

**WESTERN RECORDER**  
MAY 13, 1976

# Daley Observations

## A Spirit of Optimism, Harmony and Tranquility

Optimism and harmony characterized the May meeting of the Kentucky Baptist Convention executive board. The optimism resulted from reports of continuing increase in gifts through the Cooperative Program and encouraging reports from all facets of the ministries of Kentucky Baptists. Harmony prevailed in the absence of controversial issues.

Some veteran members of the executive board called it one of the best meetings in their memory. Some even described it as "glorious" and when a business meeting of Baptists is glorious, it's a great day.



It was an enjoyable session. Members were serious enough to deliberate carefully but relaxed enough to laugh during the moments of pressure-relieving levity that always arise in this Baptist meeting.

The major item of business was formulation of the detailed Cooperative Program budget for next year. The allocations recommendations prepared

by the finance committee of the board were approved without alteration.

Another feature of this meeting was reports on the state of health of all Kentucky Baptist Convention agencies and institutions. These reports were encouraging but as usual the need for more financial help was heard in all these reports.

Significant actions other than the budget were taken in this meeting. (See news article on page 4 of this issue.) Noteworthy among these were reported progress on a division formula of Cooperative Program funds for Kentucky Baptist colleges and schools, a statement of policy on Ken-

tucky Baptist ministries to the aged and the selection of Fred Halbrooks as director of the Sunday School Department.

More significant than the actions taken was the spirit which prevailed in this meeting. Executive board sessions are not always sweet-spirited. Here is where the key issues and affairs of Kentucky Baptists originate and where the action really is. Board members are never reluctant to be heard on all issues and sometimes the result is more than spiritual debate.

A spirit of complete openness characterized this session with no appearance of behind-the-scene scheming or manipulation. The board members were given all the information they needed including the salaries of every employee of the executive board. The board members expressed complete credibility in board leadership which proves that no concealment of information is always the better way.

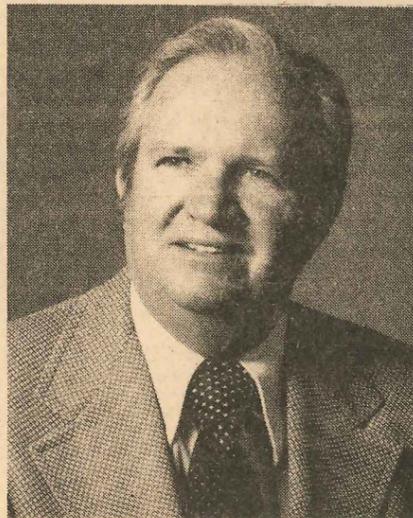
Executive Secretary Frank Owen is careful to put everything on the top of the table and keep everyone informed on all matters. Sharing all the details and keeping everyone up is laborious and sometimes seems unnecessary but this is precisely the source of credibility.

Executive board members should be recognized for their contributions. It is not as easy as it might appear to serve on the executive board or on its staff. Board members soon learn it is not so much a matter of office and honor as a matter of sweating through long hours of study and discussion. Much of the board work is routine and uninspiring but it is important and indispensable for the democratic way Baptists try to do things.

As for staff members of the board, preparation for board meetings is a stupendous chore. Preparation of an unbelievable amount of materials requires skills and much time. The materials prepared and distributed at this meet-

## Double Exposure

Fred E. Halbrooks Jr., associate in the Sunday School Department of the Kentucky Baptist Convention, was elected last week to succeed Roy E. Boatwright as department director. A native Alabaman, Halbrooks has served pastorates in his home state and was under Foreign Mission Board appointment to Brazil for 18 years. He has been in Kentucky since 1974. For more details, and other actions of the KBC executive board, see page 4 this issue.



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ing were some of the best and most complete ever and no board member who uses these materials has an excuse for not being fully informed. Executive Secretary Owen, Business Manager Barry Allen and Doris Yeiser along with

their helpers deserve the credit for these materials.

This careful preparation is one reason for the smoothness of the meeting. Let it always be so.

## Observations on Speaking in Tongues

One of the most puzzling phenomena in religion today is glossalalia (speaking in tongues). Until about 15 years ago tongue speaking was almost exclusively associated with churches such as Pentecostal Assemblies, Assemblies of God and Church of God. Today it cuts across all denominational lines and numbers among its followers Roman Catholics, Episcopalians, Presbyterians, Methodists, Baptists and members of every kind of church.

This easy and widespread moving across denominational lines has led some observers to call it the most unifying force among today's denominations. Glossalalians often feel closer in fellowship with one another than they feel toward members of their own congregation.

It is ironic, however, that with Southern Baptists it is the most divisive and controversial force of this period. It has resulted in alienation of church members from one another, church splits and even the exclusion of tongue speaking churches from Baptist district associations in Texas and Ohio. Tongue speaking generally can be handled without tearing up a church unless the pastor is involved. When he is involved as a speaker in tongues a church split generally results.

Kentucky Baptist churches have not been invaded by tongue speaking as much as churches in some other states but it is widespread enough that it cannot be ignored. Church members caught in tongue speaking situations are confused and don't know which way to go. This is understandable since there is no precedent or established policy on treatment of tongue speaking in Baptist churches. Sincere Baptists don't want to miss anything good but they don't want to go off the deep end.

For this reason this editorial and at least one other are offered to help church members deal with this phenomenon. Readers are cautioned to remember this is only the editor's position and he speaks for no other Baptist.

The following are observations on tongue speaking as I see it in Paul's words to the church at Corinth where tongues speaking had become a serious problem.

## Baptist Forum

### ONE VOTE FOR ROGERS

I am writing in regard to the degrading editorial published in *Western Recorder* where the editor of the *Indiana Baptist* paper degraded the Baptist Faith and Message Fellowship by casting slightful remarks at Bro. Adrian Rogers, our SBC

Pastor's Conference president. I believe those remarks were unchristian and need to be reproved.

I believe Bro. Adrian Rogers is a well qualified servant of Jesus Christ to be President of the SBC Pastor's Conference and our next SBC President if God permits.

The editorial seemed to me as an effort by liberals to try and stop Bro. Adrian Rogers from being elected as

- Tongue speaking apparently was considered a valid gift by Paul. He expressed no surprise that tongue speaking was being practiced in the church at Corinth. His concern was not the use but the abuse of tongues.
- Tongues were considered a gift from the Holy Spirit. Else why would Paul list it with other gifts of the Spirit?
- Tongues were not *the* gift of the Holy Spirit but *a* gift among others. There is no reason to believe all Christians are to expect the gift of tongues.
- Tongues was the least of all gifts according to Paul. He urged Corinthian believers to seek the gift of prophesying because five words in understandable language are worth more than 10,000 in unintelligible sound.
- Tongues in Corinth were different from the foreign languages spoken in Jerusalem on Pentecostal day. In Jerusalem hearers heard the gospel in their own language. In Corinth hearers could not understand the ecstatic utterances and were confused instead of helped.
- Tongues were not to be prohibited but to be carefully controlled. A maximum of two or three tongues speakers was allowed for each service and only then if interpreters were present.
- Tongues were for the strengthening of the individual believer personally. They were more appropriate in private prayer and personal worship than in public worship services.
- Tongues were not necessary for a complete and fully dedicated life. Some believers received the gift of tongues, others didn't. There is no record of the 3,000 converts on Pentecostal day having received tongues.
- Tongues are no reason for spiritual pride. This was exactly the problem in Corinth. The Corinthian tongues speakers regarded those without the tongue gift as second class believers.
- Tongues as all other gifts of the Holy Spirit were given to glorify Jesus Christ and to edify the church. Tongues in Corinth were doing neither of these nor are congregations today who argue and split over tongue speaking.

SBC President in 1976.

It is time all Bible believing Baptists take their stand with Jesus Christ and preach the word without fear or favor to anyone, and for those who can't to get out.

I for one am glad to say I support Bro. Adrian Rogers as president of our great SBC Pastor's Conference and as a candidate for SBC president in 1976.

W. Max Anderson, Benton

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## Western Recorder

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

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# Kentucky Baptists at Work

## Board Projects \$8.7 Million Budget; Honors Boatwright, Elects Halbrooks

by Jim Cox, Associate Editor

In its spring meeting May 3-4 at Cedar-more Baptist Assembly, Bagdad, the Kentucky Baptist Convention's executive board approved a budget totaling \$8.7 million for the fiscal year starting Sept. 1, 1977.

In addition, it observed the approaching retirement of Roy E. Boatwright, who has served the state as Sunday school director since October 1952. It further named Boatwright's successor, Fred E. Halbrooks Jr., his current associate.

The budget figure approved will be recommended to the Kentucky Baptist Convention at its next annual session Nov. 9-11 at Lexington. A 1976-77 budget of \$7,876,589 was adopted by the previous convention.

Included in the 1977-78 projected budget is a Cooperative Program goal of \$7.2 million compared with \$6 million for next year and \$5.5 million in the current year. Of this amount, 34 percent is earmarked for SBC causes and 66 percent within the state. This is an increase of one percent in favor of the SBC over the next year's goal.

An \$800,000 challenge budget, on top of the Cooperative Program goal, will be split in like manner between SBC and KBC. Additional income from other sources is expected to bring the total budget to \$8.7 million.

The executive board also approved a number of priorities in challenge budgets for both 1975-76 and 1976-77.

Priority item for the current year is \$64,762 to be used as debt retirement for Cedar-more Assembly. In next year's budget, *Western Recorder* is scheduled to receive \$9,641 and program expansion \$56,359 as priority items. Program expansion includes new personnel in mountain missions, adult work and campus ministry for Kentucky State College (part time).

Boatwright, who retires May 31, was honored at a testimonial dinner. T. A. Prickett, pastor of Owensboro's Seven Hills Baptist Church, and Jesse C. Stricker, state stewardship promotion director, paid tribute to the retiring leader.

Halbrooks, 55, is a native of Decatur, Ala., and a graduate of Samford University and Southern Baptist Theological Seminary. He held pastorates in Courtland, Montgomery and Tuscaloosa, Ala., before serving in Brazil under Foreign Mission Board appointment 1955-73. He was minister of activities at First Baptist Church, Cullman, Ala., immediately before joining the Kentucky staff in 1974.

Married to the former Lillian Hazel Crow, Halbrooks is the father of two sons, Billy, 27, and George, 24.

In other action, the executive board heard reports of all its standing and special committees and its agencies and institutions. It voted a nine percent cost of living salary adjustment to staff members effective Sept. 1.

The only issue which seemed to perplex executive board members was a recommendation of the Christian education depth study committee. It proposed an annual training program for trustees of the five convention-related educational institutions.

The board deliberated at length about ramifications of the proposal, how it might be implemented by 1977, who would underwrite the expense and how much that might be. In the end, while the proposal to name a standing committee to conduct the program was vetoed, the program itself was given the green light. It will be administered by the Christian education committee.

In addition, a subcommittee was authorized to immediately implement a pilot training trustee orientation program for January 1977. A total of

\$500.00 was provided from Kentucky Baptist Convention funds, with travel expenses of participants to be borne by the five schools. The institutional presidents had previously agreed to this.

Executive board committee assignments were made as follows:

I. L. Baughn, campus ministries; Franklin Skaggs, assembly and camps; James R. Hayes, Christian life; Robert Anderson Street Jr., Christian education; and Larry Koch, program.

The board authorized Cedar-more manager Arlis Hinson to remove the old farm house from the property. It also relinquished to the Stanton Baptist Church its property deed with the stipulation that, should the church ever cease to be a cooperating Southern Baptist congregation, the deed will be returned to the state convention.

The report of the Christian education committee was approved. It specified citations and scholarships in the 1976-77 budget. It further recommended that 30 percent of Cooperative Program funds in 1977-78 be earmarked for education.

The board heard plans for a projected Baptist student center at the University of Kentucky at an estimated cost of \$535,000. While the appropriation was not voted at this meeting, the board expressed sympathy with the urgency of the need and determined that—when a financing plan and final figures are available—it will be polled by mail to avoid further delay and escalating construction costs.

In final actions, the board approved a motion that the convention be involved in care for the aged as it relates to local churches, associations and regions, and that the chaplaincy programs of Kentucky Baptist hospitals be reevaluated by their trustees.

The next meeting of the executive board is Nov. 8 at the Phoenix Hotel, Lexington.

### Cooperative Program Receipts

	1976	1975
Cooperative Program receipts for month of April, 1976	531,262.17	549,179.48
To date this convention year	4,170,711.18	3,616,148.57
CP Operational Goal to date	3,666,666.64	3,200,000.00
Over Cooperative Program		
Operational Goal	504,044.54	416,148.57
To date this time last year	3,616,148.57	3,259,134.27
Increase	554,562.61	357,014.30
% Increase	15.33%	10.95%

## Kentucky WMU Meeting Draws Over 1200

by Debbie Harris, Staff Writer

Over 1200 persons registered their attendance at the 73rd annual meeting of Kentucky Woman's Missionary Union at Owensboro's First Baptist Church Apr. 20-22.

Groups came by bus and car from all over the state. They included women of all ages and many men were present. During the evening sessions all seats in the auditorium were taken.

The convention's theme, "Where the Spirit of the Lord is, There is freedom," was reflected in all the music and speeches given.

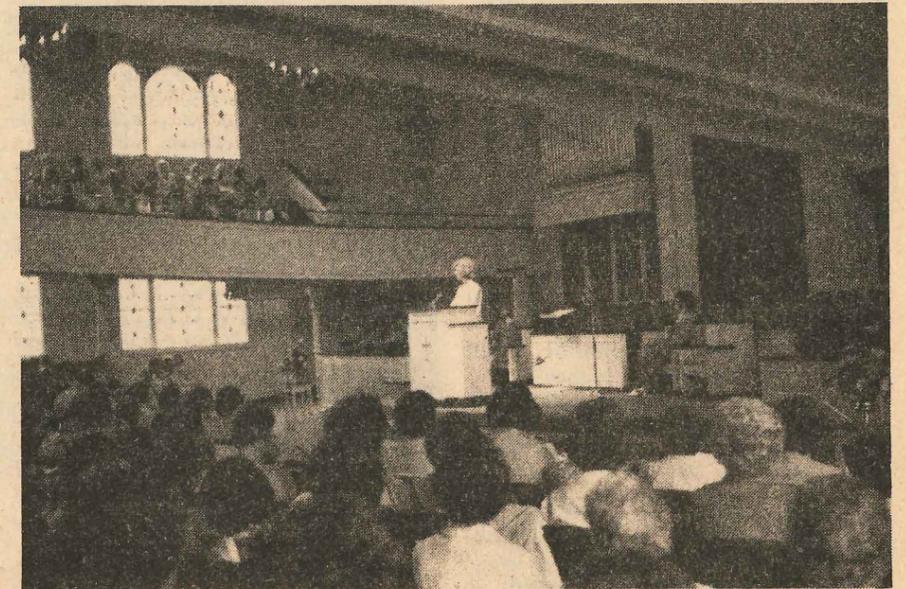
Special music was provided by the youth handbell choir, First Baptist, Owensboro; the Kentucky Baptist Chorus; the brass choir of Kentucky Wesleyan College; Jo Ed Jones, student, Murray State University; and the church choir, First Baptist, Owensboro. Beverly Terrell, evangelistic soloist from Dallas, Tex., directed the congregational singing and provided special music at every session.

Speakers included Wendell Belew, director, division of missions, Home Mission Board, Atlanta; Kathryn Jasper, executive director of WMU in Kentucky; Ross Figart, missionary, Boone's Creek Association; Chester Swor, religious lecturer and author from Jackson, Miss.; and Carolyn Weatherford, executive director of WMU, Birmingham, Ala.

Laurabelle Yoder, missionary to Belgium, and Dale and Ann Beighle, newly-appointed missionaries to Ethiopia, also spoke.

The Wednesday evening session was entitled "Bicentennial Reflections" and many in the congregation wore bicentennial costumes. Acteens from Third Baptist Church, Owensboro, presented a pageant depicting the history and growth of WMU. Several of the older Baptist churches and associations in Kentucky had displays that were open for viewing at a reception.

In the Thursday morning business session Lealice Dehoney, Louisville, was reelected president of the state WMU. Other reelected officers include Sally Deen, Lexington, vice president; Emily Jaegle, Louisville, treasurer; and Pauline Hacker, Covington, secretary.



The crowd listens attentively as Beverly Terrell, evangelistic soloist from Dallas, Tex., shares her testimony and gives a concert of sacred music.



Above Left: Franklin Owen, left, executive secretary-treasurer of the Kentucky Baptist Convention, greets Chester Swor. Swor spoke on "Where the Spirit of the Lord Is." Above Right: Lealice Dehoney, left, of Louisville, was reelected president of WMU in Kentucky. Here she chats with Nancy Ferrell, state Acteens director.

**Wanda Carpenter, Church Services**  
 May 18—Maple Grove Baptist Church, Louisville—Family Life Conference

**Vernon Cole, Church Training**  
 May 17-20—First Baptist Church, Hazard—Pastoral Leadership Conference for Three Forks Association

**A. B. Colvin, Missions Related Division**  
 May 16—Indian Creek Baptist Church, Union Association—Annual Associational Picnic/Program

**Calvin D. Fields, Brotherhood**  
 May 19—Gamaliel Baptist Church, Monroe Association—Men's Meeting

May 22—Long Run Association Freedom Rally

**Kathryn Jasper, WMU**  
 May 18—Cedarmore—Senior Adult Fellowship Conference Leader

May 20—Cedarmore—Association and Area Missionaries Conference Leader

May 22—Long Run Association Freedom Rally

**Herbert B. Jukes, Church Training**  
 May 16—Rosedale Baptist Church, Richmond—Family Conference Leader and Evening Worship Speaker

May 19-21—Little Bethel, Bethel, Logan, Simpson, Edmondson, Russel Creek, Pulaski, Russell, Freedom and Wayne associations—Meet with Associational Church Training directors and missionaries

**Eugene Quinn, Church Music**  
 May 16—Manila, Philippines (morning); Kota Kinabalu, Sarawak, Malaysia (evening)

May 17-18—Kuching, Sarawak—Conduct choral clinic

May 19—Singapore—Conduct choral clinic

May 20—Bangkok, Thailand—Gospel concert

May 21—Daka, Bangladesh—Visit Jim McKinleys (missionaries)

**Bill Rogers, Cooperative Ministries & Christian Life**  
 May 16-19—Maple Grove Baptist Church, Louisville, 7 p.m.—Family Life Conference

May 18—Cedarmore—Conference on Developing Ministry to People in Grief (morning and afternoon)

**Forrest Sawyer, Brotherhood**  
 May 17—Booneville and Irvin Associations—World Missions Conference

May 20—Crescent Springs Church, Northern Kentucky Association

## Special Report

### Walnut Street Church Draws Fire In Abortion Clinic Controversy

Option Inc., an abortion clinic, has operated since Apr. 1 in property owned by Walnut Street Baptist Church, Louisville, according to a copyrighted story in *The Louisville Courier-Journal*.

But, in the wake of the furor surrounding the incident, the two-year-old clinic has agreed to move out as quickly as possible, although it holds a one-year lease, Wayne Dehoney, the church's pastor, told Baptist Press. The clinic, which does legal medically supervised mostly elective abortions, moved into the old Norton Memorial Infirmary which the church bought 16 months ago for \$577,000.



Dehoney

When the congregation bought the hospital and its grounds, members were asked to suggest ways to use the property. They immediately took action to utilize its parking facilities during worship services and converted the old dormitory for nurses into a residence for single young women last summer.

Five businessmen in the 6,223-member congregation formed a corporation to manage the main hospital building. They sent flyers to businesses and others asking if they would be interested in moving there. Option Inc. was one of the organizations which accepted the opportunity.

"The church leased the property to the corporation which in turn sublet it to tenants," Dehoney told Baptist Press.

"Our purpose in leasing the Norton property to another corporation of volunteer businessmen was to remove me as pastor and the church from any involvement in the commercial operation. Consequently, I know very little about the details of their operation.

"However," he continued, "this particular lease was discussed with me in advance of their moving in. I told a member of the corporation that I personally had no moral or theological problem with the operation of such a legal, ethical clinic.

"This is a basic watershed between Protestant and Catholic theology on two questions—the morality of birth control, of which abortion is another form, and the question of when life begins."

Dehoney, who said he "didn't anticipate the deep feelings on the matter and the position which the church was maneuvered into because we held title to the land" added:

"Protestant theology generally takes Genesis 2:7 as a statement that the soul is formed at breath, not with conception. However, as Baptists believe in the priesthood of every believer to search the scriptures, find truth and make moral decisions for themselves, we have differing views on the matter of birth control and the question of when life begins.

"The operation of a clinic in these facilities has become an offense to many people," said Dehoney. "For this reason, I have asked the committee to terminate the lease as soon as possible. I have asked our church members to put the matter behind us and get on with our business of the spiritual ministry."

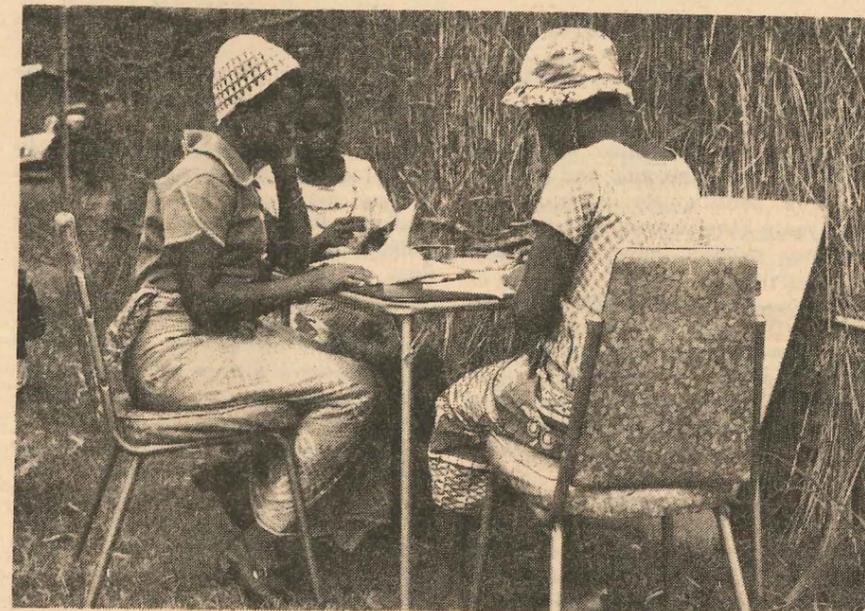
The Southern Baptist Convention went on record in resolutions in annual national sessions in 1971 and 1974 calling for "sanctity of human life" but urging Southern Baptists to work for legislation that will allow the possibility of abortion under such conditions as rape, incest, clear evidence of severe fetal abnormality and carefully ascertained evidence of the likelihood of damage to the emotional, mental and physical health of the mother.

In 1973 the Kentucky Baptist Convention, of which Walnut Street Church is also a member, adopted the same resolution.

The resolutions are not binding on a local church, however.

Ronald Cox, manager of the clinic, said "Option Inc. was opened so the women of Louisville could have an option on whether they want to be a mother or not."

He said the clinic charges \$190.00 for an abortion, all of which are performed in the first trimester (12 weeks) of a woman's pregnancy.



At left, women and girls in Zambia are learning to read and write in a three-week "crash" course. The literacy work is headed by Southern Baptist missionaries Mr. and Mrs. LeRoy Albright.

The Kentuckians are working alongside Southern Baptist missionaries in Guatemala in reconstruction projects. The effort is a joint project of the Foreign Mission Board, Brotherhood Commission, Guatemala City mission and the Kentucky Brotherhood Department.

Many of the Kentuckians were expected to work within the interior of the country. Their daily diet, to be prepared by a national cook at about \$5 per day, was to consist mainly of rice, corn and beans.

The 17 Kentuckians are: James Abbott, Reynolds Station; Russell Arnold, Reynolds Station; Paul Chandler, Danville; David B. Davis, Crestwood; Tony Doane, Crittenden; Milford Doss Jr., Somerset; Edgar Hodges, Elizabethtown; Harry Hornbuckle, Elizabethtown; Randall Jones, Cecilia.

Also, Norman Leigh, Greenville; Tony Martin, Crittenden; Ken Miller, Elizabethtown; Douglas Rice, Fordsville; Kenneth Rogers, Somerset; Tommy Stovall, Greenville; Bennie Van Hooser, Greenville; and Willard Wise, Campbellsville.

### In Wake of Disaster 17 Kentuckians Form Guatemalan Reconstruction Team

Seventeen Kentucky Baptist men, marshaled together by the state Brotherhood Department, left Louisville Saturday (May 8) for Guatemala City to offer assistance to the earthquake-stricken country.

Included in the group, which will return to Louisville's Standiford Field May 15 at 7:57 p.m., are two Spanish-speaking persons; four concrete block masons; three carpenters; two electricians; and others with a multitude of miscellaneous handyman skills.

Travel checks for 12 more men were returned because the relief aid program simply could not accommodate them. In addition, 25 others who had applied for the trip could not be included for this same reason.

"I am more hurt and regretful of your disappointment than I ever dreamed I would be," Forrest R. Sawyer, state Brotherhood director, Middletown, wrote each man who could not go. "Join me in praying that God will use those who did go—double the proportion of all of us who wanted to go."

Sawyer said he would look for another work project to accommodate those who could not make this trip.

At right, hauling blocks and cement to rebuild the Baptist church building in San Raymundo, Guatemala, are Louisiana Baptist men and Guatemalan men and boys. Other teams of Baptists from the United States, including one from Kentucky, will be helping in reconstruction efforts of this disaster-stricken country.



# There Is a Convention Coming

by Julian H. Pentecost and Thos. E. Miller *The Religious Herald*

"Expect a Miracle." That is the motto on the desk of Mrs. Lois Nelson, executive director of the Downtown Norfolk Association.

She doesn't really think a miracle is needed in terms of accommodating the Southern Baptist Convention but she does recognize it as the greatest hosting challenge ever faced by the city of Norfolk.

In a way, the SBC, which could bring as many as 25,000 visitors to Tidewater June 13-17, has become a symbol to all convention-related personnel.

"We can't fail. We won't fail," says Mrs. Mary Ann Hensley. Mrs. Hensley is an administrative assistant in the Division of Municipal Parking. She knows the location of every parking space in walking distance of Scope Convention Center. She also knows many of them are filled every day.

"Things are beginning to jell," said Paul D. Moore, local arrangements coordinator for Norfolk Association.

A few facts need to be kept firmly in mind as one evaluates arrangements for the Southern Baptist Convention.

First, it is one of the largest convention meetings in the nation.

Second, only a few cities can really "absorb" with little difficulty such an influx of people. Miami Beach can probably do it best. Atlantic City is capable. Several others can handle parts of the task beautifully but cannot be rated "tops" in every area.

Third, virtually every city chosen will offer some inconveniences.

It should be obvious that weather can play a major role in comfort. If it is pouring rain, messengers will have trouble whether they are two blocks or ten miles from the convention hall.

One of the problems faced by any city's convention bureau is uncertainty of response. The Executive Committee can estimate how many messengers will attend, but no one can be certain.

Hosting the Southern Baptist Convention takes years, not days.

Representatives from Norfolk first invited the Convention in 1967 for the year 1972. That invitation was declined. In 1970 the SBC Executive Committee recommended to the Denver Convention that Norfolk be chosen for 1976. The motion was tabled after it was opposed by a Virginia Baptist who

questioned the capabilities of the port city to meet the challenge.

In 1971, in spite of some strong opposition, the Executive Committee reaffirmed its satisfaction and messengers in St. Louis approved Norfolk.

Six years have passed. It is now less than two months before messengers begin arriving.

According to our estimate, there are between five and six million Southern Baptists within one day's driving distance of Norfolk.

What is the current picture? How have local people functioned? What are the prospects for a "good" convention experience?

*The Religious Herald* has watched and listened for six years. We have driven the area's freeways and streets, interviewed decision-makers and even sampled the food. During these six years, we have also shared the pleasures and agonies of other cities.

In 1971 we arrived in St. Louis on Sunday and couldn't even find an open restaurant. In 1972 we followed a garbage truck for miles of stop and go through narrow Philadelphia streets.

In 1973 we knew some people who flatly refused substandard accommodations in Portland. In 1974 we endured the enormous warehouse type coliseum in Dallas and dodged the street construction; and in 1975 we took long, long bus rides to and from the Miami Convention Hall and had to eat in some unattractive establishments.

But we were happy. We enjoyed each city and its hospitality. Can anyone forget those taxi drivers in Portland who always left their seats to courteously open the doors for passengers?

And in Dallas, while the building itself was not conducive to "seeing," we at least could all get in, and the huge TV screens made it possible for us to see the color of every speaker's eyes.

But what of Norfolk: What has been done? What problems can be predicted?

Logistically, the Norfolk Convention presented a housing and transportation challenge similar to Denver where the hotels and motels were widely scattered. Restaurants in downtown Norfolk simply could not serve the expected attendance.

The majority of messengers will be housed at Virginia Beach, a 20-mile freeway trip from Scope.

If all the messengers attempt to drive into Norfolk, many won't find a parking space. At best, there will be available no more than 3,000 spaces in walking distance for the day session. A fleet of buses will be provided and "flash passes" will probably be on sale to avoid entirely the problem of parking. The cost of bus transportation will be competitive with or less than operation and parking cost for an automobile.

Local arrangements chairman for the Norfolk Convention is retired Navy Commander V. Ray Jenkins. But everyone familiar with military command structure knows a commander always has lieutenants. The "chief lieutenant" for Jenkins is a Chesapeake pastor, Paul D. Moore.

Moore is a "can do" type who persists, encourages, and sometimes sweetly badgers to get the big job done. He and Jenkins have formed no less than 12 subcommittees to handle everything from a post office to a nursery.

We recently spent the day following Moore around Tidewater and here is what we learned:

## HOUSING

When the Convention was first invited, an early June date was anticipated and 6,400 rooms were promised by the Virginia Beach Innkeepers Association and Norfolk Housing Bureau. After the Executive Committee set mid-June dates, this number was reduced to 4,200.

Mrs. Susan Desilets, convention coordinator for the Norfolk Convention and Visitors Bureau, knew this was insufficient. She began individual contacts to innkeepers and has secured 6,300 rooms. She told *The Herald* she may have as many as 7,000 by Convention time.

On March 26 Southern Baptists had confirmed reservations for 5,800 rooms. All Norfolk rooms have been taken. There remain something less than 500 rooms in outlying areas. None of them are inexpensive.

"This has been our greatest prob-

lem," said Mrs. Desilets. "It is not practical to expect a \$20 room in our peak tourist season. Oceanfront will be \$45 a day or more, and two blocks off the water will be \$35 to \$40. There is no such thing as a convention rate during our peak season."

Moore suggested that May 1 be a deadline for seeking a reservation. He declared, "Anyone who wants a room and has a reservation request in in reasonable time will get a room."

Both Moore and Mrs. Desilets cautioned that the deposit requirement is an absolute. Mrs. Desilets said confirmed reservations not secured by deposit were being cancelled as of April 1 when a request with deposit arrived.

A committee chaired by Luther Dorr is seeking residential housing. It is designed primarily for missionaries but others may be available if Tidewater Baptists respond in sufficient numbers. One Navy chaplain has arranged home housing for 40 fellow chaplains, nine of them in his own residence.

## FOOD

Mrs. Nelson, executive director of Downtown Norfolk Association, says food service will be no problem.

A national caterer will establish a limited choice cafeteria in Scope Center that he says can feed 4,000 people an hour. Sixty restaurants in close proximity will be identified on a map to be provided every messenger.

"We will be abundantly ready for

the people," Mrs. Nelson said. "A number of restaurants normally closed on Sunday and at night will be open at least until 7:00 p.m."

## TRANSPORTATION

The Transportation Committee, chaired by William Pittard Jr., is still negotiating for fleet bus service. Moore said there is no doubt that the service will be provided. The question is which transit line or lines will get the job.

Already, a relaxation of franchise has been accomplished.

Moore said a beach shuttle service will bring people to the Virginia Beach Convention Center where they will transfer to express buses for the ride to Scope Center. One fleet will arrive in Norfolk at 8:30 each morning and a second fleet at 9:30. The first morning ride to Scope will be free.

The local committee is frankly worried about financing the bus service. Norfolk Association churches have been asked to guarantee the cost. But Moore is hopeful the messengers will use the bus service for both economy and convenience.

Buses in the downtown business loop are free.

## NURSERY

A crib and preschool nursery will be provided at Talbot Park Baptist Church, 3.9 miles from Scope. Talbot Park Church, located at 6919 Granby Street, is on a bus line to downtown Norfolk. Moore noted that absolutely no chil-

The degree of satisfaction with which a city can host an SBC annual meeting is a judgment which cannot be rendered until "after the fact."

## SEATING

Capacity of Scope Convention Hall is 12,000 but the stage and television equipment are expected to reduce this to approximately 11,500. The adjacent Chrysler Hall with closed circuit TV will seat an additional 2,500 for all sessions.

## SPECIAL ARRANGEMENTS

Airport authorities have extended permission for hospitality booths and entertainment in both the Norfolk Municipal Airport and the International Terminal. All charter flights from airlines not regularly servicing Norfolk will land at the International Terminal.

Emergency shuttle service, radio dispatched, will be available for persons without transportation who find themselves at the wrong motel.

Hotline room reservation service will be established at the registration area in Scope. This desk will know at all times every available room in the Norfolk area.

Newspaper coverage on Sunday, June 13, will include a special section on Convention arrangements with helpful maps and information.

Highway information centers will be established on all major highways leading into Norfolk.

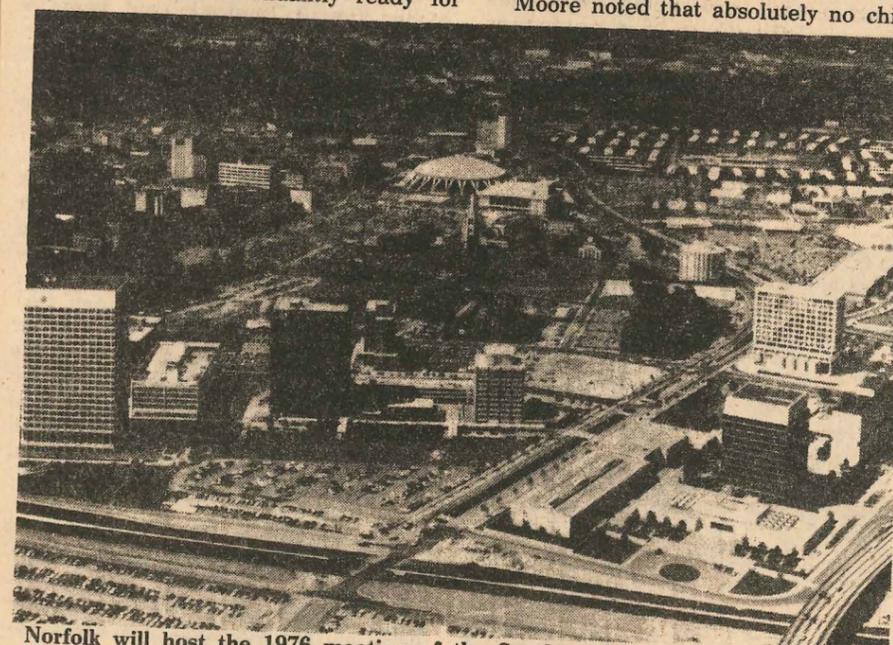
Hampton Roads Bridge Tunnel, connecting Norfolk and the Peninsula, will be doubled in capacity. A letter from State Highway Commissioner Douglas Fugate has guaranteed the new two lane tunnel of Interstate 64 will open June 1 and the \$1.25 toll on both tubes will be eliminated.

Closed Circuit TV with giant screen magnification will be used in Chrysler Hall adjacent to Scope Center. All sessions, day and night, will be projected. In addition, night sessions will be projected at the Virginia Beach Convention Center for those who choose not to travel into Norfolk.

Tours of historic and military areas can be arranged.

## CONCLUSION

Baptists, municipal personnel, business and community leaders in Norfolk, Virginia Beach and surrounding areas are aware of their challenge. They are exerting extraordinary effort, marked by a high level of cooperation, to ensure messengers a "good" convention experience.



Norfolk will host the 1976 meeting of the Southern Baptist Convention June 15-17. Scope, the city's convention center (circular building in background), will be the location of SBC sessions.

# Mountains to the Mississippi



Mrs. Grover Williams (above left), WMU director for Long Run Association, presents one of Arthur Singer's robin prints to Nancy Ferrell, state acteens director. The print was donated by the Long Run WMU to be hung at Cedar Crest. The print is signed and numbered.

Sunday, Apr. 11, Northside Baptist Church, Princeton, celebrated its 27th anniversary. Eight charter members of the church were present for the ceremony.

In preparation for volunteer involvement in Bold Mission Thrust efforts, the Home Mission Board has named state coordinators for the Christian Service Corps. The corps, a volunteer arm of the HMB, provides mission opportunities for persons willing to give two weeks to a year. CSC workers serve without pay and provide their own transportation to the field. The



The Taylorville Dam will back water up over Van Buren in Anderson County. Van Buren Baptist Church is relocating four miles from the present church. A groundbreaking ceremony was held Easter Sunday. The above picture shows some of those present.

state coordinators will serve as contact persons available to promote CSC and speak to churches and associations about current opportunities.

Coordinators for Kentucky are: Helen Duncan, Danville; Mr. and Mrs. Bob Larkey, Winchester; Mrs. Ruth Hodges, Buffalo; Bob Hartsell, Louisville.

Nine Kentuckians are among 98 young adults who have been approved for training as missionary journeymen at the April meeting of the Foreign Mission Board.

They will be commissioned for two years of overseas service July 22 in Richmond, Va., after six weeks of training at Meredith College, Raleigh, N. C.

Richard and Jane Bates, Louisville, will be teaching in Hong Kong Baptist College. Cornelia Ruth Graham, Bowling Green, will work as a nurse in a Baptist hospital in Tanzania. Pat Hepp, Louisville, will serve as a youth worker and evangelist in Bangladesh. Margaret Hill, Fern Creek, will work as a nurse and surgical supervisor in Rhodesia. Marilyn Huffman, a native of Lexington now living in West Virginia, will teach English in Japan. John A. L. Saunders II, Louisville, will be a Bible teacher and youth worker in Nairobi, Kenya. Karen Janell Smallwood, Elizabethtown, has been employed as a teacher and secretary in Colombia. John Umberger, Lexington, is to serve as an evangelist and associate pastor in Tanzania. Larry Witten, Vine Grove, will work as an assistant business manager in Addis Ababa, Ethiopia.

## Letters of Syntyche

One in a Series

Philippi in Macedonia  
60 A.D.

I, Syntyche, salute the saints at Antioch. Pray for us. Euodia and I have come to the parting of the ways. I can no longer worship with her. The spiritual atmosphere is destroyed when Euodia walks into a service.

Paul sent word that women should not wear clothing pertaining to men, whatever that means. As long as I can remember, both men and women have worn long flowing robes, cloaks and coats, except for the slaves.

Before asking Paul what he meant, Euodia took him literally. She has made herself a garment called trousers and wears them to worship services. She said that since man had never worn such a garment, it must be what Paul meant for women to wear. I wish Lydia had never told Euodia about those strange people in a place called China where women wear trousers.

We are hoping to hear from you brethren after you have discussed this matter prayerfully.

There is another matter we are uncertain about. This is in regard to Paul telling the women to keep silent and telling Timothy to drink wine. Is there a connection between these two instructions to the church? With these women keeping silent, and the preachers partaking of wine for their aches and pains, who will do the work of the church?

Because of this combination of instructions, we women have formed a prayer band (without Euodia). We feel led to pray that some day the sisters might grow in knowledge and be as educated as the brethren. When that day comes, we will not need to ask our husbands to explain the minister's sermon to us, especially while the preacher is trying to preach. We shall keep silent and listen too. We will understand his words and understand the meaning of the phrase "the priesthood of all believers."

We are praying that there will be medicine to take for illnesses that afflict all of us, both men and women. Then the preachers will not have to drink all that wine they now carry with them.

Peace and Amen.

## Moral, Spiritual Values Essential To Socio-Political Family Survival

Last of a Series

by Thomas J. Holmes, Assistant to the President, Mercer University

When we separated church and state in America in 1776 we created a new situation among nations—there was no longer a politically aligned or sanctioned religious body that would theologically and morally inform the government and the people.

Churches could still speak, but no longer could they enforce their beliefs

or discipline upon people with the authority of political position; religious life became voluntary.

Authority of the church was reduced to the truth of its message and validity of its experience, as it should be.

As has been pointed out, our founding fathers understood the evils of ecclesiocracy and sought to free people and churches from them.

They hoped by cutting ecclesiastical ties of churches to England and Europe, they could encourage a return to what they considered essentials of Christianity.

They sought further to reduce contentions between church groups and through dialogue to produce a new heteronomous religious life in America.

History has proven them correct to a point as religious bodies of America have learned tolerance, brotherly love and how to live and work together.

In spite of contentions between religious groups in colonial America they accomplished several beneficial effects prior to the Revolution.

(1) They created a central core of Christian faith and commitment in hearts of Americans.

(2) They held before American people a vision of Christian life and society that gave direction and purpose to them.

(3) They formed a common conviction that virtue is more important in life than position or possessions.

These basic spiritual and moral strengths prepared people for struggles and sacrifices of the Revolution, and gave direction to the formation of the

new Constitution.

However, as always happens, solving one problem produces another.

A study of human societies and communities reveals necessity for some institution or authority to interpret life and history in moral and spiritual terms.

A consistent, cohesive body of principles defining values and meanings of life, here and hereafter, is the ultimate foundation of an orderly and congenial society.

Such a fact affirms the invaluable role of the theologian and hence of religion in a nation and society. Long before sociology became a science, the ancient prophet stated it succinctly, "The nation that forgets God will be turned into hell."

Not only was our new nation testing the proposition of government "of the people, by the people, for the people," it was testing the proposition of whether free churches in a free society could adequately supply spiritual dynamics essential for life of that society.

Will their spiritual vitality be such that God can work through them to transform society? Or will they step by step conform to society? I personally take my position with the free church in the free society.

But one must acknowledge certain problems.

Can the institutional church, having no government sanction, really be present and powerful in all ceremonies and symbolic occasions that are a vital and informative part of our national life—in inaugurations, memorial days, independence days, public school and state university ceremonies, etc.?

It is a difficult road to walk for church and state, so we have priests, ministers and rabbis getting equal time in government ceremonies in an effort to show no partiality or establish no official religious position.

Most significant of all, we have seen emergence in this context of what is now called American civil religion.

When our civil religion is affirmed by Presidents and other government officials it seems to me to be merely the use of vague deistic language to express a theistic faith that cannot legally

be affirmed by them.

But it isn't working too well and leads to muffling of deeply-held religious convictions which can serve only to publicly downplay importance of religion in our national life.

Without realizing our real dilemma here, many have simply chosen to oppose this development in American life.

A better course, it seems to me is to begin to understand certain facts and address ourselves to them.

We have used up spiritual resources our spiritual fathers bequeathed to us. The institutional church is much stronger numerically than in colonial days, but its influence in our lives is alarmingly less.

America now stands morally and spiritually on the edge of the abyss. We have no adequate American dream, only a materialistic philosophy of success.

Our culture is almost completely sensate. Our view of man is essentially humanistic within a framework of materialism.

This is not a happy time in which we celebrate our bicentennial. Present commercialization and sentimentalizing of this celebration bids fare to surfeit us with self-congratulation that may rob us of a great opportunity.

Who can speak to our situation? Our faith in government and politicians has been tragically shaken. Acculturated churches and captive pulpits have lost the vision. Every basic institution in our society trembles upon eroding foundations.

We have been so absorbed in building a nation and enjoying its freedom and resources, that we may have made it an end in itself. By looking to ourselves for our salvation, we no longer look to God.

In 1630, while aboard ship in Boston harbor, John Winthrop delivered a great sermon to the colonists waiting to possess a new land and begin a new life.

He said in part: "Now the onely way to avoyde shipwracke and to provide for our posterity is to follow the Counsel of Micah, to doe Justly, to love mercy, to walke humbly with our God. For this end, we must be knitt together in this worke as one man. . . ."

"Beloved there is now sett before us life, and good, deathe and evil in that wee are Commanded this day to love the Lord our God, and to love one another, to walke in His wayes and to Keep His Commandments. . . . Lett us choose life, that wee and our Seede may live."

# Good News for Sunday Morning TV

by Phil Burgess, Staff Writer

## Four Kentucky Baptist congregations are being viewed by untold thousands every week via TV. What has been the response to these ventures?

Dan C. Moore, pastor of Georgetown (Ky.) Baptist Church, preaches to thousands each Sunday. While the church will not accommodate thousands of people he carries the gospel message to many through a television ministry.

"Our first objective is to reach people for Christ," said Moore, "and we also want to share worship with those who can't be in church for various reasons."

Georgetown Baptist Church started the TV ministry seven years ago. A Lexington businessman had listened to the radio ministry of Georgetown Church and was under conviction about tithing his share. The businessman hired a certified public accountant to go over past records and find how much he owed the church. The accountant discovered that the man owed the church \$25,000. The businessman gave the church a check for \$20,000 and then another for \$5,000. From this the TV ministry was started.

Those members who participate in the TV ministry travel to the studios of channel 62 for Thursday night tapings. It is a one hour program similar to the Sunday morning service; the choir sings and Moore preaches.

Moore stated that he can give a more personal invitation on TV; it is on a one-to-one basis.

Moore also said that this ministry is effective in reaching the lost for Christ. "We have a constant flow of mail; some have joined as a result of TV."

This ministry is aired in the surrounding areas of Richmond, Winchester, Hazard, Monticello, London, Washington and southern Ohio. In addition to channel 62, 57 cable TV stations carry the service each Sunday.

Georgetown Baptist Church has a TV committee which promotes the ministry. It is a large committee that encourages the TV outreach by helping with the many details.

Explaining his views of media ministry, Moore stated that we no longer live in horse and buggy days but that we are in the age of radio and TV.

"We really enjoy it and we have found it to be a very rewarding ministry," said Moore. "I would encourage other churches to ask the Lord if they should get into TV ministry."

John Wood, pastor of First Church, Paducah, emphasizes that their TV ministry seeks to "undergird the total existing ministries." He sees it as a specific outreach ministry because people can visit church through TV. It is also a way of enlistment.

The Paducah church's television ministry started five years ago. Wood visited a man in the hospital and the patient said that he listened to Wood on radio. Wood then pointed to the TV in the room and remarked that he wanted to go on there. The patient gave \$5,000 to help start the TV outreach.

The church started with a total of \$125,000 for this ministry and the current budget provides \$12,800 annually. Each televised hour costs \$200.00. But John Wood is happy with

that. "We can preach the gospel to hundreds and hundreds and the investment per person becomes pennies," he emphasizes.

Paducah's First Church is allotted an hour each Sunday morning at 9:00 a.m. (CST) on KFVS, channel 12, Cape Girardeau, Mo. At that time a delayed telecast of the previous Sunday morning service is presented. Another Paducah area station gives an hour to the church each Christmas eve.

A three camera color Norelco system with all auxiliary equipment is used.

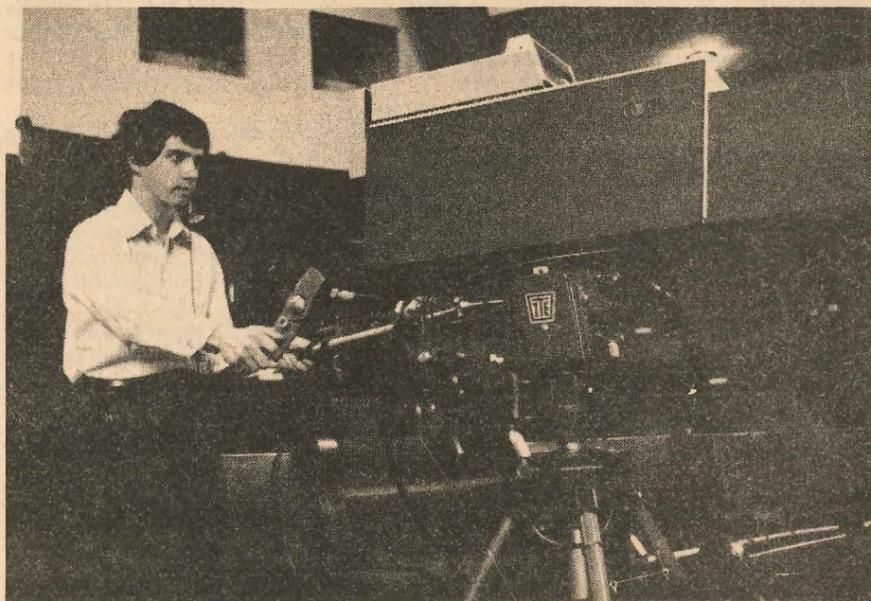
Through this ministry all of western Kentucky is served. The Tennessee cities of Trenton, Martin and Union City are included along with southern Missouri and parts of Arkansas and Illinois.

Realizing the importance of the invitation and call to accept Christ, Wood said he talks to the TV audience during the offertory time. He emphasizes the text for the sermon and personal commitment.

A radio and television committee of eight members serves to supervise and aid the work of the ministry.

"This is the single most significant ministry we have and it is the best mission investment of the church," said Wood.

Immanuel Baptist Church of Lexington has had a television ministry for nine years. Ted Sisk, pastor, stated that the purposes are to minister to Christians who are unable to attend church and to reach out with a mission effort.



A cameraman prepares to televise the weekly 11 a.m. service at Louisville's Walnut Street Baptist Church.

Immanuel's morning worship service is televised live each Sunday from 10:30 a.m. to 11:30 a.m.

The Lexington church rents a microwave transmitter and it pays \$10,500 a year for station time.

A television committee aids the ministry. Immanuel's members operate the cameras and help in all phases of the telecasts.

Through this ministry all of eastern and central Kentucky is reached along with Cumberland, Harlan, Glasgow and other areas. It is estimated that 30,000 to 50,000 people receive the telecast.

Sisk states that the response has been very positive. People write to the church and send gifts.

"It is some of the best mission money spent and the Lord is blessing us," concludes Sisk.

Walnut Street Baptist Church, Louisville, has televised services for nine years. Robert Young, associate pastor of the church, said that outreach is the major objective of the ministry. It also reaches the shut-ins.

Walnut Street, with Wayne Dehoney as pastor, televises Sunday morning services live on channel 11 from 11:00 to 12:00.

Young stated that an estimated 100,000 view the services of Walnut Street.

A television committee supervises this ministry. The committee helps coordinate the telecasts with the work of the church.

"We are completely sold on it and we feel it is a necessity for a large, downtown church," said Young.

# Franklin Owen

LEVEL GROUND (Vol. I)

We Baptists don't know how to live on level ground. We are conditioned to straight up success, numerical growth, etc. We lose our balance in circumstances where there are no statistical hills to climb.

Let us imagine a downtown church, the prestigious church of a city. Perhaps its pastor came when it was the only Baptist church in town with a fully rounded program of activities. Active church people with families, wanting their children to be church involved, drove to the heart of town to join this church.

However, with the passing of the years "suburban sprawl" (the manner of American population growth) has moved the town's residences to the periphery and now the downtown church is encircled with nice, newish, full-programmed suburban churches, closer to where the people live.

The downtown church is now adding few new members. Sunday school has leveled off, or maybe declined a bit. Sunday night attendance is especially poor (this is not confined to down-

town). The pastor is discouraged and some of the people are getting restless. "Our church is no longer growing, maybe we need a change." The truth is, the church cannot now grow much, if at all. Yet, neither pastor nor people can stand level ground and they are frustrated.

Suppose the pastor leaves. Sometimes it gets worse then. The church seeks out a high-powered activist; maybe a man of considerable showmanship. He is brought in amidst strong implications and mandate to do the unusual—capture the town's attention with whatever bizarre procedure that will bring visible "success." If it doesn't work, the church has embarrassed itself. If it does work, through unworthy procedures and methods, then a worse situation has been created—namely, the church has lost its Christian authenticity and been reduced to a "success" machine.

I've run out of space. I want to hypothecate other imagined situations in future columns. Meanwhile, let us remember, our first calling is to Christian authenticity, not success. In some places level ground is all that is available. Can Baptist pastors and people be faithful and true Christians on level ground?



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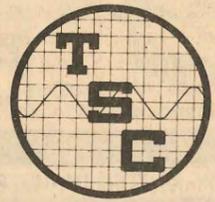
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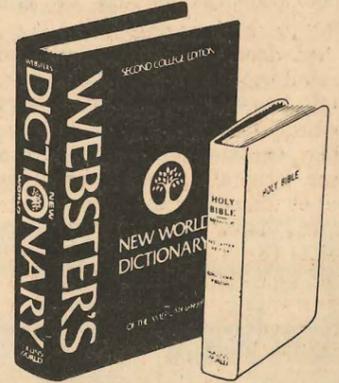
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Lessons for May 23, 1976

Life and Work Series

**What Kind of Gospel?**

Galatians 1:1-8

The apostle Paul was a man whom Jesus Christ had saved, selected and sent forth as his representative or ambassador to deliver for him an accredited message to the people who needed it so much.

Paul had previously established churches in Galatia and instructed the members thereof. After his departure from their midst, certain Jews, who had entered their ranks, strongly resented Paul's proclaiming that salvation is by grace through faith in Christ apart from the works required by the law. They told the Gentiles that their believing on Christ had to be supplemented by initiation into Judaism by circumcision and by keeping the law if they expected to be saved. Paul was shocked and grieved when he learned that some of the Galatian Christians were accepting this heretical teaching.

God's grace was expressed and exhibited in and through the voluntary, vicarious death of Christ on the cross. The gospel of Christ is good news, but to tell any man that he must work in order to obtain eternal life is neither good news nor good advice.

Due to the amazing instability and fickleness of those who had deserted the glorious gospel of Christ and had embraced the erroneous teaching that salvation is by grace through faith plus works, Paul resolved that he would do everything within his power to halt this perilous drift into apostasy and to continue in his proclamation of this good news in all of its purity to those who have not heard the gospel of Christ. Paul did not hesitate to declare that anybody who dared to pervert the good news of the glorious gospel of the death, burial and resurrection of Christ into the bad instruction that salvation is available only to those who are willing to attempt to earn it through their personal efforts certainly deserves condemnation and destruction.

Galatians 1:11-17

Paul informed his readers that the glorious gospel of Christ, which he had been proclaiming and which was being called into question by the Judaizers and being deserted by the Galatians, was not the product of man's inventiveness but that it was the creation of the divine mind. He declared that he had not received this gospel in the way in which Jewish beliefs had been handed down, but through a supernatural revelation.



H. C. Chiles Murray, Ky.

International Series

**The Challenge of Drugs and Alcohol**

I Corinthians 6:9-20

When this epistle was written Corinth was notorious for the atrocious, immoral conditions which prevailed among the citizens therein. Satan had so effectively connected immorality with the pagan religions that multitudes of inhabitants of the city never thought of immorality as wrong.

Certain heathen philosophers and pagan religious teachers in Corinth said: "It does not make any difference to what use you put the body. It is merely physical and when you die it is gone."

Paul wrote to inform the Christians in Corinth that it was inconceivable that those who knew Christ as saviour and lord would continue indulgence in immoral practices after an experience of grace. He admonished them to stern discipline and clean living.

Paul denounced the contention of those who believed that, since Christ had made them free, they were at liberty to do anything they pleased, even the continuation of the practice of immorality without blame or shame. He denied that they were at liberty to do wrong. He stressed that every Christian should make a distinction between liberty and license.

Because the Corinthian Christians lived in the midst of a people who practiced and vindicated licentiousness, Paul here placed strong emphasis on the fact that the human body is not designed for indulgence in licentiousness, but that Christ has a just claim upon it.

"Ye are not your own." It is possible for one to think that he is his own master. It should be very evident that, since no one has created or sustained himself, he cannot be his own.

"For ye are bought with a price." If you are a child of God, you have been redeemed from the curse of the law, the wrath of God, the vassalage of Satan.

"Therefore glorify God in your body." Seemingly some have the attitude, "I can do what I please with my body." But that attitude is wrong. When one abuses or misuses his body he is abusing or misusing that which belongs to another. When one becomes a child of God his body becomes the temple of the Holy Spirit.

Yield yourself to God without delay or reservation, thereby making it possible for him to use you for his glory. Glorify God in your body by thinking of him and by transforming your aspirations into actions which please and honor him.

# Baptist News in Brief

## CP Giving Up 16.45%

Buoyed by the fourth \$4 million month in history, the Southern Baptist Convention (SBC) national Cooperative Program unified budget has topped \$27.75 million with five months to go in the 1975-76 fiscal year.

That represents a 16.45 percent increase over the same period last year, when Southern Baptists gave \$23.84 million to the Cooperative Program.

Some 35,000 churches in 50 states in the nation's largest Protestant body contributed \$29.47 million in designated contributions. Combined with the Cooperative Program figure, that totals \$57.23 million through the first seven months, a 14.06 percent increase over \$50.17 million given at the same point last year.

## Kansas-Nebraska to Move

The executive board of the Kansas-Nebraska Convention of Southern Baptists accepted a bid of \$476,000 to construct a convention building in Topeka.

The Kansas-Nebraska Convention offices are currently housed in a building in Wichita. The convention voted in 1974 to sell the building and "look with favor" to moving to Topeka. The decision to move was based on a demographic survey that showed 72 percent of the population in the two states, 85 percent of Southern Baptist churches and 92 percent of the Southern Baptist membership in a 150-mile radius of Topeka.

## Resolutions Panel to Meet

Members of the 1976 Southern Baptist Convention (SBC) resolutions committee will hold an open public meeting at 7:30 p.m. June 14 at the Norfolk Scope Convention Center in room M-1, lower concourse.

Anyone with a resolution to discuss or present is welcome to attend, according to Andrew Tampling of Birmingham, chairman of the resolutions committee. Tampling requests that copies of resolutions be sent to him at First Baptist Church, 517 22nd St., No., Birmingham, Ala. 35203.



Evangelist Billy Graham, center, recently spoke on behalf of Southwestern Baptist Theological Seminary's "Eight by Eighty" campaign to raise \$8 million by 1980. Pictured with him are Robert Naylor, right, seminary president, and John S. Justin Jr., chairman of the campaign's Fort Worth phase. Graham has consented to serve as national honorary chairman of the campaign.

# Convention Calendar

## MAY

- 14-15 WMU Associational Officers' Clinic—Cedarmore
- 17-18 Adult Sunday School Witnessing Workshop
- 17-19 Senior Adult Retreat—Cedarmore
- 20-21 Missionaries' Workshop—Cedarmore
- 24-26 Senior Adult Retreat—Cedarmore

## JUNE

- 4-5 Weekday Early Education and Mentally Retarded Conference—Cedarmore
- 7-12 Counselors' Training Week—Rabro, Cedarmore
- 13-14 SBC WMU Meeting—Norfolk, Va.
- 14-19 RA Camp—Rabro, Cedarmore
- 15-17 Southern Baptist Convention—Norfolk, Va.
- 17-20 Pre-Camp Training—Cedar Crest, Cedarmore
- 18-20 Conference for Deaf—Cedarmore
- 21-25 Kentucky Baptist Youth Week—Cedarmore
- 21-25 GA/Acteen Camp—Cedar Crest, Cedarmore
- 21-26 RA Camp—Rabro, Cedarmore
- 23-25 WMU Executive Board—Cedarmore
- 28-July 2 Kentucky Baptist Youth Week—Cedarmore
- 28-July 2 GA & Acteen Camp—Cedar Crest, Cedarmore
- 28-July 2 RA Camp—Rabro, Cedarmore

## JULY

- 2-3 Father/Son Camp—Rabro, Cedarmore
- 5-7 Adult Bible Preaching/Teaching Retreat—Cedarmore
- 5-9 Kentucky Baptist Youth Week—Cedarmore
- 5-9 GA Camp—Cedar Crest, Cedarmore
- 5-9 RA Camp—Rabro, Cedarmore