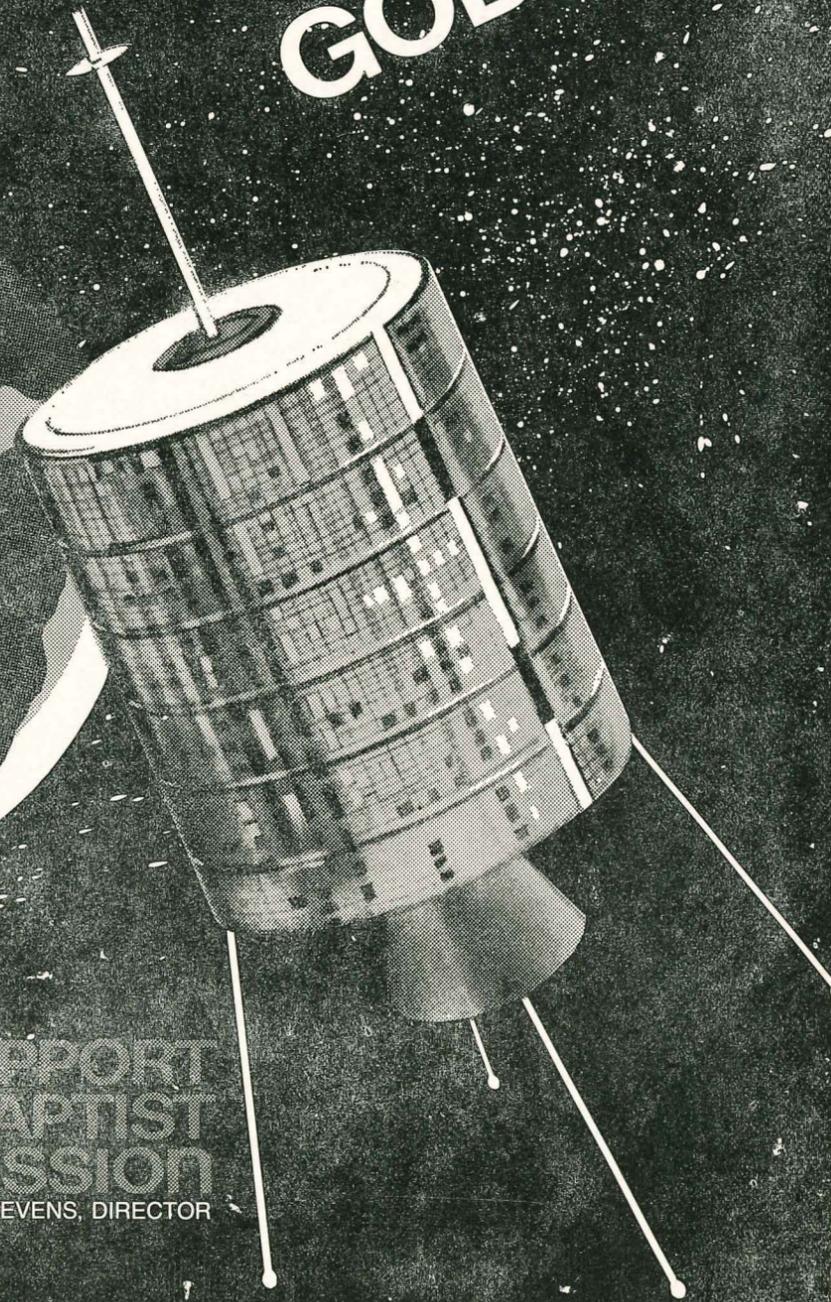
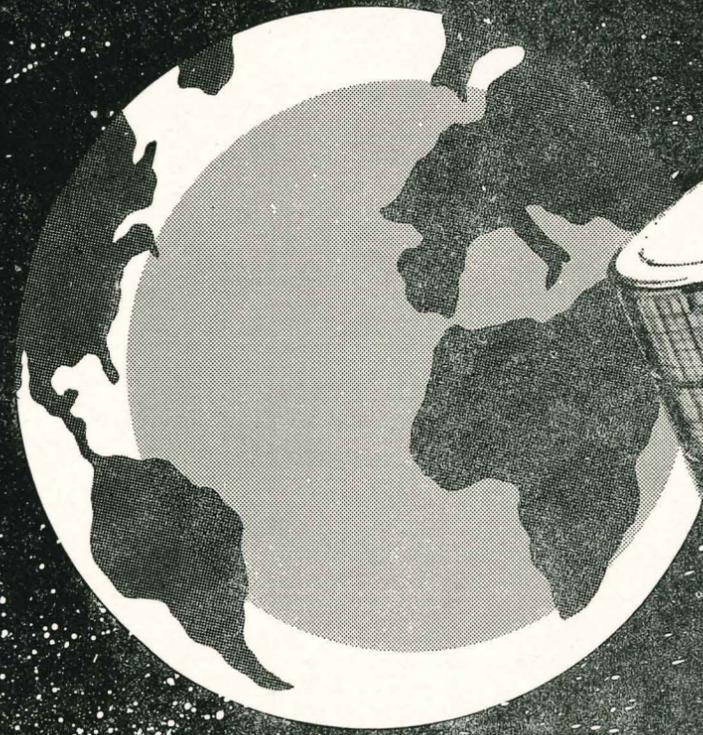



WESTERN RECORDER
MAY 15, 1969

**THE
Heavens
DECLARE
THE GLORY
OF
GOD**



**PRAYEFULLY SUPPORT
SOUTHERN BAPTIST
RADIO/TV COMMISSION**

FORT WORTH, TEXAS 76116 / PAUL M. STEVENS, DIRECTOR



Revival Reports

South Side Baptist Church was led in revival by professional evangelist Harlan McGinnis. Pastor A. Harold Pike reports nine men making professions of faith.

First Baptist Church, Williamsburg, was led in revival by Walter Warmath. Bob Stewart led the music. Pastor Robert L. Palmer reported 12 received by baptism, and one by letter. Six others made professions of faith.

Summersville Baptist Church, Summersville, was led in revival by Dillard Hagan, a Baptist pastor from Maryville, Tennessee. Pastor Thurman Eaton reports 10 professions of faith, nine additions by baptism and two by letter.

Ferndale Baptist Mission of First Baptist Church, Pineville, held revival services April 17-18. Pastor Donald K. Roberts reports 26 professions of faith.

Simpson County sponsored an association wide evangelistic effort led by Texas evangelist James Robinson. Meeting in the high school gym, attendance averaged 800 through the week with over 1,500 Sunday night. There were 110 professions of faith and 71 rededications.

Harlan Baptist Church, Harlan, was led in revival by Harold Tallant, pastor of Farndale Baptist Church Louisville. Thirty-two professions of faith and two additions by letter were reported by Pastor Earl Bell.

First Baptist Church, Middlesboro, was led in revival by Alastair Walker. Music was led by Glenn O'Bryann. Pastor Truett Miller reports 20 professions of faith and four additions by letter.

Trinity Baptist Church, Newport, was led in revival by Ken R. Cole, pastor of First Baptist Church, Morehead. The church reports five professions of faith and three additions by letter.

South Jefferson Baptist Church, Valley Station, was led in revival by professional evangelist Clyde Kendall. D. E. Jones, church pastor reports 41 professions of faith and three additions by letter.

First Baptist Church, Lawrenceburg, was led in revival by Harlan McGinnis. Pastor Bob C. Jones reports 15 additions to the church.

BAPTIST HOMES FOR ELDERLY, Inc., will hold an Open House at the N. B. and Sarah H. Wigginton Home, 1325 South Third Street, Louisville, Sunday, May 18, between 1:30 p.m. and 5:00 p.m. Purpose of the day is to give Baptists an opportunity to visit the facilities now available to men.

CHARLIE ROBERT MAYES of Chevrolet was graduated from Golden Gate Theological Seminary in San Francisco, California, Friday, May 9, with the bachelor of divinity degree. He was one of 66 students representing 21 states to receive degrees. Recently Mayes accepted the pastorate of the Manor Baptist Church in Tucson, Arizona.



Mayes

BETHLEHEM BAPTIST CHURCH, Louisville, will conduct a Lay Witness Mission, May 14-18. Donald Adcox, a layman from North Carolina will lead the effort. He will be assisted by other laymen from Kentucky, Tennessee and North Carolina. Pastor Ercil Barker described the primary function of the Mission as evangelistic visitation, jointly done by the visiting layman and the men of the church.

THE GLASGOW BAPTIST CHURCH Deacon Board adopted a resolution to the memory of Wood C. Davis at their May meeting. Davis was remembered as "highly motivated for right" and "energetic in seeking out the good." He had been a deacon in the Glasgow church for a number of years.

SOUTHEASTERN SEMINARY will hold its Alumni Association meeting on the "S. S. President" in the harbor of New Orleans. A buffet luncheon is planned with a three-hour tour of the harbor and the Mississippi River. Price for the luncheon and cruise is \$5.00. Reservations should be addressed to the Seminary, Wake Forest, North Carolina 27587.

THE L.L.L. CLUB of the First Baptist Church of Paducah traveled to Nashville Friday, April 25, for a tour of the Baptist Sunday School Board and a trip to the Grand Ole Opry. After spending the night in Nashville, the group returned to Paducah. Fourteen members made the tour.

TRINITY BAPTIST CHURCH, Lexington, celebrated the 10th anniversary of their work with mentally retarded children on April 6. Thirty children are enrolled in the department. On the same day the church observed the first anniversary of their work with the blind group with over 30 enrolled. Recently the church began another special Sunday School class. It is for cerebral palsied children.

MRS. WILLIAM C. RUCHTI has been added to the WMU Convention program for New Orleans. Her husband formerly served on the staff of Deer Park Baptist Church, Louisville. Also added to the program was Betty Jean Chatham who will be pianist for the convention.

AMERICAN BIBLE SOCIETY reported that a record total of 51,642,211 Scriptures were distributed throughout the United States during 1968 by the Society. This was a total increase of 17.5% over the previous year. The 1969 distribution goal is 60,000,000.

by DUKE K. McCALL

There are three different kinds of brain drain which currently jeopardize the future of Southern Baptists.



McCall

First, a certain number of "upwardly mobile" socially ambitious young Baptists move into other churches where they can make the right contacts without worrying about the problem of serving cocktails. Pastors of non-Baptist churches frequently kid me about their dependence on these former Baptists who are conditioned to be institutional activists—and generous contributors. Most of the devices currently used to keep these intelligent, attractive young people in the Baptist fold lose as much as they gain, so perhaps we ought to relax and send them happily on their way as evangelical missionaries.

The second brain drain results from big talk about Baptist commitment to education—coupled with poor performance. The percentage of the collection plate dollar going into Christian education continues to decline—at least so far as theological education is concerned. Seminary-educated pastors, missionaries, and administrators are required, but somehow at budget time theological schools are seen as competitors rather than contributors.

The only hope is the individual Southern Baptist who cares enough about the quality of the ministry of tomorrow to include a theological seminary in his will. (The Southern Baptist Theological Seminary, Louisville, Kentucky, is our legal designation.) Today Southern Baptists are operating their six seminaries on the sacrifices of the faculty members and grinding up the seed corn of tomorrow in the process.

Third, the newest brain drain is just ten years old and has come pretty close to paralyzing the Southern Baptist Convention. An excellent management study of the Southern Baptist Convention, adopted in Louisville in 1959, inaugurated an entirely new style of Southern Baptist work. The two primary characteristics were (1) long range planning and (2) inter-agency co-operation.

No one could fault these characteristics or devise better techniques for implementing them than those adopted.

But I, for one, am just now catching on to the price tag for this new style of Southern Baptist life. It ties up the sharpest management brains of Southern Baptist agencies in conference, after conference, after conference. The results

The Baptist Brain Drain

thus far have included tremendously improved correlation of Southern Baptist programs and exquisite long-range plans.

What is the result? Check the statistics used to measure Southern Baptist progress. Every figure except money and music begins with a minus sign. (That ought to produce a wisecrack about paying the piper; but he soon will be piping a dirge at this rate.)

Any simple analysis of the problem obviously will be inadequate, but there is one prime contributor to the problem. It is the preoccupation of the brainiest, most imaginative Southern Baptist leaders with working out plans for ten years from now. Nobody is minding the shop implementing the plans and programs heretofore devised for today.

Our denominational structures and budgets simply do not have the personnel to man the ten-year span of these elaborate programs.

Twenty-five years ago the agency administrator ad-libbed his plans and

moved them directly from the drawing board to execution. It was challenging, exciting, hard work. Now the agency administrator tends to be exhausted and bored with multiplied meetings which he is pressured to attend, innumerable studies that may—or may not—have any purpose, and a dreary sense that there simply is not enough time to get those marvelous plans to work.

What the management consultants did not make clear in 1959 was that if the Southern Baptist Convention adopted the style of General Motors and international banks, we would need a brain trust of planners and a big bunch of brainy vice-presidents to keep the show on the road. Most important would be a few chairmen of the board who would spend their time praying for God to guide the planners and bless the implementers.

As matters now stand our SBC brain power is focused on 1976-79; at the present rate of negative progress, we may not be in business by then.

Anybody for a study to see if this analysis is right?

One-Issue Christians

by T. B. MASTON

There are one-issue voters. There are also one-issue Christians. The former is unfortunate. The latter is more unfortunate.

The one-issue Christian may judge his own life on the basis of one particular issue. From his perspective he is right on that issue; and, hence, he considers himself to be a good Christian.

More frequently the one-issue Christian judges other Christians on the basis of one issue. This issue is usually a pet subject of his and one on which he considers himself to be right.

For some the one issue will be in the area of personal morality. For others it will be some phase of social morality. For still others the one issue will be a particular theological doctrine or perspective. Regardless of other things one is considered a good Christian if he is "right" on that doctrine or regarding the perspective.

Those who select an issue in the area of personal morality may be negative or positive in their approach but more frequently the former than the latter. If negative, the issue may be swearing, smoking, drinking, or some other comparable issue. If one is free of that habit or "vice" he is good; if not he is bad.

For others the one issue may be in the area of positive personal morality. For example, if one is "honest in his business," "a man of integrity," "a good

neighbor," "generous," "kind and considerate," he is judged to be a good man. Whatever the virtue it is a pet idea of the one-issue Christian. For him if one is "right" regarding that issue or virtue, he is considered a good Christian.

In the contemporary period the one-issue Christian will frequently concentrate on some particular social issue.

The issue may be capital punishment, divorce, Communism, foreign aid, poverty, race, Red China, unemployment, United Nations, or war. The one-issue Christian judges other Christians on the basis of their position regarding a particular one of these issues.

It needs to be emphasized over and over again that there is no single issue that is an adequate test of the genuineness and vitality of one's Christian faith. The ultimate test is how much we are like the living Christ. This means, among other things, that a Christian's life should be judged by the totality of its impact.

One may be right, at least from our perspective, on one issue and yet be entirely wrong on equally important issues. We need to remember that the same thing may be true of us. We all have our blind spots. Let us in this area as elsewhere do unto others as we would have them do unto us. Let us also remember that one may differ with us on what we consider to be the supreme issue or test of the Christian life, and yet over all he may be a better Christian than we are.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Responsible Black Leadership Should Be Heard

It's time for responsible Negro leadership to speak out and for fellow Negroes to support such leadership. Irresponsibility on the part of a militant minority of blacks has been growing and now has reached the ultimate. This took place on May 4th when James Forman and some associates took over the morning service of a New York church and read a list of unreasonable demands.

A few days earlier an organization known as the National Black Economic Development Conference announced demands for \$500 million from American churches in payment for past exploitation of blacks. The claim was that American churches had profited financially from slave labor. The demands were accompanied by a threat to take over religious quarters and to disrupt religious services if not met.

It was hard to believe in the first place that such demands would be made even by way-out people. It was harder to believe the threat would be carried out. But this is a day when nothing which happens should be shocking. The threat was carried out when Forman and a group of his henchmen invaded Riverside Church in New York City on May 4th and forcibly took over the service from minister Ernest T. Campbell.

Dr. Campbell, the choir members and many of the worshipers walked out and called off the service. Meanwhile Forman read a list of demands which included turning over a portion of Riverside assets to the National Black Economic Development Conference

which Forman represents, providing free office space for his group and classrooms for Harlem residents and to make available the church radio station. The church was given a week to agree to the demands.

Doubtlessly the church will ignore the demands and take steps to protect itself from such intrusions in the future. At least this should be the reaction of the church.

The militants comprising this organization and making demands for \$500 million cannot hope for American churches to agree and to pay. They don't even expect this. They want headlines from their dramatics and in this respect they have already succeeded.

Disrupting worship services is not something new. Pranksters and roughnecks occasionally have tried to break up worship services, especially in rural areas. But the sheriff has not been long in taking care of such rascals. But to walk in brazenly, push ushers aside and take over the pulpit is not only inexcusable arrogance but also is against the law protecting worship services from disturbances. Those guilty of such dastardly conduct should be put under the jail.

An unfortunate consequence of such irresponsible demands and behavior is a setback in the progress of better race relations. Many working sincerely for the cause of black betterment are becoming discouraged and are asking what's the use. This is why a loud and clear disavowal of such behavior is needed from other blacks. It would help many to continue their support of the just causes of blacks.

A Request For Understanding

We request the understanding and forbearance of our subscribers for the next four to six weeks. This is the last issue of the *Western Recorder* to be printed on our old presses. They will be removed to make way for our new press. The changeover will take about four weeks and then we will have to become adjusted to a new offset press. We have made special

arrangements to have three issues printed in another print shop and we now plan to skip the June 5th issue instead of the issue we usually skip in July. We will try to maintain our regular schedule of mailing but your understanding of any unavoidable delays will be appreciated.

Clear Creek School Is A Denominational Asset

A recent visit to Clear Creek Baptist School at Pineville was a delightful and memorable experience. The glory of the mountains in May is a moving experience and for one who loves the world of nature the Clear Creek campus is a cathedral. The rushing of the waters over the rocks in the mountain stream running through the campus is truly soul music and the symphony of a thousand birds joining in their songs is a welcome relief from today's urban turmoil.

The natural beauty of Clear Creek is matched by the dedication of the teachers and students in a unique educational experience. This school trains men and women for the ministry and other religious vocations who for one reason or another are not prepared to do college or seminary work. Most of the students answered the call to the ministry after they became adults and had families. Many gave up other vocations to preach and felt the need for more training. Clear Creek provides housing and training at a minimum cost and also helps students find employment and places to minister. Many of them serve the small mountain congregations in eastern Kentucky and surrounding states.

The benefits of Clear Creek are clearly seen in the response to the ministries of the students. Long known for their rugged independence and reluctance to cooperate in missionary endeavors, many of these congregations under the leadership of Clear Creek trained pastors have become cooperative churches and make more use of the denominational program of missionary education than some churches in other areas. By now 300 Clear Creek graduates are serving in Kentucky and others are denominational workers, home or foreign missionaries or serve in other states in other capacities.

The early history of Clear Creek School is the story of L. C. Kelly, the Pineville pastor who almost singlehandedly founded and nurtured the school out of his concern for untrained preachers in the moun-

tains. The modern history of Clear Creek revolves around another man of unusual ability and dedication. D. M. Aldridge and his wife, Kay, for more than twenty years have poured their lives into Clear Creek. They have surrounded themselves with able staff and faculty members. The result is an institution which is recognized widely as one of the best of its kind anywhere.

The service of those connected with Clear Creek is an inspiring story of dedication and sacrifice. The teachers, some with four years of college and at least three years of graduate study, are paid less than the starting salary of an elementary teacher in Kentucky public schools. President Aldridge, himself, is paid less than many staff members of Baptist churches.

The trustees of Clear Creek are fully aware of and concerned about this and are determined to do something about it as soon as possible. These trustees include some of the leading pastors in Kentucky and Baptist business men, lawyers and other laymen with unusual dedication.

Kentucky Baptists contributed \$58,000 through the Cooperative Program to Clear Creek last year. It's a pity it can't be more. It's more lamentable that Southern Baptist leaders cannot find it in their hearts to recommend some financial aid for theological education on the Bible school level. As long as God calls men into the ministry whose only hope for training is schools like Clear Creek, Baptists should provide such training. Seminary extension courses cannot come close to doing what three years of on-campus study does for these preachers. And the graduates of the schools like Clear Creek are the best hope for many small rural congregations which are still a very important part of Baptist life.

If all Kentucky Baptists could visit Clear Creek and see what's being done, the school would be higher on our priority and prayer lists. And this is where Clear Creek belongs.



VATICAN ENVOY

Dear Editor:

This is in response to your recent letter to the President, written on behalf of the Americans United for Separation of Church and State, to request an audience with the President for five or six leaders of the organization.

We are appreciative of your interest in

writing and have noted your expression of concern over newspaper reports about a possible envoy to the Vatican.

However, the appointment of a United States representative to the Vatican is highly unlikely and therefore, it is felt that the proposed meeting would not be appropriate or necessary at this time.

With best wishes,
Washington, D. C. Dwight L. Chapin

[Editor's note: This letter from a special assistant to the President of the United States to Mr. Glenn Archer of P.O.A.U. is of interest in that it discloses the present status of the Vatican proposal.]

(Continued on page 8)

B.S.U. Holds Spring Confab

One hundred and seventy students gathered at Campbellsville Baptist Church, Campbellsville, the weekend of April 25-27 for the annual Baptist Student Union Spring Leadership Training Conference.

Designed for BSU officers and leaders, this year's meeting drew students from 20 campuses across Kentucky.

Tom Corts, assistant to the President at Georgetown College, highlighted the opening session with his address "The Now Generation." Corts elaborated on the demands competing for the student's time and energy as he described today's college students.

Workshop sessions filled Saturday's docket as Baptist campus ministers and adult advisors led meetings dealing with the work of each officer's tasks. Emery Smith, associate with Kentucky Baptists' Student department, described these sessions as giving ideas, suggestions, resources and practical helps to the new officers.

Saturday evening a student panel grappled with the question "Is B.S.U.

Really Necessary?" Panel members cited the need for Christian fellowship, direction for Christian growth and the need to confront the academic community with the truth as interpreted by Christians as reasons justifying Baptist Student Union work.

Don Hammonds, associate in the missionary personnel department of the Home Mission Board, led the Sunday morning worship service for the Campbellsville Baptist Church attended by the students. Using the conference theme "Now", Hammonds challenged the congregation to commit their lives to God's service "Now".

At each conference session, State BSU Secretary J. Chester Durham led the students in examining the six core areas of BSU work: worship, study, evangelism, enlistment, fellowship and missions.

Smith, summing up his reaction to the conference, said, "These students exemplified the maturity that is needed in student leaders on our campuses. I believe they can make Christ alive for the college students."

Baptist Preachers Offered Pulpits

The Greater New Orleans Federation of Churches has suggested to its member churches that they invite a Southern Baptist preacher who might be attending the Southern Baptist Convention activities here June 8-13, to be a pulpit guest.

The invitation was extended by George Wilson, secretary of the Greater New Orleans Federation of Churches. A form has been sent to each member church asking them to notify the federation if they want a Southern Baptist to preach on the Sunday before the SBC.

In response, the general arrangements

chairman for the convention, former SBC President J. D. Grey, has urged each Southern Baptist pastor interested in preaching at a New Orleans church to write to him so that Baptist pastors can be paired with churches of other denominations.

Grey, pastor of the First Baptist Church of New Orleans, asked that Baptist pastors interested in preaching prior to the SBC at a New Orleans church write to the SBC Committee on Arrangements, P. O. Box 15125, New Orleans, Louisiana 70115. (BP)

Baptist College Faces Financial Woes

Ouachita Baptist University at Arkadelphia, Arkansas, is facing a major financial crisis, the Executive Board of the Arkansas Baptist State Convention was told.

Jeral Hampton of Booneville, Arkansas, chairman of the board of trustees at the Baptist school, said that the financial crisis has been caused by a sharp drop in enrollment for the current school year.

Hampton, a layman, said that the budget for the school year has been projected on an anticipated enrollment of 1,700, but that the actual enrollment had fallen about 300 students short of this.

He asked the Arkansas Baptist Convention board to support a drive to recruit more students, adding that the school is starting a more intense public relations program to improve communications between the institution and the Baptists of the state.

The president of Ouachita, Ralph Phelps, resigned in March after sixteen years in the post. He said at the time that the convention did not give the college enough funds and that the convention was dominated by ultra-conservative forces who want to make the university a Bible institute. (BP)



Make your will

Every adult should make his will and should keep it up to date as changes come to his home and situation. Only by this means can he be sure that his desires for his estate shall be carried out as he would like. In the absence of a will, the laws of the state dictate the division of one's estate. A Christian should be a steward of both his income and his estate—that which he leaves when he reports Home to his Heavenly Father. If you have Christian convictions about your estate, and about your family, you should write these up in your will. Consult your attorney for writing it properly.

Extending your witness

One who is serious about the work of Christ Jesus on the earth should give serious attention to ways of continuing his Christian concern beyond his lifetime. This can be done while he lives—only while he lives. It may be done in several ways: (1) wills; (2) trusts set up while he lives; (3) deferred giving—make investments in Christian causes for which he may receive income during his lifetime, at which time the principal is the property of the beneficiary; (4) outright gifts to Christian causes and relatives while he lives—all at substantial savings in income tax, gift tax, and estate tax and inheritance tax. It is wise to study these matters.

Baptist causes continued

Baptist witness, so dear to the heart of all mission-benevolent-minded Baptists, can be continued indefinitely through your gifts and will.

There is need now for *capital improvements and buildings* at all of our Baptist institutions—schools, hospitals, student centers, children's homes and Cedarmore Baptist Assembly. In order to help erect badly needed buildings now, gifts and bequests in wills should be made so that the principal can be used at once.

For long-range support of our institutions and the Cooperative Program itself, gifts and bequests in wills can be designated for endowment, thus only the income can be used and the principal permanently invested to produce income each year.

Both immediate money for doing things now and endowment income money for doing things forever are needed. Can we give you further information?

Mississippi Beaches Provide Evangelistic Opportunity For Students

by ELWYN N. WILKINSON, JR.
Director of Religious Activities

On April 2, 1969, forty students from Cumberland College embarked on an evangelistic tour to the beaches of the Mississippi Gulf Coast. We traveled in an old Air Force bus and two cars.

Most of us had fears and reservations about the trip. Very few had ever witnessed to others personally or shared with others what Jesus Christ means in our lives.

As we reached the beaches, our fears became greater. How would we be received? Would the people think we were "square" or religious "fanatics?" Would they listen to what we had to say? What lasting results could possibly come from such a ministry?



ATTENTION GETTERS—Cumberland students used group singing activities to draw the interest of the other students on the beach. Pictured above are several Cumberland students and others engaged in such a song session.

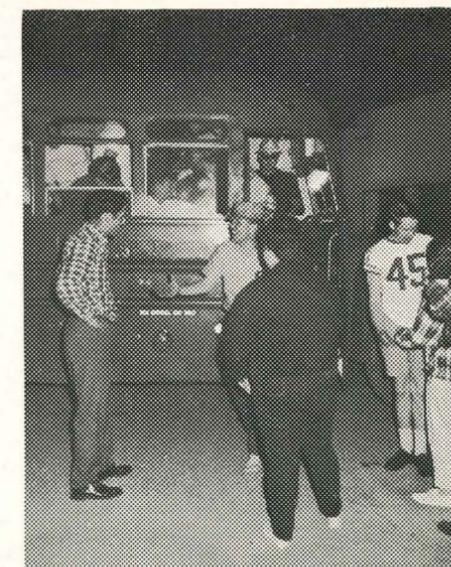
Our plans were simple. We would mix with the crowd on the beach by swimming and playing volley ball. Later we would gather together and sing some popular songs. Then we would switch to religious songs and have personal testimonies concerning our relationship with Jesus Christ. Finally, we would witness personally to those who stayed.

We came to the beach at Biloxi, Mississippi, about 11:00 A.M. on April 4. The crowds were there—hippies, drunks, pleasure seekers—thousands of students from Wisconsin, Michigan, California, Louisiana, Alabama, and other places. Men in the Air Force and Navy from near-by bases were there. Many high school students were there.

We began as we had planned. As we gathered together, about 125-150 students joined with us. They brought their guitars and sang with us. They carried their coolers of beer with them. Many were drinking. Others were on LSD or some other drug. We were all nervous—especially when we began to sing religious songs. But they all stayed—and they listened as we told them of Jesus Christ.

We had looked for everyone to leave as we gave testimonies. Our faith was small! For rather than leaving, they began to ask questions. What does it mean to be saved? How do you know there is a God? Who is this Jesus Christ? We witnessed on the beach until 7:30 that evening, and 90% of these students stayed.

Saturday it rained all day. We were discouraged. That afternoon, however, our faith was renewed as several young people from the beach came to the camp where we were staying. This camp was twenty miles away. They wanted to hear more about Jesus Christ.



ARRIVING—First off the bus when it arrived on the Gulf Coast was Elwyn N. Wilkinson, with hand extended. Wilkinson organized and led the witnessing campaign on Cumberland College students.

Sunday, after our program in one of the local churches, we came back to the beach. The weather was beautiful! Thousands of young people thronged miles of white sand. Between 350-375 students joined us as we sang. Most of them stayed until we left about 5:00 P.M. They were interested in what we had to say. One Moslem boy was won to Christ! God richly blessed us!

Our own students grew more than anyone could imagine. Every student witnessed personally to at least six young people. Some had never witnessed before. One girl exclaimed: "The more you witness, the easier it gets." Some who had said: "I can't", on Friday, were doing most of the witnessing later. We witnessed personally to 512 students on the beach. We passed out 4,000 tracts and scripture portions. In addition, we sang in eight churches and one college as we traveled. There were 50 rededications, five surrendered to full time Christian service, and two professions of faith in these services.

As we left to return home, several students came to say goodbye and to thank us for sharing Christ with them. There was sadness in our hearts because we knew there were thousands of other we did not get a chance to talk with. Yet we were happy we could share Christ with some of them. The decisions which were made helped us to see that people everywhere are still longing for a fellowship with God. They will respond when we show them we care. They are hungry for the "Good News" of Jesus Christ. As Christians we must go where the people are and tell them.

Stetson President Resigns, No Reasons Given

The president of the Stetson University in DeLand, Florida, Paul F. Geren, has resigned after two years as head of the Baptist school. No reasons for the resignation were announced.

The resignation was not immediately accepted by the Stetson board of trustees, which will meet in regular session on May 30 and will consider the resignation at that time.

Geren, when contacted by telephone, said he wished he could give the reasons for his resignation but had been enjoined by the trustees' executive committee from releasing any such statement to the press until after the May 30 board meeting.

Stories in the daily press in Florida were filled with speculation on the reasons for the resignation. The *St. Petersburg Times*, for example, stated that the reason for the resignation was "a serious rift between faculty and the administration."

Officials at Stetson would not comment "on the record," but several other unofficial sources said that apparently the basic reason was the lack of effective communications between the faculty and administration, and the feeling on the part of the faculty that they had not been consulted on several decisions made by the president.

Stetson is an 86-year-old Baptist in-

stitution named for John B. Stetson, the hatmaker, with an enrollment of 1,850 students on the DeLand campus, and 275 at the Law School in St. Petersburg.

Although the school is not owned and operated by the Florida Baptist Convention, its president and three-fourths of its trustees must be Baptist. Geren had been praised during his administration for improving the relations between Stetson and the Florida Baptist Convention.

Geren, the fifth president of Stetson, came to the school in September of 1967 from the U. S. Foreign Service. He had held diplomatic positions in India, Syria, Jordan, the Federation of Rhodesia (now Malawi), and Zambia. (BP)

we hear that they are going to continue to use this material whether we as parents like it or not. They say a child can be excused from class if we request it but in the next breath they say it is interwoven in many courses.

You also state "Teachers of sex education to school pupils must be carefully screened, trained and supervised." If this could only be done, much of the controversy would end, but again the school officials readily admit that this cannot be done. And you will have to admit, Mr. Editor, that although we have many fine teachers, they as any other professional group have many undesirables. When one of these undesirable people is allowed to teach his own ideas of sex to a group of children, the result could be much worse than no information at all.

We are told to expose our children to classical music and classical literature to stimulate their thinking. However, according to our educators exposure to sex education doesn't stimulate their interest in that subject. Just who are they kidding?

I will agree that there could be provided a class in sex education for those children and parents who request it, but to expose a child to the materials they have planned, and are using in some schools, from kindergarten on through high school would be chaotic to say the least.

Why not use the purchased materials in educating parents who feel inadequate to teach their children in this "delicate" subject. If it is too "controversial a topic for handling in church youth organizations", it is certainly too delicate to present to a young child and too controversial for a public school classroom.

Louisville, Ky. Mrs. Aline Wade



RECENT VISITORS—The executive secretary of the North Carolina Baptist Convention, Perry Crouch, right, is pictured with his wife talking with Mr. and Mrs. Harold Sanders during a recent visit to Kentucky. Sanders is executive secretary for Kentucky Baptists. Mr. and Mrs. Crouch were married in February of this year.

Men Feel Impact Of Retreat

Pastor James Britt of the Eastwood Baptist Church, Bowling Green, reports an unusual impact from a recent retreat for Eastwood men. The weekend retreat was led by Mr. Owen Cooper, layman of Yazoo City, Mississippi, now serving as Vice-president of the Southern Baptist Convention; Mr. J. W. Fisher, secretary of the Baptist men's work in Missouri; and Dr. Glenn Hinson, associate professor of Church History at Southern Seminary.

The discussion was informal and centered around the theme of Twentieth Century Discipleship. The presentation was divided into the following five subjects: Defining Discipleship, Discipline of Discipleship, Dangers in Discipling, Discipleship and Work and Demands of Discipleship.

In his presentation Mr. Fisher emphasized that being a disciple of Christ is not living a mild form of religion but is getting involved with the needs of the people. "A disciple is a risk taker who is not afraid of the consequences coming from a general act of love", said Mr. Fisher.

In dealing with the demands of discipleship in the present day Mr. Cooper said, "It is not the church at eleven o'clock on Sunday which should concern us, but the church on Monday at eleven!" The Mississippi layman related how his church has extended its ministry through mission activities and financial support of mission work in the pioneer Baptist areas, as well as involvement with poverty programs of his own city and state.

His church also has aided in the establishing of a witness in a city in South America. Mr. Cooper said his philosophy used to be, "give till it hurts". And now, he confessed, "It is, give until it stops hurting".

Professor Hinson sketched the history of the movement of the masses away from the church to science for defining the answers to the issues of today. He defined the task of the church as being unchanged from that of Paul and he challenged the men of Eastwood to rethink the training program of the church to include mission action groups along with more effective Bible study groups.

Mr. Mark Wallace, Eastwood Sunday School teacher, presented recommendations of the committee of five to implement some of the things gained from the study. The chief suggestion was a plan of action to help some of the economically disadvantaged families of Bowling Green and another suggestion was a quarterly meeting of concerned men to make plans for another retreat within six months.

Pastor Britt says the retreat was one of the most thrilling endeavors in which he has ever been engaged, and he compared it to the famous Haystack Prayer Meeting where the modern mission program was launched.

"Our day is one of new challenges with greater implications waiting for men of God to meet them with hands ready to serve and lips ready to tell because their hearts are warm," said Britt.

Funds Unavailable For Mercer Grants

Mercer University's application for three federal construction grants will not go through this year due to lack of funds, according to a Georgia congressman in Washington.

Mercer trustees voted on February 7 to seek three federal grants totaling \$570,000 to help finance erection of a fine arts auditorium, a swimming pool and an infirmary.

Rep. Jack Brinkley from Georgia wrote of Mercer's application in reply to a query from W. Pierce Moore, pastor of Second Church in Forest Park, Georgia.

"According to the latest information from HEW (Department of Health, Education and Welfare), an application for a \$570,000 grant to assist in construction of three buildings was filed with the Higher Education Commission (in Atlanta) on February 14, 1969. The application was not forwarded to Washington until April 10, 1969," wrote Rep. Brinkley.

"According to HEW there are no funds available at this time and the university will have to file a new application after July 1, 1969. The current application will not carry over to the new fiscal year."

Moore is one of the sponsors of a group calling itself "Save Mercer—Oppose Government Grants" (SMOGG), which has urged churches and individuals to protest Mercer's request for government grants by writing to responsible federal officials. (BP)

Mrs. Ray Dies

Mrs. Lewis C. Ray died Sunday evening, May 4 after suffering a cerebral hemorrhage earlier that afternoon.

She was the wife of Lewis C. Ray, former Louisville area pastor and business manager of *Western Recorder*. Now in retirement, Ray serves as secretary of the Kentucky Baptist Convention.

Mrs. Ray, the former Elva B. Hawkins, was a native of Edmonson County. Surviving her are her husband, a stepson, Finley Ray of Lexington, and a stepdaughter, Mrs. Rolfe Dorsey of Greenville, Mississippi.

Funeral services were conducted Thursday, May 8 with Wallace DeLoach, pastor of Hurstbourne Baptist Chapel, where she was a member, officiating. He was assisted by Ben Mitchell, former Long Run Baptist Association superintendent, and Harold Sanders, executive secretary of the Kentucky Baptist Convention.

Burial was at Cave City Cemetery.

BAPTIST FORUM



(Continued from Page 5)

SEX EDUCATION

Dear Editor:

This is in response to "Daley Observations" under the heading, "Sex Education is Needed in Public Schools."

I am surprised in your attack on Christian Crusade of Tulsa, Oklahoma.

I have met personally Billy James Hargis who leads this great organization, and know him to be a Christian man, a great American who loves his country and God. Christian Americans should thank God for a movement like Christian Crusade, and a man who has dedicated his life to expose the devil and his work such as communism. Now the names you called this organization and its followers cannot be proven by you, nor any of your associates. You have openly attacked a work that God's hand is favoring, while at the same time you wish to promote God's work in another form.

Furthermore, I disagree wholly on teaching sex in our public schools. You would like to say parents are too ignorant to teach their children. I am a Baptist minister. Also, I have pastored churches and been full time in this work as a Gospel minister for eight years. I say this in no boast. I know the experience of God's Holy Spirit power on my life, and how to lead souls to the saving knowledge of the Lord Jesus Christ.

I am married and have three small children; one in the third grade and

one in the first grade in grade school. Do you think I will sit still while the school shows pictures to my children on sex; animals having sex relationship and babies being born, and many others.

Now you know, or should know, why all the moral breakdown, or as you term it a whirlwind of sexual immorality among young people. Sex has been placed before them, such as dancing in your Baptist colleges, movie scenes from Hollywood in theaters and television is fully dedicated to sex and immodest dress. And mainly liberal clergymen over America will not preach God's commandments nor God's judgment on sin. You have watered it down and want to put the blame on upright Christian people who are doing their best in curbing this evil.

Oneida, Tennessee Oddos Morris

SEX EDUCATION

Dear Editor:

If you had visited the Board of Education to view the films and materials used and had heard the question and answer period which followed I wonder if you could have given such an endorsement as you have given in your editorial of April 24, 1969, "Sex Education Is Needed In Public Schools"?

You say that parents should be consulted in the planning of such materials—the material has already been selected and used, the parents have not been consulted—and from the school officials

Caseys, Warmath, Accept Florida Churches

Troy D. Abell is the new pastor of the Dallasburg Baptist Church in Owen County Association.

Ed Ables has resigned the pastorate of the Liberty Baptist Church of Sulphur Fork Baptist Association.

The new pastor of Pleasant Hill Baptist Church in South Union Association is **Philip Ball**.

Calvin Bennett has resigned the pastorate of Calvert City Baptist Church in Blood River Association to accept a pastorate in Florida.

Floyd J. Berry recently resigned the pastorate of Calvary Baptist Church in Muhlenberg County Association. He has moved to Evansville, Indiana.

Mason D. Beville, Jr. resigned the Dalton Baptist Church in Little Bethel Baptist Association to become pastor of the Pilot Oak Baptist Church in Graves Association.

Morris Billingsley has resigned the pastorate of the Beech Grove Baptist Church in Liberty Association.

Coming from the North Kannapolis Baptist Church, Kannapolis, North Carolina, is **George R. Blaylock**, new minister of music for the First Baptist Church, Frankfort, Kentucky. He is a graduate of Carson-Newman and New Orleans Baptist Theological Seminary, and also attended Southern Seminary in Louisville.

Changing pastorates from the Vine Run Baptist Church in Ten Mile Association to the Swallowfield Baptist Church, Franklin Association, is **Ralph B. Bourne**, Route 4, Owenton, Kentucky.

Lloyd G. Britt has resigned the Leatherwood Baptist Church in Russell Creek Association.

Donald Bullock is the new pastor of Beech Ridge Baptist Church in Shelby County Association.

James Caldwell is changing from the pastorate of Big Muddy Baptist Church, Gasper River Association, to Salem Missionary Baptist Church of the same association.

The new pastor of the Altona Baptist Church of Blood River Association is **T. L. Campbell**, 2107 Jackson, Paducah, Kentucky.

Pete Carlisle of Route 2, Hickory, Kentucky, recently resigned the Providence Baptist Church in West Union Association to accept the pastorate of Trace Creek Baptist Church in Graves Association.

David Cavanaugh of Route 2, Elkton, Kentucky, is now pastor of Pleasant View Baptist Church in Christian County Association. To accept this new pastorate he resigned Three Springs Baptist Church in Liberty Association.



Former minister of education at Central Baptist Church, Corbin, **George Casey**, has accepted a similar post with the First Baptist Church of Ft. Pierce, Florida. Mrs. Casey has been called by the church as minister of music and organist. She formerly taught in the music department of Cumberland College.

Robert Stanley Chaney recently changed his pastorate from the Pleasant Valley Baptist Church of Liberty Association to the Oakland Baptist Church in Warren Association.

Jack Duvall, 145 South Main Street, Greenville, Kentucky 42345, is the new pastor of Greenville First Baptist Church in Muhlenberg Association.

Southern Seminary student **Danny E. Flanagan** is the pastor of Pleasant Hill Baptist Church in South District Association.

Pastor **Charles L. Foley** has resigned the Oak Ridge Baptist Church in Crittenden Association to become pastor of Gardnersville Baptist Church in the same association.

Pastor retiring from the Stone Lick Baptist Church in Bracken Association is **O. G. Foster**.

Altus Newell is the new pastor of Buffalo Lick Baptist Church in Shelby County Association.

Douglas T. Gamblin has been called to the Brushy Fork Baptist Church, Route 1, Canaan, Indiana. Gamblin is a graduate of Georgetown College and a third year student at Southern Seminary, Louisville. Mrs. Gamblin is the former Paula Williams of Lewis Lane Baptist Church, Owensboro. Gamblin assumed responsibilities as pastor on May 4, 1969.

Jesse Stricker, Secretary, Stewardship Promotion Department of the Kentucky Baptist Convention, is the interim pastor of Memorial Baptist Church in Franklin Association.

George W. Freeland resigned from the Fairlane Baptist Church in Northern Kentucky Association to accept a pastorate out of the state.

The new pastor of Newby Baptist Church in Tates Creek Association is **Marvin Summers**.

R. C. Tennyson has resigned the Garmeda Missionary Baptist Church in Bell County Association.

A student at Clear Creek Baptist School, **Ross Terry**, is the new pastor of Pond Baptist Church in Lincoln Association.

George E. Tichenor, former pastor of Rineyville Baptist Church in Severns Valley Baptist Association, has accepted the pastorate of the Munfordville Baptist Church in Lynn Association.

Matt Tomlin recently became the pastor of First Baptist Church in Selmer, Tennessee. He resigned as pastor of Smiths Grove Baptist Church in Warren Association to accept the Tennessee church.

Lawrence Twe is now the pastor of Vine Run Baptist Church in Ten Mile Association.

The new pastor of Beech Creek Baptist Church in Muhlenberg Association is **Toletis Vincent**.

Jerry Warmath has resigned the pastorate of Pleasureville Baptist Church in Henry County Association. He has accepted a pastorate in Florida.

The new pastor of Cave City Baptist Church in Liberty Association is **Gary Watkins**.

H. E. White recently became the pastor of New Hebron Baptist Church in Muhlenberg Association. He resigned the Oak Forest Baptist Church in Logan County Association to accept the new church.

Ralph Williams has accepted the pastorate of Casky Baptist Church in Christian County Association. To accept that post he resigned as pastor of the Sugar Grove Baptist Church in Daviess-McLean Association.

Lawson Williamson recently became the pastor of First Baptist Church, Bradford, Tennessee. He resigned the Cherry Corner Baptist Church, Murray, Kentucky, in Blood River Association to accept the new post.

Forrest Woodson resigned the Weaver Memorial Baptist Church in Long Run Association to become the pastor of New Harmony Baptist Church in Muhlenberg Association.

Alvin York is now the pastor of Sedalia Baptist Church in Graves Association. He resigned as pastor of Sugar Creek Baptist Church in Blood River Association to accept the Sedalia Church.

by **MIKE DIXON**

News Editor, Foreign Mission Board

Looking every inch the avant-garde student-teacher that he is, Dr. Hugh H. Young, wearing Indian moccasins, corduroy trousers, a striped sport shirt, and a heavy but well-trimmed moustache, relaxed in a chair and talked candidly about himself, a Southern Baptist missionary, and his brother, John Young, a member of the Apollo 10 team of astronauts.

The suspected contrast between two brothers with such diverse missions—one to teach in a Baptist university in Japan, the other to engage in a daring lunar exploration—was lessened when Hugh, regarding his questioner with dark brown eyes, said: "I think John has a calling to do what he is doing, just as I have. As I see it, God uses men like my brother, even when they may be unaware that their actions are part of God's plan."

The launching schedule for May calls for U.S. Navy Commander John Young, veteran of two space missions, to drive the main Apollo craft while two teammates drop down in a lunar module for a close look at the moon's surface.

In Hugh Young's view our government's space program is in keeping with God's will that man explore the universe and communicate, if possible, with any other beings who might inhabit it. Our space men are opening up frontiers, just as missionaries have done on earth, he said.

"What's more, the by-products of space science are tremendous," he went on. "Education especially stands to profit from the research fallout of computerized space technology." He expects to see much future learning done with machines hooked up to computers, with the student progressing at his own rate.

"Students are in a large measure the key to the future," Dr. Young told his interviewer. "That's why teaching is so important to me. It's also why I have a keen interest in programmed self-in-

Hugh H. Young, a former Baptist worker in the Hay Market area of Louisville and professor at Kentucky Southern College is now a missionary to Japan. His brother, John Young, will be aboard Apollo 10 when it heads for the Moon Sunday, May 18.

More Paul Than Apollo

struction. It releases the teacher for more personal attention to each student."

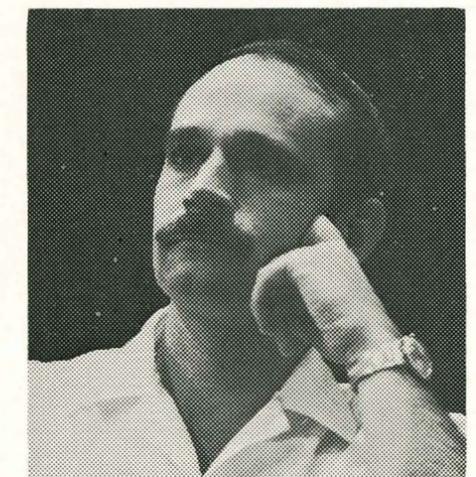
Hugh and John Young grew up in the central Florida city of Orlando, which is becoming a center for engineering and research phases of the national space industry. (Cape Kennedy is about 50 miles due east.) Hugh recalled that his older brother did well in scientific subjects in school and once drew up some rather sophisticated three-dimensional plans for their father, a civil engineer. "And he often designed airplanes," Hugh said.

Having completed missionary orientation at Ridgecrest (N. C.) Baptist Assembly, Dr. and Mrs. Young are now in Japan and, following two years of language study, will join the faculty of Seinan Gakuin, Baptist university in Fukuoka.

The new missionary turned the discussion to his particular interest in a self-instructional course in French, a project on which he did much research for his doctoral thesis at the University of Georgia. "Something like this excites me," he said. "It remains incomplete as a program, but I hope to someday develop it further. I might even be able to use something like it in teaching French to my Japanese students."

Similar innovations, already in use, are helping to change the complexion of modern education, he pointed out, but many educators, like many ministers, are still mainly problem-oriented. "All of us need to become more person-oriented," he said.

"Maybe the answer lies in our learning to love people enough to accept them as they are, and then let God lead them through us," he explained. "I think God is constantly readjusting lim-



its for us, defined in his love for us. So to the extent that we love others we can be channels through whom God acts."

But can you suggest some things that Baptists might do now, he was asked.

He replied that, for one thing, the Foreign Mission Board might provide scholarships for youths to study abroad, to live with university students, be part of their community—Christian witnesses in their midst.

Another approach might be through team ministries. "I mean having persons trained in medicine, psychology, social work, and the conventional ministry working as a team in an area," he said. "What one team member is unable to do, another might do."

Hugh Young married Norma Lucas of Louisville in January, 1958. They had met in Louisville's old Hay Market section, where Hugh was doing field work as a student in Southern Baptist Theological Seminary, and Norma was helping to take a church census. Both are artists and together they painted scenes of the Hay Market area, while ministering to people in various ways and living in an inner city apartment.

During the interview, Norma, pert and slightly pixieish, sat nearby, knitting a sweater. With a master's degree in fine arts from the University of Georgia and a Fulbright scholarship she studied art history in a university in Tubingen, Germany, during the 1962-63 school year, while Hugh kept their apartment and took courses in French. (He also studied Spanish in Spain for a month, returned to Germany, and translated Spanish into German in his classes.)

Before being appointed missionaries the Youngs taught at Kentucky Southern College, Louisville. Hugh taught French, Norma art history. "That was the high point in my life," Hugh said. "With my doctor of education degree completed I had time to help students find meaning in their lives." Following the end of the school year they took a three-month study tour of France, Belgium, and Germany.

As a student he had done a lot of soul-searching, trying to find his identity and purpose in life, Hugh said. He believes he understands something of what Jacob went through when he "wrestled" all night with God.

His eyes highlighted the intensity of his words, as he reflected: "Insights into aligning my ambitions and goals with the will of God came only when I reached the point of arguing with him. I think that many people have to argue with God to discover what they must do in life. It's like each person working out his own salvation."

Radio-TV Commission Blankets The World

Each week nearly 100 million people in the United States and 40 other countries feel the impact of the worldwide broadcast ministry of the Southern Baptist Radio and Television Commission.

Commission programs range from those produced to pierce Communism's Iron and Bamboo Curtains to those designed for outlets in all 50 states in the U.S., such as JOT, a TV color cartoon series for children, which averages well over 1,000 fan letters a day.

In fact, thousands of letters pour into the Commission's headquarters in Fort Worth each day from all over the world—even from countries in the Red Bloc where it is a crime to listen to foreign language broadcasts. In recent months, for example, there has been a significant upsurge in correspondence from Red China. Commission programs are produced in English, Portuguese, Russian, Polish, French, Navajo, Chinese, Japanese, Korean, Thai, and Spanish.

The tiny transistor radio has become the status symbol in many areas of the world, and TV antennas have begun to sprout from village huts and city rooftops around the globe.

"The Answer," a 30-minute TV drama or documentary, is carried by more than

100 stations. "MasterControl" is a 30-minute music-interview show. "The Baptist Hour" is a modified worship service, featuring Herschel Hobbs, pastor of First Baptist Church, Oklahoma City, and the Baptist Hour Choir, directed by soloist Joe Ann Shelton.

Each year, the commission cooperates with the three major networks in producing 15 or 20 radio and television specials.

Approximately 150 million people watched three color documentaries produced in cooperation with the National Broadcasting Company—"The Vine" (the life of Christ), "The Inheritance" (the story of the Old Testament) and "Walk Beside Me" (the life and journeys of Paul).

The American Broadcasting Company has joined the commission in widely acclaimed documentaries on the alcoholic, the elderly, and the young parent.

What Southern Baptists believe, how they worship and what they plan for the future has been the subject of several television specials by the Columbia Broadcasting System.

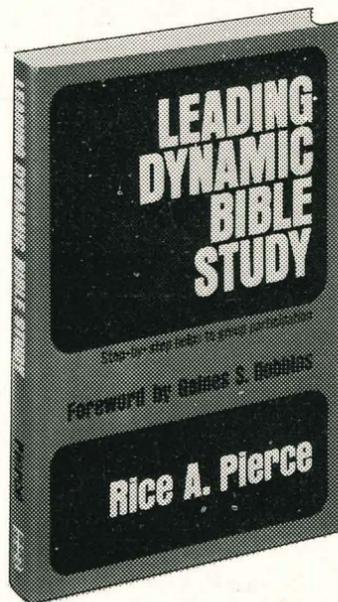
The Radio and Television Commission reports that it is currently producing 40

different programs in English and ten other languages. Aired in some 2,300 broadcasts weekly in the United States and 40 foreign countries, these programs reach an estimated audience of 50 million.

Southern Baptist churches make this far-reaching ministry possible through their Cooperative Program gifts.

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This complete introduction to techniques of learning gives six full teaching plans to show, step-by-step, how various dynamic approaches to teaching can be used. Dr. Pierce, editor of adult materials in the Sunday School department of the Sunday School Board, stresses the use of techniques that favor group participation. The treatment is thoroughly practical, making it easy for Bible teachers and other group leaders to follow.

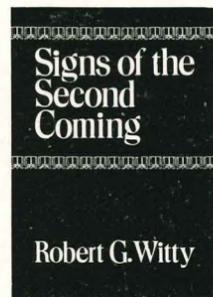
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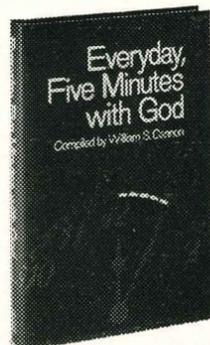


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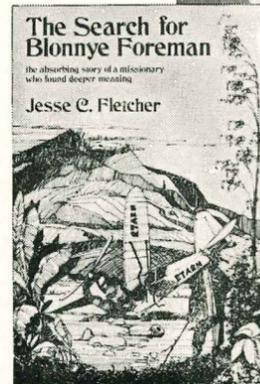


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Fourth Leading Health Hazard

Senate Bill Aims At Alcoholism

Forty-two Senators are co-sponsors of a bipartisan bill aimed at making a five-year, \$65.8 million attack on alcoholism, the nation's fourth most serious health problem.

The proposed Alcoholism Care and Control Act of 1969 was introduced by Senator Jacob K. Javits (R., N.Y.) and Sen. Frank E. Moss (D., Utah).

The bill is also actively supported by the North American Association of Alcoholism Programs and by the National Council on Alcoholism.

Sen. Javits quoted the U. S. Public Health Service and the Crime Commission as describing alcoholism as ranking behind only heart disease, mental illness and cancer as America's most serious health problems.

Afflic's 5,000,000

"Alcoholism afflicts an estimated 5,000,000 Americans, and roughly 250,000 persons join the ranks of alcoholics each year," said Sen. Javits.

The New York Senator cited studies which show that:

1. Alcoholism costs American business \$2 billion annually in absenteeism and efficiency;
2. One in every seven new mental patients is an alcoholic;

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INCOME—Spare time. No selling. Refill and collect money from new type coin-operated dispensers in this area. Must have car, references, \$550 to \$1,850 cash. Ten hours weekly can net excellent income. More time can result in more money. For personal interview write: Vernon Vending, 127 N. Bellefield, Pittsburgh, Pa. 15213.

3. One out of every three arrests in 1965 was for public drunkenness;
4. The \$9 billion annual cost of traffic accidents can largely be attributed to drunkenness; and
5. Alcoholism cuts the life expectancy of Americans by about 10 to 12 years.

Can't assess heartaches

Sen. Moss said, "We estimate that more than 10 per cent of our population is directly involved in some way with problems of alcoholism. Everyone, of course, is at least indirectly involved."

Sen. Moss continued, "There will never be a way to assess fully the amount of suffering, heartbreak, crime, child abuse, juvenile delinquency, poverty, divorce or other problems which can be directly traced to alcoholism."

Specifically, the Alcoholism Care and Control Act of 1969, would:

—Establish a division of alcoholism and alcohol problems within the National Institute of Mental Health with broad responsibilities in the areas of research, education, coordination, prevention, and support for community treatment and rehabilitation programs.

—Provide incentive grants totaling \$15 million in fiscal year 1970 for the construction, staffing and operation of facilities for the prevention and treatment of alcoholism in order to encourage the establishment of such programs.

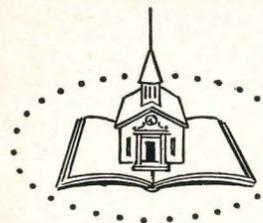
—Provide grants totaling \$200,000 in fiscal year 1970 for alcohol education directed at the general public, school-age children and special high-risk groups.

Grants for prevention

—Provide special purpose grants for (1) the development of specialized training programs or materials for the prevention and treatment of alcoholism, (2) research relating to current and projected personnel needs in the field of alcoholism, (3) surveys to evaluate the adequacy of programs for the prevention and treatment of alcoholism, such as detoxification programs, court-supervised programs for alcoholics and programs in correctional institutions and aftercare programs for alcoholics. A total of \$1¼ million is authorized for the next fiscal year.

—Provide fellowship grants to professional personnel for training in alcoholism and alcohol-related problems in order to overcome critical shortages of trained people. There is a \$200,000 authorization for the next fiscal year.

—Establish regional centers for research in alcoholism and alcohol-related problems. Three million dollars is authorized for fiscal 1970. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for May 25, 1969)

LIFE AND WORK SERIES

Rivals For Our Loyalty

I John 2:15-29

One is either in the realm of light or of darkness. Those who are in the former because of what Christ has done for them, have experienced the forgiveness of sin, come into a personal relationship to and knowledge of God and are victorious over the temptations of Satan.

A Challenging Exhortation

I John 2:15-17

Love is the test of fellowship with God. He exhorts believers to give up the love of the world—"Love not the world." What world? "The world" means the whole aggregate of things material and visible together with the lives of those who are separated from God. It is all that is alienated from God, whether it be people, things, or influences. Love for the world takes away our love for God. The world is a rival of God and is constantly striving for the devotion of our hearts. Love for the world is manifested in the evil desires which emanate from the flesh, those that enter through the unguarded entrances of the eye-gate, and those desires which arise from the urge to acquire position, prestige, possessions and power.

John told his readers that the world in itself is transitory—"The world passeth away;" and transitory in its power to excite desire—"The lust thereof passeth away." "Lust" means all of the desires that are stimulated by, directed toward and fed on the fleeting things of this life. If one loves the world, he does not love God. If he lives for the world, he does not live for God. "He that doeth the will of God abideth forever." Outside the circle of God's will are danger, disaster and death, but inside that circle are salvation, safety and security. If you want peace, protection, power and provision, you must be in the circle of His will. The only life that abides forever is the one which is lived in love for and in devoted service to Christ.

Anyone who conforms to the ways of this world gives his life to that which literally does not have a worthwhile future.

A Solemn Warning

I John 2:18-24

Christians in John's day sorely needed to be warned of the danger of substitut-

ing for Christ people and things. Anybody who seeks to put himself in the place of Christ usually does not work in open opposition, but subtly tries to take the place of Christ. This warning of the danger of false teachers is needed as much or more today than it was in John's day. Those who undermine the Christian faith of individuals and infiltrate the Lord's churches are frequently individuals of such high intellectuality and charming personality that they throw you off-guard.

John used very strong language against those who denied the deity and the atonement of Christ. He pointed out that those who denied that Christ was the true Son of God proved to be among His very worst enemies. After warning the Christians that they would be tempted to accept false teachings, he urged all Christians to continue to hold fast the truths which they had received from and about Christ.

A Strengthening Promise

I John 2:25-29

Those who have received Christ as

INTERNATIONAL SERIES

Bible People And Places

Our understanding of the Bible is enhanced by a knowledge of the geography and of the customs and way of life of the people mentioned therein.

The well of Jacob

John 4:3-6

Christ's growing popularity increased the envious opposition of the Pharisees, so it became advisable for Him to leave Judea and go to Galilee. The Israelites hated the Samaritans to such an extent that they detoured around Samaria, but the Lord Jesus, Who was never enslaved by prejudice, set forth on the more direct route to Galilee. He went through Samaria because He knew there were sin-sick and needy souls in that country to whom He could minister.

In the course of His journey Christ came to Jacob's well, which was about a ten minutes walk from ancient Sychar, now the town of Nablus. By this famous well there took place one of the most

Saviour, acknowledged Him as Lord, been anointed by the Holy Spirit and continued to abide in Him certainly have the blessed assurance of eternal life. Consequently, thereafter they are obligated to be consistent and steadfast, because of what Christ has done for them and has promised to do for them.

Those who deny the most precious truth of God's Word persist in trying to undermine the faith of Christians, and, to the extent that they succeed, they create problems that otherwise their victims never would have encountered. Those who read and study God's Word, accept its teachings and yield to the leadership and guidance of the Holy Spirit will know that Christ is truly the Son of God.

If we abide in and obey Christ, it will be a joyous privilege to meet Him when He returns, otherwise we would be embarrassed to meet Him. Doing His blessed will in this life will make our meeting with Him an occasion of great anticipation and complete satisfaction.

beautiful, interesting, and memorable events recorded in the Bible. It was about noon when Christ and His disciples arrived there. They were hot, tired, hungry and thirsty. Weary from the journey the Master sat down on the parapet of the well, while His disciples went into the village to buy food.

The woman of Samaria

John 4:7-10

Ere long the reveries of the Saviour were disturbed by the coming of a Samaritan woman to the well for the purpose of drawing water for her household needs. She came at that unusual hour because she did not want to come in contact with the other women who despised her on account of her sinful life. Weary and depressed, this sinful woman advanced with a look of disappointment and sadness on her face. Embarrassed and disgusted that Christ was sitting there, with a bold and unsympathetic gaze she stared at Him.



In spite of her dense ignorance, racial prejudice and terrible wickedness, Christ was exceedingly anxious to save this woman. With remarkable wisdom and unusual tact, He asked her to help Him by giving Him a drink, which request awakened her surprise, broke down her prejudice and appealed to her sympathy. It is noteworthy that Christ did not wait for her to speak to Him, but, ignoring the barriers of race and custom, He began the conversation. When He condescended to ask her for a favor, and that in a most tactful fashion, He placed Himself under an obligation.

In the course of the conversation which ensued, Christ told the woman that those who drank water from Jacob's well would thirst again, which fact she had learned already by experience, but that there was something far better than the water from the well beside which He sat. He told her that the water which He gave possessed the quality of satisfying completely all who drank it. His free offer revealed the possibility of her need being met.

The worship of God.

John 4:19-26

Aware that a knowledge of one's sinful condition must precede salvation, our Lord probed into her sinful life, tactfully led her to the realization that she was a great sinner and taught her the necessity of repentance. When He began to talk to her about her sin, she tried to change the subject but He refused to be sidetracked and drawn into a religious argument.

In their conversation the woman asked Christ for some instruction about worship. Evidently she was under the impression that God was restricted to one place and could be worshiped there only. Our Lord proceeded to make it clear to her that spiritual worship to not a question of bodily position or physical location, but rather of heart condition. God can be worshiped anywhere and at any time, but never with the use of images. Christ taught the woman that true worship is not confined to a particular place, but that it must be spiritual and must be done in an understanding manner. Only those who have been regenerated can truly worship God. No other worship than that which is offered in spirit and in truth can possibly be acceptable to Him.

We must ever bear in mind that worship is a proper recognition of the worth of God, an adoration of His person, and a veneration of His name. It means to honor Him with submission and love. It includes loving communion with God. It is essential to Christian growth. True worship of God is a very important factor in the spiritual development and fruitfulness of church members. It elevates character and improves conduct. The thing of paramount importance is not where we worship, but how we worship the true and living God.

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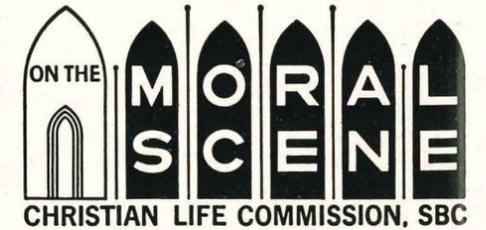
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CUMBERLAND GETS GRANT—R. C. Miller, Texaco oil distributor, of London, Kentucky, presents a \$1,500 check to Dr. James M. Boswell, president of Cumberland College, as part of Texaco Inc.'s Aid-to-Education program. It was the fourth such grant from Texaco to Cumberland College.



... The unpublished report of the National Commission on the Causes and Prevention of Violence gives the following information for the past five years: (1) Violent urban outbursts, involving 200,000 participants, have resulted in nearly 8,000 injuries and 191 deaths, as well as hundreds of millions of dollars in property damage; (2) 370 civil rights demonstrations and 80 counter-demonstrations have occurred, involving more than a million participants; (3) Hundreds of student demonstrations "have resulted in seizure of university facilities, police intervention, riot, property damage and even death;" (4) Anti-war protests "have involved some 700,000 participants in cities and on campuses throughout the country." Concludes the commission: "The elimination of all violence in a free society is impossible. But the better control of illegitimate violence in our democratic society is an urgent imperative and one within our means to accomplish." (Drew Pearson and Jack Anderson Column, 1/29/69)

... Employers charged with discriminatory hiring are going to have to do more than agree to end bias in employment. They also must seek to increase the number of minority group applicants by recruitment policies and advertising. To enforce this government policy—first laid down in an executive order in September, 1967, and made clear in regulations adopted last year—the government is on the verge of ordering federal procurement agencies to cancel purchase contracts with the Allen-Bradley Company, Milwaukee and to forbid additional orders. Such a drastic step comes from formal hearings by a three-man panel in Milwaukee which found that the company's "failure to take some affirmative action to . . . recruit . . . and increase the flow of minority applicants was . . . a violation of the 'equal opportunity clause.'" The panel warned that employers can't defend their hiring practices simply by arguing that few minority workers are employed because few apply for jobs. (*Business Week*, 1/11/69)

Coming Crusade Excites Ohio Baptists

"Our people are expecting God to do something unusual in Toledo this year," writes George Gaddie, a native Kentuckian now pastoring the South Toledo Baptist Church, Toledo, Ohio.

"I have been in Toledo 14 years and during that time I have never known such a spirit of enthusiasm and expectancy to prevail as now exists among our Southern Baptist churches," the Campbellsville College graduate continues.

Gaddie related that over 400 persons had agreed to make 100 phone calls as part of an area telephone survey of the area where Kentucky Baptists will assist in the Crusade of the Americas July 18-27.

Home Mission Board worker William A. Powell termed the survey the highest percentage of participation by any church group to date.

Another Kentuckian, Jim Coldiron, a graduate of Georgetown College is the Toledo area missionary. Under his leadership Toledo pastors have turned down revivals in order to participate in the Crusade of their own area. Numerous laymen have arranged their vacations in order to work in the Crusade, Gaddie reports.

Kentucky's commitment is to furnish 60 evangelists, 40 musicians, 120 laymen for personal witnessing and \$50,000 to help defray Crusade expenses.

As of this writing exactly \$8,798.58 has been received toward Crusade expenses. Fifteen laymen are committed to work in Toledo and two others are pending. A few openings remain among the musicians. Only the evangelists have been enlisted in full number.

With approximately two months remaining before the Toledo July Crusade, Kentucky Evangelism Secretary Hicks Shelton said, "We have a commitment to Ohio Baptists to furnish workers and money just as much as we have a commitment to support the Cooperative Program. When we voted in 1967 to do these things we gave our word and the Ohio people are acting on our word."

In 1964, Shelton pointed out, Kentucky participated in the West Coast Laymen's Crusade. Fifty-nine men from the state found ways to spend a week witnessing for Christ in California.

Ohio is closer and less expensive so it would seem that we could get more people to participate," he concluded.