

JULY 29, 1976



**New Home Mission Board Executive
WILLIAM G. TANNER**

Daley Observations

Baptist Schools and Tax Funds

What does it profit Baptist colleges if they gain access to unlimited tax funds but lose their souls in the process? This is the question Baptist colleges will have to consider now that the Supreme Court has ruled direct financial grants from states to church-related colleges are constitutional.

It has been coming gradually and now it's here. It's the old story of persistence and pressure that erodes convictions and finally makes expediency appear right.



Until modern history it was unthinkable that a Baptist school would seek or accept public funds. Our schools were considered a part of our Christian ministry and their support was by voluntary contributions just as we support Baptist theological education, missions and other ministries. We regarded the use of tax funds for any Baptist enterprise as clear violation of the principle of separation of church and state for which we have contended

through all our history.

First came federal construction loans and grants. We debated hotly and heavily but gradually gave in. Then it was tuition loans and grants to students. These were used and defended by some of us because they were aid to students and not direct aid to colleges. And now comes outright grants to church-related schools.

The total effect of using tax funds in Baptist colleges will be known only by future generations but there are some stipulations for the borrowers that give indication of the kind of control that sounds dangerous. Public policy always follows public funds and should. The price for using state funds is to abide by state guidelines. Some of the regulations being imposed on those now using public funds are alarming. They have to do with basic policies and self-determination.

The court ruling requires that the aid have a secular purpose, that it must not have the primary effect of advancing religion and that it must not foster an excessive government entanglement with religion.

When the Facts Editorialize

A newspaper or news magazine has two chief functions. It reports the news and editorializes on the news. Editorials are written under the assumption readers might not see all the significance of certain news events.

This is a valid assumption generally but there are times when the naked facts speak louder than any editorial comment on the facts. The editor's responsibility includes deciding what news needs editorial treatment and what news communicates effectively without editorial treatment.

An odd and interesting illustration of the news speaking its own editorial happened by mistake recently to a

friend of mine who is editor of a Kentucky county newspaper. This editor is an outstanding journalist, community leader, Sunday school teacher and a man of unimpeachable integrity.

He is also a masterful writer who takes trivia each week and turns it into a personal column that is delightful, sometimes humorous and always insightful.

His column usually begins on the front page and is continued on another page. Another column started on page one and continued on another page reports the county court house happenings each week.

How can a Baptist school use government aid for a secular purpose? Does a Baptist school have a secular purpose? The first definition of "secular" in Webster's New Collegiate dictionary (second edition) is "of or pertaining to the worldly or temporal as distinguished from the spiritual or eternal." Is a Baptist school performing a worldly or temporal ministry or a spiritual or eternal ministry or both? The dictionary further defines "secular" as "not sacred; profane." Is that definition compatible with our philosophy of Christian education?

How can a Baptist school distinguish between the secular and the sacred in its ministry? Our best understanding does not let us divide the sacred and the secular. All we do as Christians is sacred whether it is teaching the Bible or teaching biology.

One thing is certain. Government control comes with government aid. Judging by some guidelines now imposed on programs using tax funds there is no telling what Baptist schools using tax funds will be required to do.

We have boasted that we control our Baptist schools and therefore operate them as we think best. But tax funds used in Baptist schools will be used as the state directs no matter how Kentucky Baptists or college trustees feel. Accepting tax funds may well be a long step toward taking Baptist schools from Baptist control. If that comes Baptists will be less enthusiastic about supporting these schools. Administrators and trustees of Baptist schools should take a long look before going for outright state grants. They may get more money but could lose more in friends and in Baptist favor than they gain in taking tax funds.

The issue of government funds for Baptist schools brings us again to what we have never quite faced up to. If we regard our schools as a Christian ministry we should support them and not expect public funds to finance them. If they are only a public service we should free them to find support wherever they can.

Note: See story on page 11 regarding tax aid and church colleges.—Editor

Well, it happened as it always does sooner or later in an editor's experience. These columns were reversed with the editor's column under the court house happenings head and the court house happenings in the editor's column.

Now for the next blunder on my part as a reader. I grab this paper each week to read the interesting comments of the editor and seldom look beyond his column and the front page headlines. When I saw the court records in the editor's column in this particular issue I was first amused but another look convinced me this was the work of a genius. The court house column was divided into two sections, the court suits filed and the marriage license applications. The listing of suits filed, most of which were divorce cases, required several column inches. On the con-

trary, there were only two or three marriage license applications which required less than one column inch.

"Brilliant," I said, "placing these two lists side by side in editorial space without comment said more about what is happening to community and family life than any editorial ever could." It was a powerful moral sermon.

In the next issue the editor explained the mistake in reversing the columns. He was too honest to accept accolades from an admirer for what he didn't intend to do.

But the truth still holds. Some things speak louder and more effectively without any comment. I think of this whether it is a dew laden rose at early dawn or a driver pitching beer cans on the lawns of neighbors.

Baptist Forum

QUESTIONS EDITORIAL

In the June 24, 1976 issue of *Western Recorder*, I was shocked to read the editorial of Editor C. R. Daley Jr. which was headed "Never Again." Editor Daley was critical of the Southern Baptist Convention Program Committee inviting the President of the United States to speak at its convention in Norfolk, Va. The editorial stated:

"As for world visibility for Southern Baptists, a Baptist layman by the name of Jimmy Carter has done more with a smile and a sincere Christian testimony than all the convention appearances of an Episcopalian United States President could ever do in reading a Baptist sounding speech written and designed by speech writers to please Baptist listeners."

By reading this statement a reader must conclude that Editor Daley, by inference, is suggesting that the President of the United States does not have a "sincere Christian testimony." The latter portion of the quoted statement from Editor Daley's editorial infers that the President of the United States was not sincere in the making of his address to the Southern Baptist Convention and was, in fact, a hypocrite.

It is my understanding that about two years ago Jimmy Carter was invited to speak to the Southern Baptist Convention and he was at that time engaged in his campaign for the presidency. The Southern Baptist Convention or any group in these United

States does not have to apologize for inviting the President of the United States to speak to its group. I think Editor Daley should find another forum or soapbox to "beat the drum" for his candidate, Jimmy Carter.

Daniel N. Brock, Lexington

THE NEW LOOK

The (new face) of the *Western Recorder* is a real step forward in producing an attractive and readable periodical. I very much appreciate this contribution to the lives of Kentucky Baptists.

Also, I want to commend you for a solidly Biblical approach to the person and work of the Holy Spirit in recent issues. Thank you for affirming that Baptists do have a doctrinal background and heritage and that we are not simply a catch-all of every wind of doctrine.

Thomas M. Atwood, Paducah

A FOREIGN LANGUAGE

A comment on Mrs. George Calico Jr.'s article, "Tongues Will Wag" in the July 1, 1976 issue of *Western Recorder*.

I have been a Baptist all my life and a born again Christian for 35 years. Never in all these years have I been taught nor have I believed that I was filled with the Holy Spirit when I was baptized in water. I received the Holy

Spirit when I accepted Christ as my own personal Savior. Since that time I have been filled with the Holy Spirit on more than one occasion.

She is correct in her statement that being filled is a definite experience and not a doctrine. However a prayerful study will show that speaking in tongues is speaking in a language foreign to the people of an area. For one to be able to understand and speak in one or more languages well enough to convey God's Word to other peoples is indeed a gift from the Holy Spirit. In I Cor. chs. 12-14, we find that tongue and sign gifts will cease. Paul rebuked those at Corinth for their division over which gift was most important. Of those outlined tongues is the least to be sought after. In 14:33, he tells us God is not the author of confusion. We all have available to us the gift to be soulwinners. Prayerful study of God's Word and accepting his will in our life is the way we obtain this gift. I pray that we would all strive for this gift.

Charles D. Dunn, Louisville

NAME CHANGE

I agree wholeheartedly with your article in the July 8 *Western Recorder* (How to Identify Southern Baptists).

One thing we could do is to list ourselves in the telephone directory under Southern Baptists. Currently there are three only churches listed that way.

Another thing I would like to see is a name change for us.

Wm. P. Mulkins, Louisville

Baptist News in Brief

Virginia Leads Official SBC Messenger Count

Virginia, the host state, registered the most "messengers" to the 119th annual session of the Southern Baptist Convention (SBC) in Norfolk, June 15-17, accounting for 3,172 (17.02 percent) of the all-time record total of 18,637 messengers.

The official registration of 18,637, tabulated by the SBC Historical Commission and released by W. Fred Kendall, the convention's recording secretary, exceeded the previous record of 18,190 set in 1974 in Dallas.

Baptist Seminary Shelled

The Arab Baptist Theological Seminary and one missionary residence were hit during recent fighting in Beirut, but still no Baptists have been killed or seriously injured.

David W. King, Southern Baptist missionary, reported heavy fighting close to the seminary, including two direct hits on the roof of the main building and several hits on the seminary grounds. The blasts broke most of the window panes in the main building and damaged the contents of two rooms, but no one was injured.

Southern Baptist missionaries remaining in Beirut are the James K.

Raglands, Mabel Summers and Emma Cooke, all associated with the Beirut Baptist School which was to reopen the first week of July after being closed for two weeks.

Literacy Workshop Held

Illiteracy affects everyone, especially the one out of five adult Americans who are functional nonreaders.

A group of 42 volunteers from across the nation addressed themselves to that problem during an intensive two-week literacy missions workshop at Samford University, a Baptist school in Birmingham, Ala.

Sponsored by the Southern Baptist Convention's Home Mission Board in cooperation with Samford, the workshop was planned "to prepare people from all over the SBC to lead literacy missions in their state associations or churches," according to its director, Mildred Blankenship.

"Most of these people are already involved in their local churches in some aspect of the literacy ministry. We equip them to train other volunteers," said Miss Blankenship, director of literacy missions for the Home Mission Board in Atlanta.

"The ultimate goal is to teach the student to read the Bible," said Miss Blankenship. "But it doesn't mean that

they have the plan of salvation crammed down their throats."

More Abortion Cases

Despite its recent major decision on abortion, the U. S. Supreme Court served notice that it will rule on the controversial subject again next year.

Sitting for the final time in its current term, the high court announced it will hear abortion cases from Missouri, Connecticut and Pennsylvania sometime after it convenes in October.



Congressman Carroll Hubbard [center] of Kentucky chats with Foy Valentine [left], executive secretary of the SBC Christian Life Commission, and James L. Sullivan [right], newly-elected president of the SBC during a fellowship breakfast for Southern Baptist U. S. senators and congressmen.



"The Historical Commission, SBC: 25 Years of Service to Southern Baptists" was the subject of a panel discussion at the recent annual meeting of the Commission in Richmond, Va. Participants were [left to right] A. Ronald Tonks, Nashville, Tenn., moderator; Leo T. Crismon, Louisville, Ky.; Mrs. Loulie Latimer Owens, Columbia, S. C.; and Lynn E. May Jr., Nashville.

Senior Adults Need Adequate Information

"Possibly the greatest need that today's older adults have is the need for information," a Texas minister said in Pineville, La., at a three-day senior adult conference.

"Senior adults today must know where to go in their community to receive help and advice in various matters, and with this help they can continue to make their own decisions," said Richard Peacock, minister to adults at First Baptist Church, Dallas.

Peacock informed the gathering at the first annual three-day Louisiana College Senior Adult Conference that "nearly every community has prepared information available to older adults about where to seek needed services, advice and other information."

Stevens Honored

The Texas Association of Broadcasters honored Paul M. Stevens, president of the Southern Baptist Radio and Television Commission, with the TAB's second annual "Distinguished Texan Award."

U. S. Sen. Lloyd M. Bentsen (D-Tex.) presented the award to a surprised Stevens during the awards luncheon, a highlight of the TAB state convention. Bentsen, the luncheon speaker, received the first such award last year.

'Church Has Adapted Cultural Patterns'

The surrounding culture has become so entrenched in the contemporary church in America that it is often difficult to distinguish where one leaves off and the other begins, two Furman University professors charged in Greenville, S. C.

This is particularly seen where southern evangelical influence holds sway, said Robert W. Crapps and L. D. Johnson, who were among speakers during a public seminar on ethics at the Baptist school in Greenville.

"Southern evangelical influence especially reinforces the situation in which the church is reading its behavior code from the culture," said Crapps. He cautioned against merely having a "personal experience" in religion that is not "theologically based." Rather, he told Baptist Press, "Personal experience in Christianity must be tested in the context of the church's life, its history, biblical heritage and theology."

"Religious experience based on personal experience alone makes it easy to adapt to the (prevailing) cultural code of conduct because such requires no authority of scripture or historic experience of the Christian community to correct one's personal error," Crapps

said in his seminar address.

"Along with this emphasis on personal experience often is an absence of thinking and makes me wonder whether the person is talking about God or himself," the professor added.

Johnson called for a renewal of prophetic leadership in which the authority of the Bible and the church — disestablished from cultural snares — faces ethical problems in the changing context of life.

While he saw some assurance that the spiritual leadership of the religious community can be prophetic, Johnson said he saw little other hope of introducing any ethical dimension "at the cutting edge of life."

Book Stores to Handle WMU Retail Sales

Retail sales of Southern Baptist Woman's Missionary Union (WMU) literature and supplies other than periodicals will be handled exclusively by Baptist Book Stores — for at least three years — beginning Oct. 1.

Agreements between WMU and Baptist Book Stores call for the sales arrangement to be tried and studied for three years. "If consumers are not pleased WMU will resume retail sales," said Carolyn Weatherford, WMU executive director.

All business related to the purchasing of WMU magazines subscriptions will continue to be handled only by WMU, according to Miss Weatherford.

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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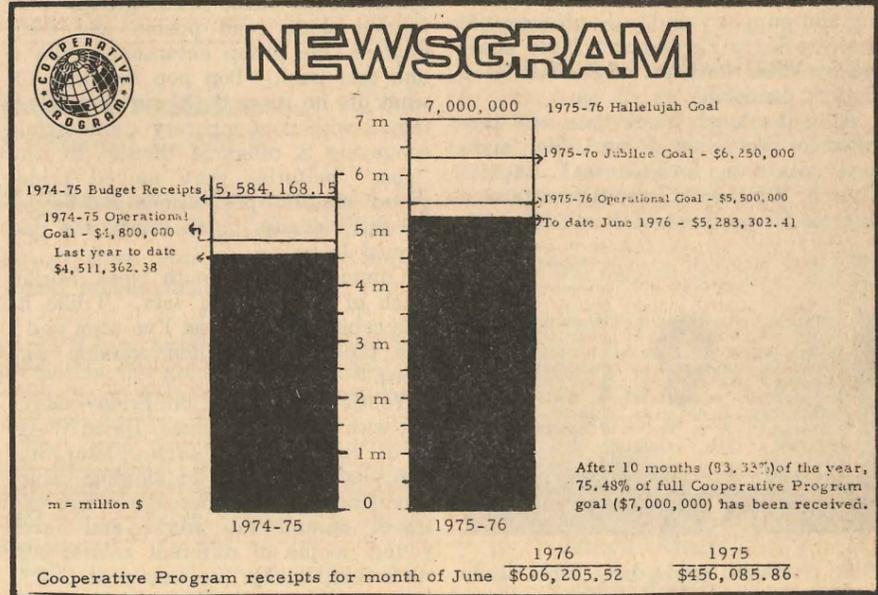
SUBSCRIPTION RATES

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

"Evangelism is the responsibility of every person who even modestly considers himself in the company of God," William G. Tanner, Oklahoma Baptist University president, told the Kentucky Baptist evangelism conference in January. If evangelism is at the heart of home missions, and it seems to be, it is appropriate one committed to this philosophy be elected Arthur B. Rutledge's successor as Home Mission Board executive director-treasurer Jan. 1. Tanner, 46, named by the HMB last week, is the youngest man to head the agency in 75 years and the third college president to lead the board.

Vol. 150, No. 29



Kentucky Baptists at Work

Cedarmore Means a Good Time

by Phil Burgess
Staff Writer

Youth Week at Cedarmore Assembly provides many opportunities for spiritual growth and recreation.

"No stones unturned" might be an apt phrase to describe youth week at Cedarmore. Young people from Kentucky Baptist churches are given the benefit of five days of meaningful spiritual and recreational activities.

This summer the Kentucky Baptist Convention offered three youth weeks — June 21-25, June 28-July 2 and July 5-9.

Observations from June 28-July 2

Each morning the young people assembled for an hour of worship and reflection. David Book, associate in the Student Department of the state convention, spoke to the group. "The Christian life is an exciting adventure and it requires discipleship," said Book. Challenging the retreaters, he declared, "You are a unique individual and God can make you the kind of person you ought to be."

Morning workshops were held in the Ferguson-Jaegle rooms. These sessions included improvisations, creative writing and puppetry under the direction of the Son-Share Players and Bible study led by Mike Northcutt of St. Matthews Church, Louisville.

After the lunch break time was provided for recreation. Doug Oliver, summer minister for Central Baptist Church, Winchester, was the recreation director for the week of June 28-July 2.



Mike Northcutt leads daily Bible study sessions.

He led participants in several sports including volleyball, softball, swimming, tennis and tug-of-war. Each evening Oliver gave the results of the day's competition and had the "honor" of presenting the "gold brick award" to the team with the fewest points. The large Cedarmore lake provided for canoeing and boating.

The evenings proved to be a fruitful time for the young folks as they participated in creative worship. This was a time of varied activities, all centering around the reality of Christ. Each evening there was singing, drama by the Son-Share Players, messages by David Book and a time of Christian



Mary Jane Stephens guides the young people in an informal discussion group.

commitment. Also, small groups performed skits, read poems and sang jingles. One group entertained with a line that said, "Pop pop fizz fizz, oh what life he gives." Others also entertained with contemporary commercials conveying a religious theme. In one "spot" batteries were named pride, greed, material possessions and Jesus. All the batteries failed except the one named Jesus.

Commenting on youth week Mirian Gash of Harrodsburg said, "I like it. The cabins are the best I've seen and I like the recreation and worship services."

Youth week closed on Friday morning with several activities. David Walker of Valley View Church, Valley Station, led the group in singing. Then David Book gave a message. "You can travel around the world and meet young people of different colors; still we are all one in the family of God," he said.

Later the Son-Share Players presented a drama for the group.

Wanda Carpenter, youth consultant for the state convention, stated, "The purpose of youth week is to provide a week of Bible study, worship, creative expression, recreation and fellowship—all aimed at helping youth grow in self-awareness, in relationship to others and in a personal relationship with God."

Meaningful Experiences

"One of the high moments of each week was when I read the evaluation sheets where we ask youth to share what the week has meant," said Miss Carpenter. "There were also many opportunities to talk with adults about their work with youth. I learned from so many, was able to encourage some, prayed with some, cried with some and rejoiced with others," she said.

Here are some of the responses the young people gave: (1) "Some problems that I've had with friends for a long time, I got straightened out. I've decided to turn my life over to him." (2) "I decided to be a very close follower of Jesus Christ." (3) "The Lord told me that I don't have to be anything but me. He wants me to be me and that is all." (4) "I had been on a verge of deciding to commit my life to Christ for a long time. This week and the people made my mind and heart up."

Said Book: "Certainly the most meaningful experience for me was to observe the work of the Holy Spirit in group dynamics; the meshing of individuals who were strangers at first, meeting into the semblance of a caring community is always miraculous."



Cedarmore retreaters enjoy a game of volleyball. Each day during youth week many sports were offered for fun and recreation.

Cedarmore Emphasizes Missions

by Phil Burgess
Staff Writer

Cedarmore, nestled away in the natural beauty of Kentucky woods, is the camp for G. A. and Acteen members at Cedarmore. Each summer girls from Kentucky Baptist churches come to Cedarmore for a time of inspiration and recreation.

"Our main stress is on mission study," said Nancy Ferrell, state Acteen director. The emphasis on missions at Cedarmore is impressive.

Each week during the summer camps a person involved in missions spends time with the girls and discusses mission experiences. During a recent week Mrs. Jack Glaze, who along with her husband is a missionary to Argentina, spoke to the youth about missions



The Cedarmore staff checks the day's activities. Left to right are Melody Penrod, Donna Martin, Nancy Ferrell and Debra Le Fan.

in Argentina. "God has a purpose for our lives. You are to get the message across to others," she said.

"We are sending girls to association camps to help with missions—they are called summer workers," said Miss Ferrell.

Describing a typical week at Cedarmore she declared, "Activities include Bible study, mission study, camping, swimming, arts and crafts."

Realizing the importance of spiritual experiences Cedarmore staffers have planned a setting so that the girls will grow in commitment. "Individual contact with the counselor is a strong point plus we have a devotional time," according to Miss Ferrell. "Our philosophy is to work closely as a cabin



Nancy Ferrell instructs Allison Carlton on the fine points of archery.

group and cooperate. This promotes emotional and spiritual growth."

What does a girl gain from a week of Cedarmore? "These camps help clarify commitment and aid in personal growth," she answered. "The theme of Cedarmore is 'Free to Be' and the girls are free in God's creation to be themselves."

Commenting on the physical facilities Miss Ferrell added, "It's one of the best camping situations there is. The buildings blend well with the natural setting. A lot of thought, planning and prayer went into this."

Cedarmore is sponsored by the state WMU and the G. A. and Acteen directors work through WMU committees.

Rabro Promotes Personal Growth

Each summer young men from all over the state attend Camp Rabro. What does Rabro do for these young missionaries?

Camp Rabro, located at Cedarmore, is promoting the growth and maturity of young Royal Ambassadors by providing well-rounded programs.

The camp themes are fun, fellowship, friendship, missions and living close to nature. Even the most casual observer can see these themes in action at Rabro.

Rob Carr, a Rabro counselor this summer and a Southern Seminary

student, said, "We have fishing, B. B. shooting, horseback riding, archery, handicrafts and trail crafts. Spiritual activities include morning chapel, Bible study and missions discussions."

Carr explained that the counselor has a very important role in that he personally witnesses to the young men. The counselor leads evening devotions and aids the campers in spiritual growth.

Reflecting on his most rewarding experience at Rabro Carr said, "It's the idea of boys taking on responsibility as they become mature Christians."

The natural beauty of Rabro is impressive. It is located in the woods with areas set aside for hikes and campfires. Carr explained: "Boys live in a primitive situation but not to the point of being endangered. Nature takes the boys into a new environment; they see God's creation and discover God and nature."



Rob Carr teaches his group the art of safe camping.

Discussing the benefits that a boy can gain from Rabro Carr said, "The boys can experience a deeper appreciation of God and a sensitivity toward missions. Last week a boy committed himself to missions."

The facility accommodates about 35 boys a week at \$31.50 per boy. Cabins and covered wagons provide sleeping quarters.

The ages of the campers are from 9 to 17.

Camp Rabro is sponsored by the Brotherhood Department of the state convention. Forrest R. Sawyer is Brotherhood director and Calvin Fields is supervisor and director of Rabro.

More Camp
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Kentucky Baptists at Work

"Doc" Serves Rabro

W. E. Duchemin is a kind, compassionate gentleman who has become an



A familiar scene at Rabro is that of Doc helping the young men. Here he aids Jimmy Montgomery.

institution at Camp Rabro, the Kentucky Baptist Convention-sponsored retreat for Royal Ambassadors.

Affectionately called 'Doc' by the boys, Duchemin devotes his summers to the cause of Rabro. Each summer he spends 10 weeks as a first aid counselor and equipment manager. Duchemin oversees the supply room that contains all the necessary equipment for the boys. For visitors he will eagerly point out the many items, including saws, hammers, hatchets, flashlights, tents and lifejackets.

But he does so much more. He can often be seen with a supporting arm around a boy or giving encouragement to a young camper.

"This is my eighteenth year here and nine years on this job," recalled Duchemin.

Duchemin's enthusiasm is impressive: "This is the most rewarding thing in my life. If I wasn't here I would be lost. I witness and help the boys come to know Christ."

Duchemin is a native of Batavia, Ohio, but he and his wife now make their home in Walton, Ky.

Before retirement he worked for American Telephone and Telegraph in maintenance.

A member of Grace Baptist Church in Independence, Ky., Duchemin is director of the Bible Searchers Sunday school department. Through this he enjoys the opportunity of working with 10 and 11 year-old boys.

Reflecting on Rabro, Duchemin said, "I'm happy to be here." The boys are delighted too.

Son-Share Players Have a Message

Son-Share is an appropriate name for a group of five young people who are using drama to spread the gospel message.

The members are: Marion Kirby, a recent graduate of Western Kentucky University; Mary Jane Stephens, a student at Western Kentucky; John Edwards, Morehead University; Rebecca McCoy, Georgetown College; Joel Johnston, Georgetown College.

These bright young people aim to share Christ through drama and open new avenues of worship.

They have performed in various settings—around campfires, educational buildings, small rooms, youth rallies, Sunday school departments and children's church.

This summer the group spent three weeks at Cedarmore Assembly performing puppetry and plays. They also led teaching sessions in creative writing, puppetry and improvisations.



Left to right, first row, are Rebecca McCoy and Mary Jane Stephens. Standing are John Edwards, Joel Johnston and Marion Kirby.

The Son-Share Players came together in December 1975 when Tom Smoot, associate with the state convention and a campus minister, decided to organize a group. They are sponsored by the Baptist Student Union of the Kentucky Baptist Convention and are classified as a summer missions team.

The players related that the themes of the dramas are based on parables. "Each play has a scriptural basis," said John Edwards. "In a play entitled 'The Body' the people participate and the message is that we are all members of the same body—we all need each other."

During the campfire time at Cedarmore Joel Johnston and John Edwards played the roles of a Union and Confederate soldier who met in hostility. They made plans to kill each other but through common hardship and lack of food they reconciled their differences and made peace. Through this drama they emphasized the breaking of bread in Christian fellowship.

Each member was enthusiastic about acting as a part of a Christian group. "I have experienced the most growth spiritually," said Edwards. "This is where the Lord wants me and I can share a part of my life and share the joy of being a Christian," added Marion Kirby. "The whole experience of being with the group—it has been uplifting," said Joel Johnston. "It's the experience of sharing life," Rebecca McCoy explained. Mary Jane Stephens mused, "They have a lot to give me. You learn the true meaning of love when you work with young people."

For the Son-Share Players it is a story of young folks giving of themselves for a cause. They love it and the people love them.



John Edwards and Clarence the lion entertain the audience.

Elkhorn Baptists Celebrate Freedom

While the nation celebrated July fourth with secular activities Elkhorn Baptists held a bicentennial event with the theme "Let Christ's Freedom Ring."

A large crowd attended the celebration, held on the campus of Georgetown College.

After the prelude by the South Elkhorn Baptist Church handbell choir the invocation was given by Henry D. Johns, pastor of Versailles Baptist Church.

Robert L. Mills, president of Georgetown College, welcomed guests.

After a medley of hymns and a drama by the Son-Share Players a bicentennial choir sang several patriotic hymns. Ben McNees, minister of music and youth, South Elkhorn Church, directed the choir.



Franklin Owen: "We Baptists are greatly devoted to separation of church and state."

Franklin Owen, executive secretary-treasurer of the state convention, gave the address. Speaking on the theme of church and state Owen said, "I still believe in separation of church and state but I don't think they should be so far apart that they can't see each other. They can work together."

Reminding the audience of our religious heritage Owen admonished, "I want to declare again that a lot of people who first came here were people of great faith. This country grew from religious roots."

Owen concluded his message by asking, "What makes a nation great? That land which knows the Lord."

Gayle Toole, pastor of Edgewood Baptist Church, Nicholasville, gave the benediction.

Organized on Sept. 30, 1785, Elkhorn Baptist Association is the oldest Baptist association west of the Alleghany Mountains.

Elkhorn has grown to a total of 58 churches located in seven counties of central Kentucky. There are 41,519 members of cooperating churches.



A bicentennial choir sang for the freedom rally.

Interesting People

Baptist Layman is a 'Goodwill' Ambassador

by Chris Evans, staff writer for the Amarillo, Tex., *Globe News*.

Getting to know Baptist layman Willis L. Williams, the man behind Amarillo's Goodwill Industries, is not something one accomplishes in one sitting—or even two.

There is an introductory stage when discomfort sets in. Williams fights to enunciate his words correctly. He struggles to walk across the room to a filing cabinet. He wobbles when he takes each step, but he is a very mobile man for a person with cerebral palsy.

Somehow, Williams has the uncanny ability to allow one to see beyond his physical person—a knack to put one at ease, to convey a feeling of "I'm comfortable if you are." When the discomfort leaves, the real probing can begin.

After the initial moments, the first quality which becomes evident is almost expected. It is a humanistic concern, a selflessness which might characterize anyone who heads up a helping organization.

Born with cerebral palsy as a result of a spinal injury received during birth, Williams' parents refused to allow him wheelchair privileges for fear any chances he had of walking would be smothered. He learned to talk by sitting in front of a mirror and trying to emulate the lips of an instructor.

He was graduated from the University of Texas at Austin with a degree in business management, and then from Goodwill Industries of America's executive director training program. He was voted outstanding speaker by the Toastmaster's Club of San Antonio, in which city he served as public relations director of Goodwill for 17 years. In 1973, Williams was cited for meritorious service by the President's Committee on the Employment of the Handicapped. A deacon, he is a member of First Baptist Church, Amarillo, where his wife, Ann, works with the deaf ministry. The couple has two adopted daughters, 11 and 9.

A man who could easily be bound to a bed or a wheelchair, Williams gets to work an hour early each weekday and leaves work late—"after I can't go any longer," he says. He took the post as executive director of Goodwill in Amarillo in June, 1975, and his presence is being felt. When he took the job, 38

percent of the employes at the general offices and industrial plant and the two Amarillo stores were not handicapped, which means they were not classified as such by doctors. As Williams saw it, that percentage meant fewer disabled persons were being given the opportu-



Williams talks with employe Dorothy Brown during his rounds.

ity of finding means of supporting themselves.

"When I got here, I refused to let them hire any more non-handicapped people, but they insisted we had to have some," he remembers. "Quite honestly, we have to have a few, but not many—and certainly not as many as we had."

Goodwill, Williams contends, is unlike other businesses in several ways, the most obvious being that Goodwill is non-profit. "We cannot in any way be compared to other businesses, because most other businesses try to keep their most productive employes . . . We try to get rid of ours. If we can place a handicapped person in a job position he can handle like a non-handicapped person, we get some affirmation that we are succeeding," he reasons.

Christian Education

Ficco Given Scholarship

Mike Ficco of Paducah has been named a recipient of the Clyde T. Francisco Preaching Scholarship for 1976-77 at Southern Seminary. Ficco, who will enter Southern Seminary this fall, is a graduate of Murray State.



Ficco

Simpson Named Trustee



Simpson

Leon D. Simpson, associate professor of religion at Cumberland College, was recently appointed to the board of trustees of Southwestern Baptist Theological Seminary.

Street Joins CC

Robert Anderson Street Jr., currently pastor of Uniontown Baptist Church, Uniontown, Ky. will join the faculty of Campbellsville College as assistant professor of Bible this fall. He is a graduate of Union University and Southern Seminary.

Zaborowski Named Counselor at GC

Jean Zaborowski, a 1976 graduate of Georgetown College, has been named an admissions counselor at her alma mater.

Forman Heads Aid at GC

David W. Forman has been named director of student financial aid at Georgetown College. Forman, a 1972 graduate of Georgetown, had served for two years as an admissions counselor and for two years as director of alumni and public relations at Campbellsville College before returning to

Georgetown. A native of Covington, he is a member of the Baptist Public Relations Association, National Association of Student Financial Aid Officers and several other professional societies.

Brandon, Keith Receive Degrees

Two students from Kentucky received degrees during summer commencement exercises at Southwestern Seminary, Fort Worth, Tex. John Franklin Brandon, son of Rev. and Mrs. John W. Brandon of Morgantown, received the master of divinity degree. John William Keith, son of Rev. and Mrs. John A. Keith of Pittsburg, received the master of divinity degree.



Brandon



Keith

Kruschwitz Directs Fund

Verlin C. Kruschwitz, pastor of Severns Valley Baptist Church, Elizabethtown, has accepted the chairmanship of the 20th Annual Fund campaign of Georgetown College. He has previously served Georgetown College as a trustee and was presented an honorary degree by the college in 1974.

Druien Honored "Trustee Emeritus" at CC

D. L. Druien, interim pastor of the Liberty Baptist Church and for 36 years pastor of Pleasant Hill Baptist Church, has been named Trustee Emeritus by the Campbellsville College board of trustees.

Attends Workshop

Gayle Breedlove, instructor of music at Cumberland College, attended the June 29-July 2 music educators workshop at the University of Southern Mississippi.

GC Announces Summer Orientation

Orientation for new Georgetown College students and their parents will be July 29-30 and 30-31. Music auditions, administration of CLEP tests and discussion groups structured to help answer questions about college in general and Georgetown College in particular, are included in orientation schedules.



K. Maynard Head, left, director of public relations, Clear Creek Baptist School, Pineville, and Claude Fox, administrative assistant to the president, inspect the construction of Alumni Hall. The two-story brick and stone structure will provide housing for 12 student families at the theological school which is facing a critical housing shortage.



Five Campbellsville College students are spending their summer singing in churches. Called the "Campbellsville Singers," they have been presenting programs in different churches. Members of the "Campbellsville Singers" are from left, Stan Patterson, Susan Davenport, Lance Howerton, Susie Smith and Mark Clay.

Viewpoint

Tax Aid and Church Colleges

by James E. Wood Jr.

In a major church-state decision (*Roemer v. Board of Public Works*), the U. S. Supreme Court on June 21, 1976, for the first time in history, approved direct public subsidies to church schools. In a split decision, 5 to 4, the Court upheld the constitutionality of a Maryland law which authorizes an annual subsidy to private colleges, including church schools, with the one proviso that none of the state funds may be used for "sectarian purposes." Generally lauded by advocates of tax aid to church schools, the decision is deplored by opponents of such aid, as well as by some proponents of parochial aid, as being inconsistent with previous Court decisions in this area.

The decision of the Court must be viewed as unprecedented in spite of the attempt of the majority to justify the decision as consistent with *Tilton v. Richardson*, handed down five years earlier. In *Tilton* the Court gave qualified approval for the use of federal funds for the construction of church school facilities not used for religious purposes and where the primary purpose of the college was found to be secular, not religious.

In *Tilton*, as in *Roemer*, the Court based its decision on what it found to be the generally secular character of church colleges compared to church elementary and secondary schools. At the same time of the *Tilton* decision in 1971, the Court ruled unanimously in *Lemon v. Kurtzman* and 8 to 1 in *Earley v. DiCenso* that state subsidies to parochial schools are unconstitutional. Any assumption that public funds could be freely granted to church-related colleges, provided simply that the facility constructed was not used for religious or sectarian purposes, certainly is not sustained from a reading of the *Tilton* decision. The Court ruled that tax aid for elementary and secondary schools is unconstitutional on *prima facie* evidence that parochial schools are integrally related to the churches and are church controlled. Therefore, they fail to meet the criterion of being primarily secular in character.

Tilton is of particular significance because of its affirmation of the secular character of church colleges as the requisite of eligibility for tax aid. For this reason, and this reason alone, the Higher Education Facilities Act was ruled constitutional with respect to the use of funds for church colleges.

While there must be disappointment, if not dismay, over the *Roemer* decision for the opponents of direct tax aid to church schools, there is significance to be found in the rationale given in the majority opinion. As with the *Everson* decision in 1947, many who deplore the decision of the Court will find significance in the rationale of the decision itself. Thus, while respecting the criteria used by the Court in the *Roemer* case in evaluating the constitutionality of the Maryland statute, one may take strong exception to the conclusions reached by the Court in its application of these criteria.

The requirement that the statute must have a "secular legislative purpose" was found not to be an issue in this case. In fact, the District Court's earlier finding that the purpose of the Maryland's aid program was the secular one of supporting private education generally was not challenged by the appellants in *Roemer*.

Furthermore, the Court found that the tax aid provided the four church colleges cited (one of which had become defunct before the Court's ruling) "does not have the primary effect of advancing religion" and, therefore, "does not under the standards set by *Lemon v. Kurtzman* . . . violate the Establishment Clause."

In *Roemer*, the appellants claimed that the institutions were constitutionally ineligible, as church colleges, to receive tax aid for their general academic programs. Even though there may be strong objections, and rightly so, to the Court's conclusions in the *Roemer* case, attention should be given to the rationale of the majority's opinion. The eligibility of tax aid was upheld on the basis that the colleges named were not "pervasively sectarian." Despite the formal affiliation of the colleges with the Roman Catholic Church, the Court noted that the

schools named did not: (1) receive any funds from, or make reports to, the Catholic Church; (2) inject church considerations into college decisions; (3) make the encouragement of spiritual development a primary objective or religious indoctrination a substantial purpose or activity; (4) require attendance at religious services; (5) exert "religious pressures" or hamper an "atmosphere of intellectual freedom"; (6) decide faculty hiring on a religious basis (apart from the religion or theology departments); (7) use public funds to support religion and theology programs; (8) practice religious discrimination in the admission of students; or (9) attempt to indoctrinate students or to proselytize. Rather, the Court held that the tax aid was used only to support the secular programs of these colleges which were seen as clearly separated from the sectarian side of these colleges. If one could accept this assumption, then there would be little basis for objection to the decision itself.

Finally, the Court applied the third part of the *Lemon* test of the Establishment Clause and concluded that the Maryland scheme "does not foster an excessive entanglement with religion."

Thus, in its application of the three-pronged test of the Establishment Clause, as delineated in *Lemon*, the Court ruled that the Maryland Act met the requirement of the First Amendment, namely the separation of church and state.

In spite of the Court's stated intention to insure that the principles of *Lemon* and *Meek v. Pittenger* are "faithfully applied" in *Roemer*, the decision nonetheless provides direct tax aid to the general program of three Roman Catholic colleges. The decision itself fails to conform to the criteria enunciated earlier by the Court and allegedly applied here. In this respect, the Court has violated the very safeguards it has avowed to protect.

In *Roemer*, the Court has created the anomaly that an elementary or secondary school cannot be church-related to be eligible for public funds, while affirming that a college can be church-related and still be eligible for tax aid. Any suggestion, however, that the Court has now simply affirmed the constitutionality of tax support for church colleges is specious, to say the least. Clearly, the decision is not compatible with the thinking of those who would on the one hand seek tax aid for church colleges and on the other hand stress the religious dimensions of those colleges.

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The Cooperative Program of Southern Baptists

by John Williams

John Williams was, until his retirement earlier this year, financial planning secretary of the SBC Executive Committee, Nashville.

"The Cooperative Program" is familiar terminology for many Baptists. But it cannot be taken for granted that all Baptists know all it means. We must constantly be informed as to what the Cooperative Program is and what it does.

What do the words *Cooperative Program* mean? The dictionary states that the word *cooperative* means working together for a common cause. And the word *program* means a plan or a procedure, a schedule or a system under which action may be taken toward a desired goal.

So for Southern Baptists, it means a plan of working together for our common goal of "bringing men to God through Jesus Christ." The shared resources of Southern Baptists are utilized through many channels to attain that common goal.

How does the Cooperative Program work? It begins with the individual in the pew bringing his contribution, however large or small. It continues as the members of the local church determine how much they will use to meet their needs in teaching, training and outreach and how much they will share to meet needs beyond their community to achieve the common goal.

The next step takes place at the annual meeting of each state convention. The messengers from the local churches constitute the convention and they determine how the Cooperative Program funds received from the local churches are to be divided among the different causes. These are differentiated as causes within the state and as causes beyond the state that have been assigned to agencies of the Southern Baptist Convention.

Then comes the annual meeting of the Southern Baptist Convention, when again the local churches are represented by their messengers. These constitute the Southern Baptist Convention in annual session and they determine how the Cooperative Program funds shall be distributed to the SBC agencies.

The year 1975 is the latest year that we have full information on total church receipts and Cooperative Program gifts received by states. The figures listed below reflect the distribution and sharing of those receipts:

Total church receipts	\$1,387,339,703
Total Cooperative Program receipts	122,948,762
CP receipts retained for state causes	\$81,834,509
CP receipts sent on for SBC causes	41,114,253

The following illustrates how every \$100 received by the church in the offering plate is shared:

\$100.00	Offering at local church
91.14	Kept by church for local ministries
8.86	Given through Cooperative Program
\$5.90	For state causes
2.96	For SBC causes

Of the \$2.96 received for Southern Baptist Convention causes, the funds were distributed as follows:

Foreign Mission Board	\$.144	American Seminary	.01
Home Mission Board	.54	Brotherhood Commission	.03
Annuity Board	.02	Christian Life Comm.	.02
Golden Gate Seminary	.06	Education Commission	.01
Midwestern Seminary	.07	Historical Commission	.01
New Orleans Seminary	.07	Radio & TV Commission	.14
New Orleans Seminary	.11	Stewardship Commission	.01
Southeastern Seminary	.10	Public Affairs Committee	.01
Southern Seminary	.16	SBC Budget	.03
Southwestern Seminary	.18		
Foundation	.01		\$2.96

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THE TERMINAL GENERATION by Hal Lindsey with C.C. Carlson exposes the many false hopes being offered our "terminal generation" and proclaims the only true and lasting hope for our escape from the rapidly converging worldwide catastrophes predicted in the Bible.

PHOTO BY CHRISTIE MINDER

Franklin Owen

RELIGION AND GOVERNMENT

Roger Williams came to America in 1636 and found that the Pilgrims who had fled religious persecution had now established themselves and denied others the freedom they had won. Williams became a Baptist champion of separation of church and state as the way to guarantee freedom of religion to all.

We still hold to the same principle, but we live in a different day. Extremes must be counter-acted by opposite extremes. Church and state still need to be separate, but they don't need to be so far apart that they



can't see one another, or hear one another, or feel one another. We don't want to help atheists and secularists in their goal to extract from our nation the last vestige of religious influence. Their success has already robbed our nation of much of the moral strength it used to get from a more religious citizenry. Wise statesmanship requires evaluation and re-evaluation in light of the times in which we live and witness. Moral principles do not change but severity of application and size of dosage must be related to the condition of the patient.

We now have arrived at a public environment that seems afraid to have an occasion of prayer or a reading from the good book. We are afraid some child will be scarred if he hears the Lord's Prayer recited, or that he may be religiously influenced.

We are about to get without moral guidelines, which used to come from our religious background. What people believe religiously is usually the basis of their moral behavior. A completely secularized society tends to find itself without moral values. We are losing the grid lines. We are about to get without a yardstick, no litmus paper, no plumb-line. It is time to look back at our standards of weights and measures.

Keep church and state separate but be sure to recognize the moral and spiritual value of church as a separated ally. No sect must have preference (not Baptists either) but God help our nation to rediscover itself as a people with a sense of Divine calling and purpose under him who reigns over us and will judge us all.

Our Baptist Heritage

As we saw in previous columns, the Baptists of Kentucky wrestled for decades with the issue of black slavery. Matters of emancipation and colonization were enormously complex, and the problem was a personal one for many Baptist slave owners.

A more generous side of Baptist life was revealed in their concern for the red man. As early as 1801 records indicate plans for the evangelization of the Indians, and in 1818 Baptists established Choctaw Academy near Georgetown for "the aborigines of our beloved land." The academy endured for several years,



Jack Birdwhistell

to be succeeded by a school for Indian boys on the estate of Baptist layman Richard M. Johnson, then a senator from Kentucky and later vice-president of the United States.

The most extensive work with the Indians was undertaken by the American Indian Mission Association, located in Louisville from 1842 until about 1850. Its moving spirit was Isaac McCoy (1784-1846), son of a pioneer Baptist preacher and one of the more remarkable men among Kentucky Baptists.

In 1818, McCoy had vowed to spend his life among the Indians, "promoting their temporal and spiritual welfare." His work took him throughout Indiana, into Michigan, to Washington, D. C., where he helped formulate the plan for colonizing the Indians, and to the Indian Territory (Oklahoma) itself. He returned to Kentucky in 1842, wishing to insure

financial support for work among the Indians. His appeals led to the founding of the American Indian Mission, which was endorsed by the General Association of Baptists in Kentucky "in view of the injuries which the Indian tribes have sustained in the consequence of the settlement of white men in their country." McCoy's work was of special interest to Long Run Association and was strongly supported by the *Baptist Banner*. Support for the Mission, however, could not be sustained after McCoy's death.

Today, Kentucky Baptists are involved in Indian missions through the SBC's Home Mission Board. Isaac McCoy would be pleased! Just as importantly, the example of McCoy, who saw the needs of a "forgotten" group of his day, challenges us to concern for such peoples in ours.

Sunday School Lessons

Lessons for Aug. 8, 1976

International Series

Evangelistic Outreach

Acts 10:30-44

Cornelius, a Gentile, was a military officer in command of a hundred soldiers at Caesarea. He was a God-fearing, duty-performing, alms-giving and prayer-offering man. To him God vouchsafed a vision in which he saw an angel approaching him. Imagine the thrill that came to him when the angel bade him to send to Joppa and to ask for Peter, who would instruct him as to what he should do.

God used a special vision to show how he ought to regard the Gentiles and to teach him a much-needed lesson about the necessity of carrying the gospel to them. The purpose of this vision was to convince Peter that the Gentiles were admissible to the privileges of Christianity.

Enlightened and directed by the Holy Spirit as to what he should do, Peter went with the heavenly messengers to the home of Cornelius, who was awaiting his arrival with great anticipation. Upon entering the house and finding an interesting audience composed of the relatives and friends of Cornelius, Peter inquired as to why his presence was desired by them, whereupon he was told that they had assembled "to hear all things that are commanded thee of God." Forthwith Peter preached the gospel of Christ to them.

Peter told his hearers that God was not a "respector of persons," or an "accepter of a face." He was fully convinced that God would not justify a guilty Jew simply because he was a Jew, and that he would not refuse a Gentile a place in his fellowship simply because he was a Gentile.

Knowing they were hungering for the truth, Peter was careful to feed them to the best of his ability to do so. He delivered an eloquent and masterful sermon centered around Christ — his matchless life, sacrificial death and glorious resurrection. Peter spoke of Christ as the "Lord of all" (36); then he reviewed his anointing (38), summarizing his wonderful ministry of preaching, teaching and healing in the words "who went about doing good."

To assure them that God was interested in them personally, Peter bore witness to three great truths: Christ's death by violence for their sins, his resurrection from the dead by the power of God for their justification (40-41), and his coming judgment for sin (42). He also referred to Christ as being the fulfillment of prophecy and the one through whom sin is forgiven (43). What a wonderful summary of the gospel!



H. C. Chiles, Murray, Ky.

Life and Work Series

A Holy People

For centuries the holy God has been challenging his children, who have resided in an unholy environment, to live holy lives. Instead of indulging in the evils of the world or conforming to its ways, as so many have done or are doing, it is God's desire that they shall live in a manner that is characterized by personal holiness.

Leviticus 19:1-4, 11-13

Inasmuch as the Israelites had been emancipated from the bondage of paganistic Egypt, God forbade them to bring with them the teachings and practices of the pagans with whom they lived and wrought. It was God's expressed will that they separate themselves from sin, dedicate themselves to him and distinguish themselves by purity of heart and life.

As an aid to the accomplishment of God's purpose for the people, God instructed Moses to convey to the Israelites the fact that it was his command for them to be holy or separated from the ways of sinful men, for them to revere, love, honor and obey their parents, to cease from their daily toil and appear in the assemblies of the Lord's people for worship on the sabbaths, to refrain from idolatry in every form, and to refuse to practice stealing, perjury, profanity, fraud, deceit and injustice because all of these things were abhorrent to God, unfair to others and injurious to self.

Joshua 24:14-21

Joshua, the successor of Moses, under God's direction and with his enablement, led the 12 tribes into the land of Canaan. In his old age Joshua called upon the people to commit themselves anew unto God. He was anxious for the Israelites to establish a pattern of consistent faithfulness to God.

After urging his listeners to consider seriously God's claims upon them and to serve him faithfully, Joshua told them about his personal decision in this area. Instead of waiting until he learned what the majority of the people would do or would approve before he committed himself to a particular course of action, Joshua made his choice independently. In making his decision to serve God, Joshua set a noble example by refusing to be swayed by the opinion of others. He boldly declared his intention of serving God with full purpose of heart. His noble decision was solemnly made, avowed and earnestly adhered to throughout his life, and the members of his household did likewise.

Mountains to the Mississippi

Oppose Distillery

Ministers of the West Union Baptist Association in the Paducah area have passed a strong resolution in opposition to the establishment of a distillery in the greater Paducah area. After citing the many evils of alcoholic beverages the ministers called upon the McCracken County fiscal court to reverse its action in support of the proposed distillery.

Waugh Honored

First Baptist Church of Allen recently honored Earl Waugh and his family on the occasion of their 11th anniversary with the church. Over 200 people joined in the occasion which brought tributes to the pastor from fellow Baptists and representatives of other religious faiths in the area.

New Facility at Stamping Ground

The new facilities of the Stamping Ground Baptist Church will be dedicated in special services Sept. 12, according to Dan S. Crawley III, pastor. The day of dedication will be followed by a revival. The morning worship service Sept. 12 will be followed by dinner on the ground and a 2 p.m. dedication service at which Kentucky Baptist Executive Secretary Frank Owen will speak. Crawley expresses appreciation to all who have made possible rebuilding the church facilities following its destruction by a tornado in 1974.

Whaley Better

James H. Whaley Sr., assistant to the executive secretary and coordinator of church services for the state convention, is recuperating from surgery and is now at home.

Special Services At Cedar Creek

First Cedar Creek Baptist Church, Bardstonsville, held special services July 4, the 195th anniversary of the church. Franklin Owen, executive secretary-treasurer of the state convention, spoke in the morning services. After dinner on the

grounds former pastors of the church spoke, including Marvin H. Masdon who pastored the church in 1926. Other activities included a three-act drama on the history of the church, music by the "New Dynamics" and a presentation of a quilt by the WMU of the church. Bob Phalen Sr. is interim pastor.

Free From Debt

Double Springs Baptist Church, Waynesburg, Lincoln County Association, recently burned the mortgage, freeing the church property from re-decoration indebtedness. Clyde W. Rhea is pastor.

New Pastor

Herschel P. Cole recently became pastor of First Baptist Church, Shelby, Ind. He is a 1976 graduate of Clear Creek Baptist School.



Cole

BPRA to Meet

Baptist Public Relations Association, an organization of 250 professional communicators employed by Southern Baptist boards, agencies and institutions, will hold its annual workshop Mar. 28-30, 1977, at Clarksville, Ind. The program committee includes: James H. Cox, associate editor, *Western Recorder*, Middletown, chairman; J. Mike Dudit, news director, Southern Seminary, Louisville; Gregory L. Hancock, director of communications, Kentucky Baptist Board of Child Care, Middletown; Robin Oldham, coordinator of communications, Georgetown (Ky.) College; Wesley M. Pattillo Jr., vice president for development, Southern Seminary, Louisville; and Alvin G. Shackelford, editor, *Indiana Baptist*, Indianapolis.

Carroll Licensed

St. Matthews Baptist Church, Louisville, licensed O. Clyde Carroll to the gospel ministry June 20. J. Altus Newell is St. Matthews pastor.

Perkins to Williamsburg

David W. Perkins has been called as pastor of First Baptist Church, Williamsburg. He is a native of Oakdale, La., and has held pastorates in the northern and southern sections of the state and in south Mississippi. He holds the B. S. degree from Northeast Louisiana University and the Th.M. degree from New Orleans Baptist Theological Seminary.



Perkins

Young Honored

Robert A. Young, associate pastor and church administrator of Walnut Street Baptist Church, Louisville, was honored July 16 with a churchwide dinner. The dinner recognized Young and his wife, Kathleen, for 20 years of ministry to the church.

Revivals

Friendship Baptist Church, Anderson County Association, will hold revival services Aug. 2-7. Services will be held at 7:30 nightly with Bill Messer speaking. Randy Shinn is pastor.

Deaths

Leon Oliver, pastor in the South District Association, died in an automobile accident July 4.

Lewis Lynch, professor at Clear Creek Baptist School and with the missions department of the state convention, died July 18th.