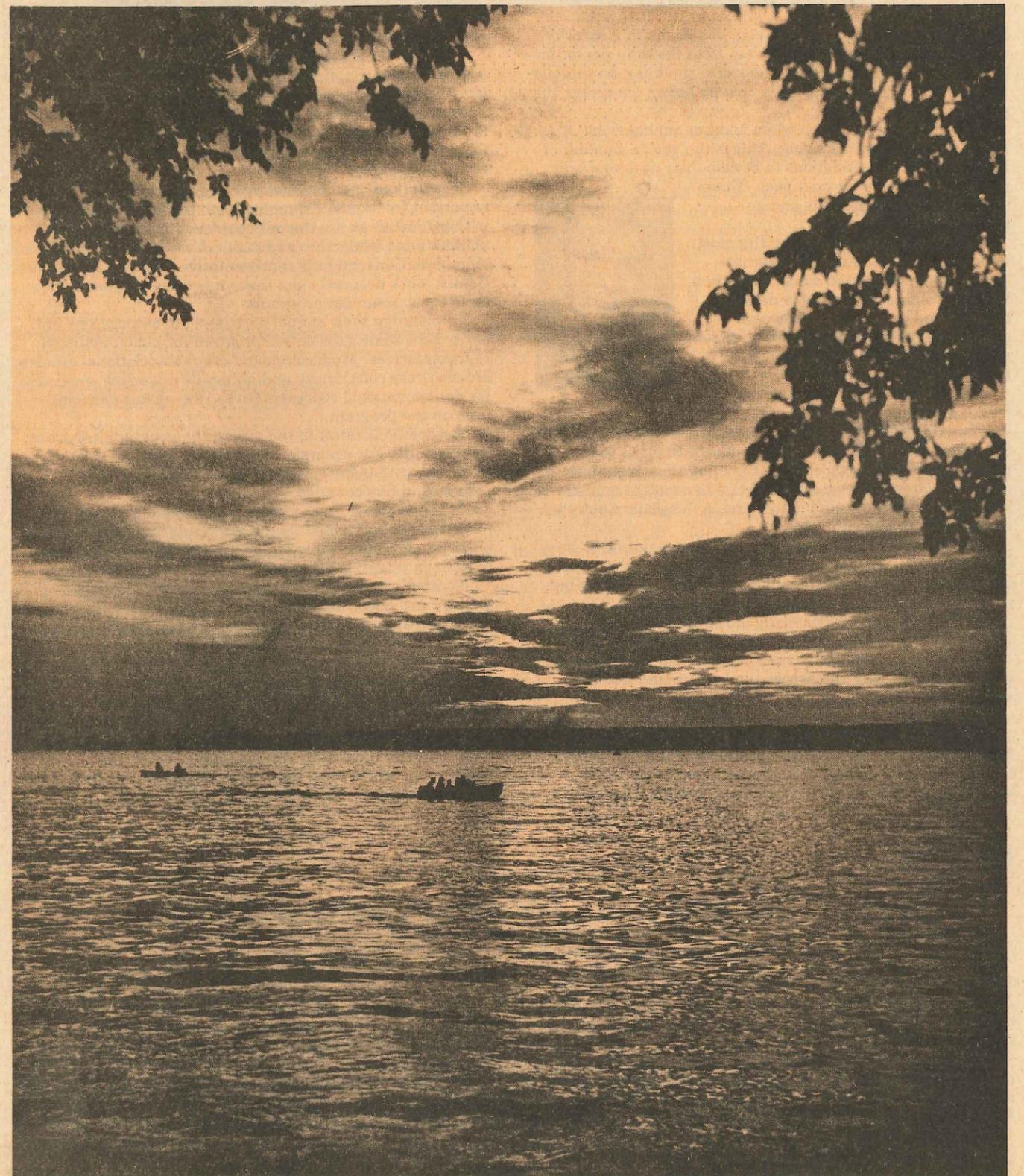

WESTERN RECORDER

AUGUST 12, 1976



Daley Observations

Tulip Poplar Announces Associational Meetings

It's here. For me the first sure sign of autumn in Kentucky doesn't come from the calendar but from the tulip poplar in the side yard. This beautiful tree starts shedding its summer wear before all others and even now its brown leaves dot the green grass underneath.

This means it's August when another annual event in Kentucky gets into full swing. This is the yearly meeting of Baptists in local associations to review their past year and plan their ministry for next year. These meetings start in late July and go through most of October.

These meetings are among the most important of all Baptist get togethers. They have been around since 1707 when Baptists around Philadelphia decided they needed to come together periodically for mutual edification and that they could do some things better together than separately.

The association idea that became standard practice for Baptists was a very important development. It marked the way for cooperative efforts which have brought Southern Baptists to the present scene of 35,000 churches pooling their resources to conduct evangelistic, educational and benevolent ministry in all 50 states of the United States and in missionary outreach to about 80 foreign countries.

The concept of "association" is very meaningful to Baptists. It means local autonomous churches in a given area have agreed to associate and participate in joint efforts but in no way have surrendered their independence.

A church is not automatically in the association of churches in the area where the church is located. A church has to request associational membership and even then can participate in part of the association's work and leave off whatever it desires.

Though an association can withdraw fellowship from a particular church, it can in no way exercise any control over a local church. A clear statement affirming that the association exercises no control or authority over the churches comprising it is usually found in the constitution and bylaws



of an association.

The district association has a vital link with the state organization of Baptists in Kentucky. Each association has at least one member on the Executive Board of the Kentucky Baptist Convention. Furthermore, the association is permitted to nominate its representatives on this board though the state convention actually elects the Executive Board members.

The annual associational meetings are looked on as very important by Baptist denominational leaders. Appearances in these meetings are the only personal link between denominational leadership and many churches and church members. Consequently representatives from all phases of Baptist work descend upon these meetings in order to promote their particular programs.

In planning their annual meetings the associations ordinarily allot some time on the program for denominational representatives. Moderators and other associational officers are also very considerate and generous in making provision for denominational representatives who have no specific time on the program.

Associations differ in the size of the geographical areas they include. For example, many associations in Kentucky cover one county but one association (Elkhorn) includes churches in five counties.

There is also a great variety in the manner these meetings are conducted. Some are conducted as precisely as an airline schedule while others are spontaneous with much latitude in schedule.

Written reports on all phases of Kentucky Baptist work are now provided the associations by the Baptist Building and these are used by most of the associations. This leaves more time for music, preaching and other things.

Dinner on the grounds is still a favorite part of most associational meetings though it is now served most places inside instead of outside under the maple and locust trees. Denominational representatives have learned how to arrive just before time for dinner and where to station themselves to be near the head of the serving line. I know. As a college teacher and editor attending associational meetings in Kentucky for 24 years, I have learned this art.

Guest Editorial

When the 800-pound Gorilla Defines Religion

by Daniel R. Grant, President, Ouachita Baptist University

Bad news on the religious liberty front has recently slipped into the news. It almost slipped by without being noticed by millions of Americans whose religious liberty might be seriously affected somewhere down the road.

It all began when the U. S. Internal Revenue Service decided recently it needs to define five words ("integrated auxiliary of a church") in a little-noticed amendment to the Tax Reform Act of 1969. This legislation requires certain tax

exempt organizations to "file an annual return, stating specifically the items of gross income, receipts, and disbursements . . ." and to "keep such records, render under oath such statements, and make such other returns, and comply with such rules and regulations" as the I.R.S. may prescribe. The 1969 law specifically exempts churches and their "integrated auxiliaries" and the I.R.S. has recently proposed a more precise legal definition of "inte-

grated auxiliary of a church."

The full implications of this I.R.S. proposal are just now beginning to sink in with religious leaders in the United States. An increasing number of protests are being expressed, and three points are being made:

(1) The definition proposed is much too narrow, excluding such church agencies as an elementary grade school, a hospital, an orphanage, or a home for the aged. The I.R.S. would rule that these agencies do not have as their primary purpose to carry out the tenets, functions, and principles of the faith of the church with which they are affiliated, and do not "directly promote religious activity among the members of the church."

(2) The whole process would involve the I.R.S. in an unconstitutional excessive entanglement of the state with the affairs of the church as a result of continuous disputes

over application of the definition.

(3) Even if it should be conceded that someone within our national government must have the authority to define the nature of the church and its mission (and few are ready to concede this) it is hard to see how anyone in his right mind would suggest that the I.R.S. is the appropriate agency to be entrusted with this responsibility.

It reminds me of the old, old story of the man telling about the pet 800-pound gorilla he kept in his home. When asked "where on earth does he sleep?" the prompt reply was "anywhere he pleases!"

The I.R.S. is an 800-pound gorilla that is certainly not my first choice as the one to decide whether a Christian college, a Baptist newspaper, or a religious publishing house are entitled to religious liberty protections under the U. S. Constitution.

Baptist Forum

THANK YOU

I have just read the July 15 *Western Recorder* and want to thank you for printing Bro. Don W. Gillis's letter in the Baptist Forum. I feel he said something that every messenger felt at the convention even though there were those who were unhappy with the arrangements. I feel our committee on business did a wonderful job and I commend them for having our President to speak.

No just a word to Mrs. Oliver Wring's letter:

I hope she doesn't become furious often, because she may not understand your article for sure on Never Again, the next time.

I am a Southern Baptist because you may write and say what you feel, without being narrow-minded as she stated.

Eugene Hamilton, Somerset

DISAGREES

Concerning the letter, "Tongues Will Wag," by Mrs. Calico, I believe if one will read this letter thoughtfully it will appear to be more of the writer's own experience or thoughts than biblical truth. You can no more duplicate Pentecost than you can duplicate the

birth of the Lord Jesus Christ in Bethlehem. By one spirit or the one body are we all baptized into the Lord Jesus Christ but we need the refilling of the Holy Spirit many times in our walk here in the world.

We need to pray for only those things we're taught to pray for and the things that will glorify the Lord Jesus. The Holy Spirit came into the world not to glorify himself but to glorify the Lord Jesus. The Israelites in the wilderness got their request but God sent leanness unto their souls.

The reason there are so many cold Christians is not because they do not have the Holy Spirit but because they've not given themselves to him.

Edna Sikes, Bowling Green

A WORD FROM MR. CLEAN

Since the Southern Baptist Convention is coming to Kansas City, Mo., next summer a recent Kansas City Star headline might be of interest to Southern Baptists: "Witnesses Clean Up Arena." What happened is that the Jehovah's Witnesses district assembly, 12,509 in number, met in this city and then cleaned up the arena after the convention ended. "In two hours this place will be spotless," a spokesman said to the newspaper reporter. The

director of the convention bureau was quoted as saying that the Witnesses "were the cleanest and neatest people to ever use this facility." The newspaper article reported that the Witnesses were named "best guests" of New York after a 1958 meeting in Yankee Stadium.

I am sure that soon the program planners, the committees, the power brokers, the visionaries and others in our own Southern Baptist Convention will be looking toward next year's meeting here. But, do we have a clean-up committee? The Witnesses do. Do our articles of faith say anywhere what cleanliness is next to? The Jehovah's Witnesses know and they practiced it here. But then they believe and practice a lot of other stuff that we don't, so I guess there's no great cause for concern. Or is there?

G. Temp Sparkman, Kansas City

Informed Baptists
are the
Best Baptists

Baptist News in Brief

WMU Plans Campaign

A campaign to have one million WMU magazine subscribers by September 1978 has been launched by the WMU executive board. The magazine promotion campaign intends to inform more Southern Baptists about missions via WMU missions magazines.

Kentucky WMU has set a goal of 52,595 magazines to be in circulation in the state. Present circulation is calculated to be 37,959.

Kathryn Jasper, executive director of Kentucky WMU, helped design the campaign.

Dunn: More Togetherness

Former Tennessee Governor Winfield Dunn told a group of Baptist employees in Nashville that separation of church and state, a long standing tradition of Baptists, "does not mean that churches and statesmen should be separate.

"In fact, we had better find a way to get the two together more," Dunn, who was raised a Baptist, told participants in a chapel service hosted by the Southern Baptist Foundation at the Southern Baptist Convention Building in Nashville.

This is especially true, the former Republican governor said, with reports of what is "happening in Washington," an indirect reference to recent accounts

of corruption and sex scandals in national government.

"Religion and politics mix inevitably in life . . . God's love carries a mandate to give ourselves by caring for and loving others." But people today are "apathetic . . . They are less inclined to get involved," continued Dunn, an active Methodist layman.

Charismatics Gather

A charismatic pastor said it is impossible to say how many neo-pentecostals there are in the Southern Baptist Convention (SBC), the nation's largest Protestant denomination.

But more than 2,000 of them from at least 15 states attended an unprecedented three-day gathering in Dallas, July 21-24, at the Statler Hilton Hotel.

"This movement is growing so rapidly and is so widespread in Baptist circles, there is no way of knowing how many are in the fellowship," said Howard Conatser, pastor of the 5,000-member Beverly Hills Baptist Church which last year was ousted from the Dallas Baptist Association because of its charismatic ministry.

A recent issue of the SBC publication "Home Missions" estimates that, according to a survey, some 100 SBC churches with memberships totaling about 10,000 have charismatic ministries.

Conatser, however, maintains there are probably that many more in "underground" prayer fellowships in non-charismatic churches.

The gathering in Dallas had no official sanction or endorsement by the Southern Baptist Convention or its agencies or of any state Baptist convention or association.

Baptists Aid Guadeloupe

Fear of an eruption of the volcano, La Soufriere, has caused the Guadeloupe government to evacuate about 25,000 persons in Basse Terre.

Food, blankets and water purification tablets are being provided by the Southern Baptist Foreign Mission Board and by Medical Assistance Program (MAP) for the refugees.

According to reports, the volcano has spewed ashes, cinders, rocks and sulfuric fumes. A 1,500-foot crack in the cone of the semi-active volcano also caused concern for the safety of some 70,000 persons in the threatened area.

Southern Baptist missionaries approached government authorities, who had placed evacuees temporarily in school buildings, and offered the supplies for 250 families for at least a week.

May Emphasizes Heritage

"The vitality and effectiveness of a Baptist church is not its pedigree but its

beliefs and present practice," said Lynn E. May Jr., executive director of the Historical Commission of the Southern Baptist Convention during the Baptist Heritage Conference at Glorieta Baptist Conference Center.

Speaking on the theme "Baptists, Meet Your Past — Chart Your Future," May emphasized that Baptists need to know their heritage.

Adams Named ACTION Supervisor

Ernest R. Adams, supervisor of the general officers section in the Sunday School Department of the Southern Baptist Sunday School Board, has been named supervisor of the ACTION project section in that department.



Adams

Before coming to the Sunday School Board, Adams was Sunday school secretary for the Illinois Baptist State Association. Earlier he was minister of education of several churches in Missouri and Texas.

Helps Offered For Church Staff

Micro-counseling, a type of short-term support ministry which has received attention by secular counselors, can be used effectively, pastors learned recently during the Bible-Preaching Conference at Glorieta Baptist Conference Center.

C. W. Brister, professor of pastoral care since 1957 at Southwestern Baptist Theological Seminary, Fort Worth, described micro-counseling as a constructive way to deal with ways people hurt.

In a seminar entitled "What to Do When Folks Cry 'Help'," Brister defined the goal of micro-counseling as returning the patient from an incapacitated state to his earlier level of functioning, and then to a higher level of improvement.

Dennis Visits BWA

The new ambassador from the Republic of Liberia to the United States and Canada, Francis A. Dennis, is a Baptist who says he hopes "to build greater cooperation between our countries. The interchange of peoples is very important. If we can understand each other better, this contributes to peace."

Dennis, whose most recent assignment was in Moscow, 1972-76, as Liberian ambassador to the USSR, made his comments during a reception and luncheon in his honor at the Baptist World Alliance (BWA) offices in Washington.

The Baptist deacon, who hand delivered a letter to the BWA from William O. Tolbert, Liberian president and former BWA president, formerly served with the Liberian embassy in Washington, 1959-62, including a year as charge des affaires of Liberia's permanent mission to the United Nations.

Liberian government leaders traditionally have been active church members, Dennis told the BWA staff. He noted that the historic Providence Baptist Church of Monrovia was organized at sea by the founding pioneers of his nation.

Choral Work Honors Arthur B. Rutledge

Arthur B. Rutledge, executive director-treasurer of the Southern Baptist Home Mission Board (HMB), was honored at Glorieta, N. M., with the premiere performance of a musical presentation written as a tribute to him.

"Go In and Be a Witness," a 30-minute choral work was created by lyricist Ed Seabough of Atlanta and composer Buryl Red of New York, N. Y., from scriptures selected by Rutledge. He will retire Dec. 31, after 11 years as the board's chief executive and will be succeeded by William G. Tanner, president of Oklahoma Baptist University, Shawnee.

The 93-voice sanctuary choir of the First Baptist Church, Oklahoma City, directed by Jim VanHemert, received a standing ovation from more than 1,600 persons at the opening session of Home Missions Week at Glorieta (N. M.) Baptist Conference Center.

Seabough explained the tribute to Rutledge: "We wanted something that would live on after Dr. Rutledge retires, just as we feel his ministry will live on. Through the scriptures he has chosen we sensed the very heartbeat of a man concerned for persons who need the gospel of Christ and the ministry of love."

The musical's eight songs are tied together with narrations that directly quote scripture. Seabough said he and Red sought to depart from the upbeat music they have created in the past to a more serious, complicated choral work. It weaves text and music to create a missions message, likened by several listeners to Rutledge's character in its depth and missions concern.

Miss Nude Universe Speaks for Jesus Christ

Miss Nude Universe of 1971-72 and former stripper Susanne Harris, 29, now makes public appearances to share Jesus Christ instead of shedding her clothes.

Now Mrs. Tom Register, she made news in 1969 in her native Sacramento when she and other "bottomless" dancers demonstrated go-go styles in municipal court. She was acquitted of charges of lewdness and indecency.

Following her conversion, Miss Harris married her Jacksonville, Fla., boyfriend, Tom Register. The couple attended First Baptist Church, Jacksonville — where they are members — for about a year without drawing attention, she said.

When she told the church's pastor, Homer G. Lindsay Jr., of her past and conversion experience he suggested she tell her story to church groups — which she now does.

Budget Up 14.34%

With two months to go in the 1975-76 fiscal year, the Southern Baptist Convention's Cooperative Program unified budget has reached the \$39,217,028 level — 14.34 percent, or more than \$4.9 million, ahead of the same point in the 1974-75 year.

Total contributions from some 34,902 churches across 50 states amounted to \$77,671,460.

Western Recorder

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

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

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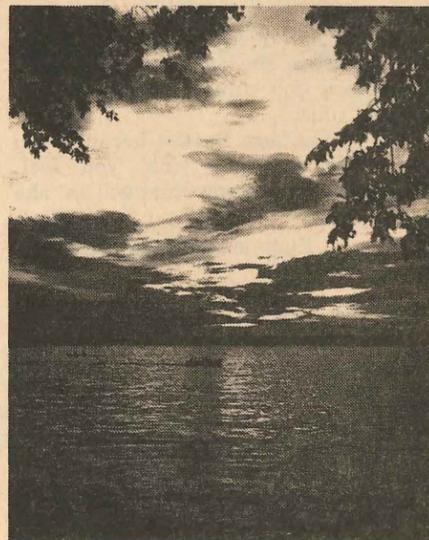
SUBSCRIPTION RATES

Individual, \$2.89 (tax included); Foreign, \$3.00; Church Budget, \$2.00. All except church accounts payable in advance. Church accounts must have tax exemption number.

Double Exposure

In the beginning God created the heaven and the earth . . . And the Spirit of God moved upon the face of the waters (Gen. 1:1-2). The Lord is my shepherd . . . He leadeth me beside the still waters (Ps. 23:2). For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea (Hab. 2:14).

There are numerous references to water in the Bible but none so important as these words of Jesus: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (John 3:5).*



Vol. 150, No. 31

Kentucky Baptists at Work

Associational Meeting Time in Kentucky

by Jim Cox, Associate Editor

Stately shade trees with clusters of cars beneath their branches . . . fiery preaching with evangelistic fervor . . . home cooked meals to make the preachers happy. These are trademarks of the annual Baptist associational meetings.

The first two of the summer and fall season in Kentucky were held in late July in Russell and Monroe counties and are typical of 76 more to follow between now and Oct. 22.

The average Baptist association in Kentucky meets for two days, often in more than one church in the association, transacting business which affects the local churches and recharging spiritual batteries for another year of work for the Lord.

One or more pastors in the association delivers a sermon during the annual conclave, and reports from committees representing every phase of the local work—WMU, Sunday school, Brotherhood, Vacation Bible School, and all the others—are heard. One or more representatives from the state Baptist headquarters building in Middletown makes it to every association. Also, a parade of representatives from the various educational institutions owned by Kentucky Baptists, plus some of the other Baptist-owned agencies, appears before the messengers.

The associational or district missionary, of course, is always obvious at every meeting; he's the guy running around in the wings making sure the next speaker is ready to go on, while the moderator, a pastor or layman within the association, appears on the platform to have it all under control. (Actually, more often than not, the moderator may be waiting for a signal from the missionary that the next program participant has arrived.)

Russell County Missionary Baptist Association opened its 1976 two-day session, held at Fairview and First Baptist churches of Russell Springs, with the reading of letters and enrolling of messengers. This fairly lengthy process includes the statistics of every church in the association, including the number of baptisms, additions, church membership, receipts, tithers, gifts to Cooperative Program, value of church property and statistics for every church

program organization. An outsider can listen to these figures and decide for himself fairly easily which churches in the association are in healthy condition and which are not.

At Russell County Leo Curry preached the 'introductory sermon' on the first day.

"I've been working in a hayfield for two days and it's hot out there," Curry admonished. "But it doesn't begin to be as hot out there as it is in hell.

"Let's get together — pray together, put our money together, unite our hearts together while there's still time," he continued.

The election of officers followed. When two men were nominated for moderator of the association one withdrew his name and the other was elected by acclamation. But the association experienced difficulty in getting a nominee for assistant moderator. The clerk and assistant clerk for the past year were reelected without opposition.

Ralph Duncan, development director at Clear Creek Baptist School, Pineville, spoke on behalf of his institution, and then it was time for gospel singing, which included the congregational songs "Wonderful Story of Love" and "Beulah Land."

T. Hicks Shelton, Kentucky Baptist Convention evangelism director, closed out the first session with a second sermon.



Fairview Baptist Church, Russell Springs, John C. Wilson, pastor, was site of the first day's sessions of the 1976 meeting of Russell County Missionary Baptist Association recently.

"The church stands in a day of crisis," said Shelton. "If you don't believe this world is hostile, you just claim to be a born again son of God."

Lunch, prepared by women of the host church, resembled a large family reunion and included all the delicacies one would expect at such a gathering. Very likely no one has ever attended one of these associational meetings and gone away hungry—spiritually or physically!

Meanwhile, over at Monroe Baptist Association, meeting at Temple Hill and Tompkinsville churches, the messengers resumed after lunch singing "Send the Light."

To carry out the spirit, the Rowlands, a family from Indian Creek Baptist Church, presented gospel renditions of "That Old Country Church," "Are You in That Number Getting Ready to Leave?" and "I Just Began to Live."

Franklin Owen, Kentucky Baptists' executive secretary-treasurer, came on next with a 40-minute interpretation of how the local association fits into the structure of the state convention, and how the state convention is a part of the Southern Baptist Convention.

"Most denominations have a head man who has some authority over their people," said Owen. "But our only unit of authority in Baptist life is the local church."

He went on to outline the relationships of the boards, agencies and institutions of the states and SBC and how they operate with the context of local authority.

"Every time we minister in the name of Christ you are there if you give through the Cooperative Program. Your part is important, whether great or small," he concluded.

Al Hardy presented a pitch for Campbellsville College. By this time Ralph Duncan had arrived from his earlier engagement in Russell County, and gave essentially the same speech he had given earlier in the day in behalf of Clear Creek.

Other reports followed, and—wonder of wonders—the afternoon session concluded 15 minutes ahead of the printed schedule, something almost unheard of in Baptist business meetings.

And so it went in the first two associational meetings of the season.

Viewpoint

Synagogues And Baptist Churches

by Donald Burke, Pastor
Highland Baptist Church, Louisville

"The Jewish Problem" wasn't just Hitler's problem. It has been a problem of the Christian church from the time of Paul when he wrote to the Romans until our present day. Paul, consistent with the apostolic witness in our entire New Testament, longed for there to be a spiritual unity between the daughter church and the mother synagogue.

Paul tells us that God is not through with Old Israel. He has a grand purpose for her. God still loves Israel, and so we must love her, be aware of her, respect her and remain in affectionate contact with her. To be anti-Semitic is not simply to be inhuman, insensitive, and not nice, it is to blaspheme!

In the Jerusalem Church of the Book of Acts and from the rest of our New Testaments we know that the early Christians kept in dialogue with the Synagogue. Whenever communication and fellowship was closed between the Synagogue and the Church, it was always the Synagogue who did it. The primitive Christians worked very hard at maintaining contact with the mother synagogue. In apostolic times there was an intimacy between the faith of the Church and the faith of the Synagogue.

It is unbelievable but true that it has taken 1800 years for healthy dialogue to begin again between Church and Synagogue. We Southern Baptists, after rather consistently ignoring our Jewish roots, are by the grace of God taking important baby steps in the area of rapprochement with our Jewish neighbors. Southern Baptists have set a week aside each spring and have called it "Jewish Fellowship Week." Our Home Mission Board and its publications are doing a fine job of encouraging and providing materials to undergird genuine dialogue with the Jews.

A good many local churches have seder suppers or other observances during Passion Week relating the Lord's Supper and Maundy Thursday Communion to the Passover. There are genuine grass roots evidences that we are taking a new interest in the relationship between Christianity and Judaism; our churches and the synagogues. An interesting example of genuine cooperation is provided by our Myers Park Baptist Church in Charlotte, N. C. There had been no synagogue in that fashionable neighborhood, and when it was learned that a synagogue had been formed and was contemplating a building program, Myers Park Baptist Church invited the Jewish congregation to consider using the Baptist facilities on a permanent basis. The Jewish worship takes place on Friday night and Saturday morning, and it was felt that there would be little conflict in a double use of the facilities and all kinds of advantages for both congregations. It's a beautiful thing to drive up to the church and see on those extravagant facilities the sign: "Myers Park Baptist Church and Beth Shalom Synagogue."



Don Burke [left] and C. R. Daley

We Baptists have found that it's very possible to live in indifference to our mother faith Judaism, and to treat Christianity as a distinct theological system. In terms of the "simple gospel" we may define Christianity so as to avoid any direct reference to Judaism.

We must never forget, though, that the sacrifice offered on Calvary for our sins was Jewish flesh. The incarnation was in Jewish flesh, and behind the gospel of John 3:16 is the whole history of God's dealing with his Old Testament people. Our whole Old Testament prepared the stage for John 3:16 to be actualized.

The price paid by Judaism has been paid in its blood. It has been a history of unrelenting suffering since dialogue was closed between the Church and Synagogue. The price paid by the Church has been less obvious to us, but I believe, just as real. Surely we are somewhat aware of the price of shame and guilt that we now pay for our bloody past with regard to the Jews.

Since Vatican II the Roman Catholic Church has been seeking a decentralization in structure and a rediscovery of the biblical understanding of the Church as "the people of God" which should help that church get back to its Jewish roots. I find discernible amongst Southern Baptists an obvious tendency to isolate the clergy—the preachers—from the laity. With too many Southern Baptists, the preacher is either an angel or a demon and almost never one of the saints in a democratic way voicing the praise and the evangel of the entire congregation. How tired I am of pretentious Baptist ads or invitations which encourage people to come and "see or hear" that church's preacher rather than to gather and offer worship to the Almighty and his Christ. An assumption of dialogue with the Synagogue will give us Baptists a greater understanding of the essential democracy of the "people of God."

What then should be our attitude to our neighboring Jewish synagogues and the Jewish people who constitute them? 1) We should begin in genuine humility by asking specifically and by everything we say and do, the forgiveness of our Jewish friends for sins past. We must not think that we will honor the Lord Jesus or accomplish anything of value by telling a Jew that he must become like us or cut off his cultural roots and join our religion. 2) When we have earned the right to speak through our loving commitment to genuine dialogue and have received forgiveness from the Jew, then we will then commend to him, not our religion or ourselves, but the person of Jesus Christ whom we believe is the fulfillment and full flowering of Judaism. 3) We will assure the Jew that we shall stand with him, by and under and for the Law. 4) We will assure the Jew, even if he cannot come to our understanding of Jesus as the Messiah, that we will stand by him, honoring his right to worship as he conscientiously feels best. 5) Remembering that the God of Abraham, Isaac and Jacob is the same God and Father of our Lord Jesus Christ and remembering that the voice that spoke at Sinai is the voice of the same God that spoke savingly on Mount Calvary; our parting word to the Jew must never be anything less than a prayer and a benediction; Psalm 122:6-9.

Christian Education

CC Appoints Davis

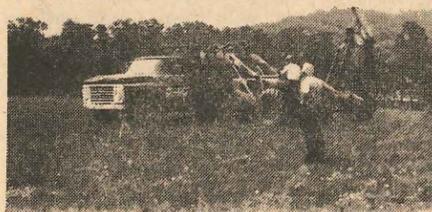
Cumberland College announced the appointment of Michael Davis, son of Mr. and Mrs. H. H. Davis and a native of Duluth, Ga., as assistant professor of mathematics and physics. Prior to coming to Cumberland, Davis taught labs and classes in physics and physical science at both North Georgia College and Clemson University.

Price Receives Degree

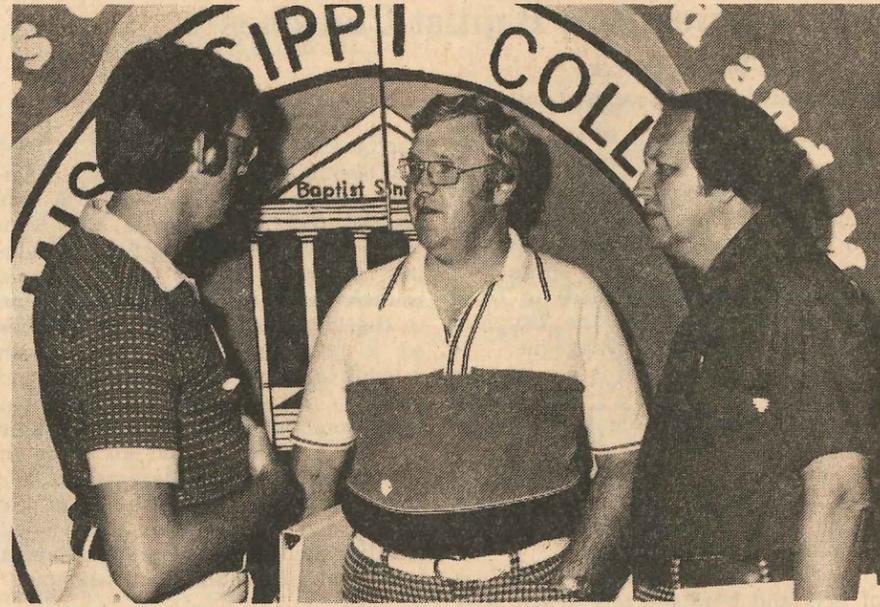
W. Wayne Price has received the Doctor of Ministries degree from the Lexington Theological Seminary in commencement exercises in June. Price is pastor of First Baptist Church, Winchester, where he has served since January 1971. He has also been graduated with a master of divinity degree from Southern Seminary and a master of arts degree from the University of Kentucky.

C-N Names Committee

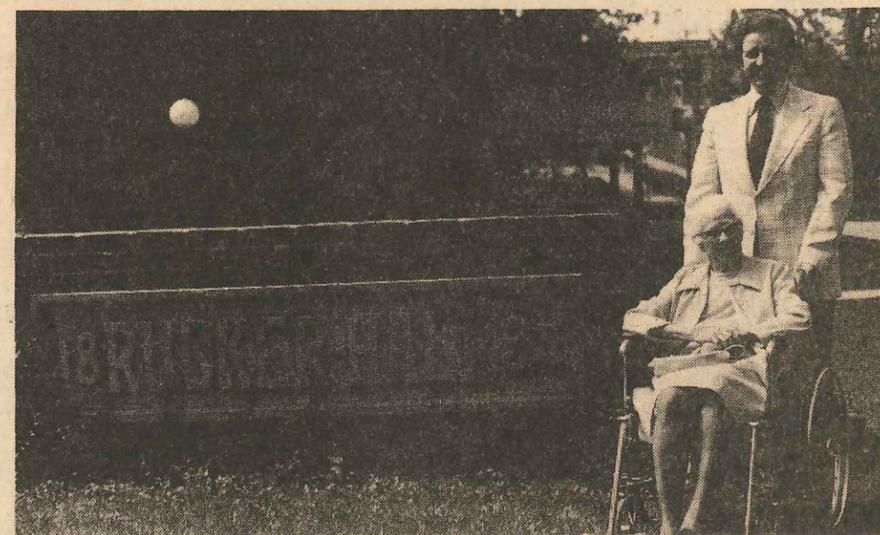
William J. Purdue, chairman of the Carson-Newman College Board of Trustees, has named a search committee to select a successor for C-N President, John A. Fincher, who will retire Aug. 31, 1977. Chaining the committee will be Jack H. McEwen, pastor from Chattanooga.



Claude Fox, administrative assistant to the president at Clear Creek Baptist School, views heavy equipment given to the school by A. Douglas Dalton of the English Construction Co., Alta Vista, Va. Fox stated, "Clear Creek was fortunate to receive this equipment from Mr. Dalton. It will enable us to provide and maintain adequate housing for our students. We are in need of a bulldozer to complement the equipment just received."



Mississippi College in Clinton, Miss., hosted the national Student Directors Workshop sponsored by the National Student Ministries and the Sunday School Board of the Southern Baptist Convention. Among those in attendance were, from left, Dale Adkins, Richmond, Ky., Eastern Kentucky University; Ralph Hopkins, Ft. Thomas, Ky., Northern Kentucky University; and Dick Wilkins, Lexington, Ky., University of Kentucky. Several hundred directors participated in the week-long session and heard some of the top professionals in the field develop new ideas for the coming school year.



Born in 1876, Mary Davenport Cogar is recognized as the oldest living graduate of Georgetown College. A member of the class of 1896, Miss Cogar is the former postmistress of Midway, Ky. A long-time active member of Midway Baptist Church, she served that congregation as organist for over 50 years. Miss Cogar is shown in front of Georgetown's Rucker Hall marker with Richard Carlton, coordinator of alumni affairs at the college.

Missions & Ministries

Renewal Conference To Meet in New Albany

The Midwest Regional Renewal Evangelism Conference will meet Sept. 10-12, 1976, at Graceland Baptist Church, New Albany, Ind.

Sponsored jointly by the State Convention of Baptists in Indiana, the Baptist Home Mission Board and the Brotherhood Commission, the conference will feature sessions on personal witnessing and renewal and ministry alternatives for the local church.

Also included on the program will be emphases on the discovery of spiritual gifts, the ministry of the laity, women in ministry, youth in ministry and small group experience.

Conference leaders include Reid Hardin, HMB; David Haney, Brotherhood Commission; and Tom Woods, Brotherhood director, and Tom Halsell, Evangelism director, both of the Indiana Baptist Convention.

Pastors, their wives and lay leaders of local churches are invited.

Contact Dean Scott, minister of education, Graceland Baptist Church, 2778 Charlestown Rd., New Albany, Ind. 47150.

Suzanne Coyle Appointed

Suzanne Coyle of Philadelphia, Pa., has been appointed as a missionary associate by the Southern Baptist Home Mission Board.

Miss Coyle, who has been involved in YMCA ministries in downtown Philadelphia, will be involved in church extension work in Center City Ministries.

She is a native of Kentucky and graduated from Centre College of Kentucky. In 1976 she earned the master of divinity degree from Princeton Seminary.

Missionary Journeymen To Serve 36 Countries

The 12th and largest group of Southern Baptist missionary journeymen was commissioned at Bon Air Baptist Church, Bon Air, Va., July 22.

The 94 new journeymen will bring the total number commissioned since the program's initiation in 1965, to 802.

They will serve in 36 different countries.

Davis L. Saunders, Foreign Mission Board area secretary for Eastern and Southern Africa and father of one of the 1976 journeymen, spoke before the overflow crowd.

He told the journeymen, "You are God's elect. You are a deliberate choice of God. You were handpicked for a special task. You will find strength in the fact that you have been chosen of God for that to which you go."

Journeymen are college graduates no older than 26 who work for two years alongside career missionaries in specific job assignments overseas.

According to the 1976 journeymen, the goals of the program are to assist the missionary while they are overseas, to have personal spiritual growth and to return to interpret missions in the States.

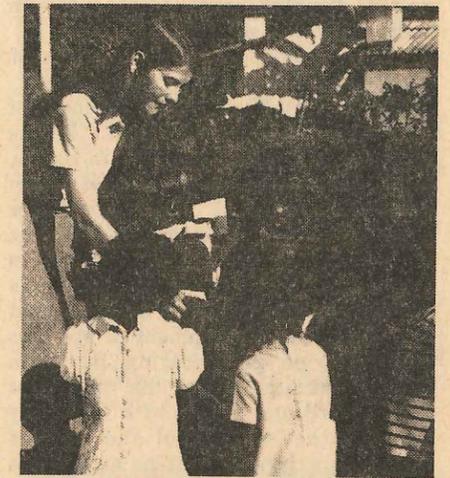
Job assignments include teaching, preaching, communications, nursing, youth and student work, agricultural work, business administration, bookkeeping and secretarial work.

Help Wanted

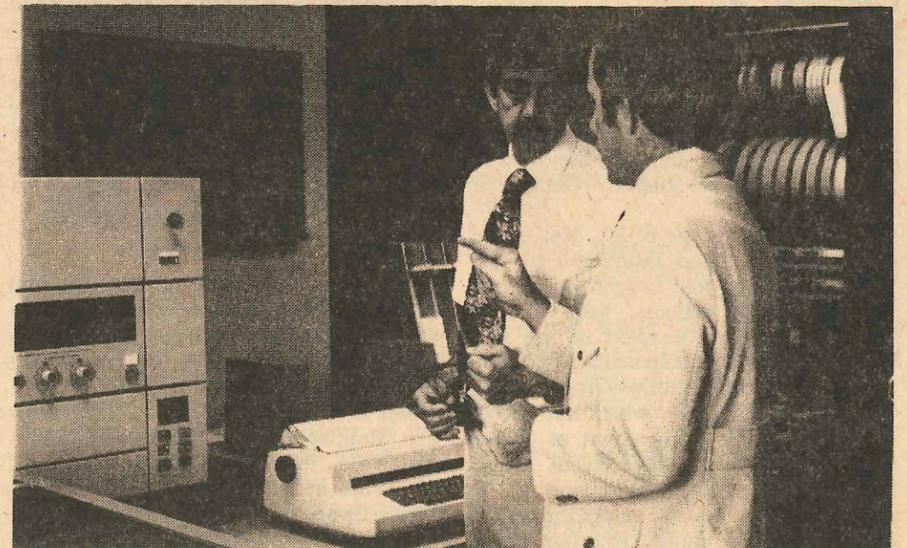
5,000 skilled Baptist laymen interested in sharing their talents with victims of disasters are needed, according to the

Brotherhood Commission of the Southern Baptist Convention. Special mission projects are also in need of help.

The names of these compassionate persons will go into a computerized manpower bank the Brotherhood Commission is starting to provide.



Renee Witherwax of Eunice, La., talks with a group of children outside a church in Rhodesia. Miss Witherwax is one of 29 Baptist students from Louisiana colleges and universities who gave time this summer working with Southern Baptist missionaries in Rhodesia.



Making plans for listing the names of disaster relief volunteers in a computerized manpower bank are Norman Godfrey [right], director of the ministries section of the Brotherhood Commission, and Turner Hopkins, former Southern Baptist missionary.

Interesting People

A Song in His Heart

by Jack L. Gritz, Editor,
Baptist Messenger, Oklahoma City

There were giants in the land in those days. The time was the first half of the present century. One of those giants was B. B. McKinney—a big man—in body, mind and spirit.

It was 90 years ago that this man of music who had such tremendous influence on the lives and churches of Southern Baptists was born. Baylus Benjamin McKinney was born in Heflin, La., July 22, 1886. He grew up in a farm home and was called "Ben." His father—James Calvin McKinney—did not become a follower of Christ until late in life. But Ben's mother—Martha Annis Heflin McKinney—took a deep interest in the spiritual development of her four boys and one girl, praying for them openly, teaching them the truths of God's Word and seeing to it that they attended the services of the nearest Baptist church several miles away. One of Ben's treasured memories in later life was of walking through the piney woods on Sunday mornings with his mother to the church house as she quietly sang "I Am a Poor Wayfaring Stranger." The nearest town of any size was Minden, La. All of this was in the northwest corner of the state.

Education

He attended elementary school at Fryeburg, Mt. Lebanon academy 1906-1910 and Louisiana (Baptist) College, Pineville, 1910-1912. He professed his faith in Christ as savior and was baptized by the Mt. Lebanon Baptist Church in 1909.

In 1915, at the age of 29, McKinney, who long had been interested in religious music and had taught many community singing schools, went to Fort Worth, Tex., and enrolled in the new School of Gospel Music started that year at the new (1907) Southwestern Baptist Theological Seminary, which had grown out of the Bible department at Baylor University in Waco. The music school had one professor, the founder, I. E. Reynolds, who became vastly influential on his life and music. Another friend was L. R. Scarborough, the seminary's president.

Then Ben fell in love. On June 11, 1918 he was married to Leila Routh, a

member of the faculty at Mary Hardin-Baylor College, a Baptist school for girls then, at Belton, Tex. There were two sons, B. B. Jr. born in 1920 and Eugene Calvin born in 1922. Leila was a great help to Ben in his work.

In July 1918 with World War I in full progress Ben was inducted into the United States Army. He did not see overseas action, however, but served at camps in Texas, Mississippi and Virginia. In November the armistice was reached, the war ended and he returned to Texas.

Reynolds asked McKinney to join the faculty at Southwestern Seminary as voice teacher in 1919. He continued his music education by correspondence courses and by study in Chicago in the summers of 1920 and 1921. In 1922 he received his bachelor of music degree from Siegel-Myers School of Music in Chicago.

Also in 1919 began his association with Robert H. Coleman, a music publisher in Dallas. McKinney composed many songs—sometimes lyrics, sometimes music, sometimes both—did many arrangements and served as songbook editor. Their relationship lasted until 1935. McKinney was also part time music director of Travis Avenue Church in Fort Worth, a popular evangelistic singer for revival meetings in the churches and a favorite at summer assemblies. And all the while he was writing new songs. He was ordained as a deacon in Seminary Hill Church, Fort Worth, in 1920.

To Tennessee

In 1931 in the heart of the national depression he resigned his place on the seminary faculty. In 1935 he became the first music editor and in 1941 the head of the new Church Music Department when it was established for the Southern Baptist Sunday School Board in Nashville, Tenn. He served there until his death in 1952. He was a deacon in First Church, Nashville. Two of his finest contributions to church music were: (1) publication of *The Broadman Hymnal* by the board in 1940 and (2) the beginning of *The Church Musician*, a monthly magazine, in 1950. (The Sun-

day School Board has become the largest publisher of music—of any kind—in the world.)

In 1942 Oklahoma Baptist University at Shawnee bestowed on him the honorary Doctor of Music degree.

Many Contributions

He edited seven hymnals and songbooks for the board. Altogether he wrote both words and music for 179 songs, music for 185 others and lyrics for 16 more, according to Bill Reynolds in the introduction to *The Songs of B. B. McKinney*. Among gospel songs which he composed are such perennial favorites among Southern Baptists as "Wherever He Leads I'll Go," "Have Faith in God," "The Nail-Scarred Hand," "Satisfied with Jesus," "Prayer Changes Things," "Neath the Old Olive Trees," "The Rainbow with the Rain," "Lord, Send a Revival," "Speak to My Heart," "Let Others See Jesus in You," "Glorious Is Thy Name" and "Breathe on Me." He made hundreds of song and hymn arrangements and also wrote choruses and songs for children.

McKinney met his death as the result of a tragic automobile accident while returning home from Music Week at Ridgecrest Assembly in North Carolina in August 1952. He died at the hospital in Bryson City, N. C., Sept. 7. Mrs. McKinney still lives at Nashville.

Concerning his relationship to Southern Baptists, Reynolds has written: "He was a humble person who did not seek fame and glory. He loved people and he loved to write songs for the people. . . . They loved him and believed in him. They loved his songs and appreciated the power of his music to stir men's hearts and declare the gospel of the Lord he loved and served. McKinney left a legacy of 20th century gospel songs that speak to people in every walk of life."

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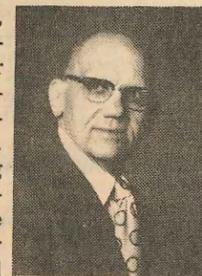
Mountains to the Mississippi



John E. Howell, pastor of Crescent Hill Baptist Church, Louisville, greets British guests on July 28. Crescent Hill was host church for the visitors who enjoyed five days of fellowship, fun and sightseeing. The itinerary included tours to several cities, a greeting by Harvey Sloane, mayor of Louisville, a river cruise and a fellowship supper at the church. "The purpose of this visit is one of spiritual fellowship," said Howell.

Johnson Retires

W. W. Johnson, pastor and missionary in Kentucky for 42½ years, has announced retirement. He and Mrs. Johnson are making their home in Providence, Ky., where he is available for pulpit supply and revivals.



Johnson

Lewallen Licensed

Carl Lewallen was licensed to the gospel ministry June 9 by First Baptist Church, Corbin, Ky. Lewallen is a 1974 graduate of Eastern Kentucky University and will enter Southern Seminary this fall. John Dunaway is pastor of First Baptist, Corbin.

Korean Church to be Constituted

First Korean Baptist Church, Louisville, will be constituted Aug. 15 at 2:30 at Crescent Hill Baptist Chapel. Repre-

sentatives from Long Run Association and the state convention will attend. Paul Ahn is pastor of the church.



A. B. Colvin, assistant to the executive secretary-treasurer, Kentucky Baptist Convention, prepares to leave Middletown for New York with a new automobile bound for Baptist work in Ghana. The car was purchased by Belfry [Ky.] Baptist Church for Joshua A. Boadi, executive secretary of the Ghana Baptist Convention. Boadi has been a student at Southern Seminary. Colvin noted that Baptist ministers cannot purchase autos in Ghana; all cars bought there are for government use only. As Boadi is aged 46, Colvin anticipates the new car will last him the duration of his ministry. Bob Norman is pastor at Belfry.

Personnel Changes

Miss Bonnie Woodard recently assumed duties as preschool coordinator at Highview Baptist Church, 7711 Fegenbush Lane, Louisville. She was serving in the same capacity at First Church, Claredon, Arlington, Va. Miss



Woodard is a graduate of New Orleans Baptist Seminary.

Eugene Reynolds has begun his ministry with Oakland Avenue Baptist Church, Catlettsburg, Ky. He served Auburn Baptist Church, Auburn, Ky., for over nine years.

Revivals

Jesse J. Buell begins the Tri-County Crusade at the Trademart Shopping Center, Corbin, Aug. 15 at 7:30 p.m. A surprise music personality from Nashville will sing Monday, Aug. 16.



Buell

Columbia Baptist Church, Columbia, Ky., was in revival June 13-20. Wallace Morris was the evangelist and George Fields was music director. There were 12 professions of faith, one church affiliation by letter, and one rededication. Jerry D. Oakley is pastor.

Highlands Baptist Church, Lexington, held an old fashioned brush arbor revival Aug. 1-8. Henry Downing, pastor of Highlands, was the evangelist.

The Jack Sherman Evangelistic Team completed a revival at Springfield Baptist Church, Springfield, Ky., during July. Lonnie Bradley is pastor.

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Night Cometh!
"Walk while ye have the light..."
— John 12:35

Viewpoint

Pulpits Need Innovation Says Baptist Pastor-Professor

by Michael Duduit

Many preachers are "spitting into the wind" when they try to communicate as they did in the 1930's, 40's, and 50's, believes Alton McEachern, pastor of the First Baptist Church of Greensboro, N. C.

"When I grew up in Georgia, the Lord's Supper was tacked on to the end of the service and didn't have a great deal of meaning," he says. "We try to make it a focal point of the service."

One method used with great success, says McEachern, is to observe communion in the church fellowship hall with families seated together around a number of tables. The minister and his family sit at one table and the elements are passed from family to family.

The nation's bicentennial has provided several opportunities for innovative worship experiences, says the visiting professor.

"One Sunday night I dressed up like a Baptist preacher might have dressed in 1776—powdered wig, knee britches, the works," he says.

McEachern emphasizes that these various innovations are only "spice" — that the "main course of a pastor's preaching should be expository messages, working systematically through the scriptures and applying them to everyday life."

Nevertheless, emphasizes the pastor of North Carolina's largest Baptist church, the pastor must strive for "freshness in preaching and worship — not just change for change's sake, but to add meaning to worship."

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Deaths

Elwyn Nathaniel Wilkinson, 74, Baptist minister on the Mississippi Gulf Coast for 18 years, died July 14 in Memorial Hospital, Gulfport, Miss. He had served as pastor of churches in Kentucky for 28 years prior to moving to the Gulf Coast in 1958. He was serving as interim pastor of the Diamondhead Baptist Mission in Hancock County, Miss., at the time of his death. Wilkinson had served as moderator of the General Association of Baptists in Kentucky for two terms and had served as moderator of the Gulf Coast Baptist Association in Mississippi. He served on the Executive Committee of the Southern Baptist Convention in the early 1950s and was a member of the First Baptist Church, Bay St. Louis, Miss.

Update Methods

McEachern, who spent July on the campus of Southern Baptist Theological Seminary as J. Clyde Turner Visiting Professor of Preaching, urged ministerial students to use current idiom and innovative technique to communicate the gospel more effectively.

He argues that the pastor's primary task is preaching, and thinks the greatest question facing today's pastor is, "How do you get the attention of the people and communicate the gospel to them?"

A pastor for 24 years, McEachern has experimented with several pulpit tools. One of his favorites is the dramatic monologue, a first-person biographical sermon by a real or imaginary character. "It has great teaching value and is a good attention getter," he says.

Another technique is the "Devil's advocate sermon," in which the preacher makes a statement opposing a Christian doctrine — such as, "I don't believe in the resurrection" — and gives several arguments to support that position. The congregation is then invited to respond to the issue, and the preacher wraps up the message by answering his earlier arguments and reaffirming the Christian position.

Summer Reruns

"Play It Again Sam" is a tradition at his church, says McEachern. The congregation is given a list containing summaries of 10 or 12 sermons that have "struck fire during the year." They vote on several that they'd like to hear again, and he preaches one a month throughout the summer.

"Some of the people call it 'summer reruns,'" he says with a grin.

Special attention has been given to making the Lord's Supper a more meaningful event in the life of the church, McEachern explains.

THE SUREST WAY

"LEADERSHIP"

"Frank, leadership has to be earned," said my elder Georgia friend, now in heaven, referring to the strong bid of a mutual acquaintance for a leadership post. Dr. "Jim" Wilkinson had stated a clear principle, leadership can rarely be grasped or bought; it must be earned.

Not infrequently I encounter people who think they know just what Kentucky Baptists ought to be doing. They try to enlist my office and others in Baptist life to gear up and get going on the thing they are so convinced is what ought to be getting the most attention.



It is sometimes hard to contain people like this, whose zeal greatly exceeds their knowledge of what we are already harnessed up to by order of Convention action. They don't understand the problems involved, or our obligations to elected leaders and voted programs that demand our time and strength.

A stranger may not rush in and order the course of workers who are already loaded with instructions and authorized programs, long studied, conceived and projected by men who have earned their leadership through long, faithful service and have been chosen by Kentucky Baptists for the committees that project the programs.

Leadership can neither be seized, nor bought. Money is sometimes power in the world of commerce, but rarely so in religion. One may not lead that in which he has not yet worked and gained

followers, not even if he can pay the bills.

Leadership grows in relationships and people form their fellowship habits and connections with the leaders they trust. Oftentimes, leadership is "multi-personed," (to coin a word). Sometimes there are several leaders and it is a little hard to identify the single person.

These relationships grow in the faithfulness of a work situation that brings out the revealed leaders. The formal election, often times, simply acknowledges what already is. Do you want to be a leader? Be a faithful, dependable worker. When they get ready to name a chief, they usually look around among good Indians.

"... and they chose Stephen, a man full of faith and of the Holy Ghost, ..." (Acts 6:5).

Special Report

Baptists Seek Cures To Family Problems

by Sharon Roberts

Statistics indicate the family of today is in serious trouble.

Last year, more than 1,000,000 divorces were granted, and one marriage in every four was a remarriage.

The moral and social crisis of our day could be family instability.

These disturbing nationwide trends were noted recently at Glorieta (N. M.) Baptist Conference Center by several experts in marriage and family life, including John W. Drakeford and R. Lofton Hudson, two counselors and authors. Drakeford is professor of psychology and counseling at Southwestern Baptist Theological Seminary, Fort Worth, and Hudson directs the Midwest Christian Counseling Center, Kansas City, Mo.

With other experts, they addressed nearly 1,000 persons at the first National Family Enrichment Conference,

one effort by Southern Baptists to answer the cries for help seen in the statistics.

Family members, church staff members and professionals who attended came seeking ways to strengthen the existing family unit and minister to victims of divorce, widowhood or single parenthood.

Marriage and family life is not what it used to be, agreed the conference leaders and participants. Hudson, in a seminar entitled "Marriage Under Construction," identified some points of stress unique to the 20th century family.

Roles have been redefined, he said, and family responsibilities are no longer assumed according to traditional male-female roles. With women becoming an increasingly large part of the work force, family expectations also change. Wives sometimes make more money than their husbands, a situation which requires adjustment by both parties. The mobility of the family also is affected by both partners working.

On the other hand the family is more secure with the husband under less

financial pressure, said Hudson, who emphasized the increased opportunities afforded by the dual-career family.

Divorce has increased so that a predicted divorce rate of 50 percent by 1985 is not unlikely, he continued. The single parent is much more common today, but the average salary for the woman who is head of a home is \$6,400, or subsistence-level salary. Some 10 million children live in one-parent homes, Hudson cited, adding that the church and society must take notice of the needs of single parents.

Joseph W. Hinkle, secretary of the Southern Baptist Sunday School Board's newly-created family ministry department, expressed the philosophy behind the expanded programs of family ministry and the National Family Enrichment Conference.

"To me, there is no greater challenge in our nation today than that of helping families," Hinkle said. "I believe in the family, and I'm committed to meeting its needs. Marriage and the family are sacred and are a part of God's plan, his first institution."

Sunday School Lessons

Lessons for Aug. 22, 1976

International Series

The Church Teaches

A keen awareness on the part of the members that God is speaking to them through the Bible will greatly affect the life and work of a church. The members must study, feed upon, and obey the written Word if their spiritual lives are to be nourished and sustained.

1. The practice of godliness. I Timothy 4:11

Being a faithful and obedient Christian enables one to be much happier. Doing the will of God is the maximum achievement of any life.

2. The pattern of godliness. I Timothy 4:12-13.

Paul was very anxious that Timothy avoid being overcome with an inferiority complex on account of his youth, or allowing any inconsistency in his living to permit others to "despise" his youth. He urged him to conduct himself in such a manner as to merit the respect and admiration of those who might observe his life and work.

To fulfill the requirements of the office of a minister or a teacher a certain program must be followed. There must be diligence in study, exhortation and teaching. The Word of God commands him to study and the work challenges him to do so. Persistent study is the solemn duty of every person who attempts to be a spokesman for God and an instructor of the people.

3. The profitableness of godliness. I Timothy 4:14-16.

Timothy was urged not to neglect the gift which God had bestowed upon him. He was obligated to cultivate it and to make it useful. He was required to watch his conduct and to be careful as to what he taught. Sound doctrine is excellent but it must be substantiated by correct living if it is to accomplish what the Lord intends. If Christian leaders will exemplify true godliness in their own lives, they will find it profitable in that they will enjoy the respect of others and will be able to wield a wholesome spiritual influence over their associates.

I Timothy 6:2-10

Paul taught that regardless of what problems might be encountered in a church the proper solutions were available in the teachings of Christ. Foolish indeed are those who think that the right solutions can be found apart from "the words of our Lord Jesus Christ."



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Life and Work Series

A Call to Wholehearted Commitment

Shrewd, strong-willed and wicked Jezebel resolved to have Baal worship installed as the national religion of Israel. Under her influence Ahab gave up the adoration of Jehovah in favor of the worship of Baal. She sought to kill all the prophets of Jehovah but through the intervention of Obadiah 100 escaped.

When the moral and spiritual conditions were at their lowest ebb, God directed Elijah the prophet to confront Ahab with the validity of the first commandment. When he did so Ahab dared to assume the side of right and charged Elijah with evil. Ahab asked, "Art thou he that troubleth Israel?" With great boldness and bluntness Elijah courageously and sternly said: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Elijah challenged Ahab to summon all Israel, including 450 prophets of Baal and 400 prophets of the groves unto Mount Carmel.

With a genuine longing to arouse in the Israelites a conviction of the fearful sinfulness and utter folly of their attempt to play safe by worshiping both God and Baal, Elijah brought them the straightforward challenge, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, follow him."

Elijah was quite fair when he proposed a method of decision. He suggested that a bullock should be chosen for the priests of Baal and placed upon an altar without fire, and that another should be chosen for him and placed upon another altar. He then proposed that there should be an appeal to their respective deities, with the understanding that the one who answered by fire would be recognized as the true God.

From morning until noon the prophets of Baal prayed and asked him to send fire and consume their offering, but it was all in vain. Unabashed by the throng before him and in striking contrast with the pleadings of the prophets of Baal, Elijah simply and earnestly asked God for what was needed. The burden of his prayer was that God would vindicate himself, that he would make known his mighty power, and that he would turn the hearts of the people back to himself.

In response to Elijah's prayer, the fire of the Lord immediately fell from heaven, consumed the bullock, the wood, and the stones, and licked up the water that was in the trench. The people fell on their faces and proclaimed Jehovah as God.

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CONTINENTAL INN 299-5281 801 New Circle Road Single—\$14-\$20 (1 person, 1 bed) Double—\$19-\$24 (2 persons, 1 bed) Double—\$22-\$28 (2 persons, 2 beds)	HOWARD JOHNSONS S. 277-1191 2288 Nicholasville Road Single—\$13.00 (1 person, 1 bed) Double—\$18.00 (2 persons, 1 bed) Double—\$19.00 (2 persons, 2 beds)	UNIVERSITY INN 255-4481 347 E. Main St. Single—\$13.00 (1 person, 1 bed) Double—\$16.00 (2 persons, 1 bed) Double—\$19.00 (2 persons, 2 beds)
DAY'S FAMILY MOTEL 252-5561 1420 Versailles Road Single—\$9.75 (1 person, 1 bed) Double—\$12.00 (2 persons, 1 bed) Double—\$12.95 (2 persons, 2 beds)	LEXINGTON MOTOR INN 255-3337 1205 New Circle Road Single—\$10.00 (1 person, 1 bed) Double—\$14.00 (2 persons, 1 bed) Double—\$16.00 (2 persons, 2 beds)	YOCUM'S MOTOR LODGE 278-3178 1229 S. Limestone Single—\$10.00 (1 person, 1 bed) Double—\$10-\$12 (2 persons, 1 bed) Double—\$10-12 (2 persons, 2 beds)
DAYS INN OF LEXINGTON 293-1421 1675 North Broadway Single—\$9.88 (1 person, 1 bed) Double—\$12.88 (2 persons, 1 bed) Double—\$12.88 (2 persons, 2 beds)	PHOENIX HOTEL 259-3431 120 E. Main Street Single—\$12-\$14 (1 person, 1 bed) Double—\$16-\$18 (2 persons, 1 bed)	COUNTRY SQUIRE MOTEL 744-7210 Lexington Rd., US 60 W Winchester, Ky. Single—\$12.00 (1 person, 1 bed) Double—\$14.00 (2 persons, 1 bed) Double—\$16.00 (2 persons, 2 beds)
HILTON INN 259-1311 I-75 at Newtown Pike Single—\$18.00 (1 person, 1 bed) Double—\$22.00 (2 persons, 1 bed) Double—\$22.00 (2 persons, 2 beds)	QUALITY INN NW 233-0561 1050 Newtown Pike Single—\$12.00 (1 person, 1 bed) Double—\$15-\$16 (2 persons, 1 bed) Double—\$17-18 (2 persons, 2 beds)	ELDORADO 255-9451 Versailles Road Single—\$15-\$17 (1 person, 1 bed) Double—\$18.00 (2 persons, 1 bed) Double—\$21.50 (2 persons, 2 beds)
HOLIDAY INN EAST 252-2262 826 New Circle Road Single—\$15.00 (1 person, 1 bed) Double—\$19.00 (2 persons, 1 bed) Double—\$22.00 (2 persons, 2 beds)	RAMADA IMPERIAL 254-1177 525 Waller Ave. Single \$17-\$19 (1 person, 1 bed) Double—\$23.00 (2 persons, 1 bed) Double—\$23.00 (2 persons, 2 beds)	NEW EMBERS INN 254-9391 588 New Circle Road Single—\$11.00 (1 person, 1 bed) Double—\$17-\$18 (2 persons, 1 bed) Double—\$17-18 (2 persons, 2 beds)
HOLIDAY INN WEST 252-6656 925 Newtown Pike Single—\$15.00 (1 person, 1 bed) Double—\$19.00 (2 persons, 1 bed) Double—\$22.00 (2 persons, 2 beds)	RAMADA INN NORTH 299-1211 332 New Circle Road NW Single—\$15-\$16 (1 person, 1 bed) Double—\$20-\$21 (2 persons, 1 bed) Double—\$22-23 (2 persons, 2 beds)	