

**You
are the
light.**

*Observe Race Relations Sunday
February 11, 1973*

 **WESTERN RECORDER**
FEBRUARY 10, 1973

Death

Mrs. James C. Quarles, 91, retired SBC missionary to Latin America, died January 16 in a Richmond nursing home. A funeral service was held January 17 with burial in Richmond.

Mrs. Quarles was the former Helen Taylor of Jefferson County, Kentucky. She was educated in the public schools of Louisville. She and her husband were appointed by the FMB in 1908, two weeks after their marriage. The couple retired in 1952 after 44 years' work in Argentina and Uruguay.

Mrs. Quarles is survived by a daughter, Mrs. William H. Ferguson, Jr., of Richmond, and a son, William Taylor Quarles of Henderson.

On the field

Mr. and Mrs. James F. Leeper may be addressed at 4 Hatir Sokak, Gazi Osman Pass, Ankara, Turkey. Leeper was reared in Dayton, Kentucky. Be-

Georgetown, Ga. Tech. Offer Joint Degrees

Georgetown College has reached an agreement with the Georgia Institute of Technology for a 3-2 engineering program beginning in the fall of 1973.

"A student involved in this program would attend Georgetown his first three years, then finish his last two years at Georgia Tech. Successful completion of this curriculum would earn the student both a BA from Georgetown and a BS in engineering from Georgia Tech," said Thomas Cortis, executive dean of Georgetown College.

Bachelor engineering degrees may be earned in aerospace, engineering economic systems, ceramic engineering, nuclear engineering, civil engineering, electrical engineering, industrial engineering, chemical engineering and mechanical engineering.

Bachelor of science degrees will be offered in textile chemistry and textiles.

fore they were appointed by the FMB in 1965, he was pastor of First Baptist Church, Bamberg, Germany.

Mr. and Mrs. W. Carl Hunker may be addressed: Box 427, Taipei 100, Taiwan, Republic of China. When the Hunkers were appointed by the FMB in 1946, he was a teaching fellow at Southern Seminary, Louisville, and pastor of Jackson Grove Baptist Church, Warren County, Kentucky.

Furlough

Mr. and Mrs. Raymond L. Kolb may now be addressed at 1142 Raymond Road, Apt. C-10, Jackson, Mississippi 39204. When they were appointed by the FMB in 1944, he was pastor of Fisherville Baptist Church in Kentucky.

New missionaries

Mr. and Mrs. Donald G. Duvall may be addressed: P.O. Box 535, Pine Mountain, Georgia 31822. Duvall is a native of Lexington. Mrs. Duvall, the former Sarah Eddleman, was born in Tiberias, Palestine, to Southern Baptist missionaries. While a youth she lived in New Orleans, Louisiana, and Louisville and Georgetown, Kentucky. At the time of their appointment by the FMB last May, the Duvalls were both practicing medicine in New Orleans.

Church Chuckles by CARTWRIGHT



"This has been my seat twenty years!"

DEVOTIONAL



I. Houston Lanier
Supt. of Missions, Laurel River Baptist Assn.

The Sower

Matthew 13:3b

"Behold a sower went forth to sow." That's the opening sentence of a man who stood on a slope in Galilee two thousand years ago and watched a farmer sowing seed. Farmers do not sow that way today. We must not let our modern process of sowing blind us to the thrilling fact that something is happening every time a seed is sown in the sweet earth. Talk about miracles! One man helping God to make the prayer we prayed . . . "Give us this day our daily bread."

Jesus talked about the seed being the Word of God. He had been going about scattering some good seed and yet the harvest had not been plentiful. When we talk about the Word of God, we must remember that Jesus was thinking about ideas, whether in or out of the Bible. Ideas are the most powerful weapons anyone can use. And you can't kill an idea with a gun. You can kill it with a better idea. That's the reason why any preacher standing in a pulpit ought to care lest the ideas which are presented lead the people astray, get them into blind alleys, and in the end act as a boomerang to those who utter the ideas.

Everything we have was once in the realm of ideas. Before God shaped the world or man he had an idea. The idea was supremely good, and whatever has been done bad in the world is the result of man's evil ideas. An idea builds a bridge, rears a skyscraper, takes the steel and copper and rubber out of nature's keeping and makes them minister to the needs of the race.

Little thoughts and little ideas produce little people, little churches, and little nations. Jesus had an insight into the kind of person one might be when one stands before a great idea. Seed dropped into the soil of humanity falls upon many types of persons. We need to sow and cultivate for a great harvest for the Master.

For Quality Baptist News
Read Western Recorder

You Are The Light

By Bill Rogers

The theme for Race Relations Sunday, 1973 is "You Are The Light." The Christian Life Commission (SBC) takes this theme from Matthew 5:14-15. The affirmation and challenge of our Lord is "You are the Light of the World. . . . Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Surely, Jesus was talking of Christian influence individually and collectively. He called his disciples then and now to dispel darkness. The effectiveness with which our lights penetrate the world, depends upon our willingness to be the light. In our churches, we use a variety of terms to enunciate this theme. The words mission, missionary or mission action are familiar terms.

E. L. McCall of the Home Mission Board, suggests what he calls direct and indirect mission action. He defines direct mission action as the traditional approach which is meeting human and spiritual needs directly. Here, the missionary is involved directly with individuals or groups. This kind of mission action goes on both inside and outside the church. When food is taken to a sick family or when a word of good news is given to a troubled heart, one is involved in direct mission action. There are numerous occasions where this kind of mission action takes place across racial lines. Direct mission action may be a joint project of evangelism, ministry in some human tragedy or rebuilding a destroyed church.

McCall defines indirect mission action in race relations as actions dealing with repressive structures that effect the life needs of people. Examples of this would be actions to effect change in inadequate housing, inequities in employment or excessive finance charges. In the "Crisis Statement" of 1968, Southern Baptists said:

"We will strive to obtain and secure for every person equality of human and legal rights. We will undertake to secure opportunities in matters of citizenship, public services, education, employment, and personal habitation that every man achieve his highest potential as a person.

"We will accept and exercise our civic responsibility as Christians to defend people against injustice. We will strive to insure for all persons the full opportunity for achievement according to the endowments given by God."

In Kentucky, Baptists are some 830,000 strong, congregated in about 2800 churches. Therefore, the potential of our mission action both direct and in-

direct, is significant. As Baptists, we are in basic agreement in polity and theology and we are evangelistically oriented. Both direct and indirect mission action will be more productive when we learn how to act in concert.

There are resource people and materials available to those who choose to move more meaningfully in mission action across racial lines.

As director of interracial work, this writer has been in a number of (KBC) churches and associations throughout the state assisting pastors and lay people in understanding some of the dynamics of interracial relationships today. In these meetings, emphasis is placed on understanding where we are and outlining a possible strategy for action. Other meetings are scheduled in the future. If your church or association is interested in this kind of training approach, this writer is available as schedule permits.

The church training department has some excellent curriculum material for both adult and youth divisions for 1973. In January-March, '73 there is a unit titled "No Ban on Friendship" and in April-June, '73 there will be a unit titled "Ventures in Trust." Both of these are good resource materials for training.

The Brotherhood department (SBC) has written an excellent Mission Action Group Guide for work with Negroes. This guide is excellent material to be used by a mission action group, church training group, Sunday School

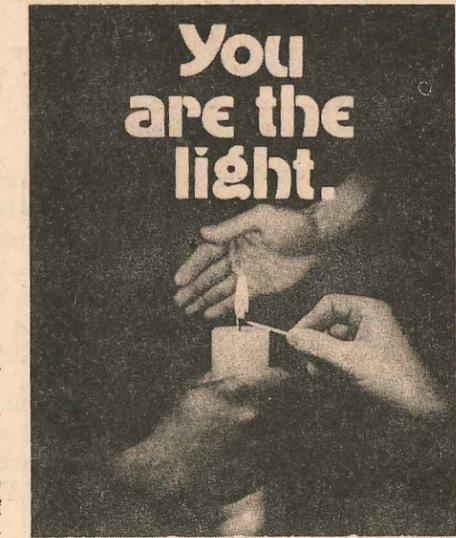
class or any other group that wishes to seriously study this area of mission. In Kentucky, Forrest Sawyer, Brotherhood director and Miss Kathryn Jasper, Woman's Missionary Union Director, are ready to give guidance to your mission organizations in this area. Already, they are participating in some areas of mission work with men and women of the General Association.

As Baptists, we believe in a personal experience with Jesus Christ as the beginning point of our Christian pilgrimage. We also believe in personal responsibility before God. Therefore, it is appropriate that the Mission Action Group Guide — Negroes, place emphasis on personal preparation. Three significant steps in personal preparation enunciated are information, personal motivation and attitudes. The writer suggests that the first action is to "become informed." A knowledge of the struggle of Blacks in America is important. "The central quality of the Negro life is pain," says the writer. To understand and to put one's self in the black person's place will help us identify with the present struggle.

The second action to consider is "personal motivation." It is possible that our motivation is not that of really caring. We may be negatively motivated to act. We may act out of fear, guilt, pity or to get the Blacks to "cool it." Happily, we may be motivated by an understanding of God's nature, His love and His call to commitment.

The third action for personal preparation is "clarify your attitudes." Students of human behavior have shown that responses do not always correspond to our stated beliefs. Gordon Allport says of prejudice, "Defeated intellectually, prejudice lingers emotionally." Prejudice is somewhat like the soil. We peel off one layer only to discover there is another layer to be dealt with. The goal in clarifying attitudes is for belief and actions to correspond. To know, intellectually, that Blacks are created in the image of God and that God loves them does not guarantee that one will relate as a caring brother.

The Guide is designed to lead individuals within the group to grow to the point that interracial relationships and involvement in ministry will be natural, easy and effective. The ultimate goal of our learning and caring is the development of personal relationships that will enable us to move together to meet the challenge of our time. We are the Light that God has given to the world. May we let that Light shine.



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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Let The Concerned Say So

Few influences in modern life are as powerful and effective as television. Millions of Americans spend hundreds of millions of hours each week looking and listening to television programs. The tragedy is that just as our bodies reflect what we eat so our minds and attitudes mirror what they consume.

The current moral laxity and spirit of permissiveness are invading television to an alarming extent. Profanity, violence and vulgarity seem to increase weekly on television. Programs which once were wholesome family viewing have become characterized with four letter words. Material which would have been quickly censored a few years ago is now commonplace.

One can but wonder how long at the present rate before nudity, sexual intimacy and the other morally offensive material of X and R rated movies are featured on all television networks. If this concern sounds like the unfounded fears of an alarmist, remember a few years ago when such risque material was unknown to movies.

The one effective force against the moral degeneracy of television is the indignation of concerned viewers. As long as the program producers think the majority of TV viewers prefers the sordid, that's what we will get. To these merchandizers good and bad are according to how much advertizers will pay for time. Morality is of little concern to them.

In spite of the erosion of decency and morality in our national life, probably the majority of Americans still prefers clean and wholesome entertainment. We default by not resisting the filth pushers who are gradually taking over television.

A concerned superintendent of missions recently asked if some specific suggestions could be offered *Western Recorder* readers who wanted to voice their objections. Here is a recommendation.

Freedom of expressing our views is still one of our most precious possessions. Only an envelope, one sheet of paper, one eight cent stamp and a few minutes are required to communicate personal convictions.

And never think what you say is not important and effective. Our present plight is partly due to our silence while filth peddlers have exerted their influence.

The vital targets for our expressions are the local TV stations and the nationwide networks which feed local stations many of their programs. For local stations the address would be Program Director, followed by the call letters of the station and the city where the station is located. The addresses of the major networks are: Program Director, N.B.C. Television, 30 Rockefeller Plaza, New York, N. Y. 10020; Program Director, C.B.S. Television, 51 West 52nd Street, New York, N. Y. 10019; and Program Director, A.B.C. Television, 1330 Avenue of the Americas, New York, N. Y. 10019.

It would be only fair when writing to express appreciation for wholesome programs as well as objection to offensive programs. Letters containing the writers' own words are much more effective than a form letter. A few sentences are more effective than several paragraphs. Not as a model but for help to those wondering how to start, here is one way it can be done.

Program Director
N.B.C. T.V.
30 Rockefeller Plaza
New York, N. Y. 10020

Dear Sir:

As a television viewer of N.B.C. programs shown by station _____, I want to express appreciation for such wholesome shows as _____. At the same time I want to voice strong objections to such unwholesome shows as _____. The profanity and obscenity of this show makes it morally offensive.

I hope you will realize your important part in the moral direction of our society and that you will resist the trend toward vulgarity and violence in T.V. programs.

Respectfully yours,

WESTERN RECORDER

Say It With Self

One of the most famous and effective advertising slogans is, "Say it with flowers." Flowers do speak whether it is a dozen red roses from a sweetheart or a beautiful arrangement in memory of a dear friend. But there is another way to say, "I care," which is more meaningful to the one saying it and to the one to whom it is said. This is to say it with self.

Of all the Christian graces needed in our world today, none comes before the grace of compassion. The capacity to suffer with those in difficult places and to communicate true love is a fruit of the Holy Spirit too often neglected by God's children.

Suffering and hardship are the common lot of all. No matter how free from trouble one appears and how brave pain is borne, there is almost always a breaking heart behind the outward appearance. In our day loneliness and the feeling no one cares have invaded millions of lives, especially the elderly who are now living longer and longer and often apparently with less and less to live for.

The tragedy of feeling no one on earth really cares is compounded many times with the feeling that not even God cares. Most of us who are honest confess that the psalmist expressed our feelings

sometimes in the words, "Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble?" (Psalm 10:1) We know in our better moments that God is never far away and never hides from his children but in times of trouble He cannot be seen or is barely visible through a cloud of tears and the darkness of shadows.

Every true Christian is called to the ministry of caring. All will never teach a class or preach a sermon but no one is without the capacity to love and express it. Having the correct bedside manner and knowing the proper words to say are helpful but are but sounding brass coming from a loveless person. Genuine love will find a way to express itself even in silence.

Compassion brings happiness both to the one to whom expressed and to the one expressing it. This Christian grace costs the least and the most. It cost nothing in money but it costs all of self. It has a miraculous quality in that the more is spent, the more is possessed and in seeking the happiness of others, one finds supreme happiness for self. Whether we say it with flowers or in other tangible ways, let's say it with the gift of self.

SBC President Writes Open Letter To Deacons

My fellow Deacons:

In 1972 Southern Baptists baptized over 450,000 persons — the largest number in the history of the Convention. Over one-half million baptisms can be experienced in 1973 if more deacons will commit themselves anew to the promotion of evangelism and personal witnessing. Lost people are responding to the gospel. It is our challenge to see that the gospel is presented to them.

May I suggest some very practical things that deacons can do, both as a Board, and as individuals, in full cooperation with their pastor, to lead their church to increase its baptisms in 1973:

(1) Set aside one hour at an early deacons' meeting or call a special meeting to consider the suggestions in this letter. Your pastor, of course, should be present and will welcome this opportunity. If by chance your church is without a pastor, make your plans anyway.

(2) If you do not have a revival scheduled for 1973, schedule one. If you have a revival already scheduled, you may want to schedule a second revival or special soul-winning weekend to be led by laymen. Your revival meeting should be well planned with appropriate committees, a religious census, and under-

girded with prayer. If you want specific help on planning effective revivals, write the Evangelism Department of your state convention.

(3) Consider a well led, properly planned, young people involved, youth revival.

(4) Intensify the evangelistic outreach of your Sunday School. The Sunday School is still a great evangelistic organization. Use your Sunday School for evangelism. For specific suggestions, write the Sunday School Department of your state convention.

(5) Plan a Lay Evangelism Training School (WIN) for your church or in cooperation with other churches. Numerous persons have been trained to conduct such a school and in many churches the results of these schools have been electrifying.

A deacon from a Virginia church recently wrote me, "Our church has been literally ignited since our lay witness school in October. Our people are witnessing with new confidence and boldness. We have had as many as 13 professions of faith on one Sunday. Our young people are the real leaders."

For information about a Lay Evangelism Training School, write

the Evangelism Department of your state convention or the SBC Home Mission Board, Evangelism Division.

(6) Consider a Lay Witness Mission in your church. This is an occasion when a group of dedicated lay people will come to your church for a weekend of testimony, renewal and witnessing.

A layman attending a Sunday night evaluation service at the close of renewal weekend recently wrote, "I was a visitor at your Sunday night service. It was obvious to me from the speeches of some members that something spiritually exciting and stimulating happened this weekend."

For further information write the Brotherhood Commission of the Southern Baptist Convention.

(7) Consider a program of Renewal Evangelism in your church. This is a continuing program involving interested and committed persons in your church to a plan of renewing their Christian commitment. For further information write the Evangelism Division of the Home Mission Board.

(8) Join your pastor or a fellow deacon for personal witness visitation in your local community. Set up a specific time and schedule for

(Continued on page 15)

Three Bus Ministry Clinics Set For Coming Week

Three area wide Bus Ministry Clinics have been scheduled in Kentucky by the state's Sunday School department. According to Roy Boatwright, state Sunday School director, the events will be held February 12 at Jeffersontown Baptist Church, Jeffersontown; February 13, First Baptist Church, Middlesboro; and February 15, Unity Baptist Church, Ashland.

In addition a fourth conference is planned for February 13 at Clear Creek Baptist School in Pineville. While primarily for Clear Creek students, anyone who finds it more convenient to attend this meeting may do so.

Headlining the clinic's program will be D. Lewis White, from the Baptist Sunday School Board in Nashville. White, who prepares the Board's material for bus ministry, will guide discussion concerning such topics as the need of a bus ministry, work required in such a ministry, training of bus ministry workers and bus ministry and evangelism.

White will be assisted by workers from the state Sunday School department.



Boatwright



White

About the clinic, Boatwright said, "It has been stated that a bus ministry is not for every church. But every church should consider a bus ministry. This conference is not just for churches who are considering a bus ministry. It is for those who simply want more information about such a program as well as those who are already involved in this outreach ministry.

Each evening program begins at 7:00 p.m. local time and adjourns at 9:15. The afternoon conference is scheduled to begin at 1:30 p.m.



"Let Something Good Be Said"

FRANKLIN OWEN

EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

I had in my possession a bit of rhyme (doggerel) whose repeated catchphrase was, "Let something good be said." I wish I knew where to find it but I've been so busy since coming to this office that I've never been able to get my normal file of things unboxed and into functional form. Its moral lesson is to the effect that enough bad has been spoken, enough things complained about, enough scornful criticism hurled, "let something good be said."

This is my present mood with regard to pastors. We've had a kind of "open season" on pastors, an era of stronger than usual complaints and criticism. We pastors do have a full share of faults. (I hope you'll permit my continued use of "we" for I still see myself in a pastoral role.)

As I confess our (my) faults I feel like the funeral preacher who tried to think of kind, but true words at the graveside of the worst man in town. He said, "Wal, he warent' as bad all of the time as he war most of the time." At least say that much good about us preachers, won't you? And by the same token, maybe we are not all as bad as most of us are.

Along with the above confession, I'd like to remind those who persistently pick at pastors that if you destroy them, you are apt to find that you have destroyed your denomination, too.

Some of our critics are ministers in Baptist institutions. Brethren, your institutions wouldn't last long after the

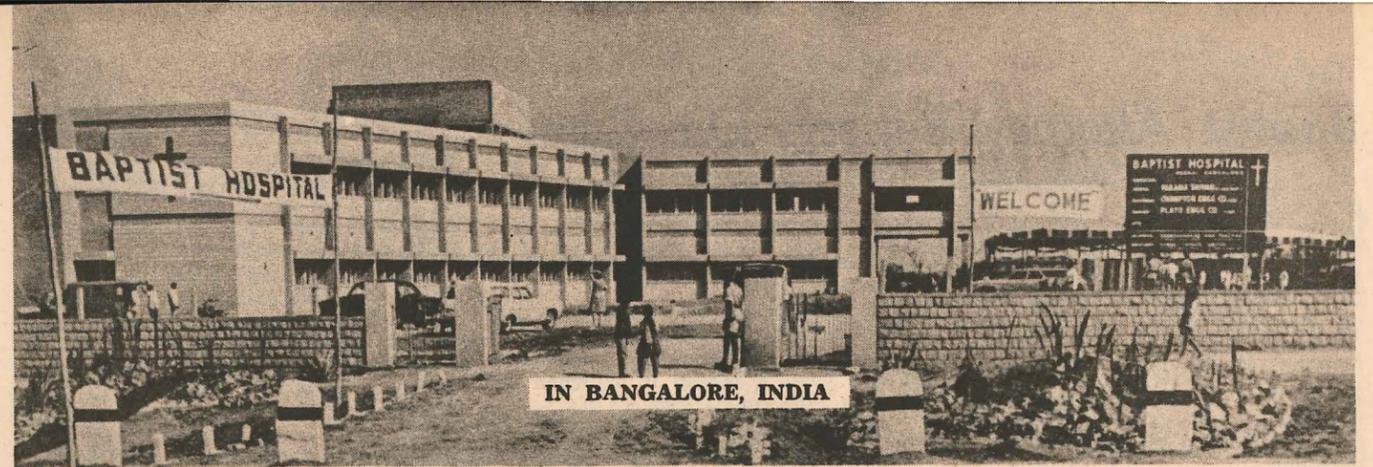
pastoral image were destroyed and they won't be strengthened as the pastors are weakened. May I suggest also that the pastoral dream in young men who aspire to the office can be destroyed by influential critics; an awesome responsibility.

Allow me to urge, yea challenge more of our people to speak and write more favorably a bit more often about pastors. Maybe we need a trade journal just for Baptist pastors, in which men dedicated to negative criticism may write directly to us without airing our dirty linen so widely. The office is threatened with overkill by negative messages, apparently aimed at pastors but addressed to all. We pastors are getting, as it were, too many "open letters."

I wouldn't defend our faults. I would encourage those who tend to speak well of us and discourage those who in my humble judgment tend too often to speak ill of us.

Pastors have no tenure, they must weigh their criticism of others more carefully; they deal with people who can vote on them by the end of the week if they want to; they must be more charitable. I ask others to be more charitable. I ask in behalf of the finest collection of men I know, namely the pastors, "let something good be said."

Frank Owen



IN BANGALORE, INDIA

Baptist Dedicate Newest Mission Hospital

The dedication of Bangalore Baptist Hospital in Bangalore, India, the first Southern Baptist-supported medical institution in India, has brought praise from the chief minister of Mysore State and his minister of health.

Both expressed gratitude for the hospital before some 1,200 persons, among them Southern Baptist Convention president Owen Cooper and the SBC Foreign Mission Board's executive secretary, Baker J. Cauthen.

D. Devaraj Urs, chief minister, declared that he was pleased to see that the primary purpose of the hospital was to serve the poor and needy. The cement, brick and granite structure will accommodate 78 beds, 75 percent of which will be reserved for indigent patients.

"Our young doctors owe a duty to the poor," Urs said, "and the people have a right to demand their services in the rural parts when the government spends so much on their (the physicians') education."

He explained that often physicians shunned rural service, but he hoped that they would see the example set by missionaries in their dedicated and selfless work. He also extended the hope that the missionaries would help bridge the gap in the sagging relationship between India and the United States.

Minister of health H. Siddaveerappa, also expressing his gratitude, congratulated the Indian Baptist Mission on its "vision in establishing this institution." Siddaveerappa also appealed to the Southern Baptist Convention for aid to his people who are in areas hard hit by drought.

Owen Cooper of Yazoo City, Mississippi, presented the hospital to the people of India, calling it "an act of love of one people toward another."

"This hospital," he said, "does come from the hearts of Southern Baptists for the heart is the source and the seed of love and it is the love we have for you that prompts us to make the service of this hospital available."

Cooper led a tour group of approxi-

mately 20 Southern Baptists who were present for the dedication.

Baker J. Cauthen of the SBC Foreign Mission Board, the agency which has worked since 1964 to make the hospital a reality, delivered the dedicatory address.

Cauthen stated the purpose of the hospital ministry saying, "an objective here that is commendable is to provide high quality medical care for people when they are in need of it."

"The doctors who have come to serve in this hospital are doctors of distinction who have stepped out of medical professions in our land and have come just because of their hearts being motivated by the love of Jesus for mankind."

"The basic motivation is the example of the Lord Jesus Christ, for he came and went about doing good. And we who love him would like to be as he was. We would like to follow his example."

Facilities on the first floor will include wards, maternity section, operation theatres and intensive care units. The ground floor will house an outpatient department which can handle about 200 persons daily, a minor sur-

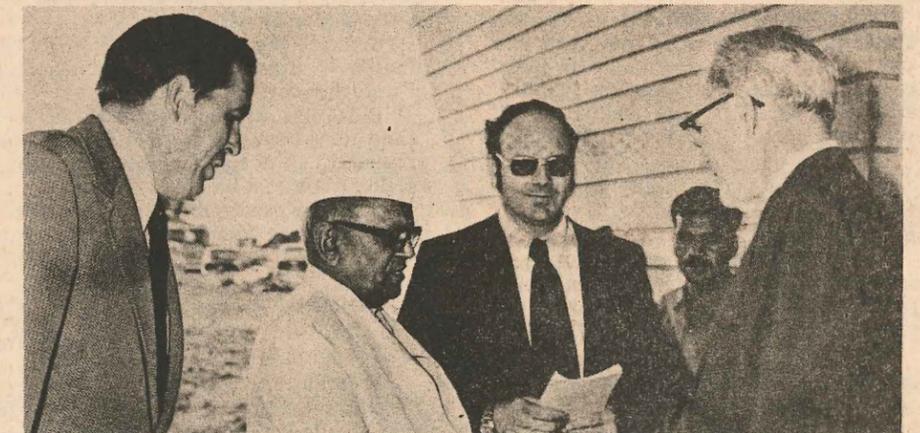
gery, laboratories, X-ray department, physical therapy and pharmacy. A kitchen and laundry will also be on the ground floor.

Because Bangalore already has many top-notch medical institutions, but few which reach into the poverty areas, the Baptist hospital must attempt not only to minister to these people, but also serve as a teaching facility, sponsoring internship and residency programs and later an outreach program in community health and a nursing school.

Credentials of physicians are necessarily scrutinized closely and qualifications steep. Already on the staff are Dr. Richard H. Hellinger and Dr. John H. Widman, Jr.

Dr. Hellinger is a diplomate of the American Board of Internal Medicine with special studies in cardiology and allergy. Dr. Wikman is a diplomate of the American Board of Surgery and a fellow of the American College of Surgeons.

Bangalore Baptist Hospital is the 19th medical institution in 18 countries supported by Southern Baptists outside the U.S. It is the only such facility in India. (BP)



NEW BAPTIST HOSPITAL DEDICATED — H. Siddaveerappa, minister of health for the State of Mysore, India, greets Baker J. Cauthen (right), executive secretary of the SBC Foreign Mission Board during ceremonies dedicating Bangalore Baptist Hospital. Dr. John Wikman, Jr. (left) and Dr. Richard H. Hellinger (center) are missionary physicians at the new hospital.



HONORED — Pastor J. William Hall of the Gethsemane Baptist Church, Danville, is shown presenting a plaque and a resolution of appreciation to Mrs. Ida S. Sampsell, owner and operator of the Danville Book Store. Mrs. Sampsell, a faithful member of Gethsemane for 20 years, was honored by the congregation in having the church library named for her. She has served the church library for the past 16 years, is a member of the choir and leader in the Woman's Missionary Union. The memorial plaque will be displayed on the library door.

Baptist Attorney Reflects On Case

A Southern Baptist attorney who activated the legal machinery resulting in the Supreme Court decision overturning abortion statutes in some 30 states said in Dallas the "Supreme Court decision does not absolve anyone of individual moral or religious responsibility."

Linda N. Coffee, a 30 year old brunette sat in her Dallas law office and pondered the contrasting complexities of her stance on abortion — legal vs. personal.

It's a stance which would legally allow more constitutional freedom for others than she would exercise as an individual, she said in an interview.

She expressed fear "the emotional reaction to the ruling will result in failure to distinguish between the legal principle of the decision and the moral implications now left to the doctor-patient relationship."

"The abortion decision could be as widely misinterpreted as the Supreme Court's prayer decision, but I hope not," said Miss Coffee, daughter of Nellene Coffee, a secretary in the Texas Baptist Christian Education Commission.

"From my personal perspective as a Christian," she said, "It would tear me up to have to make a decision on abortion except in the early stages.

"And I would have to have a compelling reason even then," she emphasized, speaking as a person.

But, as lawyer, Miss Coffee, with another young attorney, Sarah Weddington of Austin, Texas, authored a series of legal proceedings which led to the 7-2 Supreme Court decision.

Crux of the pleadings, drafted originally by Miss Coffee for argument before a three-judge federal court in Dallas, centered on whether the state has a right to interfere in a doctor-patient decision.

The eventual decision, she explained, declared the state may not interfere with the decision to terminate a pregnancy until the fetus becomes "viable" sometime between the beginning of sixth and seventh months of pregnancy.

"But the decision does not say any doctor has to perform any abortion—or that any patient has to have one," Miss Coffee said.

During the "viable" period, the court said, the state may impose rules which prevent abortion except to protect the mother's health or life.

The decision also granted state government the privilege of regulating facilities where abortions may be performed during the second and third three-month periods of pregnancy, Miss Coffee said.

She observed that the decision also denied the fetus status as a legal per-

By Robert O'Brien

son under the due process clause of the 14th amendment.

"But the ruling does not relieve each individual of standing firmly behind his or her moral or religious viewpoint about what a person is or when life begins," she emphasized.

"Legal personhood is separate entirely from a moral or religious view of personhood," added Miss Coffee, a member of Park Cities Baptist Church, Dallas.

Although "troubled" that few laws now exist throughout the country on abortion in the aftermath of the decision, Miss Coffee hasn't decided "what laws, if any, should be drawn to cover the final three months of pregnancy.

"I tend to feel the state should be neutral on abortion because it should

never appear either to sanction an abortion or to interfere improperly with a doctor-patient relationship.

"But I would have little personal sympathy for use of abortion as a contraceptive or to avoid personal responsibility," she emphasized.

Miss Coffee was originally retained to handle the case of a young, unmarried woman in Dallas, who was denied an abortion because Texas law allowed it only in cases where the prospective mother might die.

In early 1970 she agreed to represent "Jane Roe," who revealed her identity as Norma McCorvey in another Baptist Press interview.

The three-judge federal court in Dallas overturned the Texas abortion statute in June, 1970, but denied Miss Roe (Miss McCorvey) an injunction to prevent its enforcement, pending any appeal.

Since failure to grant injunction left the plaintiff in the same situation she was in prior to the suit, the case was appealed to the Supreme Court. (BP)

Abortion Plaintiff Reveals Identity

The young, unmarried woman whose pregnancy resulted in the sweeping U.S. Supreme Court decision overturning abortion laws in some 30 states shed her "Jane Roe" legal identity and told Baptist Press in Dallas why she sought legal relief.

Some three years ago when Norma McCorvey of Dallas retained Linda Coffee, a young Southern Baptist attorney, she was unemployable and greatly depressed, she said in an exclusive interview and her first public statement.

"I was a woman alone with no place to go and no job. No one wanted to hire a pregnant woman. I felt there was no one in the world who could help me," she said.

Her despair and mental anguish multiplied, she said, then she learned that Texas law would not allow an abortion unless the pregnancy endangered her life.

"Many times," she said, "I felt 'Why should I go on?'. No one showed me any compassion except my doctor and lawyers," said Miss McCorvey, now 25.

Dallas attorney Linda Coffee, then only 27 and one year out of the University of Texas law school, filed suit in federal court seeking overturn of the Texas abortion law.

Crux of the arguments by Miss Coffee and her co-counsel, Sarah Weddington of Austin, centered on whether the state has a right to interfere in a doctor-patient decision.

Pleadings drawn by Miss Coffee said also that Miss McCorvey—or "Jane Roe"—sought an abortion "because of the economic hardship which pregnancy entailed and because of the social stigma" involved in bearing an illegitimate child.

Miss McCorvey later gave birth to the child and placed him for adoption during the long drawn out legal proceedings.

Miss McCorvey hailed the 7-2 decision handed down by Justice Blackmun as a "wonderful thing."

"It's great to know that other women will not have to go through what I did. I'm glad the court decided that women, in consultation with a doctor, can control their own bodies."

Asked about her views on the morality and timing of an abortion, Miss McCorvey said, "It's hard to determine when life begins. I wouldn't want to wait over three months for any abortion, because I might be ending a human life after that time."

She said news of the decision had vividly recalled memories of the grief. "I want to think about the future now, not the past." (BP)

NEWS ANALYSIS —

Abortion Decision Hailed As Religious Liberty

By W. Barry Garrett
Washington Bureau Chief,
Baptist Press

The U.S. Supreme Court, in a 7-2 decision that overturned a Texas law which denied a woman the right of abortion except to save her life, has advanced the cause of religious liberty, human equality and justice.

At the same time the court struck down a Georgia law that imposed unconstitutional procedures in getting medical approval for an abortion.

The Texas decision in all probability invalidated similar laws in 30 other states.

For the next several years lower courts and state legislatures will be trying to answer the questions posed by the abortion decisions. At present it is not possible to know all the questions that may emerge, much less all the answers. Nevertheless, some questions and some answers are clear.

First, we must understand the precise questions that were before the court and what disposition was made of them. Then we can take a look at subsidiary questions.

The Texas case questioned constitutionality of a criminal abortion law enacted in 1854 and shortly thereafter modified, which has remained almost unchanged to the present time. In summary, the Texas law forbade the procuring or attempting of an abortion except on medical advice for the purpose of saving the mother's life.

Such a law, the Supreme Court said, violates the due process clause of the fourteenth amendment which protects "the right to privacy, including a woman's qualified right to terminate her pregnancy."

The Supreme Court then outlined an abortion regulation formula for future laws that recognize a woman's right to an abortion and at the same time provide for the state's interest in the health of the mother and the potential human life in an unborn fetus. This formula encompasses three stages of pregnancy.

First, during the first three months of pregnancy the decision to have an abortion must be left to the woman and the medical judgment of her physician.

Second, the same right to an abortion continues through the second three months of pregnancy, but in this period the interest of the state emerges in the form of concern for the health of the mother. Hence, a state may, if it chooses, "regulate the abortion procedure" in ways related to the mother's health.

Third, in the last three months of pregnancy, the fetus develops "the potentiality of human life," that is, it may have the ability to remain alive apart from the mother's body. Therefore, the state may regulate or even prohibit abortion, except where necessary to preserve the health or life of the mother.

The Georgia abortion law was much more complex than the Texas law and was different enough to merit separate treatment by the court. While the question in the Texas law had to do with the constitutionality of denying the right of abortion, the question in the Georgia law had to do with the constitutionality of "procedures" required for an abortion.

The Georgia law prohibited abortion except for four reasons: danger to the pregnant woman's life, probable injury to her health, the possibility of birth with serious defects, and pregnancy as the result of rape.

Three procedures were required for an abortion in Georgia: (1) it must be performed in a hospital accredited by the Joint Committee on Accreditation of Hospitals, a non-governmental agency; (2) the hospital staff abortion committee must approve the procedure; and (3) the attending physician's judgment must be confirmed by two other licensed physicians.

These procedures were ruled unconstitutional by the Supreme Court.

The two decisions raise numerous other questions which Baptists and others should seek to understand. Among them:

Question: Was this a Warren type or "liberal" Supreme Court that rendered the decision?

Answer: No. This was a "strict constructionist" court, most of whose members have been appointed by President Nixon. It is important to note that the court's decision was read by Justice Harry A. Blackmun and concurred in by Chief Justice Warren E. Burger, and Justices William O. Douglas, William J. Brennan, Potter Stewart, Thurgood Marshall and Lewis F. Powell.

Only Justice William H. Rehnquist, a Nixon appointee, and Justice Byron R. White dissented.

Question: Did the Supreme Court violate religious propriety by its abortion decision?

Answer: The Roman Catholic hierarchy insists that the Supreme Court blundered by making an immoral, anti-religious and unjustified decision. It has vowed to continue the fight against relaxed abortion laws.

However, most other religious bodies and leaders, who have expressed themselves, approve the decision. Social, welfare and civil rights workers hailed the decision with enthusiasm.

The Supreme Court itself recognized "the sensitive and emotional nature of the abortion controversy." It said, however, that "we need not resolve the difficult question of when life begins."

"When those trained in the respective disciplines of medicine, philosophy, and theology are unable to arrive at any consensus," the court continued, "the judiciary at this point in the development of man's knowledge, is not in a position to speculate as to the answer."

Thus, it appears to be the view of the court that it decided a constitutional question without attempting answers to the medical, philosophical or theological problems in abortion.

Question: What is the Southern Baptist position on abortion?

Answer: There is no official Southern Baptist position on abortion, or any other such question. Among 12 million Southern Baptists, there are probably 12 million different opinions.

In 1972, however, at least three Baptist state conventions opposed liberalization of abortion laws in Illinois, Arkansas and Michigan, especially laws permitting "abortion on demand." The District of Columbia convention tabled an anti-abortion resolution.

Question: Does the Supreme Court decision on abortion intrude on the religious life of the people?

Answer: No. Religious bodies and religious persons can continue to teach their own particular views to their constituents with all the vigor they desire. People whose conscience forbids abortion are not compelled by law to have abortions. They are free to practice their religion according to the tenets of their personal or corporate faith.

The reverse is also now true since the Supreme Court decision. Those whose conscience or religious convictions are not violated by abortion may not now be forbidden by a religious law to obtain an abortion if they so choose.

In short, if the state laws are now made to conform to the Supreme Court ruling, the decision to obtain an abortion or to bring pregnancy to full term can now be a matter of conscience and deliberate choice rather than one compelled by law.

Religious liberty, human equality and justice are advanced by the Supreme Court abortion decision.

KBC President Is Aggressive Suitor, Pastor

A visitor has to spend only a few hours with Kentucky Baptist Convention president T. L. McSwain to get a good idea of his approach to the ministry. This I learned last week on a visit with T. L. and his wife, Betty Ann.

Arriving in Richmond for the noon appointment, I was greeted with a prominent sign on the lawn of the downtown First Baptist Church. The sign announced a special worship service for students every Sunday at 9:30 a.m. Inside the receptionist welcomed me and said the pastor was in a conference for a few minutes. The person with whom he was talking turned out to be a college student.

At noon I was T.L.'s guest at the Rotary Club where the speaker was Lt. Gov. Julian Carroll, a close friend of the McSwains from their days in Paducah. The popularity of T.L. with fellow Rotarians was indicated by the joking he took. In fact, he had to pay a fine for advertising when he introduced me as editor of the Baptist state paper.

His concern for meeting the needs of youth today and his involvement in civic activities are but two phases of his dynamic and forceful ministry. As a preacher and denominational leader, McSwain is best known for his strong emphasis upon evangelism and missions. He has always been a popular speaker for revivals and has to turn down far more invitations than he accepts.

T.L. comes from a preacher's family and is producing a preacher's family. His father preached for 40 years among North Carolina Baptists. Of his and Betty Ann's three sons two are already in the ministry but the third, fourteen year old Douglas, vows he will be a lawyer. Steve, 17, is still in high school

by C. R. Daley, Editor

but is a youth evangelist of considerable experience in Kentucky and other states. He was featured at the Kentucky Baptist Pastors' Conference last November. Lawson, 20, is an Eastern Kentucky University student who is also preparing for the ministry.

In days of youth life was typical for T.L. as a preacher's son in North Carolina. He had never been out of his own state when he came to Southern Seminary in Louisville after finishing college at Wake Forest. But things began to be fast and exciting for him in Louisville. He set out to win the heart and hand of a University of Louisville cheerleader as well as to get his theological education. It wasn't easy — that is, persuading Betty Ann Mulloy to be his wife — but with characteristic aggression and determination he got it done.

He recalls the night she finally said, yes. They had been to a barbershop quartet concert at University of Louisville. Upon taking her home he pushed her for an answer. When she insisted she needed more time he left in a huff without even a goodnight kiss. But he didn't get far toward the seminary before he made an illegal U turn and went back only to find Betty Ann on the phone talking to another boy friend. He grabbed the phone, told the other man he was marrying her and finally wrapped it up with Betty Ann.

It all began months earlier at Walnut Street Baptist Church when he tried to get a date with another girl. She declined showing him an engagement ring she had accepted the night before but in declining she offered to introduce him to her friend who turned out to be Betty Ann. While he was relating this story last week Betty Ann interrupted it to say she and her friend had planned the introduction before that night. T.L. with a smile and flashing eyes shot back, "Why, you little schemer, you never told me that before."

The last year of their courtship became something of a shared experience with fellow students and at least one faculty member of the seminary. Betty Ann used her mother's car to come to the seminary occasionally to wait for T.L. to get out of class. Dr. Henry Turlington, a New Testament professor, got on to what was happening and insisted that she accompany T.L. to class



President and Mrs. T. L. McSwain pose in front of the Richmond parsonage which pastor McSwain led the congregation to build.

when she arrived in time. Dr. Turlington and the class members became their sponsors and one of the results was a reception given by the class to honor T.L. and Betty Ann along with their professor. T.L.'s popularity and esteem with fellow students were reflected in his being chosen president of his graduating class.

As a pastor McSwain can't stand for things not to move. He has led expansion and building programs everywhere he has been. His four pastorates, Southside in Louisville, Third Baptist in Owensboro, Immanuel in Paducah and First Baptist in Richmond, have put him in four distinctive types of churches; a community church in a large city, a downtown church in a smaller city, a suburban church and a county site church.

He wasn't at Richmond long before leading the church to completely remodel the sanctuary doubling its capacity and making it a thing of beauty. His pastorates so far have averaged about five years in length which leads his son, Steve, to refer to him as the five year pastor.

Upon arriving in Richmond McSwain was immediately challenged by the

thousands of students at Eastern Kentucky University. Like most students of this generation they did not prove easy to enlist. The special Sunday A.M. service designed for students and dealing with many subjects they submit upon his invitation has met with more than usual success. The attendance averages about 200 with many staying afterwards for college level Bible classes. T.L. says one of the greatest rewards of his efforts is the letters received from former students expressing appreciation for their experiences.

Much of the lay leadership of the church is provided by university teachers. They help man the Sunday School and other church organizations. One professor was the lay speaker for the Baptist laymen emphasis on January 28.

Among his hobbies are boating, skiing, hunting, fishing and travel. Moments from all over the world can be seen here and there in their home. He and Betty Ann have conducted tours to all parts of the world as well as one trip around the world. A number of their tour members has been with them on several trips and by now the tours are planned according to the wishes of the party. The one this year is planned for Africa.

In reminiscing, T.L. recalled most excitedly two memories of his travels. One was a visit with a group of youth to Russia and a worship experience in the Baptist Church in Moscow. The other was a most unusual private audience with Pope Paul in Rome arranged with the special help of the Catholic bishop in Owensboro. As a souvenir of his Moscow experience he has an ancient icon purchased from a Moscow taxi driver and from his experience with the pope he has a dramatic photograph and the pope's medallion.

The convention president says he wants to do everything to advance evangelism and missions among Kentucky Baptists. He confesses he knows little about the duties of a convention president but is anxious to do whatever he can. He is especially impressed with the early administration of Executive Secretary Frank Owen and the current spirit of openness, love and fellowship among Kentucky Baptists. He is determined to encourage and promote this. And if he is as successful in this as in other things he has promoted, he will be remembered as a good president.

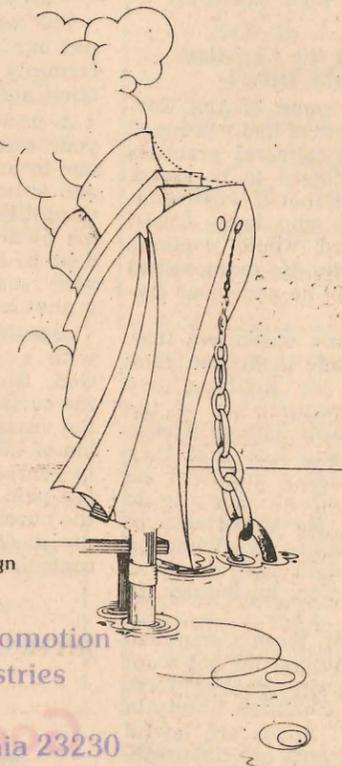
C'ville Adds Electronic Piano Lab

A Maestro Electronic Piano Lab is now in full use at the Campbellsville College music building. This is the first known Maestro lab in Kentucky. It is being used for many levels of piano instruction for college students. Ken Hamilton, owner of Ken's Music Shoppe, joined with the college in purchasing the very modern electronic equipment which allows teaching six students at one time, still giving individual attention to each student. The electronic piano lab consists of six pianos, a teacher's console, each equipped with headsets and mikes so that each student can communicate with the teacher, play individually for the teacher, and receive instruction. Further, each piano has a speaker and can be played aloud either singly or as a group. Since each student can play or practice without others hearing, unless the teacher desires, six times the usual amount of playing can be accomplished in the same amount of time.

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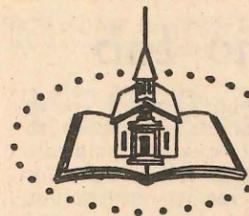
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Informed Baptists are the Best Baptists



Mrs. McSwain (Betty Ann) relaxes in the parsonage's family room.



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for February 18, 1973)

LIFE AND WORK SERIES

The Case For Sexual Purity

When Paul wrote this Epistle, Corinth was notorious for the atrocious moral conditions which prevailed among her citizens.

The conduct of the Christian I Corinthians 6:12-14

Grieved because some of the Corinthian church members had continued their indulgence in immoral practices after they had professed to be saved, Paul informed them that it was inconceivable that those who knew Christ as Savior and Lord would continue that manner of life. He admonished them to stern discipline and clean living.

Paul denounced the contention that, since Christ had made them free, they were at liberty to do anything they pleased, even the continuation of the practice of immorality without blame. While he readily admitted that they had a marvelous liberty in Christ, he denied that they were at liberty to do wrong. He stressed the importance of every Christian making a distinction between liberty and license. No saved person has permission to indulge in sin.

In taking note of those Corinthian believers who seemingly did not want to exercise self-restraint, Paul set forth a noble doctrine of Christian liberty in the statement: "All things are lawful unto me, but all things are not expedient." By "expedient" he meant profitable or helpful to himself or to others. Nothing is expedient that will bring a Christian into disrepute or that will dishonor Christ and degrade His church. While Christ has saved us and empowered us to live for His glory and for the sake of others, He has not given us license to indulge in immorality and other sinful pursuits. God never created anybody for the purpose of immoral sexual gratification. Instead, He desires that all shall live in accordance with His will.

The claim of the Christ I Corinthians 6:15-20

Because the Corinthian Christians lived in the midst of a people who practiced, approved and encouraged licentiousness, Paul here placed strong emphasis on the fact that the human body is not designed for sinful purposes, but that it belongs to Christ and,

therefore, He has a just claim upon it, and rightfully expects it to be devoted to Him and His service.

The last two verses in this lesson direct our attention to three things which certainly merit our prayerful consideration and personal application:

A personal realization. "Ye are not your own." It is entirely possible for one to think that he is his own master, and to act as if he were by attempting to gratify his own desires and to go in his own ways. But, it should be evident to all that since no one has created, sustained or saved himself, he cannot be his own.

A positive reason. "For ye are bought with a price." If you are a child of God, Christ has redeemed you from the curse of the law, the wrath of God, the vassalage of Satan, and the dominion of sin. Therefore, you do not belong to yourself, but to the Purchaser. Having paid for the possession purchased, the purchaser has the right to keep and use it. Ownership confers the right to control. Since the Lord owns Chris-

tians, He has the right to control and use them.

A persistent responsibility. "Therefore glorify God in your body." Some have the attitude, "I can do what I please with my body." But that attitude is wrong. When you misuse or abuse your body, you are misusing or abusing that which belongs to another. Indwelt by the Holy Spirit, the Christian is not free to act as he pleases, but he is responsible for living in such a manner as to glorify God. He can glorify God in and through his body by thinking of Him, adoring and declaring His perfections, praising Him, and obeying Him.

God gives you every beat of your heart and every breath of your lungs. He wants your body and He is certainly entitled to it. He wants to speak with your tongue and to work with your hands. Let Him use your body as an instrument to perform deeds of love and mercy for those who need them. Let Him use you for His glory throughout your earthly life. ■

INTERNATIONAL SERIES

God Works Through His People

Zechariah 1:1-3

After Cyrus issued the decree which permitted the Jews to return to their homeland, thousands availed themselves of the opportunity to do so. Upon their return from captivity, they found a devastated land, a desolate city, and a temple in ruins. Since the purpose of their return was to rebuild the temple and to restore the public worship of God in Jerusalem, they set up an altar on which to offer sacrifices until the temple was rebuilt. Soon after the reconstruction of the temple was started, the Jews encountered aggressive opposition from without and discouragement from within their ranks. Ere long they lost interest in and enthusiasm for the task which had been assigned to them and discontinued work on the project.

God was dishonored by and greatly

displeased with the disobedient exiles, whose return He had made possible, who were so lacking in devotion to Him that they turned away from Him and gave themselves to the pursuit of profits and pleasures primarily.

God instructed Zechariah, who was both a priest and a prophet, to warn His people that their disobedience to Him would result in their chastisement. He did not have any intention of continuing His blessings upon them if they persisted in withholding from Him the service which He had commanded. Their forefathers were chosen by Him and wonderfully blessed by Him, but they had failed to be what they should have been and to do what they should have done, so the divine patience was almost exhausted. However, in mercy and wondrous love, God directed Zechariah to warn the people that their dis-

obedience to Him would bring judgment upon them, but that obedience from them would guarantee the richest blessings upon them. If they would just heed His call to repentance for sin, He would graciously forgive and abundantly bless them. We, too, need to repent of our sins of omission and commission.

Zechariah 4:1-10a

An angel, through whom Zechariah had received messages from God on previous occasions, approached the prophet, awakened him from sleep and made inquiry as to what he had seen in a vision. Zechariah replied that, in his vision, he had seen a lampstand with seven lamps on it. Above it was a golden bowl, said he, which served as a reservoir for oil. By means of pipes running from the bowl oil was conveyed to each of the seven lamps. On the right and on the left of the bowl stood an evergreen tree producing the rich olive oil that was pouring into the bowl from which the lamps were being fed continually.

This was a symbol of God's purpose for the nation of Israel. Through the Israelites God's truth was to be diffused and His excellency was to be made known to the people in the various other nations. Just as the supply of the flowing oil was sufficient to maintain the flames, the power of God which He would make available to His obedient people would be adequate for them, regardless of the strength of the enemy. What an encouraging and strengthening truth! Likewise, it should be encouraging to present-day Christians to know that, in spite of the vigorous and determined opposition of the world, the flesh and Satan, the strength which God imparts will be sufficient for their daily and hourly needs.

The work of the Lord is not to be accomplished by physical effort, human wisdom, numerical strength or increasing organizations, but through the operation and power of the Spirit of God. Ability and efficiency often bring praise, prominence, position and pride. People of ability are often tempted to think of self and to forget their dependence on God, but the source of all spiritual power is the Holy Spirit. His power is constant and inexhaustible, and through Him all difficulties can be overcome.

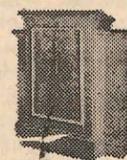
The Holy Spirit is indispensable in our work for the Lord. We cannot pray as we ought without Him (Romans 8:26). We cannot understand the Bible apart from Him (John 14:26). Nothing will draw people, nor hold them, nor lift them like the Spirit of God. Self is always claiming appreciation and applause, but when the Holy Spirit is having His way self is subjected to Christ. □

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Gleanings From The Field

C. L. Pair, pastor of the First Baptist Church of Kingman, Arizona, for the past five years, has been elected editor of the *Baptist Beacon*, weekly newspaper published by the Arizona Southern Baptist Convention.

Pair succeeds Irving Childress, who has held joint responsibilities as editor of the paper and director of evangelism for the convention. Childress will devote full-time to evangelism with the addition of Pair to the convention staff.

A native of Texas, Pair was pastor of Columbia Street Baptist Church, Tucson, before going to the Kingman church in 1967. Previously, he was pastor of several churches in east Texas, and was a public school teacher in Monroe, Louisiana. He attended East Texas Baptist College, Marshall, Texas. (BP)

Charles V. Petty, 32, associate secretary of the Christian Life Commission for the Baptist General Convention of Texas, has been named executive secretary of the Council on Christian Life and Public Affairs for the Baptist State Convention of North Carolina.

Petty will assume the newly created post as the first Christian life executive secretary for North Carolina Baptists effective March 1.

A native of England, Arkansas, Petty is a graduate of Ouachita Baptist

University, Arkadelphia, Arkansas, and Southwestern Baptist Theological Seminary, Fort Worth, where he earned the doctor of theology degree in Christian ethics.

He has been pastor of Baptist churches in Formosa, Arkansas, and Mineral Wells, Texas, and has served as director of research and organization in addition to duties as associate secretary for the Texas Baptist Christian Life Commission since 1968. He has specialized in the area of family life. (BP)

Clifford P. Macdonald, assistant secretary in the Information Department of the American Bible Society since July 1, 1969, has been named managing editor of the *American Bible Society Record*, the Society's official publication. He has been acting editor for three months.

Macdonald's responsibilities for producing Bible Society leaflets, brochures, Board of Managers reports, and the annual reports were transferred by the executive committee of the Board of Managers to James A. Lokken, editor of publications. Lokken, formerly of Washington, D.C., will also assist Norman L. Temme, executive secretary for the department, in providing editorial review for all material produced by the department's staff.

Macdonald joined the American Bi-

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FEBRUARY 18

*THEY DESERVE IT!



Lokken



Macdonald

ble Society staff in 1966 as a special assistant in charge of audio-visuals. He was named editor of ABS literature items in January 1968.

A native of Winchester, Massachusetts, Macdonald was a scholarship student at the New England Conservatory of Music, and also studied at Bryant and Stratton Business Schools and Boston University. An American Baptist layman, he formerly was secretary for publications in the Department of World Mission support of his denomination. He lives in New York City.

Lokken, an ordained clergyman of the American Lutheran Church, has been one of a team of four editors for the Liturgical Conference, Washington, D.C., for the past four years. He has also been on the staff of Lutheran Forum magazine since 1967.

Lokken previously served parishes in Barrett, Minnesota, Brookings, South Dakota, and New York City. He holds a B.A. degree from Pacific Lutheran College, Tacoma, Washington, and a M.Div. degree from Luther Theological Seminary, St. Paul, Minnesota.

Catherine Mary Graham, daughter of Southern Baptist missionaries in Lebanon, has been awarded a scholarship by the Southern Baptist Women's Mis-

sionary Union executive board in recognition of excellence in college studies.

Miss Graham, a recent graduate of Houston Baptist College, is the daughter of Mr. and Mrs. Finley Graham, missionaries to Lebanon who currently are on furlough at Golden Gate Baptist Theological Seminary.

She was awarded the \$200 Elizabeth Lowndes Award, bestowed annually to the "MK" (Missionary Kid) graduate with the most outstanding college record. She is now a junior high school teacher in Houston. (BP)

The **Luther Rice Seminary**, Jackson-sonville, announces that Homer G. Lindsay, Sr. will head its church administration department. The first

course is being offered in the spring semester of 1973. Lindsay served as pastor of the First Baptist Church of Jacksonville for over 32 years.

Loyed R. Simmons, former president of Baptist colleges in Arizona and California, is now serving as president of the International Baptist Bible Institute in El Paso, Texas. The new school is described as a regional school for training church and denominational leaders and Christian workers in the Southwest. Future plans call for construction of a campus for the school on the outskirts of El Paso but no target date for the campus has been announced. Classes will meet temporarily in the facilities of the Immanuel Baptist Church, El Paso.

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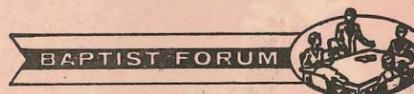
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(Continued from page 5)

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Owen Cooper, Deacon
First Baptist Church
Yazoo City, Mississippi

Tax Court Hears Cedarmore Suit

by Bob Terry
Associate Editor
Western Recorder

The Cedarmore Baptist Assembly tax case had its day in court Wednesday, January 31, but a decision on the case is not expected until early fall.

Involved in the suit is an attempt to place the 1,265 acre Baptist assembly grounds on the Shelby County tax rolls at an appraised value of \$950,000. The Kentucky Baptist Convention contends that the grounds are exempt from taxation under the Kentucky Constitution.

Louisville attorney Glenn McDonald, counsel for the state department of revenue, asked the court to declare the zero property value of Cedarmore Baptist Assembly by the Shelby County Fiscal Court an illegal act.

Quoting section 170 of the Kentucky state constitution, McDonald argued that only a house of worship and two adjacent acres, in rural areas, can be exempted from taxation. State assessor Carlisle Moore of Frankfort spent much of his testimony describing each building on the assembly property and stating its main function.

"Only one building," McDonald claimed, "is considered a house of worship in the traditional sense of the word. That building is called the Tabernacle. It has an appraised value of \$7,500 which is a minor portion of the property's value."

KBC attorney Joseph Stopher con-

ceded that only one traditional worship center is found on the property. However, he told the court that the Kentucky Baptist Convention was not seeking exemption on the basis that Cedarmore was a church.

Instead, the KBC's case claimed exemption as an educational institution.

Cedarmore Baptist Assembly manager Arlis Hinson was the convention's only witness. Quoting from a convention adopted statement, Hinson described the purpose of Cedarmore as a "Christian out-of-doors educational center." He defined "education" as being the classical sense which includes mental, physical, social and spiritual aspects of individuals.

Concerning the fiscal operations, Hinson pointed out that Cedarmore Baptist Assembly is a non-profit enterprise. The Kentucky Baptist Convention supplements the assembly's income by more than \$100,000 each year. In addition, the KBC provides approximately \$150,000 for capital improvements annually.

In cross examination, McDonald asked if there was a difference in the rates charged Baptist groups and non-

Baptist groups. The Cedarmore manager stated the difference between the rates and added, "But even this is supplemented. Baptist groups simply get more supplement than non-Baptists."

Concerning the use of facilities by outside groups, Hinson said that any group could use the assembly grounds, schedule permitting, whose goals did not conflict with the stated goals of Cedarmore.

In an interview following court's adjournment, Stopher said, "We are trying to have this case judged on the basis of usage rather than ownership. Simply putting the name Baptist in front of something does not make it religious. Likewise, having the name Baptist on Cedarmore does not mean that it is not an educational institution."

"About 90-95 percent of all the activities at Cedarmore Baptist Assembly are educational in nature. I believe that entitles us to a tax exempt status according to our state constitution," he declared.

Confab Concludes 'Liberalism' Waning

The main line Protestant denominations are turning away from social and theological liberalism in an effort to provide meaning for the lives of individual believers.

This was a conclusion of "Insearch," a conference of about 100 Protestant, Roman Catholic, Eastern Orthodox, and Jewish religious leaders at the Cenacle Retreat House in Chicago, Illinois. Financed by the Dayton Foundation, the purpose of the conference was to discuss "the future of religion in America."

High ranking executive of the Church "establishment" joined with leaders of Jesus People Communes and other alternate life-style communities in agreement that the liberalism of the 1960s, especially the church's emphasis on social activism, was waning.

"We have emerged from the civil rights struggle in a state of exhaustion and sterility," Jitsuo Morikawa, associate executive secretary of American Baptist National Ministries, told the conference. "We have lost the dimension of transcendence and have failed to tap the deep religious springs out of which our lives are nourished."

Harvey Cox, also an American Baptist and currently a Harvard University theologian, said, "The traditional liberal approach is to look at human needs and try to figure out how to meet them. Now we must ask which are the legitimate human needs."

Many conferees concluded that churches should now attempt to place "an emphasis on the needs of individuals rather than on promoting social change," according to Rabbi Marc Tannenbaum of the American Jewish Committee. "There is an extraordinary search for personal meaning today," Tannenbaum said.

The *New York Times* pointed out that the group's conclusion that liberalism is ebbing is "substantiated by the most recent statistical data on religious institutions."

Membership and financial statistics show that such conservative groups as the Southern Baptist Convention or Latter Day Saints are prospering, while liberal churches such as the Episcopalians or the United Church of Christ are experiencing losses, the Times said. (ABNS)



A NEW BOOK — The new paperback, *Jesus, is the center of attention* for Charles Roselle (left), secretary of national student ministries, and Don Hammonds, secretary of the department of special missions ministries, Home Mission Board. This illustrated book, available from the American Bible Society for 10 cents each, is a collection of excerpts from the life and teachings of Jesus as taken from the Gospels. It is published by the American Bible Society in consultation with the Home Mission Board and national student ministries of the Sunday School Board. It is intended for non-Christians on campus, in resorts, and in coffeehouses.