduate of Samford University and New Orleans Baptist Seminary. He was selected as one of the outstanding young men in America last year.



Hobson

Richard Bartels is now minister of youth, Severns Valley Baptist Church, Elizabethtown. He has served as a recreation intern with Walnut Street Church and he will graduate from Southern Seminary in June. Verlin C. Kruschwitz is pastor at Severns Valley.



Jack Birdwhistell

"The Baptists of Kentucky were a feeble folk when our fathers met here, 50 years ago today, . . ." noted pastor-historian J. H. Spencer, addressing the jubilee meeting of the General Association of Baptists in Kentucky, Oct. 20, 1887. "During the eight years of calamity that preceded the constitution of the General Association," Spencer said, "the Baptists of Kentucky had lost nearly one-third of their number, and more nearly two-thirds of their prestige and ministerial power." The realization of the need for such a statewide organization had been a long time coming.

As early as 1801, during the Great Revival, the Regular Baptists of Kentucky (mostly from Virginia) and the Separate Baptists (mostly from the Carolinas) had come together at Old Providence Meeting House in Clark County to adopt the name "United Baptists." Many churches in Kentucky, even in the later 1800's, were organized as United Baptists, but the name has since fallen from usage.

No efforts were made to form a state Baptist organization until 1813, when Silas M. Noel, later to pastor at Frankfort, proposed a "general meeting of correspondence" for Kentucky Baptists. In the years of antimission sentiment however, the idea was not popular. It seemed that its time had come by 1831, when the intrusions of the Campbellites had led Baptists leaders to see the necessity for a united front. In December *The Baptist Chronicle and Literary Register*, published at Georgetown, called for a "convention of the brethren from every part of the state" in order to "rouse the churches from their present dormant state." The response was the formation of the Kentucky Baptist Convention in 1832 at Bardstown.

The convention met strong opposition from churches and associations which cherished their independence. Its meetings after 1832 were sparsely attended. In June 1837 it adjourned to meet in Louisville in October. The October meeting resulted in the General Association which has served Kentucky Baptists well.

Revolutionary Influence:

CHURCH/STATE SEPARATION

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

In his first inaugural address, President George Washington expressed a conviction that still abides in hearts of Americans: the hand of God was directing in the founding of our nation.

But Thomas Jefferson, John Adams, Benjamin Franklin and James Madison, whose minds largely produced the Constitution were not orthodox Christians.

If any ecclesiastical council had been called to review their beliefs they would have been considered heretics and enemies of Christianity.

The fact remains however — they were architects of a government that gave more freedom for advancement of the gospel than any previously founded.

They demanded for themselves freedom to think and believe as they would, on the basis that God created them to be free and they risked their lives and fortunes to guarantee that right to others.

Thomas Jefferson wrote more than 18,000 letters. A large percentage of them were devoted to problems of separation of church and state.

Perhaps John Locke's philosophy was the greatest influence upon Jefferson's mind. Locke, in his great work "Toleration" (1689), wrote in the opening paragraph, "absolute liberty, just and true liberty, equal and impartial liberty, is the thing we stand in need of."

Acceptance of religious doctrines is not the final test of good character and must never be used by church or state as the condition for the granting or denying of one's civil rights.

Locke reasoned that essentials of Christianity should be reduced to these simple doctrines: belief in God and in Jesus as the Messiah, and living as best one can according to the teachings of Jesus.

Demand for acceptance of unnecessary doctrines by churches and governments were the cause of warring factions among Christians.

This philosophy in part found its way through Jefferson's mind into the Declaration of Independence in those immortal words, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalien-

able rights, that among these are life, liberty, and the pursuit of happiness."

Some form of ecclesiasticism is essential in the life of the institutional church. As Baptists, in the New Testament tradition we believe that the simplest and least forms of ecclesiasticism are best in church life.

The great mischief began in church history when ecclesiasticism moved to ecclesiolatry — the extreme veneration for the authority, forms and traditions of the church.

Our founding fathers were not ecclesiastics nor theologians. But they believed, and often said so that evils of ecclesiolatry would never be removed by theological debate.

John Adams, in his autobiography gave the following reasons for deciding against the ministry; "I perceived very clearly . . . that the study of theology and the pursuit of it as a profession, would involve me in endless altercations and make my life miserable, without any prospect of doing any good to my fellow-men."

Jefferson wrote to Timothy Pickering in 1821; "The religion builders have so distorted and deformed the doctrines of Jesus, so muffled them in mysticisms, fancies and falsehoods, have caricatured them into forms so monstrous and inconceivable as to shock reasonable thinkers, to revolt them against the whole and drive them rashly to pronounce its founder an imposter."

Madison wrote William Bradford, 1774; "If the Church of England had been the established and general religion in all the northern colonies as it has been among us here (Virginia), it is clear to me that slavery and subjection might and would have been gradually insinuated among us. Union of religious sentiments begets a surprising confidence, and ecclesiastical establishments tend to great ignorance and corruption; all of which facilitate the execution of mischievous projects."

Our fathers, in writing the above sentiments did not consider themselves impious. They were 200 years closer in history than are we to inquisitions, burnings at the stake, imprisonments, denial of rights, etc., in the name of Christianity and in the purported de-

fense of the faith. They saw imprisonments in their own colonies. They saw "unalienable rights" violated and denied in Virginia when Baptist preachers were jailed, and when Baptist Obadiah Holmes was beaten on Boston Common until the blood ran from his back for preaching against infant baptism.

They saw Quakers persecuted for their faith and they saw people taxed to support ecclesiastical systems that imposed these inequities and outrages upon people.

They also saw many of the Anglican clergy more interested in protecting their interests and powers than in correcting injustices of Britain.

Can we not then say that what our fathers could not do from within the churches, they determined to do from without.

Their integrity was greater than their anger. They sought no vengeance upon any church or group. They simply wiped out any sanction or force of government that churches had to enforce their orders.

They reduced all church groups to equals before law and people.

Jefferson wrote to Danbury Baptist Association in Connecticut in 1802, "Believing with you that religion is a matter that lies solely between man and his God, that he owes account to none other for his faith or worship, that legislative powers of government reach actions only and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between church and state . . ."

"I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties."

These words by the President of the United States express our fathers' belief that they were serving God by exercising their statesmanship to preserve the "natural rights" of man.

WESTERN RECORDER

"Formally ordered for the Faith which was once for all delivered to the saints"—John 1

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40343

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The Bicentennial Celebration in Harrodsburg

No gathering could have been more typically "Baptist." It was one of those "Amazing Grace" and "On Jordan's Stormy Banks I Stand" kind of meeting. We had old time religion and even old time sweating thanks to July weather and a malfunctioning air conditioning system.

The bicentennial celebration of Kentucky Baptist preaching on Apr. 19 was billed as a major Baptist event in Kentucky. It lived up to its billing and even surpassed highest expectations.

Baptists from all areas of Kentucky descended upon Harrodsburg to celebrate and celebrate we did. From the east, the west, the north and the south they came. They overflowed the spacious Harrodsburg sanctuary. They worshiped, they prayed, they amended and they sang "We're Marching to Zion" while parading down Harrodsburg streets.

There was something deeply moving about the experience. We rejoiced in recalling a noble heritage, exulted in the wonder of being redeemed and sincerely longed to perpetuate our noble heritage of gospel preaching.

The preaching was great as expected but the music surpassed every dream. We planned it as a day of preaching with music; it turned out to be a day of singing with preaching. There is no account of the gospel music in that first outdoor Baptist service in 1776 but the music of the bicentennial celebration will live as long as the preaching.

Probably the greatest and longest lasting impression of the day will be the part of black Baptists in the celebration. Their response and participation are a tribute to their leaders and to the cordial relationship between black and white Baptists in Kentucky. The joint black-white planning committee for the occasion did a magnificent job. Behind this pleasing experience of interracial worship and fellowship can be seen the effective work of Bill Rogers, our Kentucky Baptist director of interracial ministries.

Whatever the blacks came to receive they gave more than they took away. Any doubt about the high quality of the preaching and singing of black Baptists was removed for everyone in the Harrodsburg celebration. In fact, it is really unfair to compare the music and praise of blacks and whites. Whether it is a native gift or a result of long suffering and yearning, there is a dimension of black singing

unknown to whites. If whites had done as much with their abundance of resources as blacks have with their meager resources, the Kingdom might already have come in.

Certainly each milestone celebration of Baptist preaching in Kentucky has had its special characteristics. For the 200th anniversary the one quality not present in the others was major participation of black Baptists. For this we rejoice because, as one speaker said, such a joint celebration would not have been possible 20 years ago.

It has taken us 200 years to learn to practice some of the truths we preached from the beginning. We have come a long way and still have a long way to go. But we marked a significant milestone in Harrodsburg in 1976 and we're marching on.

The hospitality of Harrodsburg and Mercer County Baptists added to the joy of the occasion. In fact, this day of celebration brought out the best of all of us. It even produced a poem from Executive Secretary Frank Owen who used it to climax one of the best addresses he has ever made in his leadership ministry with Kentucky Baptists.

Yes, we put it all together in Harrodsburg.

Guest Editorial

Week-Day Religion Congregational Catering

Erwin L. McDonald
Religion Editor, Arkansas Democrat

The pastor of Park Hill Baptist Church, North Little Rock, Ark., and his staff recently met in conference to determine what might be done to make the Sunday services attractive to greater numbers.

They gave careful consideration to the fact that some members like the air-conditioning up, and some like it down; that some like to catch up on the sleep lost watching Saturday night late movies; that it annoys some to be reminded too frequently of their obligations to give; and that some like the out-of-doors and fresh air.

Then they came up with this positive approach to

solving all the problems involved in bringing together—and holding—a large congregation for the church services:

—Pastor Cary Heard is to arrange for cots for those who say Sunday is their day to sleep late, and he will provide eyedrops for those whose eyes are tired from watching late TV shows.

—Minister of Education Willard Zeiser will be responsible for providing blankets for those who think the auditorium is too cold and fans for those who think it is too hot. He will also provide hearing aids for those who can't hear the preacher and cotton ear-stoppers for those who say the preacher talks too loud.

—Minister of Music Bob Hatfield is to furnish piped music for those who don't like the church's music. He will also have portable TVs for those who can't miss their favorite programs.

—Minister of Youth Luke Flesher will see to it that Stewardship Buttons are not worn by ushers during offerings. And he will provide standing room for those who don't like to sit too long.

—Director of Childhood Education Larry Heslip will furnish a good selection of flowers and an open window for those who enjoy the out-of-doors.

Or, at least that is the way it was reported in a recent issue of *The Chimes*, the church's weekly bulletin.

BAPTIST FORUM



TIMELY SUGGESTION

If large city churches would send one small-town or rural pastor each year to the Southern Baptist Convention it would be great in more than one way. Donors as well as recipients would be blessed. Few pastors in small churches are able to afford the trip. Often churches do not think to send them. They need the enrichment provided there and they would be a blessing to the convention also.

On the whole small-town and rural congregations are more conservative than urban ones. The fact that these are minimally represented in the convention annually may help explain the increased inroads of liberalism that boldly denies the faith of our Baptist forefathers, in many instances, and the Word itself in some cases.

Mrs. Edgar R. May, Langley

SAYING IT WELL

Your editorial of April 1: "Needed: A Plan to Help Pastors and Churches" was very timely and most interesting. Your suggestion for remedy was most amazing — especially for the pastors over 55 years of age.

The thought comes to me, however, if the editor feels this would be a good way to deal with denominational staff members who are over 55, especially editors? This might be a good way to solve some of the similar problems that might occur in a Baptist hierarchy.

W. Louis Walters, Louisville

Answer:

Thanks, you said it well. C.R.D.

IS YOUR LANGUAGE SEXIST?

"Poet" is not a masculine noun!" cried the poetry teacher, nonverbally emphasizing her point with a slap on the table. Her faculty colleague from the social sciences division had just referred to Adrienne Rich as a "poetess."

Some of the same sexist thinking is being reflected in news articles, editorials, letters to the editor, etc., currently appearing in the denominational and secular press.

"Deaconess" and "authoress" are terms frequently appearing in such articles. A "deacon" is a servant; is a male servant a "servant" and a female servant a "servantess"? An "author" is a writer; is a male writer a "writer" and a female writer a "writess"? Is a female minister of education a "ministry of education"? Is a female choir director a "choir directress"? And so with "counseless," "teachess," "singess," "organess," etc.?

Biologically, sex is a fact of life. Socially, it does not have to receive nearly the prominence it does. Spiritually, it should make no difference to those who, in Christ, are neither male nor female!

Robert L. Hartsell, Louisville

PEACE OF MIND

We professing Christians talk about the condition of our world but do very little about it. We have the answer but we go chasing around seeking some spectacular way to bring peace to our world. We don't need gimmicks, slogans or rallies, we have all it takes right at our finger tips.

We can stop suicides and heart

attacks, relieve stress and strain. How? "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee" (Isa. 26:3). We know that peace of mind renews the spirit and the body, we become healthier and happier.

If we know "that peace that passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. 4:7), if we "let the peace of God rule in your hearts (Col. 3:15a), if we will "Be ye still and know that I am God" (Psalm 46(10a) "and be renewed in the spirit of your mind" (Eph. 4:23), all can be calm through the storms of life "though our outward man perish yet the inward man is renewed day by day" (2 Cor. 4:16). "For God hath not given us the spirit of fear but of power, and of love and of a sound mind" (2 Tim. 1:7).

When the lost see professing Christians living with the problems of life, yet with the quiet assurance that "we know that all things work together for the good of them that love the Lord and to them who are called according to his purpose" (Rom. 8:28) our witnessing will reach its highest level and souls will be saved.

Mrs. Robert Stovall, Kuttawa

MEANINGFUL DIALOGUE

You have opened a significant dialogue with the tentative proposal for a re-assessment of the relationship between pastor and congregation every three or five years. The idea merits serious consideration among Baptists.

If carefully structured, such a re-assessment could provide a healthy dialogue between pastor and people. Among mature Christians, a time of evaluation can become a very positive growing experience. The idea has considerable merit.

Edward B. Freeman Jr.,
Richmond, Va.

BAPTIST NEWS BRIEFS

Work Uninterrupted in Rhodesia

Southern Baptist missionaries working in Gatooma, Rhodesia, are in no danger and work proceeds as normal, despite reports of political unrest in this country, according to James Westmoreland, the Rhodesian mission organization chairman. While there has been reported unrest and activity confined to the border areas, "No one is in any danger here and there's no indication there will be any immediate trouble," said Westmoreland. Most of the 78 Baptist missionaries and their families in this country continue to receive letters expressing concern over reports of trouble in Rhodesia, he said.

FCC Chairman at Radio-TV Consultation

Richard E. Wiley of Washington, chairman of the Federal Communications Commission, spoke about the church using the broadcast media at the third annual Southern Baptist Radio-Television and Cable Consultation Apr. 26-28. The event is sponsored by the denomination's Radio and Television Commission and was held at the agency's headquarters in Fort Worth, Tex.

A highlight of the Consultation was a production panel describing methods of effectively broadcasting the worship service for television. Other subjects included the use of advertising as a method of communicating the church and its image, a survey of radio and television spot announcements, a look at cable television, religious programming and the local church, the kind of religious programming most stations prefer to use and the most effective method of broadcasting the worship service for television.

Southern Baptist Schools Show Enrolment Rise

Seventy-one Southern Baptist-related educational institutions across the nation have shown a 33.06 percent increase in regular enrolment of full time equivalent students between the 1969-70 school year (91,147 students) and the 1975-76 school year (121,282), according to a report released by the Education Commission of the SBC. The report also shows that total enrolment at the schools, including all students enrolled in academic work, increased significantly. It rose from 110,143 in 1969-70 to 141,554 in 1975-76, a 28.52 percent increase. Part of the statistical analysis reveals that vocational Christian workers enrolled on Baptist campuses have shown an overall 45.30 percent increase during the same period.

Enrolment rose in three categories—senior and junior colleges, seminaries and Bible schools but dropped in academies. Seven Southern Baptist-related academies declined 8.34 percent in FTE enrolment (from 3,128 in 1969-70 to 2,867 in 1975-76) and went down 5.27 percent in total enrolment (from 3,128 to 2,963).

Southern Baptist theological seminaries showed the largest percentage increase in regular FTE enrolment, rising 55.16 percent, from 5,665 students in 1969-70 to 8,790 students in 1975-76. In total enrolment, including students in academic work which would not normally lead toward a degree, the seminaries jumped 37.45 percent, from 12,041 to 16,550.

Churches in Vietnam Have Decline in Attendance

A year has passed since the last Southern Baptist missionaries barely escaped capture by Communist military forces in South Vietnam on Apr. 28, 1975. Current reports indicate some churches in Vietnam are still functioning, even though missionaries have gone on to other fields of service. However, there has been a decline in attendance, according to Samuel M. James, former missionary to Vietnam.

Priority pressure imposed by the new government has restricted church attendance considerably. Many times re-education programs are required at regular worship times. Fear is another factor in declining church attendance.

A Legacy
for our
Children

Franklin Owen



Most parents would like to leave some sort of legacy to their children. Usually this ambition assumes the form of material bequests.

We pay those insurance premiums. People who have been sufficiently blessed after that seek by various means to accumulate and leave some little estate—perhaps a home, or whatever will enable those we love to have a better chance in life.

Within reasonable limits, the above desires are probably good. But the material side of them usually gets considerably overemphasized in relation to the spiritual side.

The greatest legacy a parent can leave his children is the example of a good life. Jesus left no material possessions but the legacy of his life is beyond any comparison in history.

Advisors say that, from the standpoint of inheritance tax, people of means should give their children a great deal before they die. Otherwise, they can't hope to give them nearly as much.

This rule would certainly apply to a spiritual legacy. The life that your children know you have lived will inspire them to good character long after you are gone.

Nevertheless, most of the good character that we hope to leave our children must be inculcated in their lives while we are here. Most of what we can teach them, both by word and deed, will be taught while we are yet with them.

My own father has a tremendous wealth of accumulated information. I have often wished he could pass all of it to me, but it can't be done. Yet, I got some of it because he has been busy passing on all that I could take. We, too, must pass on what we can to our children.

A legacy for our children! What will it be? It must be more than money. Should a man who cannot communicate to his children any of his moral and religious character be allowed to leave them his money?

Let us so live and teach as to leave our children God. Then they will never be without a Father. Leave them Jesus; they will never be without a Saviour.

All that can help man's sinful condition is to be born again. In the new life true disciples go forth in hope to witness for Christ. — G. M. Smith, moderator, General Association of Baptists in Kentucky, Lexington

KENTUCKY BAPTISTS BEGIN THIRD PREACHING CENTURY

by Western Recorder
Staff Reporters

Kentucky Baptists of two major bodies trace their earliest beginnings to April 1776 when Thomas Tinsley and William Hickman preached at Harrodsburg. Both groups returned in large numbers to the place where it all began Apr. 19 for a day of reflection and rededication to the original objectives of their forefathers.

A crowd approaching near capacity size swelled the 1300-seat auditorium of Harrodsburg Baptist Church early in the day. By nightfall, the climactic service provided no vacancies in the main auditorium. Additional chairs were placed in the aisles. Some folks stood while others viewed the proceedings on closed circuit TV two floors below.

The day-long celebration was a joint function of the General Association of Baptists in Kentucky and the Kentucky Baptist Convention, signifying the beginning of a third century of Baptist preaching in Kentucky. The event had been calendared by the Kentucky Baptist Convention as a special session of its body for the purpose of reaching inspirational highs in view of past accomplishments.

Messengers who came with that purpose were not disappointed.

Five major speakers moved the multitude by reaffirming that "while the means have changed, the message of 200 years ago is still the same yesterday, today and tomorrow."

Liberty is so elusive and precious. Those who talk about it most are the least to share it. We should not impose on others the same tyranny our forefathers rebelled against and suffered for. — Wayne E. Ward, professor of Christian theology, Southern Seminary, Louisville

Christians are called to be lights. Let us shine in this world. — Verlin C. Kruschwitz, pastor, Severns Valley Baptist Church, Elizabethtown

The Kentucky Baptist Chorale, including Kentucky Baptist Convention ministers of music directed by Eugene Sutherland of Louisville, received a standing ovation. It closed out a morning concert with the popular "Battle Hymn of the Republic."

Other groups 'touched' the hearts of all with their music: the Main Street Baptist Church choir of Lexington, with a traditional Black interpretation of Christian hymnody; and a great Central Region Chorale representing churches of the Harrodsburg area, which thrilled the standing room only crowd with a sacred and patriotic performance.

Soloists did their part to help Baptists celebrate, too. B. T. Bishop, pastor of First Baptist Church, Elizabethtown, sang "He Touched Me." J. C. Pyles of Louisville offered "Softly and Tenderly." The congregation was visibly moved by both.

Baptists took over the town, at least for a little while, as they marched four abreast down Main Street, then turned up Lexington for a half-mile trek to the place where it all began, the traditional site of preaching by Tinsley and Hickman. Intersections were blocked by local police and a replica of the liberty bell at the head of the processional tolled the Baptists' coming. When someone began singing "We're Marching to Zion" a spontaneous reaction occurred with people up and down the long column joining in.

At the marker, under broiling heat, a series of speakers recalled the history which transpired on that spot. Some

We're not here to preach a funeral service for any Baptist group but to build a foundation on solid ground. Let us remember the rock from which we were hewn. — S. Clelland Gash, pastor, Harrodsburg Baptist Church

messengers removed coats, some turned their programs into makeshift fans, most listened intently despite the heat. While others stood one church group sat in its parked van and sipped cold drinks they had wisely brought.

Following the service, Baptists of all colors were hungry for the fried chicken dinners dispensed near the bleachers at the Harrodsburg High School stadium. The only problem seemed to be in filling orders for cola drinks as quickly as they came in.

Humor has a way of slipping in on such occasions, and the celebration in Harrodsburg was no exception. Following a noon meal topped off by vanilla ice cream covered with hot fudge sauce, a Black program personality told the congregation he had had an "integrated dessert."

When an announcement was made that roof repairmen were spilling tar off the adjacent Presbyterian church's roof, about 50 Baptists scrambled out the doors to remove their cars from the Presbyterian parking lot.

Before his major address Franklin Owen, Kentucky Baptist Convention executive secretary, always good for a few stories, announced: "I've been at such a spiritual high all day I'm so exhausted I don't even want to hear me."

Photos of the Harrodsburg celebration will appear in next week's *Western Recorder*.

Religious soil grows a moral crop. Moral strength, not military power, determines a nation's longevity. Christian preaching has overtones for society that cannot be indexed. — Franklin Owen, executive secretary-treasurer, Kentucky Baptist Convention, Middletown

Ohio Elects Sommerkamp Editor, Allan, WMU Director

Theo E. Sommerkamp, associate director of public relations at the Southern Baptist Annuity Board, Dallas, for the past five years, was elected editor of the *Ohio Baptist Messenger*.

Sommerkamp, 47, who has spent 21 years in Southern Baptist journalism and public relations, will succeed L. H. Moore, retiring editor of the state Baptist news publication, June 1. He will also have



Sommerkamp

responsibility for the public relations for the State Convention of Baptists in Ohio and serve as the convention's historical secretary.

Besides electing Sommerkamp, the Ohio Convention's executive board also named Mrs. Helen M. Allan, 50, editor of Mission Friends material for the Southern Baptist Woman's Missionary Union (WMU), Birmingham, as state WMU director.

In other action, the board voted to establish, with Southern Baptist Theological Seminary, Louisville, Ky., a branch of the seminary's Boyce Bible School in Columbus to offer non-degree

diploma work. A building will be remodeled to house the Boyce School center, a Seminary Extension center and the Capital City Baptist Association.

Before joining the Annuity Board in 1971, where he also served as press representative, Sommerkamp spent six years as director of European Baptist Press Service (EBPS), Ruschlikon, Switzerland, under appointment as a missionary associate by the Southern Baptist Foreign Mission Board.

The Tampa, Fla., native previously had spent 10½ years as assistant director of Baptist Press (BP), the SBC's news service, SBC Executive Committee, Nashville.

Richardson To N.C.

Charles R. Richardson, assistant editor of the *Baptist Standard* in Dallas, will accept a similar position with the *Biblical Recorder*, state news publication for North Carolina Southern Baptists, effective June 15.

Richardson, 40, an 18-year veteran of journalism and public relations, fills a position vacated in 1973 by Toby Druin.

A native Texan, Richardson was public information director at Hardin-Simmons University, Abilene, Tex., on two different occasions, 1965-67 and 1968-73. He joined the staff of the *Standard*, state newspaper for Texas Baptists, in July, 1973.

Other positions have included news director, Golden Gate Seminary, Mill Valley, Calif., 1961-62, and press representative, Baptist General Convention of Texas, 1967-68.



Richardson

SUNDAY SCHOOL CONFERENCES

Cedarmore Assembly

August 9-11 and August 12-14 - Repeat Conferences

Leadership Conferences:

Preschool Miss Sandra Bushey
Younger Children Mrs. Lynda Edwards
Middle Children Mrs. Ella Faye Boatwright
Older Children Mrs. Helen Smith
Youth Miss Wanda Carpenter
Young Adults

Mr. Chuck Wilson (1st session)
Mr. Ken Griffin (2nd session)

Median & Older Adults Mr. James Rennell
General Officers Mr. Bill Simmons



Wm. K. Simmons

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Retired? Take Some Tips From Nelson and Juanita Cook

by Debbie Harris, Staff Writer

Most people look forward to retirement so they can sit back, relax and take life easy.

Nelson and Juanita Cook are just as busy since retiring as they were before. They both admit they do not have an idle day during any week and they keep a calendar filled with reminders of their activities and meetings.

As Cook puts it, "We are concerned with everyone but mainly with the elderly who seem to become forgotten."

The Cooks head up the Biltmore Fellowship at Beechwood Baptist Church, Louisville. This fellowship for older adults meets once a month at the church. About 30 people attend each meeting. Participants come not only from the Baptist congregation but from Episcopalian, Catholic and Methodist backgrounds as well.

The group has lunch together and works on service projects such as making tray cards for hospitals. It is necessary to get reservations for the meals and remind members of the meetings so Mrs. Cook sometimes makes around 30 phone calls. On days when the lunch is not potluck she also helps prepare the food.

Both Mr. and Mrs. Cook have dealt with the public all of their lives. In February 1974 he retired after 30 years of work in the Department of Defense and three years of employment by National Life Insurance of Vermont. His wife had spent 33 years as an employe of the H. J. Heinz Co. and 12 years as an office manager. They have been married for 35 years and have lived in the Louisville area all of their lives.

The Cooks joined Beechwood Baptist 21 years ago when it was a mission. Cook admits that after serving as head usher for almost 20 years he "knows almost everyone by name." He came into the church from Methodist background and recalls he was the second person to be baptized in Beechwood Baptist Church.

He coordinates the deacon family ministry program at Beechwood and has been on the board of deacons for 20 years. He also directs the opening assembly for the adults in Sunday school. In the past Cook has been active in the Masons.

Mrs. Cook is on the education committee at church, is president of her Sunday school class and is second vice-president of the St. Matthews Woman's Club. She does publicity work for the club and still finds time to collect money for charitable organizations such as the Kidney Fund.

When asked how she finds time for all her activities she smilingly explains, "I never was a homebody. I like to be out doing something." Her husband added, "We just like to keep busy."

The Cooks are among eight to 10 persons who go visiting at St. Matthews Manor, a nursing home, every Thursday night. Not all the visitors are members of Beechwood Baptist but the visitation program is a project of the Baptist Women's group.

At the nursing home the visitors play bingo with the residents and provide small prizes for the winners. They also spend time talking and Cook conducts a short devotional and leads in prayer. He reads from the Bible and sometimes leads the group in reciting well-known Bible verses. He notes that people living in the nursing home do not understand why "we are willing to spend time visiting with strangers."

The Cooks also visit residents in several other nursing homes. They use their cassette recorder to provide religious music for the people they visit.

Every Tuesday night during the past year Mr. and Mrs. Cook assisted the auxiliary at Baptist East Hospital by working in the gift shop.

Beechwood Baptist is the pilot church in a visitation program being started at the Kidney Dialysis Center in downtown Louisville. Mr. and Mrs. Cook will be visiting at the center on Monday nights. They declare, "The nurses and doctors seem pleased with the plans for the program and the patients seem pleased that someone is coming to spend some time with them."

The Cooks enjoy participating in programs for the elderly held at Kentucky state parks and describe them as "wonderful."

On one of the recent tours Cook noticed that no religious emphasis was ever given. He brought this to the attention of the program director and she said prayer could be said before the meal if someone would volunteer to lead it. Cook led the group in prayer.

Mr. and Mrs. Cook have very humble attitudes about their ministry. They emphasize that "there are a lot of working people in our church who do wonderful things. We don't do any more than anyone else. We love to do things for other people. We feel that is our calling. As long as we're doing the Lord's work that's all that matters."



Juanita and Nelson Cook of Louisville check a list to see who they can render service for each day. They have found retirement to be an opportunity and a challenge.

Letters of Syntyche

One in a Series

Philippi in Macedonia
60 A.D.

Salutations from Syntyche to the brethren at Antioch. Especially do we send greetings to Barnabas who is still there in your midst.

Sister Lydia has just returned from a business trip down to Jerusalem and into Galilee. Several of the sisters went to welcome her back to our city. Sister Euodia was fervent in relating the facts of Timothy's visit to us and of his instructions concerning deacons. She didn't omit Paul's telling Timothy to drink wine for his ailments and Timothy has many ailments. (We women are making that a matter of prayer.)

Lydia was anxious to give us an account of the many visits to Christian women she had made on her recent journey. She visited with Mary and Martha in Bethany, Mary Magdalene, Joanna and Susanna. Jesus spent much time teaching these dear women, and they related many of these conversations to Lydia. Mary Magdalene told Lydia of the early morning hour when the Lord appeared to her first, on the resurrection morning. Jesus, the head of the church, said to her, "Go tell Peter and the other apostles that I have risen."

It was a new day, a new message. And a woman, who had followed Jesus throughout his ministry here on earth, was to carry that message to the church. Mary said she knew that the men would not believe her, but she did as the Lord told her.

She said that Paul knew about that instruction because Matthew, Mark, Luke and John had told him. Evidently Paul didn't believe it, forgot or didn't think it important. In his letter to the Corinthians he so beautifully wrote an entire section on love, followed by a set of instructions to the women to keep silent in the church services. It would have been contradictory to begin the very next part of his letter (that of listing the appearances of Jesus after his resurrection) by naming Mary Magdalene instead of Cephas first. Yet Mary feels that his appearance to the women should have been mentioned in the letter.

Lydia said that the woman, whom Jesus met at the well, became an evangelist. She preached more than the one time following Jesus' command to 'go tell.'

We are grateful that Paul was true to his heavenly vision in breaking down the barrier between Jew and Gentile. Peace and Amen.

10 • WESTERN RECORDER

Don't Compete with Men, WMU Leader Challenges

by Nancy Carter

Competition with men is not the answer for young women who enter previously male-dominated religious careers, believes Carolyn Weatherford, Woman's Missionary Union executive secretary.

"In any area where a woman goes that was formerly a male 'dominion,' the tendency is for the woman to be a 'man-woman'—to do it the way a man would do it, and try to do it better," Miss Weatherford said in a "Women in Ministry" forum at Southern Baptist Theological Seminary recently.

"My contention is that men and women are different for a purpose—we have basic, general characteristics that are different—and that's why we need both. The mistake a woman may make would be to try to be the kind of minister the man would have been."

Responding to another question concerning jobs in traditionally male fields,

Miss Weatherford told the group, "There are really not many new fields that are opening up to women, although the number is increasing."

For this reason she added women are sometimes misled when they are challenged to commit their lives to full time Christian service.

"They are misled when they are told, 'Give your heart to the Lord and give your life to him in a church-related vocation and there are many opportunities for you,'" she said.

When some do respond to calls, such as to the pastorate or to the mission field, they are then told, "We have a lot of fine pastors looking for wives," this type of thing."

Because of such discouragement, Miss Weatherford added, "At some times women have not been free to do what they felt the Lord wanted them to do."



Stanton H. Nash, left, was elected 1976-77 national president of the Baptist Public Relations Association at BPRA's annual meeting in Sarasota, Fla. Serving with Nash, assistant to the president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., L to R are James H. Cox Sr., associate editor, Western Recorder, Middletown, Ky., program vice president; M. Judson Cook, director of public relations, department of child care, Baptist General Convention of Oklahoma, Oklahoma City, membership vice president; Evelyn Strickland, public relations coordinator, Tennessee Baptist Convention, Brentwood, secretary-treasurer; and Jennifer K. Bryon, communications specialist, book store division, Baptist Sunday School Board, Nashville, SBC Inter-agency Council representative. Not pictured: Leonard Hill, managing editor, The Baptist Program, SBC Executive Committee, Nashville, newsletter editor.

Handicap No Obstacle To Cumberland Musician

by Linda D. Brock

The sunlight coming through the window strikes his face, revealing sad eyes and facial features. Even in repose, Joe Tarry, associate professor of music at Cumberland College, radiates an energetic, positive air.

Tarry is a big man, blonde and almost pretty. He smiles when he speaks. "As far back as I can remember, I've always wanted to teach music." He leans back in his chair, still smiling, eyes partially closed behind thick glasses and beneath bushy brows. He contentedly puffs his pipe. The spectacles look oddly out-of-place.

"My grandfather was a country musician — a fiddler, and he taught me to play the guitar and the mandolin when I was six years old.

"Music has always been a part of my life," Tarry reflects, "but there was a time when it seemed I might never be able to read music."

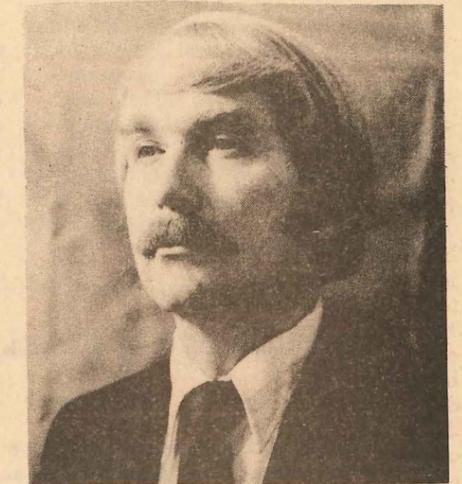
Born in Murray, Ky., he had eye

problems as a young child and was not able to read normal print. When Tarry was three years old his doctor insisted that he would never be able to see well enough to be anything other than a farmer. Tobacco farming went back three generations in the family, but the Tarrys had other ambitions for their son. Rebuking the family doctor, Roberta Tarry stated simply, "That will never be."

His mother privately taught young Joe, through the use of large print books and a large print typewriter, until he was able to enter the seventh grade. Then Joe Tarry enrolled in public school.

Tarry played drums throughout high school and, with the help of a fine percussion teacher, Chuck Simons, he learned to read music. While playing the drums, Tarry moved on to other instruments and to vocal music.

When he was 14 years old he won



the state music contest of the Kentucky Federation of Women's Clubs. Throughout high school he repeatedly ranked superior in state music ratings.

After graduation, Tarry worked in bands and church choirs to help pay his way through college. While attending Murray State University, he was a member of Phi Mu Alpha and earned a music scholarship through the fraternity.

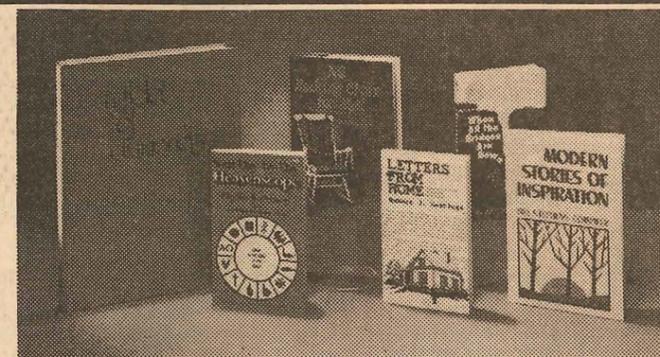
After leaving Murray, Tarry earned the Bachelor of Church Music degree at Southern Seminary. From there he went to George Peabody College in Nashville, where he earned the Master of Music degree. He earned the Ph.D. from Florida State University.

While at Southern Baptist Seminary, Tarry met his wife to be, Janet Magers. According to Tarry, "There were not many young women at the seminary during that time, so I went over to the University of Louisville and met Janet.

"Janet has been the stabilizing force throughout my life," reflects Tarry. "I would never have received further education if she had not delayed her own education and worked to put me through."

A composer and an author, Tarry has been published in the *Journal Research of Music Education* and has had chorale music published by Crescendo Music Company, Lillenas Publishing Company and Beacon Hill. Tarry also writes book reviews regularly for the *Choral Journal*, which is published in Tampa, Fla.

A member of Pi Kappa Lambda, of Music Educators National Conference and of the American Chorale Directors Association, Tarry has played leading roles in operas and musicals. He was a solo performer with the Florida State University Choral Union and the Florida State Madrigal Singers.



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by H. C. Chiles

(These Lessons for May 9, 1976)



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The Challenge of Relationships

Eph. 5:21-23; 6:1-4

A home is a Christian home when the members of the family enjoy fellowship with each other and when there is a recognition of the importance of human relationships. There should be evidence on the part of each family member of unselfish devotion toward each other.

The relationship of marriage is on the highest plane of all human relationships. Marriage is a mutual affair. Each is to esteem the other above all other human beings and demonstrate an affection and trust that is undivided.

Homemaking is a partnership in which husband and wife contribute everything they can to the success and happiness of the home. If husband and wife are right in their relationship with God, their love for him and for each other will be demonstrated by their genuine cooperation and comradeship.

God has assigned the headship of the home to man. But he must exercise that headship lovingly and kindly. Although the husband is the head of the house, he is not authorized to be overbearing. All of his actions are to be governed by love. If self-giving love is supreme, the husband will not have any desire to dominate his wife. In the family the husband has the responsibility of providing protection, support, loving care and spiritual guidance.

Wives are directed to be submissive to their husbands. The word submissive should not be mistaken to mean subservient. Husbands are directed to love their wives "as Christ also loved the church and gave himself for it." Tensions are created in many homes when either the husband or wife fails to perform his or her responsibilities.

Children bring their parents immeasurable joy, tremendous responsibilities and numerous problems. The most successful parents are submissive to God. And the submission of children to their parents forms a foundation upon which the happiness in the home rests.

When parents fail to evoke the respect and obedience of their children they are encouraging behavior similar to their own in the lives of their children. Children who are not taught and trained to obey their parents find it difficult to obey the laws of the land and of God.

The only time children are justified in disobeying the commandments of their parents is when the latter are contrary to the revealed will of God.

The failure of parents to instruct their children in the ways of the Lord is to do them irreparable injury. Rearing children for the Lord is life's great opportunity and challenge.

Teachers and Learners

Acts 16:1-5; 3:14-17

Timothy was fortunate to have received religious instruction early in life. His grandmother, Lois, and his mother, Eunice, were devoted followers of Christ. Paul later introduced Timothy to Christ during his first visit to Lystra. Upon his return, Paul chose Timothy to be his companion on his second missionary journey.

To avoid complications in ministering to the Jews, Paul suggested that Timothy be circumcised to give him status in the synagogue with the Jews. Timothy granted Paul's request, even though the rite had nothing to do with salvation.

From behind prison bars, with impending death, Paul wrote Timothy and reminded him that he (Paul) was an apostle of Christ, only through the will of God. Paul referred to Timothy as his son in the faith. He also revealed an unusual interest in Timothy's spiritual growth.

In his letter to Timothy, Paul assured him that he was praying for Timothy's faith to be increased, his courage strengthened and his steadfastness maintained.

There is an exhilaration that comes to anyone who realizes that a Christian is praying for him. Out of a heart of gratitude for the companionship of Timothy, Paul thanked God for the spiritual heritage of his devoted associate.

Impressed by the tremendous influence of proper instruction, Paul stressed the value of parental example and teaching the Scriptures. Timothy's prior knowledge and understanding of the Scriptures was invaluable to his later ministry with Paul.

Paul encouraged Timothy to continue daily in the profitable endeavor of Bible study. All Christians should be challenged by the Bible lessons attained only through a diligent search and study of the Scriptures.

God challenges Christians through his word to be consistent in living the principles extracted from the Bible. When studied, believed and obeyed, the Bible will give us the necessary reinforcement for doing the good works which characterize the Christian lifestyle.

God's word is instructive to salvation. It is necessary for teaching, learning and revealing errors in our lives. It gives instruction for a right relationship with God and man.

Christians need a book of guidelines that is both practical in application and idealistic in goals. This is the Bible.

Bold Mission Aim To Win America

Southern Baptist state directors of missions and evangelism projected plans in Crawfordsville, Ind., for a four year "Bold Mission Thrust" for the nation in cooperation with the Southern Baptist Convention's Home Mission Board.

The emphasis seeks to enlist the 12.7-million-member denomination in

evangelizing and "congregationalizing" the nation.

The emphasis will include four target areas of concern:

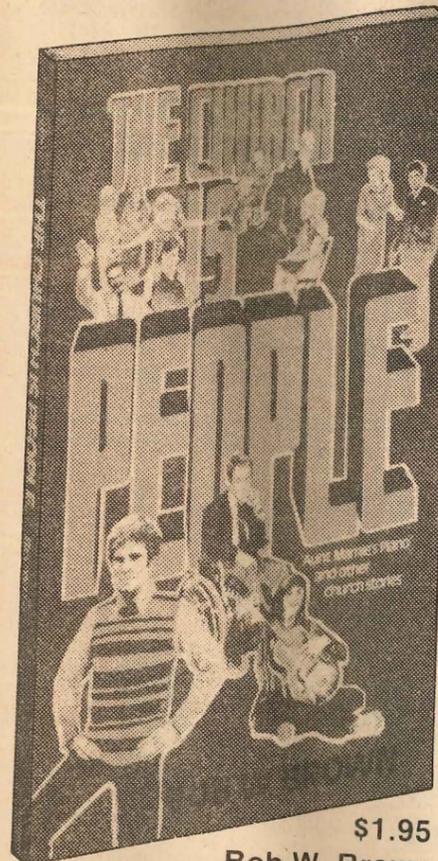
—Counties without an effective evangelistic witness. (At least 600 counties in the U. S. have no type of Southern Baptist witness.)

—Key cities with large numbers of unevangelized and unchurched persons.

—Cultural and life style groups which are bypassed by the churches.

—Churches in crisis in transitional communities.

John Havlik of the board's evangelism staff said, "We start out with stars in our eyes but we end up with the same old thing. We need a commitment to a bold mission—to believe that God is going to let us win our land to Christ in our time."



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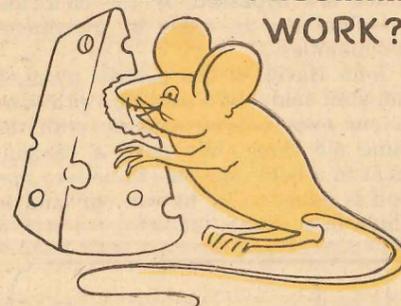
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Child Care Reports Receipt Gain, More

The Kentucky Baptist Child Care Program has announced that recent statistics have confirmed new records in giving through the Thanksgiving offering and in the number of children being admitted under care of the program.
The 1974 Thanksgiving Offering was a record-breaker for the Child Care Program. The final results of the 1975 campaign were released Apr. 1 and revealed yet a new record for what had

been projected by economists to be a year of diminishing gifts to charitable institutions.
Child Care Program Executive Director Bill Amos commented that the increased offering is quite timely in light of other records being set by the program. During the first five months of the fiscal year, which begins in September for the Child Care Program, 52 children have been accepted into care in comparison to 45 for the total 12 month period in 1974-75.
"This is in addition to those children already living with us at the beginning of the period," Amos pointed out,

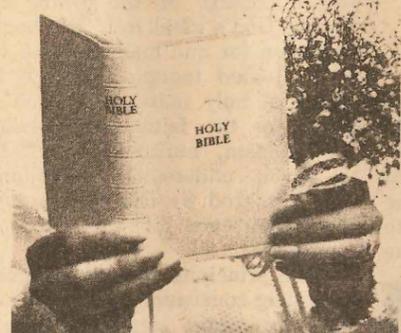
"and speaks only to new children taken into care."
Even though the number of children coming into care is accelerated, there is a natural balancing factor in that children graduate, grow up and pursue useful careers, get married, or return to their families and leave vacancies to be filled by the newcomers.
The biggest problem currently confronted by both campuses is the desperate need for houseparents. Baptist Child Care ethics demand that houseparents exhibit the highest standards of Christian integrity and dedication. The Child Care Program has been unable to compete with occupational benefits offered by some institutions but refuses to accept "second best." The result has been that both campuses engage in an almost constant search to insure their full complement of qualified staff. The increased amount of the Thanksgiving offering increases the Child Care Board's opportunity to bring staff salaries and benefits into competitive categories.

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Georgetown Offers Summer Mini Term

This summer Georgetown College will again offer two week "mini-sessions" for persons interested in working toward undergraduate and graduate degrees in education, according to David L. Jester, director of graduate studies.
Recent years have shown that the mini-course system has gained increased popularity because of its brevity and intensity. Due to the schedule's design, the length of weeks in a summer module is less than in many colleges and universities while the amount of time spent in class each day is greater.
Besides regularly scheduled classes, independent study opportunities are included as part of Georgetown's curriculum.
The system at Georgetown allows candidates for degrees to complete in one summer one-third of the 30 hours required for the masters degree. In addition, graduate students are able to complete in one summer their residency requirement.
By following the mini-course system at Georgetown, undergraduate and graduate students may complete the kindergarten endorsement program in about ten weeks.
Jester reports that there is no increase in tuition over last year's summer school sessions.

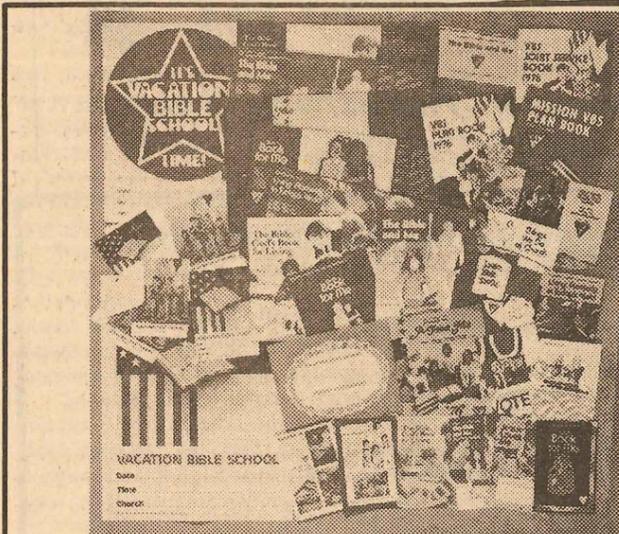
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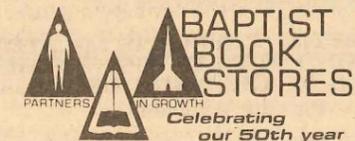
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CRISIS IN THE FAMILY

by Foy Valentine
Executive Secretary,
Christian Life Commission of the
Southern Baptist Convention

No one lives to himself, and none of us dies to himself. So, no family exists to itself, and none is an island existing apart from the culture.

When the family comes under fire and is bombarded mercilessly and ridiculed shamelessly by godless but influential elements within the culture, family life is inevitably affected. Today's Christians have no more escaped the tragic consequences of such cultural assaults on the family than the early Christian martyrs could escape the impact of a decadent state whose cheapened views of human life issued in their being thrown to the lions.

CRISIS CONFRONTS US

Twice before in the history of Western civilization family life has gone on the rocks, once in the Greek city-states about B.C. 300, and again in Rome about A.D. 300. In each case, the disintegration of family life was accompanied by the deterioration of the entire political structure. In each case, the symptoms were the same: (1) There was an almost universal disregard of the marriage agreement. (2) There was a declining birthrate, a symptom of preoccupation with things instead of a commitment to persons. (3) There was a denigration of parents, a sophisticated irresponsibility on the part of children toward their mothers and fathers, and on the part of mothers and fathers toward their children. (4) There was a tremendous rise in juvenile delinquency which then, as now, was preceded by adult delinquency.

These same symptoms are obvious today, not only in the culture at large, but also in the churches as well: (1) The United States now has the highest divorce rate in the world. For the first time in history, both the president and the vice-president of the United States are married to women who have been divorced, and the latter is himself a divorced man. Divorce directly affects

most families in the nation, including most families in the churches. (2) There are indications that this nation's declining birthrate may not really be related to the serious moral problem of overpopulation in the world but may rather reflect a materialistic and selfish orientation to gadgets, creature comforts, and the love of luxury. (3) The modern deterioration of the parental role has been aided and abetted by modern mobility, by absentee mothers and fathers, and by the mass media, particularly television. (4) The fact of juvenile-adult delinquency is real and growing. Although there is not as much talk about the problem today as there was a few years ago, the problem seems actually to be seriously worsening.

The family crises of ancient Greece and Rome are the family crises of today's world as well.

ROLE OF THE CHURCH

What can the church do to help families find stability and strength in the midst of the current crisis?

The Roman Empire fell, Saint Augustine said, for want of order in the soul. It is not the church's business to prop up tottering empires; it is the

church's business to foster order in the soul. Order in the soul is the result of authentic evangelism. True order in the soul begins by the work of the grace of God in the lives of individual believers who personally trust Jesus Christ as Lord and Savior. That order in the soul is then extended to family life, social life, economic life, and political life by the disciplined and cross-bearing people of God. It is imperative for the church to stand for authentic evangelism if integrity in family life is to be restored.

It is also imperative for the church to hold strongly and teach clearly the Bible ideals and Bible principles related to marriage and the family. The gospel of God in Jesus Christ was never meant just for isolated individuals; it has always been meant for persons living in families and in the larger context of the whole human family. God's ideal from the beginning has been for one man and one woman to be joined together for life in the bonds of holy matrimony. God's purposes for the family—companionship, reproduction, nurture and affection—must be understood, communicated and furthered by churches aroused to the importance of the recovery of family life.

Bible principles related to family life deserving consistent attention by Christians are grace, commitment, faithfulness, freedom and responsibility. These Bible principles, conscientiously studied and faithfully followed, will substantially help the church in moving from transition to true togetherness in Jesus Christ.

The church that is true to Christ in its witness concerning the family will insist in its preaching, teaching, program activities, building, stewardship and outreach that marriage is not contract but commitment in the Lord, not freedom but fetters in the Lord, and not private but public under the lordship of Jesus Christ.

