

“Whatever thy hand findeth to do,  
do it with thy might.” Eccles. 9:10



  
**WESTERN RECORDER**  
SEPTEMBER 11, 1971

# People And Places

Chapel Park Baptist Church, Louisville, will celebrate its tenth anniversary with Homecoming Day, Sunday, September 12. The church was started as a mission of Parkland Baptist Church on September 10, 1961.



Eddleman

Highlighting the day will be H. Leo Eddleman who will bring the Sunday morning message. Eddleman, now with the Sunday School Board as "Doctrinal Reader", is a former pastor of Parkland church. Following the 10:45 worship service, dinner on the grounds will be served. All former members and friends of the church are invited to share the festivities.

Mill Creek Baptist Church, Radcliff, recently sponsored a twenty member group in a mission project to Ligonier, Indiana. Led by church pastor Ferrill Gardner and music director Barry Blakeman, the group conducted a Vacation Bible School and a revival. This was the second year for such a project. After last year's effort, a mission church was organized in Ligonier.

This year 130 persons enrolled in the VBS. Average attendance was 97 with 11 professions of faith.

Those who made the trip took vacation time to do so and lived in campers for the week.

Pastor Gardner pointed out that this effort, financed by the church, is above Mill Creek's contributions to associational missions and 12 percent through the Cooperative Program.

John D. Freeman, senior minister at Belmont Heights Baptist Church, Nashville, Tennessee, called attention to an error in the story reporting the death of Robert Pogue, former business manager of *Western Recorder*. The article stated that Pogue served under three editors, V. I. Masters, R. F. Skinner and C. R. Daley. However, John Freeman was the first editor under whom Pogue served, not Masters. It was, in fact, Freeman who recommended Pogue for the business manager post.

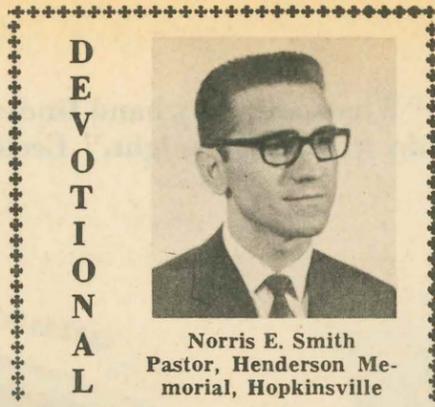
State senator Carroll Hubbard, Jr., was presented a "Distinguished Kentuckian Award" and "Certificate of Merit" for outstanding service to South-eastern Kentucky.

The awards were presented during the annual Southeastern Kentucky Homecoming Festival at Booneville on August 29.

## Church Chuckles by CARTWRIGHT



"The atheists have one point — it's cheaper!"



Norris E. Smith  
Pastor, Henderson Memorial, Hopkinsville

## A Moment Of Truth

Acts 10:9-15

This text finds Simon Peter on a roof top, overlooking the Mediterranean Sea, in spiritual agony. His religious and racial prejudices has crossed swords with the Christian truth, "What God has cleansed, you must not call common or unclean."

Peter had come to a moment of truth. He learned that racial prejudice was an enemy of the Christian life. The very nature of the word means to draw conclusions without either accepting or knowing all the facts. Especially does this apply in our relationships with other people of different color and creed. This was hard for Peter but he did pass the grade.

It's hard to break out of this mind set, but we must if we are to reflect the true nature of Christ's love. Negatively, this is not done by academic speculation. J. W. Storer, a former Southern Baptist Convention president, has said, "Some people believe they have thought, when all they have done is to rearrange their prejudices."

Tolerance is not the answer. Our tolerance can mean no more than a sophisticated form of prejudice. This will, however, provide relief but it will not share oneself.

Positively, we resolve our prejudices through creative participation. It was not until Peter had gone into the home of Cornelius, a Gentile, that he understood that "God is no respecter of persons."

My moment of truth came in the summer of 1955. I helped in a Negro Bible school. I had been taught that Negroes had no feeling and "You can't hurt a nigger." I believed it, until a little Negro girl lanced her foot on the jagged edges of a broken whiskey bottle. When I bent down to see about her foot, she slipped her little arms around my neck. While her warm tears fell on my face and her blood was running on my hand she said, "Brother Norris, it hurts." I knew then that what I had been taught was wrong and that she did hurt just like I hurt.

Prayer: Lord give us courage to face our moments of truth.

# Academic Freedom or Theological Faithfulness? Intellectualism or Spirituality? Social Mover or Tradition Keeper? The Role Of The Baptist College Campus Mores or Immutable Morality? Spiralling Cost and Declining Income Student Rapport or Constituency Support? Trustee Autonomy or Denominational Control?

With several of their colleges teetering on the brink of financial destruction, wondering how they can survive until June and knowing that apart from a miracle their days of life are numbered, Southern Baptists meeting in state conventions this fall should be giving major attention to two questions. The first is, "Can all of our Baptist institutions of higher learning be kept open?" The second is, "Should they be?"

Before either of these can be answered candidly, it should be observed that all of American higher education is in serious difficulty and not on one count, but on many. What's more, in spite of the caustic comments of some public officials (or their wives) in an effort to gain headlines, votes or both, these difficulties are not solely the making of administrators and teachers. The schoolmen are hardly responsible for national inflation which has caused school costs to climb faster than school revenues have risen. Nor can they be charged with degenerating business conditions or declining stock market prices which have reduced philanthropic gifts to education and have forced many students to transfer from church-owned to lower-cost, tax-supported schools. Nor are they responsible for U.S. involvement in a Southeast Asia war which has been extremely unpopular with many college students and has been, in part, responsible for the college-age disenchantment with national goals and priorities.

Although it may not have been responsible for all the troubles plaguing it, American higher education has been indicted by much of the public for riots and other campus disorders, dissent which is considered disloyalty, disrespect for the flag, protection and/or encouragement of ideologies hostile to the traditional American system and a general erosion of moral values. Nor can schools honestly plead pre-Adamic-fall innocence on all counts. The degree to which they have coddled campus radicals, permitted on-campus instruction in such things as bomb-making and fusing, tolerated disruption of the educational process, endured destruction of rights of part of the student body in the name of "freedom" of other students, and left

unreprimanded those students and teachers whose apparent goal is overthrow of the government is the degree to which they are, in truth, guilty of those things which have sickened much of the public with what they feel is generously but erroneously called "higher education."

Whether it is true or not, much of the American public believes that the three R's that are preeminent on the campus

by Ralph A. Phelps, Jr.

Phelps is the former president of Ouachita Baptist College in Arkansas and administrator of Mercer University, a Baptist school in Georgia.

today are "raiding, rioting and revolution," and this belief has done nothing to increase college support, financial or otherwise. Since Baptist colleges are a part of the total educational scene, they have not escaped the wrath of people fed up with a generation of young, many of whom seem determined to reverse an age-old pattern of nature and devour their parents. Alumni, townspeople and other long-time givers have tended to say, "A plague on all your houses!" as sustenance campaigns and other fund drives arrive. This is patently unfair, for of the 448 campus strikes and shutdowns in the nation in 1969, very few occurred at Baptist schools. For that matter, it is not fair to dump all Baptist schools in the same category, although people looking for an excuse for not supplying money for college operations may conveniently do this.

The combination of inflation, unemployment, declining business profits and general disgust with the American campus scene has put many of our schools in an untenable and perhaps fatal financial position. A large number of them ran unpublicized but very real deficits last year, and the picture for the 1970-71 school year is even more dire. Baptist schools are suffering from what one wag has called "dementia cashbox" — a malady which causes presidents to lose their faculties (both kinds).

Crying out to the parent body for relief is an immediate and normal reaction, for if a child cannot look to his parent for help in times of distress, to whom can he look? To this logical claim of relationship are added the arguments of the traditional place colleges have had in Baptist life, denominational pride that should prevent our offering third-rate education to first-rate young people and the claim that we are the lesser evil when one compares our operations with large state universities.

These arguments have been advanced so many times that audiences can almost chant them in unison with college representatives and the day of acquiescing placidly for the sake of team harmony seems just about over, if my visits with 23 Baptist pastors' conferences in Georgia this past year are any guide to group reactions. Almost without exception I found them raising seriously the question of whether or not church schools are rendering services worth the dollars already being invested, quite apart from any possible increase. Asked also were pointed and apparently knowledgeable questions about internal matters which many Baptists feel are inconsistent with stated purposes of Christian commitments. Many have said bluntly that the Lord's money should not be used for purposes which, in their judgment, are patently unchristian. And others have added that there is a point in time past which the parent has no responsibility for supporting an aging child — doubly so if the child appears to be disobedient.

As president, vice president for development, and executive vice president of three different Baptist colleges, I have had ample opportunity to know the problems from the schools' vantage point. As a speaker at many Baptist meetings and now as part-time pastor of a full-time country church in Texas, I know a good bit about the feelings of fellow pastors and active Baptist laymen. From all the vantage points, I am convinced, although admittedly biased in favor of church schools, that there are some basic problems which must be

(Continued on page 14)

## Sunday School Materials

A great many churches are asking what materials are to be used this year in Sunday School preparation.

It is suggested that the Sunday School plan books 1971-72 be used. They are as follows:

Bible Teaching Program Planbook, 1971-72; Adult Sunday School Planbook, 1971-72; Youth Sunday School Planbook, 1971-72; Children's Sunday School Planbook, 1971-72; and Pre-school Sunday School Planbook, 1971-72.

All are available at the Baptist Book Stores.

## WESTERN RECORDER

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

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## The Threat Of A Dangerous Constitutional Amendment

A serious effort is being made again to amend the United States Constitution to provide for group prayer in public schools. This proposed amendment is dangerous, though the danger is difficult to explain and reasons for opposing it are hard to communicate. For this reason and because of the importance of this matter, this editorial will break a serious rule of limiting any editorial to one page. It will be broken up with sub-topics making it easier to read and a more than usual plea is made to read it completely and carefully.

The amendment which is proposed not only sounds harmless but even appears in interest of true religion until it is carefully examined. It reads:

*Nothing contained in this constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer.*

This amendment is one of more than 200 introduced by Congressmen in nine years to undo the Supreme Court decision in 1963 which ruled eight to one that sponsored Bible reading and recitation of the Lord's Prayer in public schools are unconstitutional on the basis of the First Amendment.

Since 1963 the cry from a great number of Americans, including many sincere and well meaning Christians, has been that God and prayer have been thrown out of our public schools. Some have gone so far as to say the decision was Communist inspired and promotes atheism. This is irresponsible talk. Reliable studies show that there is much less atheism in America today than in the 1920's and to accuse the Supreme Court for its decisions and Congressmen who so far have refused to tamper with the First Amendment as Communist sympathizers or dupes is the ultimate in false charges.

### An Ohio Housewife's Crusade

The present crusade for this amendment is being led by Mrs. Ben Ruhlin who refers to herself as "just a little housewife" from Cuyahoga Falls, Ohio. She has been conducting a two-and-a-half year campaign to have prayer restored to public schools and by now has enlisted the help of her Congressman, Rep. Wylie (R. Ohio).

Far from being just a little housewife, Mrs. Ruhlin now has office space provided by her Congressman in the Longworth House Office Building on Capitol Hill and a corps of about 35 volunteer helpers. The strategy being used is to buttonhole Congressmen to sign a discharge petition to take the Amendment proposal from the House Judiciary Committee. So far it has been kept in this committee by Committee Chairman, Celler (D, N.Y.), who opposes it on constitutional grounds.

A discharge petition requires 218 signatures of Congressmen and a recent Associated Press report says Mrs. Ruhlin was able to get 197 signatures on the petition when Congress recessed in August. She and her cohorts will be ready to push for the remaining necessary signatures as Congressmen return to Washington this week.

This matter puts Congressmen on the spot. It's like motherhood and the flag. Who can oppose it without being accused of being anti-religious? It is known that some Congressmen who feel such an amendment would be unwise would feel constrained to vote for it if it ever reaches the floor. Not to do so would make them appear against prayer and this could be political suicide.

### Reasons For Baptist Opposition

Why should Baptists oppose such an amendment? There are many reasons when all the implications of it are understood but let me summarize all the reasons by saying two things.

First, it is unnecessary. It is based on a misunderstanding and misinterpretation of the Supreme Court ruling of 1963. What has been prohibited is prescribed or sponsored Bible reading and prayer and not voluntary Bible reading and prayer.

Mrs. Ruhlin is no doubt sincere in believing group prayer should be restored to public schools. She says she first became concerned about the matter when her 14 year old son came home from school and asked, "Why do we park God outside the school?" The 14 year old boy was referring to the prohibition of prescribed prayer and Bible reading in public schools.

Such a view by a 14 year old is understandable but really is an immature view of religion according to the New Testament and according to true Baptist understanding. If a person has a genuine experience with God in Jesus Christ, the Holy Spirit lives in his heart and is with him wherever he goes. A genuine Christian cannot park God outside when he enters a school room anymore than he can park his soul or spirit outside.

Furthermore, Benny Ruhlin and any other public school pupil can take his Bible to school any day he chooses, read it in study hall or at lunch time and can pray anytime, anywhere he chooses. His prayer might have to be private and silent but, after all, isn't this real prayer instead of quoting the Lord's Prayer or some memorized, canned prayer composed by school officials? He can wait until he is home with his family or at church to join others in group prayer. This is the way it ought to be rather than in a public school which, as the Supreme Court says, puts the state in the business of sponsoring religion.

Indeed, prayer is not prayer unless it is voluntary, according to Baptists, and the need for government assistance or even permission to pray anytime, anywhere is unthinkable.

### The Danger of a Prayer Amendment

In the second place such a constitutional amendment could be highly dangerous. In the future it could change the interpretation of the First Amendment which has been our greatest safeguard for keeping the state from controlling religion and religion controlling the state. Such an amendment could be used to circumvent the First Amendment which would be tragic. It would leave many questions unanswered and pave the way for unending questions and controversies. For example, what is a lawful assembly of persons and who decides which public institutions are lawful assemblies?

Again, what is a nondenominational prayer? When Jews are present, could the name of Jesus Christ be used in a nondenominational prayer? What about a public school in the state of Hawaii where Buddhists are predominant? Could the name of God or Jesus Christ be used in a nondenominational prayer? On and on it goes.

Who would compose the nondenominational prayer for use in a public school? The school officials, as some have suggested? This is precisely what the 1963 decision outlawed. Besides, would you want your child to repeat a memorized prayer composed by a school board conceivably made of a Baptist, a Methodist, a Catholic, a Jew and an atheist?

Let us not be among those who sincerely but certainly have misinterpreted the prohibition in public schools of prescribed religious exercises. Let us champion, as our Baptist forefathers have, the spirit of

voluntarism in religion and not tamper with the First Amendment which has been our safeguard for religious freedom throughout American history.

### The Conviction of Baptist Leaders

Before we jump on the band wagon for a pious sounding prayer amendment to the Constitution, let us at least consider the opinions of Baptist leaders who have given much thought to this matter and are virtually unanimous in opposition to this proposed amendment. The readers of this column know it is very seldom this writer ever hints that every Baptist should not make his own judgments and not depend upon any denominational leader as an authority.

In this case, however, this matter is extremely complicated and requires far more time, information and study than most Baptists have to give to it. For this reason it is worth considering what our Baptist leaders think and have said. The top executives and elected heads of six Baptist groups in America have endorsed the Supreme Court rulings and have warned against any tampering with the First Amendment. They believe it is sufficient in its present form and wording. These Baptist leaders include the president of the Southern Baptist Convention, Dr. Carl Bates.

Also the acting head of the Baptist Joint Committee and the other two top staff members of the Joint Committee have expressed grave concern that the proposed amendment could have harmful effects upon religious liberty, especially in years ahead.

The Southern Baptist Convention at Atlantic City in 1964 passed a strongly worded resolution favoring the present wording of the First Amendment and opposing any further amendments to the Constitution that might endanger the safeguards of the First Amendment.

In St. Louis in June of this year the Southern Baptist Convention reaffirmed the 1964 resolution with additional emphasis upon voluntarism in religion.

### What Should Baptists Do?

Finally, what can we do to head off this immediate threat posed by the efforts of this "little housewife" from Ohio who has become a professional and effective lobbyist? First, we can become informed and refuse to be trapped into either supporting such an amendment or being classified as anti-God and anti-prayer.

The next and most important thing we can do is to let our Congressman know we are against any tampering with the First Amendment. We should ask them not to sign this discharge petition for House Resolution 191 or to take their names from the petition if they have signed it. So far about the only voices heard by our Congressmen are those favoring the amendment. They need to hear from those who recognize the danger in it.

## Fire Guts North Carolina School

An early morning fire, apparently set by an arsonist who has been plaguing Henderson County schools, virtually destroyed the chapel and classroom building at Fruitland Baptist Bible Institute near Hendersonville, North Carolina. No one was injured.

The fire was discovered by a National Guard patrol at about 1:00 a.m., August 30. The Guardsmen were ordered into the area after three other fires had been set in public schools within 10 days.

The dean of the Baptist institute, Alex Booth, said the fire was apparently started by a fire bomb thrown through a window in the northeast classroom of the Justice Building. Other fires in the county were started in similar fashion.

The fire completely destroyed the top floor and roof of the three-story brick building and fire marshals feared the north wall of the building would collapse.

Damage was estimated at \$300,000. Only \$22,000 worth of insurance was carried on the building, built in 1901 on a wooden foundation, according to W. Perry Crouch, general secretary of the Baptist State Convention of North Carolina, Raleigh. It was the maximum insurance available.

The big building housed all of the 11 classrooms and chapel for the institute, which offers two years of theological training to ministers who have not been to college.

Dean Booth said the 200 students who began classes six days before the fire would be shifted temporarily to classrooms in the nearby Fruitland Baptist Church and to various areas of the school's administration building. (BP)

## Endowments Benefit Southwestern Seminary

An endowment in excess of \$54,000 to benefit Southwestern Baptist Theological Seminary and a \$50,000 trust fund set up to aid students attending Southwestern Seminary and Baylor University, Waco, Texas, have been created in recent weeks.

The \$50,000 trust fund for students at Southwestern and Baylor was created by Samuel W. Fisher, a retired Fort Worth certified public accountant.

During his lifetime, Fisher, a member of Broadway Baptist Church in Fort Worth, will draw income from the trust fund administered by the Baptist Foundation of Texas.

The \$54,000 endowment was set up by the estate of Mrs. Norma M. Simmons, a school teacher from Eastland, Texas, and a successful stock investor. The endowment will fund student loans with income earned from investments handled by the Texas Baptist Foundation.



**COOPERATION** — Members of four suburban churches joined with members of 23rd and Broadway Baptist Church, Louisville, to provide a Vacation Bible School recently. Pictured above are workers from Westport Road Baptist Church, Woodland Baptist Church, Green Acres Baptist Church and First Baptist Church, Jefferson-town, in addition to helpers from the home church. The picture was taken on a trip to the Louisville zoo by the four and five year old department. At right is Ed Freeman, director of weekday activities for the inner-city church.

## Brotherhood Commission Elects McCullough Organization Head

The Southern Baptist Convention Brotherhood Commission, during annual session in Memphis, Tennessee, elected SBC Home Mission Board personnel director Glendon McCullough as the new executive to lead the denomination's organization for laymen and boys.

Since 1959, McCullough has been secretary of the personnel department for the SBC Home Mission Board, Atlanta. Last year, in a re-organization, the department was made a division and McCullough was named director.

Effective November 1, McCullough will become executive secretary - treasurer of the SBC Brotherhood Commission. He will succeed George W. Schroder who died May 29 after a long illness.

In accepting the position, McCullough told the Brotherhood Commission he was challenged by the "formidable task" ahead.

"A fresh breeze of Christian renewal and involvement among Baptist laymen is blowing and this decade could be the most exciting and fruitful in the history of Southern Baptists. The Brotherhood Commission is in a unique position to lead the way."

He was elected unanimously by the Commission after nomination by the five man committee appointed earlier to screen possible executives.

The action was taken despite a mild heart attack which McCullough suffered on August 2 in Atlanta.

McCullough told the Commission members, "The fact that you would have the faith and courage to elect me in spite of my recent heart attack, and that I have the faith and guts to accept what will be a demanding job, are examples of the kind of faith, courage and work which will be necessary for everybody concerned if laymen are to meet needs of this decade.

"My physician had reported to me that it is reasonable to expect that I will be able to return to work at the Home Mission Board on October 1, and he sees no reason why I should not be able to assume the responsibility in November."

A native of Georgia, McCullough was a Royal Ambassador secretary for the Georgia Baptist Convention for nearly 10 years; associate pastor of Druid Hills Baptist Church, Atlanta, for four years; and professor at Seinan University, Fukuoka, Japan, for one year. A graduate of Baylor University, he has done graduate study at Southern Seminary and the University of California at Berkeley.



**McCullough**

## Staff Changes

W. Clyde Herndon, minister of music, First Baptist Church, Newport, has resigned to accept the call to the Northside Drive Baptist Church of Atlanta, Georgia.



**Herndon**

Kenneth E. Boone, organist of the First Baptist Church, Newport, has resigned to accept the organist-music assistant position of the Northside Drive Baptist Church in Atlanta.



**Boone**

Herndon and Boone will assume responsibilities at the Atlanta Church on September 30.

Jerry E. Chiles has recently accepted the call of associate minister in youth and music at the Reidland Baptist Church, Paducah.



**Chiles**

with a graduate specialist degree in religious education.

For the past three years he has held the position of minister of youth and music at the First Baptist Church, Lawrenceburg. Prior to this position Chiles served the Woodland Avenue Baptist Church and the Central Baptist Church, both of Lexington.

William S. Roberts began his duties August 29 as pastor of the Temple Baptist Church, Owensboro. He went to Temple from the Buck Creek Baptist Church in McLean County, having served there for the past three years.

Prior to the Buck Creek church, Roberts has served churches in Blackford and Ohio County Associations.

A native of Lewisport, he is a graduate of Lewisport High School and received his higher education from International Correspondence School, Ohio Christian College and Southern Baptist Seminary. Roberts and his wife, the former Ruth Pickering of Lincoln, Nebraska, have two daughters and one son.

Ronnie Bowlds, a native of Louisville,



**Bowlds**

was ordained to the gospel ministry by the Lowell Avenue Baptist Church of Campbellsville on August 18. He is a ministerial student attending Campbellsville College. Bowlds has accepted the call to serve as pastor of the Dunbar Hill Baptist Church of Adair County. William Beard is pastor of the ordaining church.

Werner Kaschel, for three years a field representative for the Temperance League of Kentucky,



**Kaschel**

has returned to his native Brazil to teach at the Baptist Seminary in Sao Paulo. He has been a student at Southern Seminary. He may now be addressed at Caixa 30259, Sao Paulo, Brazil, South America.

A daughter, Eula, is a student at Campbellsville College. Lester Nash recently became pastor of the Temple Hill Baptist Church in Monroe Association. He comes to Temple Hill from Red House Baptist Church in Tates Creek Association. He assumed his duties there August 22.

## Blessitt Begins Carrying Cross Across British Isles, Europe

Arthur Blessitt, Hollywood's "minister to Sunset Strip" who made headlines by carrying a cross across the United States from Hollywood to Washington, D.C., has departed for England with plans to carry his cross throughout the British Isles.

Blessitt and his team members and families said they would carry the cross through every major city in Great Britain, Scotland, Northern Ireland and the Republic of Ireland.

Purpose of the three-month trip to the British Isles, he said, will be twofold — evangelism, a sharing of the message of Jesus Christ; and training Christians in personal witnessing and sharing their faith.

Accompanying Blessitt will be Jim McPheters, who participated in Blessitt's walk across the USA last year; Dale Larson, who has operated "His Place," Blessitt's center on Sunset Strip in Hollywood; their wives and four children.

He said they plan to stay in the British Isles for three months, September through December; return to the United States for a spiritual blitz in New Hampshire; and go back to Europe in the spring to carry the cross throughout Europe, beginning in Denmark and Sweden.

The Baptist evangelist's trip to the British Isles comes at the end of a summer which he has spent preaching at Times Square, 42nd and Broadway, in Manhattan, in an effort to bring "the Jesus revolution" to the nation's largest city.

On the itinerary for the trip will be a visit to Belfast, Northern Ireland, where Blessitt visited earlier this year, dragging a cross on both sides of the

no-man's-land which separates warring Protestant and Catholic sections of the city.

This time, Blessitt said, he plans to work through churches, including both Protestant or Catholic groups. On his previous visit, he said he made no contact with churches in Northern Ireland in order to maintain a stance of strict neutrality in the religious dispute there.

Blessitt said he and his team sold their musical instruments in order to raise much of the \$2,700 necessary for the plane tickets, and that a Southern Baptist church in Washington, D.C., had contributed the remaining travel funds.

Asked why he was taking his cross-carrying treks abroad, Blessitt said that although he had invitations to lead city-wide evangelistic crusades all across the United States, he felt his ministry "is basically creating and starting — moving on to where nothing is happening." (BP)

## Alabama Baptists Name Royal Ambassador Head

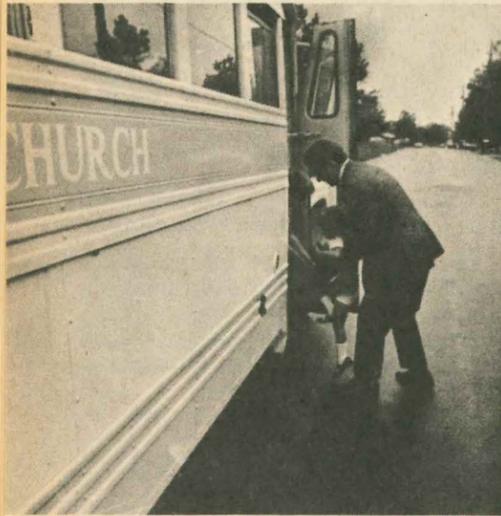
David Hulsey, minister of education at First Baptist Church, Cullman, Alabama, has been elected Royal Ambassador consultant in the Brotherhood department of the Alabama Baptist State Convention.

A native of Mississippi, Hulsey is a graduate of William Carey College, Hattiesburg, Mississippi, and New Orleans Baptist Theological Seminary.

He will direct the statewide work with Royal Ambassadors, a missionary education and service organization for boys in grades 1 through 12.

# Bus Evangelism Trend Spreads Across States

Busing is a sizzling subject these days. Even among church people. But not when they're talking about a special kind of busing.



For churches are becoming more and more active in busing — but theirs isn't

so controversial, and few tempers flare when the old red-and-white, First Baptist bus pulls up at a house on Sunday morning, picking up children for Sunday School; or on Wednesday noon, getting senior citizens or deaf people for their church-sponsored club; or on Friday night, taking teenagers to a retreat.

Churches across the nation have recognized the advantages of busing and purchased old buses, painting them brilliant colors — purple and green, blue and white, red. Now these distinctive symbols of the church-on-wheels can be seen many days of the week — but most often on Sunday.

The list of the uses of church buses is endless; so endless that Kenneth Chafin, director of the Southern Baptist Home Mission Board's division of evangelism, named William Powell to head a study of bus evangelism. Powell's work with bus evangelism has created bus clinics throughout the nation with more clinics to come in future months. Powell is secretary of the department of survey and special studies at the Home Mission Board.

Powell said churches in the larger

conventions are just beginning to take note of the advantages of busing. "Busing started in the independent church areas, but it will work as well in the main line larger denomination, including Southern Baptists."

One independent Baptist church where busing doubled the size of the Sunday School in seven months is Forrest Hills Baptist Church in Decatur. The owner of 20 buses itself, the church recently borrowed 14 more buses from neighboring churches, including Powell's Woodlawn, for a week of Bible study for children and youth. During the week the church bused in more than 1,700 children in one day.

Woodlawn has six buses, but the church plans to increase its fleet to nine by the end of the year. Each bus is piloted by a bus driver, bus captain, co-captain, and several "smaller in stature" lieutenants and lieutenant juniors. Several riders (children) on the bus are given the lieutenant and lieutenant junior titles and they assist the bus captain in helping younger children across the street, and on and off the bus.

Records are kept on each rider. Contacts are made by the bus captain and co-captain on the Saturday before the Sunday morning ride. Powell said the size, age, nor location of the church has no bearing upon the effectiveness of the church bus evangelism. Bus evangelism can "give new direction to the average church," he said. "It can help in the transition from a 'come meet' church to a 'go bring' church."

Less than five percent of Southern Baptist churches are presently using buses in evangelism. But, Powell describes bus evangelism as a "ground swell." "My personal feeling and hopes are that by 1972 more than 10 percent of the churches will be using bus evangelism. The HMB department of evangelism has not tried to create interest," he said. "The interest was there in the beginning and we have tried to help."

Because of the interest in busing in churches, the department has scheduled five more special clinics throughout the country, with the first having occurred August 30 through September 1 at the First Baptist Church, Tallahassee, Florida. Other bus clinics are scheduled for September 6 through 8 at the Rosen Heights Baptist Church, Fort Worth, Texas; November 1 through 3 at the Laurel, Maryland, First Baptist Church; December 6 through 8 at the Trinity Baptist Church in Downey, California; and February 21 through 23 at the Walnut Street Baptist Church in Louisville, Kentucky.

Additional information may be obtained by contacting William A. Powell, Baptist Home Mission Board, 1350 Spring Street N.W., Atlanta, Georgia 30309.

# Campbellsville College Adopts Emblem

The new emblem or logo of Campbellsville College is a visual depiction of the recently adopted "Statement of Purpose" of the Kentucky Baptist school.

The Purpose statements are expressed in alliterative phrases that incorporate the first letter of the college's name.

The "cross" represents the "Christ-Centered" goal of the college. The Goth-

ic ogive church window stands for the school's "Church-Connected" relationship.

The interlocking double C's resemble the fish symbol of early Christians and signifies Campbellsville's "Community-Conscious" emphasis. The flame atop the cross proclaims both the flame of the Holy Spirit and learning integrated in the "Curricula-Coordinated" educational program.



# Kiker, Others, Join C'ville Staff

Charles W. Kiker of Tulia, Texas, has been named director of religious activities at Campbellsville College, president William Davenport has announced.

This fall Kiker will concentrate on organizing religious activities. In the spring it is expected that he will assume added duties.

The 37 year old professor received his BA cum laude from Wayland Baptist College and his BD and ThD at the Southern Baptist Theological Seminary.



Kiker comes to Campbellsville College from North American Baptist College, Edmonton, Alberta, Canada, where he served as associate professor of Old Testament and assistant dean of students since 1968.

An active writer, the new religious activities director has had several articles published. His most recent work is a series of eight devotional articles on the prophets in the North American devotional booklet, *Moments with God*, published January through March of 1971.

Kiker and his wife, the former Patricia Culwell, have two children, Nancy, 16, and Kathy, 15.

Others joining the Campbellsville staff this fall include Russell Mobley of Lexington, Rebecca Lane Sims of Danville, and Danny Lea of Waddy.

Mobley has been added as assistant professor of speech and drama. He holds the master's degree from University of Kentucky.

Miss Sims has been named admissions counselor. She is a graduate of Murray State University and was an elementary teacher at the time of her appointment.

Lea, an alumnus of Campbellsville College, will be an instructor in business and economics. He recently received a master's degree from Middle Tennessee State University.

Another change at Campbellsville will have Harlie White, chairman of the school's math department, serving as acting academic vice president. He previously served as acting dean at the college.

# BAPTIST VIEWpoll

MARTIN B. BRADLEY, Director

# Influence Of Religion Rises

A recent survey of pastors and Sunday School teachers has revealed a dramatic change of attitude on the part of these leaders toward the influence of religion on American life.

Two surveys conducted by the Baptist VIEWpoll indicate that fewer pastors and Sunday School teachers believe this year that religion is losing its influence on American life than indicated this a year ago.

In June, 1969, the Baptist VIEWpoll learned through a national sample of pastors and Sunday School teachers that 83.6 percent of the pastors and 79.8 percent of the teachers felt that religion as a whole was losing its influence on American life.

The latest poll reveals that only 56.1 percent of the pastors and 52.6 percent of the Sunday School teachers now feel that religion as a whole is losing its influence on American life.

This represents a drop of over 25 percentage points over a two year period of time.

The latest poll also reveals that 35.1 percent of the pastors and 37.2 percent of the teachers feel that religion on the whole is increasing its influence on American life.

This is to be compared to the 9.9 percent of the pastors and 13.8 percent of the teachers who felt this way in 1969.

Some pastors (7.6 percent) and teachers (7.5 percent) feel that the influence

of religion on American life is staying the same today, and others (1.2 percent of the pastors and 2.7 percent of the teachers) had no opinion.

A recent Gallup Poll among Protestant pastors found much the same thing as the latest Baptist VIEWpoll survey. Gallup found that 58 percent of the pastors felt that religion as a whole was losing its influence on American life, while 26 percent felt it was increasing. Of the remaining 16 percent, 13 percent felt it was staying the same and 3 percent did not have an opinion.

One panel member who feels that religion is increasing its influence on American life feels this way "because of the increased interest of the youth of the nation." Another writes, "more young people today are looking for a living God."

Among those who feel that religion is losing its influence on American life one writes: "We have become lovers of pleasure more than lovers of God." "Even church members are not faithful to the Lord" writes another.

Findings for the report are based on 90 percent response from the Baptist VIEWpoll panel, composed of approximately 300 pastors and 300 Sunday School teachers selected to represent a cross section of persons holding those leadership positions in the churches of the Southern Baptist Convention. (BP)

# Kentucky Baptist

# WESTERN RECORDER

BAPTIST BANNER AND WESTERN PIONEER

BAPTIST BANNER AND PIONEER

# Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

## 10 YEARS AGO September 7, 1961

James Anderson Burns Hall, a \$300,000 girl's dormitory at Oneida Institute was dedicated on September 2 in connection with the annual Oneida homecoming celebration.

The U.S. Supreme Court upheld the laws prohibiting business and commercial activities on Sunday but only to the extent that they are general regulations to protect the health and welfare of the public by providing a "community day of rest." The court ruled the laws would have to be declared unconstitutional if they were designed to enforce the observance of a religious holiday.

Porter Memorial Baptist Church, Lexington, held ground breaking exercises for an additional educational building. Charles W. Holland, Jr., was pastor.

## 25 YEARS AGO September 5, 1946

R. T. Skinner was elected to be editor of *Western Recorder* by a unani-

mous vote of the Board of Managers. He was elected on July 1 and began his duties on September 5. Skinner came to this position from the pastorate of the First Baptist Church, Bowling Green.

A survey made by a large tobacco distributing company shows that women smoked 68 percent of all cigarettes. Seventy-six (76) percent of women smokers used a pack a day.—Quarterly Review.

## 50 YEARS AGO September 8, 1921

It was announced that September was *Western Recorder* month. A drive was made to get 6,000 new subscribers to the *Western Recorder*.

C. W. Elsey began his duties as president of Cumberland College. He actually began his duties August 2.

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## Woman's Missionary Union Adopts Easier Materials Ordering Plan

An order blank to be printed in future issues of Woman's Missionary Union magazines will make it easier to order materials from WMU.

The order blank will help provide all the information WMU needs to fill the order promptly, without having to do a lot of writing. It is also an easy-to-find reference when planning WMU work.

Look for the handy order blank in *Royal Service*, *Accent* and *Contempo* beginning with October issues. The blank will appear in *Aware*, *Start* and *Dimension* beginning with the January-February-March issues.

Each order blank will list all WMU materials mentioned in that issue. The blank can be clipped, filled out and mailed along with payment to the WMU office in Birmingham, Alabama.

Most of the materials on the order blank can be ordered from the Baptist Book Store if preferred. But do not use the blank for Book Store orders. It is to be used only when ordering from WMU.

When a magazine story suggests that WMU material be bought, it will refer the reader to the order blank page for price and other information.

Some materials recommended in magazines cannot be ordered from WMU. These will not be listed on the order form. Price and source for such items will be listed conveniently where the items are mentioned. Write a letter to order non-WMU materials.

One WMU magazine, *Discovery*, will not contain an order blank. WMU materials suggested in *Discovery* will be listed on the order blank in *Aware* for the convenience of Girls in Action leaders.

Here are some more tips for getting WMU orders handled properly:

Send payment with order, as WMU does not handle charge accounts. Send checks or money orders made payable to WMU, SBC. Send cash at your own risk. Keep in mind that cash payments have often been removed from orders before they arrive at WMU.

Allow plenty of time. WMU will probably mail your order immediately, but postal delivery can be slow. Make plans and order the materials you need as soon as your magazine arrives. Then you will be ready when the day for your program or project arrives.

Remember there is a 25 cents handling charge on all WMU orders except for magazine subscriptions.

For Quality Baptist News  
Read Western Recorder



**CONSTITUTED** — The J. S. Bell Memorial Baptist Church was constituted June 26, 1971, after being the Dark Hollow Mission of the Hindman Baptist Church for eighteen years. When it began in 1953, J. S. Bell, left center, pastor of Hindman Church, preached each Sunday for several years—and in other missions of the church. Harold G. Sanders, executive secretary of KBC, was the speaker. Pastors and others of Enterprise Association formed the council. Harve Johnson is pastor.



**TOUR** — "The Friends of Man," a choral group of twenty-five voices, from the Fort Mitchell, Kentucky, Baptist Church have just recently returned from a ten day tour of service in Holden, Massachusetts. The young people and their adult sponsors conducted a series of backyard Bible Schools that enrolled approximately 106 children, ages three to twelve. They also made six nightly concert appearances. Under the direction of Dale Peterson, minister of music at Fort Mitchell Baptist Church, "The Friends of Man" presented the Christian folk musical, "Now Hear It Again" by Bob Burroughs and excerpts from "Purpose" by Phillip Landgrave, a former member of Fort Mitchell Baptist.



**FROM CHICKEN COOP TO PRAYER CHAPEL** — As a gift to California Baptist College, the senior class has rebuilt completely what once was an unsightly chicken coop on the campus, converting it to an attractive prayer chapel. Only the tile roof resembles the eyesore that once blighted the area between several main buildings on the campus and a parking lot.

## BAPTIST FORUM



### APPROVES MRS. GRAVES' ARTICLE

Dear Editor:

Just a short note to thank you for publishing the article "Why I Do Not Take the Bible Literally" by Mrs. Allen Graves in the July 31 issue of the *Western Recorder* and a note of congratulations to Mrs. Graves for writing the article.

The Bible is a wonderfully written book and it is up to each person to interpret it as he sees fit. If we as Southern Baptists deny anyone the right to interpret any section in any way he sees fit, we have failed both the principles of our religion and our country.

I want my children to grow in a church where they have the right to interpret any part of the Bible into their own words and have the right to disagree with anyone in the church if they see fit. This and only this is complete freedom of religion or better still freedom from forced religion.

Owensboro, Ky. Danny L. Spicer

### AMEN MRS. GRAVES

Dear Editor:

After reading Mrs. Allen Graves' article on page 3 of your July 31, 1971, issue, entitled, "Why I Do Not Take the Bible Literally", I couldn't help saying, "Amen!"

Congratulations to Mrs. Graves and to you for publishing it.

As Mrs. Graves said, "I love the Bible as the word of God . . ."

Louisville, Kentucky Alan G. Jolly

### LEGISLATE MORALITY

Dear Editor:

Congratulations are in order for your political victories in the recent local option elections that you cited in your recent editorial. Again you have proved that the most important elements, in winning political campaigns, are organization and dedication. It is sometimes amazing how diverse groups, such as church people and bootleggers, can unite in a common cause. But this proves an

old political maxim about "politics making strange bedfellows."

Now that you have perfected efficient political machinery, I would like to propose some other local option laws to you. The leading cause of death in this country is heart disease and a prime contributor to the development of heart disease is obesity. Perhaps with your organization, laws could be passed to make confinement on a reducing diet the penalty for being obese. Also we could have a local option law to ban cigarettes which cause another major killer of man, lung cancer. Another local option law that could be passed is the banning of pointed-toe shoes which lead to much pain and suffering; ingrown toenails. As you can see, the list could become endless.

One part of the problem that we have in common with the Pharisees is confusion about evil. No thing of itself is evil but the use that man makes of it may be evil. Only people are unrighteous and it is not things such as alcohol, food, cigarettes, or shoes that make them that way. So it also follows that laws to produce good behaviour will not produce good men. The only righteousness that man will ever have comes from God. How many of those voters in the local option elections accepted Christ as Lord? How many of those voters that were already Christian gained spiritual maturity because of these elections?

Christ never tried to legislate morality and didn't say that he was trying to transform the world. He came to regenerate men and he commissioned us to be the agents of his love in the world. If we truly show the kind of love that Christ shows us we will feed and care for the families of alcoholic men as well as obtaining medical, psychiatric and spiritual help for the men. Their basic problem is not that they need to be forcibly restrained from alcohol, it is their need for God's redemption.

Christ didn't command us to transform society. He commanded us to be the evidence in the world of God's transformation of man so that other men might be redeemed by God. If we imply by our laws and our behaviour that all a non-Christian person needs to become righteous is to change his behaviour, quit using alcohol, and the main difference between us and them is our temperance, aren't we preventing men from entering a true relationship with God?

Salem, Kentucky Stephen Burkhart

### PAROCHIAL AID

Dear Editor:

Thanks for speaking out on President Nixon's statement concerning support of parochial schools. As I look at my Bible as a layman, I see it as being verbal, plenary inspired. All Scriptures are inspired of God. (2 Timothy 3:16)

If the supporting of parochial schools were our only problem as Baptists, I think we could handle that with the power and presence and leadership of the Holy Spirit. But I believe I see in this day a compromising of the word of God. Sunday school teachers and too many preachers, I am afraid, are soft pedaling when it comes to preaching and teaching that the Bible is the very word of God.

If we are to speculate on the Biblical record of the creation, the beginning of man, the fall of man, and man's fallen nature; then pray tell me where we find the answers to what am I, where did I come from, why am I here and where am I going?

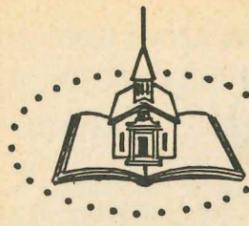
I hear the virgin birth of our Lord minimized. This is just some more of the darts of the evil one. Just as this question of we taxpayers supporting parochial schools. The devil never has nor will ever be content to see the onward and upward march of the church of our Lord and Saviour, Jesus Christ. Wheat and tares are going to grow up together. There are those who seem to be far more interested in exalting themselves than exalting the name that is above every name, the name Jesus.

Unless we as Baptists keep our faith anchored in the author of the Book of all Books, we will continue to be tossed to and fro with every wind of doctrine. May God help us to use the book as a basis to teach us in all doctrine. If all who claim Jesus as Saviour would use the book, the Bible, as our rule of guide, problems of separation of church and state would vanish. I believe America's only hope is a return to the word of God; study it, teach it, preach it, and pray God that He will break us, remold us that we will be willing to follow its precepts.

I bow my head in submission and thank God I can believe this Bible, the Living Word of God, is literally true.

Beaver Dam, Ky. B. A. Wilson

SPEAK UP IN THE  
Baptist Forum



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for September 19, 1971)



LIFE AND WORK SERIES

## Should A Christian Drink?

One of the most serious problems confronting Americans today is the ever-increasing consumption of alcoholic beverages. Each citizen decides to drink intoxicants or not to drink them. Thank God, many have refused to yield to the pressure and imbibe. At least three things should cause Christians to refuse to drink:

### The sanctity of the body 1 Corinthians 6:19-20

1. *A personal realization.*  
"Ye are not your own." Since no one has created, sustained or redeemed himself, he cannot be his own. If "ye are not your own," you do not have any right to follow your own wayward will to the injury of self in the service of Satan.

2. *A positive reason.*  
"For ye are bought with a price." If you are a child of God, you have been redeemed from the curse of the law, the wrath of God and the vassalage of Satan. Since the Christian has been purchased (1 Peter 1:18-19), he certainly does not belong to himself. When anything is bought, it becomes the property of the purchaser. Christians must recognize and acknowledge by their actions that the Lord owns them and, therefore, should control and use their bodies. When he does, they do not drink intoxicants.

3. *A persistent responsibility.*  
"Therefore glorify God in your body." Some have the attitude, "I can do what I please with my body." That attitude is wrong. When you abuse or misuse your body, you are abusing or misusing that which belongs to Another.

When the believer enters God's family, his body becomes the temple of the Holy Spirit. Indwelt by the Holy Spirit, he is not free to act as he pleases but he is responsible for glorifying God. You can glorify Him by thinking of Him, adoring and declaring His perfections, praising Him and obeying Him.

### The stewardship of influence 1 Corinthians 8:9-13

Christians must consider the effect which their conduct in drinking alcohol will have upon others. In the exercise of their liberty believers should be thoughtful and considerate of the welfare of others. They should be willing to forego their liberty rather than to cause others to stumble. Christian con-

sideration for others and the realization that they are stewards of their influence should cause them to refrain from drinking and doing other things that would lead others into temptation and cause them to do wrong. Let us be very careful about our influence and ever see to it that it is always helpful rather than injurious.

### The service of Christ Romans 14:17-21

Knowing that the Roman Christians were living in the midst of one of the most wicked cities in the world and facing all kinds of temptations every day, Paul was careful to instruct them as to the way they should live in order to please God. Because the unsaved judge Christianity by the actions of those who call themselves Christians, the latter are under obligation to live consistently and righteously.

Paul wrote this letter in which he admonished the stronger Christians to be very careful as to the way in which they treated their brethren in the church whose faith was immature and who had conscientious scruples about eating meat procured from the public markets after it had been offered to heathen idols. Paul urged each member to decide not to be a stumbling block in the way of

others. Strong and mature Christians should consider the spiritual safety and the welfare of their weaker and more immature brethren.

Children of God should never fail to consider how others will be affected by their actions. They should consistently abstain from the use of intoxicants and from any other action which is contrary to the law of love for Christ and for others. They should be willing even to forego their actual rights rather than to cause others to stumble.

One who begins drinking alcoholic beverages does so at the invitation or request of another drinker. While one has the liberty to imbibe if he is determined to do so, even though it is always in disobedience to God and injurious to himself, he does not have the right to influence another to do that which is harmful to himself and to others. When a true Christian gives earnest attention to his personal duties to God and to his fellowmen, such questions as those related to eating and drinking will readily fall into their proper places and assume their rightful proportions. A Christian who walks with the Lord and pleases Him in His service will abstain from the use of alcohol.

INTERNATIONAL SERIES

## God Reveals Himself

God revealed Himself through Jesus Christ, the Son of God, the Messiah of the Jews and the Saviour of sinners, Who came into the world to accomplish the saving purpose of the Father.

### Christ is the Logos (Word) John 1:1-3

Here we are taught that Christ is co-eternal, co-existent and co-equal with God the Father. There was never a time when He did not exist. The statement, "The Word was with God," reveals His separate and distinct personality. "The Word was God" is a very clear declaration of the deity of Christ. Of all things that exist in the material universe there is nothing that came into existence apart from Christ (verse 3); therefore, He is God.

### Christ is the Light John 1:4-10

Christ, Who is the source of all life,

is also the Light. In the incarnation Christ was the light blazing in the darkness but men would not receive the illumination which He brought. Through the intervening centuries Christ has kept on shining in the midst of the darkness, ignorance and hostility of sinful men but happily the darkness has never been able to overcome or extinguish the light. He has kept on shining even though multitudes have refused to receive and utilize the light provided by Him.

### Christ is the Lord John 1:11-18

Christ "came unto his own and his own received him not." This verb "came" denotes a definite act — the incarnation. "Unto his own," neuter plural, refers to His own possessions or things, or land which He created. "And his own received him not." "His own," masculine plural, means His own people.

He came to redeem and save His own people but they rejected Him. When Christ came to His own land, the people refused to receive Him. How tragic! While Christ was rejected by the masses of the people, there were individuals who received Him. Those who received Christ were given the privilege and ability to become the children of God.

All who are the children of God are such by the communication of His life to them. It is only by supernatural power that people enter God's family. Salvation is not earned but it is received as a gift. As an empty cup receives from the flowing fountain, so we receive Christ into our empty hearts and lives. Being children of God means having God as our Father, Christ as our Saviour, the Holy Spirit as our Guide and Comforter, the saved as our brethren and the angels as our friends. As God's children we have the inestimable privilege of direct access into the Father's presence, of feasting on the bounties from His table, of enjoying the protective shelter from the storms that rage about us, of heavenly fellowship with His children and of the comfort of His glorious companionship.

Verse 13 corrects three erroneous ideas that are still prevalent, namely, that regeneration comes by heredity — "not by blood," through self-effort — "nor of the will of the flesh," or through the efforts of organized society — "nor of the will of man." Regeneration, or the impartation of the divine nature to a human being, takes place upon the acceptance of Christ as personal Saviour.

In human flesh Jesus Christ lived in Nazareth and elsewhere among men. In His face many saw the glory of God revealed. He exemplified and demonstrated grace and truth.

Witnesses to this truth were John the Baptist and John the evangelist or writer of this Gospel. John the Baptist bore a faithful witness to the eternal Christ, Who had existed long before the incarnation, yea, Who had shared the glory of the Father before the creation of the universe. He rejoiced to proclaim the pre-existence and the pre-eminence of Christ, the perfect revealer of the Father. He gladly testified that Christ was born before him in eternity and would always be above him, as well as all others, in eminence.

John asserted that Jesus Christ was both divine and human. While He sojourned on earth He was as divine as He had been previous to His incarnation. While here He brought the glory of God into human view, understanding and appreciation, and exhibited the Father in such a way that those who came to know Him knew the Father also. Believers in Him beheld His glory, and drew from His inexhaustible supply of divine wisdom, power and love. From us He rightfully expects an absolute trust in Him and an unquestioning obedience to Him. Let us gladly testify to His grace, mercy and power!

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# Baptist College Role (Continued from page 3)

worked out quickly if the church school is to survive. The atmosphere of suspicion, disgust and hostility which many churchmen feel for their own denomination's schools is not conducive to support. The atmosphere of disdain, contempt and hostility which many employees of Baptist schools feel toward their denomination will neither gain support nor solve the ecclesiastical problems which campus critics decry.

In a word, denomination and school cannot go on indefinitely in an adversary relationship. If all that results when the two forces coincide is a polite cuss-fight, how has the cause of either been strengthened? If the major thing either contributes to the other is caustic criticism, how has the cause of religion or education been advanced. The crying need is for the two groups to be reconciled and to consider themselves as teammates, not as antagonists.

Before a constructive, harmonious relationship can exist, there must be resolved certain equations which may indeed not be resolvable. Among these are the following:

1. *Trustee autonomy and denominational control.* Schools say that trustees are legally autonomous and must be free to act if they are to fulfill trust obligations but the denomination asks, "If they are free, is it our school? Do they have no trust obligation to their parent body?"

2. *Academic freedom and theological faithfulness.* Schools point out that academic freedom is a *sine qua non* of sound education and that the exercise of this freedom may affront the values of many in society. The denomination replies that a freedom bent on destroying the beliefs of people giving to support the school is a promiscuous exercise in irresponsibility.

3. *Intellectualism and spirituality.* Schools maintain that their job is to train the minds of students, not to be a "nine-month Ridgecrest" experience. The denomination replies that if all the Baptist school is doing is training minds without a Christian context, there is no excuse for having the church school. What's more, they say that the alternative to Ridgecrest does not necessarily have to be Sodom and Gomorrah.

4. *Spiralling costs and declining income.* Schools insist that they must have more money from the churches if they are to survive as children of the denomination. Churches reply that with their own collection plate dollars down they are not in a position to increase gifts to any outside causes, desirable or undesirable.

5. *Student rapport and constituency support.* Schools point out that they cannot keep their doors open without maintaining a measure of rapport with students, many of whose views are at

wide variance with those of their parents and their pastors. The denomination answers that some of the things done by the colleges to get along with their own students cut the ground from beneath denominational programs designed to support the schools and that the schools are their own worst enemies at the point of getting more support.

6. *Campus mores and immutable morality.* Schools say that some of the things for which they are criticized most severely are changing mores and not matters of morality. The churchmen say that morality is the basic issue, and a few outspoken souls say that the schools would not recognize a moral principle if they met it in the middle of the road at high noon.

7. *Social mover and tradition keeper.* Schools believe that they are on the cutting edge of a world in transition and that their principal task is to get students ready for life in the twenty-first century. The denomination believes that the school should perpetuate traditional beliefs and keep the young person safe for Christianity.

Many other pairings could be added, but these are sufficient to illustrate vividly the gap that exists between role understanding of the two groups. Each expects something from the other which it strongly suspects it is not getting, and the only thing both sides seem to have in common is uncommon sensitivity to criticism from the other party.

Continuing as adversaries is not the answer to the problems of church and church school but how is it possible for two forces, nearing polarization, to shift from adversary to advocate, from caustic critic to loving brother? A full answer to this is not possible either within the capability of this writer. However, some possible steps toward unity of purpose and effort might be mentioned briefly.

1. *They should sit down and talk together about mutual problems and irritations.* My travels around Georgia convinced me (a) that there is no special mystique about the "grassroots" or what the people encompassed in this term think and (b) that there is not only a willingness but a hunger to talk over concerns and irritations. Far too often the people in the denomination and the people in the schools have talked to their own groups instead of to the other party. This answers few questions and may indeed compound misunderstandings. On the few occasions when the two groups have faced each other, they have done so in a convention when an emotion-packed issue such as Federal aid was before the body and when war was being waged rather than reconciliation sought. The academician must come down from the ivory towers of academia, and the churchman must step

outside the stained-glass walls of his sanctuary. (I suggest a good restaurant as a practical meeting place.)

2. *They must think of each other as possible colleagues, not as enemies to be thwarted or denounced.* The parit mindset of many soldiers in each camp must be forcibly overcome by the recognition that survival demands that church and church school be on the same team. The school needs the denomination's moral and spiritual support and the church desperately needs laymen and ministers with quality training erected on a foundation of Christian truth — something the church school can supply if it takes seriously its responsibility for distinctive service.

3. *They must practice the doctrines they profess to believe.* The schoolman must show the honesty, openness and integrity which he cherishes as a part of the academic process. The churchman must practice the morality, charity and redemptiveness which he considers fundamental. All must practice forgiveness, forbearance, brotherly love and a willingness to bear one another's burdens instead of climbing on top of the load the bent-low man is carrying.

4. *They must have a basic respect for the distinctive task and nature of the other.* Schoolmen must recognize that churchmen are not fully knowledgeable in the academic realm and that religious orientation may well give sensitivities to human relationships and behavior that may seem unimportant on campus. The academician must also recognize that denominational traditions are entitled to a measure of respect, even if he personally disagrees with them, and that he should learn to say "Baptist" without hissing or using a profane, descriptive, qualifying adjective with the term. The churchman must realize that the church school is not a church and that it should not be expected to function as an upgraded Vacation Bible School. He must also cease stereotyping all college personnel as eggheads, infidels, and radicals.

5. *They must put the Lordship of Christ first.* "That in all things He should be pre-eminent" would be a good working text for all parties.

The Baptist college can survive if church and school can reach an advocate relationship. If such a relationship cannot be reached, then the school's survival, if any, should be outside a denominational connection. If brotherhood is not possible, then why not, like Abraham to Lot of old, say, "There simply must be no quarrel between you and me, nor between your herdsmen and mine; for we are kinsmen . . . If you go to the left, I will go to the right; if you go to the right, I will go to the left." (Genesis 13:8-9)

But before we make that decision, let us pray to God that we may walk the path side-by-side. We can if we are willing to pay the price in humbled pride and subservient wills.

# Last Things

is written in symbols, the reference to a thousand years in the twentieth chapter may be interpreted in the light of the above scriptures. A thousand years may refer to a longer, or a shorter, period of time. Matthew writes, "And the tombs were opened and many bodies of the saints who had fallen asleep were raised,

By C. B. Jackson

and coming out of the tomb after His resurrection they entered into the holy city and appeared to many" (Matthew 27:52-53). And "When He ascended on high, He led captive a host of captives" (Ephesians 4:8).

It could be that Satan was bound on the day that Jesus arose (this day being a thousand years); and the saints who had fallen asleep before Christ's death, were raised with Jesus. The statement by Matthew may be interpreted thus.

Could this be the first resurrection mentioned in Revelation 20:5? The only other resurrection mentioned is the one at the Judgment when all who have died since Christ's resurrection will be raised and stand before the Judge of all the earth. Matthew 25:31-46 describes this scene which is repeated in different words in Revelation 20:11-15.

If the saints who were raised with Jesus are reigning with Him now, this could be the period when they are reign-

ing with Him a thousand years (Revelations 20:4). All the peaceful things described by the various prophets are being fulfilled with them in this period.

If the resurrection day of Jesus represents the thousand years that Satan was bound, there is plenty of evidence that Satan was loosed after this day. There is plenty of evidence that his work is growing and increasing across the centuries.

When the purposeful plan of God has been completed, this period will come to a close with the return of the Lord. At His return all those who have fallen asleep since His resurrection will be raised. The saints will be caught up, with believers who are still alive, into the clouds to be with the Lord. The unbelievers will face the final Judgment, hear their doom and be confined forever with Satan.

Jesus emphasized that we are to be prepared for His return. Believers are to be alert, to be ready, and to be obedient for the Lord is coming in an unexpected moment. Unbelievers are warned that preparation must be made now if they are to escape the Judgment. Unless they repent and accept Christ as Lord while they are in the body, the door will be closed, forever shutting them out from the presence of the Lord.

(Psalms 90:4; Matthew 27:52-53; II Peter 3:8; Revelations 20:1-6)

When Jesus said to the woman at the well, "God is spirit and those who worship Him must worship in spirit and truth" (John 4:24), He gave positive testimony that His kingdom is not material. This is reinforced by his word to Pilate, "My kingdom is not of this world" (John 18:36). The revelation made through the apostle Paul says, "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Romans 4:17). This coincides with the teaching of Jesus.

The people who proclaim, by manipulated charts and scriptures, that Jesus is going to set up a physical kingdom on this earth fly in the face of the whole life and teaching of Jesus.

There is no human time element in God's program. The Psalmist writes, "For a thousand years in Thy sight are but as yesterday when it is passed, and as a watch in the night" (Psalms 90:4). And Peter writes, "But do not let one fact escape your notice, beloved, that with the Lord, one day is as a thousand years, and a thousand years are as one day" (II Peter 3:8).

Since the entire book of Revelation C. B. Jackson is now retired and lives at 4146 Normandy Drive, Dallas, Texas 75205.

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Yours and His:

## State Giving Sets Record

Giving for the Cooperative Program from our churches for the year ending August 31 topped all previous records but fell 1% below the \$4.1 goal. To God be the glory!

We received \$4,059,402.60 for the year, and \$499,913.99 for the month of August. This is \$169,463.65 more than the

by Harold G. Sanders  
KBC Executive Secretary

previous year, or an increase of 4.35%. We were, however, \$40,597.40 short of the goal.

Actually, we received checks dated in August which would have put us over the annual goal — but they were post-marked in September, and will count in the new year which began September 1. It was perhaps the intention of the church to have it counted in last year, but many could not be included.

We received \$11,963.94 for the CEA (Christian Education Advance) campaign begun in 1963.

I wish to thank every pastor, treasurer, missionary and other person whose missionary impulse helped in this record year of mission giving.

**New state goal is \$4.2 million**

On September 1 we began our 1971-72 Cooperative Program goal of \$4.2 million adopted by the messengers to the convention last fall. Each church should

set a larger goal for itself and include more for the Cooperative Program.

Materials to help you in your budget preparation can be secured from the Stewardship Promotion Department, Kentucky Baptist Building, Middletown 40243. Jesse C. Stricker is the secretary.

**This is our best way**

The Cooperative Program is our best way to carry out the Great Commission of our Lord Jesus Christ. Obedience to the Great Commission (to witness to all people) requires cooperation — between the followers of Jesus, between the churches, between churches and the denomination, and between all of us and the Holy Spirit who thrusts us forth into the harvest fields.

Until we find a better way than the Cooperative Program to carry on a world-wide witness as Baptists, let us major here. Many churches scatter their mission gifts over a wide range of fine mission projects but, if the Cooperative Program were increased enough, these causes (in the main) would be cared for by all.

The Cooperative Program is the lifeline of world missions. Any valid interpretation of the Great Commission defines our task in terms of the entire world. Our responsibility begins where we are and reaches all men where they are. This year the theme: "Committed to World Missions."

## POWERLINE LIFELIGHT FOR TEENS

By Paul M. Stevens  
Director, SBC Radio-Television  
Commission

Problems answered in this column are from actual letters to "Powerline," teen music program heard on 550 radio stations.

**SEX QUESTION ANSWERED — "NO"**

Dear Powerline:

My future boy friend wants to take me to the Senior Prom. He says I should have one drink, since I never have before. But the big problem is that he thinks we should have sex, so we can remember the prom night. I'm not ready for sex, not even kissing. Do you think I should go stag to the prom or go with him?

In saying you're not ready for sex, you've already answered the big question — with a flat "No." Now all you have to do is pass the word along to your "future boy friend." Since you've never drunk, it would be wise to give him a "no" on that, too. Liquor can pull the smog over your judgment, especially if you're not used to it. And from what you've said about this guy, judgment would be a good thing to have plenty of with him around.

Now for your last question. If you tell him "no" on sex and drinks and he still wants to take you to the prom, then you can give it some serious thought. Ask yourself: "Does this guy care about me as a person? Or am I just an object he wants to use? If I tried to get him to see that sex is not just a plaything but something that involves the whole personality, forever, could I swing it?" And don't look at the answers through your rose-colored wrap-arounds. Give it to yourself straight. This guy may not be "future" material at all.

One thing more. It's evident that you use your head for something besides a wig form, but you seem a bit uncertain about what to do with yourself. Why not grab you a good modern translation of the Bible and check out God's plan for your life. In the New Testament, he calls it "life in all its fullness." He offers it through Jesus Christ. Right now, before you've made a mess trying to follow your feelings and intuitions, would be a good time to discover the secret of that life.

## Georgetown College Sets High School Day

High School Day for junior and senior students will be held on the campus of Georgetown College Saturday, September 11 from 10:30 a.m. to 1:30 p.m., according to Dan Stone, admissions director.

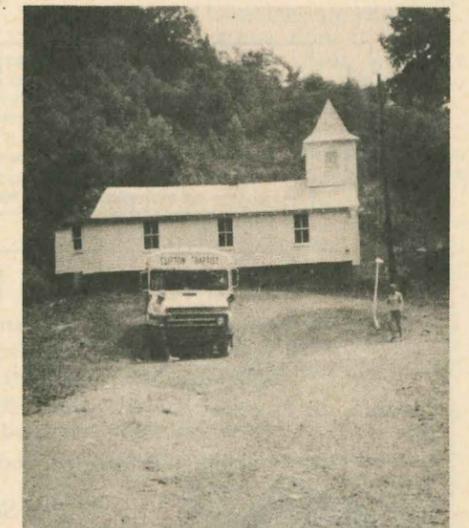
The students will also attend the opening football game between the Georgetown Tigers and Bluffton, Ohio, at 2 p.m. They will be admitted to the game upon presentation of their registration cards.

Lunch will be served picnic style on the campus grounds. A Student Organization Exposition composed of booths set up by several campus groups will be available for information.

Students will participate in the faculty "Answer Men" forum, and tour dormitories during open house.

Stone said the purpose of this special day is to allow the students to find out more about Georgetown College.

Last year more than 400 students attended High School Day.



**TRANSFORMED** — Twenty-one young people and adults from the Clifton Baptist Church in Louisville, led by their pastor, Robert O. Williams, spent several days in August helping the Jones Creek Baptist Church, Verda, in Upper Cumberland Association. Glen Crider is the Jones Creek church pastor. According to missionary J. W. Lester, the Clifton group did miracles in a short time — "The roof had holes in it, all decaying lumber was replaced and the roof was felted and covered with roofing — plus the complete paint job."