

WESTERN RECORDER

JULY 1, 1976

Pastors Can Be Unchristian

An editorial week before last pointed out the unchristian conduct of some Baptist churches, especially as seen in the treatment of a pastor and his family. It is only fair now to consider how unchristian a pastor can sometimes be toward the church he serves.

Perfection ought not be expected of pastors. They are only human and entering the ministry does not diminish but rather intensifies temptation. This, however, is no justification for unchristian behavior of pastors. A preacher who professes to teach people how to live like Christ must be an example of his exhortation.



There are many ways a pastor can mistreat and abuse church members but the basic sin underlying all such conduct is self-exaltation and contempt for those who pose any threat to the pastor having his way in everything. This

is unfortunate. The sin of sins of anyone is to treat others made in the image of God as things instead of persons and to walk over them to a selfish throne of false majesty. The heresy of heresies for a pastor is to believe his way is always the only right way and to consider as personal enemies all who oppose any of his suggestions.

Such pastors divide congregations. They set good church members against each other and the battleground resulting

makes the church the object of gossip on the street corner and ridicule in the community. Some pastors are so selfish and inconsiderate that they will split a church in order to have their way and to have a group of followers to provide their livelihood.

There are pastors who set out to put down all who disagree with them. They dominate the church program, make unilateral decisions on plans and policies, ignore or bypass other church leadership and use humble followers as pawns to have their way. The result is not a church of Jesus Christ or a church of the people but a church of the pastor. It was never meant to be that way.

This philosophy of the role of a pastor is as far from the basic biblical Baptist concept of the ministry as it could be. And it won't work long without demoralizing or splitting a congregation. Those operating this way should minister in religious systems where church members accept ministerial infallibility and where the people believe the pastor is a priest standing between them and forgiveness of sins, salvation and entrance into heaven.

Churches with such pastors are sad spectacles. Sincere members are sad and confused as to what to do. Often the situation seems hopeless because there is no provision for honest communication between pastor and people and no apparent way out of the situation without hurting both the pastor and the church. Does anyone have a suggestion for such a dilemma?

Until a Preacher Comes Along

A bicentennial thought from James L. Sullivan, president of the Southern Baptist Convention, is especially interesting to Baptists in Kentucky. Sullivan in earlier years was pastor of the Baptist church in Beaver Dam, Ky., the church to which the incident is related.

According to the account a small German colony settled near Rough River in the 1790's when western Kentucky was still a wilderness. In the group of colonists was a woman named Kohlman who studied her Bible, became convicted of her sins and experienced a true conversion.

Naturally she wanted to be baptized but there was no preacher to be found in that part of the country. So she took things into her own hands by inviting her friends to meet her at a spot on a little nearby creek where beavers had built a dam. She read the scripture and related her conversion experience to these friends. Then she shocked them by wading into the creek and baptizing herself saying, "This will do until a preacher comes along."

It did do and in time a church was organized on the hill overlooking the beaver pool. Naturally the church was named Beaver Dam Baptist Church. It stands today a strong and influential force in the life of the community.

Such stories explain why so many Baptist churches in Kentucky are named for rivers, creeks, hills, valleys and other natural sites.

Such happenings as the self-baptism of Mrs. Kohlman in a pool above a beaver dam also explains the reluctance to change names of Baptist churches though the names have little present day meaning.

An interesting sidelight to this story is that Mrs. Kohlman's grandson was the noted Kentucky Baptist leader, J. S. Coleman. Mrs. Kohlman's descendants gave up the German name for an American version but held on to her kind of faith and commitment. Coleman was president of the Kentucky Baptist Convention for 16 years altogether, is credited with founding the first Kentucky Baptist children's home and with saving *Western Recorder* from being discontinued after the Civil War.

Such was the heritage left us by our Baptist predecessors in Kentucky. They might have violated Baptist policy in some instances but were true to the spirit and commitment of Baptists in all ages. This bicentennial celebration of Baptist preaching in Kentucky gives us opportunity to recall and to be thankful for this heritage.

PRESIDENTS AND ABORTION

There are presidential candidates who openly admit they are in favor of abortion. Then there are those who say they are against abortion, but would not favor a Human Rights Amendment. The latter do not have the courage of their convictions. If they did, they would not turn their backs on the million to 1½ million fetuses that are aborted in but one year.

If a candidate flunks a course in basic ethics, regardless how supposedly "right" he is on the other issues, he does not deserve to be president. Such a candidate's campaign is built on sand.

The world agonized over the terrible crimes committed by Hitler. Yet, we, too, by our silence are following in Hitler's footsteps by allowing fetuses to end up in hospital incinerators. The defense budget should be eliminated entirely if we are not willing to defend the defenseless, namely, the unborn.

Let us address ourselves to those women who preach pro-choice (euphemism for abortion). The dictionary defines pregnant as meaning "being with child." Pro-choicers, do not come at us with "viable" and all that other stuff. Pray tell us, what did women mean through the centuries when they announced to relatives and friends that they were "expecting"? Expecting whom? Visitors, perhaps? Come off of it!

This country cannot afford abortionists in the White House, or for that matter, in the Congress either. Ask your candidate where she or he stands on this important issue.

Elmer W. Buehler, Milwaukee, Wis.

WR, WE LOVE YOU

In the June 17 issue of *Western Recorder* there was a criticism of a report which appeared in the May 27th issue concerning a presidential candidate.

The work of our Lord Jesus Christ is a BIG WORK. It reaches every area, every business, everything that is in this world. Yes, our *Western Recorder* was founded to further the work of the Lord and "to keep members of our churches informed on that work," but

let's never forget how far reaching the Lord's work is.

Some people watch TV, some like radio, some read newspapers, but thank God many also read Christian publications and look forward to current news that shows God's people are interested in the world we live in.

Our hope is in heaven where there will be only the family of God, but we are now in the world where there is both the evil way and "The Way" to choose. We can't withdraw and live only with our fellow Baptists, as great as that might be.

I'm thankful for a publication like *Western Recorder* that has always been so fair to all. *God is so big*. His work is inclusive of everything that touches our lives. Praise his name!

Jessie L. Wilson, Sand Run, Hebron

PHOOEY AGAIN!

I would like to commend Clyde Gordon of Russellville, for his letter in the June 3 *Western Recorder* on abortion.

Those are exactly my sentiments on the subject, spoken far better than I could put it.

I have been a Southern Baptist for 43 years but must say there are times I'm ashamed to proclaim it! This idea of damage to the mental, emotional and physical health of the mother is *hooey*. Any one can use that as an excuse!

The only reservation I could even consider would be incest during adolescence and that would still be murder! So wake up Southern Baptists!

Emma Lou Guill, Burna

YOU CAN



PUT IT ALL TOGETHER!

THROUGH THE COOPERATIVE PROGRAM!

TONGUES WILL WAG

I have just finished the third article of your series on "Speaking in Tongues." Speaking in tongues is only the outward sign of being baptised in the Holy Spirit. The people I know who speak in tongues (and they are in every church in our town, except Church of Christ and Nazarene), do not speak in their "formal" worship service. The tongues speaking is a prayer language when our spirit communes with the Lord.

The people who I know who are spirit filled have a deep love for all people. The Lord is using them in witnessing with power just as in N. T. times. We have had several leadings, and there is a new joy in their living for the Lord. I have seen this. And no wonder their love and fellowship is close because of answered prayer. These people also are not proud. The Lord comes in when pride goes out. It is a humbling experience.

When people in the church seek a new commitment, and a deeper walk; when they hunger for a closer walk, they need the baptism in the spirit. We as Baptists don't know this because we have always been taught that we are filled when we are baptized in water. But read Acts with an open heart and mind. Some do, I'm sure, but the majority do not because there are many babies in the Word; no growth at all.

Jesus came so we could live the abundant life — and that's what he wants for us — and we can when we claim his promises in his Word. The filling of the spirit is just another door we enter as Christians. It does not mean we are perfect.

Many of our powerful preachers of the past (and present) were spirit filled — the Wesley Brothers, R. A. Tarrey, D. L. Moody, to name a few.

Being filled is a definite experience, not a doctrine, and the outward evidence of this experience is speaking in tongues.

Luke 11:13 says, "Ask and you shall receive." This asking is God's will for all his children.

We are seeing revival throughout the whole world. God is working in a mighty way, fulfilling the promise from Joel that in the last days he will pour out his spirit upon us. Praise the Lord.

Mrs. George Calico Jr., Mt. Sterling

Convention Calendar

JULY

- 5-9 Adult Bible Preaching/Teaching Retreat — Cedarmore
- 5-9 Kentucky Baptist Youth Week — Cedarmore
- 5-9 GA Camp — Cedar Crest, Cedarmore
- 5-9 RA Camp — Rabro, Cedarmore
- 12-16 Girls in Action and Acteen Camp — Cedar Crest, Cedarmore
- 12-16 Mountain Missions Conference—Oneida
- 12-16 Children's Music Camp—Cedarmore
- 12-16 RA Camp—Rabro, Cedarmore
- 12-16 Adult Bible Preaching/Teaching Retreat—Cedarmore
- 19-23 Adult/Youth Music Assembly—Cedarmore
- 19-23 GA and Acteens Camp—Cedar Crest, Cedarmore
- 19-23 RA Camp—Rabro, Cedarmore
- 21-23 WMU Leadership Conference—Cedarmore
- 22-23 Music Ministers' Retreat—Cedarmore
- 23-24 GA Mother/Daughter Overnight Camp—Cedar Crest, Cedarmore
- 26-30 RA Camp—Rabro, Cedarmore

Kentucky Baptists at Work

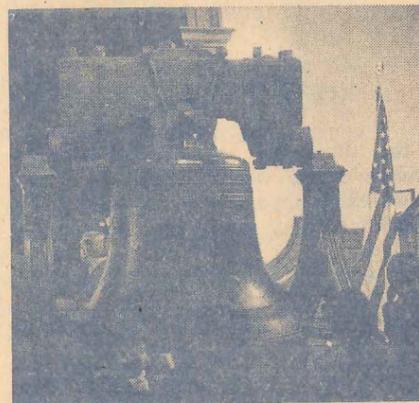


The First Baptist Church of Jeffersontown (Black), Rev. Thurmond Coleman, pastor, and the Jeffersontown Baptist Church (White), Rev. Edward Straney, pastor, jointly sponsored a Vacation Bible School June 14-18. There were 182 enrolled. This was the first jointly sponsored Vacation Bible School for the two churches. First Baptist Church is temporarily without a weekday meeting place due to a building program.

Double Exposure

For a long time we've been in preparation as a nation for the coming weekend, and the liberty bell in Philadelphia symbolizes much of the aura of respect and love we have for this country. Church-related bicentennial extravaganzas and religious freedom rallies will spring up all weekend long as Americans celebrate one of the basic tenets of our democracy, that of the right to worship. The Pledge of Allegiance should say it adequately for every citizen: "One nation under God, indivisible, with liberty and justice for all." May God continue to bless this great land we love!

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Mountains to the Mississippi

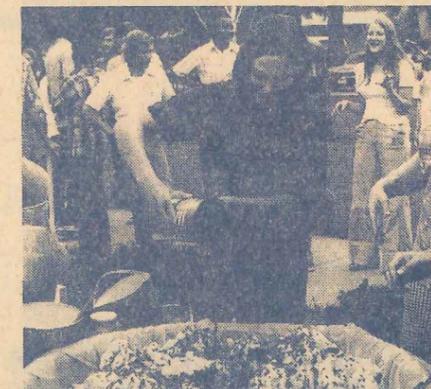
First Baptist Church, Eastwood, has called Earl L. Marsalis as pastor. He is a 1970 graduate of Wake Forest University and has served on the staff of churches in South Carolina, Florida and Lexington, Ky. He is currently a student in the School of Theology, Southern Seminary. Marsalis is married to the former Catherine Tate of Greensboro, N. C.



Almost a year to the day that they arrived in Louisville from war-torn Viet Nam, Nguyen-Ba Lap and his wife, Nguyen-Thi Thuang, were baptized into the fellowship of Beechwood Baptist Church, Louisville, during the morning worship service June 27. Last year Beechwood agreed to sponsor the couple and their three children. Howard Hovde is pastor of Beechwood.

Palestine Baptist Church burned \$91,500.00 in notes on June 6. The notes represented \$70,000.00 on the church and \$21,500 on the pastor's home. Richard M. Shields is pastor of Palestine Baptist Church.

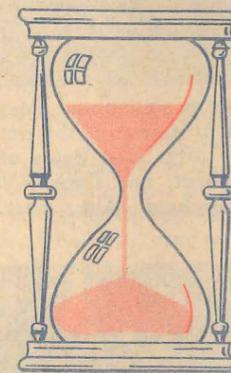
Broadway Baptist Church, Louisville, announces staff changes. Tom R. McKibbens Jr. is the associate pastor and James W. Good is associate minister of music and organist.



Karen Wilson, wife of Baptist Student Union director Jim Wilson, pours a gallon of chocolate syrup over 30 gallons of ice cream and other toppings during the Baptist student organization's "get acquainted with Cumberland College ice cream social." Besides serving gallons of ice cream, the college event slated music, recreation and a movie in an effort to better acquaint students with Cumberland during the summer terms.

Our Baptist Heritage

...it's time to reach out to a world in need, and you can



Through the COOPERATIVE PROGRAM

Query: "Is it lawful in the sight of God for a member of Christ's church to keep his fellow creature in perpetual slavery?" Answer: "The Association judges it improper to enter in to so important and critical a matter at present."

This brief interchange between the old Rolling Fork Church and Salem Association in 1789 reflects a dilemma which faced Kentucky Baptists from the very beginning: the slavery issue.

Some simply could not reconcile the practice with Jefferson's words in the Declaration of Independence, "that all men are created equal . . . endowed with . . . life, liberty, and the pursuit of happiness." Three of the six ministers who voted against slavery in the Constitutional Convention of 1792 were Baptists; and in 1807 William Hickman, one of the patriarchs of Kentucky Baptists, resigned his pulpit at Forks of Elkhorn Church on account of the practice of slavery, as being tolerated by the members of the Baptist Society.

The most outstanding opponents of



Jack Birdwhistell

slavery were Carter Tarrant and David Barrow. Barrow had moved to Kentucky in 1798 because of his hope that slavery would be outlawed here. He spoke often in favor of emancipation, publishing a pamphlet against slavery in 1808.

But the "emancipators" were generally unwelcome in Kentucky's associations. In 1805, for example, Elkhorn Association thought "it improper for ministers, churches, or associations to meddle with emancipation from slavery or any other political subject, and . . . we advise ministers and churches to have nothing to do therewith in their religious capacities." The opponents of slavery responded by forming in 1807 the Friends of Human Association, made up of churches from Elkhorn, North District and Bracken associations. This group, never numerically large, gradually lost strength as its leaders died, as concern turned to the War of 1812, and as Kentucky Baptists became more prosperous and acquired more slaves. One sign of the decline in anti-slavery sentiment was Hickman's return to Forks of Elkhorn in 1809.

The scriptural and constitutional problems with slavery remained, however, to be faced by the next generation of Kentucky Baptists. (To be continued)

Western Recorder

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

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SBC in Photos

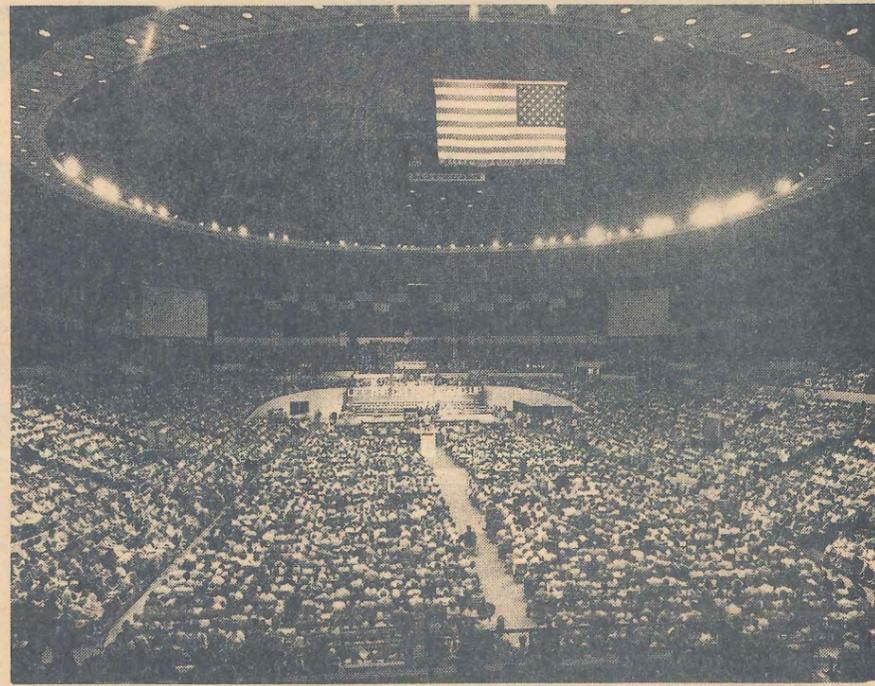


Timerite, division of the SBC Radio & TV Commission, Ft. Worth, provided closed circuit TV and image magnification in Norfolk's Scope.



Women of Kentucky's WMU are pictured preparing to leave Louisville for eight days of meetings and sightseeings in Virginia. The itinerary included stops in Lexington, Williamsburg and Norfolk. While in Norfolk the group attended the annual WMU meeting and the Southern Baptist Convention.

At right, more than 2,500 Baptist women heard Carolyn Weatherford, executive director of the Southern Baptist Woman's Missionary Union, Birmingham, Ala., call on them to use WMU to express women power for good in Southern Baptist churches.



Nearly 19,000 persons registered made this the largest convention in history.



New Southern Baptist Convention officers selected during the annual meeting in Norfolk, Va., are (l to r) James L. Sullivan, retired president of the Southern Baptist Sunday School Board, Nashville, president; Mrs. Carl Bates of First Baptist Church, Charlotte, N. C., second vice-president; and Dotson Nelson, pastor of Mountain Brook Baptist Church, Birmingham, Ala., first vice-president.



Convention Reports

Sullivan Looks at Southern Baptists

Note: The following is an interview with James L. Sullivan held at Southern Baptist Theological Seminary June 9, 1976.

James L. Sullivan, newly elected president of the Southern Baptist Convention, compares the convention to an elephant pulling a toy wagon.

He affirms that Baptists have great potential and, rather than pulling the small wagon, "we could be pulling a long train."

The former president of the Sunday School Board of the Southern Baptist Convention in Nashville for 21 years feels Baptists can make an even greater contribution to the Christian faith than they have in the past.

"I don't think we realize the possibilities we have as a denomination. Even though you can look at what we accomplish and are amazed that we do so much, you can also look at what we could accomplish."

Speaking at Southern Baptist Theological Seminary a few days before the election, Sullivan said he has not made any specific goals for the presidency "because I have no yen to be president whatsoever," adding he would do nothing to further his election, but that he could not refuse it, "because I owe Southern Baptists so much."

At Southern Seminary, Sullivan taught a course on "How Southern Baptists Work Together," a fitting course to be taught by the man who is now president.

The Southern Seminary alumnus said that he wanted young men and women studying at the seminary to know that "if there are things they feel need improving or correcting in the Southern Baptist Convention, here is the way to go about bringing it to pass." He said he has great faith in the convention.

"It is not a closed-shop operation, planned and operated by a few people at the top of the denomination, but it is a grass root operation, where anybody in it, if he has a suggestion, is welcomed and he will be heard."

Sullivan stated it is his desire for Baptists to grow toward spiritual maturity in the coming years.

"We have not helped our people grow in the spiritual strength that they ought

to grow in. There is too much childishness and not enough childlikeness," he said, noting this is a chronic concern of all denominations.

"We have too many people who have not grown out of the milk diet, as Paul referred to it, and gotten onto the meat diet. They're still on the bottle when they ought to be on T-bone steak. If we don't lead our people into spiritual maturity, it handicaps us in stewardship and our witness is neutralized to a certain extent."

Sullivan said he believes strongly in the creativity, individuality and diversity of Southern Baptists, adding there is no way 12 million Southern Baptists will see everything in exactly the same light.

However, he added fragmentation is dangerous because constant arguing "neutralizes our efforts and paralyzes our energies." He acknowledged he believes the Baptist Faith and Message Fellowship is a fragmenting movement, "but I also think it is an extreme movement, and in time extremism always destroys itself."

As former president of the Baptist Sunday School Board, Sullivan said he believes it is unwise for Baptists to use non-Baptist Sunday school material. He was referring to the recent disclosure that the Baptist Literature Board (whose executive director, William A. Powell, also serves as president of the Baptist Faith and Message Fellowship) is publishing material which has been written by non-Baptists.

"If there is anything history has proven, it has proven you cannot build strong Baptist churches with either anti-denominational or non-denominational literature because part of the denominational process is the teaching of our distinctive beliefs, nature, history and work."

Sullivan said he strongly believes Southern Baptists are not becoming more liberal or "modernist."

"If people are really modernists in the sense that they no longer believe the Bible, they no longer believe Christ is divine and heaven is real, they will leave Baptist ranks in a hurry. You don't have to deal with them, they will depart from us, because they can't feel at home in the conservative stance that we have."

Butler Praises Sullivan

The chairman of directors of the Baptist Faith and Message Fellowship (BFMF) described new Southern Baptist Convention president James L. Sullivan as a "great Baptist statesman and a man of integrity."

The chairman, LaVerne Butler of Louisville, made the declaration to about 100 persons attending the BFMF luncheon and business program at the Larchmont Baptist Church in Norfolk.

Butler also said, "I think he (Sullivan) recognizes the Southern Baptist concept of unity in diversity."

He told a reporter later that he voted for Sullivan for president, adding, "I am excited that he has been elected."

Butler denied both publicly and privately the BFMF is a "pressure group." It did nothing to promote or nominate Adrian Rogers of Memphis for the SBC presidency, as he said some critics have alleged.

Rogers is a director of the fellowship. "It is foolish to consider us as a pressure group. There is no power structure in the BFMF," he went on.

The chairman of directors spoke of a lack of credibility in the denominational press, but did not publicly identify any papers or articles as offenders.

Baptist Authority Found In Bible, Sullivan Says

Long time prominent Southern Baptist leader James L. Sullivan of Nashville urged Baptist messengers in Norfolk to continue to look to the Bible and the commandments of Jesus as the source of authority for the church.

"The Bible has many critics but it has no rivals," said Sullivan, recently retired president of the Southern Baptist Sunday School Board and a current vice president of the Baptist World Alliance. "It is the most talked about of all books but the least read."

Sullivan told messengers attending the 119th session of the Southern Baptist Convention the Bible must always be both the authority and the credentials for all that Baptists do. Describing the Bible, Sullivan said it's "inexhaustible, incomparable and indestructible."

Christian Education

Deans Seek Solutions

Deans and faculty members of Baptist institutions, gathered at a breakfast meeting in Williamsburg, Va., were asked to form an organization designed to help each other find solutions to problems that could threaten to force them out of business.

Mrs. Dorothy K. Routh, an educational consultant from Atlanta, Ga., addressed the breakfast which was part of the Baptist-sponsored national colloquium on Christian education and held in Williamsburg.

Mrs. Routh said she was optimistic about the future of Baptist sponsored schools, but cautioned the educators about some problem trends they will have to face in the future.

She mentioned the rapidly rising cost of providing a college education, the declining economic advantage currently facing college graduates as compared to non-college graduates and the projected decline in enrolments.

These and other common problems could be overcome by collaboration and mutual sharing, according to Mrs. Routh.

Heilman Named ASBCS President

President E. Bruce Heilman of the University of Richmond has been elected president of the Association of Southern Baptist Colleges and Schools (ASBCS), an organization of 71 Baptist institutions ranging from Florida to California.

Distinctives Necessary

A blunt assertion that private schools which maintain a strong Christian distinctive will survive financially in the modern world was made by a leader of one of the nation's largest endowment funds.

Speaking in Williamsburg, Va., Earl J. McGrath of Indianapolis, senior educational advisor for Lilly Endowment, said: "It is my conviction that to the extent that the church-related college stands firm on its dedication to its religious commitment, it will remain financially sound.

"More importantly, it will restore order to our society laboring under a

confusion of purposes and regain for this generation of youth an appreciation of these transcendent eternal values which give enduring meaning to the human enterprise," McGrath added.

The Lilly Endowment leader spoke to about 900 persons attending a national colloquium on Christian education at Williamsburg, sponsored by the Southern Baptist Education Commission in Nashville.

McGrath quoted a major recent study which concluded that "on the average, the colleges with a religious commitment were in a healthier financial condition than those which had either completely severed their relationship with a church group or kept it only nominally for public relations purposes."

Trueblood: Christian Colleges Still Viable

"I am among those who believe that the fair dream which we call the Christian college is still a live option for modern men and women," Elton Trueblood told more than 900 participants at the national colloquium on Christian education.

A professor-at-large of Earlham college in Richmond, Ind., Trueblood traced the idea, decline and growth of the Christian college in history during his speech at the three-day meeting sponsored by the Southern Baptist Education Commission.

"The Christian college as it grew to maturity in American culture was something markedly different from either the secularized university or the institution for vocational religious training," the noted educator, lecturer and writer said.

"The Christian college is a place of general education where everything is taught with a special point of view," he said, completing the idea. "It is one of our greatest assets and if we lose it we will have lost a great deal. It represents a solid place to stand."

Warning participants meeting on the College of William and Mary campus, Trueblood said, "I can see in many places the complete eclipse of the Christian college. Many of our colleges are more immoral than the world around us and the great majority are not Christian colleges any more. You are in the minority."

SBC Leaders Examine Christian Education

Southern Baptist educators and denominational and church leaders, meeting in Williamsburg, took a long hard look at the "purpose, processes and potential" of Christian education.

More than 900 persons attended the first national colloquium on Christian education, sponsored by the Southern Baptist Convention's Education Commission in cooperation with the Association of Southern Baptist Colleges and Schols.

"We addressed ourselves to the serious questions concerning the purpose of a Baptist school," said Ben C. Fisher of Nashville, executive director-treasurer of the Education Commission.

Theme of the three day meeting on the campus of the College of William and Mary was "Looking to the Third Century with Confidence."

In a keynote address at the conference, Abner V. McCall, president of Baylor University in Waco Tex., said: "We must totally reject the false idea that there is any conflict between the Christian community and the academic community."

The colloquium was the start of an intensive three-year study of the Baptist perspective on Christian education.

CC Receives \$8,000 Grant

Campbellsville College has received an \$8,000 grant from the W. K. Kellogg Foundation of Battle Creek, Mich., for participation in the National Library Demonstration Program.

Russell G. Mawby, Kellogg Foundation president, said, "This grant, as many others to selected colleges in 1976, is designed to help Campbellsville College improve its library service through the application of modern technological advancements in the retrieval of information."

This is the second major Kellogg Foundation grant Campbellsville College has shared in over the past five years. In 1971 the college received \$5,000 for development of library resources in connection with its environmental studies program.

Boren: Christian Educators Vital

Moral corruption in our political system can be erased only by individuals putting aside their own self interest to make decisions for the common good, the governor of Oklahoma told Baptist educators in Williamsburg, Va.

Gov. David L. Boren, speaking to an audience of more than 900 at the first national colloquium on Christian education at the College of William and Mary, said the Christian educators have a vital role in saving the American political system, asserting the colleges must have a responsibility not only to teach the student about the problems of the world, but of teaching them "that their own involvement can make a difference."

Landes: Emphasizes Unity

A fervent appeal for Baptist colleges to rally around three basic "sources of Baptist unity" was sounded in Williamsburg, Va.

James H. Landes, executive director of Texas Baptists, spoke to about 900 persons attending the national colloquium on Christian education sponsored by the Southern Baptist Education Commission.

"We find our basic unity in our shared heritage, our commitment to a common body of doctrine and church polity and in our response to challenges," Landes said.

Major Study Slated

A major study of the 43 Southern Baptist-affiliated colleges and universities will be conducted by the program in liberal arts studies at the University of Arizona, which is funded by the Lilly Endowment of Indianapolis, Ind.

The study was proposed by Earl J. McGrath, executive director of the program of liberal arts studies and senior advisor for education of the Lilly Endowment. It is expected to take about 15 months to complete and will be coordinated through the office of the Education Commission of the Southern Baptist Convention in Nashville.

McGrath recommended the study be aimed at "establishing priorities for the future and guidelines for their development."

Missions & Ministries

Ridgecrest Staffers Help Neighboring Communities

The staff of young people at Ridgecrest Baptist Conference Center is engaged in an outreach project this summer. The project, appropriately titled "Missions," is an important part of the overall LEAD program initiated for the staff several years ago by Ken McAnear, Ridgecrest manager.

Opportunities in the program are numerous, and they are arranged to fit the tight schedules of the staffers.

Sunday, for example, is a particularly busy day for a group of about 20 young people who travel to the Veterans Administration Hospital in Asheville. The staffers give devotionals and lead the singing as they try to get acquainted with the patients. Also, 17 girls teach Sunday school each week at Camp Ridgecrest for Boys across the highway.

Groups of staffers also go weekly to the Alcoholic Rehabilitation Center near Black Mountain and to the nearby Juvenile Evaluation Center where they supervise recreational activities which consist of everything from cards and pool to valleyball. They also occasionally present programs of drama or music.

Each week staffers help youngsters at the Orthopedic Hospital and Rehabilitation Center Inc. in Asheville in crafts and other fun and learning activities. Another group makes the one-hour drive every Wednesday to Clyde, N. C., where they help with skits and games at the Broyhill Children's Home.

In addition, the staff sponsors several revival teams which conduct week-long or weekend revivals in the Ridgecrest area and there is a group of about 10 staffers who spend time each week with young women from the Baptist Maternity Home in Asheville.

The project is in its fifth summer, and, according to May Henson, LEAD program secretary, it has been well received by people at both ends of the missions ministry.

"The staffers' participation is completely voluntary, Miss Henson explains, and "they really give themselves."

Mr. and Mrs. Z. Don Reece, missionaries to Nigeria, have completed furlough and returned to the field (address: Box 583, Jos, Nigeria). Before



Belinda Hall, a May Cumberland College graduate from Danville, is representing the Southern Baptist Convention in Kentucky as a summer youth missionary in Peru. Belinda is residing with Mr. and Mrs. Beryl Boswell, also foreign missionaries from Danville, in Chiclayo, Peru.

they were appointed by the Foreign Mission Board in 1959, he was pastor of Gilead Baptist Church, Richmond, Ky., a high school teacher in Lancaster, Ky., and a graduate student at Eastern Kentucky University, Richmond.

Everley Hayes, missionary to Indonesia, has completed furlough and returned to the field (address: Box 1, Bukittinggi, Indonesia). She is a former public health nurse for Louisville.

Mr. and Mrs. Max D. Sledd, missionaries to Nigeria, may be addressed at Box 35, Eku, Nigeria. He is a native of Gilbertsville, Ky. Before they were appointed by the Foreign Mission Board in 1961 he was pastor of churches in Paducah and Brandenburg, Ky.

Mr. and Mrs. J. Leslie Smith, missionaries to Indonesia, may be addressed at Tromolpos 77/JKT, Pusat, Jakarta, Indonesia. He is a native of Gatesville, Tex., and she is the former Edna Broadley of Hebbardsville, Ky.

Mr. and Mrs. J. Wendell Smith, missionaries to Indonesia, have arrived in the States for furlough (address: 224 Helm St., Elizabethtown, Ky. 42701). Both are natives of Hardin County, Ky. She is the former Betty Woodring.

Arizona Baptists Locate Prospects Via Aerial Maps

by Dan Martin

Arizona Southern Baptists used aerial mapping techniques to locate prospects for an evangelism pilot project in Verde Valley.

Most of the residents of the 18-mile long, 16-mile wide Verde Valley don't have street addresses. In fact, most of them don't even live on streets.

"We tried using assessor's maps to locate the residents, but they just didn't work," said Roy Worthley, pastor of Cottonwood Baptist Church in the valley.

"So," he added, "we went to aerial mapping and made our own."

Irving Childress, director of evangelism for the Arizona Southern Baptist Convention (ASBC), said the maps available "weren't accurate or complete. The area has grown by about 25 percent since last census."

The Verde Valley is about 90 miles north of Phoenix. It has about 7,000 residences, housing some 21,000 persons.

"The houses are scattered all over," Childress said. "There is no system to it at all."

Arizona Southern Baptists picked the Verde Valley as a target site for its first effort at saturation evangelism. The effort tagged "Good News Verde Valley" is the opening shot in a three-year program, part of the Southern Baptist Home Mission Board's (HMB) Bold Mission Thrust, which aims at sharing the gospel of Jesus Christ with every resident of Arizona and Southern Nevada by 1978.

Saturation evangelism is the brainchild of Roy Sutton, ASBC executive secretary-treasurer. He presented his idea to messengers at the state convention's annual meeting last November.

"We must witness in the cities, street by street, house by house. We must witness in the villages, hamlets, mountain and river resorts and on the ranches till all have heard the gospel of God," Sutton told messengers.

Sutton and Childress selected the Verde Valley as the first target for saturation evangelism. They already have scheduled 15 other target areas.

"We wanted an area that was geographically compact and which had people in manageable proportions before tackling one of the metropolitan areas," explained C. L. Pair, editor of the *Baptist Beacon*, Arizona Baptists' state newspaper.

Detailed planning began about two months before witnessing day. Training sessions were held in Flagstaff, Phoenix and at the four Southern Baptist churches in the Verde Valley.

An estimated 500 persons — young and old — showed up from every area of Arizona and Southern Nevada to participate. Childress said about a quarter of them had never shared their Christian faith before.

Because the aerial maps depended on "just right" weather they were not available until about eight days before the campaign.

"It was a little tight, but the maps were excellent, and every church seemed to have someone who knew how to interpret the photos and make assignments for the workers," Childress said.

The aim of the campaign was to call on every residence.

"We project that about 80 percent of 7,000 residences were called on. We found about 20 percent weren't at home, but the workers left literature at those homes," he added.

"There were a few problems — like workers calling on concrete slabs and barns, which look like houses in the photos — but mostly it went off smoothly," Childress added.

Maps made from aerial photographs are passed around to volunteers for Good News Verde Valley. More than 500 Arizonans shared their faith in Jesus Christ in the campaign.



The workers had a three-fold aim: to share their faith in Jesus Christ, to enrol everybody in Sunday school and to invite the residents of the valley to a rally that Sunday night.

"We don't have complete figures yet, but it looks like we had about 25 professions of faith in the four areas and found some 600 prospective members.

"The people all told us they were delighted to see someone out knocking on doors," Childress added. He said 650 persons participated in a rally at Mingus Union High School auditorium in Cottonwood. "It was the largest religious gathering ever held in the valley," he added. Followup work was underway at the four churches in the valley — Sedona, Cornville, Cottonwood and Camp Verde.

Even as Good News Verde Valley was underway, Childress began making plans on how to improve the upcoming campaigns.

"We will involve our missions division in following campaigns. As we visit, workers can identify places where new work is needed and we can plant home Bible study fellowships there," he said.

He shared his reaction to the first effort at saturation evangelism: "When you get up on one of the hills and look over the valley, and have a deep satisfaction of knowing that most of the homes have had a gospel witness offered to them, it brings you to tears."

Leonard Irwin, chairman of the steering committee for Bold Mission Thrust planning for the HMB, said the Verde Valley campaign "illustrates vividly what we will be trying to do across the nation . . . presenting the gospel of Jesus Christ to every person and presenting them the opportunity to respond."

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James Whaley

The Church and National Righteousness

by Foy Valentine

Facing the institutionalized unrighteousness of Adolph Hitler's Nazi evil, Karl Barth in 1938 voiced this prophetic challenge:

... Let the Church . . . look and see whether she is not now . . . compromising herself with the Devil, to whom no ally is dearer than a church, so absorbed in caring for her good reputation and clean garments, that she keeps eternal silence, is eternally meditating, eternally discussing, eternally neutral, a Church so troubled about the transcendence of the Kingdom of God — a thing which isn't really so easy to menace! — that she has become a dump dog. This is just the thing which must not take place . . . to-day.

There is no issue to which the Church may not speak; and national righteousness is one issue to which we must speak. The text for this sermon is Proverbs 14:34, "Righteousness exalts a nation; but sin is a reproach to any people."

No convincing case can be made for the neutrality of the Church in the face of the immoralities of the age. It simply cannot be insisted that the Old Testament had nothing to say against national unrighteousness in ancient Israel or that the New Testament had nothing to say against national unrighteousness in the Roman Empire. Moses confronted Pharaoh. Israel conquered the unrighteous enemies of the Lord God. "The stars in their courses," sang Deborah and Barak, "fought against Sisera" (Judges 5:20); Daniel broke the Chaldean king's unjust law (Daniel 6:10). Amos scathingly denounced the corrupt political personalities and powers of his day. John the Baptist warned the Establishment to flee from the wrath to come (Matthew 3:7). Jesus called King Herod "that fox" (Luke 13:32) and generally showed a fine and faultless flair for controversy with the public enemies of righteousness.

Today we are in the midst of a moral earthquake that is registering ten on God's Richter scale.

National unrighteousness now threatens to pull down the pillars of the nation itself. It has left us rocking like a rowboat in the wake of a speeding battleship. It has become a way of life. Watergate, Vietnam, bribes, deals, vendettas, lies, greed, violence, crime, injustice, corruption, price-fixing, stonewalling, and loopholing—these and a hundred more like them characterize our age. The petty bureaucrats who really will not help people but who shamelessly walk away with their salaries have Legion as their name. For filthy lucre and through Pavlovian exposure to gadgets, junk, and all things artificial, greedy manipulators enslave tens of millions for a lifetime of conspicuous consumption. Vested interests maximize their capital and privatize their profits while they minimize their risks and socialize their losses. Political Evel Knievels, riding incredible rockets with obviously earth-bound chassis, seem prepared to drop the whole machine into the Grand Canyon of history.

Unrighteousness is a noisome pestilence, a poison fog, a Beast out of the Pit, a tight harness that is rubbing us raw. It manipulates its unclean snout over our most precious things—justice, mercy, and peace—leaving them defiled, unclean. One expression of our unrighteousness is an antisocial and irresponsible withdrawal into cocoons of privatized hedonism. Such excessively rugged individualism sees all discipline as dangerous and all customs as inherently evil. Scoffing at righteousness and snickering at values, this radical individualism metastasizes into an uncivilizing compulsion that rips the thread of moral influence out of the fabric of society. Unrighteousness is moral marksmanship which produces buckets of moral filth that slop the sins of

arrogance and greed and lust and pride which the inner spirit starves. It steals the clapper from our liberty bell. It gets its values second-hand and reads its truth off cue cards. It glories in fathomless imbecilities ranging from the new math to the new morality. It dabbles in psychedelic drugs and transcendental meditation, crucified as it were between Timothy Leary and some greasy guru.

Righteousness has become an object to poke, probe, and dissect before it is at last abandoned altogether.

Mass media bent on producing ever more exciting circuses for today's new Romans give us the bionic woman, the biodegradable politician, and a bipartisan avoidance of most of the important moral issues of our time. Fearing religion as an opiate our age has eaten the locoweed of racism, sexism, materialism, militarism, and scientism. Its latter state is worse than its first.

Society has spent more than \$100,000 on sixty-pound Karen Quinlan to enforce the notion that no one has a moral right to die; but what of our commitment to the moral right to a full life free of hunger, sickness, prejudice, unemployment, deprivation, and unspeakable loneliness? Like Jack who gloried in his beanstalk only to find at the top an angry giant, we have planted the malignant bean of immorality only to find the monster of unrighteousness ready to do us in when we have climbed to the top of the crop.

Aleksandr Solzhenitsyn, that revivalist preacher against communism's grotesque barbarisms who has himself been to hell and back, deserves a hearing when he says the free world, detente notwithstanding, cannot live in harmony with ravening Moloch of communism; but national righteousness is not something we have to cultivate in order to ward off communism. It is not merely a part of our arsenal of weapons for national survival, or for discreet national aggression.

THE NATURE OF NATIONAL RIGHTEOUSNESS

Exactly what is the righteousness Christians want to manifest and see manifested in society? Righteousness is discerning the difference between right

and wrong and then choosing right while rejecting wrong. Righteousness is the will to be right and to do right. Righteousness is doing the truth, doing justice, doing love. It is adherence to principles as the best safeguards for the rights of persons. It is freedom with responsibility. It is liberty under law. It is justice. It is equality of opportunity. It is honesty in public life as well as honesty in private life. It is speaking the truth. It is respect for others and honoring their rights. It is peace — personal peace, family peace, racial peace, peace between generations, class peace, economic peace, and international peace. It is institutionalized integrity — integrity in our homes, integrity in our schools, integrity in our governmental entities, and integrity in our churches. It is security with the clear understanding that although for the Church the umbilical cord to this world has been cut, there is still need for food, clothing and shelter as well as such other necessities as health care and personal privacy. It is responsibility. And it is discipline — discipline as opposed to the lawlessness and disorder in which each does that which is right in his own eyes without regard to authority, human or divine.

National righteousness has precious little to do with civic ritual that woodenly genuflects in the direction of the powers that be and mindlessly salutes every passing Caesar who is chaffered by. It is not to be confused with the fuss and feathers of political rhetoric that every leap year wells up and floats off into the clouds of incomprehensibility. It has no discernible relationship to plastic lapel flags. National righteousness moves in the direction of right civic relationships, right social conduct, right public behavior. National righteousness is related to justice, values, standards, morals, oughtness. It does not gag at calling good, good and evil, evil.

All righteousness, including national righteousness, is rooted and grounded in the righteousness of God.

Because the Lord God is morally superior, he is always acting in morally superior ways. Because he is righteous, he is always doing righteousness. By his very nature, God is morally positioned, morally involved, morally active. God's purposes are moral and not malign, redemptive and not destructive,

orderly and not chaotic. As his moral wrath is against all personal, social and national unrighteousness, all moral aberrations and moral abominations, so his moral favor is upon those who do righteousness, establish justice and work for good.

Jesus Christ so clarified and communicated the righteousness of God that the world even today cannot escape his righteous impact. Paul made righteousness his great theme in his most significant writing, the epistle to the Romans.

Because God is righteous he does not and therefore Christians cannot treat righteousness and unrighteousness as if they were alike.

What can we do to lay hold of national righteousness and turn away from the demonic unrighteousness which so aggressively besets us? The situation, as Dr. Johnson said of a man about to be hanged, should wonderfully concentrate the mind. We do not have the leisure of eternity in which to repent of our sin, turn to righteousness and prepare to meet God.

THE CHURCH AND NATIONAL RIGHTEOUSNESS

The Church, although it is the body and bride of our Lord Jesus Christ, originates no righteousness. It reflects the righteousness of Jesus Christ, our Prophet, Priest and King, who is the consummate word of God's righteousness.

When the Church is true to its high calling in Christ Jesus, it is everlastingly involved in the process of moral leavening, consistently speaking for God to the nation, and to the nations, about what is right as it brings the word of the Lord to bear on the great moral issues that affect humanity made in his image.

It is the Church's business to "follow righteousness" (2 Timothy 2:22), "to do justly" (Micah 6:8), to "let justice flow down as the waters and righteousness as a mighty stream" (Amos 5:24), to play the moral music which the world will instinctively stand up to. Let the Church do the truth.

It is the Church's business to live out the moral validity of our baptism. In that baptism having been buried to the ways of unrighteousness, we are raised by God's grace "to walk in newness of

life" (Romans 6:4).

It is the Church's business to cultivate a valid inner life that inevitably issues in a valid outer life. Having received righteousness, the Church is obligated and empowered to transmit righteousness to the world in which it travels while Jesus tarries. Appropriating the righteousness of God, through personal repentance and personal faith in Jesus Christ as Lord, the Church is responsible for faithfully and consistently sharing integrity through all that it is, all that it says and all that it does. Let the Church's Yes be Yes and it's No be No.

It is the Church's business to pray for righteousness — civic righteousness in our communities, national righteousness and international righteousness reaching beyond our borders to the uttermost part of the earth. Not only may the Church so pray; it must so pray. Let the Church look up.

It is the Church's business to sound a certain note in calling the country to embrace the righteousness which alone can exalt a nation. Let the Church speak out.

It is the Church's business to preach repentance for unrighteousness, and faith toward God issuing in changed lives, changed institutions and a changed society. Those who hold four aces don't ask for a new deal — so I am told; and neither should the Church preach some other gospel than the gospel of God in Christ which leads changed people to change the world. Let the Church preach on.

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Franklin Owen

INCREDIBLE TESTIMONY

My generation came up in a society based largely on the Puritan ethic with its chivalrous attitude toward women as more virtuous than men. It is shocking now to observe the amazing spectacle of a long sequence of bold women actually bragging publicly about their alleged sexual conquests.

Even elderly women are boasting about their former alleged sexual relations with men of note. What strange satisfaction can the interviewer, the publisher get from such reports?



I have a special concern for dead men whose good names are being besmirched, who cannot testify from their graves as to whether these bizarre claims are true. It seems cheap, garish, lewd for promiscuous women to relate such things on men who are now dead, even if they are true. The breach of ethics is so great that it raises serious doubts as to the veracity of the witnesses. Are people so devoid of shame apt to be

truthful when boasting? Are most such stories greatly exaggerated by deluded people, seeking notoriety — and money? (The stories are selling like hot cakes.)

Reporters glibly mention George Washington's mistress, Thomas Jefferson's neighbor's wife and come right on to Wilson, Eisenhower, Kennedy, Johnson — no documentation whatever, just blanket indictments of the defenseless dead.

Look, my hero images are meaningful to me and to my country. Can you prove this stuff you are writing? History has already weighed some of these men in the balances and put them on the plus side — like David, whom the scriptures call "a man after God's own heart," despite his sin.

I respect George Washington, Jefferson and others of these great names. I soldiered under "Ike," knee-deep in Alsatian mud. I like Wilson and Johnson too, and Kennedy (already once-slain). These men were your servants and mine. Stop kicking their cadavers. It's buzzard stuff and all of us scavengers (readers and writers) ought to get off of it and build up our beloved country. We are tearing it down. (I wish space permitted quotation of beautiful Phil. 4:8.)

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Freedom's Holy Light

by Duke K. McCall
President, Southern Baptist Theological Seminary

If it is correct to compare freedom to light, then it is the purpose of freedom to be spent dispelling the darkness. Indeed, freedom cannot be locked in a deposit box and hoarded for some distant day. It is the stuff that we use every day.

Every man has a limited supply of freedom. Even though the founding fathers of our republic defined freedom as an unalienable right, some men have more of it than others. Some people spend their freedom more wisely than others.

Freedom is in limited supply and it is a perishable commodity that must be used like manna.

A friend of mine argued that the institutions of society must be designed to preserve freedom. I do not agree. Christian freedom may not be the product but the fuel of some institutions. Every social institution poses some limitations on the freedom of individuals, but freedom is invested in that institution to achieve a more desirable good. For example, traffic laws limit my freedom. I accept that because they also protect me from accidents. Civic clubs make me appear at a certain place at a certain hour every week, but I accept that curtailment of my freedom for the fellowship and the opportunity to improve my community.

My church costs me some freedom in the use of my time, energy and money; but I accept that because I believe that church lets me link my life with other Christians to carry out the Great Commission. Every congregation invests some freedom in the Southern Baptist Convention to the end that all congregations may help each other through the Sunday School Board and reach farther into the lost world by the Home Mission Board and the Foreign Mission Board.

When, having set up the mission boards, the Southern Baptist Convention decided to get into the business of theological education by the establishment of Southern Seminary in 1859, it invested some freedom to make the Bible dominate our denomination. The seminary is to use scholarship to ask what did God REALLY say through holy



men of old — not what can my imagination make the words of holy scripture mean.

Being a church member and a Southern Baptist requires an investment of freedom. I am at liberty to make this investment or not.

But remember that the alternative to investing freedom in the fellowship of a church and of a denomination is not the accumulation of freedom. Like manna, freedom spoils when it is not used. Or, even more likely, we give it away to some less worthy purpose.

The so-called "denominational inde-

pendent" withholds an investment of his freedom in denominational enterprises. Instead he invests his freedom through faith mission organizations where he has no participation in the decision making. He uses literature in his church which may enrich individuals instead of accruing to the strengthening of the churches. He gathers the freedom fighters who oppose all denominational structures into a structure which usually has very little freedom about it.

I repeat: freedom is something you use every day to acquire the things you want and value. The ultimate freedom is the right to choose your loyalties or to pick the structures of which you will be a part, to select the values and interests to be served by your voluntary obedience to unenforceable discipline.

Look what sorry things happen when you view freedom not as instrumental but as an ultimate, intrinsic good:

We worry about the freedom of criminals so that they can go forth again to rob and rape and murder the innocent. Freedom of the press becomes the right of one publisher or producer to make the rest of us live in a neurotic, despondent society. The freedom of minorities intrudes into the freedom of majorities in unreasoned and erratic ways. Economic freedom pollutes the while irrational environmental protection destroys jobs and limits someone's freedom to eat. Freedom of lesbians, homosexuals and "swingers" in general weaken the institutional structures of an entire society, invade the right of parents to communicate their moral values to their children, and must cause nausea in heaven as well as in the conscience of the righteous.

No, freedom is not an ultimate good in itself. It is an unalienable right to pursue what we believe to be the ultimate, the good.

So the issue comes back to you and me in a question as to what will we do with our freedom. I hope we will invest it in what God is doing and multiply our efforts by linking our lives together in the church and our churches together within the denomination.

We regret that, although the Sunday school lessons for July 11 were mailed to Western Recorder several weeks ago, they had not arrived by press time. Lessons for July 11 and 18 will be printed in next week's edition. We apologize for the inconvenience this may cause regular readers of the Sunday school lessons.

Christian Hope & American Dream

by Charles W. Deweese and A. Ronald Tonks

Last in a Series

Conditions in the United States over the past several years have brought about questions that demand Americans take a hard look at their dream and concept of success.

Questions that must be asked include: Is America willing to acknowledge its problems and sins? Is the nation willing to retrieve its past to see whether it has acted responsibly? Is it willing to face the fact that its success story often involves "a compulsive concentration on the means of attaining success with little concern about the broader terms in which it is to be measured," to quote Robert N. Bellah.

An evaluation of the American dream first involves an effort to delineate the meaning of authentic Christian hope. Then a redefinition of success in light of this hope follows. The basic guide for arriving at the Christian hope is the Bible.

Christian hope is inclusive. History, man and creation are all wrapped in the Christian understanding of hope. In the context of God's purposes, hope is not segregated but integrated. The cosmos will cohere in unity in God's presence when hope attains future consummation.

Consider the scriptures. "In the beginning God created the heavens and the earth. Then God said 'Let us make man in our image, after our likeness . . .

' And God saw everything that he had made and behold, it was very good'" (Gen. 1:1, 26a, 31a, RSV). These make clear that God is the author of history, of creation and man. The Christian hope originates and culminates with God.

The inclusiveness of the Christian hope has clear evidence in biblical passages that describe God's redemptive purposes for all creation. Individuals are included in the redemptive concern.

The Apostle Paul wrote, "if anyone is in Christ, he is a new creature; the old has passed away, behold, the new has come" (II Cor. 5:17a, RSV).

The redemptive and inclusive elements of the Christian hope find full expression in Matthew 26 in which

Jesus referred to the coming of the Son of Man who would separate all the nations of the earth — as a shepherd separates sheep from goats. The hope of the righteous resided in the way they related comprehensively to the needs of hurting humanity and in the quality of therapy applied on these needs:

"For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you clothed me . . . sick and you visited me . . . in prison and you came to me" (Matt. 25:35-36, RSV).

The Christian hope, therefore, urges that America evaluate her dream for the specific purpose of determining whether her national priorities are designed primarily to meet the needs of her citizens.

Justice is another characteristic of the Christian hope — no discrimination, no manipulation or depersonalization. With forcefulness of expression, the prophet Amos admonished Israel to "hate evil and love good and establish justice in the gate" (Amos 5:15a, RSV). The Christian hope is that justice will prevail in America.

Further, the ultimate hope is God himself and therefore is a present and future hope. Jeremiah referred to God as the "hope of Israel, its Savior in time of trouble" (Jer. 14:8a, RSV) and, the Apostle Paul referred to Christ as the "hope of glory" (Col. 1:27b, RSV).

The uninformed could be deceived into thinking that all America genuinely believes this after reading about Congressional prayer breakfasts, worship services in the White House, placing of hands on Bibles in courtroom settings, engraving of religious phrases on coins and the inserting of "under God" in the Pledge of Allegiance to the American flag. Many of these references to God and things of religion are superficial and deify a national dream on behalf of civil religion.

In view of this description of Christian hope, say Robert Benne and Philip Hefner, a redefining of success is in order. Traditionally, success as a vital part of the American dream has involv-

ed three elements: 1 — a shaking free of limits imposed by the past; 2 — engagement in a struggling ascent characterized by personal initiative and sacrifice, a keen sense of competition and a strong exertion of self; and 3 — an optimistic thrust into a gracious future filled with unlimited opportunity and few, if any, restrictions.

Unfortunately, this concept of success in America has all too often resulted in a denial of historical and covenantal relationships with God, man and nature.

The Christian hope demands some modifications in the America dream and the view of success that is wrapped up in it. First, history and the covenantal relationships that have developed in it must be treated with more dignity.

The construction and preservation of covenantal relationships are vital to the health of American life. Early immigrants to America developed covenants in civic, as well as ecclesiastical life. As early as 1620, the Pilgrims on the ship Mayflower entered an agreement known as the Mayflower Compact.

Also, the early inhabitants of Providence Plantations in Rhode Island in the late 1630's were required to assent a covenant similar to the Mayflower Compact. The values of such covenants were that they increased the respect of colonists for one another, of colonists for government and of government for colonists.

Second, a major alteration of the American view of success must come at the point in insisting that Americans not be so individualistic and competitive in their climb up the ladder of life that they bypass responsibilities to those unable and unwilling to compete. The Christian hope includes justice and love for all.

Third, the success element in the American dream must be conditioned by a healthy respect for authority. Self cannot be elevated so there is no dependence on fellow citizens or on God. He is the hope of America. To deny the need for God and fellow citizens is spiritual and civic suicide.

Fourth, the optimistic element in the American approach to success should not be blind. It should be a realistic optimism. There are numerous limits on the future of America, and she must realize this. Land can run out, natural resources can run out, inflation can become overbearing; the list can go on indefinitely. Faith in God, not a blind and optimistic attachment to self attainment, is the kind of hope America needs.