




WESTERN RECORDER
JULY 24, 1971

BAPTIST GROUP ON NETWORK TV: "The Californians," a musical group from the Lemon Grove Baptist Church near San Diego, California, is one of the featured regular cast members for a new television series called "The Newcomers" which has replaced "The Carol Burnett Show" on television during the summer months. The show is carried on Columbia Broadcasting System (CBS-TV) affiliate stations on Monday evenings at 10:00 (9:00 central time).

Staff Changes

Richard Bielski has resigned the pastorate of Crestwood Baptist Church, Crestwood, Kentucky, to become pastor of the Newton Estates Baptist Church in College Park, Georgia. His resignation is effective August 1, 1971.

Prior to his Crestwood pastorate, which began in May of 1967, Bielski was pastor of Powersville Baptist Church in Union Association. He has also held pastorates in Georgia.

Bielski was born in Michigan but spent much of his life in Georgia. He is a 1964 graduate of Mercer University and holds the bachelor of divinity degree from Southern Seminary. He and his wife, Anne, have two children.

John B. Rabun, Jr., is the first full-time executive director of Kentucky Civil Liberties Union, Louisville. He is a 1967 graduate of Mercer University with a BA degree, a Southern Seminary graduate with a master of divinity degree, and a recent graduate of the Kent School of Social Work at the University of Louisville with a masters degree.

Rabun, an ordained Baptist minister, initiated the Kentuckiana Military and Draft Counseling Project in the Louisville community.

Harold A. Dann, pastor of Northeast Baptist Church, Miami, Florida, has resigned that church to accept a call as pastor of Burgin Baptist Church, Burgin, Kentucky. Dann plans to assume his duties at Burgin August 8.

Dann, a native of Florida, has served churches at Lake Wales, Bartow and Apopka. He received his education in the Orange county schools, Stetson University, Southern College and Baptist Institute.

Mrs. Dann was the former Margaret J. Roberts. The couple has two children: Arthur, 10, and Greta, 5.

George Jackson Oliver, Jr., has been called as pastor of the Brownsville Baptist Church and will begin his duties there August 15. He comes to this position from the Milltown Baptist Church, Milltown, Indiana, where he was pastor for over three years. Prior to his service at Milltown he served as missionary in the New Albany, Indiana, area of Graceland for one year.

Oliver is a native of Covington, Kentucky. He received his BA degree from Carson-Newman College, Jefferson City, Tennessee, and did his seminary work at Southern Seminary, Louisville.

Mrs. Oliver, the former Marjorie Steinfeld of Covington, has worked in the office of Thomas H. Shelton, evangelism secretary of the Kentucky Baptist Convention, for several years.

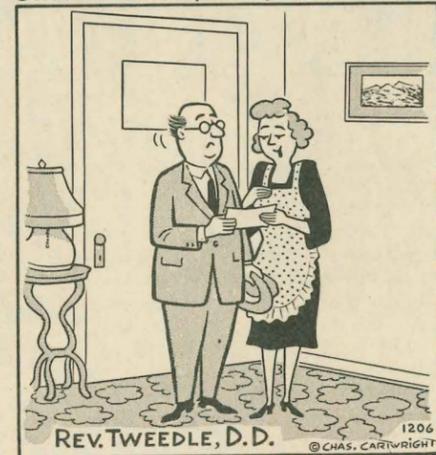
C. Clayton Rock has accepted the call to be pastor of the Irvington Baptist Church in Breckinridge Association and is now on the field. He resigned the pastorate of the Mt. Hermon Baptist Church in Carroll County to accept his new post.

Rock, a Hodgenville native, expects to graduate from Southern Seminary in December of this year. He holds the bachelor of science degree from the University of Kentucky.

Mrs. Rock is the former Charlotte McDonald of Barbourville. The couple has one daughter, Kimberly age 2.

Mrs. Jonelle Davis has resigned as full-time director of weekday activities at Jefferson Street Chapel in Louisville. She will devote her full time to being a wife and mother she said. A native of Auburn, Kentucky, Mrs. Davis is a graduate of University of Kentucky and Southern Seminary. She had worked at Jefferson Street chapel since 1968.

Church Chuckles by CARTWRIGHT



"Good! Another salary raise like that will almost push us up to the poverty income level!"

DEVOTIONAL



Charles E. Smith
Pastor, Hawesville
Baptist Church

Give Us What We Need

"...the Spirit...helpeth our infirmity; for we know not what we should pray for as we ought." Romans 8:26

The story is told of two men who planted trees in their fields. Afterwards one prayed, "Dear Lord, my trees need water. Please send rain." The rains came then he prayed, "My trees need sunshine," and God sent the sunlight. Later he prayed, "Father my trees need something to make them hardy. Please send a frost tonight." It came but it killed the trees. He then visited the other mans fields and found his trees flourishing. "How can this be?" he asked. His friend answered, "When I prayed I did not ask for rain, sunshine and frost; I just said, "Lord you made the trees so just give us what is needed to make them grow."

We know there is a place for definite prayer request. As we find that we have certain needs, we should ask for specific answers in harmony with God's will. In these times we should rejoice in these promises: "If we ask any thing according to his will, he heareth us; and . . . we know that we have the petitions that we desired of Him" (1 John 5:14, 15). "The effectual fervent prayer of a righteous man availeth much" (James 5:16). However, it is also true that there are times when "we know not what we should pray for as we ought" (Romans 8:26). It is then that special comfort can be found in the assurance that "the spirit . . . helpeth our infirmity" and "maketh intercession for the Saints according to the will of God" (Romans 8:26-27). So when in doubt, not knowing how to frame our petitions, we can say with complete trust, "Lord, just give us what we need." God answers prayers and gives us what we need. Sometimes we know not what to ask, yet He loves us and gives us what we need.

introduce the . . .
WESTERN RECORDER
. . . to a friend

DANGER - - Baptist Colleges And Taxes

Ill Neues from New England (1652) is the title of a book by John Clarke, founder of the Baptist church in Newport, Rhode Island, and close friend of Roger Williams. It describes what results when civil and church officials conspire to abuse religious liberty.

"Ill Neues from Nashville" might well be the title of a recent Baptist Press story about a mid-June meeting of the Association of Southern Baptist Colleges in Nashville at which public officials from Illinois and North Carolina spoke.

According to the report, these two officials advocated a "tuition equalization" scheme for channeling tax funds to church-related colleges for their general operating costs. The simplest meaning of "tuition equalization" is that the state will pay the difference between attending a public school or a private (church-related) school; real beneficiaries are middle and upper income families. Sometimes "tuition equalization" is used as a synonym for "parity," meaning that the state will pay as much for a private (church-related) school student as for a public school student.

Both of these officials seek, according to the story, to "unite private and public higher education systems together" (emphasis added)—that is, to bring private and church-related education under state control.

There are grave dangers in these public officials' proposals for "helping" church-related colleges. Baptist educators would be wise to avoid these dangers. And Baptist people would be wise to insist that Baptist educators avoid them.

One danger is that Baptist educators, perhaps zealous to find "easy" solutions to their institutions' financial problems, may take the lead in sacrificing a basic element of the Baptist genius, namely, devotion to the principle of church-state separation in educational matters. In recent years many Baptist educators — and their number grows steadily — have been using rhetoric formerly spoken only by those whose denominations advocate government taxation of everyone to finance education in church-controlled schools: "freedom of choice" (of course, at taxpayers' expense, and without recognizing that "choices" in church-related liberal arts schools are usually fewer than in public schools), "monopoly of public education" (without recognizing that public schools are an arm of government which, by its nature, is monopolistic), "values of competition" (without recognizing that competition financed by tax funds is socialistic, not competitive), "saving the taxpayers money" (without recognizing that there is potential for much higher costs when government begins to subsidize the more expensive private and church-related schools or without recognizing that there is no savings when the state pays the

same amount per student wherever he attends).

Another danger is that Baptist colleges which sacrifice the principle of church-state separation will lose the backing of supporting religious constituencies. Several state conventions of Southern Baptists have reprimanded Baptist colleges which sought or secured tax funds. None, to the best of my knowledge, has officially approved the use of public funds for operating costs.

Another danger is that Baptist colleges which secure tax funds for their operations will lose the character that justifies their existence as Baptist schools. They will find themselves in a condition like one who has gained the whole world but lost his own soul. What kind of Baptist school will it be when it has so compromised itself that it cannot advocate soul liberty and church-state separation?

Another danger is that Baptist colleges which secure tax funds will come

By Hugh Wamble
Professor of Church History,
Midwestern Baptist Theological
Seminary, Kansas City, Missouri

under public control. With government funds goes government control.

This is the clear meaning — which Baptist educators should carefully ponder — of the recent U.S. Supreme Court's 5-4 decision (*Tilton v. Richardson*, No. 153, June 28, 1971) which upheld a Federal law providing once-for-all grants of Federal funds to finance construction of certain facilities restricted to secular uses and specifically excluding religious use.

Four justices opposed these grants as unconstitutional. Five justices upheld them — but here is the hooker — provided the Federal government controls the use of these facilities forever. The law called for Federal supervision for twenty years to prevent religious use.

The Court said: "If, at the end of 20 years the building is, for example, converted into a chapel or otherwise used to promote religious interests, the original federal grant will in part have the effect of advancing religion" (p. 10).

So the Court knocked out the 20-year limitation as a violation of "the Religion Clauses" of the First Amendment and gave the Federal government perpetual supervision over the use of facilities financed by Federal construction grants.

The Court also said that "individual projects can be properly evaluated if and when challenges arise with respect to particular recipients and some evidence is then presented to show that the institution does in fact possess these characteristics" (p. 9) — "religious restrictions on admissions, requires attendance at religious activities, compels

obedience to the doctrines and dogmas of the faith, requires instruction in theology and doctrine, and does everything it can to propagate a particular religion" (p. 8). These characteristics, the Court observed, did not apply to the four institutions involved in the *Tilton* case.

The implications are clear: (1) Federal control will continue. (2) Federal courts can force recipient schools to avoid practices which tend to advance religion.

If Baptist educators want to maintain Baptist institutions, they would be wise to avoid dependence on public funds.

In 1784 James Madison, later to become the author of the First Amendment, deplored an arrangement under which government presumed to "employ religion as an engine of civil policy." Church schools which accept public funds in the 1970's to promote the state's "secular" objectives may end up with the painful discovery that government is using them as "engines of civil policy."

Baptist educators would do well to stick by Baptists' commitment to church-state separation in educational matters. They should study carefully the wise statement with which Ben C. Fisher, executive secretary-treasurer of the Southern Baptist Convention's Education Commission, concluded his speech before the Association of Baptist Professors of Religion in Atlanta, February 20, 1971:

"... as far as Baptist colleges are concerned the greatest constituency we have are our Baptist people. The greatest single source of financial support outside of student income is coming from Baptist individuals or from Baptist state conventions. The largest part of our student bodies are still coming from Baptist homes. As far as our Baptist schools are concerned it is my judgment that it is not a matter of disassociating from a convention and becoming independent.

"... we do not have a single college or university that has much of a chance for survival as a private institution apart from its Baptist relationship... Our best course of action is to find our place of service as church-related colleges and to act consistently with our statements of purpose."

Historically, Baptists have opposed the use of tax funds to finance the operation of church-related schools. It is unreasonable to expect Baptists to favor being taxed to finance education in Baptist and other denominations' schools.

Baptists are not yet ready to adopt the notion that it is consistent with religious liberty for government to tax everyone to finance church schools by direct or indirect means.

WESTERN RECORDER

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

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The Supreme Court Decision Speaks To Baptists Also

The Supreme Court decision on June 28 declaring direct state aid to parochial schools unconstitutional was one of the most important in United States history. The specific cases ruled on were from Pennsylvania and Rhode Island but the decision doubtlessly will head off similar programs mushrooming in many states.

It is to be remembered this decision does not affect much indirect state aid which will still be received by parochial schools in such forms as busing, lunchroom supplies, textbooks, health and counseling services. Therefore there is no reason to panic when parochial school officials threaten to create a crisis by dumping parochial pupils in already overcrowded public schools. Only eight percent of the elementary and high school pupils in the United States now attend parochial schools and these could be absorbed into public schools though with difficulty in some places. Louisville, where parochial school enrollment is relatively high, would be one of these places. Besides, considering the amount of indirect aid now available and the strong commitment of many parents to parochial education, their closing, if it comes, will be gradual.

Parochial school officials have made it clear they are not about to give up but will continue their search for a state aid plan which will meet the constitutional test. A graphic illustration was the proposal by a leading Kentucky Catholic educator at a public hearing on education on July 7 in Louisville. He proposed \$100 a year state tuition grants for the 60,000 parochial school pupils in Kentucky.

This means the Kentucky General Assembly next year will be faced with this or another state aid proposal even as it was last year. This makes it imperative that the candidates for governor, lieutenant governor and the General Assembly be asked their position on this matter before the November election.

Another decision announced by the Supreme Court on the same date was disappointing. By a five to four vote the 1963 Higher Education Facilities Act which provides federal construction grants to private and

church related colleges was upheld with the exception of the provision that would have allowed the federally financed buildings to have been used for any purpose including worship or teaching of religion after 20 years.

As Baptists we have generally exempted ourselves and accused Catholics of the pressure for state aid for church sponsored education. While Catholics are the chief advocates of public funds for parochial education, our Baptist skirts are not any longer clean. In recent years we have more and more sought public funds to maintain our vast institutional ministry, especially our Baptist schools.

This is contrary to our heritage as champions of a free church in a free state. The Anabaptists and other Baptist groups in the 1600's were chief exponents of separation of church and state which had been united since Constantine embraced Christianity in the fourth century. Furthermore our Baptist ancestors were in the forefront of the separation principle in early America and were influential in getting the Bill of Rights added to the constitution.

It's time we remember who we are and for what we have stood. The ministry to which we are called is to be done in the name of our Lord and supported voluntarily without dependence upon tax funds collected coercively from some who do not even believe in the Lord. Whatever ministry we are not willing to support with voluntary contributions we should give up.

To the state we owe allegiance, our share of tax support and obedience to those laws which do not violate Christian conscience. In turn the states owe to us protection and the right to worship as conscience dictates.

It's sad the Supreme Court under pressure from religious groups including some Baptists had to be reminded of the principle for which early Baptists were willing to go to jail. How much better for us to have been saying to the state all along, "Leave us free and we will support ourselves in bearing our witness."

Please Cancel My Subscription!

"... And finally, I think that editorial was a bunch of rubbish. You certainly do not speak for me and for many other members of our church. . . . Don't send me your publication any more."

By Edward H. Beck

Do such comments express your feelings toward your religious periodical? If so, ask yourself three questions before you cancel your subscription: (1) What is my objection? (2) Can I afford to be without this publication? (3) How can I get my point across?

The Objection

Does your criticism have merit or is it a superficial emotional reaction? Write your complaint. This will help you to get specific.

Are you upset about just one opinion in one article? Try to learn the general thrust of the magazine by scanning several complete issues. Perhaps the editorial stance is different from what you think.

Is the periodical merely *reporting* something you dislike, rather than commending it? It is not fair to blame an editor for distasteful news which he feels necessary to report so that you may keep informed.

Is your objection to the way an opinion is presented? Study the periodical to find out whether more than one side of an issue is shown.

On the positive side, think through what you really want from the publication. Perhaps other valuable features in it offset the item that bothers you.

The Cost of Ignorance

Second, can you afford to cancel your subscription? A printed periodical is a valuable means of communication. Information can be clipped and saved for later use. More depth coverage of issues is possible through the printed media than can be broadcast over TV. You can carry your periodical wherever you wish and read it at your convenience instead of being a slave to a TV program schedule.

Perhaps there *are* serious shortcomings with your religious periodical. Can you think of another publication that can provide the information you want in place of your religious newspaper or magazine? Secular newspapers can only provide brief, general coverage of denominational news without taking a particular religious stance.

By refusing to read what may occasionally displease you, you will be at a disadvantage when conversing with other people who do read your periodical.

But assuming that you are strongly opposed to the content and slant of your religious publication, what might happen if you and others of a like mind kill it by cancelling subscriptions? Its successor might be even worse.

Even if you dislike your publication's slant, it is wise to get more than one opinion about events and issues. By subscribing to at least one religious maga-

zine or newspaper that you do not always approve of, you can be enriched by angles which you have not considered regarding current problems.

Finally, if you are completely opposed to your religious periodical, it is still worth subscribing in order to know what "the enemy" is doing. Thus you can keep on your toes and can use your opponents' own ammunition to shoot down their arguments. You can learn what their weak points are and thus you can be more effective in presenting your opinions.

How to Persuade

Third, if you feel that you have an important opinion at variance with that of the editor of your periodical, tell him about it in a letter. Make your letter brief, factual, and relevant.

It is only common courtesy to tell an editor *why* you are dissatisfied. Just to cancel your subscription or to let it expire without any explanation is like turning your back and walking away from someone who is speaking to you.

The editor wants to hear from you. Because only a few readers bother to write, your letter will carry extra weight.

If your objection involves misinformation in the periodical, you owe it to other readers to try to correct the situation. Let your editor know. He wants to be accurate.

Finally, this religious periodical that you dislike is really a valuable potential tool for your cause. You can make it into an important forum to gain support from other readers.

If your letter to the editor is written thoughtfully, he will probably print it, even if it disagrees with his own views. Your opinion might well trigger similar reactions of other readers. If enough persons reply to your comments, the editor might change his policy, or at least give more consideration to your point of view.

Is not this the democratic way: to try to change something constructively, instead of trying to destroy it or running away from it?

If you are critical of your religious periodical, this may be an indirect compliment to the editor. At least he is challenging you to think!

But no publication is perfect. Your constructive reaction can help the editor to "zero in" on issues that matter. You can help him do the kind of objective reporting that is journalism at its best.

So think twice about cancelling your subscription. You may want to renew it instead.

Edward H. Beck recently received a master of arts degree in religious journalism from Syracuse University. He has accepted a pastorate in Ohio. Beck has conducted extensive research in circulation problems of the religious press.

Music Ministers Retreat, Dinner Set

The second annual Music Minister's Retreat is set for July 29-31 according to state music secretary Eugene Quinn, who is coordinating the event.

The retreat, which runs from noon Thursday until noon Saturday, will offer attenders refresher session in adult music leadership as well as participation in two cantatas.

Featured director for the session is Don Hustad, professor of church music at Southern Seminary and director of the Kentucky Baptist Choral. The Choral will work in repertoire and techniques during the retreat also.

Coinciding with the retreat is the annual Kentucky Baptist Music Association dinner. This event is scheduled for July 30 at 5:00 p.m. It will be under the direction of state president Eugene Suth-

erland, minister of music at Walnut Street Baptist Church in Louisville. Speaking at the dinner will be Festus Robertson, adult music consultant for the Baptist Sunday School Board's church music department.

A concert by the Cedarmore Music Assembly Choir, the Junior Music Camp Choir and the Kentucky Baptist Choral will conclude the program that evening.

Those interested in attending the retreat should enclose a \$3.00 registration fee with their reservations addressed to Cedarmore Baptist Assembly. Those wishing to attend only the Music Association dinner should also make reservations in advance at Cedarmore Baptist Assembly, Bagdad, Kentucky 40003.

Nationwide Bus Clinic Planned

Beth Haven Baptist Church in Louisville will sponsor a Nationwide Bus Clinic September 2-5. According to coordinator Gardner Gentry, approximately 400 persons are expected for the clinic which is open to all persons interested in bus ministries.

Gentry, who is associate pastor of the Beth Haven church, explained that the four day conference will be divided between classroom work and actual field experiences. Thursday and Friday, he said, will be devoted to topics ranging from launching a bus ministry to selecting a bus route to purchase and maintenance of buses to preparing for the influx of people.

On Saturday the conferees will be shown actual procedures in bus minis-

tries and then assist in the Sunday phase of the bus program on September 5.

Heading the list of program personalities will be John Basagno, pastor of First Baptist Church, Houston. He will speak on motivating members to a bus ministry. Others on the program include Home Mission Board staff member William Powell and Ray Sadler, associate pastor of Park Avenue Baptist Church in Nashville. Sadler will discuss the effects of a bus ministry on the church where he serves.

Those interested in additional information may contact Gentry at Beth Haven Baptist Church, 5515 Johnston Road, Valley Station, Kentucky 40272.



SWIMMING POOL FUND — Robert Elliott, right center, superintendent of Spring Meadows Children's Home, Middletown, receives a check for the proposed swimming pool at the home from representatives of the Woodland Baptist Church Vacation Bible School. Presenting the Vacation Bible School offering are David Cantrell and Connie Moore along with their pastor, Dan Laird, left. Looking on is George Gray, assistant to the superintendent at Spring Meadows. Elliott said that former Board of Child Care president W. Ray Moss is heading up a drive to secure the remaining funds necessary for the pool. Since churches cannot be solicited, individuals interested in donating to the swimming pool fund may contact Moss at the Starks Building, Louisville 40202.



Annual associational meetings

It's time for that annual meeting of associations to begin, but the last one will not come until the third week of October!

Are you planning to attend? Better. Go as a messenger if your church can send you; but if they appoint all their allotted number, remember that anyone can attend an annual meeting of your association! "Visitors" can enjoy all the inspiration, fellowship, instruction, reports, music, preaching and — of course — the food! Only messengers from each church vote — that's the only thing messengers have over visitors. One thing is sure, if you are interested enough to attend, you will become a messenger another year if not this one.

Convention speakers

The annual association provides a time for you to meet and to hear several of our state convention leaders, too. We offer three (3) speakers to each association but often representatives of several other departments or agencies come to share fellowship with you.

You will like them. They are dedicated servants of God, leaders in their fields.

Reports on the Lord's work

The main element of the program is the reports of our work for Christ in the association, the state, the world. The main business is the King's business.

The *Associational Book of Reports* is printed for your help and will be distributed by your Associational leaders — it's free. It's informative. To it will be added personal items and reports of work done in your association. You will be thrilled to learn what you have shared doing with other Baptists in Kentucky and around the world.

Take your *Book of Reports* and other information home and share with your family and church.

I hope to see many of you personally in the 15 to 20 associations I will visit this summer.

Don't forget your church

Going on vacation? Don't forget your church — pray for your pastor and your class — send your weekly tithe and offering (or just make them out before you go) — attend church wherever you go — if you have responsibilities in your church, arrange for them beforehand and have a peaceful, exciting vacation!

Harold G. Sanders

WESTERN RECORDER

Sunday School Conferences Near Capacity Level

A limited amount of space is still available for the Sunday School conferences set for Cedarmore Baptist Assembly the second week in August.

This announcement was made by state Sunday School secretary Roy Boatwright who said reservations for both conferences are still open.

The first conference, August 9-11, will feature such persons as James Coggin, pastor of Travis Avenue Baptist Church in Fort Worth, Texas. He will speak three times during the conference.

Lexington pastor Franklin Owen will

lead the Bible study each morning. Owen is pastor of Calvary Baptist Church in Lexington.

Sunday School Board consultant Arthur Burcham will also speak as will Arkansas Sunday School secretary Lawson Hatfield.

Keynoting the conference will be Southern Seminary school of education dean Ernest Loessner.

During the second conference, August 12-14, Boatwright and Hatfield will replace Coggin on the program. Other conference personalities will remain the same.

Six workgroup sessions will be offered those attending. Workgroups are planned for preschool division, 6's-9's, 10's-11's, youth, adults, general officers, associational officers, architecture and library. In the second conference only, kindergarten work will be the topic of a workgroup.

Those desiring to attend either session should immediately contact Cedarmore Baptist Assembly according to Boatwright. The address is Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003 or call at 502-747-8911.



Mr. and Mrs. Butler



Mr. and Mrs. Capps



Mr. and Mrs. Marble

Ky. Couples Among 42 Missionary Appointees

The Southern Baptist Foreign Mission Board named 42 new missionaries, the third largest number in a single meeting in its history, and heard its top administrator predict the possibility of closing 1971 with as many as 225 appointments.

The board also authorized \$10,000 for relief of Pakistani refugees in India.

"The appointment of 42 missionaries at this meeting is an outstanding event in the life of the board," said Baker J. Cauthen, Foreign Mission Board executive secretary. "The outlook for missionary appointments throughout the year is encouraging."

"We believe we will come to the close of 1971 with more than 210 appointments for the year, with a possibility of there being as many as 225," Cauthen told the board.

Appointment of 42 missionaries brings the total Southern Baptist foreign missionary force to a total of 2,515 persons serving in 76 countries.

H. Cornell Goerner, the board's secretary for Africa, told the board that the

first missionaries to Mozambique will probably leave in August for a temporary assignment in Johannesburg, South Africa, pending approval of their visas to Mozambique.

Mr. and Mrs. C. Ernest Harvey had earlier been appointed for service in Mozambique as the board's first missionaries to that country.

"Their immediate responsibility will be to strengthen the Baptist witness within the sizable Portuguese community of South Africa," Goerner said, "but they will consider Johannesburg a temporary residence, pending permission to move to the capital of Mozambique."

Among those appointed were three former Kentucky couples.

Mr. and Mrs. Trent C. Butler were appointed to Switzerland where he will teach in the Baptist theological seminary there. A graduate of Hardin-Simmons University, Butler graduated from Southern Seminary in 1966. He also holds the doctor of philosophy degree from Vanderbilt University. During his

time in Louisville, Butler was a member of Deer Park Baptist Church.

Mrs. Butler also attended Southern Seminary.

Appointed to do evangelistic work in Malaysia was Mr. and Mrs. Roger L. Capps. Capps, who recently received a doctor of philosophy degree from University of Glasgow, is a native of South Carolina and holds degrees from Furman University and Southern Seminary.

Mr. and Mrs. Elmo R. Marble were employed as missionary associates for Ecuador where they will serve as dormitory parents in a hostel for missionary children.

Since 1964, the Marbles have served under appointment of the Home Mission Board. Marble entered the ministry after retiring from the United States Navy in 1955.

Mrs. Marble is the former Elizabeth Jacob who spent her teen years in Franklin, Kentucky. She is the daughter of missionary parents who served in mainland China.

Baptist Leader's Son Turns Off Drugs, On To Jesus

The teenage son of the president of the Baptist General Convention of Texas told 14,000 young people in Fort Worth that before he turned off of drugs and on to Jesus, he rode a roller coaster of despair that led him twice to attempt suicide.

Seventeen-year-old Skip Allen of San Antonio said he now gets his highs from Jesus instead of from marijuana, mescaline, and LSD.

The 14,000 young people from throughout Texas attending the Texas Baptist Young Evangelism Conference rose to their feet, cheering and applauding as Allen said: "I blew off of LSD and turned on to Jesus."

Sitting behind the teenager on the platform was his father, Jimmy R. Allen, pastor of First Baptist Church of San Antonio, and president of the Baptist General Convention of Texas.

"I loved LSD," the youth admitted. "I was happy as long as I was stoned — and I was stoned a lot."

But depressions followed the drug-induced highs. He said he had difficulty getting along with people at school and deliberately broke the rules. He tried to kill himself by an overdose of tranquilizers.

"I was afraid of the world and everything around it, and I didn't want to die because I was afraid of death too."

After his second attempt at suicide, Allen said, "I was placed in a school with pregnant girls and dope addicts."

During a Barry Wood crusade in San Antonio, young Allen was deeply moved by a talk with Justin Tyne, a former drug addict who operates a Christian coffee house in Los Angeles.

"I'm tired of running," he told his father, and he "turned it over to Jesus who caused an amazing transformation in my life."

Often the meeting turned into a spontaneous old-time revival in modern garb as both long- and short-haired youth praised Jesus pep rally style: "Jesus, Jesus, Jesus," they yelled, one finger pointing skyward to signify "one way in Christ."

In two decision services, 655 youth made decisions for Christ. Included were 158 professions of faith, 40 special service volunteers, 404 rededications and 53 other commitments.

Former Cleveland Browns football star Bill Glass told the youth that Skip Allen earlier had "put his finger on the problem when he said, 'Sin is pleasurable.'"

"The Bible says the sinner may have pleasure for a season, but sin, like a boomerang, will come back swift and unseen, and it'll clobber you," Glass said.

"In the middle of one of the most tremendous spiritual awakenings I've ever seen are some of the most heinous sins I've ever seen," Glass said.

He noted that Joe Namath, famed quarterback of the New York Jets, says

free love is all right. "But that's just your problem, Joe Namath. You just don't see it all. You're blind," Glass declared.

"Love is neither free nor love, if it's free love," the ex-Cleveland star said.

Another Christian athlete, Terry Bradshaw, quarterback of the Pittsburgh Steelers, told the young people that he would take Jesus with him as he returned to training camp in July.

Bradshaw, one of three Pittsburgh players who reportedly read their Bibles regularly and witness, told the young people, "You'll have no real joy, no real excitement 'til you really learn who Jesus Christ is."

The former all-American star at Louisiana Tech told the young people that he gave his life to Jesus as a high school senior and gave Christ the credit for his success as a professional athlete.

"I realize that my right arm and all the talents I have were given to me by God, but let me tell you something else. He can take them away as quickly as he can give them," Bradshaw said.

"I might never throw another pass, but no one is going to stop loving Jesus Christ for this. It's not going to change me one bit," he added. (BP)

BAPTIST VIEWpoll MARTIN B. BRADLEY, Director

Baptist Leaders Read More

By Ken Hayes

Southern Baptist pastors and Sunday School teachers read books all the way through much more frequently than does the U.S. adult population, a recent survey conducted by the Baptist VIEW-poll has indicated.

The representative panel of pastors and teachers were polled on this question: "When, as nearly as you can recall, did you last read any kind of book all the way through — either a hard cover or a paper-bound book?" Four response alternatives accompanied the question — "in past month," "one month to one year ago," "longer than one year ago," and "never finished a book."

The majority of the pastors (61.6 percent) and 49.5 percent of the teachers report having read a book all the way through in the "past month."

According to the Gallup Poll only 26 percent of the U.S. adult population read a book all the way through during approximately the same one-month period (mid-December to mid-January).

Almost one-third (31.6 percent) of the pastors and 33 percent of the teachers reported having read a book all the way through during a period "one month to one year ago."

Sixteen percent of the teachers and 5.1 percent of the pastors report that it has been "longer than one year ago" since they have read a book all the way through.

Only 1.3 percent of the pastors and 1.5 percent of the teachers indicated they have never finished reading a book all the way through.

All of the teachers on the panel responded to the question, and only 0.4 percent of the pastors failed to do so.

Data for this report is based on a 91 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 Southern Baptist Convention. (BP)



WORKING GROUP — The committee to recommend a new executive secretary for Kentucky Baptists has met four times during June and July. Here the committee members present look toward committee chairman David Nelson (not pictured), pastor of First Baptist Church, Owensboro.



FAVORITE PSALMS — Mrs. Dwight D. Eisenhower, left, and Mrs. J. C. Penney, widow of the late chain store executive, disclosed their favorite Psalms during a recent meeting in New York. During the meeting, Mrs. Penney presented Mrs. Eisenhower with a red leather bound copy of *The Psalms for Modern Man*, a gift from the American Bible Society.



LEASE SIGNED — Kentucky Governor Louie B. Nunn, left center, signs the lease for Pine Crest property as KBC Board of Child Care president Kenneth Crawford, right center, looks on. Other members of the Board and staff flank the Governor. The signing took place at the Board of Child Care office in Middletown.

Court Asks Review Of Loan Plan For Baptist College

The United States Supreme Court, in a case involving the Baptist College of Charleston, asked the South Carolina Supreme Court to reconsider its earlier decision declaring the sale of tax-free revenue bonds for the Baptist school as constitutional.

The high court judges asked the South Carolina Supreme Court to reconsider the ruling based on guidelines set forth in decisions the court handed down a few days earlier involving government aid to private institutions.

In one opinion, the U.S. Supreme Court ruled that construction grants to church-related colleges do not violate the U.S. Constitution. In a second ruling, the high court limited the types of aid that are constitutional to private institutions because of "excessive entanglements between government and religion."

In Charleston, the president of the school, John Hamrick, said he considered the ruling to be very favorable to the college. Hamrick reasoned that if the Court approved direct grants, surety loans would be all right.

Both the General Board of the South Carolina Baptist Convention and the full convention approved of the \$4 million bond issue by the school in a tax-free category and at a low interest rate.

Under the unique arrangement, the college agreed to deed to the state certain buildings and lands not otherwise encumbered with two stipulations — that the college be permitted to lease the property for 30 years at no charge, and at the end of the period to repurchase the property for \$1.00. (BP)

Church Aids Drug Plague Doctor Says

The Welsh Baptist Union meeting in Liangefni, Wales, was told by a probation officer that the church is partly responsible for the modern drug plague.

"Youth requires a spiritual experience and if the church does not offer it, he will turn to drugs to get it," said Gwyn Tudno Jones, a Welsh probation officer for more than 20 years.

A practicing psychiatrist, Dafydd Alun Jones, told the Baptists that most of the patients he treats come from homes where the old pattern of life in language and religious practice has broken down.

The psychiatrist said it is very important for the church to give children a guide and strength to help fortify them in the face of moral or physical temptation and danger.

"Being able to remember some verse taught in childhood is often sufficient to avert a serious moral collapse in some cases," the psychiatrist said. (BP)



REPRESENTING KENTUCKY — Two young ladies spent the week of July 15-21 at Ridgecrest Baptist Assembly representing Kentucky in the Bible Drill and the Youth Speakers Tournament. Miss Lucretia Ann Collins, right, age 14, represented Kentucky as the state Bible Drill winner. She is a member of First Baptist Church, Whitesburg, and the daughter of Mr. and Mrs. Clyde Collins of that city. Madisonville provided the state Youth Speakers Tournament winner. Miss Sandy Nave, left, a member of the Second Baptist Church there, captured that event. Her father is Bill Nave, pastor of the Second Baptist Church.

Baptism Of The Spirit

Could Tear It Assunder

The movement is Jesus. Its theme is love. The credit is almost always given, not to some charismatic leader, but to the Holy Spirit.

From coast to coast, as a team of reporters for Home Missions and Baptist Press questioned participants in the spiritual phenomenon, the youth unhesitatingly credited every good action to the Holy Spirit.

The manifestations of their belief varied from the jabber of speaking in tongues and raised hands and swaying bodies, to a quiet movement through the dry plains of nearly dead churches.

Some youthful Christians who are

"turned on to Jesus" reject, however, the emphasis in speaking in tongues among other youth groups.

Ironically, right here might come the theological battles of the movement,

The Jesus Movement — Third in a Series By Baptist Press

both over tongues, or "the baptism of the Spirit" as it is usually called, and over free expression of one's faith.

Because of differing views on "glossolalia" (another name for speaking in

tongues), some youth groups denied they were a part of the "Jesus movement," as the media have labeled this national spiritual phenomenon.

"No, we're not part of it," one person would say. But another, referring to the first individual's group, would counter, "Yeah, they're in the movement; but we're really not part of the Jesus freaks."

Conflicting opinions quickly developed as to who is included in the national spiritual awakening among youth, even among the West Coast groups.

It was as if each was so busy seeing the minor dissimilarities — glossolalia, Jesus "freaks," for instance — that they overlooked the glaring similarities, such as youth, eschatology spontaneity, vigor, freshness.

But the Spirit is moving among the kids. Though they differ greatly over the "tongues" aspect of its manifestation, they are giving credit to the Holy Spirit for the movement.

Southwestern Baptist Theological Seminary Missions Professor Jack Gray said church leaders should not be surprised or alarmed over conflicts of opinion that might come from the moving of the Spirit and its differing manifestations.

"As in meteorology, so in the theology, when two fronts meet, we may expect some turbulence," he said. "When nature shifts from winter to spring, there are spawned some tornados and storms. And when the fresh winds of the Spirit strike the arid wastes of decadent religion, we need not be surprised if a few theological storms are spawned."

Home Missions Editor Walker L. Knight compared being immersed in the Jesus Movement to flying a small plane into a thunderstorm. "It is to be tossed emotionally into sudden highs and lows,

to be at a loss for a clear direction, to be forced to struggle for control — in short, to be half scared to death with the force of something you do not understand that alternately exhilarates and depresses," he said.

Southwestern Seminary Theology Professor William Hendricks said he sees both positive and negative implications in the emphasis on the Holy Spirit in the movement.

On the positive side is the whirlwind power of the Spirit. But on the negative side is the tendency on the part of the participants to be so sure of their own position that all others are summarily rejected. Hendricks also warned of a desire to make a highly emotional experience with the Spirit the only vehicle for receiving him.

Specific examples are numerous. One young girl said that Arthur Blessitt's "His Place" in Hollywood, was leading people to hell. Another described youth at Bethel Tabernacle of Redondo Beach, California, where glossolalia is emphasized as "fanatics, freaks."

Time and time again, testimonies from kids espoused the idea that the "second blessing" was imperative; that unless you had "the baptism of the Spirit," you were outside the fold — definitely lacking in your Christian experience.

At Bethel Tabernacle, a 17-year-old attractive girl wearing a sweater and jeans softly asked a Baptist Press reporter, "Do you know the Lord." She was exuberant until discovering that he hadn't received "the baptism of the Spirit." A brooding concern replaced the shining face.

Bethel Tabernacle, with its Pentecostal influence and glossolalia, is poles apart from the type of spiritual experience at Truett Memorial (Southern) Baptist Church in nearby Long Beach, California. But Jesus is magnified in both; and the Holy Spirit is moving in each.

Bethel Tabernacle's revival has been going on for three years, seven nights a week. The pastor says nearly 4,000 drug users have been cured after they accepted Christ.

Attending one of Bethel's four-hour prayer meetings is both awesome and scary. Kids are kneeling on the floor between rows of metal folding chairs. Their voices, mixing their unintelligible syllables in a changing, sing-song chord, create a nerve jarring din. And the faces range from expressions of agony to supreme ecstasy.

The young people at Truett Memorial Baptist Church have been turned off by the evidence of glossolalia they saw elsewhere in the movement.

Pastor of the church, Paul Brooks Leath, stopped the first advocates of glossolalia when the youth wanted to start special youth services. He preached on the subject during Sunday worship, and successfully kept this aspect out of the growing services led by eight teenagers in the church.

The format for the youth worship service at Truett, however, offers freedom of expression. The kids wave their arms, clap, or sway their bodies gently in time with the music. They hold high their pointed index fingers, signifying the "one way" they've found to get right with God — Jesus Christ.

Somewhere in between Bethel Tabernacle and Truett Memorial on its stance on glossolalia is Calvary Chapel, a non-denominational church in Costa Mesa, a Los Angeles suburb. "We believe Calvary Chapel is the heart of the Jesus movement," said the pastor of the church, Chuck Smith.

Calvary Chapel sponsors a monthly rock concert that attracts thousands, about 50 Christian communes, its own Bible school, drug abuse programs in schools, beach evangelism, and several similar ministries.

After its services, Calvary invites young people to stay for an "afterglow" service where they are encouraged to pray for "the baptism of the Holy Spirit."

The practice has led to criticism from other ministers. One, whose church is experiencing a youth revival, argues that "Calvary is Pentecostal, I don't care what they say."

Smith disagrees. "We're totally opposed to Pentecostalism," he said. "We believe the greatest manifestation of the Holy Spirit is love."

A group in the Los Angeles suburb of Azusa called "Agape" (love), want no association with glossolalia, and say they do not want to be identified with the Jesus movement "because it puts too much emphasis on tongues and rapture."

Ron Turner, the group's leader, said that "after a while they start preaching tongues and a secret rapture more than they preach Jesus."

Will the "Jesus movement" be torn asunder by differences of opinion over the validity of glossolalia and the expression of the Spirit? The answer is uncertain.

It is doubtful, however. How can any "movement" so unorganized and fragmented in its manifestations be "torn asunder?" Especially when almost all of the participants give credit to the differing manifestations to the Holy Spirit?

Hendricks feels schism can be avoided if those following the Spirit do not insist that their experience be undergone by everyone; and if those who find expression of their belief in daily action will recognize the possibility of the Spirit's movement in emotional ways, and not feel threatened by such expressions.

In short, if you've not had an emotional experience, don't condemn those who do; and if you have emotionally received the Spirit, don't flaunt it.

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.

God can change homosexual

Dear Powerline:

I am not a Christian and I feel I am missing something. But I am a homosexual and I'm afraid that if I gave my life to God I wouldn't be able to live a Christian life. Could you tell me what the Bible says about this?

* *

Your problem is an even more serious bag because of a lot of prejudice, misunderstanding, double-standard thinking and just plain pig-headedness. The Bible minces no words about your problem. In the book of First Corinthians ("Living Bible" version) it says "those who are . . . homosexuals will have no share in His kingdom." But don't split the scene just yet. Your problem is just one in a long list of things that slam the door to the kingdom of God — "those who live immoral lives, who are idol worshippers, adulterers" . . . and those who go about "cheating others, even your own brothers."

So see, most of those who put you

down for YOUR problem have got hang-ups of their own that are just as bad. What the Bible's really saying is that nobody can experience the reality of the kingdom of God so long as his life is still controlled by his old human nature. He's got to be revolutionized from within. He's got to receive a new nature and power from God Himself.

You're right. You couldn't quit being homosexual to live a "Christian life" in your own strength — any more than the adulterer, thief and cheater can zap their hang-ups. But what you CAN'T do, God CAN. If you'll turn yourself over to Christ, He'll see that you make it a life of joy and fulfillment. By all means see a psychiatrist and dig what he says. Public help is available if you can't afford the fee. But before you'll know real freedom from this problem, Christ has got to be on the throne of your heart ruling your life. "God by His mighty power at work within us is able to do far more than we would ever dare to ask or even dream of . . ." (Ephesians 3:20).

Baptist Pro Quarterback Helps Prevent Airplane Crash

Terry Bradshaw, quarterback for the Pittsburgh Steelers professional football team, used his strength to force down an airplane's landing gear and save himself and fellow passengers from a possible crash landing in Lubbock, Texas.

Bradshaw, a Baptist, and Debbie Patton, Miss Teenage America of 1970, were being flown in a private plane to Hereford, Texas, to speak in an evangelistic crusade called "Encounter '71". Miss

Patton, whom Bradshaw dates, is a Baptist from Odessa.

When the plane's engine started sputtering near Lubbock, pilot James Gentry, a Baptist layman from Hereford, barely had time to alert the Lubbock Municipal Airport for a possible crash landing when the radio went dead. Gentry was unable to lower the landing gear.

While Miss Patton and Mrs. Gentry prayed, Bradshaw wrestled the landing gear loose and manually lowered it into position.

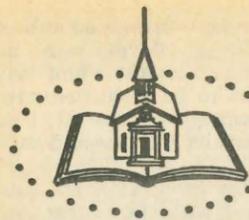
Miss Patton said she had never been as scared in her life.

"I was a little nervous," Bradshaw said, "but the girls were doing the praying. I was just up there doing what the pilot told me to do."

The crusade, held in a high school football stadium in Hereford, resulted in 583 professions of faith. (BP)

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Baptist churches doing world missions



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 1, 1971)



LIFE AND WORK SERIES

Foundations Of Racial Harmony

Today we begin a series of studies of "Bible Teachings on Race Relations" in the hope that they will cause us to practice Christian love toward all people.

Genesis 1:26-27

Man's creation was the result of God's sovereign decision — "And God said, Let us make man in our image." It was done in order to fulfill God's particular purpose — "And let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth." Man was created by God's direct act — "So God created man in his own image, in the image of God created he him; male and female created he them." If God had not decided to create man, he never would have been called into being.

When God made man, He made him in His own image, so there is an unspeakable dignity attached to him. What does it mean when it says that God created man in His image? In no sense of the word does it mean that God is a corporeal being, as man is. The Scriptures plainly teach that God is Spirit (John 4:24). So, this image was not material or physical but rather a likeness of personality. Just as God knows, feels and wills, so man, made in His image, knows, feels and wills.

Luke 10:33-37

A man was traveling from Jerusalem to Jericho when robbers sprang out from behind the rocks and seized him. They beat him until he was almost dead, stripped him, robbed him and left him suffering. Interest in and sympathy for humanity had dried up in the heart of a priest who was passing that way. With an attitude of perfect indifference toward the helpless fellow, this professional religious leader "passed by on the other side" of the road. When a Levite came along and saw the man he, too, "passed by on the other side."

Then, a Samaritan approached the wounded man on the roadside. It is to be remembered that a Jew had the same regard for a Samaritan that he did for a dog. In spite of that attitude, as soon as the Samaritan saw the poor unfortunate man, "he had compassion on him." Upon seeing the man in trouble and need, his first impulse was to do something to help him. Without any delay, he alighted from his beast and be-

gan to do what he could to help save the life of the man of a different race. He treated his wounds by "pouring in oil and wine." The wine was used as an antiseptic, and the oil was for soothing. He lifted the man into his own saddle and he walked until they reached an inn. During the night he looked after the patient painstakingly. After remaining with him as long as he was needed, he made provision for his future care and promised to pay for it upon his return.

When real love finds a need, it seeks to supply it without any reference to race. It ministers to the needy, feeds the hungry, clothes the naked, gives drink to the thirsty, visits the sick, entertains the lonely and comforts the sorrowing. Love forgets self and sacrifices for others.

When Christ asked the lawyer which one of the three men acted like a neighbor to the wounded man, he answered correctly by saying, "He that showed mercy on him." Then Christ said, "Go, and do thou likewise." Thus He taught that the cultivation of this neighborly spirit is the duty of all. A fellowman in need is a neighbor.

Acts 17:24-26

While waiting in Athens for the ar-

INTERNATIONAL SERIES

Family Roles And Relationships

God has instructed us as to the roles and relationships of husband and wife and parents and children in order that we may enjoy harmonious and enriching relationships in the family.

Exodus 20:12

Fundamental to any good and happy home is the respect and reverence of children for their parents. God regarded this matter as sufficiently important to include it in the Ten Commandments. The importance of this commandment is enhanced by its location in the Decalogue. It comes immediately after the commandments which have to do with our duties to God. Next to our duties to God are our obligations to our parents.

God said, "Honor thy father and thy mother." "Honor" includes respect, rev-

rival of his two missionary companions, Paul made a tour of observation through the city and was shocked by the multiplicity of gods which were in evidence. He set himself to the task of exposing the emptiness of their idol worship and the worthlessness of their altars. Forgetting their mutual jealousy for the moment, the Epicureans and the Stoics made common cause against Paul.

In response, Paul stood on Mar's Hill and delivered one of the greatest messages recorded in the Bible. He declared that God was the Creator Who made heaven and earth and all that is in them. Therefore, said he, He was far greater than any god of whom they had ever heard. This creative, active, purposeful and powerful God could not be confined within any temple made with human hands. Paul told the Athenians that God is the source, the preserver, the sustainer and the benefactor of life. All human actions are dependent upon His directive or permissive will and power. Therefore, God should be adored, worshipped and served by all whom He has created. Let us not forget that we are within the purpose and the love of God, that we are under His observation and control and that we must give a personal account to Him for our actions.

erence, submission, gratitude, consideration, love and obedience. This commandment does not tell us to honor our parents only while we are young or only if they are all that they ought to be. No such restrictions are involved. We are to hold our parents in high esteem, obey them and always show true affection for them.

One of the appalling sins in our country is that of disobedience to parents. In far too many homes the modern version of this commandment is, "Parents, obey your children, for you can't afford to be bothered." What a pity that any child, regardless of age, should ever show such a lack of training, culture, refinement and Christianity as to refer to his or her parents as "the old man" or "the old woman"!

We should honor our parents by true reverence and constant affection for them, by untiring obedience to them, by speaking well of them and by providing for them in their old age if they need it.

Ephesians 5:21-26

If a home is to be truly Christian, there must be a proper recognition of the sanctity of correct relationships. On the part of each member of the family, there must be a manifestation of unselfish devotion toward one another.

These verses put marriage on the highest plane. Much unhappiness would be avoided and many divorces would be averted if these very plain and practical admonitions were followed carefully. Marriage is a mutual affair. Each is to esteem the other above all others and demonstrate an affection that is undivided, a purity that is untarnished, and a trust that is unwavering.

Homemaking is a partnership in which husband and wife contribute everything they can to the success and happiness of the home.

Ephesians 6:1-4

Children bring their parents immeasurable joy, tremendous responsibilities and numerous problems. The most happy, successful and useful parents are those who live close to God and rear their children in His nurture and admonition.

Submission to the Lord is to be manifested in both the parental and filial relationships. From the beginning the submission of children to their parents has been the Lord's way and it forms the great foundation upon which the happiness and glory of the home rests. When obedience to parents is in evidence the problems of home life are decreased greatly.

Unfortunately, many children now seem to have the notion that their parents know very little and that they are quite capable of making all decisions as to what is the right thing for them to do without any suggestions or restraints whatever from their fathers and mothers. In many homes today there is as much obedience as was practiced in the homes of previous generations. The chief difference is that formerly the children obeyed the parents and now the parents obey the children. Many present-day parents have been obedient all their lives. When they were in the homes of their parents they obeyed them, and since they have had children of their own they have obeyed them.

When parents fail to require respect and obedience of their children in the home, they are only preparing the way for disrespect, disobedience and lawlessness in the lives of their offspring. Respect for and obedience to parents have much to do with the making of the right kind of men and women. Where these things are lacking civilization soon crumbles. Children who are not taught and trained to obey their parents find it exceedingly difficult to obey the laws of the land and of God.

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Gleanings around the world

Miss Roxie Jacobs, longtime faculty member during Church Training weeks at Ridgecrest Baptist Assembly was recognized on July 17 for her many contributions to church training. Miss Jacobs served on either the junior or intermediate age group faculty at Ridgecrest every year from 1934-1970. Miss Jacobs has traveled to every state in the United States as well as Canada in promoting church training work.

David Fite, has been named director of the newly-created department of continuing education at Southwestern Baptist Theological Seminary in Ft. Worth, Texas. Fite, a native of Fort Worth, was a missionary in Cuba until 1969 when he returned to the United States after 42 months imprisonment by the Castro regime on charges of il-

legal currency exchange and espionage. Since his return, he has been studying at Southwestern Seminary where he has completed class work requirements for the doctor of theology degree and is now preparing his dissertation. He assumed the newly-created post on July 1, according to an announcement by Seminary President Robert E. Naylor.

Funeral services were held in Winter Park, Florida, for Warren Jones, former president of Union University in Jackson, Tenn., on Sunday, June 20.

Since retirement, Jones has been an education consultant, helping several Baptist schools in the area of recruitment and accreditation. He is a former member of the Southern Baptist Education Commission.

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BAPTIST FORUM



BAPTISTS AT NAVAL ACADEMY

Dear Editor:

The current U.S. District Court case concerning compulsory chapel attendance is but one of the problems facing the Baptist outreach at the U.S. Naval Academy, but the work goes on in Annapolis with surprising success.

The ministry to the Midshipmen is unique in several ways. Denominational groups are not recognized campus organizations, consequently the work is largely carried on without group gatherings. Time restriction is another problem. The rigorous schedule of the academy allows only two afternoons of freedom each week and Sunday morning. Also, while worship attendance is required, the "mids" (not "cadets") may elect to attend a local church and one church of each denomination is so designated. This role has been filled since 1904 by the College Avenue Baptist Church. These and other problems necessitated a coordinated ministry between the church and the BSU. The position of student minister is full-time and is ably filled by Dick Bumpass, who came to Annapolis two years ago after a seven year BSU ministry at Arkansas State. The other strategic person in the work is "the midshipmen's pastor," David P. Haney, the pastor of College Avenue.

The coordinated programs include retreats, after-game fellowships, Bible study groups, Sunday School and worship. The church also has an "Adopt-a-Mid" program whereby church families adopt incoming "plebes" (freshmen) to provide local ties.

Due to the lack of campus recognition, one major problem is that of discovering the Baptist students. Therefore, parents and pastors are urged to contact the church with names and campus addresses of incoming midshipmen. Such information should be addressed to: Dr.

David P. Haney or Dick Bumpass, 87 College Avenue, Annapolis, Maryland 21401.

Lutherville, Maryland R. G. Puckett

FREE WINDOWS OFFERED

Dear Editor:

Inasmuch as we plan to have stained glass windows throughout Highland Baptist Church's sanctuary, we will have for disposal the leaded glass windows described below. It is the feeling of the Buildings and Grounds Committee and the Pastor that some church in Kentucky or Southern Indiana might be happy to get these windows free of charge.

Here is a list of the shapes and sizes of the panels that will be removed when the new windows are installed. The sizes include the sash sizes.

30 windows app 22" x 46", diamond leaded glass with zinc comes. (All glass is a light amber seedy antique.)

30 windows app. 22" x 46" with a Gothic arch head, diamond leaded glass with zinc comes.

4 windows app. 36" x 55" diamond leaded with zinc comes.

4 windows app. 36" x 55" with Gothic arch head.

70 assorted Gothic shape panels, also in diamond pattern.

Those interested in the windows may contact Highland Baptist Church, 1101 Cherokee Road, Louisville 40204.

Louisville, Kentucky R. S. Burnett

ABORTION AND CALLEY

Dear Editor:

I read in a recent issue of the *Western Recorder* a partial interview with the presidents of both American Baptist Convention and Southern Baptist Convention.

It was brought out in the interview that the American Baptist Convention endorsed "abortion on demand" and the President endorsed that view by saying: "Every child should be wanted."

If I were a member of a church affiliated with that convention I would get up and move that the church withdraw from it and if it did not I would get out of that church. It seems that some who scream the loudest about

American "atrocities" in Vietnam are willing to connive at the murder of the innocent. How much longer until the thunders of the last part of our age are here?

One more thing to those ignorant half-baked theologians, regarding Lieutenant Calley. He plead "I was carrying out orders." I don't think I would in similar circumstances, but the freedom of this nation and that of many others has depended for years and still does on those men who man the missile sites and fly the big bombers carrying out orders to destroy Russian cities with everyone in them.

We of the hoi polloi understand that if the liberal newspapers, the television media and left wing preachers do not. Greenville, Ky. H. C. Mooningham

PINE CREST LEASING

Dear Editor:

I simply wanted to go on record as being thoroughly excited about the move at Pine Crest in regard to the leasing of the facilities to the Department of Child Welfare.

This move, I'm sure, didn't come without some painful and difficult time on the part of the Child Care Board. It appears to me to be an authentic expression of our concern for others in this category of need who fall outside of the Baptist Child Care program. It is encouraging to see us more interested in providing services through the leasing of this facility than in simply making money through its sale. Obviously the state could not afford to duplicate the facilities and certainly did not need to do so.

I continue to be excited about the direction of the Board of Child Care. The combination of the high quality staff and the superb leadership of Kenneth Crawford as Board president indeed gives all of us in Kentucky something of which we should be exceedingly supportive and proud.

Louisville, Kentucky Bill Amos

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JULY: TIME FOR BUDGET WORK!!

July is the month some churches start work on their new budgets. It's also the month enrolment for Group Life Insurance opens.

Now through August 31, your church may enrol all staff members in the low cost plan with coverage to begin October 1, 1971.

Your church may provide \$5,000 to \$60,000 in Group Life Insurance (depending on annual salary), dependent life and long term disability income protection.

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WOMAN'S MISSIONARY UNION CONFERENCES

August 31 - September 3

(Tuesday-Friday)
Tuesday (August 31)
 12:30 p.m. Lunch
 1:30 p.m. Worship — Dr. Chester Swor
 2:45 p.m. "How to" Sessions
 —Publicize Effectively
 —Direct Creative Activities for G.A.'s
 —Do Activity Teaching for Pre-schoolers
 6:00 p.m. Dinner
 7:30 p.m. Presentation by Missionaries (Rev. & Mrs. Harold Matthews)
Wednesday Morning
 7:10 a.m. Meditation (Dr. Swor) — same
 Thursday & Friday
 Breakfast
 8:30 a.m. Method Conference (2 hour conference)
 —W.M.U. Director
 —Baptist Women President or Director
 —Baptist Young Women President or Director
 —Mission Study Chairman
 —Mission Action Chairman
 —Mission Support Chairman
 —Acteen Leaders and Directors
 —Girls in Action Leaders and Directors
 —Mission Friends Leaders and Directors
 11:00 a.m. Worship Hour (Dr. Swor)



Harold Matthews



Mrs. Matthews

SUMMARY PROGRAMS

Wednesday and Thursday Afternoon
 2:00-3:15 p.m. "How to" Sessions or Meet the Missionaries Time
 —Enlist for Missions (New Members and Organizations)
 —Use Learning Aids
 —Deepen Spiritual Life
 —Involve the Family in Missions
 3:30-4:45 p.m. Choice of another of above
Wednesday Evening
 6:00 p.m. Dinner
 7:30 p.m. Presentation by Short-term Missionaries
 9:15 p.m. Fellowship
Thursday Morning
 8:30-9:30 a.m. Mission Action Conferences
 —Ministry to the Sick
 —Ministry to the Aging
 —Combating Moral Problems
 —Ministry to the Nonreader
 —Headliners
 —Mission Action for G.A.'s and Acteens
 9:45-10:45 a.m. Repeat of above for another choice
 11:15 a.m. Kentucky Mountain Mission Panel
 12:30 p.m. Lunch
Thursday Evening
 6:00 p.m. Banquet — Concert by Mrs. Don Chatham
 8:30 p.m. Worship — Dr. Swor
 9:45 p.m. Chat with Kentucky Mountain Missionaries
 Preview — New Kentucky State Missions Filmstrips
Friday
 8:30-9:30 a.m. More "How to" sessions or "Meet the Missionaries"
 —Teach 1971-72 Graded Series Books
 —Make Weeks of Prayer Churchwide
 —Direct Creative Activities
 9:45-10:45 a.m. Conferences above repeated for another choice.
 11:00 a.m. Worship Hour — Dr. Swor

September 4-6

(Saturday-Monday)

Saturday (September 4)
 12:30 p.m. Lunch
 1:30 p.m. Worship Hour (Dr. Swor)
 2:45 p.m. Methods Conferences (Same as listed for Wednesday Morning)
 (Evening program same as Thursday night)
Sunday (September 5)
 8:00 a.m. Breakfast
 8:50 a.m. Morning Watch
 9:30 a.m. "How to" session or Time with Missionaries
 11:00 a.m. Worship Hour (Dr. Swor)
 12:30 p.m. Lunch
 2:00 p.m. "How to" sessions or Time with Missionaries
 3:00 p.m. Repeat
 6:00 p.m. Buffet Supper
 7:15 p.m. Missionaries' Presentation
 9:00 p.m. Quiet Time (Dr. Swor)
Monday (September 6)
 7:10 a.m. Morning Watch (Dr. Swor)
 7:30 a.m. Breakfast
 8:30 a.m. Mission Action Conference (Same as Thursday morning)
 9:45 a.m. Repeat
 11:00 a.m. Worship Hour
 12:30 p.m. Lunch

ALL W.M.U.'ers Plan now to attend!!!
Send reservations immediately!
Cedarmore Baptist Assembly
Bagdad, Kentucky 40003



Chester Swor