



December 30, 1975

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Kenya Team--Specialists
In 'Medicine of Poverty'

By Teena Andrews
Adapted for Baptist Press

Stephen Wanje is one of five Kenyan nationals who have forged a partnership with Dr. Lorne Brown, medical missionary to Kenya, combining medical and agricultural missions to "minister to the whole person."

The program revolves around five medical clinics run by Wanje and his four Kenyan colleagues, based at five Baptist churches in the region just east of Lake Victoria.

Dr. Brown is a veteran Southern Baptist missionary-doctor who once specialized in internal medicine but now specializes in "the medicine of poverty."

He works from administrative offices in the city of Kisumu, visits one or two of the church-based clinics daily. He takes medical supplies to the clinics and sees patients Wanje and the other medical assistants refer to him.

"The medical assistants are the backbone of the system," Dr. Brown says. The African assistants each see 50-100 patients a day and do both diagnosis and treatment, referring only the worst or most complicated cases to Dr. Brown.

When the doctor visits Wanje and the others, he sees the patient with the medical assistant.

"Not only does this help the medical assistant get additional training, but it builds up his prestige in the eyes of the community and keeps medical treatment from being so alien to the nationals," Dr. Brown explains.

Wanje, like the other assistants, is not a physician by United States' standards but has three years of professional training in medical diagnosis and treatment.

The clinic "Dr. Wanje", as the Kenyans call him, directs is in the village of Fudumi. Actually, it is more than just a clinic but is an agricultural project, a health and nutrition education center, and most of all, Wanje says, an evangelistic outreach center.

Wanje says he and other members of the church at Fudumi seek to share Jesus Christ with as many as 200 persons daily. Only about 50-100 of these may be patients, but friends and relatives accompany the very sick and wait outside. One very sick child may have 20 friends and relatives with him.

In 1974, the five clinics treated 83,923 persons, about two-thirds of them children.

Wanje has trained almost 100 young people to help in the evangelistic aspect of his ministry, and in teaching the people about basic health care. Some of these youths, says Wanje, walk as far as 20 miles to witness and work and teach, and they are happy to do it.

He also shows the people the benefits of improved agricultural techniques.

At the clinic, there is a small plot of land used as a demonstration farm, a fish pond, several dairy cows, pigs, fruit trees, a vegetable garden, and several rabbit huts.

"Superstition is a major problem in causing malnutrition here," Wanje confesses. "Not all the malnutrition problems are due to lack of food. Some of it is due primarily to superstition."

For example, some of the people will not eat eggs for fear it will make them impotent. Or, they will not eat meat because of superstition. Some believe that kwashiorkor (a disease caused by lack of protein and severe malnutrition) is caused by "bewitching" by a witch doctor.

Wanje and his co-workers have sought to fight kwashiorkor and malnutrition by teaching the people proper nutrition and how to improve their diet.

Their greatest success has been in teaching the people to eat rabbit meat. They started by teaching the teen-agers to eat rabbit two or three years ago.

The children and teen-agers are more open to eating meat than their parents, and they soon discover they like the savory taste of rabbit. It wasn't long before the teen-agers were married, raising children of their own.

Now almost every family in the village has a rabbit hut.

Wanje has also taught the people to eat fish, and their appetite for fish has increased in the same way that their desire for rabbit has taken hold.

While he was in the United States last summer, Wanje learned how to keep bees. He took back to Kenya a model showing how to make beehives.

Wanje feels that the beehives will give his people a new source of income, as well as a new source of food and energy. He hopes to teach the people better methods of growing cash crops such as pineapples, vegetables, cabbage, peanuts, and of course, honey.

Wanje says he feels the most effective teaching of agricultural methods and nutrition takes place, not at the clinic, but in the homes of the people. He spends as much of his time as possible in the homes, teaching simple principles of hygiene.

He teaches the people how to dig latrines, how to take care of the soil, how to graze their farm animals, how to use fertilizer, what to eat, and how to get more protein in their diet, why they should boil and strain their water.

It is a heavy load to carry, in addition to seeing almost 100 patients a day in the clinics.

"But teaching has been very important to me," he explains. "You see, the people here are caught in a vicious circle. The same patients will come back to us at the clinic, over and over, with the very same medical problems. So the real solution is education--teaching them to prevent these illnesses."

Wanje, who looks much younger than his 48 years, came to work at the clinics in Kenya several years ago after working for several years at the Baptist hospital in Mbeya, Tanzania.

"I felt that I could do more to help the people who really needed help if I worked in one of the clinics instead of at the hospital" he recalls. "At the hospitals, there were just too many limitations. But here at the clinics, we can do everything--teaching, preaching, as well as healing." (BP)

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Adapted from the January, 1976 issue of World Mission Journal.

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271 New Home Missionaries
In '75; Most Since 1970

Baptist Press
12/30/75

ATLANTA, (BP)--The Southern Baptist Home Mission Board made 271 missionary appointments in 1975, the highest since 1970, year-end figures reveal.

The final tally shows 91 missionaries, 160 missionary associates and 20 US-2 missionaries were appointed.

The 271 total is five more than the 266 appointed in 1974 and is the highest since 1970 when the total was 322.

Language missions and Christian social ministries appointments led the totals. Language appointments included 15 missionaries and 90 missionary associates for a total of 105.

Christian social ministries appointed a total of 80 persons--32 missionaries and 48 missionary associates.

The rest of the appointments were scattered among cooperative ministries with National Baptists, church extension, metropolitan missions, rural-urban missions, evangelism and special mission ministries.

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Swimmer Wanted to Quit,
But Coach Talked of God

PORTLAND, Ore. (BP)--Pan American Games gold medal winner Kim Peyton, 18, began swimming in the first grade but wanted to quit competition by the time she was 12.

Her coach, Don Jacklin, however, talked to her about God. "He said I needed to look to someone other than myself if I was to make it in swimming or life," according to the Northwest Baptist Witness.

She was convinced. A freestyle distance swimmer, Miss Peyton most recently won four gold medals at the Pan American Games in Mexico City. She won the 100 meter and 200 meter freestyle and was on two winning relay teams in the 400 meter freestyle and 400 meter medley, the Witness said.

Now she trains four hours a day, six days a week (Sundays off), swimming between seven and eight miles per day, preparing for the Olympics next summer.

"Some people may think that swimming is the center of my life, but it isn't," the talented Baptist said. "The center of my life is Jesus Christ.

"I Corinthians talks about gifts. Mine is swimming, and right now it is my method of (Christian) witness. I advertise everywhere I go that I am a Christian. My way of witnessing will change because I can't swim forever. But it is my best witness now as I give my best."

Sharing with her congregation at Mill Park Baptist Church here, Miss Peyton, said;

"The biggest thrill of my life--next to being a member of Mill Park Church--was being chosen to carry the U. S. flag at the closing ceremonies (in Mexico City) before 10,000 people."

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'Won't Be Housing Shortage
For Norfolk SBC; Spokesmen

Baptist Press
12/30/75

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

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

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

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

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

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

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

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Mrs. Deselet noted, "Time is short. We would urge people planning to attend the convention to get their reservations in immediately. We will have no problem housing everyone, if they act as soon as possible."

Brown said some persons attending the SBC could expect to be housed about 5 miles from the Norfolk Scope convention center, with most to be about 18 miles away in beachside hotels.

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

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

One local official also noted that rooms would not be available at Newport News and Hampton, Va., because the Virginia Methodist Conference will be meeting in the area at the same time as the SBC.

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

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

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

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

FREEDOM

76

NOTE TO EDITORS: This is a special Bicentennial version of Baptist Press, Southern Baptist news service, originating from the San Antonio Convention Center on letterhead of Freedom 76, national Southern Baptist Convention-sponsored event for young adults.

December 30, 1975

U.S. History Current Reality
For Canadian Baptist Group

By Robert O'Brien

SAN ANTONIO (BP)--When 14 young Baptists from Canada sat down here to watch the Freedom 76 historical drama, Stearns & Co., they realized that what was history for U.S. Baptists is present-day reality for them.

They took note that those who fail to learn the lessons of history are doomed to repeat them. They hope, as Baptists in Canada, to duplicate the successes of the past without repeating its failures.

Stearns & Co. dramatically told the story of the early struggle by Baptists in the United States to spearhead religious revival in the years preceding the American Revolution.

From one small church, begun by Shubal Stearns and his followers, Baptists spread in the United States through their emphasis on revival. Robert Cannon, a Baptist student worker in western Canada, sees his church in Saskatoon, Saskatchewan, playing a similar role today.

Cannon, who directs the four-year-old Southern Baptist-related student program at the University of Saskatchewan, cites the case of Faith Baptist Church, Saskatoon.

The five-year-old, 120-member congregation, which began with 10 members, has grown into eight mission points with five fulltime pastors, a Christian training center, student work at the university, and other ministries.

"What we saw last night," Cannon said, "is happening today in Canada. We are seeing revival take place. What's history in the United States is current reality in Canada."

Faith Baptist Church is affiliated with the Northwest Baptist Convention, one of 33 state or regional level conventions related to the Southern Baptist Convention, which covers all 50 states.

Technically, although affiliated with the Northwest Convention, which covers Oregon and Washington, Faith Church and some 24 others in western Canada, aren't recognized officially as Southern Baptist churches on a national SBC level. The SBC constitution allows only churches in the U.S. or its territories to register as messengers to its annual meeting, although the SBC does have mission work in 82 foreign countries.

But Cannon, a U.S.-born Southern Baptist, says, "Regardless of what we're known as officially we consider ourselves Southern Baptist. We give to the SBC Cooperative Program unified budget and to the Convention's special mission offerings. Our small church, for example, has a \$1,000 goal for the Lottie Moon Christmas Offering for foreign missions."

Other Baptist bodies are at work in Canada, as well as other Christian groups.

The young Baptists from Canada came to Freedom 76, Cannon said, not so much because of the observance of the U.S. Bicentennial but because they feel a part of Southern Baptists and were impressed by the opportunities for spiritual growth the conference offers.

Freedom: A Paradox in
A World of Christian Options

By Celeste Loucks

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

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

Young adults in the discussion group grappled with his paradoxical meaning of freedom.

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

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

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

"When it comes to war," Guthrie concluded, "it may not be a choice between right and wrong--but wrong and something worse than that." He cited Hitler's persecution and annihilation of the Jews.

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

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

Pinson said the Old Testament concept kept man from evaluating quality of life in terms of things. It keeps a person from considering ownership as absolute.

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

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

Applying spiritual freedom to daily encounter, one student said, "Freedom needs to involve a purpose or goal--otherwise it can create chaos."

Another student warned against manipulation in Christian witnessing and attempting to lead another to freedom from sin.

"People must be able to make up their own minds," he said. "Just as God gave us freedom to choose him or not, we must allow them freedom of choice."

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

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

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Young Baptists Experience
Wonder of Freedom Hall*CO News*Freedom 76
Baptist Press
12/30/75

By Larry Jerden

SAN ANTONIO (BP)--The exhibit area of San Antonio's convention center magically became a "Freedom Hall" in which the specter of world hunger tugged at the consciences of

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Freedom 76 conferees here.

The hunger scene was set at "Experience the World," a Freedom Hall exhibit at Freedom 76, national meeting for young adults sponsored by the agencies of the Southern Baptist Convention.

The graphic portrayal of hunger at the exhibit, set up by the SBC Foreign Mission Board, confronted visitors with visual, sound, feel and taste experiences of world hunger and malnutrition--daily occurrences for many starving persons around the world.

The exhibit included an entry area in which the song "Stop and Smell the Roses" began a journey from beautiful flowers to ugly starvation. "Arabati," a film produced by the SBC Radio and Television Commission, assaulted the senses with close-up scenes of an African village literally dying of starvation. A German medical team eventually saves the village, only to see the rescue mission turn into an almost hopeless nightmare as thousands of others come from the countryside.

After the film, which ends with the death of a starving child, the participants entered a silent room for meditation and a serving of gruel, subsistence food often used in hunger areas. Baptist missionaries then joined them for dialogue and reflection on what they had experienced.

Other exhibits, sponsored by other agencies of the nation's largest Protestant denomination, carried the Bicentennial theme, tying in Baptist contributions to national development with career opportunities in church vocation.

A 350-pound cheese called attention to the contributions of John Leland, a Baptist preacher at the time of the American Revolution, to civil and religious liberties.

Leland is attributed with getting James Madison elected to the Virginia Convention and influencing Madison to introduce the First Amendment to the Constitution.

The cheese symbolized Leland's taking a similar cheese to President Thomas Jefferson on behalf of his hometown of Cheshire, Mass., and preaching to curious crowds along the way.

In an area designed to let participants explore vocational choice in a Christian perspective, participants experienced vocational testing and evaluation and discussed rewards, options, and challenges of the Christian lifestyle.

A citizenship area included a voting booth where a straw vote is being taken on candidates for U.S. President, an opinion poll on political rights, and a historical quiz about the role of Baptists in U.S. history.

The center of the mammoth hall was turned into Heritage Row, where short dramas portrayed Baptist's contribution to American liberty. A family area--through films, printed material and dialogues--allowed participants to grapple with the challenge of having a Christian family lifestyle in a society heavily influenced by non-Christian forces.

"Freedom Ring," a stairstep stage area where youth musical groups presented uptempo Christian music, dominated one end of the hall.

As some 5,000 participants explored the options and challenges presented by the denomination's agencies, they were also made aware of opportunities for preparing for Christian vocation through exhibits by the SBC's six seminaries. Opportunities for service in the U.S. homeland were personalized through the opportunity to dialogue with Southern Baptist home missionaries.

The "Freedom Hall," a cooperative venture of almost all Southern Baptist Convention agencies, continued each afternoon.

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Quizarama Tells Who's
Who and What's What

Freedom 76
Baptist Press
12/30/75

By Dan Martin

SAN ANTONIO (BP)--Quickly now:

--What was Goliath's nationality?

--Name David's closest boyhood friend.

--Who was Mary and Martha's older brother?

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--Name two times doves figure prominently in the Bible.

--Who is the president of the Southern Baptist Convention?

--Name two Southern Southern Baptist seminaries...the executive secretary of the Foreign Mission Board...four boards of the SBC...

The Baptist version of Hollywood Squares debuted here at Freedom 76, a national meeting for young adults, sponsored by the Southern Baptist Convention.

Quizmaster Grady Nutt and his wife, Eleanor, posed Bible and SBC questions to panels of students, young adults and young military personnel throughout the conference during morning sessions.

The answers often were serious, but occasionally brought guffaws from the large audience.

For instance: Nutt asked a panelist which prophet was the first streaker (he went naked in the streets of Jerusalem to warn of the impending judgment.)

"King Nebuchadnezzar," answered the contestant.

"King Nebuchadnezzar was a prophet?", Nutt asked, and then confided the correct answer to the audience: "It really was Jeremiah."

Another time Nutt asked which of the sons of Adam was murdered.

"The one that was Abel," said the panelist.

Oh yes. The answers.

Goliath was a Philistine; Jonathan was David's closest boyhood friend; Lazarus was the brother of Mary and Martha.

Doves figure prominently in the story of Noah and when Jesus was baptized in the River Jordan.

Jaroy Weber of Lubbock is president of the SBC; seminaries are Southwestern, Southern, New Orleans, Southeastern, Midwestern, and Golden Gate.

Baker James Cauthen is executive secretary of the Foreign Mission Board and the four boards of the SBC are the Home Mission, Foreign Mission, Sunday School, and Annuity.

But, you knew that. Really.

Didn't you?

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A New Pilgrim Progresses
But Finds No Rest

CD NEWS

Freedom 76
Baptist Press
12/30/75

By Teresa Shields

SAN ANTONIO (BP)--After a historic trek through "Freedom Hall," then an elbow-banging passage through the crowd in Freedom Store, I needed a breather.

The "map" (actually the Freedom 76 program booklet) described a Travelers' Rest in the immediate vicinity. Wow, just what I needed!

The description sounded great, the directions quite simple: "Travelers' Rest is for sitting and resting and talking while you eat a snack or observe the attractions at the nearby Freedom Ring stage."

I started looking, and looking, and looking...I checked my program guide again. I had read the clues correctly. There were supposed to be snacks nearby, and attractions on a stage.

The stage I found quickly. That's because a group was singing there. To my right was the book store. Food for thought maybe, but not for snacking.

Ah, to the left, I spotted the Southern Baptist Brotherhood Commission's wagon, featuring its 350-pound cheese. Exhibit attendants were whittling little slices of it onto Ritz crackers and handing them out to passersby. Snacks...within sight and sound of

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Freedom Ring...

But I was instantly assured the Brotherhood Commission was not a loitering spot on this pilgrim's progress through Freedom Hall, a major feature of Freedom 76, national meeting for young adults sponsored by Southern Baptist agencies.

Now a bit, shall I say, confused, I wandered through Home Mission fields and World Missions, where again I learned there were no resting places.

I thought I might at last be close to the haven of rest when I saw the sign, "Refectory." But this only introduced me to a film on world hunger, and anyway, I was beginning to need my binoculars to see the stage any longer.

Then I realized I'd made a circuit of the entire Freedom Hall. I had not found the promised Travelers' Rest for the weary. I even asked two or three Freedom 76 VIP's to help me find it. To my further dismay, they said they's never heard of it. "But it's right here in my program," I pleaded.

At this point in time, I felt sure "the secret place" and Travelers' Rest were one and the same.

The journalist's ink in my blood demanded satisfaction. I must track down and solve this mystery. Jerry Ross, bless him, a member of the committee which coordinated Freedom 76, finally supplied the answer.

The program booklet that listed Freedom 76 had gone to press before Travelers' Rest was sent packing for lack of funds.

I wanted to ask him hadn't he heard of Travelers' Checks, but I didn't. I was so out of humor that it would turn out to be just one big, bad joke.

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History Becomes Reality
For Youth At Freedom 76

COX NEWS

Freedom 76
Baptist Press
12/30/75

By Dan Martin

SAN ANTONIO (BP)--Nearly everybody knows the United States was born in turbulence and controversy.

But controversy of a modern sort emerged as an historical musical on the struggle for religious and political freedom was presented at the opening session of Freedom 76 here.

The presentation, Stearns & Co., had a scene which portrayed the ordination of a woman deacon.

In the scene, the preacher laid hands on a woman and said: "Bless you my sister. May your services as a deaconess be directed by God. May he lead you in the full exercise of your spiritual gifts in service to Christ."

Several gasps were heard from the audience of young adults.

Shubal Stearns and his 1755-version Baptist colleagues took women's ordination to the diaconate as a matter of fact. Most modern-day Southern Baptists, including the young adult generation, apparently do not, for the few churches which ordain women today usually create turmoil.

It would appear controversy of some sort afflicts every age and generation.

Stearns & Co. told the moving story of the struggle for religious and political freedom by Shubal Stearns and his small band of Separate Baptists as they struggled to preach the Gospel of Jesus Christ and to worship Him as they saw fit.

The musical premiered at Freedom 76, a national meeting sponsored by the agencies of the Southern Baptist Convention.

Stearns led a small band of 16 persons--mostly his kinsmen--from Connecticut to Sandy Creek, N.C., in 1755, in the turbulent years preceding the American Revolution.

"They were people deeply conscious of the religious needs of the masses, and they reaped a harvest in a land where social and political conditions were ripe for a great response to Christian discipleship," the narrator of the dramatic musical said.

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"In a brief span of 30 years, the Separate Baptists (as Stearns and his people were called) spearheaded a fiery religious movement that established Baptists as the leading denomination in the South," he added. (Today Baptists are in all 50 states and the Southern Baptist Convention is the nation's largest Protestant denomination.)

The task of the Separate Baptists was to "alarm and awaken people to the importance of costly grace and radical conversion;...to explore and occupy the new land...to provide the spiritual fires behind the revolution and to touch the thoughts and emotions of the common people."

The narrator added:

"Their task then is our task today. And this will always be the task of the followers of Christ--to live and interpret the meaning of freedom and to follow God's continuing leadership in every age."

The audience gave the 16-member troupe a standing ovation. The performers are part of the music ministry at Hyde Park Baptist Church in Austin, Tex.

The musical was written by the four-member team of Norman Bowman, editor of The Student magazine, published by National Student Ministries at the Baptist Sunday School Board; John Hendrix, of the Sunday School Board; Walter Shurden, member of the religion faculty at Baptist sponsored Carson-Newman College; and Ray Sikes, teacher of drama at Merrimac Community College, St. Louis, Mo.

The music was composed by Mark Blankenship, of the Baptist Sunday School Board.

The legacy of Shubal Stearns and his Separate Baptists may be found in a land with religious liberty secured and in a nation of dynamic, free and independent churches. It is a legacy which influenced the formation of the Southern Baptist Convention.