

WESTERN RECORDER

SEPTEMBER 2, 1976



Daley Observations

Welfare of Public Schools Threatened

One of the greatest and most valuable institutions in American life is being threatened. The threat is more serious in some parts of America but no part of the land is without some danger.

This institution is free public schools which provide a basic education for every American boy and girl. Public schools have not been endangered as much since their start as now. And the ironic part is that these schools have not failed. Only our administration of them is failing.



Because public schools have always been around we take them for granted and fail to appreciate them. Free education through high school was unknown in most of the world until the American dream of everyone being offered a basic education became a reality. Free public school education is a vital part of the American way.

The remarkable progress of America in nearly every endeavor is partly due to public schools. This is where native abilities are discovered and nurtured. This is where all Americans should find equal opportunity and encouragement. To whatever extent this is not true the blame is on us and our nation is poorer.

Public schools have helped in the American dream of making one nation out of people of every color and class coming from every nation of the world. The first contact for many children with fellow humans of other colors and cultures is in a public school classroom. Children who learn to respect and live with one another in school are more likely to get along with one another as adults.

It is lamentable to see Baptists give up on public schools and begin their own elementary and high schools. Concern over conditions in public schools in some areas is understandable but abandonment of them is not understandable. A true sense of mission obligates us to make public schools what they ought to be instead of starting our

own.

It is true that Baptists in early America emphasized basic education and started schools to teach their children to read and write. This was in line with Baptist convictions that everyone should be able to read the Bible and participate in the process of democracy in the state and in the church. But as soon as the state assumed this obligation of basic education, Baptists withdrew and concentrated on other needs.

The contribution of Baptists in elementary and high school education has been to inspire the public school idea and to provide moral leadership as parents and teachers. It has not been to establish schools to compete with public schools.

I know the argument for church schools based on some abominable conditions in public classrooms today. I also know some of the disturbing results of court ordered busing for racial balance. But all these do not justify starting our own schools and leaving public schools for further deterioration.

The founding of Baptist elementary and high schools has racial overtones no matter how sincere we are. The doors theoretically can be as open for blacks as for whites but the practical result will be a concentration of "our kind" of children, leaving blacks, other ethnic groups and those who cannot pay tuition to go to public schools.

There is something about the whole idea of providing schools for our kind which doesn't sound like the spirit of Jesus nor the New Testament churches. Our ministry in education obligates us for as much concern for other children as for our own.

The charge in the Great Commission to teach disciples has to do with the moral and spiritual truths of Jesus more than with reading, writing and arithmetic. Baptist churches should use Sunday school, Vacation Bible School and other devices for moral and spiritual indoctrination and public schools for general education.

Bold Missions Thrust

Southern Baptist Convention leadership is desperately trying to involve every Baptist and every Baptist church in a truly challenging mission outreach during the last quarter of this century. The theme, "Let the Church Reach Out," is but a description for our generation of what was actually the practice of New Testament churches.

A phrase to be heard over and over between now and 1979 is "Bold Mission Thrust." It describes what is absolutely necessary on the part of Southern Baptists if we are serious about the Great Commission.

In addition to the mission challenge of the rest of the world is the plight of America. In our day "pagan America" is a more appropriate description of our condition than "Christian America." American paganism is not the same type found in remote places of the world where the gospel has hardly been heard but it is just as deadly.

The word "bold" is wisely chosen and aptly describes the attitude necessary for reaching America today with an effective Christian witness. Boldness in proclamation comes directly from the early chapters of the book of *Acts*. The early believers, facing an impossible human assignment, not only waited for the power of the Holy Spirit but upon being filled with him they prayed earnestly for boldness in proclaiming the gospel in a hostile world. The result was a rapid spread of Christianity.

Boldness has characterized every great surge of Christian witness since the first century. Between these bold ventures have been the plains and valleys of routine and lackadaisical Christianity. Honesty requires the confession that Southern Baptists are not now in any great spiritual surge and so bold mission thrust is an imperative need.

What does boldness require? It requires more than our

past and present performances. Every believer and every church have to determine for themselves what bold witnessing calls for in their particular situation. It is unlikely that many Southern Baptist churches have really come to grips with this seriously. Too many of us are content to do the routine things in the routine way and console ourselves by holding our own statistically.

Bold mission requires more than just beefing up our

present efforts. It even calls for more than an increase in the portion of our material resources we share beyond our own community.

Go again to the account of the early churches. It was not the expected and possible they undertook but the unexpected and the seemingly impossible. Apply this kind of bold witness to our churches and what could happen would read like *Acts*.

What Does Boldness Require?

According to a reliable study there are over 600 counties in the United States without an effective evangelical witness of any kind. There are several times that many counties without a Baptist witness. Add to these those areas where there is some but not nearly enough witness to reach everyone and the needs become catastrophic.

Bold Mission Thrust, the nationwide Baptist outreach for 1976-79, takes these pressing needs into account. It has two objectives — to evangelize and to congregationalize. Southern Baptists are daring to establish by September 1979 some kind of a proclamation witness to reach every person in America and to establish churches within reach of everyone of those evangelized.

Impossible? Yes, if we think in terms of our present performance. No, if we think in terms of what God can do through Southern Baptists.

Boldness in mission thrust could lead to unheard of things. A church the size of many Baptist churches could provide by itself the resources for another preaching and teaching station and eventually a New Testament church in some remote community now without a Baptist witness.

Real boldness could stir some of our many small rural churches to be realistic and give up sentimentality for the gospel sake. While over 600 counties in America have no effective gospel witness we have some counties in estab-

lished Baptist areas with a Baptist church at almost every crossroad. In some places on a still night a loud Baptist preacher with the windows open can be heard from one church to the next Baptist church. In walking and horse and buggy days to have Baptist churches this close made sense. Not now.

In literally hundreds of instances two or three Baptist churches in adjoining communities could merge and come up with one congregation large enough to have improved preaching, teaching and music ministries with enough resources left over to sponsor a mission or church in another community where there is not a church for miles and miles or where thousands live in one apartment complex without any organized Christian witness.

Unthinkable? Not if we really mean bold mission thrust. Impossible? No! We have the know how and the other needed help in the Home Mission Board to do it today. It's all a matter of whether we are serious about bold mission thrust.

I have a dream. That dream is to see on this page the announcement that one strong church or two or three small Kentucky Baptist churches are combining resources to make one strong church and to underwrite the establishment of a new Baptist witness in a community without an evangelical witness now.

Baptist Forum

JIMMY CARTER, TH.D.?

I agree with Lorene Webster in the Aug. 5 *Western Recorder*.

If Jimmy Carter was President he could not even cast a vote at the Southern Baptist Convention unless he was a messenger, right? Baptists are there to conduct our business and unless the President is a Baptist he has no business there. Now I don't have to have a Doctor of Theology degree to figure that out.

Mrs. Janie Finch, Louisville

ARE YOU SLEEPING?

When Jesus gave the great commission he joined together forever evangelism and doctrine. He said, "Go ye . . ." (Matt. 28:19). That is the commission to evangelize. He said, "Teaching them to observe all things whatsoever I have commanded you . . ." (Matt. 28:20). That is the commission to teach doctrine.

Traditionally we Southern Baptists have been true to the whole commission, and to Christ who gave it. We

have been strong on both evangelism and doctrine.

Now the secularism and humanism of the worldly age in which we live is creeping into our churches, colleges, seminaries and other institutions, and more and more Baptists are saying, "We have to put people before doctrine." This, of course, presupposes that "personal philosophies" are more important than God's eternal doctrines, and that "observing whatsoever I have commanded" will make people un-

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Baptist Forum

(continued from p. 3)

happy and will somehow hurt them.

Nothing could be more wrong. The Bible doctrines are the will of God, and are established to enable people to know how to live happy lives. It is only when people violate those doctrines that they bring misery and hurt to themselves and to others.

God's Word says, "For the time will come when they will not endure sound doctrine: but after their own lust shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3-4). Wake up, fellow Southern Baptists, wake up!

William R. Hagan, Taylorsville

A LIVING TESTIMONY

My old, well worn Bible needed to be replaced. But a friend suggested, "Why don't you have it rebound?"

All of the familiar passages were well marked; and even though I bought a new Bible, I could not enjoy it as much as my old one, which was underlined and marked in frequently.

I took the old Bible to a bindery. I had to wait over two months. I didn't use the new one much. The thought occurred to me, "Suppose I didn't even have a Bible at all?" I think that I,

along with thousands of others, take our Bibles for granted.

Often, when I read my daily devotionals, I would skip turning to the pages of my Bible. But as I read that day, I thought: there is NO SUBSTITUTE for the Bible! So I opened my Bible and read and ruminated on a chapter of the Bible, and I felt so enriched. "Thy Word have I hid in my heart, that I might not sin against Thee" (Ps. 119:11).

If the reader will think about it he will agree with me that in many, many places people do not have a Bible at all. There are millions who have never seen a Bible. How very grateful we should be that we have a Bible to which we can turn! It is his Word, about which he has said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). Now that my old Bible is back from the bindery it has a renewed importance in my daily life.

Edith G. Oldham, Louisville

ORAL OK; FORD, NO WAY

Who should the President of the U. S. speak to? There has been much about President Ford speaking to the Southern Baptist Convention in Norfolk last

June, both pro and con.

I would like to express my views on the matter. I don't think a President or Vice President or anyone running for President should be allowed to speak to the SBC.

I don't say that Mr. Ford made a political speech at the convention but I am sure that down deep in his mind he thought that "if I can speak to these 18,000 Baptists, I might have some influence and they might vote for me."

Jimmy Carter would have had the same thing in his mind if he had spoken.

I think I know what a SBC convention is for as I have attended a few. The purpose is to review what has been done the past year and to promote the work for the next year. The concern is how we can do more work for the Lord and win more people to Christ. I think if they had had Oral Roberts or Billy Graham or some other evangelist to speak to the convention it would have been more profitable.

E. M. Cullin, Sturgis

Express Your Opinion in The Baptist Forum

Double Exposure

Even many weeks after the Teton Dam burst in eastern Idaho wreckage litters a 75-mile stretch of river valley. Eighty billion gallons of water cut a gaping hole in the 1400-foot long dam June 5. Damage is estimated at \$1 billion. Eleven died in the flood. The cities of Rexburg and Sugar City were virtually wiped out. Southern Baptists, working through their Home Mission Board, have responded by helping put people's lives and possessions back together. Kentuckians who experienced a devastating tornado in 1974 can appreciate this opportunity to help others in a time of tragedy.

Vol. 150, No. 34



Baptist News in Brief

Louisville Talk Nov. 22 Set by Billy Graham

Billy Graham will be featured speaker at an ecumenical program Nov. 22 in Louisville climaxing Kentucky's three-month bicentennial festival of faith, according to Gov. Julian Carroll.

The program for all faiths at the Kentucky State Fair and Exposition Center will stress Kentucky's and America's religious heritage.

Gov. and Mrs. Carroll began the festival of faith by hosting a luncheon on the capitol grounds Aug. 28 for all clergymen in the state.

On Oct. 6 former astronaut James Irwin is scheduled to address the Governor's annual leadership prayer breakfast. This is part of the festival of faith and will be held at the Frankfort Convention and Sports Center.

Hobbs Quits Baptist Hour

Herschel H. Hobbs, the man who — through "The Baptist Hour" — has preached to more people than any other Southern Baptist pastor, has asked to be relieved of his duties on the long-running radio program heard on 394 stations in the U. S. and around the world.

His final sermon on the program will be preached Sept. 26, about one month short of his 69th birthday.

Hobbs, who has preached more than 700 "Baptist Hour" sermons, described his work as "a privilege beyond description, a tremendous responsibility and a labor of love. I have neither received nor desired a salary for this assignment for my denomination and my Lord."

Frank Pollard, pastor of First Baptist Church, Jackson, Miss., will preach on the program in October, November and December.

Hobbs became "Baptist Hour" speaker after he — and about 50 other Southern Baptist pastors — submitted taped sermons to the Commission's trustees. The trustees listened to the sermons, identified only by a number, selected Hobbs, then looked for the name of the winner.

"I started not to record the sermon when Paul (Stevens) originally asked me to submit it," Hobbs said later. "I've often shuddered, thinking of the oppor-

tunity for service I would have missed."

Ga. Baptists to Dedicate

Georgia Baptists will observe an historic occasion Sept. 14 when their new \$6-million Baptist center, which was occupied in November 1975, will be dedicated in Atlanta.

Colorado Editor Retiring

O. L. Bayless, editor of the *Rocky Mountain Baptist*, weekly newspaper of the Colorado Baptist General Convention, has announced his retirement effective Mar. 1, 1977.

BSSB Hires Ethridge

Wayne Etheridge, pastor of Mill Creek Baptist Church, Bardstown, has been employed as assistant editor in the Baptist Sunday School Board's Sunday School Department, Nashville.

A Montgomery, Ala., native, Etheridge is a 1975 graduate of Southern Seminary. He has served as chaplain at Kentucky Baptist Hospital and chaplain of the Child Evaluation Center of the University of Louisville Medical School.

Carter Big in Market!

Nearly 800,000 copies of former Georgia Governor Jimmy Carter's autobiography, *Why Not The Best?*, are in print less than one year after release, making it the fastest selling book ever published by Broadman Press.

A spokesman said part of the book's popularity could be that Broadman's book is the only one written by Carter, a Southern Baptist deacon and trustee for the Southern Baptist Brotherhood Commission. All other books written about him are by observers and listeners on the presidential campaign, the spokesman noted.

Church Music Offering Methods, Materials Clinic

The Church Music Department of the Kentucky Baptist Convention will offer a statewide music methods and materials clinic for all church musicians next month.

According to E. F. Quinn, department director, sessions will be held at Severns Valley Baptist Church, Elizabethtown, beginning Oct. 11 at 7:30 p.m. They will continue through Oct. 12 at 9 p.m.

The Tuesday morning session (Oct. 12) runs from 9 a.m. to 11:30 and Tuesday afternoon's meeting is from 1:30 to 4:30. A dinner for all participants will be held at the host church at 5 p.m. and the closing session runs from 6:30-8:30 p.m.

A registration fee of \$3 per person should be sent to the Church Music Department, Box 43433, Middletown, KY 40243.

Oklahoma Gets Gary Gift

Former Oklahoma Governor and Mrs. Raymond Gary have given 40 acres and \$200,000 to the Baptist General Convention of Oklahoma to build a children's home in southern Oklahoma.

The site is located between Madill and Kingston and is part of the original Gary homesite in Marshall County, Okla. The Garys reside in Kingston.

The home and foster care program operated from the new site will care for more than 100 children when in full operation, according to Lowell D. Milburn, director of the convention's child care department.

In the Beginning Was . . .

A plan to recognize good preaching is being promoted by the Baptist Sunday School Board's Broadman Press and Church Administration Department.

Manuscripts in five categories — evangelism, missions, family life, discipleship and outreach — which have been preached before a Southern Baptist congregation will be considered if submitted by Dec. 1.

After evaluations by Nashville staff members and seminary professors, select sermons will be published in a book from Broadman Press. Additional sermons will be published in *Proclaim*, a board periodical.

Manuscripts should be submitted to: Pastoral Section, Church Administration Department, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, TN 37234.

Western Recorder

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

Published 50 times per year by the Kentucky Baptist Convention, Box 43401, Middletown, Ky. 40243. Second class postage paid at Louisville, Ky.

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Individual, \$3.68 (tax included); Foreign, \$3.75; Church Budget, \$2.50. All except church accounts payable in advance. Church accounts must have tax exemption number.

Kentucky Baptists at Work

Kentucky BSU Helps 377 Students Find Jesus Christ: Don Blaylock

by Jim Cox, Associate Editor

Coatless, Don Blaylock munched on a hot dog one mid-August day and literally bubbled with enthusiasm as he told of his dreams for Baptist student ministries in Kentucky.

"As money becomes available," he emphasized, "we'll see a metropolitan



Blaylock

ministry among students in Louisville and Jefferson County." He observed that 18,000 students now live in this area who aren't reached by any campus organization.

"We must have more staff to divide the load of present staff on present campuses," he added.

The Student Department of the Kentucky Baptist Convention, which Blaylock directs, presently provides a ministry on 30 campuses. This includes 16 full time campus ministers, seven volunteer directors and two part time. Two men are responsible for six campuses each.

Blaylock expressed hope that within 10 years assistant directors will be employed on the major university campuses and full time secretaries to campus ministers, too.

He also envisioned new student centers on all major university campuses. Currently, Kentucky Baptists operate their own buildings at the University of Kentucky, Eastern, Berea, Northern, Morehead, Western, Murray and the University of Louisville. Three additional centers are owned by local associations (Owensboro, serving Kentucky Wesleyan and Brescia; and Henderson and Ashland, serving community colleges).

Blaylock paid tribute to his predecessor of 30 years in Kentucky student work, the late Chester Durham. He also expressed gratitude for the campus ministry committee of the state board.

1976-77 SCHOOL YEAR

Asked about plans for the school year just ahead, he reported events for nearly every month of the year. "Many churches are currently observing 'On to College Day,'" he noted.

"When the kids arrive on campus they'll be greeted by a host of retreats — freshman retreats, executive council retreats, special committee retreats.

"The first big unified effort across the state will be the annual state student convention," this year at Danville's First Baptist Church Oct. 8-10. Program personalities will include Ron Stone, pastor, Central Baptist Church, Winchester; James and Joyce Cordell, First Baptist Church, Somerset; "Something Special," Carson-Newman College, Jefferson City, Tenn.; Winfield McCord, Danville, president of a school for deaf; "Lord's Prayer," a group from this same school; John Hendrix, Baptist Sunday School Board, Nashville; "Son Share Players," state BSU drama team; and Jim and Barbara Spaulding, missionaries to Trinidad.

The annual international student convention will be held Nov. 26-28 at Cedarmore Baptist Assembly. In January John Hack of the Sunday School Board's Church Library Department will be visiting Kentucky campuses to assist with multimedia efforts. Blaylock revealed that the Student Department has begun a film ministry this year. It already provided a tape, book and multimedia ministry, maintaining a library of materials in the Middletown office for use on the various campuses.

Eastern Kentucky State University and First Baptist Church, Richmond, will jointly host the state BSU spring retreat Apr. 1-3, 1977. This is a leadership training conference for the next year.

In May a campus ministers' and BSU presidents' conference will be held at Cedarmore Assembly.

SUMMER MISSIONS

June will mark the start of BSU summer missions. "We hope to have more going out than ever before," said Blaylock. He recalled that 32 missionaries were sent from Kentucky in 1976, 11 more than the previous year.

A drama and worship team received such favorable response this past summer that this will be retained for 1977 and an additional team may be provided. "Our goal for summer missions is \$20,000 for next year," Blaylock explained, "compared to \$18,000 for last year."

Blaylock defined 10 core areas for student work promoted by National Student Ministries, coordinating department for all SBC student work, housed at the Baptist Sunday School Board, Nashville. The 10 areas include: worship, missions, international students, social action, stewardship, Bible study, fellowship, churchmanship, ministry and evangelism. Of these 10, the last three will be emphasized during the 1976-77 academic year.

In addition to the events already listed these themes will be carried out on local campuses through marriage enrichment conferences; special study groups; conferences on discipleship; and others.

DREAMS AND REALITIES

Blaylock still had plenty of steam left to talk about student work.

"Bids for the new student center at Lexington will be opened Sept. 16," he exclaimed enthusiastically. "We're hoping for a ground breaking by Oct. 1, and to occupy it some nine to 11 months hence.

"We're working with Bill Rogers (director of cooperative ministries of KBC) now on finding a qualified black campus minister for Kentucky State at Frankfort. The possibilities are endless," he said with stars in his eyes.

"But what it all boils down to is this: Last year 377 persons we know of came to know Christ as personal saviour as a direct result of the BSU in Kentucky. And in that one year alone more than 900 Kentucky students indicated some commitment to a church related vocation because they were influenced by BSU. More than 12,000 students were touched by our programming last year. That's what makes it all worthwhile."

Don Blaylock has stars in his eyes all right, but it doesn't take one long to know he has the love for students in his heart.

A Choir for Every Church Mr. State Music's Goal

by Jim Cox, Associate Editor

"My objective for every church in the state of Kentucky is that it have at least one choir," Eugene Quinn mused in his office one day recently.

"Most of them could have two choirs, one for youth/adults and one for children," he declared. "All it would take would be discovering someone within the congregation who could lead them, and who would be willing to do it."

Quinn, for 20 years director of the Church Music Department, Kentucky Baptist Convention, considered other possibilities.

"I'd like to see more employees added to the department. We have provision in the budget for an associate, and we hope to name a man before long.

"Did you know we now have 55,000 persons enrolled in some phase of the church music ministry in Kentucky?" he asked. "That places a lot of demand on us, but we view it as an opportunity for needed service."

A MAN FOR ALL SEASONS

Quinn outlined his program for the 1976-77 year which basically is divided into three "seasons," with each "season" having a particular emphasis and corresponding to a calendar period of the year.

The fall "season" emphasizes music leadership training; late winter and spring is filled with festivals of all types and, of course, the summer is devoted to music camps and assemblies.

We asked Quinn to list the highlights.

One of the things he is proudest of on the agenda of more than 30 music projects already scheduled by the department this year is the very first one Oct. 11-12.

For the first time in five years a statewide music methods and materials clinic is set at Severns Valley Baptist Church, Elizabethtown, for all music workers in the church. "Nine intensive hours of training will be offered by five music consultants from the Baptist

Sunday School Board's Church Music Department," he averred.

A retreat for volunteer music directors is set for Jonathan Creek Assembly Oct. 22-23, with the department picking up the expenses of unpaid church musicians who attend.

An associational music officers' briefing follows Oct. 29-30 at Cedarmore Assembly.

The Kentucky Baptist Music Association's annual session just prior to the state convention meeting is Nov. 8-9 at Immanuel Baptist Church, Lexington.

A series of one night "shoptalks" — meeting with church musicians in local associations — will complete Quinn's departmental agenda for the fall season.

SPRING FESTIVALS

The three-month-long festival (spring) season kicks off Feb. 5 with a handbell festival at Walnut Street Baptist Church, Louisville, a "first time" event.

To follow will be several adult/youth, children's and all-age festivals in such cities as Walton, Louisa, Louisville, Lexington, Franklin, Henderson, Somerset, Paducah and Hopkinsville. The season ends with a Baptist all-state youth choir festival in two sections — for the east, Apr. 30 at Barren River State Park, Glasgow; and for the west, May 7 at Kentucky Dam Village, Gilbertsville.

"About 4,500 persons are reached through these 16 festivals," Quinn advised.

"We accommodate about 1,500 persons through our music camps and assemblies program in the summer," he intoned.

These include three weeks of children's music camps and one adult/youth music assembly at Cedarmore Assembly, and others at associational and local assemblies scattered across the state. The department provides one or more directors as requested by local personnel for these encampments.

Summer also includes the church music leadership conferences at Ridge-

crest, N. C. and Glorieta, N. M., the Southern Baptist Church Music Conference (June 12-13, 1977, at Kansas City, Mo.) and a state music ministers' retreat July 21-22 at Cedarmore.

PAT ON THE BACK

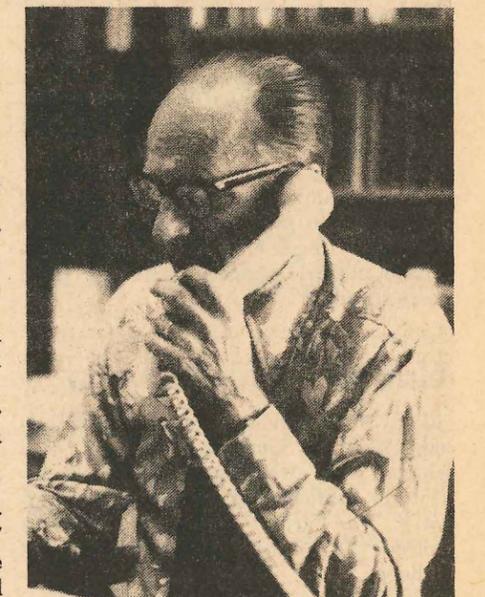
Quinn is especially grateful for a team of about 100 Kentucky Baptist ministers of music who are available to assist him in his program, plus 80 associational music directors.

"There are 2,000 local church musicians without whom we could do nothing, of course," he said. He also lauded the music faculties of the three Kentucky Baptist colleges, plus Clear Creek, Oneida and Southern Seminary.

"Associational missionaries and pastors with understanding hearts do much to assist us in our work, too," he declared.

Is one choir for every church affiliated with the Kentucky Baptist Convention too much to ask?

Eugene Quinn thinks the potential is there, and most likely the resources. "All it takes is faith and determination," he smiled, "to realize what God can do."



Eugene Quinn, "Mr. Church Music" among Kentucky Baptists, coordinates the local music programs which currently reach 55,000 persons across the state.

Christian Education

Aid to Cumberland Alum

A 1976 graduate of Cumberland College, Rick Shoemaker, is one of two recipients of Southern Seminary's Clyde T. Francisco preaching scholarship. The cash grant is based on evidence of strong potential in preaching.

Shoemaker, native of Kettering, Ohio, was a college major in religion. He conducted more than 100 revivals during college, and recently was called to Visalia Baptist Church, Morning View, as pastor.

Hammock New Editor

Alabama native Rex Hammock, 1976 graduate of Samford University, is new photographer and editor of *Towers*, campus publication of Southern Baptist Theological Seminary, Louisville.

Hammock spent two summers as staff writer at Shocco Springs Baptist Assembly, Talladega, Ala. The Phenix City, Ala., youth represents the fourth generation of his family to enrol at Southern, where he is a first year student.

Barnette Named to Panel

Henlee H. Barnette, professor of Christian ethics at Southern Seminary, has been named to a Baptist World Alliance study commission on Christian ethics.

The commission examines issues of personal and public morality and ways to assist Christians toward an appropriate ethical stance. Barnette's term lasts through 1980.

Graves VP for Ministry

Allen W. Graves, dean of religious education at Southern Seminary, was elected vice president of the Association for Professional Education for Ministry. The group includes professors within the Association of Theological Schools.

For Whom the Bell Tolls

George N. Bell has been named director of annual giving at Southern Seminary.

Bell has been director of the annual fund at Taylor University, Upland, Ind., and an executive with Boy Scouts of America. He is a graduate of Judson College, Elgin, Ill., and Northern Baptist Theological Seminary, Oak Brook, Ill.

It Pays to Be 65!

Bluefield (Va.) College will allow persons 65 years of age or older to attend regularly scheduled classes free this fall. The only tuition cost will be a \$25 registration fee per academic term, regardless of course load. Books and laboratory fee are additional.

Enrolment of senior citizens will be limited to a maximum of 20 per term.

\$50,000 to SWBTS Grants

Southwestern Baptist Theological Seminary students serving on small Baptist church staffs will benefit from a new \$50,000 scholarship program annually.

The program was arranged by a Houston-based foundation which asked to remain anonymous. It will aid up to 250 students per year.

In addition to demonstrating need, applicants must serve as pastors of Baptist churches with memberships of 300 or less. The scholarship is an amount equal to the seminary's matriculation fee. Scholarship applicants are eligible also for expense money for travel to and from church fields.

Kresge Gives \$50,000

The Kresge Foundation of Troy, Mich., has announced a \$50,000 incentive grant for student housing construction at Oklahoma Baptist University, Shawnee.

The grant is dependent on OBU's ability to reach a \$500,000 goal for construction by Mar. 15, 1977, and notification that the actual contract price is within available resources.

Clear Creek Adds Three

J. S. Bell, Dudley T. Pomeroy and David H. Hale joined the faculty of Clear Creek Baptist School, Pineville.

Bell, former pastor of First Baptist Church, Hindman, is visiting professor,

teaching classes in Old Testament, ethics and field guidance.

Pomeroy is new professor of evangelism and church administration and director of in-service guidance. He has served First Baptist Church, College Park, Ga., as pastor.

Hale is professor of music and chairman of the music department. He was previously minister of music at First Baptist Church, Clinton, Tenn.

Kelly Goal \$200,000

Clear Creek Baptist School, Pineville, has begun a \$200,000 drive to establish a Bible department honoring the school's founder and first president, L. C. Kelly.

Mrs. Gladys McNeil Kelly, his widow, and Pineville Attorney J. C. Helton head the drive. Mrs. Kelly served on the faculty and staff of the school during her husband's tenure. Helton, chairman of Clear Creek's board of trustees, was baptized by Kelly at Pineville's First Baptist Church.

Carey to Coast

William Carey College will open a 20 acre beach-front campus on the Gulf coast, in addition to its facilities in Hattiesburg, Miss., to enrol about 300 upper level and graduate students for the fall semester 1976.



In addition to theology, languages and the other academic pursuits of a seminary education, there is also the practical side: how to preach, perform a wedding, and even how to baptize. Clay Carter, pastor of Beechland Baptist Church, Louisville, works with students at Southern Seminary on baptism.

Viewpoint

Independent Baptists: Whom Do They Fear?

by Albert McClellan

Independent Baptist churches are usually born in protest against the Convention and in some cases against even the denomination.

This fear is not new in Baptist life. It perhaps is rooted in the movement of God's people toward total religious freedom as far as the Lollards of the late 14th century.

This group of earnest laymen, while holding to the splendid doctrines of the priesthood of the believer and the supremacy of the scriptures, was fanatical in its criticism of priests and churches. They were almost totally



McClellan

anti-clerical and anti-institutional. One could not argue against the reasons for their extremism, for the priests and the churches of their day were almost totally corrupt. One can, however, deplore the extremes to which the Lollards went.

A more recent demonstration of anti-denominationalism came out into the open after the formation of the Triennial Convention at Philadelphia in 1814. In that meeting Luther Rice was elected to represent the newly formed Foreign Mission Society. For many years he traveled in America stirring the people to the support of foreign missions. In many places he was received with great appreciation and response. The cause of cooperative missions went forward. However, in some churches he met nothing but criticism and rejection. Across the years a deep resentment formed toward organized support for missions.

One form of this anti-organization spirit was known as Gospel Missionism. This appeared in the 1880's under the leadership of T. P. Crawford. It emphasized the independence of the churches and the policy of direct contribution by churches to the missionaries on the fields. It was a protest against the Foreign Mission Board and the Southern Baptist Convention.

Later manifestation of this fear of the denomination came in the Baptist Missionary Association movement which started in Texas in 1900 and in the Norrisite fundamentalist movement which also started in Texas in 1920. This protesting of organized Baptist life still continues. Today it reveals itself in the independent church movement.

ANOMALY IN BAPTIST LIFE

The so-called independent church is an anomaly in Baptist life. It never quite achieves what it sets out to do for five reasons:

(1) It is out of keeping with the spirit of the New Testament. Churches do not exist except in relationship to other churches. Jerusalem and Antioch were joined together, and it may be suggested that they were the first association of churches. Paul linked together in his mind the churches of Macedonia and Corinth and appealed to Corinth to learn from Macedonia. John wrote to the seven churches of Asia. A church is a church only as it exists in relationship to other churches.

(2) Jesus gave the Great Commission to persons working together and not to persons standing isolated. He said, "Ye (plural) shall be witnesses (plural) unto me" (Acts 1:8). The Great Commission is a commandment to Christians in relation to each other. No man is asked to go alone into the world. He is asked to go to his task with the assurance that the prayers and the love of his brethren lift him up.

(3) Independent churches don't stay independent very long. Soon after a church becomes independent it finds that it cannot survive cut off from other churches. It does one of three things. It goes back to its old allegiance; it forms another denominational attachment; or it dies. It seldom continues by itself very long.

(4) Most independent churches are formed around the ideas and leadership of one very strong man. As long as he remains active, the church thrives. When he leaves, it often weakens and sometimes dies. One-man denomination is completely out of keeping with

New Testament policy. A team of ministers seems to be nearer the pattern found in Acts. Corinth seems to have had four leaders — Paul, Apollos, Cephas and Christ. (See 1 Cor. 1:12). Of course, all are in allegiance to the chief minister of all, the Lord Jesus Christ.

(5) Independent churches fail to take advantage of the law in nature that two working together are stronger than two working parts. In fact, two working together can do some things two working alone could never accomplish. This is the power of a cooperative mission program. Churches do together what churches alone would find impossible to do.

We know all this, and yet people at times still develop a fear of denomination. This is understandable. The denomination is large and there is the natural tendency to fear anything that is by comparison larger than that which we have experienced. Moreover, our emphasis on the doctrines of the priesthood of the believer and the autonomy of the church leads us to be fearful of anything that seems to rob these of meaning. Then large institutions have a way of becoming set in their ways. The inability of minority groups to change them leads to discouragement. Finally, a few misinformed people with exceptional communication abilities can lead others to disaffection which is based entirely on misunderstanding.

DISPELLING FEARS

Fear of the denomination is very real for some people. It does not need to be, and there are ways of dispelling it. Following are suggestions for helping overcome such fear:

Study the history of the denomination. A good beginning point is the *History of the Baptists* by Robert G. Torbet. Two other books will help — *The Southern Baptist Convention, 1945-1953* by W. W. Barnes and *The Southern Baptist Convention and its People* by Robert A. Baker. Finally, *The Encyclopedia of Southern Baptists* is a thrilling expedition.

Analyze the constitution, the bylaws, the business and financial plan and the Convention procedure.

Read James L. Sullivan's book *Rope of Sand*. This little volume will give a clear, forceful interpretation of the system.

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| 3.—The Bible Doctrine of Heaven | 9.—Riches From Romans |
| 4.—The Second Coming | 10.—The High Cost of Being Lost |
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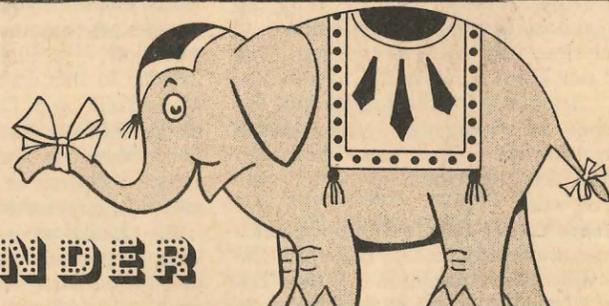
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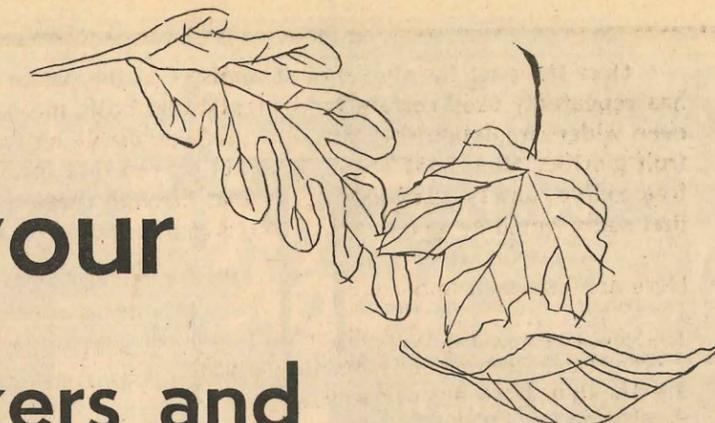
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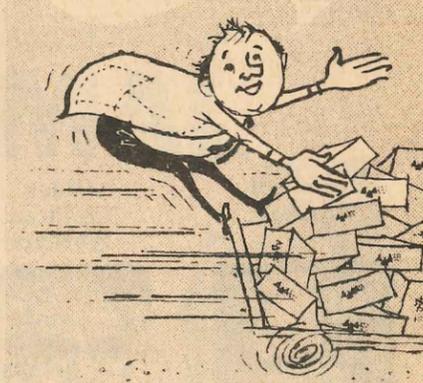
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SCHOOL DAYS

I believe it was George Bernard Shaw who said, "Youth is wonderful, but what a shame to waste it on young people." That depends upon who are the young people, and how wisely they use their youth. The writer of Ecclesiastes had this in mind when he said, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).



The focal point of this time of year is

our students, in general, and college students, in particular. College days carry tremendous opportunities for learning, for gathering the tools and equipment of life, and for the great decisions around which the forces of one's life may be mobilized.

Students, the traffic will be awfully thick during your college days. Perhaps never again will you have a chance to gather intangible values so rapidly. And, probably, at no other time in life will so many things pass you by if you are content to remain unalert to your opportunities.

Your college life may be likened to a baseball catcher facing a whole battery of pitchers. Either you will catch more or miss more pitches during these years than at any other time of life.

I caution you to maintain tip-toe

alertness, both mentally, morally and spiritually. Gather the best of knowledge, of companions, of spiritual values. Choose them, apprehend them, dedicate yourself to them. Choose well, start well, run well.

It seems to me (I don't have a copy) that the following (loosely quoted) lines are from Kipling:

Not of the sunlight, not of the moonlight,
not of the starlight—
O, young mariner,
Down to the harbor.
Choose your companions,
Launch your vessel,
Crowd your canvass.
And 'ere it vanishes o'er the horizon,
After it, follow it,
Follow the gleam.

Missions & Ministries

Togo Village 'Firsts'

Though the world took little notice, history was made in the village of Atchibawdaw when the first Baptist church of the area was organized recently.

The new church called as its pastor the first convert of the area, Attah Ayah, and erected the place of worship shown in the picture.

It started when Mr. and Mrs. Morris G. Pruitt, Southern Baptist missionaries, moved from the capital city of

Lome to central Togo. They began an informal Bible study in their home. Among those attending was Ayah, their gardener.

In 1971 he accepted Christ and began to witness, tithe and work side-by-side with the missionaries.

In July 1974 another young man who had become a Christian felt called to Atchibawdaw. He went, promising villagers a missionary would visit.

The Pruitts and Ayah went to the village. After an hour's presentation of the gospel there were 20 converts.

After this miracle came two years of hard work and at last a church. Because of this church, Baptist witness has now spread to two other villages.

Lawrenceburg Host

Mr. and Mrs. James Spaulding, Southern Baptist foreign missionaries to Trinidad, and children moved into the Zora Carter Memorial House at Lawrenceburg, provided by First Baptist Church for furloughing missionaries. The residence is furnished. Bob C. Jones is pastor.



Barry Stricker [L], Middletown, and Debra Joyce Smith [R], Cumberland, were among 19 student summer missionaries serving in Alaska this summer.

Sunday School Lessons

Lessons for Sept. 12, 1976

International Series

Heirs of God's Grace

Galatians 3:23-29

Since no mere human being has ever rendered perfect obedience to the law, all have been under a curse as a result of disobedience. Man can be delivered from the curse of sin through faith in Christ, but in no other way.

The purpose of the law was to convince men of their need of Christ and to direct them to him. As the slave led the boy who was in his custody to the teacher, the law guided the Jews to Christ in order that they might learn about salvation through faith in the saviour. The purpose of the law was discharged when men were brought to Christ. It is through faith in Christ that men become the children of God. How thankful we should be that we are no longer under the law, but now that we are under grace! Through God's enabling grace, let us live up to the high privilege that is ours in Christ.

Galatians 4:1-7

Verses four to seven announce the birth of Jesus Christ or the incarnation of deity. "When the fulness of time was come, God sent forth his Son." The saviour arrived exactly on time — the time appointed by the Father, foretold by the prophets, and when conditions had ripened sufficiently for this glorious consummation.

The time which God chose for Christ to be born was very much like our own era. Then, as now, people were disillusioned and desperate. Then, as now, people were discarding the accredited religion as something that was outworn and of no further use, and they were readily accepting anything that was offered to them as a possible substitute, as is true of many today. In that tragic day Christ came to earth not merely with the Father's sanction but under his directive will.

As to the process of the incarnation, "God sent forth his Son, made of a woman, made under the law." Christ Jesus was begotten by the Holy Spirit and conceived by the virgin Mary. There was in Christ a union of deity and humanity.

What was the real purpose and final goal of the incarnation of Christ? Christ came "to redeem them that were under the law." His supreme purpose in coming was to make atonement for sin. Christ redeemed us "that we might receive the adoption of sons." Adoption is the transferral of a person from one family into another. In spiritual adoption a child of Satan is taken out of his family and placed in the family of God.



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Life and Work Series

Coping With Change

This lesson should prove to be beneficial to those who are striving to cope with the changes which have taken place in the recent past. Multitudes have been made aware that the social order is in a state of upheaval.

Psalms 137:1-4

On account of the rebellion of the people of Judah against God, their spiritual apostasy and their idolatry, the long-announced judgment of God had fallen. Jerusalem was in ruins. Even the temple had been destroyed. A great multitude of the cream of Judah's population had been driven from their homes and all that was dear to them and had been carried into captivity in a foreign land. Their exile was the occasion of God's judgment upon them for their sins.

The Babylonians placed their captives alongside Chebar, which was a canal or river connecting the Tigris and Euphrates Rivers. There, far from their homes, they sat on the ground near the water, filled with sorrow and regret. When they had sufficient time to think they were extremely homesick and longed for the good old days, as they contemplated the hopelessness of their situation in miserable captivity. Realizing what they had lost, and reflecting upon their hallowed memories of the worship services in which they had brought and presented their sacrifices to God, their love for Zion was rekindled. And the warmer that their love became, the deeper became their sorrow.

Jeremiah 29:1,4-11

Jeremiah sent a letter to the exiles in Babylon, who were tempted to abandon themselves to despair, challenging them to be faithful to God and to strive to the best of their ability to adjust to their new environment. In advising the captives how to conduct themselves and to make the best of adversity, Jeremiah instructed them to take their captivity as a chastening from God and to be submissive to him and to their captors. He urged them to conform to the will of God, who still loved them and had great blessings in store for them.

Jeremiah's letter was a great source of encouragement to them because it reassured them that God had not forgotten them, but that they would receive his blessings when they had learned their lesson and had returned to him.

Jeremiah instructed them to settle down to normal living in the land of their captivity and to try to be a blessing while they were there.

Personnel Changes

Walker to Tompkinsville

Joel Walker, of East Dale Baptist Church, Chattanooga, Tenn., has been called by First Baptist Church, Tompkinsville, as minister of music and youth. He is a junior at Campbellsville College.

Baxter Ave. Calls Ballard

Larry L. Ballard recently became pastor of Baxter Avenue Baptist Church, Louisville. A Southern Seminary student, Baxter is married and the father of three children.

Romero Resigns Trinity

Enrique Romero, minister of music at Trinity Baptist Church, Lexington, has resigned after five years to go into music evangelism. Bob W. Brown is pastor at Trinity.

Morris at Germantown

Virgil Morris, 40, recently accepted the pastorate of First Baptist Church, Germantown. A graduate this year of Clear Creek Baptist School, Pineville, Morris is a native of LaGrange, Ga. Married to the former Janice Ann Grizzard, he is father of two daughters, Lisa Jean and Melissa.

Crescent Hill Post Vacant

Mrs. Linda Epley, minister of music at Louisville's Crescent Hill Baptist Church, resigned to become adjunct professor of keyboard instruments at Louisiana College, Pineville. Her husband, Arnold, who preceded her on the Crescent Hill staff, was named associate professor and chairman of Louisiana College's music department. C. Michael Hawn, assistant professor of church music at Southern Seminary, is serving as interim at Crescent Hill.

Revivals

33 Decisions at Calvary

Pastor Bob Pryor reports 33 decisions resulting from a laymen led revival at Calvary Baptist Church, West Irvine. The meeting was conducted by Greater Louisville Laymen.

Renfro Valley Meet On

Joe Mobley is evangelist for the Renfro Valley Crusade for Christ through Sept. 3 at 8 p.m. in the Renfro Valley Barn. Three Baptist associations, Lynn Camp, Mt. Zion and Rockcastle, are cosponsoring the event.

Mountains to the Mississippi

Ohio County Elects Loy

Ohio County Baptist Association elected Eugene W. Loy, pastor of Green River Baptist Church, as associational moderator for 1976-77. Loy served Adaburg and McGrady Creek churches before going to his present pastorate in 1973.

At the association's 76th annual meeting held recently at Mt. Carmel and Concord churches 445 messengers and visitors registered.

According to Charles H. Ham, director of missions, James L. Sullivan, SBC president, has been asked to preach the annual sermon in 1977. This meeting is scheduled Aug. 11 at Beaver Dam Baptist Church, which Sullivan once served.



Loy

Union Commends Two

Union Association of Baptists has passed resolutions commending two pastors who recently left that association for other fields of service.

Gregg Saylor, of Willow Baptist Church, left to become pastor of Calvary Baptist Church, Eufaula, Ala.

John Simpson, of Blanket Creek Baptist Church, has gone to First Baptist Church, Maysville, in Bracken Association.

Dauids-Fork Marks 125th

Dauids-Fork Baptist Church, Lexington, celebrated its 125th anniversary Aug. 14-15. An open house and reception Saturday afternoon was followed by a music concert that evening. An anniversary service Sunday morning, noon picnic and afternoon service outdoors ended festivities.

Cave City Homecoming

Homecoming services are scheduled Sept. 5 at Cave City Baptist Church, including morning worship at 11 a.m. and dinner on the grounds at 2 p.m. All former pastors have been invited. Marvin Spivey is now pastor.

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