



Church-state separation upheld, court term ends

by Stan Haste

During a year when prickly church-state issues figured less prominently than in other years the U. S. Supreme Court nevertheless handed advocates of church-state separation several gains in its recently concluded term.

In three of the four church-state cases decided by the high court in written opinions separation of church and state came out the winner. The one setback involved restrictions on an unpopular sect, the International Society for Krishna Consciousness.

In that decision the court ruled that state officials may restrict religious sects and groups to booths as they distribute and sell literature and solicit funds. The ruling, which upheld Minnesota fair officials, did not forbid individuals from communicating their views, religious or other, in face-to-face encounters.

The most publicized church-state ruling came in November when the court struck down 5-4 a Kentucky law requiring the posting of the Ten Commandments in public school classrooms. The brief unsigned opinion held that the 1978 statute failed the First Amendment test that such a law have a secular rather than religious purpose.

Two other cases, both dealing with unemployment compensation, received full arguments and decisions.

Eddie C. Thomas, a Jehovah's Witness, left his job rather than produce turrets for military tanks, work he said violated the sect's precepts. He convinced the court, 8-1, that he is entitled to unemployment compensation.

In the other case the justices ruled unanimously that church-related schools with no legal existence apart from a church or association of churches are exempt from paying unemployment compensation

taxes. The decision overturned a ruling by the Department of Labor.

The unemployment compensation cases were but two examples of a larger group of disputes over alleged government intervention into the internal affairs of churches and their agencies and institutions. More than a dozen other cases involving such disputes were handled by the court, making government regulation of religion by far the single biggest category of church-state cases faced during the term.

Mississippi (Baptist) College lost its high court battle when the justices agreed unanimously that the school must provide employment data to the Equal Employment Opportunity Commission. EEOC sought the information to determine if the college has engaged in systematic sex and race discrimination in hiring policies.

Navajo Indians also lost at the court when the justices let stand lower court rulings allowing the National Park Service to maintain control of a site in Utah the tribe considers sacred.

The court also sided with the government when it agreed with the Internal Revenue Service that individuals who try to avoid paying income taxes under the guise of establishing their own "churches" can be stripped of previously-granted tax exemptions.

Similarly, the court agreed with local authorities in Oregon that municipalities may impose zoning ordinances forbidding churches in private residences from also running parochial schools in the same locations.

State governments, the court agreed, may proceed in their efforts to regulate other types of religious institutions as well. The court upheld a Kansas ruling that a church-operated home for unwed mothers must be licensed by the state, while in North Carolina the state may also require church-run day care centers to

be licensed.

In other cases where the basic issue revolved around government regulation the court let stand a lower ruling that a Catholic high school in New York is exempt from National Labor Relations Board jurisdiction; agreed with the Mississippi Supreme Court that the state may require the vaccination of school children whose parents object on religious grounds; rejected efforts by an unincorporated New Jersey church to avoid producing church documents for a grand jury; and denied a request by a Coptic congregation in Florida to lift an injunction barring the use of marijuana as an aid to worship.

Public funding for church-related causes, while not figuring prominently this term, did surface in a pair of disputes. In the better known of the cases the court let stand lower rulings that the Catholic Archdiocese of Philadelphia be required to pay for a platform used during a mass presided over by Pope John Paul II during his October 1980 visit to the U. S. The City of Philadelphia had sought to pick up the tab.

In a parochial school funding dispute the justices declined to disturb a lower court ruling that public funds administered under the Elementary and Secondary Education Act may go for remedial education of parochial school students when the services are provided by public school teachers.

Another pair of cases dealt with free exercise of religion. Public schools may continue to observe religious holidays, the court held, thereby putting to rest a two-year-old controversy in Sioux Falls, S. D.

But the high court agreed with a lower court in its decision to strike down a North Carolina policy of printing a "motorist's prayer" on official maps.

While its recent term can hardly be considered a banner year in the church-state field, the upcoming 1981-82 session promises to be highly significant.

Already the justices have taken on five church-state controversies for the term beginning the first Monday in October. Easily the most publicized is the challenge of students at the University of Missouri-Kansas City to a school policy banning religious worship on campus.

The court will also decide if officials of Americans United for Separation of Church and State have a constitutional right to sue the federal government for transferring public property in Pennsylvania to a church-related college.

In other cases the court will decide whether religious groups receiving more than half their income from soliciting the public should be exempt from registering with and reporting to the state; whether Old Order Amish employers must pay Social Security taxes and withhold such taxes from the wages of their Amish employees; and whether a Jewish immigrant from Poland claiming he was the victim of religious and ethnic discrimination must be given back his job.

Postal hike rejected; Baptist mailers benefit

House and Senate conferees voted July 16 to keep intact a postal subsidy for second class nonprofit publications such as state Baptist newspapers.

Such publications had been facing a possible doubling of their postal rates under the Reagan administration proposal approved by the Senate which would have eliminated the phasing subsidy. The House budget, since it retained the subsidy but reduced it by 10 percent, would have necessitated a much smaller increase.

Instead, the conferees gave the postal service \$696 million of the \$800 million it requested to continue the subsidy without cuts in fiscal 1982. They specified, according to a postal service spokesman, that third class rates bear the \$104 million difference.

"We can't just breathe a sigh of relief," said Lynn Clayton, editor of the Louisiana Baptist Message, who lobbied hard to retain the subsidy. "We did have an increase this year and it's going to continue for the next six years. To keep this allocation will be an annual battle."

The secret of building strong churches

After spending more than 40 years helping Southern Baptist churches improve their Sunday school work with adults John and Margaret Sisemore agree the number one problem is still age-grading and promotion.

John Sisemore cited as other common problems the failure to have weekly workers' meetings and a lack of concern for unsaved adults.

"I'm afraid we've separated the concepts of outreach and evangelism in people's minds and too many Sunday school leaders don't see evangelism as a function of the Sunday school," said Sisemore, a former Baptist Sunday School Board consultant, minister of education and director of the Texas Sunday School Division.

"People today see outreach as inviting people to Sunday school and they do that, but they fail to see they also have a responsibility in getting people converted," he said.

Together and individually John and Margaret Sisemore have invested their lives and ministries in helping improve Southern Baptist Sunday schools.

While their leadership styles are different, they share a common philosophy that a strong church is built through the Sunday school and a strong Sunday school is built by giving priority to reaching adults.

The adult priority is a philosophy the Sisemores say they "grew into" from experience.

"In John Sisemore's first church as minister of education, Buchanan Street Baptist Church, Amarillo, Tex., where his father was pastor, he said, "We were strong in our children's and youth work. In a few years I discovered we weren't growing because we weren't reaching adults."

With a change of approach the church began to grow.

At Hillcrest Baptist Church, Dallas, Tex., they tried the same approach and saw Sunday school enrolment climb from 400 to 1200. "As we

reached adults we were also getting children and youth," he said.

Then in the Northwest Baptist Convention where he headed the Sunday School Department Sisemore led the young convention to register a 52.2 percent gain in Sunday school enrolment in 1954.

"We use the adult priority as a strategy for reaching all age groups," said Sisemore. "This is not a predetermined commitment, but with the results that came from it, we feel it is right."

After recently "retiring" from First Baptist Church, Shreveport, La., where John had served two years as minister of education, the Sisemores have formed a consulting firm to work with churches in their religious education programs, especially Sunday school.

Their experiences of working with Southern Baptists in conferences and retreats throughout the country have given the Sisemores an optimistic outlook for the future of their denomination.

"The past has been glorious but it is nothing compared to the future," Sisemore said. "I think there is a decided upward trend and interest in Sunday school enrolment and attendance, along with a new feeling for the need for Bible teaching."

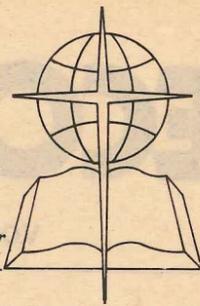
"I think 8.5 by '85 (the SBC goal of increasing the Sunday school enrolment to 8.5 million by 1985) is giving us a focus and something to work toward," said Mrs. Sisemore.

While increasing the enrolment from its current 7.3 millions seems large, the Sisemores note that it can be achieved if every church in the convention shows a net gain of one Sunday school member per month each month through September 1984.

"It's a big convention goal, but small when broken down by churches," Mrs. Sisemore concluded.

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

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C. R. Daley

Daley Observations

Baptists and Catholics team up in healing ministries

Baptists and Catholics in Kentucky have come a long way in relationships in recent years. There was a time when to be strongly pro-Baptist almost certainly meant being strongly anti-Catholic and Catholics and Baptists were usually on opposite sides of most questions and issues.

Doctrinally, organizationally and in other respects Baptists and Catholics are still far apart but both have learned much about each other and have far more respect and appreciation for one another.

This change has come by as a result of an openness on the part of Catholics toward non-Catholics following the Second Vatican Council, because of structured dialog between the two groups and as a result of the mingling of Catholic and Baptist laymen and laywomen and their joint participation in community projects.

The most outstanding example of Baptist-Catholic cooperation in Kentucky is the sharing arrangement between the St. Anthony Catholic and the Highlands Baptist hospitals which stand across the street from one another in Louisville. This arrangement is not a merger in any sense since the hospitals have entirely separate administrations and boards of control. The sharing is in facilities, equipment, treatment, etc.

This unique arrangement began in 1978 but its background goes much further back. Two young talented hospital administration trainees were enrolled in the same School of Hospital Administration of Washington University. Richard M. Abell came to St. Anthony in 1972 as assistant administrator. Ben Brewer came to Highlands Baptist in 1976 as administrator.

During this period Louisville was changing. The Highlands community was losing population to suburban areas. Veteran physicians serving both hospitals were retiring while new hospitals and doctors' buildings were going up in suburban Louisville. Rumors were that one or both these hospitals would close.

But such rumors did not take into account the ability and resourcefulness of Abell and Brewer. They hit upon the idea of joining the facilities of the two hospitals by constructing a covered skyway over Barret Avenue so patients, doctors and staff members would have ready access to services of both hospitals and the professional buildings in the complex.

The purpose of the shared arrangement is three-fold, according to Brewer. It prevents cost-

ly duplication of facilities and equipment, yet assures patients in both hospitals access to the best hospital care available and it enables both hospitals to provide healing services as economically as possible.

Examples of sharing equipment are the computerized axial tomographer (CAT) scanner at Highlands Baptist and the medical linear accelerator (Mevatron 67) at St. Anthony. The CAT scanner which detects and diagnoses tumors inside the human head is available to St. Anthony patients and the Mevatron 67 which provides a powerful X-ray beam for deep seated cancers is accessible to Highlands patients.

Highland Medical Center, which is the name given this arrangement, began on an experimental basis in 1978. It has had its difficulties as well as its successes but Abell and Brewer are pleased.

As for the future Abell says, "We look to the future with great anticipation of the sharing possibilities that still exist—realizing that each hospital still operates independently of the other as friendly competitors in the health care field."

Liability insurance is imperative for churches

Churches are not immune from damage suits and therefore should by all means have liability insurance. First Baptist Church, Prestonsburg, learned this recently when one of its own members was awarded over \$25,000 damages as a result of a fall in the church vestibule.

Rebecca Rasnick, 73, fractured a hip and wrist when she fell on the tiled vestibule floor before Sunday services July 2, 1978. A severe rainstorm had occurred shortly before the service and speculation was that water had accumulated on the vestibule floor.

Fortunately this church was insured against damages from such accidents. It is easy to understand that without such protection a small church would almost be destroyed by such a settlement.

The situation is made even more dangerous with the high figure damage awards in many cases today. All it seems to take these days for a huge award is a minor injury, an able lawyer and a sympathetic jury.

Of course medical expenses and time lost from work should be paid for by a church when an accident occurs but even to do this insurance is needed.

Guest Editorial

Does United States have uncrowned pope?

by Presnell H. Wood, Editor,
Texas Baptist Standard

President Ronald Reagan's announcement of his selection of Judge Sandra O'Connor as his nominee to be a justice of the U. S. Supreme Court has brought varied reactions. Many have been positive, but some groups have registered a rather loud protest out of concern for her position on abortion and the Equal Rights Amendment.

That is fine. Any group concerned about any issue should be heard. Any nominee to the Supreme Court should be thoroughly questioned.

But a sidelight in the current discussion is that on the day of the announcement of Mrs. O'Connor's nomination, President Reagan telephoned Jerry Falwell, pastor of a fundamentalist Baptist church in Lynchburg, Va., as well as president of Moral Majority, and tried, according to news reports, to persuade him to "keep an open mind" about the selection.

The reported one hour telephone call of Reagan to Falwell is rather disturbing. The Baptist Standard has been under the impression that Ronald Reagan, not Jerry Falwell, was elected president of the United States last fall.

Reagan's call to Falwell raises some serious questions. Is the president of the United States intimidated by Jerry Falwell and feels he must curry Falwell's favor? Are there other issues in which the president feels he must seek the blessings of the fundamentalist Baptist preacher?

Since there are many other religious leaders opposing abortion and ERA, the Southern Baptist Convention has passed resolutions opposing both, were other religious leaders called seeking their approval of Judge O'Connor?

Do not misunderstand. There is nothing wrong with the president calling religious leaders. But why was Falwell singled out? Has Falwell's media power risen to the level where he is fast becoming the uncrowned religious pope of America?

Last August at the National Affairs Briefing in Dallas an interesting incident took place relevant to the recent events.

Then candidate Reagan was the principal speaker in one of the sessions. After Ronald Reagan had been graciously introduced by another person on the platform, he arose from his chair to move toward the podium only to have Jerry Falwell, who was not in charge of the program, step in front of Reagan and motion him to go back to his chair, which he did.

Then Falwell proceeded to take a time-consuming offering.

Seeing Reagan go back to his chair and wait to speak only after the offering, seeking \$100,000, had been received, even though the offering had been planned for another time in the program, stirred memories of an unforgettable scene in history when the Holy Roman Emperor, Henry IV (1056-1106) was excommunicated by Pope Gregory VII (1073-85). At Canossa the emperor stood outside the castle in the snow, barefooted, for three days, begging the privilege of asking the pope's forgiveness. Upon being admitted, he made promises to be obedient and was restored to fellowship.

Please, no more Canossas—not in America or anywhere.

How precious is religious liberty and separation of church and state.

America does not need a crowned or uncrowned religious pope, whether he be Fundamentalist Baptist, Roman Catholic or Southern Baptist.

Baptist News in Brief

Nutt's [on his way] to you

Louisville's resident humorist Grady Nutt, an ordained Baptist minister, stars in the pilot showing of his own proposed TV series, "The Grady Nutt Show," scheduled for airing on NBC-TV Friday, July 24 at 8:30 p.m.

In the show, which costars Elinor Donahue, best remembered from the "Father Knows Best" series, Nutt plays the pastor of a small midwestern community church. The show intertwines the tough and good times of that experience.

Comments on the program may be directed to NBC-TV, 30 Rockefeller Plaza, New York City, NY 10020.

Nutt and his family are active members of Louisville's Crescent Hill Baptist Church.

Baptists reply to nominee

President Reagan's nomination of Sandra Day O'Connor as the first woman on the U. S. Supreme Court is provoking unexpectedly fierce debate, not over her gender, but because of her views on two of the most volatile issues facing the nation—abortion and the Equal Rights Amendment.

Ironically, that pair of emotional women's issues threatens to dominate debate during the 51-year-old Arizona court of appeals judge's confirmation process by the U. S. Senate. If confirmed, Mrs. O'Connor, an Episcopalian, would be the first woman to sit on the nation's high court in its 191-year history.

Initial reaction to Reagan's announcement of his intention to send Mrs. O'Connor's name to the Senate Judiciary Committee for hearings before the nomination is taken up by the full Senate was mixed, with new right groups attacking it, while old-line conservatives and liberals applauded.

Jerry Falwell, president of Moral Majority, pronounced the nomination a "disaster." He also said: "Either the President did not have sufficient information about Judge O'Connor's background in social issues or he chose to ignore that information."

Falwell revealed that on July 7, the day Reagan announced the nomination, the President called the Lynchburg, Va. preacher and talked to him for nearly an hour about Mrs. O'Connor.

Reports of that telephone call brought severe criticism from heads of two national organizations specializing in church-state relations.

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, said Reagan is misreading political realities if he believes "Jerry Falwell has to be consulted or pacified" before making significant appointments.

"The President's call to Falwell doesn't make sense," Dunn declared. "At a time when by his own admission Falwell's broadcasting empire is teetering and his fund-raising appeals are sounding more and more desperate, a lengthy call from the President of the United States concerning his appointment to the Supreme Court only lends undeserved dignity to the country's most notorious exponent of an unconstitutional entanglement of church and state."

R. G. (Gene) Puckett, executive di-

rector of Americans United for Separation of Church and State, likewise criticized the President's courting of Falwell: "I deeply regret that the President of the United States found it necessary to discuss at length a nomination to the U. S. Supreme Court with a well known television preacher who has made a marriage of far-right politics and religion," Puckett said.

Historians meet July 24

The Kentucky Baptist Historical Society holds its annual meeting July 24 at First Baptist Church, Bowling Green.

A tour will leave the church at 1:30 p.m. to Western Kentucky University to view early Baptist materials; to the earliest church in Warren County, Providence Knob Baptist Church; the Shaker buildings at South Union; and Red River Meeting House.

Following the bus tour dinner will be served at First Baptist Church at 6 p.m. The society's annual business meeting is at 7 p.m. A program will feature the early history of the host church.

Anyone desiring to attend who has not preregistered may call the host church at (502) 842-0331.

HMB official on the mend

George H. Hays, Foreign Mission Board director for work in east Asia, is expected to recover completely from a heart attack suffered July 8 in Hong Kong.

In a phone conversation with board officials Mrs. Hays, who was with her husband when he became ill, reported that the doctors have taken him off oxygen, his blood pressure is better and he is in no pain. He will remain in Baptist Hospital in Hong Kong for four weeks.

Ky. hosts Quaker talk

Quakers and Southern Baptists, meeting at Berea, Ky. in their first formal conference, examined common concerns for obedience, prayer and peace and laid a foundation for continued discussions.

Sponsored by the Quaker Theological Discussion Group and the Interfaith Witness Department of the Baptist Home Mission Board, the meeting was part of a series of ongoing discussions between Southern Baptists and persons of other faiths and denominations to help Southern Baptists understand other groups and to interpret Baptist beliefs, concerns and practices to them.

Glenn Igleheart, interfaith witness director, called the conference "a good first meeting" between the Quakers and Baptists: "We dealt with concerns in Baptist life—such as prayer, peace-making and volunteerism—which are steadily gaining interest among us. We benefited by listening to the Quakers, who have been interested in these concerns for many years."

During the discussion, church historian E. Glenn Hinson said both groups "emerged from the same womb," as forbears shared common commitments to holy obedience—"following Christ all the way and not halfway"—and voluntarism—the philosophy of making human will dominant over reason.

Both groups have slipped from strict adherence to those principles, said Hinson, professor of church history at Southern Baptist Theological Seminary in Louisville, Ky. He said Quakers and Baptists would do well to reemphasize both traits.

Soaps sponsor: dirty work

Procter & Gamble Co., television's largest advertiser, has been commended for withdrawing sponsorship from 50 episodes but chided for its continuing involvement in daytime soap operas.

Harry N. Hollis Jr., director of family and special moral concerns for the Southern Baptist Christian Life Commission, handed out the kudos and brickbats to Procter & Gamble, which recently announced it had withdrawn sponsorship from more than 50 shows it said were either too violent or sexually explicit.

Hollis said: "I commend the decision by Procter & Gamble and other companies to take responsibility for what they pay to put on the air. The responsibility is theirs and their acknowledgment of that fact is important."

However, Hollis suggested Southern

Baptists and other groups working for responsible television programming should not be overly encouraged by the announcement of the P & G decision.

Hollis chided the giant advertiser for its continuing ownership and sponsorship of daytime soap operas, which have an unusually high sex quotient. He quoted a national magazine which said P & G owns and sponsors no fewer than six of the soaps, which are far sexier than "prime-time" shows.

China, 'house undivided'

As many as five million Christians are worshipping in more than 50,000 "house churches" throughout China, according to a Hong Kong-based organization, the Chinese Church Research Center.

The house church movement apparently accelerated during the religious persecution of the 1966-76 cultural revolution, when public churches in China were closed and thousands of Christians harassed, imprisoned or killed, the center reports, adding that pastors and priests were jailed or placed under close watch, but many believers gathered secretly in homes to continue worship with untrained lay leaders.

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Personnel

Owensboro store 'best' in '80
The Owensboro Baptist Book Store, managed by Bill Polk, was cited for best overall performance among stores of similar size based on its 1980 records, according to William S. Graham, director of the Baptist Sunday School Board's Book Store Division.

The store is one of eight in the national 65-store chain to receive an award.

Tate joins Immanuel Temple staff
Tommy Tate has joined the staff of Immanuel Baptist Temple of Henderson as minister of music and youth. Tate comes to Henderson from Alexandria.

David Bruce is pastor of the church.

Miss Deniston to lead Dawson youth
Kim Deniston has been called as youth director of Dawson Baptist Church, Philpot.

A church music student at Southern Seminary, Miss Deniston is a native of Missouri and a graduate of Southwest Baptist College. She served two years as a US 2-er in Calgary, Alberta, Canada.

Rose resigns Whitesville position
Mike Rose, minister of church and youth at Whitesville Baptist Church for more than three years, has resigned to accept a similar position with the Henderson Memorial Baptist Church in Hopkinsville.

Rose attended Austin Peay State University and earned a bachelor degree in music from Kentucky Wesleyan College. He is a church music student at Southern Seminary.

In addition to his Whitesville position, Rose has been minister of music at churches in Clarksville, Tenn. and Auburn and Pembroke, Ky.

He will begin his service to the Hopkinsville church Aug. 2.

Doughty to lead at Princeton FBC
First Baptist Church of Princeton has called Mel Doughty as minister of youth and education.

Doughty is director of King's Players, an organization which sponsors youth activities including an annual retreat in Gatlinburg, Tenn. called Creations.

Doughty has been curriculum consultant for the training magazine for youth leaders, Equipping Youth, and youth minister at First Baptist Church, Owensboro, and Cadiz Baptist Church. Bill Tichenor is pastor.



Participants in an MK [missionary kid] study conference at the Foreign Mission Board enjoy a light moment in work study group.

Participating in the dialog are: [l to r] Milton Womack, associate to the board's area director for East Asia; Polly Clark, missionary nurse to Japan; and Karen Park, an MK who grew up in Chile.

Mrs. Clark and her husband, C. F., a pediatrician at the Japan Baptist Hospital in Kyoto, reared four sons in Japan.

Miss Park, a student at Southern Seminary, is a Kentucky native.

Truman Smith, missionary family consultant, said his office arranged the sessions to better identify needs of and resources for MKs, particularly as they anticipate returning to the United States after high school.

Missions

Oue is on furlough from Japan
Takahiro and Lana Oue, missionaries to Japan, have arrived in Kentucky for furlough.

A native of Kochi, Japan, Oue lived in several Kentucky towns while a high school student. Formerly Lana O'Bannon, Mrs. Oue is a native of Larue County.

They were appointed by the Foreign Mission Board in 1969.

Thomas in Paducah on furlough
Bill and Ruth Thomas, missionaries to Thailand, have arrived in Paducah for furlough.

Thomas was born in Hopkinsville and reared in Cadiz. Mrs. Thomas, the former Ruth Douglas, was born in Calloway County and grew up in Lone Oak.

They were appointed by the Foreign Mission Board in 1963.

Owensboro site of Grossman furlough
Paul H. and Peggy Grossman, missionaries to Senegal, have arrived in Owensboro for furlough.

Mrs. Grossman is the former Peggy Chamberlin of Owensboro. Grossman is a native of Indiana.

They were appointed by the Foreign

Mission Board in 1977, following a two-year resignation after 10 years of service.

Mobley completes Nigerian mission
Gregory Mobley, a native of Lexington and graduate of Campbellsville College, has completed his two-year term as missionary journeyman to Nigeria and returned to Campbellsville.

Taylor's begin work in Brazil
Edward and Nita Taylor have completed language study and begun missions work in Brazil. A Paducah native, Mrs. Taylor and her husband, a native of Mississippi, were appointed by the Foreign Mission Board in 1979.

Sledds on furlough from Nigeria
Maxwell D. and Betty Sledd have arrived in Gilbertsville for furlough from their mission field in Nigeria. Sledd is a native of Gilbertsville. Mrs. Sledd is from Detroit, Mich.

They were appointed by the Foreign Mission Board in 1961.

Hong Kong journeyman returns
Shelby R. White, missionary journeyman to Hong Kong-Macao, has returned to Richmond, his hometown, after completing his two-year service to the Foreign Mission Board.

White is a graduate of Eastern Kentucky University.

Adays end service in Bahamas
Phillip and Cynthia Aday, missionary journeyman to the Bahamas, have com-

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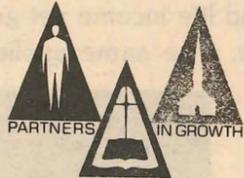
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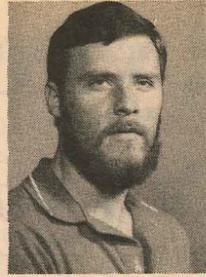
Polk



Doughty



Miss Jones



Johnson



Miss Foster

pleted their service and returned to the United States.

Aday is the son of Ralph Aday of Vine Grove.

Mrs. Aday, formerly Cynthia Harris, is a native of Texas.

They were employed by the Foreign Mission Board in July 1979.

Kentucky sends three as journeymen
Three Kentuckians were among the 82 people commissioned as missionary journeymen July 9 by the Foreign Mission Board.

Teresa Jones, daughter of Mr. and Mrs. Guy Jones of Smiths Grove, will work as a nurse at the Sanyati (Zimbabwe) Baptist Hospital. A graduate of Western Kentucky University, Miss Jones was most recently employed as a nurse at Greenview Hospital, Bowling Green.

Tammy Foster, a native of Hopkinsville and graduate of Murray State University, will also be a nurse at the Sanyati Baptist Hospital.

Miss Foster, daughter of Mr. and Mrs. Guy Foster of Bernie, Mo., was most recently employed as a nurse at the Murray-Calloway County (Ky.) Hospital.

Rob Johnson of Russellville will serve as youth minister and English teacher in Misawa, Japan.

Most recently employed as youth director for Camp Biblia, Cocoa, Fla., Johnson is a graduate of Western Kentucky University. He is the son of Mr. and Mrs. R. T. Bond of Russellville.

All college graduates under the age of 27, the 82 journeymen will work for two years in 31 countries assisting career missionaries and national Baptists in evangelism, church starting, education, medical missions, relief and construction.

Of those commissioned, 28 will work in Africa, 25 in Asia, 22 in Middle and South America and seven in Europe and the Middle East.

R. Keith Parks, Foreign Mission Board president, gave the missionary charge during a service of the foreign missions conference at Ridgecrest (N. C.) Baptist Conference Center.

Young finishes Liberian service
Bowling Green native Joe V. Young has returned to his home town after completing his service as a missionary journeyman to Liberia.

Young, a graduate of Western Kentucky University, was employed by the Foreign Mission Board in July 1979.

Miss Slusher returns to Pineville
Ida Slusher, missionary journeyman to Gaza, has completed her two-year term and returned to her hometown of Pineville.

Prior to her employment by the Foreign Mission Board, she was a nurse at University Hospital in Lexington.

Representatives to Israel in U. S.
G. Wayne and Jeannine Buck, Baptist representatives to Israel, have arrived in the United States for furlough.

The former Jeannine Strange, Mrs. Buck is from Lexington. Buck is from Pennsylvania.

They were employed by the Foreign Mission Board in 1972.

Kentuckians return to Philippines
Kentucky natives Harold and Clara Matthews have completed furlough and

returned to their mission field in the Philippines.

Matthews is from Ohio County and the former Clara Lee was born in Georgetown and reared near Sadieville.

The Matthews were appointed by the Foreign Mission Board in 1957.

Robertsons home from Ivory Coast
Jerry R. and Carol Robertson, missionaries to the Ivory Coast, have arrived in the United States for furlough.

A native of Owensboro, Robertson lived in Louisville. Mrs. Robertson is from New Orleans, La.

The Robertsons were appointed by the Foreign Mission Board in 1977.

McNeelys return to Spain
Gerald and June McNeely have completed furlough and returned to their mission field of Madrid, Spain.

McNeely, a Louisville native, was reared in Okolona. Mrs. McNeely was born in Pikeville and reared in Stanford.

They were appointed by the Foreign Mission Board in 1957.

Ordinations

Goshen ordains Weaver-Williams
Goshen Baptist Church, Sulphur Fork Association, recently ordained Lynda Weaver-Williams to the ministry.

Lynda and her husband, Sammy Williams, have been pastors at Goshen since April 1979.

Bellevue ordains youth minister
D. Michael Spencer was ordained June 28 at Bellevue Baptist Church, Daviess-McLean Association, where he is minister of youth and recreation.

A graduate of Kentucky Wesleyan College, Spencer has served at Bellevue two years.

He has attended Southern Seminary. Gerard E. Howell is pastor of the church.

Deaths

Correction
J. T. Burdine, whose death was reported in last week's Western Recorder, was listed as age 50. He was 59. Burdine had pastored at Bardstown and Eminence, Ky. before going to the Home Mission Board.

Former Dawson pastor dies
Charles Askins, former pastor of

Dawson Baptist Church, Philpot, died recently.

Reared in Ohio County, Askins was a graduate of Clear Creek Baptist School. He had also been pastor of other Indiana and Kentucky churches.

He is survived by his widow, Glenda Askins, and two sons, Danny and David.

Revivals

Decoven revival leads many to decision
Decoven Baptist Church, Ohio Valley Association, reports nine professions of faith, two transfers of letter and many rededications resulting from a recent revival.

Lowell Mason of Providence was evangelist. Danny Dills is pastor.

LaCenter FBC burns note
First Baptist Church of LaCenter held a note-burning service Sunday, Apr. 12 to celebrate the liquidation of the debt on its sanctuary.

Franklin Owen, executive secretary-

treasurer of the Kentucky Baptist Convention, was guest speaker.

J. Burt Davis is pastor.

Andrea preaches Liberty revival
Liberty Baptist Church, Sulphur Fork Association, had revival services June 14-17.

Fred Andrea from Southern Seminary was evangelist. Dale Neilson is pastor.

56 respond at Chaplin revival
Fifty-six decisions were recorded as a result of the recent revival at Chaplin Baptist Church. Eight of the decisions were professions of faith.

James C. Heneisen, pastor of Louisville's Harmony Baptist Church, was evangelist. Bob Litton is pastor.

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3. What Kentucky Baptist college Baseball Team won the 1981 Western Division title of the KIAC?
4. The 1981 Kentucky Intercollegiate Women's Conference Title was won by which Kentucky Baptist college Women's Basketball Team giving them the right to regional playoffs in North Carolina in 1981?
5. Which Kentucky Baptist college Tennis Team swept over all competition to win the 1981 KIAC title?
6. Can you name the Kentucky District college Tennis Team that won the 1981 NAIA District 32 Championship and a right to play in the NAIA National Tournament held in Kansas City?
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Yack, yack

Here's a youth group that's doing more than just talking missions

Setting goals doesn't mean very much unless you put action behind them. A group of young people at Saloma Church in Taylor County did just that with gratifying results.

by L. D. Kennedy,
State Correspondent

Saloma Church in Taylor County is finding new ways to involve its people in Bold Missions.

Recently this rural congregation that averages 60 in Sunday school sent out a mission team to the Indian Hill community near Lake Cumberland. The group consisted of three adults (pastor and Mrs. James Fox and Mrs. Willard Bradshaw) and four girls and two boys (ages 11-15).

From June 29-July 3, the team known as Saloma YACK (Youth in Action for Christ's Kingdom) held a vacation Bible school at the Indian Hill Mission, Russell County Association.

Each evening they conducted a "witnessing entertainment" at the Indian Hill KOA Campground, where they were furnished a free campsite by the management.

At other times team members gave out tracts on "How to Have a Full and

Meaningful Life" and witnessed to campers and people of the community.

Saloma's new mission zeal was fired last November when the Foxes attended the bold mission rally at the Kentucky Baptist Convention. Upon return, they began challenging their church to be "bold" in mission vision, going and giving.

During the worship service each Sunday evening a period of time was devoted to setting mission goals for the church and praying for their accomplishment. These goals were listed on a poster displayed on an easel at the front of the church. Soon several were adopted:

1. That members become bold in witnessing.
2. That missionaries be called and sent out from the church.
3. That percentage giving through the Cooperative Program be increased.
4. That a van be purchased for mission projects and to take the youth to mission camps.



[l-r] Jane Fox, Missy Bradshaw, Patricia Pike, Jane Speer, Annette Bowen, Charlotte Bradshaw, David Speer and Jim Fox. Not pictured: Troy Bradshaw.

"We already have had prayers answered," Mrs. Fox joyfully reflected. "Now we can record PTL (Praise the Lord) by our first two goals."

Saloma has all of the church mission organizations and sends its youth to the state mission camps. In May the church chartered a bus that took 22 youth and adults to the youth evangelistic conference in Bowling Green.

"Next to Bible study, we believe mission training is the most important activity we can provide for our young people," Fox said.

Each member of the YACK team earlier had made a public commitment to give one week of his summer in a direct mission project. Fox, a bivocational pastor, is the chaplain of Keeton Products in Campbellsville. Both he and Mrs. Bradshaw devoted a week of their vacations to the project.

The team spent 27 hours in special training for their mission. Two weeks in advance they visited the Indian Hill community, handing out invitational

announcements and cleaning the building where they would hold the VBS.

Jack Palmer, associate director of the state Sunday School Department, presented a film during one session and talked to them on conducting a mission VBS.

"He helped convince our youth they could do it," Fox noted.

A commissioning service was held June 21 at Saloma to set aside the team for the project to which they felt called. The pastor preached about Paul and his friends going on missionary journeys. The YACK members knelt at the front of the church and the chairman of the deacons led a commission prayer.

"However," Fox emphasized, "we sought to involve the whole church in our mission thrust. They prayed for us, gave us \$250 to buy our food and Bible school supplies and some of them visited and assisted us one night."

Enrolment at the Bible school was 36 and average attendance 30. Regular



Mrs. B. B. McKinney, wife of Southern Baptists' most revered hymn writer, still glows with his remembrance 29 years after his death. Mrs. McKinney, 91, teaches preschoolers at Nashville's First Baptist Church, drives her own car and maintains correspondence and prayer ministry with over 800 people.

For Mrs. B. B. McKinney,

by Norman Jameson

Mrs. B. B. McKinney is a pack rat.

"A bad thing to be," says the 91-year-old widow of Southern Baptists' most revered hymn writer. Yet she admits to carrying in her purse copies of her favorite song, a 1926 letter from a missionary friend in Nigeria, and the first note Baylus Benjamin McKinney ever wrote her.

After services at a church she visited McKinney wanted to meet the demure lady with the bright eyes who sat entranced by his songs. "He liked my looks," she says. "He liked the fact I was teaching at Mary Hardin-Baylor and for what that said about me."

What does the note say? "I have never have shown it to anybody," she says firmly.

B. B. McKinney, former seminary instructor and music minister at Travis Avenue Baptist Church, Ft. Worth, Tex., moved to Nashville in December 1935 to rejuvenate the Baptist Sunday School Board's music department.

"People were not buying. They were not in sympathy with the Sunday School Board," says Mrs. McKinney. "Mac was the kind of person who could make friends."

She followed him to Nashville in January 1936, arriving at 10:30 one freezing Friday night with their two teenage boys and a dog. The next morning the family moved into the house where she still lives. On Sunday they joined First Baptist Church where she is still active, working with preschoolers in Sunday school as she has for 18 years.

She drives herself there in a Volkswagen.

Leila McKinney is a worker. She visited Sunday school class two Sundays when she joined First Baptist but has worked in a class ever since. Once, when in her 70s, she had to give up teaching a young marrieds class to take a prolonged trip.

"When I came back I thought I'd have to join a graveyard class," she says, laughing, then amends that to "older adult" class. Instead, she went right to work with preschoolers.

She has always been a worker, directing Church Training at Travis Avenue and First Baptist Church. Her greatest labor, though, has been her prayer and letter ministry. In the days preceding and during World War II young soldiers in area training centers spent free weekends in Nashville. The

His parish is changing by 100,000 every single day

Each year two million visitors armed with cameras and oversized shopping bags see the sights, nudge their way through open air markets and bask on Waikiki's dazzling beaches.

After 10-12-day stays, they pack up flipflops, macadamia nuts, puka shell necklaces and color film and return home—to be replaced by another wave of tourists.

Faced with the two-fold dilemma of reaching the large, transient population and ministering to employees who serve them is Southern Baptist home missionary Veryl Henderson.

Henderson, a red-blond Baptist from Shamrock, Tex., had never seen the ocean before he and his wife, Cheryl, accepted an invitation to work in Hawaii. For eight years he juggled church duties and resort ministry before assuming his position as state coordinator of resort work.

His responsibilities include work

with Baptist young people and advising Hawaii Baptist churches on resort ministry. But with almost 100,000 people drifting in and out of Hawaii daily, Henderson also realized the need for ministry on Waikiki. To reach them he first turned to employees in daily contact with tourists.

He offered "events" such as late-night Christian music festivals and regular midnight Bible studies to lure a corps of workers. He also experimented with charter boat cruises for Christians.

But such efforts have had limited success. Bible studies attract few people—sometimes Henderson is alone; one "free sunset cruise" left him \$300 in the red.

But the ministry demanded contacts. So, one night a week—after his two daughters are in bed—Henderson walks Waikiki, talking to Christians

whose livelihoods depend on tourists and reaching out to visitors.

During night strolls, Henderson finds some people receptive to his message. Pedicab drivers, who ride tourists in bicycle-powered carts, are approachable. "They're sitting, waiting—bored. They enjoy talking," says Henderson.

Others are more difficult to reach. A youngster selling cocaine tells Henderson the stuff is "best we have." Henderson hands him *Good News for Modern Man*. "Here's something even better."

Henderson admits he's been scared. He's been cursed and once, on a side street, was surrounded by five men.

"I was pretty nervous" until someone distracted them, he recalls. "I got away fast."

Feeling that "so far, God is protecting me," he continues to go into unusual situations.

"Visiting in bars and nightclubs—I still feel funny doing it. And a few shops I don't go in," he adds. "A body shop isn't always auto repair."

Henderson has ideas for other possible ministries.

With more than 67,000 people deplaning in Honolulu daily, he wants to rent an airport display to announce a "hotel chaplaincy offering counseling and language classes for immigrants." He'd also like to expand into a daytime beach ministry and have specialized programs for Koreans, Japanese and Filipinos.

"I would like to see churches involved in ministries in city parks and shopping malls," he adds.

"The hardest thing is not knowing if what you are doing works," says Henderson. "In resort work, you've got only one chance."

Many sunrises he feels the pressure of his tenuous, transient ministry.

"At times, I'm not sure I'm accomplishing much," he admits. "But I guess by being there, people know I care. It's a witness."

"And isn't that what Christ asks of us?"

VBS literature was used. All groups—nursery, preschool, children, youth and adults—stayed for the entire joint worship service. Even the smallest children enjoyed the mission story presented daily by means of a puppet show.

One Saloma member sent an additional \$25 that was used to provide a picnic at the close of the school. At the commencement service the team members testified of the spiritual blessings received through their participation. Thus, another purpose of the project had been fulfilled: "To help youth gain confidence in sharing their testimony."

For the nightly "witnessing entertainment" at the campground the team used a combination of materials from Backyard Bible School and Big A Club.

The first 30 minutes were devoted to fun and games followed by Bible stories, skits, singing, puppet shows and filmstrips on the life of Christ. Refreshments consisted of roasted marshmallows and popcorn.

"Attendance was mainly by family camping groups," Fox explained.

"However, youth who attended our daytime VBS at the mission sometimes joined us for these services."

At the beginning of their training period each member was given a hand-out sheet stating the aim and purpose of each session. Before the project participants were furnished a mimeographed booklet listing items they would need to take, daily schedules and a personal devotional guide.

The YACK team will be reporting to Saloma Church through a slide presentation and testimonies of youth members.

They hope their experience will inspire other churches not only to begin direct mission projects but also to use their young people in them.



Once a week Veryl Henderson [r] takes to the streets of Waikiki "to make Christ real to the people." Says Henderson: "In resort work you've only got one chance. But I guess by being there, people know I care."

the song has ended but the melody lingers on

towering steeple over Broadway drew many to First Baptist.

"They longed for attention," says Mrs. McKinney, so she was at church for every service to greet them. She says God gave her a tremendous capacity to remember names during that time and she called every one by name after his first visit.

She wrote the parents of every first-time visitor to tell them their son was in church. And when the boys shipped out she maintained letter contact with them all, often staying up past midnight to write.

Even then she was in her 50s and was a grandmother to many of them. Additionally, she sent each a monthly five-page mimeographed newsletter detailing happenings at church.

After services, many of the boys had little to do. But the young ladies of the church went elsewhere for entertainment. So Mrs. McKinney, against some resistance from deacons, organized a refreshment hour. "The girls stayed when they saw all those handsome boys," she says.

At her busiest Mrs. McKinney maintained at least monthly contact with 500 men in service. Even today, though arthritis prevents her from

typing, she corresponds with hundreds of persons.

"My stamp bill is horrible," she laments through a smile. "I do without a new dress and buy stamps."

At her busiest, Mrs. McKinney maintained at least monthly contact with 500 men in service.

She received Christmas greetings from 21 states last year. Each December she buys a new address book at Kress department store in which she keeps her birthday prayer list of over 800 names.

"Prayer is really the heart of my ministry," she says. "Without prayer there would be no special purpose to compel me to write. Many of these hundreds on my list are phoned if they live in Nashville."

Has there ever been a day when she didn't mail a letter? "I believe there was one."

She was nearly 28 when she married B. B. McKinney in 1918. That was old for the time but "there were some people along the road I decided I'd better say 'no' to," she says. The man she earnestly calls the "dearest person and the finest Christian I ever knew" was killed in a car accident in 1952.

A very abbreviated list of his contributions to Baptist hymnology includes: Have Faith in God, Mrs. McKinney's favorite, and the motto by which she lives; The Nail-Scarred Hand; Wherever He Leads I'll Go; Breathe on Me; Let Others See Jesus in You; Lord, Send a Revival; Lord, Lay Some Soul Upon My Heart; Serve the Lord With Gladness; and many others. His hymns are included in books in several languages.

Mrs. McKinney was only six years old when her father died. She was 21 years old when her nephew, Porter

Routh, was born. Routh retired in 1980 as executive secretary-treasurer of the Southern Baptist Convention's Executive Committee.

Her mother was an excellent manager. One year she gave Leila a dollar to buy Christmas presents. When Leila spent 85 cents on a favorite cousin and went back to her mother for more money, "I didn't get it," she says. "Mother told me I have to learn to buy with what I have."

Her sons, B. B. Jr., a retired air force colonel, and Gene, who teaches at Trinity University, live within a block of each other in San Antonio, Tex.

Norman Jameson is feature editor, Baptist Press, Nashville.

Christian Education

Campbellsville rated fifth

Campbellsville College administrators always knew a large number of their students go into church related vocations. Now they have the figures to substantiate their beliefs.

Campbellsville College is fifth in the Southern Baptist Convention in the percentage of students committed to church related vocations. This is 33 percent of the college's enrolment, more than double the percentage of any other Baptist-related college in Kentucky. There are 46 senior Baptist colleges and universities in the convention.

The figures are from The Quarterly Review, July-September 1981 issue.

Mrs. Heizer to head dept.

Ruth Heizer, associate professor of philosophy at Georgetown College, has been named chairman of the philosophy department, according to Joe Lewis, academic dean.

Mrs. Heizer earned her undergraduate degree at Baylor University and master's degrees from Southern Seminary and the University of Kentucky.

She completed the PhD in philosophy at Indiana University.

She has done post-doctoral work at Oxford University, England.

Mrs. Heizer joined the Georgetown faculty in 1967 after teaching at Indiana University.

Her husband, James, is an associate professor of history at Georgetown.

Hannibal taps Larry Lewis

Larry Lewis, pastor of Tower Grove Baptist Church, St. Louis, Mo., has been elected president of Hannibal-LaGrange College, a 430-student school affiliated with the Missouri Baptist Convention.

Lewis, 46, becomes president-elect Aug. 1, and will succeed Gerald Martin as president Sept. 1. Martin, who was president eight years, steps down because of health reasons. He will become chancellor for external affairs, devoting most of his time to financial development.

At a press conference called to announce the election Lewis said he was "challenged by the future of Hannibal-LaGrange or I would not leave a church with 5000 members to come here."

Lewis, who has taken a prominent role in the biblical inerrancy debate in the Southern Baptist Convention, said he told trustees he "had projected a rather controversial posture as a strong conservatist and inerrantist," but also noted he believes his stance will "be more of an asset than a hindrance."

HLG enrolled 432 students in the fall of 1980, and Lewis anticipates a "head count" of 500 for this fall. The school offers baccalaureate degrees in theology, church music and religious education. Other programs currently are two-year courses of study.

Lewis said one of his goals will be to obtain necessary approval to go to full four-year senior college status, and to offer bachelor of science degrees in music, accounting, business administration and secondary education.

Ten students tour the west

Ten Campbellsville College students are taking field study in biology, geology and ecology this summer during a northwest tour of the United States.

Students going on the trip are David Anderson and Lynn Kibbons, Campbellsville; Lucinda Silver, Columbia;

John Floyd, Hodgenville; Jeff Crask, Greensburg; Donna Godbey, Liberty; Evitt Parm, Dalton, Ga.; and Samuel Abraha, Ethiopia.

After two weeks of classwork these students embarked upon a 5000-mile journey July 18. Under the supervision of Milton A. Rogers, professor of biology, and Thomas V. Jeffries, associate professor of physical science, they'll study the geographically and environmentally significant aspects of the sites they will visit.

According to Rogers the trip will include studies of at least 12 sites. The first stop will be an unglaciated area known as the Dells Region in Madison, Wis. Then the group will proceed to Sioux Falls and Badlands National Park in South Dakota.

They will study the Devil's Tower in Wyoming.

The group will spend two nights in Yellowstone National Park. After a stop at the Craters of the Moon National Monument in Idaho the party will visit Mt. St. Helens near Portland, Ore.

They plan to see Crater Lake National Park, Elko, Nev.; Dinosaur National Monument; and Rocky Mountain National Park.

After a stop in Kansas the party will return to Campbellsville July 31.

Hall Street gift eases Spencer's shift into retirement after 25 years

Sunday, June 14 marked the retirement of W. O. Spencer after 25 years of ministry in two tenures at Hall Street Church of Owensboro.

As a young married man Spencer became a Christian, sensed the call to preach and was ordained by Fordsville Baptist Church in 1942.

His first call to Hall Street came in 1952 while he was serving four churches in the Fordsville area. That tenure lasted until 1964.

He then served Paducah's East Baptist Church for five years, returning to Hall Street in 1969.

In his retiring message Spencer cited his sorrow at leaving the church but also expressed confidence in the

church's future. He paid special tribute to his wife Dorothy and explained he felt the strong call to continue preaching on an interim basis in the area.

During an afternoon reception church members and friends packed the fellowship hall to hear J. V. Case, director of missions for Daviess-McLean Association, call Spencer "a man of compassion, character and cooperation."

Spencer was active on association and state boards. He is especially known in the community for his strong doctrinal positions, concern for moral issues and his high priority in evangelism.

At the close of the reception the Spencers were presented a love gift of \$5700 and a new car. They will make Owensboro their home.



Dorothy and W. O. Spencer

Hawesville BC extends 'hands across water'

One going, growing church taking Bold Mission Thrust seriously is Hawesville Baptist Church.

Under the leadership of pastor James Watt and associate pastor Steve Boyd the church initiated a plan to reach into Cannelton, Ind., across the Ohio River from Hawesville. This mission endeavor is labeled "Hands Across the Water."

The involvement began last summer with three backyard Bible clubs in Cannelton.

In April a bold mission rally was held in connection with a survey of the Cannelton area. One hundred people participated and committed themselves to prayerful support of a mission vacation Bible school and a mission Sunday school for the area.

Not only is the church reaching out to its neighbor across the river but also in other areas.

Last summer a group of 25 from Hawesville visited Tugglesville church and held a week-end revival. As a result of contact with a missionary couple in Tanzania, their vacation Bible school sent enough money to purchase a bicycle for a native pastor there.

The church also coordinates a jail ministry in their area.

Because of their spirit of bold going the Hawesville church is experiencing substantial growth in baptisms, church additions and giving within its membership.

This church is praying and working together as they reach across the waters with the good news of Jesus Christ.

Sunday classes 'sandwich' worship

Sunday, July 5 Lewisport Baptist Church, Daviess-McLean Association, began a venture—two Sunday schools.

The plan which calls for a Bible teaching program before and after a 10 a.m. worship hour will involve twice as

many people in the teaching and reaching aspect of the church's program.

An increase of an average of 40 per Sunday over recent months from 457 to 497 spurred the change. Twenty of 25 classes are literally outgrowing their classrooms according to James Hutchinson, minister of education and youth.

Sharon Brown, current Sunday school director, has strongly emphasized leadership training in Sunday schools. Her experience in military church helped her to see the need for on-the-job training for teachers.

Along with the increased Sunday school attendance goes long range plans for a fellowship and recreation center for the Lewisport church.

Warren Robards completed his ninth year as pastor of Lewisport July 1.

Features by Mary Ann Drumel, State Correspondent

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Baptist Forum

Merger methods questioned

I cannot let your news story and editorial regarding the merger of two congregations into the Rock Haven Community Church go by without raising a voice in opposition to the methods employed to accomplish that unification. There are many aspects of the merger which neither you nor your news staff have noted. They are points which I feel drastically alter the "everything has come up roses" picture Western Recorder has painted (WR, July 1, 1981: "Accomplishing the difficult").

For instance:

1) The chairman of the deacons at First Rock Haven Baptist Church was not notified about the proposed merger until every other deacon from both churches was told. As a matter of fact, almost every aspect of the merger was carried out with no input from members who would object.

2) The constitution of First Rock Haven Baptist Church was illegally circumvented by proponents there to insure a favorable vote. Children under 12 were allowed to vote and a rule requiring a two-thirds majority was stricken by the books so an earlier unfavorable vote could be overturned. By the way, by agreement that earlier vote was to have settled the merger question once and for all.

3) Church members who questioned the merger were ignored or shouted down in open church meetings.

These items and others are easily documentable with research. They are also frightening because they indicate to me that those who wanted this merger were willing to use any means to accomplish it. And if subterfuge, secrecy and shouted insults were the only way this merger could be accomplished, was it really such a victory?

As they were before the merger, the two congregations functioned in distinct, separate ministries. There were many times when one group supported the other (Eastern sunrise breakfasts, holiday parties, etc.). There was no animosity between the two, either. Fellowship between the congregations as Christians was, I contend, conducted in as great a spirit of love as any single congregation's might have been. I challenge Craig Sherouse or Harvey Stricklin to uncover proof otherwise.

Now, though, there is one less church in the Rock Haven community to seek transients from Ft. Knox, visitors at Otter Creek Park or others affected by the ministry from First Rock Haven Baptist Church, which is now no longer.

To me the point comes down to this: When and if the year 2000 gets here, when the Southern Baptist Convention begins to tally its score in Bold Mis-

sion Thrust and other ministry goals, there is going to be one less church, one less congregation to spread the Word to the lost. That is regrettable, not rewardable.

But perhaps all of this is moot. The merger has been accomplished and time will heal the spiritual wounds in that community. Surely though, the instigators of so much anguish in the Rock Haven community do not deserve to be thanked for it!

Myron Worley, Lebanon Junction

Faith, the evidence unseen

Much of the moral decline and resulting trauma and tragedy of the modern world comes from the fact that man has forgotten where he came from and where he is going.

A man or woman who believes that he or she came from a lower form of life, to go into nothingness, is more likely to act and react like a lower form of life. On the other hand, a man or woman who believes that he or she came from God and will go back to God is more likely to seek God and to seek to live a godly life while on this earth.

The Bible speaks clearly of Christ's work of salvation and of his work of creation when it says, "In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the first-born of every creature: For by him were all things created, that are in heaven and that are in earth" (Col. 1:14-16).

It should be just as easy for us as Christians to accept by faith what the

Bible says about creation as it is for us to accept by faith what the Bible says about salvation.

Theories of evolution that have been long accepted by scientists and taught as fact are coming apart at the seams, and scientists are in a mad scramble to come up with new theories. And while a majority of scientists still believe in evolution, more and more qualified scientists are accepting the Bible story of creation as more logical and explainable.

Dead matter cannot breathe life into itself, but the living God created as the Bible said, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). This is logical and easy to accept by faith.

William R. Hagan, Taylorsville

It's the thought that counts?

Donald M. Gash of Owensboro, in a letter in your July 1 issue, is in error when he says "seven million dollars were spent by the delegates" attending the Southern Baptist Convention in Los Angeles.

How could seven million dollars be spent by this group when there was not a single "delegate" in attendance? The annual meeting of Southern Baptists is made up of "messengers" and there is a real difference in the meaning of the two words.

To be sure, "messengers" attending spent a lot of money, but I saw no "delegates" there.

Earl D. Mercer, Monroe, La.

Viewpoint

The positions expressed in this column are not necessarily those of the editor. Responses are invited.

A grave mistake

by Mosely Cambron,
Box 103,
Hawesville, KY 42348

I attended the 1981 Southern Baptist Convention. I was surprised to see the amount of love evidenced there, in spite of the divisive element we've been hearing so much about for the past two years plus.

It appears to me we Southern Baptists have made a grave mistake in allowing a controversy that developed within the church to become known outside the church.

The Bible teaches us how to handle such matters. In Matt. 18:15-17 we find these instructions: "Moreover if thy brother shall trespass against thee, go tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

"And if he shall neglect to hear them, tell it unto the church: but if he neglects to hear the church, let him be unto thee as an heathen man and a publican."

Certainly, if a teacher in our seminaries teaches students things that ought not to be taught, he has trespassed against his brethren. And if his trespass were handled according to the above instructions, no one outside the church need ever know about it. Conse-

quently, a great deal of damaging publicity would be avoided and the church's influence would not be impaired.

When the first news of this controversy began to come before the public, I refused to believe any of our seminary presidents would tolerate such teaching, so when I recalled a poll conducted by Redbook magazine in 1961, I believed this poll excluded Southern Baptist seminaries. But recently I read a quote by a Southern Baptist educator commenting on the qualifications of deacons and this quote caused me to wonder. Quote: "Must a man be married in order to become a deacon? No. The scripture does not say at all that marriage is required for the office of deacon. There is no suggestion that a wife is a prerequisite for ordination to the office. It is said that he must be the husband of one wife, if married." End quote.

This man received at least part of his higher ministerial training in one of our Southern Baptist seminaries.

Let's compare what the Bible has to say on the marital status of deacons: In 1 Tim. 3:12 Paul says, "Let the deacons be the husbands of one wife, ruling their children and their own houses well."

I don't know what this verse says to you but to me it says every deacon must be the husband of one wife and able to rule his wife and his children well. The fact that husbands and deacons are both plural indicates to me that Paul was not referring to an isolated case but to all deacons.

This verse also tells us what an inspired writer of the gospel felt about women being ordained to the office of deacon.

The Bible has a great deal to say about false teachers. In 2 Pet. 2:1 we find these words: "But there were false prophets also among the people, as there shall be false teachers among you. . . ."

In Titus 1:10a,11 we're reminded again of false teachers, and of what we should do about them. These passages say: "For there are many unruly and vain talkers and deceivers. . . ."

"Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

The Redbook poll, to which I've already referred, gives some shocking examples of what was found in our seminaries of yesterday. It does not seem logical to assume some beliefs found there today would be more biblical.

This poll says 56 percent of the young men studying for the ministry in our seminaries did not believe in the virgin birth of Christ; 71 percent did not believe in life after death; 54 percent did not believe in the bodily resurrection of Jesus Christ; and 98 percent did not believe in a personal return of Jesus. To whom do you suppose they were obligated for such wisdom?

If these prospective members of our future pastors don't believe these truths of the Bible, does it make any difference what they believe?

It appears some of our present day teachers have become so puffed up with what they consider to be their superior knowledge of the Hebrew, the Aramaic and the Greek languages they hardly know what they believe, bearing out what Paul said in 1 Cor. 1:19: "I will destroy the wisdom of the wise, and will bring to nothing the understanding

of the prudent."

Could it be that these are the natural men referred to in 1 Cor. 2:14?: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned."

Or are they the people referred to in Rom. 1:21-22?: "Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools."

It is possible, so Jesus tells us in Matt. 5:19a, for men to break commandments and be Christians. This passage says, "Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. . . ."

Certainly, it's not my place to judge these people, but I do think it's the duty of the president of a seminary to stop their mouths, and the Bible is my authority.

1 Cor. 6:1-2 reads as follows: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?"

"Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?"

In my humble opinion this controversy between the so-called liberals and conservatives should never have been known outside the church. It should have been settled within the church, according to God's will; and the world, as always, would have been better off for its having been settled God's way.

Ministering to the children of the 80's

5 + 1 = a winning ministry

by Lawrence J. Dauenhauer,
Director of Administrative Services

I have never been on a basketball team. Somehow being only five feet and five inches tall never gave me much chance to play that game seriously. Recently, however, I have been a part of a five-member team who plays hard in the serious game of life and it has been a joy to have the opportunity to be on that roster. Since last December when the executive director of the board resigned to take a church, the five administrators of the Child Care Program have functioned as a working team. Their task has been to carry out the work in their own areas in the usual way but without the benefit of that person in whose office "the buck stops." If that sounds easy try it sometime! It has been a formidable task.

These last few months have found us involved in construction of buildings, budget planning, expansion of our service horizons and countless other on-going processes that have demanded attention.

We have found Kentucky Baptists eager at every point to affirm and support us in our efforts. New avenues of support and concern and ever-increasing signs of health in our program have been a part of the encouragement which has kept us all going.

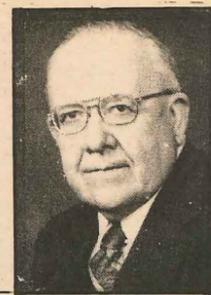
The leadership of the Spirit has been apparent throughout this time as we all have looked eagerly to when the burden of running the entire Child Care Program is back in the hands of the new executive.

God leads in mysterious ways and it now appears that the time we have awaited is upon us from our own resources. We rejoice in the selection of Eldred Taylor as our new executive director and look forward to continued years of real progress and ministry outreach.

Several articles ago I wrote about the importance in life of trusting the process and not letting life get us so "bent out of shape" that we try to change rules and invent new ways to direct our frustrations. Our team time has been fruitful as we have kept our program afloat through anxious months of search. Now we have a new pilot to help us chart the course. We have trusted the process and now may God speed our program on its way in his service.

Sunday School Lessons

JULY 26, 1981



H. C. Chiles

WHEN WE HAVE SINNED

Life and Work Series

Psalm 32:1-11 This psalm opens with an outburst of joy on the part of a man who had experienced divine forgiveness in its fullness upon his repentance following his sins of adultery and murder.

1. David's condition. Ps. 32:1-2 Three words in these verses describe the need of forgiveness—"transgression," which means crossing or going counter to the known will of God in thought, word or deed; "sin," which means missing the mark or coming short of the goal set for us by our creator; and "iniquity," which means that which is uneven, and indicates crookedness as opposed to straightness or righteousness. Oh, the blessedness and joy of forgiveness!

2. David's conflict. Ps. 32:3-4 David had made the serious mistake of trying to conceal his sins. As long as he refused to confess his sins of immorality, murder and hypocrisy he remained unforgiven. For him there was no relief from his distress until he repented toward God and turned from his sin.

3. David's confession. Ps. 32:5-6 When Nathan the prophet told David how terribly sinful he was, he deeply regretted that he had offended God and committed such a terrible crime against his fellow man. Exceedingly anxious to be forgiven and cleansed of all defilement, David acknowledged his guilt, frankly confessed his sin and prayed for forgiveness and cleansing.

4. David's confidence. Ps. 32:7-11 Having experienced the horrors of concealed sin and found them to be almost intolerable and having been forgiven of them, David had come upon his repentance into possession of a joy which he had never known and which was unutterable. Thereafter he thought of God as his hiding place. Every person needs a refuge or hiding place from the pangs of an accusing conscience, from the power of Satan and from the storms of life. Many hiding places for the souls of people are inadequate, but the Lord is a safe, adequate and eternal hiding place.

Not only does God deliver and preserve his children, but he also instructs them as to the way in which they should go. He has promised to guide those who trust him. He said, "I will instruct thee and teach thee in the way in which thou shalt go: I will guide thee with mine eye." God's promise, "I will guide thee with mine eye," is for us who are Christians just as certainly as it was for the men of faith who lived in the long ago. His guidance is available to us every day.

COMMITMENT IN WORSHIP

International Series

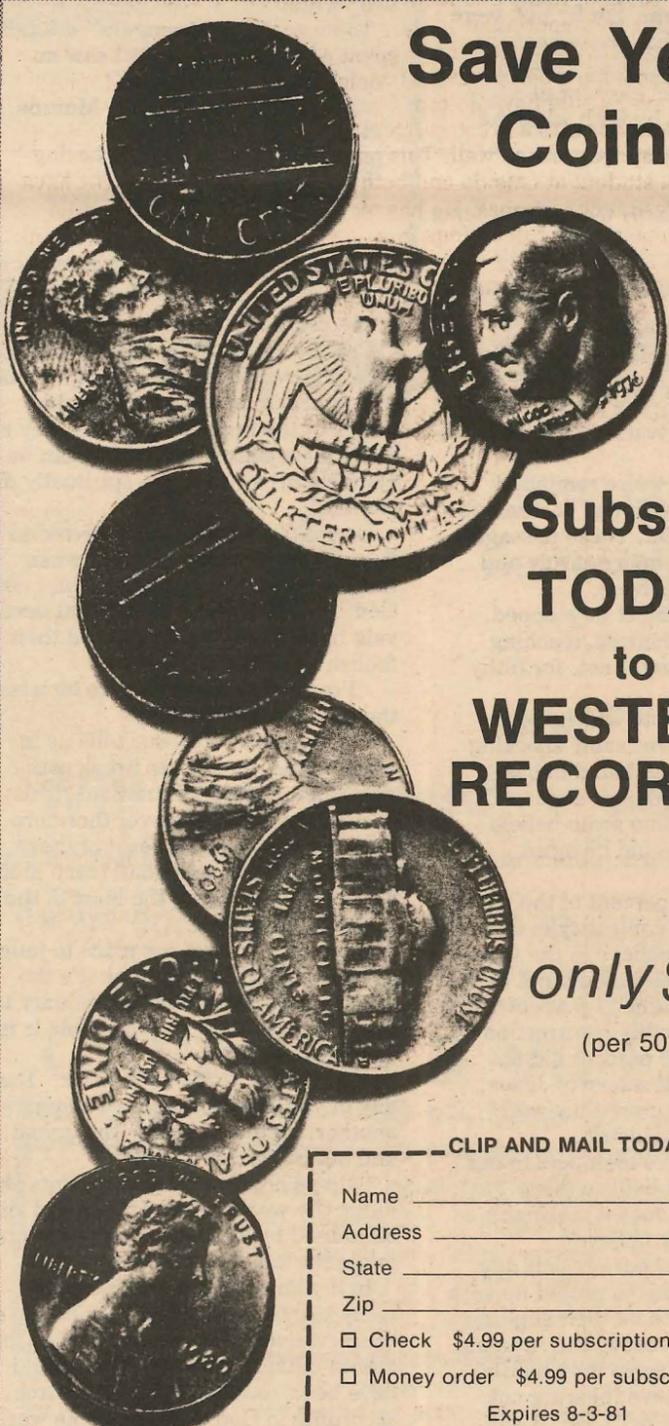
Regardless of the place in which they may be residing, all of God's children should worship him sincerely, faithfully and regularly. In so doing they please and honor God, wield a wholesome influence in the lives of others and derive spiritual enrichment for themselves.

Deuteronomy 12:5-12 Aware that the Israelites would soon be entering the land of Canaan and there dwell in safety, Moses proceeded to give them some much-needed instruction concerning the vital matter of their proper worship of the true and living God and their avoidance of the influence of the Canaanites who worshiped other gods. Moses stressed the importance of their compliance with God's will in establishing a central place of worship and then of using it in the manner which would please and honor him. They were encouraged to acknowledge God's goodness and graciousness in the bringing to that place of worship the offerings, sacrifices and tithes which were required of God's children. As God's spokesman Moses did his best to persuade the Israelites to avert the strong temptation to worship improperly. Moses besought them to conform to the expressed will of God whom they worshiped. All of God's children should worship him according to his directions.

The realization that their peaceful and delightful occupancy of Canaan was a gift of the gracious God which was intended to evoke a spirit of thanksgiving which they would strive to express in an acceptable manner. Genuine gratitude to God for blessings received is a great stimulus to worship of the giver. God's children, who in recognition of his sovereignty and in acknowledgment of his goodness present their sacrifices, tithes and offerings to him when they worship in his sanctuary, always derive great joy from so doing. Giving is a tangible expression of commitment to God and love for him. Those who love God worship him with their tithes and offerings and consider it a joyous privilege to do so. Those who worship God and have intimate fellowship with him are the recipients of great joy and numerous other blessings. God's Word repeatedly teaches us the value, importance and privilege of demonstrating our love for God through our faithfulness in using our substance in the support of his work.

Deuteronomy 14:27-29 Having been reminded that God is the source and the sustainer of life, the Israelites were taught that a real consciousness of God in their lives should give them an accompanying sense of their stewardship. They were instructed that their faithfulness in stewardship would cause them to become the recipients of numerous blessings, but unfaithfulness on their part would deprive them of the blessings which they needed and wanted.

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Clear Creek Comments

D.M. Aldridge, President
Clear Creek Baptist School
Pineville, Ky. 40977



Helping students: the thing to do

As we are preparing for a new year I am disturbed by the fact that we have had to tell God-called men they cannot enrol because we have a housing shortage. Our housing department tells me we have a waiting list of prospective students and each day they are having to say "no room!"

One of the pressing projects you can become involved in is our student aid program. I feel many of you have wondered how the adult students at Clear Creek School are living during this time of inflation in our country. Have you thought of ways you can help? Perhaps you have wondered if you could memorialize a loved one from your family, your Sunday school class or civic club. I would like to hear from you and send any information you might need.

Recently I had a letter from a friend who for several years has sent a scholarship to a student in memory of her father. This paid the tuition for him. He was employed on the student work program while his wife did sewing to help the family. They have now graduated and the memory of my friend's father is alive to many people they are telling about the Lord. Now she is asking for another student to help. For a number of years we have received a work scholarship from a friend of mine in North Carolina. She has also adopted student families and helped meet their needs as they prepare for the ministry.

Still another friend did sewing and housework to send a gift to students on our campus.

Just this week a group from Harrodsburg, Ky. came with a load of garden vegetables and a gift of money for a student family they have adopted. This is so helpful.

Please keep our work and our students in your prayers. The welcome mat is out if you have an opportunity to come for a visit.

KBC Activities

Here and now

JULY

24 Kentucky Baptist Historical Society. Bowling Green, First Baptist Church
31-8/1 Preschool Sunday School Workers Seminar. Cedarmore Baptist Assembly

AUGUST

- 3, 4, 6, 7 Interfaith Witness Conferences. 7 to 9 p.m.
3—Louisville, Melbourne Heights Baptist Church
4—Russellville, First Baptist Church
6—Murray, First Baptist Church
7—Ashland, Rose Hill Baptist Church
6-8 Early Childhood Education Workshop. Cedarmore. For workers in churches with day care, nursery school and kindergartens. 1 p.m. Thursday through lunch Saturday. Make reservations through Cedarmore
9 Language Missions Day
10-12 Pastor-wife Retreat. Cedarmore. Sponsored by Church Administration, KBC. Register with Cedarmore
10-12 Church Secretaries' Retreat. Sponsored by Church Administration, KBC. Register with Cedarmore
14-15 Children's Sunday School Workers Seminar. Cedarmore
16-19 College Students' pre-school conference. Cedarmore. 4 p.m. Sunday through noon meal Wednesday. Register with Student Department, KBC
17-18 Sunday School "Basic" Books Training for Assist Teams. 7 to 9 p.m.
Paintsville Baptist Church
Campbellsville Baptist Church
First Missionary Baptist, Benton
First Baptist Church, Barbourville

CONFERENCE AND CAMP DATES: Ridgecrest: Sunday School, July 18-24; Sunday School, July 25-31; Sunday School, Aug. 1-7; WMU, Aug. 8-14; Home Missions, Aug. 15-21; National Student Ministries, Aug. 22-28. Glorieta: Church Music, July 18-24; Bible Preaching, July 25-31; Church Training Leadership/Youth, Aug. 1-7; Foreign Missions, Aug. 8-14; National Student Ministries, Aug. 15-21; Small Sunday School, Aug. 22-28

Cedarmore: (All full weeks are from 1 p.m. Monday to 1 p.m. Friday)
July 17-18: Mother/Daughter, overnight; Father/Son, Grades 1, 2, 3
July 20-24: Grades 4-12 Acteens & GAs; Grades 4-12 RAs; Children's Music Camp
July 27-31: Grades 4-12 Acteens & GAs; Grades 4-12 RAs; Children's Music Camp
Aug. 3-7: Grades 4-12 RAs

Jonathan Creek

July 20-24: GA Camp

The Child Care, Clear Creek and Oneida columns are paid space.

Oneida Journal

'Funner every day'

Barkley Moore, President
Oneida Baptist Institute, Oneida, Ky. 40972



From time to time I get a nasty letter from some parent who has a real or, more often, an imagined grievance. That makes the letters from appreciative parents even more treasured.

A Louisville mother who has a son and daughter here writes: "I praise Oneida for caring and bringing out the goodness and positive qualities in two children that were lost and now are found. I can't tell you how grateful I am. I'll never forget a year ago when I first saw the older children at Oneida and some of the newer children getting off a bus. The children getting off the bus were loud, some of them sloppy, careless. But the children at Oneida that appeared to be juniors and seniors were neat, well mannered, refined. There was a distinct difference. I see that polish and distinction coming out in my daughter and son now. Thank you for so much of your time and effort for my two."

The mother of a recently arrived boy writes: "How glad I am that my son is in school there. He just went back from break. He was really looking forward to going back. He was getting homesick to go back before it was time. He says he enjoys the chapel and the Sunday and Wednesday night services. He says he will be there for the next four years. I am really pleased he has settled in so well. One letter I got from him, he said it was getting "funner" every day! From a mother who is thankful her son is at Oneida Baptist."

The father of one of our black students with us two years from New York state writes: "I've never met more friendly, genuinely nice, tolerant people anywhere than at Oneida and this includes both the staff and the students."

A mother writes from Alabama: "My son called me about two weeks ago and told me he had rededicated his life to Christ in one of the services. I am very thankful to the Lord Jesus and the Oneida staff. I appreciate so much what all of you are doing for the students at Oneida."

Parents of a former Oneida boy wrote some time ago, and this letter typifies many: "This is a small amount for you to use as you see fit. If we wait until we have a large contribution you may never get it. Consider this a small thank you for your help with our son in a trying time. I am real proud to say he is doing well. His years at Oneida kept him on the right road. We will always have good thoughts of what Oneida is doing for our youth of today and leaders of tomorrow. We do believe in your program and pray for your continued success."

From a mother in a northern Kentucky city: "We have nothing but good words for you and OBI. The school has been great for our daughter. She had an opportunity that otherwise she never would have gotten. She has learned much about people and how to get along on her own to a greater extent."

Often we hear from grandparents as well. This letter recently came from Lexington: "Our grandson is a student at Oneida and both his parents and ourselves have been pleased with his academic progress. He has matured and learned to handle responsibility. We do hope that our donations from time to time help in some small way."

Letters from the parents of our foreign students are especially touching in their broken English. One from the president of the Mexican Baptist Convention, two of whose sons have attended Oneida, reads: "We all experienced a great emotion, when we knew that our son Alexandro received Jesus Christ in his life. Thanks God for all the opportunities you gave us and for all people who is trying to be someone in the world. We all know he did not just received benefits in his ordinary life, but also in his spiritual life."

Frank Owen

'Watch your language'



The above titled article in the June/July issue of the *Baptist Program* by John Allen Moore is good reading for ministers whose reasonably good grammar could still be improved.

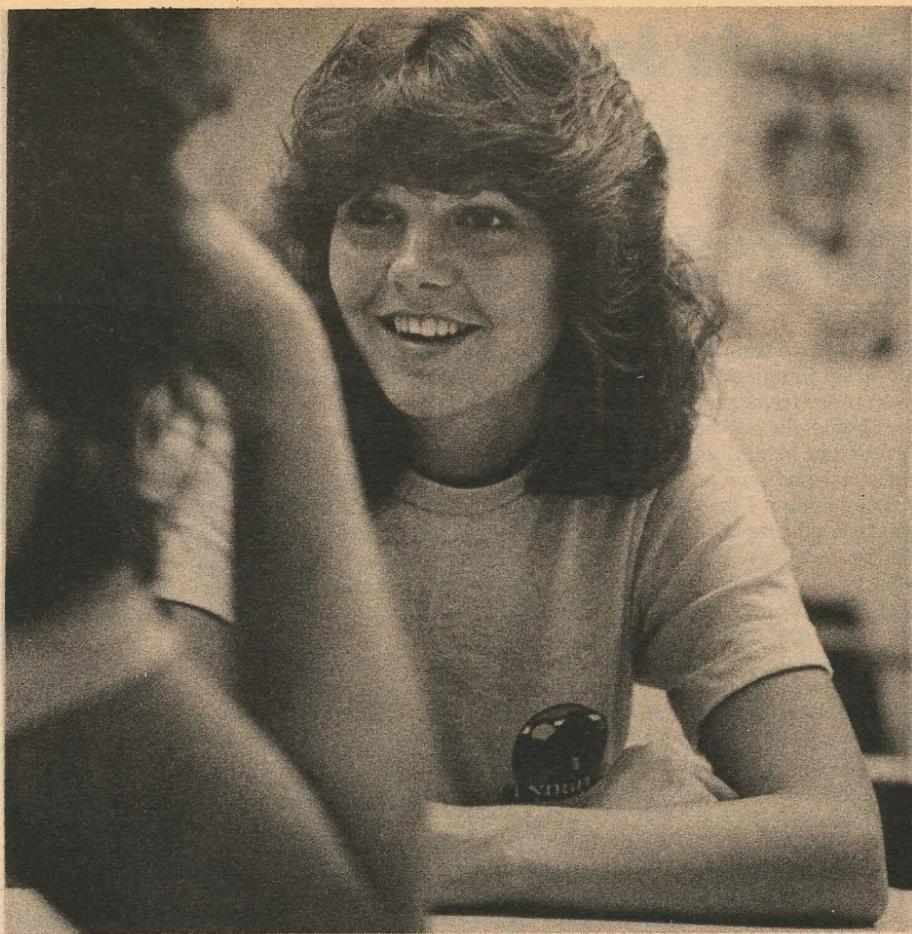
Maybe even I could add a bit of practical help. Sometimes one whose knowledge is scarcely greater than the student makes a better teacher than a more learned person who is thereby spaced further away from his pupils.

I hear more grammatical mistakes from intelligent people that have to do with the subjective and objective parts of sentences than anything else. If we could get nominative and objective cases understood we could overcome repeated mistakes among smart people. There is so much misuse of "I" and "me" and "we" and "us." Somehow, our reaction from the general wrong use of me in childhood makes the now informed, but non-grammarians adult, feel that I is always more correct than me. Not so.

Think of it in terms of acting and being acted upon. It is "I" when I give the action. It is "me" when I receive the action. Also, if it has to do with the subject of the sentence it is "I." If it is preceded by a preposition it is "me." For example, if it is *for* me, or *from* me, or *to* me, or *at* me, or *with* me, it is "me." If I am from it, or to it, or at it, or on it, or with it, it is "I."

It may seem or sound ever so right to say, "come and ride with Joe and I," but it is dead wrong. You wouldn't say "come and ride with I." Why then say, "come and ride with Joe and I." With is a preposition and it requires an object and the object must be "me," not "I."

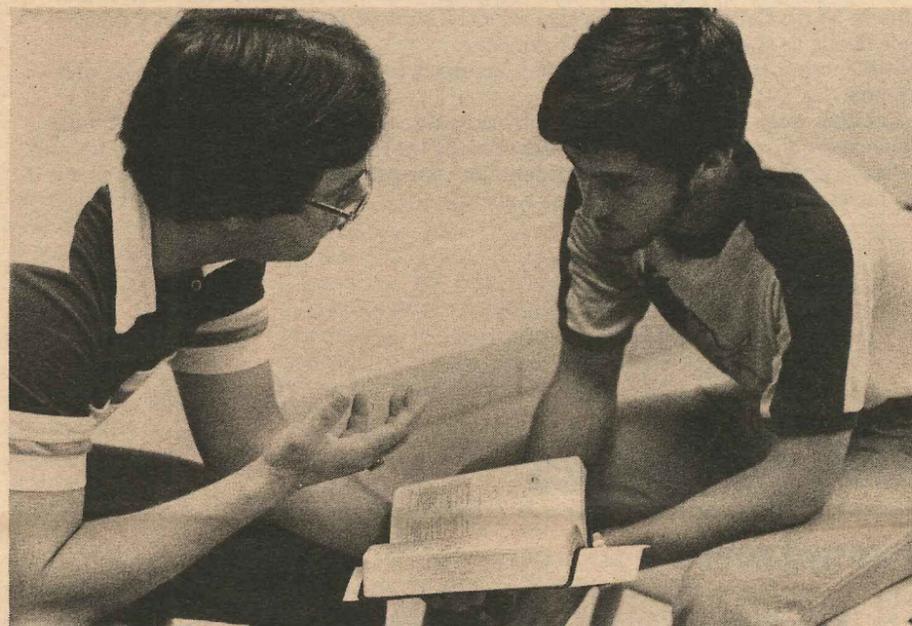
Another common first and third person error: "The trouble with *we* preachers..." No. "The trouble with *us* preachers." Yes, the latter is correct, because the preposition "with" requires the objective "us" not the subjective "we."



Eighteen-year-old Sherri Milum from Kenova, W. Va., is one of the many campers at Centrifuge youth camp who delighted in the joy of making new friends.



It takes teamwork to put up a tent as [l to r] Jennifer Ashley, Kathy Garrett and Melissa Jameson found out during an overnight camping trip at Centrifuge youth camp. All three girls are from Troy, Mo., where they attend First Baptist Church.



At the close of each worship service the campers are challenged to make a Christian commitment. Centrifuge staffer James Bailey talks with one camper who accepted the challenge.

Centrifuge: it changed their lives

They came as strangers from eight different churches, 150 strong, to spend a week at Centrifuge youth camp at Mobile (Ala.) College.

However, when the week was over, the teenagers returned to their churches with a wider circle of friends and a new understanding of relationships.

Centering around the theme "Recognizing Relationships," the campers filled their days with Bible study, recreation, worship and special interest groups. The groups covered a broad spectrum from music to basket-

ball, from Bible research to outdoor education which included an overnight camping trip.

Centrifuge, which began two years ago at Ridgecrest and Glorieta (N. M.) Conference Centers, was expanded this year with two new camps at Hannibal-LaGrange (Mo.) College and Mobile College. Each location has 10 week-long sessions during the summer except Glorieta, which has nine.

Centrifuge is sponsored by the Church Recreation Department of the Baptist Sunday School Board.



The closing worship service at Centrifuge youth camp is a time of unity among the campers. The teenagers close the week with a new understanding of relationships.